

MAHBUBNAGAR



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII—B (12)

FAIRS AND FESTIVALS

(12. Mahbubnagar District)

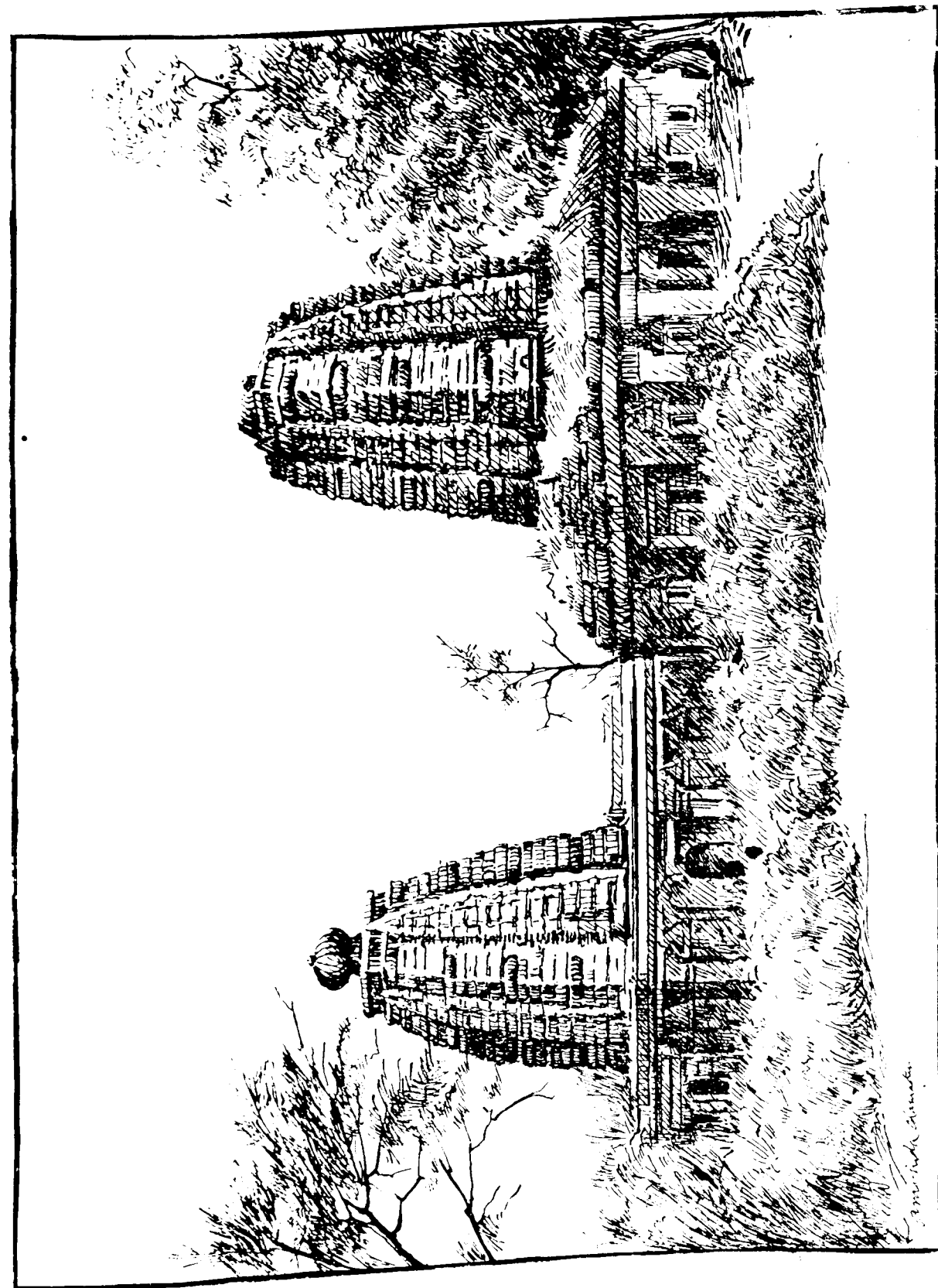
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1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

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TEMPLES OF ALAMPUR

FOREWORD

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

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

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Hunter took up the compilation of statistical accounts again in the last quarter of last century. For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc.....the Nabadwip Panjika under the imprimatur of *Nabadwipadhi pateranugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262B.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.

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

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

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

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

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

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

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to

'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal 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.

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

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

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

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

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TULUGU MONTHS	ENGLISH MONTHS
<i>Chaitram</i>	March-April
<i>Vaisakh</i>	April-May
<i>Jaistham</i>	May-June
<i>Ashadham</i>	June-July
<i>Shravanam</i>	July-August
<i>Bhadrapadam or Bhadra</i>	August-September
<i>Asviniyam or Asvin</i>	September-October
<i>Kartikam</i>	October-November
<i>Margasiram</i>	November-December
<i>Pushyam or Pausa</i>	December-January
<i>Magham</i>	January-February
<i>Phalgunam</i>	February-March

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

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

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

The extraction of information from the filled in questionnaires was entrusted to Sri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments (Admn.) Deptt. and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as *Aradhana* and *Andhra Prabha Weekly* etc. The Research Assistant also conducted local enquiries in a few cases.

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples etc., who assisted me in compiling the information. I 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 assisted by the Section Head, Shri Y. Ranganna and the Upper Division Clerk, Shri S. Ananda Tirtha, 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 Proof Reader, Shri A.V. Krishna Reddy.

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

ANNEXURE

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 of 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

ప్రశ్నావళి

గ్రామం పేరు :—

ఫిర్కా పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గ్రామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి. అత్యంత సమీపంలో వున్న రైల్వే స్టేషను పేరు, దాని దూరం, మోటారు లేక పడవమార్గం, దానిదూరం తెలుపండి. తాలూకా, సబ్ డివిజనులు ప్రధాన కార్యస్థానాలనుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్యమైన ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి? తరగతులేమిటి? వివిధవర్గాల ప్రధాన జీవనోపాధులేమిటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు:—

6. ఉత్సవం పేరు, సందర్భం, సమయం. (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి. ముఖ్యంగా తెలుగు మాసములో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి.)

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

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరు తెల్పి విగ్రహరూపాన్ని 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 పోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏ ఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

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

10. దేవతారాధన, ఉత్సవం ఏ తేదీనుంచి ప్రారంభమవుతాయి? అవి ఎంతకాలం వరకు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభంప బడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి. ఆరాధన, ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవాటిగా వివరించండి. మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సామూహిక విందులు, ఉచిత భోజనాలు (అన్న సత్కారాలు), ప్రసాదం అందరకూ లభించడం జరుగుతాయా?

11. ప్రజల కోరికల మన్నింపుకగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? పక్షుల లేక జంతు బిలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బిలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, ఆసుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? భాజారియొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (ఉదా) — టిటి పేర్లను తెలుపండి.

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

హిందువులు పాల్గొంటారా? ఏ మేరకు ఆ విధంగా పాల్గొంటారు? గ్రామంలో అన్ని కులాలవారు భాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక మత వర్ణానికైనా చెందిన సాధువులు, మునులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

15. మత సంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ అచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా ఉపవాసాలు, విందులు, రాత్రిళ్లు జాగరం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా?

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

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

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

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

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకం దార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంతమంది?

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

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

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

(సి) సామాను—లాంతర్లు, టార్పిలైట్లు, అద్దాలు, దువ్వెనలు, తదితర వస్తువులు.

(డి) మందులు—ఆయుర్వేద ఓషధులు, కపిరాజి, హకీమి మొదలైనవి.

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

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

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

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

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

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

22. జాతరకు వచ్చే ప్రజల ఏనోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే కీర్తలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైన వాటివివరాలు పేర్కొనండి. నాటకశాలలు మొదలైన వాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏ ఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా?

ఆ బృందంనాయకుని పేరు, చిరునామా తెల్పండి. నాటకశాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా ? వృత్తి సంవత్సరం అవే బృందాలు వస్తుంటాయా ? వినోద కార్యక్రమాలన్నిటినీ చూచేవారుగాని, వినేవారుగాని ఎంతమంది ? నాటిలో పాల్గొనేవారు ఎంతమంది ?

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

24. ఇతర విషయాలు. ఏ ఇతర అంశంనై నా వివరించండి.

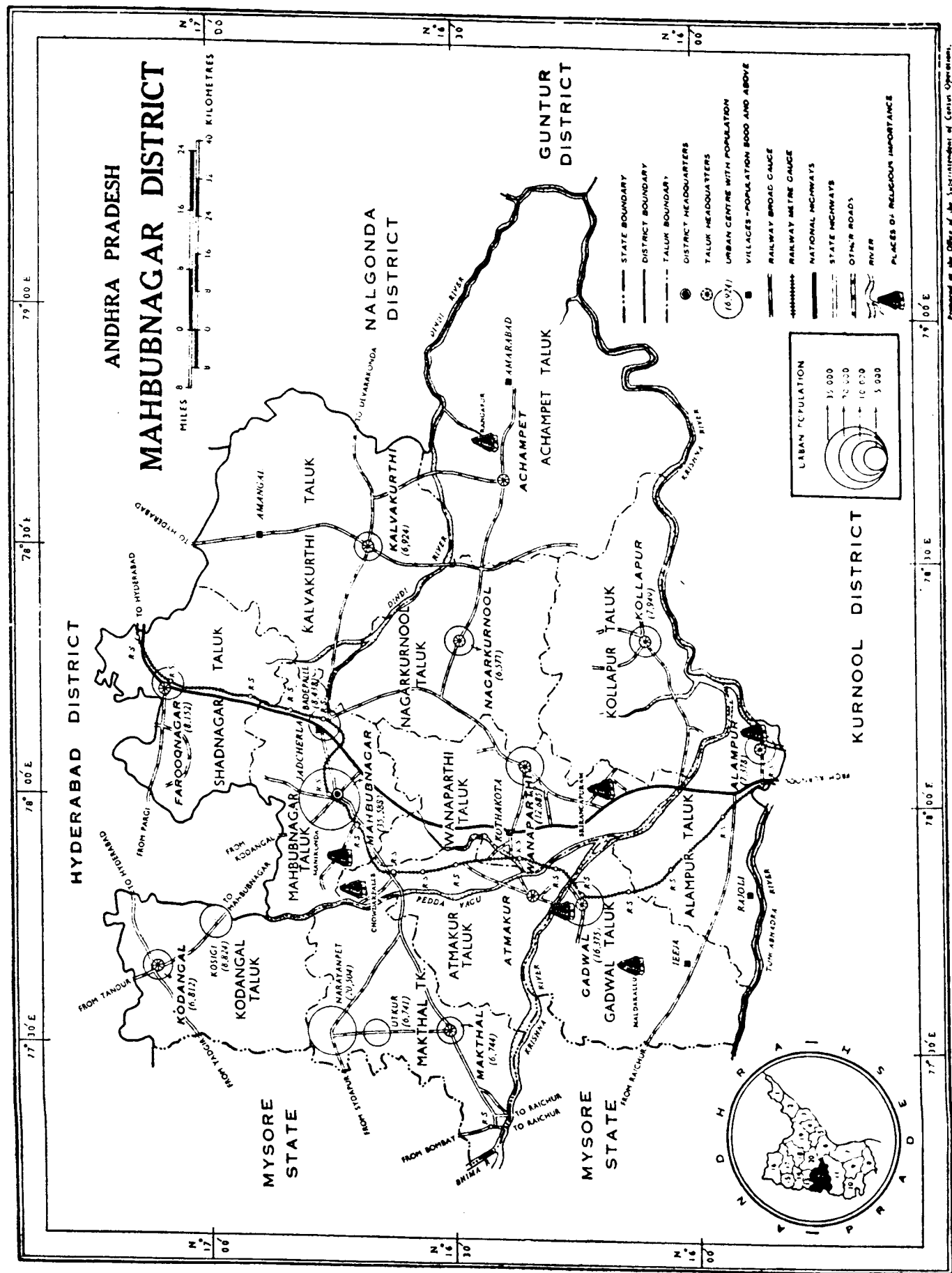
విలేజ్ పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

MAHBUBNAGAR DISTRICT

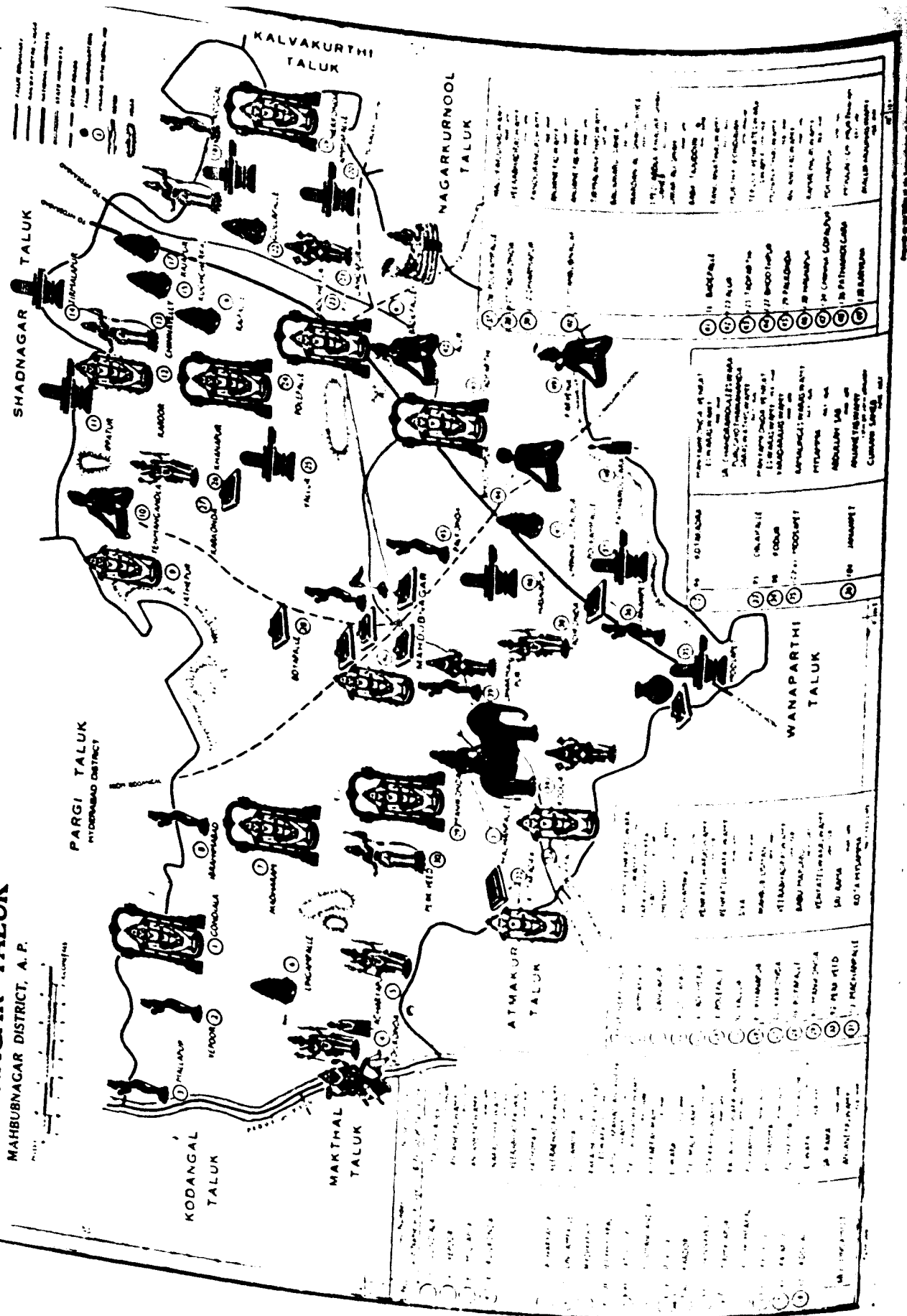


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MAHBUBNAGAR TALUK

FAIRS AND FESTIVALS MAHBUBNAGAR TALUK

MAHBUBNAGAR DISTRICT, A.P.



Section I

MAHBUBNAGAR TALUK

Gondiala — Situated at a distance of 18 miles from the Mahbubnagar Railway Station of which 8 miles can be covered by bus and the rest by walk or cart.

The total population of the village is 2,768 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Padmasale, Reddy, Vadla, Chakali, Mangali, Golla Mushti, Mudiraj, etc.; Scheduled Castes (517)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temple of Tirumaladevudu with His image in human form is the only place of worship in the village.

The festival of Tirumaladevudu is celebrated for two days during Sankranti i.e., on Pushya Bahula Ekadasi and Dwadasi (January-February). The special feature of the festival lies in decorated carts being taken round the temple with music, the bullocks also being decorated. Cocoanuts and sugar are offered to the deity in fulfilment of vows. The devotees fast and keep awake throughout the night during the festival days. The festival is being celebrated for the past 70 years and is of local significance. The chief patrons are Golla Mushtis of the village. The local Hindu devotees of the village congregate. The *pujari* is a Golla Mushti of Kandikatla *gotram* with hereditary rights.

SOURCE : Sri A. Venkata Reddy, Teacher, Panchayat Samithi School, Gondiala.

2. Vepoor—Situated at a distance of 6 miles to the south of Koilkonda, the Revenue Firka headquarters and 16 miles from the Mahbubnagar Railway Station towards north-east. The only means of communication is a cart track.

The total population of the village is 2,209 and it is made up of the following communities: Caste Hindus—Kshatria (Raju), Lingayat, Thammala, Mutracha, Reddy, Kamsali, Medari, Chakali, Kummari; and Scheduled Castes (367)—Madiga, Mala. The chief means of livelihood of the people is agriculture.

The temples of Basaveswara and Anjaneya are the places of worship in the village. The deity Anjaneya is in the form of Hanuman carved on a vertical stone

slab. Two choultries are attached to this temple on either side.

Sri Anjaneyaswamy festival is celebrated for one day on *Jaistha Suddha Purnima* (May-June) from 5 a.m., to 8 p.m. *Bandlu tippata* (taking carts with bulls, both profusely decorated, round the temple with music) is the special attraction of the festival. Cocoanuts and bells are offered to the deity in fulfilment of vows. The festival is being celebrated for the past 100 years and is of local significance only. The chief patrons of the festival are the Village Officials and the local ryots. The Hindu residents of the village congregate. *Pujari* is a Thammala of Kasyapa *gotram* with hereditary rights.

SOURCE : 1. Sri P. Narsing Bhan, Assistant Teacher, Primary School, Vepoor.

2. Sri K. Chandraiah, Assistant Teacher, Primary School, Vepoor.

3. Mallapur—Situated at a distance of 7 miles from Koilkonda to the south-west and 20 miles from Mahbubnagar town and Railway Station to the west. The village is named as Mallapur after a hillock called Mallammagundlu near this village.

The total population of the village is 248 and it is made up of the following communities: Caste Hindus—Brahmin, Mutracha; Scheduled Castes (29)—Madiga; and Muslims, Mutrachas being predominant. The chief means of livelihood of the people is agriculture.

The only temple of Anjaneyaswamy in the village in which the image was carved on a vertical stone slab is now in ruins. A pandal is erected during the festival time.

Sri Patha Anjaneyaswamy festival is celebrated for one day on *Chaitra Suddha Padyami* (March-April). On the festival day, decorated bullock carts are taken round the temple by the villagers. Cocoanuts are offered to the deity. The festival which is being celebrated from the inception of the village is confined to this village only. The chief patrons of the festival are the villagers. The Hindu residents of the village congregate.

SOURCE : Sri K. Basaiah, Teacher, Primary School, Kothalbad.

4. Koilkonda—Situated at a distance of 13½ miles from Mahbubnagar town and Railway Station.

About 500 years ago, it was under the rule of Koya Doras. A mud fort built by them round the village and which is now in ruins had seven ramparts surrounding their fort on the hill. They ruled the place with pomp and splendour. The village was called Peta and the fort as Kota. Because it was the stronghold of Koyas surrounded by hills, the village was called Koilkonda (*Koilu* meaning Koyas and *konda* meaning hill in Telugu).

There is a popular belief that in days of yore, there was the practice of sacrificing 500 sheep or goats and it is said that all the bodies would disappear on the second day, sometimes on the third day or after the fifteenth day. Neither the skin nor the bones nor even the hair of the animals so sacrificed would remain. Even to this day there are on the hill two guns, a magazine, a stable and stores for paddy and ghee, but, of course, in ruins at present. In 1472 A.D. Quli Qutb Shah invaded the place twice but was defeated by Koya Doras. At last he succeeded in capturing the place and killed the then ruler Basavarayalu.

The total population of the village is 2,512 and it is made up of the following communities: Caste Hindus—Brahmin, Sale, Jangam, Kammara, Telaga, Kummari, Chakali, Ediga, Yerukula; Scheduled Castes (401)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Besides the place of worship of Fathima Bi on the hill, there are the temples of Narasimhaswamy, Veerabhadraswamy, Siva and Anjaneyaswamy in the village. Another place of worship is called Ramagiri where there are the foot-prints considered to be of Sri Rama Himself. It is said that Chennakesavaswamy temple was converted by the Muslim conqueror Quli Qutb Shah as a *darga* for Fathima Bi installed in the form of a *peeru*, stating that it was found in an ant-hill. In fact there is an inscription on the *peeru* itself that it was got prepared by Surthokh Khan. There was the temple of Narasimhaswamy by its side, with His black stone image in human form with long arms in a *padmasana* posture as killing the demon king, Hiranya Kasipu, the father of Prahlada, the great devotee of Lord Vishnu. The image was brought down from the hill by removing it from its pedestal by the Muslim invaders and installed in the village.

The temple of Veerabhadraswamy with His stone image is to the east of the village. It is said that during the Muslim rule worship in all the Hindu temples was stopped. The worship is subsequently revived and festivals are also being celebrated.

Sri Narasimhaswamy festival is celebrated for 4 days from *Vaisakha Suddha Triodasi* (April-May). *Naivedyam* and *panakam* are offered to the deity. The festival is being celebrated for the past 500 years. It is confined only to this village. The *pujari* is a Brahmin of Atreyasa *gotram* with hereditary rights.

Another festival of the place is that of Sri Veerabhadraswamy. It is celebrated for 5 days from *Chaitra Suddha Triodasi* to *Bahula Vidiya* (March-April). The rituals are *pallakiseva* on *Triodasi*, *prabhothsavam* on *Chathurdasi*, *rahothsavam* on *Purnima*, *agnigundotsavam* on *Padyami* and *amrutasnanam* on *Vidiya*. Animals are immolated in fulfilment of vows on the last day. It is being celebrated for the past 500 years but is of local significance. The Hindu devotees of the village congregate.

Another occasion of importance is that people within a radius of 8 to 10 miles gather every Sunday on which the new moon day falls at Ramagiri hill to worship the foot-prints of Sri Rama. It is believed that it was from here that Sri Rama started for Lanka in search of Sita and that His foot-prints are left on the hill.

It is said that there are many caves and underground communications in the locality. There is a cave underneath the above hill and nobody has investigated how far it goes and where it leads to.

Fathima Bi festival also known as *Peerla Panduga* is celebrated for 10 days in the month of *Moharram* (May-June) in this village. Sugar and incense are offered to Fathima. The local devotees of the village congregate irrespective of caste and creed.

SOURCE: 1. Sri G. Raghavendrachari, Assistant Teacher, Zilla Parishad Primary-cum-Middle School, Koilkonda.

2. Sri Bheemaiah, Teacher, Zilla Parishad, Primary-cum-Middle School, Koilkonda.

5. Acharyapur—Situated at a distance of 15 miles from the Mahbubnagar Railway Station on the Secunderabad-Dhronachalam meter gauge section of the Central Railway.

The total population of the village is 297 and it is made up of a few sub-communities of Caste Hindus and Scheduled Castes (7). The chief means of livelihood of the people is agriculture.

Sri Veerabhadraswamy festival is celebrated for 4 days in *Chaitram* (March-April). This festival is of ancient origin and widely known. About 10,000 Hindu devotees, local and from distant places, congregate.

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

6. Lingampalle—Situated at a distance of 2 miles from Parupalle bus stage on the Mahbubnagar-Koilkonda bus route.

The total population of the village is 247 and it is made up of a few sub-communities of Caste Hindus. The chief means of livelihood of the people are agriculture and other traditional occupations.

Yellamma Jatara is celebrated for a day in *Pushyam* (December-January). Two thousand Hindu devotees, local and from the neighbouring villages, congregate.

SOURCE: *Statements of Fairs & Festivals furnished by Superintendent of Police, Mahbubnagar.*

7. Madharam—Situated at a distance of 4 miles from Honwada on the Tandur road, 4 miles from the Koilkonda road and 10 miles from the Mahbubnagar Railway Station on the Secunderabad-Dronachalam metre gauge section of the Central Railway.

The total population of the village is 314 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Telaga, Golla; and Scheduled Castes (38). The chief means of livelihood of the people is agriculture.

The only place of worship in the village is Sri Rakamkonda Venkateswara temple with the image of Venkateswara in human form on a stone measuring 2 feet in height. This temple is situated on a hillock at a distance of half a mile from the village.

Sri Rakamkonda Venkateswara festival is celebrated for 7 days from *Pushya Suddha Ekadasi* to *Bahula Vidiya* (December-January). The festival is celebrated according to *Paancharathra Samoktham*. Festival arrangements are made 15 days in advance. On *Pushya Suddha Purnima* there is *rahothsavam*. Tonsure ceremonies are observed in fulfilment of

vows. This festival is being celebrated for the past 50 years and is of local significance only. The trustee of the temple is a Srivaishnavite of Sankhyamanasa *gotram*, with hereditary rights. The Hindu residents of the village congregate.

SOURCE: *Sri Kistaiah, Teacher, Madharam.*

8. Ibrahimabad—Situated on the Tandur-Mahbubnagar road at a distance of 10 miles from the Mahbubnagar Railway Station.

The total population of the village is 1,822 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Mutracha, etc.; Scheduled Castes (348) and Scheduled Tribes (20)—Chenchu. The chief means of livelihood of the people is agriculture.

Gangellapahad Anjaneyaswamy and the village Goddess Nagamma are worshipped in this village. Anjaneyaswamy is in the form of Hanuman with no temple but is having a small compound wall around it.

Sri Gangellapahad Anjaneyaswamy festival is celebrated on all Saturdays in *Sravanam* (July-August). Cocoanuts and bells are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 200 years and is confined to this village but people from the neighbouring villages also come to the place and worship the deity. Only Hindus take part in the festival.

Nagamma Jatara is celebrated for 2 days in *Sravanam* (July-August). On the first day there is *bonalu* and decorated carts are taken round the temple on the second day.

SOURCE: *Sri K. Srinivasarao, Headmaster, Ibrahimabad.*

9. Fathepur—Situated at a distance of half a mile from the Nawabpet-Mahbubnagar road, 10 miles from the Mahbubnagar Railway Station and 13 miles from the Jadcherla Railway Station on the Secunderabad-Dronachalam section of the Central Railway.

The total population of the village is 1,000 and it is made up of the following communities: Caste Hindus—Brahmin, Katika, Mushti, etc.; Scheduled Castes (167)—Madiga, Mala; Scheduled Tribes (57)—Chenchu; and Muslims. Mushtis are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Tirumalanathaswamy festival is performed for 3 days in the bright fortnight of *Jaistham* (May-June) and during Sankranti (13th to 15th January). This festival is being celebrated from the inception of the village and is of local significance. The Hindu residents of the village numbering about 300 congregate during the festival. *Pujari* is a Madhwa Brahmin.

SOURCE : 1. *Statement of Fairs & Festivals furnished by Collector, Mahbubnagar.*

2. *Sri P. Kishiaiah, Teacher, Fathepur.*

10. Yenmangandla—Situated at a distance of 11 miles by bus from Mahbubnagar.

The total population of the village is 3,215 and it is made up of the following communities: Caste Hindus—Kamsali, Reddy, Telaga, Kapu, Chakali, Mangali, Gandla, Ediga (Goud), etc.; Scheduled Castes (722)—Madiga, Mala; and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Veerabrahmam, Chowdamma, Hanuman and Siva are the places of worship in the village.

Sri Veerabrahmam festival is celebrated for 4 days from *Phalguna Suddha Panchami* (February-March) in memory of the great saint Veerabrahmam. A detailed account of the saint is given under Banganapalle of the neighbouring Kurnool District. This festival is being celebrated for the past 15 years but is of local significance only. Local Hindu devotees congregate. The *pujari* and chief patron for the festival is Mounaiah, a Kamsali of Salaga *gotram*. *Prasadam* is distributed to all.

Chowdamma and Anjaneyaswamy festivals are celebrated for one day each. Fowls and sheep are sacrificed to Chowdamma in fulfilment of vows. It is customary to use intoxicants during Chowdamma festival.

SOURCE : 1. *Sri Lakshma Reddy, Assistant Teacher, Yenmangandla.*

2. *Sri V. Venkata Reddy, Assistant Teacher, Zilla Parishad High School, Yenmangandla.*

11. Ippatur—Situated at a distance of 6 miles from the Hyderabad—Kurnool bus route, 6 miles from the Gollapalle Railway Station and 12 miles from Mahbubnagar town by road.

The total population of the village is 2,129 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Telugu, Lingayat, Vadla, Kammara, Avusala, Ediga, Katika, Mangali, Chakali, Kummari, Bestha, Jandra; Scheduled Castes (288) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Mahadeva, Lokirevu Veerabhadraswamy, Bhavani Devi, Ramalingaswamy, Meenambaramu, Parasuvedilingam, Gangapuram Chennarayudu, Manyamkonda Venkateswarlu, Yad-giri Narasimhaswamy and Mallikarjunaswamy, and a *mutt* of Veerat Pothuluri Veerabrahmaswamy. The image in Mahadeva temple is in the form of a stone Sivalingam. There are stone images of Nandi, Parvati and Vinayaka also in the temple. Jumma mosque and three other *peerla chavidis* are the places of worship to the Muslims of the village.

Sri Mahadeva festival is celebrated for 5 days from *Magha Bahula Triodasi* (February - March). Beginning with *bhajan* on *Triodasi*, they celebrate *prabhothsavam* on *Chathurdasi*, car festival on *Amavasya*, *seva* on the night of *Phalguna Suddha Padyami* and *amrutasnanam* on *Vidiya*. Cocoanuts, fruits and *pancha bhakshya paramannam* are offered to the deity. Fasting and *jagarana* are observed on Mahasivaratri day. The festival is being celebrated for the past 10 years and is of local significance. About 2,000 Hindu devotees, local and from the neighbouring villages, congregate. There is no separate *pujari* but the villagers appoint someone for the occasion. *Prasadam* is distributed to all present.

A fair is held for 5 days during the festival. Ten to twenty shops are opened selling sweetmeats, fancy and stationery goods and pictures, in the centre of the village to the south of the temple.

Yakshaganam, dramas, *burrakathas*, *lankadahanam* and fire-works afford entertainment to the visitors. There is a *yakshaganam* troupe in this village under the leadership of Parmiti Krishnaiah.

SOURCE : *Sri U. Ramaiah, Surpanch, Ippatur.*

12. Karoor—Situated at a distance of 3½ miles from the Rajapuram stage on the Mahbubnagar—Hyderabad bus route and 5 miles from the Gollapalle Railway Station.

The total population of the village is 468 and it is made up of the following communities: Caste

Hindus—Vaisya, Reddy, Vadla, Kammara, Chakali, Mangali, Telugu, Ediga; Scheduled Castes (95) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Tirumalaswamy Sakatothsavam (procession on a cart) is celebrated on *kari panduga* day i.e., on 15th January after *Makara Sankramanam*. Cocoanuts and fruits are offered to the deity. The festival is being celebrated from ancient times and is of local significance. Local Hindu devotees only congregate. There is no *pujari*.

Bhajans and street dramas afford entertainment to the visitors.

SOURCE : *Sri B. Chennaveeraiah, Assistant Teacher, Middle School, Ippatur.*

13. Chinnavelly—Situated at a distance of 2 miles from the Hyderabad—Kurnool bus route, 4 miles from the Gollapalle Railway Station on the Secunderabad—Dronachalam section of the Central Railway and 21 miles from Mahbubnagar town.

The total population of the village is 615 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Boya, Ediga, Kshatria (Raju), Telaga, Kapu, Kuruva, Yerukula; Scheduled Castes (126) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Sita Ramaswamy with the stone images of Sri Rama, Sita and Lakshmana, of Anjaneya with the stone image of the deity in the form of Hanuman and of Siva in the village.

There are a *mantapam* and a *rathasala* (a temple car shed) in the temple of Sri Rama. It is said that some hundreds of years ago, a stone statue was found in the soil. The villagers tried to remove it from earth and at last unearthed it with a crowbar. These marks are seen even today on the image. The dates relating to the origin and celebration of the festival are inscribed on a *puranic dhvajasthambham* (victory pillar). Nobody has so far been able to decipher it. The villagers earlier thought of installing the image at a place 8 miles from its present locality. While travelling with the image on bullock carts, they had to camp under a big banian tree in the village for the night, when god appeared in a dream

and asked to be installed in that place itself by showing some miracles. So the image was installed there itself.

Sri Sita Ramaswamy festival is celebrated for 20 days from *Chaitra Suddha Padyami* to *Bahula Panchami* (March—April). *Rathoathsavam* and *kalyanothsavam* form the important rituals of the festival. Offerings are made in the form of cocoanuts, cash and kind in fulfilment of vows. This festival is being celebrated for the past 300 years but is of local importance. About 5,000 Hindu devotees, local and from the neighbouring villages within a radius of 8 miles, congregate. *Pujari* is a Madhwa Brahmin of Srivatsasa *gotram* with hereditary rights.

Prasadam is distributed to all present.

A fair is held in connection with this festival near the temple for 8 days. A few shops are opened selling sweetmeats, glassware, earthenware, fancy goods, lanterns, torchlights and pictures of gods and national leaders.

The deity Pochamma is also worshipped and *bonalu* are offered in the month of *Sravanam* (July-August).

SOURCE : 1. *Sri T. Ramakrishna Reddy, Headmaster, Government Primary School, Kistaram.*

2. *Sri Chandra Reddy, Patwari, Rajapur.*

14. Tirmalapur—Situated at a distance of 10 miles from Mahbubnagar town and Railway Station by cart track.

The total population of the village is 1,203 and it is made up of the following communities: Caste Hindus—Brahmin, etc.; and Scheduled Castes (295). The chief means of livelihood of the people is agriculture.

There are temples to Ramalingeswaraswamy and Hanuman in the village. The deity in Ramalingeswaraswamy temple is in the form of a stone Sivalingam. Ramalingeswaraswamy festival is celebrated for 5 days from *Chaitra Bahula Panchami* (April-May). It is being celebrated for the past 9 years and is of local significance. The Hindu devotees, local and from a few neighbouring villages, congregate. The *pujari* is Bandar Venkataramayya, a Brahmin.

A fair is held in connection with the festival in the land of Nattala Narasamma and 300 persons from local and neighbouring villages congregate. Sweet-meats, pictures and bamboos are sold.

Entertainment is provided by way of *bhajans* and enacting street plays. Sri Kalappa is the chief of the Bhajana Mandali.

SOURCE : 1. Sri Venkat Reddy, Mali Patel, Tirmalapur.
2. Sri Buggappa, Teacher, Primary School, Tirmalapur.

15. Kuchcherkal—Situated at a distance of 1½ miles from the Hyderabad-Kurnool bus route, 5 miles from the Gollapalle Railway Station, 8 miles to the south of Jadcherla, 18 miles from Mahbubnagar and 42 miles from Hyderabad to the north.

To the north-east of this village, there is a ruined temple of Kuslavulu, the twin sons of Lord Rama who were born in the hermitage of sage Valmiki after he gave shelter to the pregnant Sita who was discarded by Rama to shield Himself against the taunt of a washerman that He took back Sita even though she lived in Lanka away from Him. Hence this village was called Kuslavulapuram. But gradually it was corrupted and changed into Kuchcherkal.

The total population of the village is 843 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kummari (potter), Kamhari (blacksmith), Vadrangi (carpenter); Scheduled Castes (188) and Muslims. The chief means of livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Anjaneyaswamy temple with his stone image in the form of Hanuman, Mysamma, Yellamma and Pochamma temples are the places of worship in the village. Kuslavula temple is in ruins and no worship is being performed.

Pochamma Bonala Panduga is celebrated for one day in the month of *Ashadham* (June-July). Fowls and animals are sacrificed to Pochamma in fulfilment of vows. When there is an outbreak of smallpox in the village the villagers celebrate this festival and pour water in the temple for its remedy. It is of ancient origin and is of local significance. Local Hindus take part in it. Kummari are the patrons.

Anjaneyaswamy Aradhana is also celebrated in this village. Madhwa Brahmins are the patrons and *pujaris* with hereditary rights.

The Hindu devotees observe fasting and *jagarana* during Mahasivaratri, *Ashadha Suddha Ekadasi* (June-July) and *Sravanam* (July-August).

SOURCE : Sri Balreddy, Teacher, Kuchcherkal.

16. Raipalle—Situated at a distance of 1½ miles from the Kurnool-Hyderabad bus route, 4 miles from the Gollapalle Railway Station, 7 miles from Jadcherla to the south, 18 miles from Mahbubnagar and 42 miles from Hyderabad to the north.

The total population of the village is 389 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Vadrangi, Kummari; Scheduled Castes (98) and Muslims. The chief means of livelihood of the people is agriculture.

Anjaneyaswamy temple with a stone image in the form of Hanuman and the temples of Mysamma, Yellamma and Pochamma are the places of worship in this village.

Pochamma Bonala Panduga is celebrated in *Ashadham* (June-July). On the festival day fowls and animals are sacrificed. Usually the villagers celebrate this festival when smallpox prevails in the village and pour water in the temple for its remedy. The local Hindus take part in it. Kummari are the patrons.

Anjaneyaswamy Aradhana is also celebrated in this village by the local Hindus. The devotees observe fasting and *jagarana* during Mahasivaratri, *Ashada Suddha Ekadasi* (June-July) and *Sravanam* (July-August).

SOURCE : Khaja Moinuddin, Headmaster, Kuchcherkal.

17. Rajapur—Situated on the Hyderabad-Kurnool bus route at a distance of 3 miles from the Gollapalle Railway Station 16 miles from Mahbubnagar and 44 miles from Hyderabad. Formerly this village was called Chintala Rajapuram as tamarind trees were in abundance around the village. There are some ancient stone wells which are now in ruins indicating that this was once a flourishing place.

The total population of the village is 2,206 and it is made up of the following communities: Caste

Hindus—Vaisya, Reddy, Kapu, Boya, Kuruva; Scheduled Castes (506) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pochamma and Gandipeta Mysamma for whom there are no temples are worshipped in this village. There is an Anjaneyaswamy temple and a dilapidated Siva temple where worship is not being conducted.

Pochamma festival is celebrated for one day in *Sravanam* (July-August) or *Bhadrapadam* (August-September). Cocoanuts are offered. Goats and sheep are sacrificed to the deity. It is being celebrated from ancient times and is confined to this village only. Local Hindus take part in it.

Gandipeta Mysamma is worshipped in *Chaitram* (March-April) or *Vaisakham* (April-May). Cocoanuts are offered. Goats and sheep are sacrificed to the deity. It is being celebrated from ancient times and is confined to this village only. Local Hindus take part in it.

Besides conducting the festivals on the above occasions, *pujas* are done to Pochamma and Gandipeta Mysamma during Vijayadasami i.e., *Asviyuja Suddha Dasami* (September-October).

Hindu devotees take river bath and observe fasting and *jagarana* during the month of *Sravanam* (July-August) and on Mahasivaratri i.e., *Magha Bahula Chathurdasi* (January-February).

SOURCE : Sri M. Venkata Reddy, Headmaster, Middle School, Rajapur.

18. Kodgal—Situated at a distance of 5 miles from Gangapur on the Mahbubnagar-Kalvakurthi bus route, 5 miles from the Gollapalle Railway Station on the Secunderabad-Dronachalam section of the Central Railway and 18 miles from Mahbubnagar town. The river Dindi flows on the north-eastern side of the village. As there were once many betel leaf gardens in this village, it was called Akula Kodgal (*akulu* in vernacular meaning betel leaves). But it gradually changed to Kodgal.

The total population of the village is 2,705 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Jangam etc.; Scheduled Castes (546) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Eswara, Sri Rama, Anjaneya, Kota Mysamma and Posamma and a Jumma *masjid* in addition to the *dargas* of Gorisab and Peer Mohammad are the places of worship in the village. The image of the deity, Sri Rama is in human form and that of Eswara in the form of a Sivalingam. It is said that the temple of Sri Rama was constructed at the spot where once a deer came running and disappeared.

There are temples of Anjaneya and Siva in addition to Jumma mosque and Peer Mohammad *darga* in Lingampet, a hamlet. The image of Anjaneyaswamy is of stone. There is also a brass image of Anjaneya in Hanuman form.

Mahadeva festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (February-March). Arrangements are made 15 days prior to the commencement of the festival. The festival is being celebrated for the past 25 years and is confined to this village only. Srimathi Deshmukh Buchamma is the present chief patron for the festival. The Hindu devotees of the village congregate. *Prasadam* is distributed to all present.

Srirama Navami is celebrated from *Chaitra Suddha Navami* to *Triodasi* (March-April) for 5 days. It is being celebrated for the past 43 years and is of local significance. Venkata Lakshma Reddy is the chief patron. The Hindu residents of the village congregate. A Srivaishnavite Brahmin is the *pujari* with hereditary rights with a right to enjoy the lands belonging to the temple.

Kota Mysamma and Posamma are also propitiated in the village. He-buffaloes and sheep and fowls are sacrificed to Kota Mysamma while sheep and fowls only are immolated to Posamma.

The Urs of Gorisab and Peer Mohammad are also celebrated from *Phalguna Suddha Triodasi* (February-March) and in *Jaistham* (May-June) respectively near their respective *dargas*. Fuller details are not known. Peer Mohammad Urs is also celebrated in Lingampet, a hamlet of Kodgal on the fifteenth day after *Moharram* (May-June).

The festival of Sri Anjaneyaswamy is celebrated in Lingampet for 2 days from *Magha Bahula Triodasi* (February-March). This festival was first initiated by late Balakrishnamma, a widow. It is being celebrated for the past 20 years and is of local importance. The chief patron for the festival is Sri Jaggareddy

Deshmukh. The Hindu residents of the village congregate. The *pujari* is a Jangam. *Prasadam* is distributed to all present.

SOURCE: 1. *Sri V. Kesava Goud, Teacher, Primary School, Kodgal.*
2. *Sri K. Mallaiiah, Teacher, Kodgal.*
3. *Sri Gagghikhan, Patwari, Kodgal.*
4. *Sri B. D. Jashuva, Teacher, Lingampet.*

19. Nekkonda—Situated at a distance of 2 miles from the Jadcherla-Kalvakurthi bus route, 5 miles from the Jadcherla Railway Station, 15 miles from the Mahbubnagar Railway Station and town both on the Secunderabad—Dronachalam section of the Central Railway. Dindi river flows to the east of the village. It is believed that Gangapuram a few miles away from this village was a big town with the nearby villages viz, Kodgal as Kolla bazaar (fowl market), Gollapalle as the Golla (Yadava) locality, Byrampalle as Brahmin street and Mekkonda as the Medara street. Mekkonda subsequently came to be called Nekkonda. There are no Medaras now in the village. Another belief is that Nekkonda was originally called Mekkonda or Melkonda (flourishing place) because of the sacred places on the hill nearby.

The total population of the village is 529 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kammara, Telaga, Kapu, Mutracha, Vadla, Kummari, Chakali, Vadrangi, Kuruva; Scheduled Castes (212) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are those of Lakshmi Venkateswaraswamy, Anjaneyaswamy and Mysamma with their images in human form and there is a *darga* of Mahabubswamy. Venkateswaraswamy temple is situated on a hill. The hill on which the temple is situated is occupying an area of 25 acres with sacred *tirthams* to which the village was believed to owe its prosperity. Except the image of Hanuman all the images are self-manifested (*swayambhu*).

Sri Lakshmi Venkateswaraswamy, otherwise known as Balaji Venkateswaraswamy, festival is observed for 2 days from *Pushya Suddha Dasami* (December—January). *Rathothsavam* and *sakatotsavam* are the rituals observed on those days. In addition, the devotees engage themselves in *bhajans*. Offerings are made in the form of cocoanuts and

kind. The celebration of the festival has been renewed for the past 2 years with the help of the elders of the village and is confined to the village only. The residents of the village of all communities of Hindus congregate. *Pujari* is a Madhwa Brahmin of Viswamithra *gotram*, with hereditary rights. *Prasadam* is distributed to all present. Free feeding is organised to some extent.

Another festival of the place known as Bonalu Bandlu is also celebrated in this village in the second week of *Sravanam* (July–August) in the name of Mysamma. Fowls and sheep are immolated to Mysamma and Posamma. Fuller details are not known.

SOURCE: 1. *Sri Ramachandra Rao, Patwari, Nekkonda.*
2. *Sri Venkataiah, Teacher, Primary School, Nekkonda.*

20. Ammapalle—Situated on the bank of the river Dindi at a distance of 5 miles from the Jadcherla Railway Station on the Secunderabad–Dronachalam section of the Central Railway and 15 miles from Mahbubnagar town. A lady of the Chalukya royal family appears to have made this village as her abode and hence this village was called Ammapalle (Anima's village) or mother's village.

The total population of the village is 218 and it is made up of the following communities: Caste Hindus—Vaisya, Lingayat, Boya, Golla; Scheduled Castes (5)—Madiga, Mala; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Anjaneya Parasavedeeswaraswamy and Pochamma in the village.

The image of the deity Parasavedeeswaraswamy is a Sivalingam made of black stone. A peculiar feature in this temple is the absence of Nandi (bull) facing the Sivalingam. There are a *kalyanamantapam* and rooms for pilgrims in the temple and the place where the temple is situated is known as Meenambaram. A story goes to say that once a passenger was cooking fish near the temple. Some persons who saw that incident asked him not to cook there; but the passenger paid a deaf ear to their words and when he was still attending to the cooking, all the fish flew into the sky and the place came to be called Meenambaram (*meenu* means fish and *ambaram* means sky) since then.

Parasavedeeswaraswamy festival is celebrated for 2 days from *Magha Bahula Triodasi* (February–March). *Abhishekam*, *kalyanam* and *vratham* are the rituals observed during the festival. The festival is being celebrated from the past 25 to 40 years and is of local significance. The chief patrons of the festival are Vaisyas and Lingayats of the village. Three to four hundred Hindu devotees local and from neighbouring villages congregate. The *pujari* is a Jangam without any hereditary rights. *Prasadam* is distributed to all.

A fair is held for 2 days in connection with this festival near the temple. Nearly 20 shops are opened for selling various articles.

Women dance in groups and sing songs on Bathukamma Devatha while males perform *bhajans* to entertain the congregation.

Pandals erected for the occasion and the three choultries on three sides of the temple provide lodging facilities to the pilgrims. Free feeding is arranged on Sivaratri day.

Another festival of the village is Pochamma Bonalu in which animal sacrifice is observed.

SOURCE: 1. *Sri T. Sathiah, Teacher, Middle School, Gangapur.*
2. *Sri Seshaiiah, Patwari, Ammapalle.*

21. Gangapur—Situated at a distance of 3 miles from the Jadcherla Railway Station on the Secunderabad–Dronachalam section of the Central Railway and 14 miles from Mahbubnagar by road. There are communication facilities to Hyderabad, Jadcherla and Nagarjunasagar by bus.

Gangapur is said to be 1,500 years old by Historians from authentic inscriptions. This was said to be an important city during the times of Chalukyas. The *boddurayi* (a round stone fixed in earth at the time of construction of the village at the main entrance of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases) of the then city is located now at Sirasawada of Nagarkurnool Taluk. The Hanuman temple at Urukonda, 4 miles from here is said to have belonged to the original city, Gollapalle. Four miles from the present Gangapur, was originally this Gollapalle or Gollawada (the street of the Gollas or shepherds). Gollathugudlu or Golakeeyavidya *mantapams* in ruins, indicate that this place

was once the seat of scholars. The excavation of Lord Buddha's image (5 ft. in height) in sitting posture two years ago proved that it is the seat of an old Buddha *sthoopa*. The archaeological department has declared it as a protected area. There is a hearsay that during the excavations were found precious stones which were taken away by some one. 2½ miles from the village where Chennakesavaswamy temple stands, there is the Meenambara *kshetram* (Ammapalli) with a *vagu* (a streamlet). The Sivalingam in the temple faces west while Chennakesavaswamy temple faces east. These form the temples of the ancient city reputed as Sivakesava *kshetram* (the abode of the Lords Siva and Kesava). 3 miles south-east of the village there are mosques and *gummajs* of Muslims indicating that it was the Muslimwada of those days. Near Meenambara *kshetram* there are several Lingams of exquisite workmanship which lure persons who intend to instal Sivalingams elsewhere to take one of them. It is believed that there were *Kotilingams* (one crore of Lingams) in the locality and the place where the last of them was installed was named Kotibharthi (crore completed), which now goes by the name Kodiparthi. The several places mentioned above cover an area scattered with relics of ancient building foundations, Lingams, temples etc., proving that the entire area was once a prosperous city. The sculpture on the temple walls and on the broken pieces of stone beams and pillars clearly indicate the influence of the Jains of Northern India. The strong fort round the temple reveals that this place was flourishing and consequently it became the target of frequent Muslim attacks. The holes in the fort walls were evidently for placing guns in defence of the fort and the temple. There is also a moat round the fort.

The place was originally known as Mallakesa-vapuram (the place of the Lords of Mallikarjuna and Kesava) during the Chalukya times. During the Kakathiya times the place was vastly improved by Gangamma and was renamed as Gangapuram. Skandapuram has its own explanation about the name of the place. It was called Mathsyapuram in *Krithayugam* as it was on the banks of the river Meenambaram, also called Devaseva (*mathsya*=*meena*=fish), Duritha Kolahalam in *Threthayugam* since the *Brahmahathya duritham* (the sin of having killed a Brahmin) of Chandrakethu Maharaja was washed away in the sacred river there, Mayapuram in *Dwaparayugam* as a fish that was about to be cooked

disappeared from the place (*maayamaipovu* = disappearing) and Gangapuram in the present *Kaliyugam* because of the sacred water (*Ganga*) of the river Dindi.

The total population of the village is 2,579 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kanchari, Reddy, Vadrangi, Lingayat, Sale, Avusula, Chakali, Kummari, Mangali, Telaga; Scheduled Castes (488)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. There are the temples of Chennakesava, Bhavanarayana, Chowdamma, Vinayaka, Anjaneyaswamy and Siva. Chennakesavaswamy is a black stone image in the form of Vishnu with *sankhu*, *chakra*, *gadha* and *abhaya hastam*. There is a belief among the villagers that the height of the deity appears to be equal to that of the person who looks at the God.

Sri Chennakesavaswamy festival is celebrated for 9 days from *Magha Suddha Padyami* to *Navami* (January-February). Arrangements are made 8 days prior to the festival. *Abhishekam*, *ankurarpana*, *dhwajarahana*, *thirukalyanam*, *sevas*, *pushparatham*, *rathothsavam*, *sakatotsavam* and *chakratheertham* are the rituals observed one on each day. Cocoanuts, fruits and flowers are offered in addition to silver replicas of eyes, bells, etc., in fulfilment of vows. It is being celebrated for the past 200 years. A committee appointed by the Hindu Religious and Charitable Endowment Board manages the temple and the annual festival. The income of Rs. 1,800 from the lands and Rs. 2,000 from the devotees is utilised for the daily *puja*, *akhandams* (incessant burning lamps) and for the annual celebrations. The thousand Hindu devotees local and from the surrounding taluks congregate. The *pujari* is a Vaishnava Brahmin of Bharadwajasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 10 days outside the village. It is being held for the past 200 years. Utensils, lanterns, glassware, Ayurvedic drugs, cloth, pictures, agricultural implements, foot-wear, toys, etc., are some of the commodities that are sold in the fair.

Lotteries, magic, circus, gambling, dramas and swings afford entertainment to the pilgrims.

- SOURCE: 1. Sri T. Sathaiah, Teacher, Middle School, Gangapur.
2. Sri Narayana Rao, Patwari, Gangapur.
3. Jamalwari Shivaji, Teacher, Middle School, Gangapur.
4. P. Parusavedhi Lingam, Headmaster, Middle School, Gangapur.
5. Sri N. Seshagiri Rao, Teacher, Middle School, Gangapur.
6. Sri R. Basappa, Teacher, Middle School, Gangapur.
7. Supplemented by the Research Assistant by a visit to the place.

22. **Gollapalle**—Situated at a distance of half-a-mile from the Gollapalle Railway Station and 14 miles from Mahbubnagar. Before the construction of this village the site was changed twice and finally the foundation for this village was laid at this spot by a Golla (Yadava) and so it was named Gollapalle after him.

The total population of the village is 1,241 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Kapu, Goud, Kuruva, Golla, Kamsali, Boya, Chakali, Mangali, Kammari, Kasayi, Vadrangi, Sale, Telugu, Munnuru, Pichikuntla, Lambadi, Yerukula; Scheduled Castes (221)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples dedicated to Pochamma with her wooden image and Ganesh with his stone image are the places of worship in the village.

Pochamma festival is celebrated for one day on a Tuesday in *Makha karti* i.e., in *Jaisitham* (May-June). Fowls and sheep are sacrificed to the deity. Though of ancient origin, it is of local significance. Gollas are the chief patrons. Local Hindu devotees congregate. Kummari Narsaiah is the *pujari* with hereditary rights.

Anjaneyaswamy is worshipped in the month of *Karthikam* (October-November). The deity is taken in a procession round the village. During this festival Hindu devotees observe fasting and *jagarana*. *Bhajans* are performed.

SOURCE: Sri G. C. Marku, Teacher, Gollapalle.

23. **Jadcherla** — Situated at a distance of 2 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway, and 10 miles from Mahbubnagar. There are communication facilities to all important places like Mahbubnagar, Achampet, Nagarkurnool, Amidyala, Lingala, Nagarjunasagar, Srisailem and Hyderabad etc., by bus.

Originally the place was called Nallavallapalle. There was great scarcity of water and hence the site was shifted to the present locality where there is sufficient water facility. As there was water in abundance the place was called Jalacherla (*jala* = water). It has got two hamlets viz, Bandameedipalle and Kaverammampet. The former got its name as it was built on a *banda* (rock). The latter was named after Kaveramma, a princess of the ruling family of Kayapalle Samsthanam, who constructed the hamlet. In course of time, Jalacherla came to be known as Jadcherla.

The total population of the village is 5,169 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju) etc.; Scheduled Castes (512); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are temples of Venkateswaraswamy, Siva, Hanuman, Edamma, Kota Mysamma, Posamma in addition to a few mosques and *dargas* for Muslims and churches for Christians. The image of the deity Venkateswaraswamy is of black stone in human form with four arms holding *sankhu*, *chakra*, *gadha* and *padma*. There is a *koneru* (pond), beside the temple. It is said that the image of Venkateswaraswamy was installed 300 years back.

Sri Venkateswaraswamy festival is celebrated for 3 days from *Magha Suddha Triodasi* to *Purnima* (January-February). The rituals are *ankurarpana*, *dhwajarahana*, *bheripuja*, *kalyanothsavam*, *rathothsavam*, *sakatotsavam*, *dopothsavam* and *amrutasnamam*. There is free feeding on *rathothsavam* day. Cocoanuts, flowers, fruits and *naivedyam* are offered to the God whereas for Posamma and Kota Mysamma fowls and sheep are sacrificed in fulfilment of vows. The festival is being celebrated for the past 300 years and is of local significance. The Hindu devotees local and from the neighbouring

villages congregate. The *pujari* is a Brahmin of Harithasa *gotram* with hereditary rights. *Teertham* and *prasadam* are distributed to all.

Sri Mohabat Ali Shah Urs called after him, who entered *jeeva samadhi* 400 years back is celebrated for ten days after Peerla Panduga in the month of *Moharram* (May-June). They offer *gandham*, flowers, *dhoopam* (incense) and *naivedyam*. *Pujas* and prayers are also conducted.

- SOURCE: 1. Sri G. Buchaiah, Assistant Teacher, Junior Basic School, Jadcherla.
2. Sri C. Ramulu, Assistant Teacher, Junior Basic School, Jadcherla.
3. Sri N. Mysaiah, Assistant Teacher, Junior Basic School, Jadcherla.
4. Sri P. Purushotham, Headmaster, Junior Basic School, Jadcherla.
5. Sri G. Narasimha Sarma, Assistant Teacher, Junior Basic School, Jadcherla.
6. Sri Panduranga Rao, Assistant Teacher, Junior Basic School, Jadcherla.
7. Sri Rameswara Rao, Surpanch, Panchayati Board, Jadcherla.

24. **Polepalle**—Situated at a distance of 2 miles from Macharam, 2 miles from the Gollapalle Railway Station, 6 miles to the north-west of the Jadcherla Railway Station, and 14 miles from Mahbubnagar town.

The total population of the village is 2,600 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Lingayat, Kammara, Kummari, Avusula, Mutracha, Vadde, Ediga, Golla, Kuruva, Chakali, Mangali; Scheduled Castes (488)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy with his stone image in human form and Siva with a Sivalingam are the places of worship in the village.

Sri Venkateswaraswamy festival is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). Cocoanuts, fruits, flowers, camphor and incense are offered to the deity. The festival is being celebrated for the past 3 years but is confined to this village only. Nearly 2,000 Hindu devotees of this village and the neighbouring

villages participate in this festival. The *pujari* is a Brahmin. *Prasadam* is distributed to all the devotees.

A fair is held in this connection for 7 days selling sweetmeats, utensils, lanterns, torchlights, pictures of gods and national leaders and clothes.

Free feeding is arranged for one day.

Bhajans, *Veedhi Bhagavatas*, dramas and cinemas afford entertainment to the visitors.

SOURCE: 1. Sri Venkateswara Rao, Patwari, Polepalle.

2. Sri S. Pullaiah, Teacher, Polepalle.

25. Vallur—Situated at a distance of 4 miles from the Jadcherla Railway Station on Secunderabad-Dronachalam section of the Central Railway and 6 miles from Mahbubnagar town.

The total population of the village is 894 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Balija, Mangali (Barber), Kuruva; Scheduled Castes (179) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Siva temple with a stone Sivalingam, Hanuman temple and Pochamma Devi temple are the places of worship in the village.

Sivaratri is celebrated for 2 days in the Siva temple from *Magha Bahula Chaturdasi* (February-March). This festival is being observed from last year but is of local significance only. The chief patron is one Sri Venkata Rao. The Hindu residents of the village congregate. There is no separate *pujari* for the temple but the *pujari* of a neighbouring village performs the *pujas* in this temple also. *Prasadam* is distributed to all.

SOURCE: Sri Venkateswara Rao, Vallur.

26. Khanapur—Situated at a distance of 4 miles from Kakarlapahad stage on the Nawabpet-Mahbubnagar bus route, 6 miles from Gollapalle Railway Station and 8 miles from Mahbubnagar. Formerly this village was near the hillocks and it was then called Kanderapet in the name of Kande Rao, a native of the village. As Kanderapet was subsequently ruined, a new village was built far from the hillocks and christened as Khanapur.

The total population of the village is 588 and it is made up of the following communities: Caste

Hindus—Brahmin, Kapu, Mushti, Kuruva, Telugu, Chakali, Mangali, Kummari, Kammara, Vadrangi, Kamsali, Balija, Katika; Scheduled Castes (129)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple under a banyan tree to the east of the village and Mahbubusamaniswamy *darga* to the south of the village near a big rock are the places of worship in this village.

Sri Mahabubusman Urs is celebrated for one day on the first Thursday in *Vaisakham* (April-May). Arrangements are made a week in advance. On this day at 11 a. m., there is flag procession and *gandham* is offered and at 3 p. m., *kandurlu* is prepared and the festival ends at 8 p. m. The devotees offer *dhupa*, *deepa*, *naivedyam*, sugar and incense to the Swamy. Goats and sheep are sacrificed and *kandurlu* are prepared. The devotees take bath, clean their houses, offer sugar, incense, etc., to the deity and observe fasting and *jagarana*. Community dinners are arranged. The Urs is being celebrated from ancient times and is of local importance. Muslims are the chief patrons. Local people irrespective of caste and creed congregate. Sri Shaik Bagam Saheb of Shaik sect is the *imam* with hereditary rights. He observes fasting on that day. *Prasadam* is distributed to all.

SOURCE: 1. Sri K. Baleswamy, Headmaster, Primary School, Khanapur, Kuchur, P.O.

2. Sri B. Balaiah, member, Village Panchayat, Khanapur.

27. Karkonda—Situated at a distance of 2 miles from the Mahbubnagar—Nawabpet bus route, 5 miles from Nawabpet, the Revenue Firka headquarters and 8 miles from the Mahbubnagar Railway Station. The village appears to have been named after Karu Kondaiah who built this village. Another version is that this village was built by two people namely one Karadu, a Yadava and the other Kondadu, a Madiga and named it Karkonda (Karadu + Kondadu).

The total population of the village is 1,381 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Mutracha, Golla, Jangam, Telaga, Munnurukapu, Kamsali, Kammara, Kummari, Ediga, Balija, Chakali, Mangali; Scheduled Castes (270)—Madiga, Mala; and Muslims. The chief

means of livelihood of the people are agriculture, agricultural labour, trade, shoe-making and other traditional occupations.

The temples of Veerabhadraswamy *alias* Veerabhairavaswamy with his stone image in human form, Anjaneyaswamy, Siva, Mala Perumalla and Peeralamarri and Zumma mosque are the places of worship in this village.

The legend about Veerabhadra given in *Chenna Basavapuram* narrates that Veerabhadra was bestowed with a boon by Lord Siva for killing Daksha, the father-in-law of Siva. Once Daksha invited all his daughters and sons-in-law for the *yagna* he was performing excepting Dakshayani, his eldest daughter and Lord Siva, her husband, as she had married Siva against his will. Dakshayani came to know about the performing of *yagna* by her father through Narada and requested her husband to attend that *yagna*. But Siva did not agree and dissuaded her not to attend as they were not invited by Daksha. Dakshayani alone went to witness the *yagna* despite the dissuasions of her husband. There she was ill-treated by her father and as she could not bear the words of her father she immolated herself in the sacred fire. Siva on hearing this became furious, unfolded His hair, took a lax of His hair and struck against a stone, from which Veerabhadra arose and waited on Lord Siva to obey His command. Then Siva ordained Veerabhadra to annihilate Daksha with his kingdom. Veerabhadra carried out the Lord's commands and was blessed with a boon that Veerabhadra should be worshipped before Siva Himself is worshipped.

Sri Veerabhadraswamy festival is celebrated for seven days from *Magha Suddha Navami* to *Purnima* (January-February). Arrangements are made one month in advance. The rituals observed during the festival are *agnigundam*, car festival, *kalyanothsavam* of Siva and Parvati, *sakatothsavam* and *deepothsavam*. Cocoanuts are offered to the deity. The festival is being celebrated for the past 10 years and is of local significance. Buggam Veeraiah commenced this festival and his descendants are continuing it. Now the chief patrons and the followers for the festival are Jangam Siddaiah and Rajalingam, Mallaiah, Sankaraiah, Lingamurthy, Samalaiah and Baswaraj. Some are in the habit of taking intoxicants during the occasion. Hindu devotees of the village congre-

gate. *Pujari* is a Jangam of Brungi *gotram*. *Prasadam* is distributed to all.

Free feeding is arranged.

The visitors are entertained by *bhajans*.

SOURCE: 1. Sri Karukondaiah, Surpanch, Karkonda.
2. Sri Veeranna, Assistant Teacher, Primary School, Karkonda.

28. Boyapalle—Situated on the Nawabpet-Mahbubnagar bus route at a distance of 2½ miles from the Mahbubnagar Railway Station and town.

The total population of the village is 2,277 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Telugu, Kummari, Kammara, Lambadi; Scheduled Castes (395)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple, Babu Marsabu *darga* with his tomb are the places of worship in this village. Mysamma is also worshipped with no temple.

Babu Marsabu Urs is celebrated on *Margasira Suddha Ashtami* and *Navami* (November-December). It is being celebrated from ancient times and is of local importance only. Local people of all communities congregate.

Mysamma is worshipped once in 6 or 8 years. A he-buffalo is immolated to the deity. Madigas are the *pujaris* and patrons. Local Hindus participate in it.

SOURCE: Sri L. Damodar Reddy, Teacher, Junior Basic School, Boyapalle.

29. Manikonda—Situated at a distance of 3 miles from the Manikonda (Manyamkonda) Railway Station and 4 miles from the Devarkadra Railway Station on the Dronachalam—Secunderabad Railway line. There is a bus from Devarkadra to the village. As the place was originally a thick forest and the hill on which Lord Venkateswara has established Himself was in the heart of the forest, the place is called Mannemkonda (*Mannem* is forest and *konda* is hill), Manyamkonda or Manikonda.

The total population of the village is 2,230 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Muthrasi, Chakali, Mangali;

Scheduled Castes (374)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. Some serve the pilgrims that generally go up to the hill to the temple of Lord Venkateswara for wages.

In the village there is a temple of Siva and the *samadhi* of Chandramowli, a *yogi* with a Lingam on the *samadhi*. The temple of Lord Venkateswara is on a hill 3,000 feet high at a distance of a mile and a half from the village. The temple is a hollow one three hundred feet by seventy-five feet cut in a huge rock and against the back wall appears the self-manifested figure of Lord Venkateswara resembling the idol at Tirupati. The hill is famous for—

“కట్టనిగుడి తల్లివ్వని కోనేరు చెయ్యని పాదాల

Kattanigudi, travvani koneru, cheyyani padalu,

ఉలిముట్టని స్వామి

Ulimuttani Swamy.”

meaning unconstructed temple, undug pond, uncarved footprints and unchiselled Lord.

The legend goes to say that about 400 years back Lord Venkateswara of Tirupati asked Kesavayya, the founder of Alahari dynasty to take possession of the place and perform His *pūja*. Kesavayya went to the hill and found three footprints of the Lord which are not of man's workmanship and they led to an undug *pushkarini*, a hundred yard square pond with a depth of five yards. The fourth footprint was within the pond and there was a spring of clear water flowing from the foot as if to prove mythological belief that Ganga, the Goddess of water, was born at the feet of Lord Vishnu. The footprint is one foot long and one foot deep. (One noteworthy thing about the *pushkarini* which is cut in rock is that the northern wall resembles the form of the Lord as if he jumped down at the place to create the *pushkarini*). Kesavayya benumbed with joy, undertook the *pūja* of the Lord installing the images of Hanuman and Garuda also. He began the annual festivals and Dharmapuri, son of Therunadi Venkayya assisted him with money and lands, and the copper plate recording the gift made so long back is with the present trustee and *pūjari*, Alahari Ramaiah. The members of the family continued the worship of the Lord for generations and even now, they are the trustees and *pūjaris* of the Lord.

The temple on the hill came to prominence during the time of Alahari Hanumaddas who was

born in *Rohini nakshathram* on *Sravana Bahula Ashtami* of *Sreemukha* (1814 A. D). He was a bachelor and a great saint that dedicated his life to the service of the Lord. While he sang the glory of the Lord in ecstasy, flowers rained down and the *thambura* (a stringed musical instrument) which he kept on his head played itself. Several rich men and the Zamindars of the surrounding States became his great disciples and showered money and gold for the services of the Lord. Extensive lands have been gifted to the Lord. The gift deeds and the letters, written to Hanumaddas and his brother Papayya who succeeded him to the trusteeship, by no less a *Zagirdar* than Raja Pedda Rameswara Rao Bahiri Bahadur Bhupal, the *Zagirdar* of Wanaparathi who shook the Nizam of Hyderabad by his rebellion and finally won the title of Bahiri are framed and preserved by the family. The letters reveal in how high an esteem the members of the family and particularly Hanumaddas were held by one and all during his life and after. In fact Lord Venkateswara's self-manifestation on the Manyamkonda hills is traced back to hoary past, when the hill was surrounded by thick forests with no trace of men or women for leagues around. It suited great saints for deep penance for years together and the Lord manifested Himself there for their sake. It was only when people began to clear the forest around the hill for habitation and cultivation, the saints on the hill retired into remote caves and other places and that the Lord revealed His presence to Kesavayya. His son Ananthaiah, grandson Rangaiah and great grandson Venkaiah contented themselves with the daily *pūja* and annual *Bramhothsavam* that had been inaugurated. It was given to Hanumaddas, son of Venkaiah to improve the temple, to spread the glory of the Lord and gather innumerable devotees of all ranks and walks of life. The songs sung in praise of Lord in ecstasy have been recorded by His devotees and compiled in a book form. It is gathered from the compilation that Hanumaddas had a knowledge of his previous devotional lives and that this was his final life, before the soul merged into the Lord. With the grace of Ramayogeendra in the previous birth, he took birth in the world in the auspicious *nakshathram* of *Rohini* on *Krishna Ashtami*, obtained *gurupadesam* (initiation into *sanyasam*), visited Bhadrachalam where Lord Rama appeared before him pleased with his prayers and devotion. He spent some years in *yogabhyasam* and finally returned to Manikonda. The place was

sanctified by the presence of the Lord and particularly the Swamy Pushkarini in which sages took their bath for years. Even today, devotees who take their bath with that water get relief from physical and mental ailments. In order to maintain the sanctity of the pond from undue rush of people and unholy use of its efficacious waters. Hanumaddas constructed another *pushkarini* at the foot of the peak on which the temple and the Swamy Pushkarini are situated for the general use of the devotees who began to throng after he took his residence on the hill. He constructed a minaret on the temple on the top of the rock from which the temple is cut. He constructed the main entrance gate and the compound wall from the present main entrance gate to the present *sakhamantapam*. He levelled the rocky and rugged area where the car festival is being celebrated. It is here that his *pushkarini* known as Lakshmi Pushkarini is situated. While Hanumaddas was having the *pushkarini* dug, hard stone slab was struck and all hopes of getting water below the slab on the rocky hill were lost. He stood before the Lord without food or water for full seven days and nights, singing the glory of the Lord and praying for His grace. Gangabhavani appeared to him and directed him to break the slab giving up his despondency. The stone slab was broken and a perennial spring sprang up and it is catering to the needs of thousands of people during the annual festival. Inams, gifts in kind and coin poured in and the number of devotees to the Lord and disciples of all ranks to Hanumaddas increased. After Hanumaddas, his elder brother, Papaiah, became the *archaka* and trustee from 1855 to 1858. The temple was recognised by the rulers of that area as the exclusive property of the Alahari family of Parankusa *gotram* of Vaishnavas. Papaiah continued the daily, weekly, fortnightly, monthly and annual *uthsavams* that were started by Hanumaddas. Ramaiah, the elder son of Papaiah, was the *archaka* from 1882 to 1903. He constructed Ananthaswamy's temple to the western entrance gate, *mantapam* of Hanuman, temple of Lord Siva, the store-room (Kothi Mantapam), *rathasala* and the big car. The father of the present trustee, Ananthaiah managed the temple from 1903 to 1923. There is a belief that

“పలిచిన పలుకు తిరుపతి వెంకటేశ్వరుడు

Pilichina paluku Tirupati Venkateswarudu.”

meaning that Tirupati Venkateswara would respond to the prayers of the devotees. This belief increased

more and more by the experiences of the pilgrims that came there daily in scores and during the festival in thousands. Ananthaiah constructed the Veera-bhadra Mantapam and *prabha*. He constructed a choultry and commenced feeding every one that came there for three days.

Ananthaiah and his son Ramaiah, the present *archaka* and trustee, began to work hand in hand till the latter was left alone in 1923. The present condition of the temple, the approach to the temple and the facilities to the pilgrims prove even to the casual visitor, the devotion with which these two served the Lord. A road from Government bus stop to Therubazaru has been constructed widening the narrow foot-path on rugged rocky ground upto Therubazaru. The mountain in several places had to be cut to level and the road cost as much as a lakh of rupees, which was met from the contributions made by the devotees. From Therubazaru upto the temple steps are laid. To meet the demand of the increasing crowds Ramaiah has constructed another *koneru*. To control and regulate the crowd to Swamy Pushkarini water is supplied to it from Lakshmi Pushkarini, through reservoirs and pipes. Another lakh of rupees has been expended in installing a dynamo, reservoir and electrification of the hill.

This is the original *thaponilayam* (home of *rishis* that did penance such as Ramayogeendra, Kavirayalu, Lakshmi Nrusimha, Yogendra and Veerappaiah) with several caves and *teerthams*. Nandadona half a mile to the south of Lakshmi Pushkarini has a couple of hoof-prints of a cow, though the entrance of this small *dona* (pond) which is covered by the huge stone is too small for a cow to get in. Two miles away from the temple there is Narasimha Teertham with the self-manifest idol of Narasimha Murthy nearby. The Mumilakonda to the east of the temple, the Aakasaganga Teertham to the north-west with Brindavana Kshetram nearby are inaccessible. The cave in which Hanumaddas sat for meditation is also in the vicinity of the temple. One more temple of the place is that of Alivelu Mangathayaramma which has been recently constructed by Ramaiah, the present trustee to supply the want as it were of the presence of the divine consort. It is well built with a spacious compound, and all arrangements have been made for the regular *pūja* of the Goddess. A well is dug and a water pump is set up.

Sri Manyamkonda Lakshmi Venkateswaraswamy Brahmothsavam takes place for 8 days from *Magha Suddha Dasami* to *Bahula Vidiya* (January-February). The following rituals of the temple indicate the big scale on which *puja* and *seva* of the Lord are attended to. Four *akhandams* (incessant burning lamps) burn all the 24 hours throughout the year. *Bindeseva* (bringing water from Swamy Pushkarini for the *abhishekam* and worship of the Lord with music) is a daily routine. *Trikalasahasranamarchana* (worship thrice a day repeating the thousand names of the Lord) with the requisite rites is attended to, promptly. Every Saturday, the Lord is taken in procession with all *bhogams* and *sevas*. During the period of the festival on the first day *pallakiseva* and *thirichiseva* are performed, and the procession is taken upto Kalyanamantapam. On the second, *thirichiseva* is performed upto Sabhamantapam. On the third day the Lord is taken in procession on *sesnavahanam* upto Aadiseshaswamy. On the fourth day *Suryavahanaseva* is performed and the procession is taken upto *dhvajasthambham*; on the fifth day *Hanumathvahanaseva* and *prabhothsavam* are celebrated. *Garudavahanaseva* and *rathoathsavam* are performed on the sixth day. On the seventh, *aswavanaseva*, *paruveta uthsavam* and *prabhothsavam* for the second time and on the last and eighth day *vasanthoathsavam*, *amrutasnanam* and *Srivari darbaruseva* are performed.

On *Magha Suddha Purnima* to *Bahula Tadiya* (January-February) the Lord is seated in the Sabhamantapam (audience hall) and persons are allowed to exhibit their talents in literature, poetry, buffoonery, music-vocal and instrumental. And this provides good entertainment for the gathering. Several persons that take part in it are awarded prizes for their best performances. This is a very ancient festival of great importance to Telangana, Andhra and Karnataka. The management is by the members of the Alahari family and the income from the public is big and voluntary as compared with the Government contribution of Rs. 3,000. The Government have constituted an advisory committee with an unqualified recognition of the Alahari family as hereditary trustees. There is a congregation of 100,000 which includes even some Muslims and Christians. The *pujari* is Alahari Ramaiah, a Vaishnava of Parankusa *gotram* with hereditary rights enjoying popularity for his devotional service to the Lord and the pilgrims. *Prasadam* is invariably distri-

buted to every one on the last day and to several thousands on other days.

A fair is held for over a fortnight. About 500 shops are opened selling all commodities especially blankets, Narayanpet and Gadwal sarrees, clothes, utensils, glassware, lanterns, pictures and agricultural implements. It looks like a township at the foot of the hills for a fortnight. About 5,000 cattle are brought to the fair. The choultry, several *mantapams*, huge rocks and trees afford shelter to one and all who come to witness the festival. The free feeding choultry affords boarding facilities for three days to every visitor and about 50 bags of rice is utilised for the purpose. Another 50 bags is required for feeding those that resort to the choultry during *brahmoothsavam*. The utensils required for cooking food and feeding the crowd and that have to be supplied for those that desire to cook their food have been stored in sufficient quantities.

Manyamkonda Alivelu Mangathayar Brahmothsavam takes place for 5 days from *Phalguna Suddha Triodasi* to *Bahula Vidiya* (February-March). On the morning of the first day *ankurarpana* and in the evening *sesnavahanaseva* are performed. On the morning of the second day *dhvajarohanam* and in the evening *garudavahanaseva*; on the third morning *thirukkalyanothsavam* and in the evening *rathoathsavam*; on the fourth morning *nagabali* and in the evening *aswavanaseva* are the rituals and on the last day the festival concludes with *purnahuthi*, *vasanthoathsavam* and *amrutasnanam*. The festival is of ancient origin and 10,000 Hindu devotees, local and from distant places, congregate. *Teertham* and *prasadam* are distributed to all.

SOURCE: 1. *Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.*
2. *Additional information gathered by the Research Assistant for Fairs & Festivals, Kurnool.*

30. **Perkiveed**—Situated at a distance of 4 miles from the Kadoor Railway Station and 8 miles from Mahbubnagar.

The total population of the village is 625 and it is made up of the following communities: Caste Hindus — Reddy, Telugu, Golla; and Scheduled Castes (88)—Madiga. The chief means of livelihood of the people is agriculture.

Anjaneyaswamy temple is the place of worship in this village.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). On that day there is free feeding. Cocoanuts are offered to the deity. This is being celebrated for the past 15 years and is confined to this village only. Hindu devotees of the village congregate.

Hindus observe fasting and *jagarana* during *Ashadha Suddha Ekadasi* (June-July) and Mahasivaratri, i.e., on *Magha Bahula Chathurdasi* (February-March) and feasts are arranged.

Pochamma festival is also being celebrated in this village. All communities in the village participate in it.

SOURCE: Buggappa. Headmaster, Primary School, Perkiveed.

31. **Machanpalle**—Situated at a distance of 1½ miles from the Manyamkonda Railway Station, 2 miles from the Mahbubnagar—Raichur and the Mahbubnagar—Narayanpet bus routes and 10 miles from Mahbubnagar by road. About 200 years back this village was in the *samsthanam* of Nancherla Doras. It developed during the time of Kotha Kapu Nagnna. The village was taken over by Government in the year 1949.

The total population of the village is 1,015 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Golla, Kuruva, Boya; and Scheduled Castes (276)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, carpet weaving and other traditional occupations.

Kotha Mysamma temple with the wooden images kept on the back of an elephant made of mud, and the images of Basavanna and Hanuman with no temples are the places of worship in this village. There is a *darga* of Mahbub Subani in the village.

Kota Mysamma Bonala Panduga is celebrated. But there is no fixed date for the celebration. The images of the deity are taken round in procession. Fowls and sheep are sacrificed to the deity. The local people of all Hindu castes take part in it.

Mahbub Subani is worshipped during harvest season. Fowls and sheep are sacrificed to the saint in fulfilment of vows. Fuller details are not available.

SOURCE: Sri Abdul Khader Saheb, Patwari, Machanpalle.

32. **Kotakadra**—Situated at a distance of half mile from the Hyderabad—Raichur National Highway, 2½ miles from the Manyamkonda Railway Station and 10 miles from Mahbubnagar. About 200 years ago this village was under the rule of Nancherla *samsthanam* kings which was in Lokayapalle *samsthanam*. Even now in Pothanapalle, a hamlet of this village, there are the lands of Nancherla Zamindars.

The total population of the village, is 2,256 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Telaga, Kapu, Baliya, Mushti, Yadava (Golla), Boya, Mutracha, Jogi; Scheduled Castes (713) — Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva, Mysamma and a tomb of Chandramouleeswara Purushothamananda Saraswathiswamy are the places of worship in the village. It is said that Sri Purushothamananda Saraswathiswamy entered *samadhi* here nearly 50 years ago. He was a preacher of the principles of *Advaita* philosophy.

Sri Chandramouleeswara Purushothamananda Saraswathiswamy Aradhana is celebrated annually for 8 days from *Ashadha Bahula Vidiya* to *Navami* (July-August). The disciples of the saint perform *bhajans* and read passages from *puranas*. Cocoanuts are offered to the saint. The festival is being celebrated for the past 50 years and is of local importance. The present trustees are Chandra Bhagamma and Chandramouli Sarma. The Hindu residents of the village congregate. The *pujari* is a Yajutsakha Brahmin of Kasyapa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Bonalu festival is also celebrated for the deity Mysamma on the last Tuesday in the month of *Shravanam* (August-September). The deity is taken in procession on that day. Cocoanuts and *bonalu* are offered to the deity but animals are not sacrificed. *Prasadam* is distributed to all.

Anjaneyaswamy Aradhana and *sapthaham* are also being celebrated once in a year in the month of *Shravanam* (July-August).

The residents of the village participate in the festival of Manyamkonda Venkateswaraswamy which is celebrated in Manyamkonda.

- SOURCE : 1. *Sri Chandramouli Sarma, Surpanch, Village Panchayat, Kotakadra.*
 2. *Sri Chinnaiah, Assistant Teacher, Government Primary School, Kotakadra.*
 3. *Sri Krishna Reddy, Assistant, C. P. S. Kotakadra.*

33. Oblaipalle—Situated at a distance of 2 miles from the Manyamkonda Railway Station on the Secunderabad—Dronachalam section of the Central Railway and 9 miles from Mahbubnagar. Because Ahobilaiah or Ahobila Narasimhaswamy is in a cave in the hill nearby, this village goes by the name of Oblaipalle. Though there are signs of earlier habitation, it is only about 50 years back that the Patel, Machireddy improved this place.

The total population of the village is 452 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Vadde, Golla, Lambadi; Scheduled Castes (18) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

All the Hindu devotees of this village participate in Sri Manyamkonda Venkateswaraswamy festival which is celebrated for 8 days from *Magha Suddha Purnima* to *Bahula Vidiya* (February–March) at Manikonda. The details of the festival are described under the monograph of Manikonda.

- SOURCE : 1. *Sri Venkataramulu, Headmaster, Elementary School, Appaipalle.*
 2. *Narsimhulu, Patwari, Oblaipalle.*

34. Kodur—Situated at a distance of 6 furlongs from the Mahbubnagar—Makthal bus route, 1 mile from the Manyamkonda Railway Station and 7 miles from Mahbubnagar. Once an officer (Dora) who lived here built a fort and maintained a poultry farm. In Telugu *kodi* means a fowl. The village hence got its name as Kodur.

The total population of the village is 2,159 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Kammara, Kummari, Telugu, Mangali, Balija, Goud; Scheduled Castes (450) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Varadarajaswamy temple with the stone image of the deity (Vishnu) in human form, Anjaneyaswamy temple and a Siva temple (now in ruins), are the

places of worship in the village. It is believed that Lord Varadarajaswamy of the famous Kanchi shrine came and settled here as he was fond of the lotus flowers that were available in plenty in Dasarikunta (pond).

Sri Varadarajaswamy festival takes place for 2 days from *Chaira Suddha Padyami* (March–April). *Rathothsavam* on the first day and *sakatotsavam* or *bandla pradarsanam* on the second day are the rituals observed during the festival. After the *rathothsavam*, the devotees take bath with well water and offer coconuts, sugar, fruits and flowers to the deity. This festival is being held for the past 50 years, but is of local significance only. The chief patrons are the village officers. The Hindu residents of the village congregate. The *pujari* is a Brahmin without hereditary rights. *Prasadam* is distributed to all.

- SOURCE : 1. *Sri A. Buchchaiah, Headmaster, Elementary School, Bokkalonpalle Post, Dharmapuram.*
 2. *Sri V. Rajanna, Assistant Teacher, Camp C. P. S., Kodur.*
 3. *Sri B. Narsimhulu, Branch Post Master, Kodur.*

35. Moosapet, hamlet of **Sankalmaddi**—Situated on the Hyderabad—Kurnool Highway at a distance of 15 miles from the Mahbubnagar Railway Station. Long ago saint Musaram of Bondila caste died and his tomb was constructed in the centre of the village and an image of Basaveswara was installed over his tomb. So this village was named after him as Moosapet.

The total population of the village is 2,322 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (291) and Muslims. The chief means of livelihood of the people are agriculture, trade and employment.

Ramalingeswara temple with a Sivalingam, Mysamma temple with her image in the form of an earthen pot, seated on an elephant and Abdulla Sab *darga* are the places of worship in this village. Sri Ramalingeswaraswamy temple is situated on a hill, one mile away from the village and it is said that the Sivalingam was installed by Sri Ramachandramurthy during His exile of 14 years.

Ramalingeswaraswamy festival is celebrated for one day in *Sravanam* (July–August). It is confined to this village only. The Hindu devotees of the village congregate. A Matpathi is the *pūjari*.

Mysamma Bonala Panduga is celebrated on a Tuesday in *Sravanam* (July–August). Fowls are sacrificed to the deity in fulfilment of vows. It is confined to this village only. The chief patrons are Telugus of the village. Local Hindus participate in it.

Abdullah Sab Urs is celebrated for one day in *Chairam* (March–April) in memory of the saint. Goats are sacrificed and *kandurlu* are offered to the saint. It is confined to this village only. Local devotees of all communities congregate.

- SOURCE : *Sri N. Buglaiah, Teacher, Zilla Parishad High School, Moosapet.*

36. Janampet—Situated on the Mahbubnagar—Wanaparthy bus route at a distance of about 10 miles to the south of Mahbubnagar town and Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

This village appears to have been named after Janamma, the woman who founded it. At a distance of one mile to the east of this village, there is a hillock known as Gangaram Gattu where there is a stone image of the deity, Anjaneyaswamy. It is believed that this Anjaneyaswamy possesses great powers. It is also said that there was a village by name Gangaram near this hillock and a lake nearby called Gangaram lake. Three persons namely Nagi Reddy, Acchayya and Janamma were living in the village. Due to some differences of opinion, they departed from there and constructed three different villages one each. Nagireddy built a village, where the present Nagireddypalle Cheruvu stands, and Acchayya built Acchayypalle which stands at a distance of 1 mile from the present village Janampet. But the villagers of Nagireddypalle migrated to Janampet which was built by Janamma. Janampet gradually improved to form a big village. There is yet another story which says that Janamma of Wanaparthy came here and constructed this village. It is said that in the bowels of Gangaram Gattu (hillock) there is some hidden treasure and that one hears peculiar notes if one sounds the big boulders on the hillock. It is related that somebody tried to unearth the treasure but died instantaneously. The village seems to have historical significance, which it is believed may come to light if excavations are made.

The total population of the village is 1,824 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Kamsali, Reddy, Vadrangi, Boya, Telugu, Kammara, Yerukula; Scheduled Castes (245) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The deities that are worshipped in the village are Anjaneyaswamy, Gumani Saheb, Venugopalaswamy, Siva, Pochamma and Yellamma. There is a *darga* of Gumani Saheb. It is said that Venugopalaswamy's image was formerly in Nancharla *samsthanam* and that the ancestors of the present *pujari* brought it from there and installed it here. There is a beautifully constructed stone temple of Venugopalaswamy. However there is no temple for Anjaneyaswamy but a stone image exists on Gangaram Gattu in the form of Hanuman. Some years ago, it is said that the cattle were dying of some disease in large numbers in this village. The villagers prayed to Anjaneyaswamy with the result that the rest of the cattle were cured of the disease. From that time onwards every year the devotees are celebrating this festival.

Sri Anjaneyaswamy Aradhana is celebrated for a day in the bright fortnight of *Pushyam* (generally on 13th or 14th January). The devotees decorate their bullocks and carts, take them round the deity, perform *pujas* and *bhajans*. Coconuts are offered to the deity. This festival is being observed for the past 25 years but is of local significance only. The Hindus of the village congregate. Nambi Ramanaiah, the present *pujari* of Venugopalaswamy temple attends to the *pujas* to this deity also. *Prasadam* is distributed to all.

The legend about Gumani Saheb goes to say that long ago, a stranger was camping in the night under a margosa tree. He slept wrapping his body completely with his shawl. His horse was there tied to a side. Next day morning the shawl was there intact but the man under it had disappeared. People realised that this was a miracle, constructed a tomb at that place and celebrated the Urs.

Sri Gumani Saheb Urs is observed for 1 day during the end of *Safar* (Muslim month—June–July) in memory of the saint. On every Thursday the villagers worship the saint. Horses made of silver are offered in fulfilment of vows. This festival has been taking place since 1332 Fasli at the instance of Chidambaram Pillai, Post Master. Devotees congregate without any distinction of community but the majority of them are Muslims. The *imam* is a Muslim. *Prasadam* is distributed to all.

SOURCE: 1. Sri S. Sreenivasulu, Assistant Teacher, Junior Basic School, Janampet.
2. Sri Veeranna, Assistant Teacher, Junior Basic School, Janampet.

37. Polkampalle—Situated at a distance of one mile from the Annasagar bus stage on the Mahbubnagar—Kollapur bus route and 10 miles from the Mahbubnagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway. The village has derived its name from its deity Polamma. Two rivulets are flowing on the eastern and western sides of the village.

The total population of the village is 1,273 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Telugu, Kapu, Vadla, Kummari, Boya, Goundla, Katika, Chakali, Yadava, Mangali; Scheduled Castes (267) — Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour, carpentry, cattle and sheep rearing, and other traditional occupations.

There are the temples of Mallikarjunaswamy, Posamma, Mahishamma, Anjaneya, Beerappa and Narsappa. The temple of Mallikarjunaswamy is situated on a hillock called Gumpolugutta to the south of the village with His image in the form of a stone Sivalingam.

Sri Mallikarjunaswamy festival is celebrated for three days from *Phalguna Bahula Amavasya* to *Chaitra Suddha Vidiya* (March–April). *Bhajana* on the first two days and taking of carts and *bonalu* round the temple on the third day are the rituals observed during the festival. Cocoanuts, sugar and cash are offered to the deity in fulfilment of vows. The festival is being celebrated for the past 5 years but is of local significance only. The congregation consists of local people and those of the neighbouring villages. Only Hindus participate in the festival. During the festival one of the Brahmins or Vaisyas perform *pujas*. *Prasadam* is distributed to all.

Arrangements are made for the feeding of the visitors during the occasion.

On the Sivaratri day the devotees take bath in the tank, worship God, observe fast and keep awake throughout the night.

SOURCE: 1. Sri G. Venkataiah, Teacher, Primary School, Polkampalle.
2. Sri Nagi Reddy, Headmaster, Primary School, Polkampalle.

38. Tadikonda—Situated at a distance of 1 mile from the Annasagar bus stage on Mahbubnagar—Kollapur bus route and 6 miles from the Mahbubnagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway. The village was having many palm groves in and around it and bounded by hills; hence it got the name Tadikonda. *Tadi* means palm and *konda* means hill.

The total population of the village is 2,160 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Kapu, Thambala, Kuruva, etc.; Scheduled Castes (385) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Veeranna *alias* Veerabhadra-swamy, Eswara, Balaji and Pochamma are the places of worship in the village. The seat of Veeranna is in a natural cave on Veerannakonda. The image of the deity Veeranna is in human form beautifully carved out in a stone with two hands holding a sword in right hand. His *vahanam* is Basavanna (bull).

It is said that once the tank in the village by name Veeranna Cheruvu was full and was about to be breached. As the village was threatened with danger, the villagers prayed Veeranna and were saved from the peril. From that time onwards the villagers are celebrating the festival as their wish was fulfilled.

The festival of Veeranna *alias* Veerabhadra-swamy is celebrated for 2 days on *Chaitra Suddha Chathurdasi* and *Purnima* (March–April). Arrangements are made 15 days in advance. The temple is whitewashed, varnished and decorated with festoons. The image is given bath with water and decorated with attractive colours. Gold and silver ornaments, cocoanuts, sweetmeats and camphor are offered to the deity in fulfilment of vows. All the expenditure for the festival is met from the subscriptions collected from the villagers. The festival is of ancient origin but is of local significance. The chief patron for the festival is the Village Deshmukh. *Pujari* is a Thambala with hereditary rights. *Prasadam* is distributed to all.

Free feeding is arranged for one day.

Another festival of this village is that of Pochamma known as Pochamma Bonalu, celebrated mostly by Kuruvas and by a few other sub-sects of Hindus. Fowls and sheep are sacrificed in fulfilment of vows. Fuller details are not available.

SOURCE: 1. Sri Thimmaiah, Assistant Teacher, Tadikonda.
2. Sri G. Kishiaiah, Teacher, Tadikonda.
3. Sri Ramanna, Headmaster, Tadikonda.

39. Dharmapur—Situated at a distance of 3 miles from the Kodur Railway Station and 4 miles to the south of Mahbubnagar town.

The total population of the village is 2,112 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kammara, Reddy, Goundla, Mutracha, Boya, Kummari, Vadrangi, Mangali, Kuruva, Ediga; and Scheduled Castes (476)—Madiga, Mala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Pandurangaswamy with His stone image, Anjaneyaswamy with His stone image, Mysamma and Pochamma with their wooden images, are the places of worship in the village. The temple of Pandurangaswamy is also called Kapiladri.

Sri Pandurangaswamy festival is celebrated for 6 days from *Phalguna Suddha Triodasi* to *Bahula Tadiya* (February–March). *Prabhotsavam* on *Chathurdasi*, *raihotsavam* on *Purnima* and *teerthavali* on *Bahula Vidiya* are the important rituals observed during the festival. Offerings are made in cash and kind. The festival is being celebrated for the past 60 years and is of local significance. The Hindu devotees of the village congregate. The *pujari* is a Vaishnava Brahmin. In the month of *Shravanam* (July–August) *akhandam* (incessant burning lamp) is placed before the deity and Bhagavatam is read out during the whole month. *Prasadam* is distributed to all.

Another festival is celebrated in Sri Anjaneyaswamy temple for 2 days from *Chaitra Suddha Navami* (March–April). *Bhajana* is performed on the two days. Cocoanuts are offered to the deity in fulfilment of vows. The festival is celebrated on Srirama Navami and hence is concerned with Sri Rama also.

It is being celebrated for the past 10 years but is of local significance. The Hindu devotees, local and from the neighbouring villages, congregate. The present *pujari* is one Venkaiah, a Vaishnavite. *Prasadam* is distributed to all present.

Pochamma festival is celebrated in the month of *Kartikam* (October–November). Animal sacrifice is offered to the deity. There is no image but a small wooden doll is prepared and placed in a temple. It is being celebrated from ancient times and is confined to the village only. The majority of the devotees belong to Kuruvas and a few other caste Hindus.

Free feeding is arranged during the festivals of Pandurangaswamy and Anjaneyaswamy.

SOURCE: 1. Sri C. Rajaiah, Assistant Teacher, Junior Basic School, Dharmapur.
2. Sri Narasimharao, Patwari, Dharmapur.

40. Mahbubnagar—This town is the District and Taluk headquarters and is served by a Railway Station on the Dronachalam—Secunderabad section of the Central Railway. This place was formerly known as Rukmammapeta, afterwards Palamuru and later on changed to Mahbubnagar. As this town was in a forest area with herds of cattle and as milk was available in abundance it was named as Palamuru (in Telugu *pulu* means milk). Both the names Rukmammapeta and Palamuru were given to it when it was under the Lokayapalle *samsthanam*. Mahbubnagar got its name during Muslim rule after Mahbub Ali, a ruler of the area. The ancient name of the region was Chola-wada or the land of the Cholas. At one time it was bounded on the north by the Musi and on the south by the Krishna. The great days of the Cholas began in 480 A. D.

The subsequent history of the town follows the usual pattern of other regions of Andhradesa, linked up as it was with the fortunes of various Andhra dynasties. Finally after the fall of the Kingdom of Kakatiyas at Warangal, it came under the yoke of Bahamanis. South of Panagal village, the fortress of Panagal in the Nagarkurnool Taluk still commemorates the defeat of Feroz Shah Bahamani in 1470 by the Rajas of Warangal and Vijayanagar and the decisive victory of Sultan Khuli-Qutub Shah over the king of Vijayanagar in 1513. Both these historic battles were fought outside the fortress.

After the fall of the Bahamanis, a portion of Mahbubnagar town was annexed by the Qutub

Shahi Kings, while the other portion became part of Aurangzeb's empire and early in the 18th century it was incorporated in the Nizam's Dominions. Mahbubnagar was formerly known as Nagarkurnool.

The total population of the town is 37,252 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Padmasale, Reddy, Lingayat, Telugu, Kapu, Boya, Vadde, Chakali, Mangali, Jandra, Balija, Yadava, Kuruva, Bestha, Mondri, Kammara, Kummari, Vadla, Avusala, Lambadi, Yerukula, Medari, Pusala, Munnuru, Marwadi, Goud, Mushti; Scheduled Castes (2,592)—Mochi, Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temples of the town are of Tirumalanathaswamy, Veeranna, Anjaneyaswamy, Siva, Ganesha and Kanyakaparameswari. The image of the deity Tirumalanathaswamy is in human form. The temple of Anjaneyaswamy was built by one Sri Golla Balappa on the Tirumaladevuni Gutta. The deity is a stone image in the form of Hanuman 3 feet high and it is covered with a silver armour. There are other minor temples of Gramadevathas etc., numbering nearly 20. There are about 14 mosques and 8 *dargas*, the chief among them being those of Bagamaru Saheb, Syed Abdul Quader Saheb, Majoot Mardan Ali Shah Saheb, Umar Ali Shah and of Baba Thajuddin. There is also a church.

Sri Anjaneyaswamy festival takes place for 2 days from *Chaitra Suddha Chathurdasi* (March–April) with *prabha* on *Chathurdasi* and car festival on full moon day. The local Hindus congregate.

Sri Tirumalanathaswamy festival is celebrated for one day on *Asviyuja Suddha Dasami* (September–October). The temple car is drawn under the supervision of the *pujari* of the temple. It is an ancient festival and is of local significance. A few thousand Hindus of the town congregate. *Pujari* is Sri Tirumalachari, a Vaishnava Brahmin.

Sri Ganesha festival is celebrated for 7 days from *Bhadrapada Suddha Chaviti* to *Dasami* (August–September).

In Dandavandla Siva temple which is in Palamuru area, a festival is held on the day of Mahasivaratri i.e., on *Magha Bahula Chathurdasi* (January–February). Near the Yerrakunta Siva temple, there

is the tomb of Sri Nukala Chandraiah, a staunch devotee and it is worshipped by the Vaisyas.

Bagamaru Saheb Urs is an annual festival in which the local Tahsildar takes an active part. This is celebrated in memory of Bagamaru Saheb, a Muslim saint. It is believed that Khaja Banda Nawaz of Gulbarga, a saint, directed Bagamaru Saheb to go to Hyderabad. It has been recorded in *Alangir*, the court chronicle of the Nawabs, that he came to Mahbubnagar from Hyderabad during the last days of Golconda and was appointed as an *Imam* to preach Islam in that area. After sometime he repaired to the neighbouring hills three miles away from the town and was doing *namaz* amidst a thick grove of *regu* (*zizyphus jujuba*) trees. One day a few horsemen saw him being carried away by a cheetah-like beast and when they searched for the body all that they could get was his right hand that had remained protected in his 24 feet turban. The hand was buried there alone, as he had earned by that time a name as a great saint.

One day a Golla took his herd of goats to the forest and when the goats approached the tomb of the saint, all of them disappeared. The dismayed Golla prayed to the saint that he would construct a *darga* and celebrate Urs if his herd was recovered. All the goats appeared again. The Golla narrated the incident to the Tahsildar and sought his assistance. The then Tahsildar was very much interested and celebrated the Urs and from then it has become a tradition to take *gandham* from the Taluk Office led by the Tahsildar during the one day festival on a Tuesday which comes after the 15th of *Shahban* (December–January). It is believed that the wishes of the devotees who offer animals, sweets, jaggery, flowers and cocoanuts are fulfilled. This Urs is being observed for the past 60 years and almost all the residents of the town as also people from neighbouring villages congregate at the tomb without any distinction of caste or creed. Sathur Rangaiah and Muthyalu are taking great interest in the celebration of the Urs. About 200 shops sell sweetmeats, fancy goods etc.

Cinemas, swings, whirling wheels, lotteries, etc., are some of the minor entertainments for the visitors.

Mardan Ali Shah Saheb Urs is an annual festival celebrated near his tomb on a small hillock known as Shah Saheb Gutta to the east of the town. This saint

is believed to have hailed from Punjab. A childless Sikh Raja Ranjith Singh brought up this orphan Muslim boy who showed signs of greatness and detachment from worldly pleasures even from his young age. After he grew up he began to tour India, singing the glory of Allah and after visiting Delhi and other places in Northern India he came to South India. His presence in South India appears to have been noted for the first time at Gulbarga. His stay in these parts was for 6 months at Shadnagar near the tomb of Jahangir Peera, a great Muslim saint.

It is said Mardan Ali showed some miracles. One day a follower of Jahangir Peera and Mardan Ali Shah went to a well at Shadnagar to take bath. By the time the follower tied the water pot to the rope to draw water out of the well Mardan Ali was already in the draw well that had no steps, taking his bath. He was soon back at the tomb.

It is said that Jahangir Peera ordered Mardan Ali in a dream to go to Mahbubnagar and spread the religion of Islam. Accordingly, the saint came to Mahbubnagar and selected the present hillock as his abode. At that time the place was in a dense forest, infested with wild animals including tigers. Mahbubnagar was then the headquarters of a Taluk only. Venomous reptiles crawled about in the forest and several cobras were actually with him. He lived on the juice of neem leaves throughout his life. One Pasula Ganganna, a cow-herd, who happened to see him offered now and then milk which he took to feed the snakes that were with the saint. Pasula Ganganna realised that the saint was a man of superhuman powers. The Shah used to break easily to the required shape and size huge stones and carry them upon his own shoulders through the forest to construct the building in which his tomb now stands. He was sleeping with snakes all around him and riding on tigers. Ganganna's propaganda about the greatness of the saint induced several from Mahbubnagar and surrounding villages to go to him. Ganganna cleared the forest and at his own cost constructed a choultry for the convenience of the devotees who were attracted by the preachings of the saint, the relief he was giving to the suffering devotees and the miracles he was showing now and then. He restored sight to a blind man of Narayanpet, 45 miles from Mahbubnagar. From Bhongir, a place that is 38 miles from Hyderabad, a lame man came to him for relief. The saint took him to the top of

a nearby hill and from there kicked him down to the foot of the hill. The lame man began to run home with the limb restored to normal condition. He used to appear in different places, miles apart simultaneously and several times he suddenly disappeared from the midst of the crowd. When he broke a cocoanut and cried 'Allah ho Akbar' his voice was heard by the devotees of the several surrounding villages within a radius of 10 miles who gathered there to hear his voice and the praise of the Lord. Once he wanted to go to Hyderabad. The train had just left the platform and was picking up speed. Mardan Ali entered the platform and raised his hand. The train stopped and started again only after he got in. The *gadde*, on which he sat for *namaz* during his life-time is to the right of his tomb. Under the stone slab which forms the seat or *gadde* he is believed to have buried 12 pots filled with gold coins which he himself brought from the heart of the forest. In front of the building there is a garden besides the choultry constructed for the visitors and the well constructed by Pasula Ganganna at the beginning. A few other buildings of later construction for the members of the saint's family are to the left of the compound. All these are connected to the town by a cart track. The then Tahsildar, Kishan Prasad requested the saint to select some Government land for his maintenance. It seems he closed his eyes and went round a plot of land covering about 45 acres and it was granted to him. Of this he distributed 25 acres of wet land to the poor and retained for himself the remaining 20 acres of dry land. His family decedents are now depending on this plot of land for their maintenance. Within the compound there is a tomb of the tiger which the saint killed as it was constantly disturbing his *namaz*. His pet pussy also has been buried within the compound. A devotee who was dissatisfied with the modest roofing over the saint's tomb insisted on demolishing it and on reconstructing a grand and costly one. In spite of the dissuasions of the saint's son he went home to get money but died at home. The old structure which the saint constructed for himself remains intact with his tomb inside covered with clothes and flowers. He gained control over a dozen of invisible evil spirits of the forest and they used to do for him, tasks that were humanly impossible. When he wanted flowers or fruits from a place hundreds of miles away he would order one of these spirits to fetch them and in a very short time

they would be heaped before him. One of them was found too wicked to be left free and to guard the area from its mischief he put the spirit in a bottle, corked it and buried the bottle in earth. An earthen mound within the compound marks the place where the bottle is buried. Once Kisan Prasad, the Tahsildar, informed the saint that the Nizam, Usman Ali Khan would come from Hyderabad to see him. The saint immediately disappeared pronouncing "If your Huzur comes here, I will go to my Huzur in Ajmir." He did not appear for a year during which period he is said to have been with his *guru* in Ajmir. He was speaking only on Fridays. He converted many Hindus to the fold of Islam. He married a 16 year old girl in his 80th year and begot 4 sons and 2 daughters. He died in his 118th year. On the day of his death which was sudden and unexpected for all, he sent for his eldest son who was at Nagarkurnool, gathered round him the younger children, who were school going and looked into their faces with tears in his eyes. He vomited blood and closed his eyes for ever. The news shocked the devotees in the town and the surrounding villages and a crowd of over 6,000 gathered and carried the body in a procession to all the important mosques in every street of the town and finally laid it in the tomb on the hillock about a mile to the east of the town. It is enclosed in a compound covering 6 or 8 acres of land. According to his wishes, his second son Syed Abdul Khader Shah was made the head of the *gadde*. After the latter's death in 1958 his first son Syed Abdul Razak Shah Quadri has succeeded him to the *gadde*. At present besides the tomb of the saint there are the tombs of his sons in the compound.

The festival is for 3 days from the 22nd to 24th of the month of *Rajab* (November-December). The eldest son of the family sits on the *gadde* during the three days and receives the offerings from the devotees. *Gandham* is on the first day. A box of *gandham* (sandal wood powder mixed with water), *cheddar* prepared with different kinds of flowers kept in big plates, the new *gilaf* (cloth for covering the *samadhi*), *malida* (a sweet powder prepared with fried and powdered wheat, jaggery or sugar and condiments) in about 20 big plates are taken in possession from 2 p.m. from the house of the third son, Syed Suleman Shah Quadri in the town with music and brought to the *darga* by 6 p.m. The tomb is decorated with the new *gilaf* and flower *cheddar* and *malida* is distributed to the devotees. During the night there is *milad*

(recitation of the saint's glory). On the second day devotees visit the tomb with presents and offerings. *Kavvali* is the night function of the second day. *Kavvali* differs from *milad*. *Milad* is singing the glory of the saint whereas *kavvali* is the singing of the glory of the Lord. *Khatham Quran* is on the third morning. The function concludes on the third day and on that day sweets and fruits are offered to the saint and distributed to the gathering. The present patrons are the grandsons of the saint who live on the income derived from the 20 acres of dry land which is now improved with a well and an electric pump, and on the offerings from the devotees. All communities including Hindus and Christians take part in the Urs. About 6,000 people gather during this festival.

A fair is held during these 3 days with about 100 shops selling eatables, fruits, cocoanuts and fancy goods.

Syed Abdul Khadar Shah Saheb Urs is also celebrated annually. He was born in Gulbarga of Mysore State. He was a Police Dafedar and had served in 14 districts of the then Nizam State. He had initiation from Guru Nagur Sheriff of Madras and was found often engaged in meditation with closed eyes even while on duty. When charges were framed for dereliction of duty he surrendered his dress and went back to Madras. One Sri Gopalan, father of a Chief Engineer there, became Khadar's friend and subsequently a follower. They spent several years together after which he left Gopalan and commenced the life of a wanderer. He used to give solace to the suffering by predicting the time of the relief and guiding them in the devotional path. His presence proved prosperous to the owners of the premises. He generally refused half-hearted offerings of food and acceptance meant prosperity to the giver. He spent sometime in the shop of Sathier Ramanna and the family prospered in no time. He died about 22 years back.

One Bade Saheb, a carpenter in the Nizam's Military service, got an urge to go to Mahbubnagar and look after the tomb of the saint. He was anxious to get some amount at least for his maintenance in the form of invalid pension but he was hale and healthy. To his surprise his medical officer sent for him and asked him if he was in need of an invalid certificate from him. Bade Saheb requested him for the certificate and got it from the doctor who revealed

to him that a Muslim saint asked him in his dream to grant the certificate.

Bade Saheb constructed a modest building over the tomb and enclosed it in a small compound. He is still there doing service to the saint and the devotees who are now constantly visiting the place to pay their homage and offerings in reverence and gratitude for the relief they believe to have received by the grace of the departed saint.

The Urs is held for a day on the 22nd of *Jamadi-us-Sani* (October-November). *Kavvali* is arranged. This is a twenty year old festival extending even to the surrounding villages of Hyderabad. Some devotees visit the tomb daily. But there will be a congregation of about 3 to 4 thousands on the day of the Urs. Hindus form a majority of the congregation. As has already been stated Bade Saheb is managing the Urs with the contributions from the public. The daily visitors invariably cook their food there, offer to the saint and feed the few poor that gather there. During Urs several poor are fed.

Another Urs of the place is that of Umar Ali Shah celebrated for one day on 12th of *Zeekhad* (March-April) in commemoration of the death anniversary of the saint. Umar Ali Shah came to Mahbubnagar during the Nizam's period. He used to walk through the streets of the town begging the people. Nothing particular is known about the saint. This is of recent origin in which about 6,000 devotees, local and from the neighbouring villages, irrespective of caste and creed, congregate.

One more Urs is celebrated in the name of Baba Tajuddin. He was a Madrasi and was in Military service. Once he was transferred to Nagpur. He slowly began to disobey the officers and finally refused to attend the parade. He was taken to be a mad man and was put in an asylum. Inspite of the guard and lockup, he was found wandering outside the cell. His legs were fettered. Still he came out of the cell and brought several other mad men also from the cells. From then he was called *vali* (saint) and was respected. It is said that he brought back to life a dead dog. He granted many a desire of his devotees. He used to disappear suddenly. It is said that when he got down from the train and engaged himself in *namaz* on the platform the train could not be moved till he got into the train after completing his *namaz*.

The tomb of the saint is in Nagpur and the annual Urs is celebrated there for 10 days in Thajbad

street. The followers of the saint that have come to Mahbubnagar for bangle trade and settled here have placed a flag on a hill with a lamp burning before it. They commenced to worship the flag in the name of Baba on the 26th day of every *Chand* month. They have now commenced the annual Urs for a day on the 26th day of *Moharram* (May-June). This Urs is being celebrated for the last one year. It is managed by the bangle dealers and is being attended to by a few hundreds of devotees irrespective of community.

- SOURCE: 1. Sri P. Hanumantha Rao, Mahbubnagar.
2. Sri Kanike Sangaiah, Merchant, Mahbubnagar.
3. Sri Haz Md. Hussain, Teacher, Madina Mosque Street, Mahbubnagar.
4. Sri Tuljaram, Hakeem, Mahbubnagar.
5. Sri Syed Bin Hasan, Government Vazifadar, Mahbubnagar.
6. Sri B. Narayan Reddy, Headmaster, Primary School, Bandameedipalle, H/O Mahbubnagar.
7. Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.
8. Personal enquiries by the Research Assistant for Fairs and Festivals, Kurnool.

41. **Badepalle**—Situated on the Secunderabad—Dronachalam section of the Central Railway at a distance of 11 miles from Mahbubnagar and 50 miles from Hyderabad. Jadcheria Railway Station is in the centre of this town. It was once a big town, the neighbouring 15 to 20 villages forming the streets of the town. As *bhajans* were performed very often in this village and as sounds of *bhajans* were heard from Ranganathaswamy temple situated on a hillock in the nights, it was called as Bhajanapalle. It is also said that it was under the rule of king Prataparudra of Kakatiya dynasty. After invasion of the Muslims, it became Bajepalle (*baje* means musical instruments) and gradually the name changed to Badepalle.

The total population of the town is 8,438 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Marwadi, Gujarati, etc.; Scheduled Castes (788) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, industrial labour, trade and other traditional occupations.

This town is a reputed trading and industrial centre. Goods are exported from here to Bombay, Madras and other big cities. There is a big oil refinery and castor oil is refined. Corn, groundnuts and castor are imported from other places and it exports oil.

There are the temples of Ranganathaswamy, Siva, Ganesh, Hanuman, Pochamma, Mysamma in the village in addition to a mosque. The temple of Ranganathaswamy is located on a nearby hillock and the image is in the form of Vishnu as *Seshasayi* (lying on serpent-bed).

Sri Ranganathaswamy festival is celebrated on every Monday and Saturday during the month of *Sravanam* (July-August). On Sankranti day carts are taken round the temple of Ranganathaswamy. Cocoanuts, fruits and flowers are offered to the deity. It is of ancient origin but of local significance only. The Hindu residents of the village and the neighbouring villages congregate. The *pujaris* for almost all the temples are Brahmins. Kasi Rama Sarma is the *pujari* for both Ranganathaswamy temple and Hanuman temple. The other *pujaris* are Sri Lakshmayya for the temple of Siva and a Marwadi by name Latumal for the temple of Ganesh. *Prasadam* is distributed to all. There is animal sacrifice at the time of Pochamma Bonalu only.

- SOURCE : 1. Sri B. Guruvu Reddy, Assistant Teacher, Zilla Parishad High School, Badepalle.
2. Sri G. D. David, Assistant Teacher, Zilla Parishad High School, Badepalle.
3. Sri P. Parvat Raj, B. A., Assistant Teacher, Zilla Parishad High School, Badepalle.
4. Sri A. Ramaswamy, Assistant Teacher, Zilla Parishad High School, Badepalle.
5. Sri V. Ranganath Wacha, Castor Seed Inspector, Jadcherla.
6. Sri G. Thyaga Raju, B. A., Assistant Teacher, Zilla Parishad High School, Badepalle.
7. Sri C. Jayaraman, B.Sc., B.Ed., Headmaster, Zilla Parishad High School, Badepalle.
8. Sri K. Somaiah, Teacher, Zilla Parishad High School, Badepalle.

9. Sri D. Venkatareddy, Teacher, Zilla Parishad High School, Badepalle.

10. Sri T. Mallikarjuna Gupta, Teacher, Zilla Parishad High School, Badepalle.

11. Sri U. Danial, Teacher, Zilla Parishad High School, Badepalle.

42. **Alur**—Situated at a distance of about 3 miles to the south of the Jadcherla Railway Station and 15 miles from Mahbubnagar by cart track. This village was once under the rule of Kakatiyas. Sri Ali Shah, a vassal of the king, occupied this village by force and this was called after his name and in course of time it was changed to Alur.

The total population of the village is 1,360 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kammara, Vadla, Telugu, Boya, Chakali, Mangali, Kummari, Avusala, Ediga, Katika, Yerukula; Scheduled Castes (364)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Murthi Kondaiah, Siva, Anjaneya, Yellamma, Poshamma, Mallamma and Nagulu. The temple of Murthi Kondaiah is situated on a small hill at a distance of 3 furlongs to the south of the village with the image of the deity in human form.

Once Kondaiah a ryot of the village was cultivating his fields. It is said that he removed the Lingam from a hillock nearby and kept it on his plough as a weight. Every evening after the ploughing was over, the stone used to recede to its original place on the hillock. The villagers failing to investigate this miracle, built a small temple and named it Murthi Kondaiah Alayamu after the ryot Kondaiah.

The festival of Murthi Kondaiah is celebrated for one day on 14th January during Sankranti. The devotees, local and from the neighbouring villages, decorate their carts and bullocks and take them round the temple on the day. Cocoanuts and pumpkins are offered to the deity. In fulfilment of their vows the devotees name their children after the God. The festival is of ancient origin but is of local significance only. The chief patrons for the festival are Brahmins. The festival is now being celebrated under the management of Sri Venkata Rao, the Vice-President of Alur Samithi. People, local and from the neigh-

bouring few villages, congregate without any distinction. The *pujari* is a Nambi and *prasadam* is distributed to all.

SOURCE : 1. Sri G. Anjaneyulu, Assistant Teacher, Government Primary School, Alur.

2. An Enumerator.

43. **Tadparthi**—Situated at a distance of 2 miles from Divitipalle by cart track, 5 miles from the Jadcherla Railway Station and 18 miles from the Mahbubnagar Railway Station. The villagers either go by walk or cart upto Divitipalle and catch the bus there to reach any place. It appears that the village has the name of Tadparthi as the palm trees (*tadi* in vernacular means palm tree) were in abundance in the past.

The total population of the village is 840 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Vadla, Telaga, Boya, Golla, Avusala, Kummari, Chakali, Mangali, Ediga, Katika, Yerukula; Scheduled Castes (137)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Tekula Venkateswaraswamy, Anjaneya, Mysamma, Pochamma, and a mosque are the places of worship in the village. The temple of Tekula Venkateswaraswamy is at a distance of 6 furlongs to the south of the village on a hillock called Tekula Gutta. The image of the deity is in human form.

Sri Tekula Venkateswaraswamy festival is celebrated for one day on *Pushya Bahula Sapthami* (January-February).

The devotees decorate their carts and take them round the temple in a procession. Cocoanuts and camphor are offered to the deity. In fulfilment of vows the devotees name their children after Him. The festival is of ancient origin but is of local significance only. The chief patrons for the festival are Brahmins. The festival is now being celebrated under the guidance of Sri Hanumantharao, the Village Karnam, Panchayat member and an ardent devotee. The Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Nambi. *Prasadam* is distributed to all.

SOURCE : Sri Durgaiah, Assistant Teacher, Government Primary School, Tadparthi.

44. **Bhoothpur**—Situated at the junction of four roads at a distance of about 6 miles to the east of Mahbubnagar town and Railway Station on the Secunderabad—Dronachalam section of the Central Railway. This village was under the Kings of Reddy dynasty. Gona Buddha Reddy of Reddy dynasty on his way to Srisailem camped here for sometime. The village was called Buddhapuram after him, but gradually the name underwent changes and now it is spelt as Boothpur. This is evident from the stone inscriptions in the Siva temple and other inscriptions.

The total population of the village is 1,501 and it is made up of the following communities: Caste Hindus—Brahmin, Jangam, Telaga, Goud, Yadava, Pitchikuntla, etc.; Scheduled Castes (341)—Mala Dasari, etc.; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The places of worship in the village are Anjaneyaswamy temple, a mosque and Muninathaswamy temple with the black stone image of the deity in human form. This temple is a small one situated on the outskirts of the village. Muninathaswamy is said to have had his original abode at Gonegandla or Tangadidona of Kurnool District.

Sri Muninathaswamy festival is celebrated for two days from *Magha Bahula Chaviti* (February-March). The festival starts with *prabha* on the night of *Chaviti* and on the next day, carts of this village are taken round the temple. On *Chaviti* the devotees keep awake throughout the night and engage themselves in *bhajan*. On the next day, they observe fast. Fowls, sheep and goats are sacrificed and silver jewels are offered in fulfilment of vows. This festival is being held for the past 200 years but is of local significance only. About 1,000 persons from the village and the neighbourhood belonging to all sub-communities of Hindus congregate. *Pujari* is a Mala Dasari of Chakrapu *gotram* with hereditary rights from 3 to 4 generations.

A fair is held in connection with this festival for 2 days near the temple on both sides of the road. Panchayat collects the taxes from the shop-keepers. About 1,000 persons including those from nearby villages congregate. Eatables, bangles, earthenware, lanterns, torchlights, mirrors, combs, pictures and photos are brought and sold in the fair.

Bhajans, music and story-telling afford entertainment to the visitors.

SOURCE: Sri A. Narayana, Headmaster, Basic Elementary School, Bhoothpur.

45. Palkonda—Situated at a distance of 1 mile from the Mahbubnagar—Amarabad—Wanaparthy bus route, 2 miles from Mahbubnagar by foot-path and 4 miles by road from the Mahbubnagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway. Formerly milk was being supplied from this village to Mahbubnagar in earthen pots. The village was therefore known as Palakunda (*palu* in Telugu means milk and *kunda*—an earthen pot). Gradually the name changed to Palkonda.

The total population of the village is 1,102 and it is made up of the following communities: Caste Hindus—Brahmin, Kamsali, Kammara, Reddy, Goud, Mudiraj, Munnuru, Yadava, Mangali, Chakali, Yerukula, Lambadi; Scheduled Castes (272)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Thirumalanathaswamy, Posamma, and a mosque are the places of worship in the village. The stone image of Anjaneyaswamy is in the form of Hanuman. Thirumalanathaswamy temple is an ancient one but there is no image of the deity except a stone. The devotees decorate the stone with turmeric powder and vermilion dots and worship it.

Sri Anjaneyaswamy festival occurs for 3 days from *Chaitra Suddha Purnima* (March–April). Anjaneya, the renowned *bhaktha* (devotee) of Sri Ramachandra is reputed to be an incarnation of Eswara. During the 3 days of the festival, *bhajans* are performed. *Rathohsavam* is conducted on the last day. Cocoanuts and *naivedyam* are offered to the deity. This festival is being held for the past 12 years but is of local significance only. The chief patron is the Village Officer by name A. Ramkishan Rao. About 600 devotees, local and from the neighbouring villages, congregate without any distinction of caste. The present *pujari* is one Sri Pallerla Narsimha Sarma, a Brahmin with the right to enjoy Inam lands.

A fair is held in connection with this festival for 3 days, round about the temple. About 600 persons congregate. Sweetmeats, earthenware, mirrors, combs, bangles and toys are brought and sold in the fair.

Some devotees of the neighbouring villages who come to the village for *bhajan* are fed by Sri Ramkishan Rao, the chief patron, in his house. Generally there will be free feeding for the villagers as well as those pilgrims who come to take part in the festival. The chief patron bears all the expenditure incurred in connection with this festival.

Fowls, sheep and goats are sacrificed to Posamma, the village deity.

SOURCE: Sri M. Damodar Rao, Headmaster, Elementary School, Palkonda.

46. Hasnapur—Situated amidst hills at a distance of 2 miles from the Mahbubnagar—Kollapur bus route and 5 miles from the Mahbubnagar town and Railway Station on the Secunderabad—Dronachalam section of the Central Railway. This village got its name after Hasan, the name of the *peeru* installed in the village when the latter was founded.

The total population of the village is 728 and it is made up of the following communities: Caste Hindus—Reddy, Yadava, etc.; Scheduled Castes (146). The chief means of livelihood of the people are agriculture and agricultural labour.

Ramalingaswamy temple with the deity in the form of a stone Sivalingam and Hanuman temple are the places of worship in the village. Ramalingaswamy temple is situated on a small hillock, near the village.

Sri Ramalingaswamy festival occurs for 4 days from *Magha Bahula Triodasi* (February–March). Fast and *jagarana* are observed on Sivaratri day. *Naivedyam* is offered to the deity. The festival is being celebrated for the past 10 years but is of local significance only. The village Reddys are the chief patrons. The devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival. There is no *pujari*.

Free feeding is arranged for one day from the subscriptions collected from the villages.

SOURCE: Sri T. Ramulu, Teacher, Masnapuram, Tadikonda Post.

47. Chinna Gopalpur—Situated at a distance of 1 furlong from the Bijinapalle—Mahbubnagar road and 6½ miles from Mahbubnagar.

The total population of the village is 289 and it is made up of the following communities: Caste

Hindus—Bondili, Telugu also known as Mudiraj, Vadde, Jangam, Golla and Lambadi; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple is the only place of worship in this village. Pochamma is also worshipped with no temple.

Pochamma Bonala Panduga is celebrated for one day in *Ashadham* (June–July). Goats and sheep are sacrificed to the deity by the devotees in fulfilment of vows. Hindu devotees of the village congregate. There is no *pujari*.

Anjaneyaswamy Sapthaham is celebrated once in a year and poor feeding is arranged. *Bhajans* are conducted on all Saturdays at the temple.

SOURCE: Sri Thirumal Rao, Headmaster, Primary School, Chinna Gopalpur.

48. Pathamolgara—Situated at a distance of 3 miles from Bhoothpur and 11 miles from the Mahbubnagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway. There is a shrine in the village by the name of the deity Moulali also called Murthaiah. Hence the village got the name Molgara after Moulali. The village had prefix *Patha* (old) since there is a village adjacent to it called *Kolha* (new) Molgara.

The total population of the village is 670 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Goundla, Boya, Telugu, Kuruva, Boya Dora; Scheduled Castes (147) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving of woollen rugs (*cumblis*) and other traditional occupations.

Moulali shrine situated on a hillock in the village, Anjaneya temple and Siva temple are the places of worship in the village. Moulali is also known as Murthaiah.

Moulali Urs is observed for 2 days from *Pushya Suddha Purnima* (December–January) in memory of Moulali. The devotees enjoy feasts during the occasion. *Nyaz* is performed. Jaggery and *malida* are offered. Sheep and goats are sacrificed in fulfilment of vows. There is a belief that the issueless couples are blessed with children if they worship the deity and child deaths are also stopped. The people of all the communities name their children as Murthaiah,

Murthamma, Murthi Reddi after Moulali as a token of their faith in him. This festival is common for both the villages Pathamolgara and Kothamolgara. This Urs is being celebrated for the past 100 years. There is Inam land for the temple enjoyed by the *mujavar*. The devotees, local and from the neighbouring 8 to 10 villages, congregate without any distinction of community. The present *mujavar* and the chief patron is one Molla belonging to the Shaik sect of Muslims.

Prasadam is distributed to all.

Pujari for Anjaneya and Siva temples is a Brahmin. He too enjoys the Inam lands of the temples.

SOURCE: 1. Sri K. Viswanatham, Headmaster, Pathamolgara.
2. Sri Ramkrishnaiah, Headmaster, Pathamolgara.

49. Karvena—Situated at a distance of one mile from the Mahbubnagar—Bijinapalle bus route, 7 miles from the Jadcherla Railway Station by foot-path and 13 miles from Mahbubnagar by road. In olden days, it is said that this place had been covered with dense forests, lakes and tanks and infested with elephants; hence the village got its name Karvena (*Kari* means elephant). The other version is that the village Karuvena sprang up in its original place sometime after it was completely dilapidated due to famines. *Karuvu* means famine. Both Karvena and Karuvena are in usage.

The total population of the village is 2,334 and it is made up of the following communities: Caste Hindus—Brahmin, Lingayat, Vaisya, Kamsale, Kammara, Reddy, Goud, Vadrangi, Padmasale, Boya, Baliya, Yadava, Gandla, Uppara, Kuruva, Chakali, Mangali, Kummari, Yerukula, Mudiraj, Mushti; Scheduled Castes (370)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are the temples of Mallayya, Anjaneya and Siva in the village. The temple of Mallayya or Mallikarjunaswamy is situated on a nearby hillock. The black stone image of the deity is in human form. The image is beautiful and pleasing to look at.

Sri Mallayya or Mallikarjunaswamy festival is celebrated for 5 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Tadiya* (February–March). The

rituals are *rathotsavam* on *Chathurdasi*, *bonalu* on *Amavasya*, *sakatotsavam* i.e., the procession of *bandlu* (carts) on *Padyami* and *amrutasnanam* and *jatara* on *Vidiya* and the return of the deity to the village on *Tadiya*. Silver ornaments, *gandham*, sweetmeats and cocoanuts are offered to the deity in fulfilment of vows. The festival is being celebrated for the last 12 years but is of local significance only. People belonging to all castes, local and from the few neighbouring villages, congregate. The present *pujari* is one Rangaiah, a Saivaite of Balija caste. Kuruvas and Reddys are patrons. *Prasadam* is distributed to all.

A fair is held on the hillock in connection with the festival of Mallayya, lasting for 4 days. It is being held for the past 12 years and there is a congregation of about 3,000 people, local and from the neighbouring villages also. There are about 20 shops where sweetmeats, bangles, utensils, lanterns, mirrors, combs, photos, books, earthen and wooden toys and clothes are sold. There are no choultries. Dramas and cock fights afford entertainment to the visitors.

There is a drama troupe in this village with Vadla Sayulu as the leader.

Another festival of this village is *Vinayaka Chaviti*, celebrated for 7 days from *Bhadrapada Suddha Chaviti* to *Dasami* (August-September) which ends with a procession of the deity on the last day. The festival is being celebrated for the past 10 years.

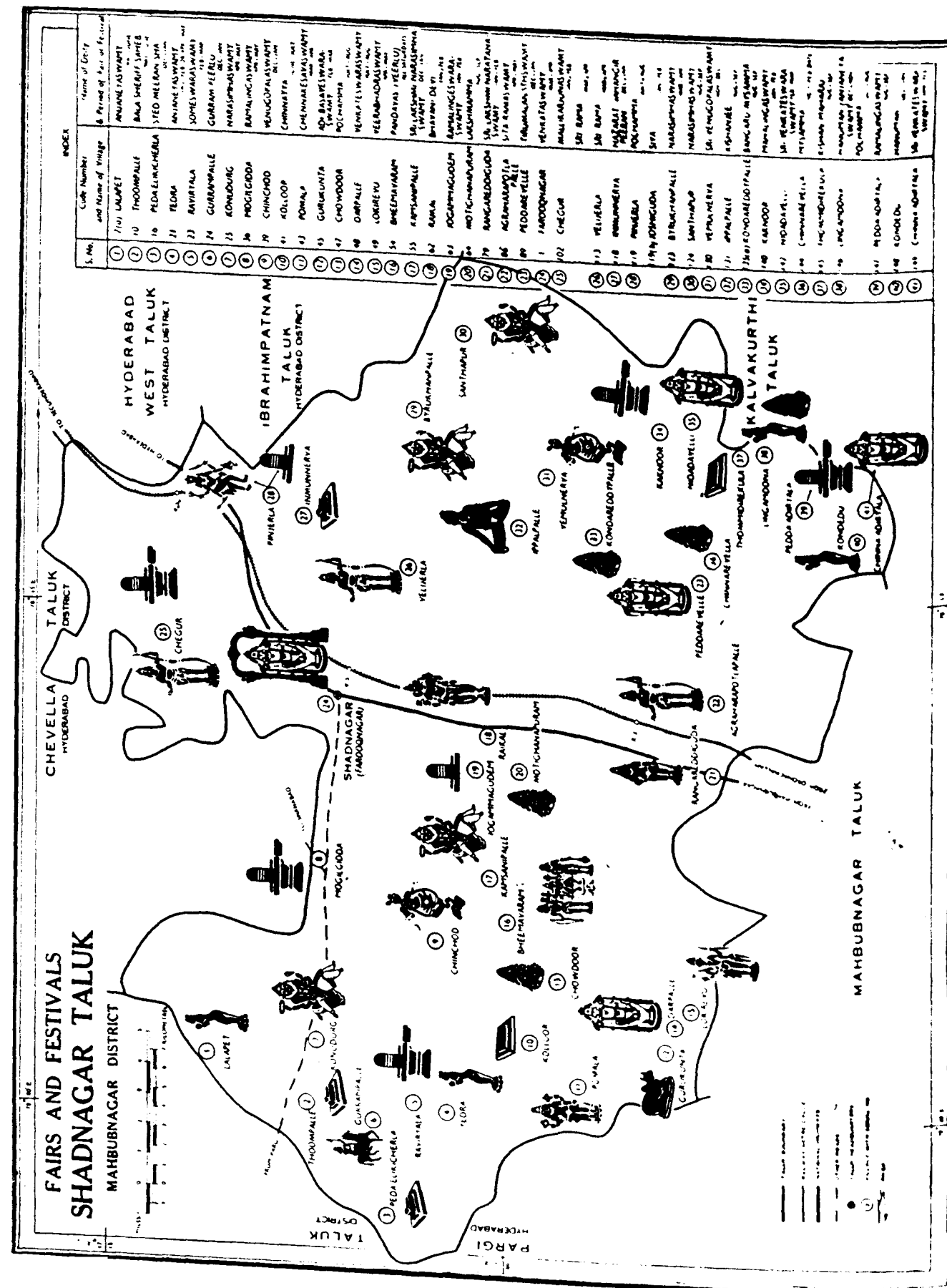
During the Sankranti festival, *sakatotsavam* (cart festival) is celebrated at Anjaneyaswamy temple. The carts and bulls decorated with colours and flower garlands are taken round the temple. Only Hindus celebrate this festival.

Bonalu Uthsavam is celebrated for one day on *Sravana Bahula Panchami* (July-August). It is of ancient origin. People from the neighbouring villages congregate. All castes of Hindus take part in the festival.

SOURCE: 1. Sri Narayan, Headmaster, Karvena.
2. Sri K. Ramulu, Assistant Teacher, Karvena.
3. Sri Chinaiah, Teacher, Karvena.

AGAR TALUK.





Section II

SHADNAGAR TALUK

Alapet hamlet of Ummental—Situated at a distance of 16 miles from the Shadnagar Railway Station.

The total population of the village is 1,098 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (410); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy festival is celebrated for 4 days from *Vaisakha Bahula Dwadasi* (May-June). This festival is of ancient origin but is only of local significance. About 400 Hindus belonging to the village and the nearby villages congregate.

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

2. Thoompalle—Situated at a distance of 15 miles from the Shadnagar Railway Station.

The total population of the village is 316 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (193). The chief means of livelihood of the people is agriculture.

Bala Shariff Sahib Urs is celebrated for 3 days during the dark fortnight of *Vaisakham* (May-June). This festival is of ancient origin but of local significance only. Nearly 500 devotees of all communities belonging to this village and the neighbouring villages congregate without any distinction of caste or creed.

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

3. Peda Elikicherla—Situated at a distance of 7 miles by foot from Konudurg on the Shadnagar—Pargi bus route.

The total population of the village is 2,079 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (463) and Muslims. Muslims are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only place of worship in the village is the *darga* with the tomb of one Sri Syed Meeran Sha.

Syed Meeran Sha Urs is celebrated for 3 days from the 16th *Shahban* (December-January) in memory of one Sri Syed Meeran Sha, a saint, who is said to have disappeared suddenly from the place of his usual residence. *Gandham*, *deeparadhana* and *urs* are the rituals observed one on each day. Goats and sheep are sacrificed in fulfilment of vows. The devotees keep their houses clean, some observe fast while some others enjoy feasts, keep awake in the nights and read their religious books. This festival is of ancient origin, but was stopped for some years due to some factions. It has, however, been revived from the last two years. It is of local significance. The residents of the village belonging to all communities congregate. The *mujavar* is a Muslim. *Prasadam* is distributed to all.

SOURCE: *An Enumerator.*

4. Yedra—Situated at a distance of 15 miles from Shadnagar and 41 miles from Mahbubnagar.

The total population of the village is 1,854 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kuruva, Pichikuntla, Lambadi, Ediga; Scheduled Castes (336)—Mushti; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy with His stone image, Siva and Masemma are the places of worship in the village.

Hanuman Jayanti is celebrated for one day either in *Magham* (January-February) or *Vaisakham* (April-May). *Bhajans* are performed at the temple. This Jayanti is being celebrated for the past 4 years and is of local significance. The local Hindus congregate.

SOURCE: *Sri Ananta Rao, Mali Police Patel, Yedra.*

5. Raviryala—Situated at a distance of 5 miles from the Shadnagar—Pargi bus route and 14 miles from the Shadnagar Railway Station.

The total population of the village is 1,001 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (299)—Madiga, Mala, etc.

The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple of the village is that of Someswaraswamy with a Sivalingam situated at a distance of 1 furlong from the village on the western side on a huge stone slab.

Someswaraswamy festival is celebrated during Sivaratri for 4 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Vidiya* (February-March). The devotees observe fast and keep awake the whole night doing *bhajans*. Cocoanuts, fruits and flowers are offered to the deity. The patrons for this festival are the villagers and the Village Karnam is said to evince much interest in the celebration of the festival. The festival is celebrated with the subscriptions collected from the villagers. This festival is of ancient origin but of local significance only. The Hindu devotees of the village and those of the neighbouring villages congregate. There is no specific *pujari* for the temple. *Prasadam* is distributed to all present.

SOURCE: Sri P. Raghava Reddy, Mali Patel, Raviryal.

6. Gurrampalle—Situated at a distance of 4 miles from the Shadnagar—Pargi bus route and 14 miles from the Shadnagar Railway Station.

The total population of the village is 664 and it is made up of the following communities: Caste Hindus—Kuruva, etc., etc.; Scheduled Castes (199)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Gurram Peerlu is in the form of a rider on a horse. There is no temple but the deity is located in an open place.

Gurram Peerlu Urs is celebrated for 1 day according to the convenience of the villagers in the bright fortnight of *Pushyam* (December-January). Silver replicas of the deity and usual articles of worship are offered in fulfilment of vows made for the welfare of children. This festival is being celebrated for the past 9 or 10 years and is of local significance. The people of all communities residing in this village and the neighbouring villages congregate. The *mujavar* is a Muslim.

SOURCE: Sri D. Narsimhulu, Headmaster, Raviryal.

7. Konudurg—Situated at a distance of 12 miles from the Shadnagar Railway Station which can be

reached by bus. Some say that the place got the name of Konadurgam as it was the last *durgam* (fort) built by the last Andhra King of Gona dynasty. Some others say that it got the name as it was the fort built by the King of Gona dynasty. Yet some others say that it derived its name on account of the fort which was triangular in shape. It is also said that there is a fort at Medak called Adidurgam built by the same kings.

The total population of the village is 3,339 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Balija, etc., etc.; Scheduled Castes (595)—Madiga, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

An old temple of Narasimhaswamy at a distance of one mile to the north of the village with the image of the deity carved on a rock, a temple of Siva and a mosque are the places of worship in the village. The mosque originally appears to have been the temple of Somanathaswamy, which was subsequently converted into a mosque by the Muslims. It is said that an inscription and some other proofs exist to this effect.

The legend has it that Sri Narasimhaswamy went to the Village Headman, Madhava Rao on an *Ekadasi* day in the guise of a Brahmin and asked for food. When informed that the day was *Ekadasi*, a day of fasting, the Swamy asked to be served at least milk and said that he would be sitting on a small hillock to the north of the village. When Madhava Rao actually went to the hill with milk he heard a voice from a rock saying that he was Narasimhaswamy. A merchant passing that way slept at that spot and was told by the Lord in a dream to construct a temple for Him and a temple was constructed accordingly.

Narasimha Jayanti is celebrated for 3 days from *Vaisakha Suddha Chathurdasi* (April-May). *Rathotsavam* and *jayanti* are the important rituals observed during the festival. This festival is being celebrated for the past 50 years and is of local significance only. The Hindu residents of the village congregate. *Prasadam* is distributed to all.

SOURCE: Sri Chowduri Gopal Rao, Teacher, Konudurg.

8. Mogilgidda—Situated at a distance of 6 miles from the Shadnagar Railway Station.

The total population of the village is 3,725 and it is made up of several sub-communities of Caste

Hindus; Scheduled Castes (503); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingaswamy festival is celebrated for one day in *Vaisakham* (April-May). This festival is of ancient origin but only of local significance. About 500 Hindus of the village congregate.

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

9. Chinchod—Situated at a distance of 10 miles from the Shadnagar Railway Station.

The total population of the village is 2,641 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (503). The chief means of livelihood of the people are agriculture and agricultural labour.

Venugopalswamy festival is celebrated for one day in *Pushyam* (December-January). The festival is of ancient origin but of local significance only. About 1,500 Hindus belonging to this village and the neighbouring villages congregate.

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

10. Kolloor—Situated at a distance of 14 miles from the Shadnagar Railway Station by a cross country path and 21 miles by road.

The total population of the village is 1,740 and it is made up of the following communities: Caste Hindus—Vaisya, Jangam, Telaga, Reddy (Kapu) etc., etc.; Scheduled Castes (312) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The *samadhi* of Chinnayya is the only place of worship in the village.

Chinnayya festival locally called Rudrabhishekam is celebrated for 2 days from *Ashadha Suddha Ekadasi* (June-July) in commemoration of Sri Chinnayya, a Jangam religious head, who entered *samadhi* here about 150 years ago. The Saivaites are the chief patrons. His disciples residing within a radius of 4 to 5 miles congregate and fulfil their vows. Hindus participate in this festival. One of the members of the family of Chinnayya is the *pujari*.

SOURCE: Sri K. Maniah, Headmaster, Chowdoor.

11. Pomala—Situated at a distance of 11 miles from Konudurg and 18 miles from Mahbubnagar as also from the Shadnagar Railway Station.

The total population of the village is 1,503 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Mutracha, Reddy (Kapu), Kammara, Kummari, Kamsali, Vadla etc., etc.; and Scheduled Castes (331). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Chennakesavaswamy with the image of the deity in human form, Anjaneyaswamy, Rangadhamulu and Siva are the places of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). During the nights of the festival the devotees perform *bhajans* and take bath in the tank. This festival is being celebrated from the past 10 years and is of local significance only. The festival is celebrated by the villagers by collecting subscriptions in the village. The Hindu residents of the village congregate. The *pujari* is a Vaishnava Brahmin.

SOURCE: Sri Chennakesavulu, Assistant Teacher, Pomala.

12. Gurukunta—Situated at a distance of 2½ miles from the Navvapeta bus stop, 13 miles from the Sriramnagar Railway Station and 18 miles from Shadnagar. The Vaishnava *Guruvulu* (*Guruvulu* means religious heads) got houses constructed here and are responsible for the springing up of the village. The village thus derived its name after the *Guruvulu*.

The total population of the village is 908 and it is made up of the following communities: Caste Hindus—Brahmin, Jangam, Reddy (Kapu), Chakali, Mangali, Golla, Ediga, Kummari, Kammara, Vad-rangi, Avusali; Scheduled Castes (276)—Bindla, Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Adi Basaveswaraswamy and Hanuman and a *darga* are the places of worship in the village. It is believed that the stone image of the deity Adi Basaveswaraswamy which is *swayambhu* (self-manifest) is growing every year.

Adi Basaveswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Chathurdasi* to *Bahula Tadiya* (February–March). The rituals observed are *bhajanotsavam*, *prabhothsavam*, *sakatothsavam*, *sevalu* and *amrutasnanam*, one each day. Sweets are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 40 years and is widely known. Veerasaivaites (Lingayats) are the chief patrons. The Hindu devotees belonging to this village and other parts of Mahbubnagar District and Hyderabad District congregate. The *pujari*, a Veerasaiva Brahmin is also the head of the *mutt* and a descendent of Renukacharya family of Nandi gotram.

Generally free feeding is organised.

SOURCE: *Sri T. Basavanna, Headmaster, Gurukunta.*

13. Chowdoor—Situated at a distance of 8 miles from the Balanagar Railway Station and 16 miles from the Shadnagar Railway Station both of which are on the Secunderabad—Dronachalam metre gauge section of the Central Railway.

The total population of the village is 1,433 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (142); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Pochamma and Anjaneyaswamy are the places of worship in the village.

Pochamma Jatara is celebrated for 1 day during the end of *Sravanam* (July–August). This festival is of ancient origin but of local significance only. The Hindu residents of the village congregate.

Khaja Bande Nawaj (Khilli) Urs on 15th of *Zeekhad* (March–April) and Hanuma Jayanti in *Margasiram* (November–December) are also celebrated in this village. During Hanuma Jayanti *prasadam* is distributed to all. Free feeding is organised.

SOURCE: *Sri Khader Mohiddin, Teacher, Chowdoor.*

14. Darpalle—Situated at a distance of 18 miles from the Shadnagar Railway Station.

The total population of the village is 476 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (156); Muslims and Christians. The chief means of livelihood of the people is agriculture.

Venkateswaraswamy festival is celebrated for one day on *Sravana Suddha Ashtami* (July–August). This festival is of ancient origin but of local significance only. About 600 local Hindus congregate.

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

15. Lokirevu—Situated at a distance of 7 miles from the Gollapalle Railway Station and 15 miles from Mahbubnagar town of which 12 miles can be covered by bus upto Navvapet and from there 3 miles by foot.

The total population of the village is 721 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayats, Reddy (Kapu), Ediga, Golla, Chakali, Vadla, Kammara, Avusali, Vadde, Ekkala; Scheduled Castes (256)—Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Veerabhadraswamy with the image of the deity in human form and the shrines of Anjaneyaswamy and Pochamma are the places of worship in the village.

Veerabhadraswamy festival is celebrated for 4 days from *Vaisakha Suddha Dasami* (April–May), as the birthday celebration of Veerabhadraswamy, a creation of Siva who cut off the head of Parvati Devi's father Dakshya. Dakshya performed a *yagna* which was attended by Parvati even though uninvited and in spite of Siva's dissuasions. As she was insulted by her father she burnt herself in the *yagna-gundam*. *Agnigundam* and *prabhothsavam* on the 1st day, *rathoathsavam* on the 2nd, *garudothsavam* on the 3rd and *harali amrutasnanam* on the last day are the rituals observed, during the festival. Sweets and vegetarian food are offered to the deity. This festival is being celebrated for the past 15 years and is of local significance. About 1,000 Hindus of the village and the neighbouring villages congregate. The *pujari* is a Veerasaivaite with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 4 days near the temple. Eatables, bangles, pictures of Gods and other articles such as mirrors, combs, toys etc., are brought and sold at the fair.

Sea-saw enactment of scenes now and then from Bhagavatham afford entertainment to the visitors.

There is a choultry attached to the temple.

SOURCE: *Sri Jangam Rachaiah, Pujari, Lokirevn.*

16. Bheemavaram—Situated at a distance of 2½ miles from Udithyal by cart track and 8 miles from the Balanagar Railway Station.

The total population of the village is 621 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy (Kapu), Ediga, Chakali, Kummari, Mangali, Mutracha, Golla, Kammara, Lambadi, Kuruva, Pichikuntla; Scheduled Castes (129) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the stone images of Panchapandavas—Dharma Raja, Bhima, Arjuna, Nakula and Sahadeva at a distance of 1 mile from the village and they are locally called *veerulu* (heroes). The villagers believe that the Pandavas lived for some days in this place during their exile. This place which was once a forest is now almost cleared off the dense growth of vegetation. Around the images there are however a few trees which will not be cut off as danger is apprehended by so doing. Under the trees, some old bricks and stone structures are found. There are underground caves in which the Pandavas are said to have lived.

The devotees, local and from the surrounding villages visit the place on Saturdays, worship the deities and make offerings to them.

The devotees take their bath in the nearby rivulet and cook food under the banyan tree. There is also a *gundam* (water pit) here in which water will be available in all seasons.

SOURCE: *Sri Seshagiri Rao, Bheemavaram.*

17. Kamsanipalle—Situated at a distance of 10 miles from the Shadnagar Railway Station.

The total population of the village is 956 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (228); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Lakshmi Narasimhaswamy festival is celebrated for 3 days in *Pushyam* (December–January). This festival is of ancient origin but of local significance

only. About 1,000 Hindus belonging to this village and the neighbouring villages congregate.

SOURCE: *Statement of Fairs & Festivals furnished by the Superintendent of Police, Mahbubnagar.*

18. Raikal—Situated at a distance of 6 miles from the Shadnagar Railway Station.

The total population of the village is 971 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (280); Muslims and Christians. The chief means of livelihood of the people is agriculture.

Bhavani Devi festival is celebrated for 3 days during the dark fortnight of *Magham* (February–March). This festival is of ancient origin and widely known. About 600 Hindus, local and from distant places, congregate.

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

19. Jogammagudem—Situated at a distance of 3 miles from Raikal on the Hyderabad—Mahbubnagar bus route and 7 miles from the Shadnagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 188 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Reddy (Kapu), Golla; Scheduled Castes (13)—Byagara, Madiga, etc. The chief means of livelihood of the people is agriculture.

The temples of Ramalingeswaraswamy with the image of the deity in the form of a stone Sivalingam and Dattatreya with the image of the deity in human form with 3 heads are the places of worship for the villagers.

The legend has it that during His 14 years of exile Sri Ramachandra along with Lakshmana and Sita crossed the Gouthami river in the southern region and reached Dandakaranya (the forest round about Cuddapah and Kurnool Districts in the present Andhra Pradesh). He met several sages like Agasthya and Bharadwaja and learnt several *dharma*s from Agasthya. During His search for Sita, He came to the pond in this place which is 2,000 sq. yards in area and worshipped the Sivalingam here. Hence this sacred place is otherwise called Uttara Rameswaram (Rameswaram of the north), the actual Rameswaram being at Cape Comorin. Because of this sanctity,

devotees pour in particularly at the time of festival and worship it. This Lingam is said to be the biggest in India and has become very smooth on account of the touch of millions of devotees while performing *abhishekam* from time immemorial.

Sri Ramalingeswaraswamy festival is celebrated for 11 days from *Magha Bahula Tadiya* to *Triodasi* (January-February). People belonging to Hindu community of Mahbubnagar and Hyderabad Districts numbering about 7,000 participate in the festival. The *pujari* is a Brahmin with hereditary rights and enjoys Inam lands. *Teertham* and *prasadam* are distributed to all present.

The rituals observed during the festival are *dhwajarahnam* at 11 a.m., and *kalyanothsavam* at 1 p.m., on the first day, *nandiseva* at 10 p.m., and *agnigundamu* at 2 a.m., on the 2nd, *palakiseva* at 10 a.m., and *rathothsavam* at 1 a.m., on 3rd, *Harikatha kalakshepam* on the 4th, *deepothsavam* on the 5th and *Siva teertham* on the 6th. The festival terminates with Mahasivaratri after *abhishekothsavam* and *palakiseva* at midnight of *Triodasi*. Cocoanuts, fruits, flowers and sugar are offered to the deity. The devotees take their bath in the pond, observe fast and keep awake the whole night on Sivaratri day. This festival is of ancient origin and is widely known. The temple committee undertakes the responsibility of organising the festival.

Free feeding is organised during the festival. The devotees have built some choultries and are still constructing some more. The pond provides water facilities even during summer for purposes of drinking, bathing, etc.

SOURCE: Sri Gopal Reddy, Assistant Teacher, Government Primary School, Raikal.

20. Motighanapuram—Situated at a distance of 2 miles from the Kurnool-Hyderabad bus route and 6 miles from the Balanagar Railway Station.

The total population of the village is 1,715 and it is made up of the following communities: Caste Hindus—Reddy (Kapu), Vadrangi (Carpenter), Kamara (Blacksmith), Kummari (Potter), Lambadi, Yerukula, Chakali (Washerman), Golla, Telaga, Boya; Scheduled Castes (347)—Mala, Madiga etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Lakshmamma at a distance of 100 yards from the village with her bronze image is the only place of worship for the villagers.

Lakshmamma Jatara is celebrated for one day on *Sravana Bahula Dasami* (August-September). Cooked rice mixed with jaggery is offered to the deity. This Jatara is being celebrated for the past 80 years and is of local significance only. The Hindu devotees of the village participate in it. The *pujari* is a Kummari.

SOURCE: 1. Sri Venkat Prasad, Headmaster, Motighanapuram.
2. Sri Narayan Reddy, Mali Patel, Motighanapuram.

21. Rangareddiguda—Situated at a distance of 3 miles from the Balanagar Railway Station on the Secunderabad-Dronachalam section of the Central Railway.

The total population of the village is 1,105 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (205); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lakshmi Narayanaswamy festival is celebrated for 9 days from *Magha Suddha Sapthami* (January-February). This festival is of ancient origin but of local significance only. About 2,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival.

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

22. Agraharapottlapalle—Situated at a distance of 2 miles from the Balanagar Railway Station on the Secunderabad-Dronachalam section of the Central Railway.

The total population of the village is 261 and it is made up of various sub-communities of Caste Hindus; and Scheduled Castes (117). The chief means of livelihood of the people is agriculture.

Sita Ramaswamy festival is celebrated for 9 days from *Vaisakha Suddha Sapthami* (April-May). This festival is of ancient origin but of local significance only. About 1,000 Hindus of the village congregate.

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

23. Peddarevelle—Situated at a distance of 5½ miles from the Balanagar Railway Station.

The total population of the village is 1,143 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (341); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Thirumalanathaswamy festival is celebrated for 3 days in *Pushyam* (December-January). This festival is of ancient origin but only of local significance. About 3,000 Hindus of the village and the neighbouring villages congregate.

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

24. Farooqnagar—Situated at a distance of 1½ miles from the Shadnagar Railway Station on the Secunderabad-Dronachalam section of the Central Railway.

The total population of the town is 8,152 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (873); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Venkataswamy festival is celebrated for 1 day in *Chaitram* (March-April). This festival is of ancient origin but of local significance. About 1,500 Hindus of the town congregate.

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

25. Chegur—Situated at a distance of 5 miles from Timmapur Railway Station and 8 miles from Shadnagar. This village is formed by grouping together six small villages.

The total population of the village is 3,398 and it is made up of the following communities: Caste Hindus—Brahmin, Jangam, Telaga, Balija, Sale, Golla, Kuruva, Kummari, Goundla; Scheduled Castes (542)—Madiga, Mala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and other traditional occupations.

The temples of Mallikarjunaswamy (Malleswaraswamy), Sri Rama, Hanuman and Maremma are the places of worship in the village. The stone Lingam in Mallikarjunaswamy temple is said to be a *swayambhu* (self-manifest) and the villagers constructed a temple over it. A Lingam has however, been installed in Rama temple.

The festival of Mallikarjunaswamy otherwise called Malleswaraswamy is celebrated for 3 days from *Magha Bahula Triodasi* (January-February). The marriage of Siva is propitiated on Sivaratri day and the special feature and function of fire-walking is organised on the second day. Logs of wood are burnt to red-hot cinders of almost uniform size in a pit and levelled. After *puja* of the pit, the chief *purohit* and the palanquin bearers carrying the images of the Eswara and Parvati walk across the pit on the fire followed by the devotees. Later special *pujas* and functions take place. The devotees observe *jagarana*. The festival is being celebrated for the past 100 years but it is only of local significance. About 1,000 local Hindus congregate. The *pujari* is a Jangam of Kudu-pali *gotram*. *Prasadam* is distributed to all.

Sri Rama Navami is also celebrated for 9 days in *Chaitram* (March-April). The celebration of the marriage of Sri Rama with Sita constitutes the important feature of the festival which is being celebrated for the past 50 years. The Hindus of the village participate in the festival. The *pujari* is a Brahmin.

SOURCE: 1. Sri D. Papi Reddy, Teacher, Chegur.
2. Sri Ramaiah, Teacher, Chegur.

26. Velijerla—Situated at a distance of 5 miles from the Shadnagar Railway Station.

The total population of the village is 1,467 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy (Kapu), Sale, Telaga, Ediga, Golla, Chakali, Katika; Scheduled Castes (337)—Mala, Madiga, etc. Agriculture, agricultural labour, weaving and other traditional occupations constitute the chief means of livelihood of the people.

The temples of Hanuman and Siva and the shrines of Mysamma and Pochamma are the places of worship in the village. There are the images of Sri Rama, Lakshmana and Sita made of *panchalohas* in Hanuman temple.

Sri Rama Navami is celebrated in Hanuman temple for 11 days from *Chaitra Suddha Padyami* to *Ekadasi* (March-April). Daily *sevas* are performed. *Kalyanothsavam* on *Navami*, *rathothsavam* on *Dasami* and *Gangateertham* on *Ekadasi* are the important rituals observed during the festival. Brahmins observe fast on Sri Rama Navami day while others take their food only after the celebration of marriage of Rama with Sita. The festival is being celebrated from the past 70 years and is only of local significance. The village officials like Patel, Patwari, etc., are the chief patrons. Local Hindus congregate. The present *pujari* is Sri Narasimhaiah, a Brahmin of Srivath-sava or Jamadagni *gotram* and *prasadam* is distributed to all.

Free feeding is arranged on *Dasami*.

SOURCE: 1. Sri Purushotham Reddy, Headmaster, Veljerla.
2. Sri C. Yugandhar, Clerk, R.A.T. Centre, Shadnagar.

27. **Inmunnerva**—Situated at a distance of 5 miles from the Hyderabad—Kurnool road and 8 miles from the Shadnagar Railway Station.

The total population of the village is 1,397 and it is made up of the following communities: Caste Hindus—Vaisyas, Chakali, Kummari, Telaga, Mangali, Yerukula, Lambadi, Vadla, Kammara, Avusali, Golla, Sugali (Lambadi); Scheduled Castes (360)—Mashti, Madiga, Mala, Bindla, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is no temple in the village worthy of mention except a *darga* of Hazarat Jahangir Peeran.

Hazarat Jahangir Peeran Urs is celebrated for 3 days from *Pushya Suddha Ashtami* (December-January). Rams, he-goats, etc., are sacrificed by the devotees in fulfilment of their vows. The festival is being celebrated from the past 50 years and is widely known. The residents of the village and those of the other parts of the district numbering about 5,000 belonging to all communities congregate. The *mujavar* is a Muslim belonging to Shajjada sub-sect, with hereditary rights. Pilgrims are served one meal free of cost by the villagers.

SOURCE: Sri Mohammad Osman, Teacher, Inmunnerva.

28. **Pinjerla**—Situated at a distance of 4 miles from the Mahbubnagar—Hyderabad bus route, 6 miles from the Timmapur Railway Station on the Secunderabad—Dronachalam section of the Central Railway, 8 miles from Shadnagar and 42 miles from Mahbubnagar.

The total population of the village is 1,092 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Tammali, Sathani, Telaga, Kapu, Pichiguntla, Golla, Kuruva, Katika, Kammara, Vadla, Kummari, Chakali, Mangali, Avusali; Scheduled Castes (267)—Mashti, Madiga, Mala etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Pochamma with the image of the deity carved on a black square stone in the form of *sakthi*, Chennakesavaswamy, Siva, Ananthaswamy, Mysamma and Hanuman and a *durga* of Mybuswamy are the places of worship in the village. There is a temple of Lord Siva with Sivalingam in stone in Joshiguda, hamlet of Pinjerla.

On one evening in *Sravanam* (July-August) Pochamma Bonalu is celebrated for the welfare of the village and protection from epidemics. Fowls and sheep are sacrificed and cocoanuts, flowers, *kumbham* (rice heap), *pasupu* (turmeric powder) and *kumkum* (vermilion) are offered to the deity in fulfilment of vows. Animals are sacrificed after *naivedyam* is offered to the deity. The festival is being celebrated from ancient times but is only of local significance. The Hindu residents of the village participate. The *pujari* is a Kummari (potter) with hereditary rights. *Prasadam* is distributed to all.

Siva festival is celebrated for 3 days from *Magha Bahula Panchami* (January-February) in Joshiguda, hamlet of Pinjerla. This festival is of ancient origin but is only of local significance. About 2,000 Hindu devotees of the village and the neighbouring villages congregate.

Temporary sheds are erected by the Revenue Department.

SOURCE: 1. Sri Mamidi Chandra Reddy, Pinjerla.
2. Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.

29. **Byrukhanpalle**—Situated at a distance of 12 miles from the Shadnagar Railway Station.

The total population of the village is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Chakali, Kummari, Golla; Scheduled Castes (127)—Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only temple in the village is that of Narasimhaswamy with the stone image of the deity in human form.

Narasimhaswamy festival is celebrated for 6 days from *Chaitra Suddha Purnima* to *Bahula Panchami* (March-April). The festival is of ancient origin but of local significance. About 300 Hindus of the village participate in it. The *pujari* is Sri Narsam Bhat, a Brahmin of Goranta family of Kasyapa *gotram*.

Free feeding is organised for about 100 persons from the subscriptions collected from the villagers.

SOURCE: Sri Narayan Reddy, Baharkhanpalle.

30. **Santhapur**—Situated at a distance of 4 miles from Keshampet, 12 miles from the Hyderabad—Kurnool bus route and 15 miles from the Shadnagar Railway Station.

The total population of the village is 1,244 and it is made up of the following communities: Caste Hindus—Reddy, Kummari, Chakali, Vadrangi, Golla, Mangali, Gowd, Avusali; Scheduled Castes (390)—Mala, Madiga, etc.; and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

The temples of Narasimhaswamy with His stone image, Hanuman, Mysamma and Posamma and a mosque are the places of worship in the village. The temple of Narasimhaswamy is situated on a nearby hillock.

Narasimhaswamy festival is celebrated for a day in the dark fortnight of *Sravanam* (August-September). Cocoanuts are offered in fulfilment of vows. The festival is of ancient origin but of local significance. The local Hindus participate. The present *pujari* is a Brahmin by name Venkatachala Sarma.

Peerla Panduga is also celebrated in this village in *Moharram* (May-June) when a *mela* takes place.

Both the Hindus and Muslims of the village congregate. The *mujavar* is a Muslim.

SOURCE: Sri Achireddy, Mali Patel, Santhapur.

31. **Vemulnerva**—Situated at a distance of 10½ miles from the Shadnagar Railway Station.

The total population of the village is 1,327 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (298). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venugopalaswamy festival is celebrated for 4 days from *Margasira Suddha Panchami* to *Ashtami* (November-December). This festival is of ancient origin but of local significance. About 300 devotees of the village congregate. Only Hindus participate in this festival.

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

32. **Ippalpalle**—Situated at a distance of 9 miles from the Shadnagar Railway Station.

The total population of the village is 854 and it is made up of the following communities: Caste Hindus—Telaga, Reddy (Kapu), Lambadi, Kuruva etc.; and Scheduled Castes (185)—Madiga, etc.; Lambadis are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

A small house in which the photo and sandals of Kishanjee, a saint, are placed and the temples of Hanuman and Siva are the places of worship in the village.

Kishanjee Aradhana is celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September) in memory of the saint Kishanjee who entered *jeeva-samadhi*. On the *Dwadasi* day, there is *seva*. Later the photo of Kishanjee is taken in procession and after taking bath free feeding is organised by the devotees of Kishanjee. *Bhajans* are performed during the festival in the nights. *Sadhus* attend the festival and devotees gather round them for their blessings. Cocoanuts, sugar and other sweets are offered. *Ganja* is consumed by the *sadhus* that attend the festival. The festival is being celebrated for the last 20 years, and is of local significance. The chief patrons for the festival are Lakshmanadas and Narayana, the disciples of the Swamiji who undertake the responsibility of organising the festival. Local people and

those from the neighbouring villages congregate. Only Hindus participate in the festival.

During the month of *Kartikam* (October–November) *bhajans* are performed in Hanuman's temple and on the last day free feeding is arranged.

One more annual worship is offering *bonalu* (a preparation of rice and green gram intended for offering to a deity) to Mysamma and Pochamma on a day in *Ashadham* (June–July).

Peerla Panduga is also celebrated in this village for three days in the month of *Moharram* (May–June) by all communities.

SOURCE: *Sri Ramreddy, Patwari, Ippalpalle.*

33. Kondareddypalle, hamlet of **Pomalpalle**—Situated amidst hillocks at a distance of 9 miles by cart track from the Balanagar Railway Station and 12 miles from Shadnagar of which 9 miles can be covered by bus upto Ippalpalle and from there 3 miles by foot.

The total population of the village is 1,723 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy (Kapu), Golla, Kasabu, Vadla, Kammara, Kummari, Mangali, Chakali, Munnuru; Scheduled Castes (409)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, sheep rearing and other traditional occupations.

There is the temple of Hanuman in the village. Bangaru Mysamma, the village deity, a stone without any specific form is located in an open space outside the village.

Bangaru Mysamma festival is celebrated for 1 day on *Sravana Bahula Dasami* (August–September). The devotees observe *bandla bonalu* and enjoy the festival. This festival is of ancient origin but of local significance. The Hindu residents of the village congregate.

A special feature about the village is said to be that Lord Venkateswara was manifest in the form of an image on a hillock to the east of the village and that the villagers built a stone temple and celebrated festivals. The Government also endowed 9 acres of Inam lands for the daily worship. The *pujari* is enjoying the lands and attending to daily worship of the God.

A festival was being celebrated once a year with the funds provided by the Government and with their own contributions on a grand scale. But this has been discontinued for the past 50 years. There is a big tank here affording drinking water for the pilgrims.

SOURCE: *Sri L. Venkat Reddy, Teacher, Kondareddy-palle.*

34. Kaknoor—Situated at a distance of 11 miles from the Balanagar Railway Station.

The total population of the village is 1,138 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (310); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mahalingaswamy festival is celebrated for 4 days in *Magham* (January–February). This festival is of ancient origin but only of local significance. About 500 local Hindus congregate.

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

35. Nidadavelli—Situated at a distance of 11 miles from the Balanagar Railway Station.

The total population of the village is 1,727 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (368); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for 8 days from *Phalguna Sukla Ashtami* to *Purnima* (February–March). This festival is of ancient origin but of local significance only. About 1,000 devotees of the village congregate. Only Hindus partake in this festival.

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

36. Chinnarevella—Situated at a distance of 7 miles from the Balanagar Railway Station.

The total population of the village is 1,711 and it is made up of the following communities: Caste Hindus—Karnam, Reddy (Kapu), Sale, Telaga, Ediga, Kummari, Chakali, Mangali; Scheduled

Castes (398)—Bindla, Mala, Madiga, etc.; and Muslims. Agriculture and agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Anjaneyaswamy, Pochamma and Pothu Raju are the deities worshipped in the village. The image of Pochamma is in human form. Besides these deities, Kota Mysamma is also worshipped in the form of a *Boddurayi*.

Kota Mysamma is worshipped according to convenience. Sheep and fowls are sacrificed to the deity now and then. Kummari and Bindlas (S.C.) are the *pujaris* with hereditary rights.

SOURCE: *Sri Ram Rao, Patwari, Chinnarevella.*

37. Thommidirekula—Situated at a distance of 11 miles from the Balanagar Railway Station. The bus from Shadnagar to Jadcherla via Keshampeta passes through this village.

It is said that this village was originally known as Samandargul as per the old records. Once there was a blacksmith in this village who used to prepare sheets of *hokkenas* (metal buckets in which water is lifted from a well). He could prepare only 9 sheets every day. His efforts to prepare more sheets failed, though he commenced the work earlier. He could prepare 9 sheets even if he commenced the work late in the afternoon. People therefore named the village as Thommidirekula (9 sheets).

The total population of the village is 835 and it is made up of the following communities: Caste Hindus—Karnam, Telaga, Kapu, Sale, Pichiguntla, Chakali, Mangali, Ediga, Kummari; Scheduled Castes (190) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Hanuman, Posamma, Mysamma, Kota Mysamma and a tomb of Sri Kishan Maharaj are the places of worship in the village.

Siva is represented in the form of Sivalingam, and Posamma, Mysamma and Kota Mysamma in the form of *Boddurayi* (a round stone fixed in earth at the main entrance of the village at the time of construction of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases).

Kishan Maharaj festival is celebrated for 9 days from *Bhadrapada Sukla Chaviti* to *Dwadasi* (August–September), in memory of the great saint Kishanji,

who used to preach the secrets of Vedantha. Some *sadhus* gather now and then to discuss about the preachings of Kishanji. The Hindu residents of the village congregate. *Prasadam* is distributed to all.

Hanuman festival is also celebrated in this village for one month in *Kartikam* (October–November).

A festival locally called Posamma Bonalu is celebrated in *Sravanam* (July–August). Fowls and sheep are now and then sacrificed to Posamma. Madigas, Kummari and Chakalis are the chief patrons of the festival. The *pujari* is a Madiga of Bhamdla sect with hereditary rights. Some *sadhus* gather now and then to discuss about the preachings of Kishanji.

SOURCE: *Sri C. Narayan Reddy, Thommidirekula.*

38. Lingamdona—Situated at a distance of 9 miles by cart track from the Balanagar Railway Station. This village was constructed in the name of a Goundla woman named Lingamma and so it is called Lingamdona or Lingamdona.

The total population of the village is 466 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy (Kapu), Telaga, etc.; Scheduled Castes (135)—Madiga, etc. Agriculture and agricultural labour are the chief means of livelihood of the people.

The temples of Hanuman, Pochamma and Mysamma are the places of worship in the village.

Hanuman festival is celebrated during the entire month of *Kartikam* (October–November). Offerings are made to the deity in fulfilment of vows. *Prasadam* is distributed to all.

Pochamma Bonala Panduga is also celebrated on a day in *Sravanam* (July–August). Local Hindus participate in it. *Prasadam* is distributed to all.

SOURCE: *Sri K. Lingaiah, Headmaster, Lingamdona.*

39. Pedda Adiryala—Situated at a distance of 11 miles from the Balanagar Railway Station on the Secunderabad–Dronachalam section of the Central Railway. The Jadcherla–Shadnagar bus route passes through this village.

The total population of the village is 1,379 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Reddy (Kapu), Sale, Chakali, Mangali, Kuruva, Ediga, etc., etc; Scheduled

Castes (144)—Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingaswamy, Hanuman, Kota Mysamma, Pochamma are the places of worship in the village. The temple of Ramalingaswamy is on a hillock at a distance of 1 mile from the village with the image of the deity in the form of Sivalingam.

Ramalingaswamy festival is celebrated for 1 day on the last Monday in *Sravanam* (August–September). This festival is being celebrated for the past 50 to 60 years but is of local significance. About 1,300 devotees of the village and the neighbouring villages congregate. Only Hindus participate. The *pujari* is a Brahmin. Free feeding is organised. There is a small pond on the hillock having water in all seasons.

Bhajans are performed on every Saturday in the temple of Hanuman. Special *pujas* and *bhajans* are performed every day in *Kartikam* (October–November). *Prasadam* is distributed to all.

Pochamma Bonala Panduga is celebrated by all the villagers in *Sravanam* (July–August).

SOURCE: Sri M. Yadagiri Reddy, Headmaster, Pedda Adiryala.

40. Kondedu—Situated at a distance of 11 miles from the Balanagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway. The Jadcherla—Keshampet—Shadnagar bus route passes through this village.

The total population of the village is 502 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Reddy (Kapu), Chakali, Mangali, Kummari; Scheduled Castes (183)—Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The place where the deity Anjaneya is in the form of Hanuman is situated at a distance of 1 mile from the village. To reach the Anjaneya temple, one has to cross a rivulet. The other deities in the village are Kota Mysamma and Pochamma.

Hanuman festival is celebrated for 3 days from *Margasira Bahula Sapthami* to *Navami* (November–

December). This festival is being celebrated for the past 10 to 12 years and is of local significance. The devotees of the village and the neighbouring villages congregate. Only Hindus participate in this festival. The *pujari* is a Brahmin.

Free feeding is organised.

Pochamma Bonala Panduga is celebrated by all the villagers in *Sravanam* (July–August).

SOURCE: Sri H. Muthyal Reddy, Mali Patel, Kondedu.

41. Chinna Adiryala—Situated at a distance of 10 miles by cart track from the Balanagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 759 and it is made up of the following communities: Caste Hindus—Vaisya, Telaga, Reddy (Kapu), Kummari, etc.; Scheduled Castes (215)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The deity Venkateswara has no temple. But a formless big stone, the creation of nature on the hill to the south of the village is worshipped. On three sides of the stone some images were carved but they are not clearly visible. The temple of Hanuman and the shrines of Pochamma, Mysamma and Pothuraju on the outskirts of the village are the other places of worship for the villagers.

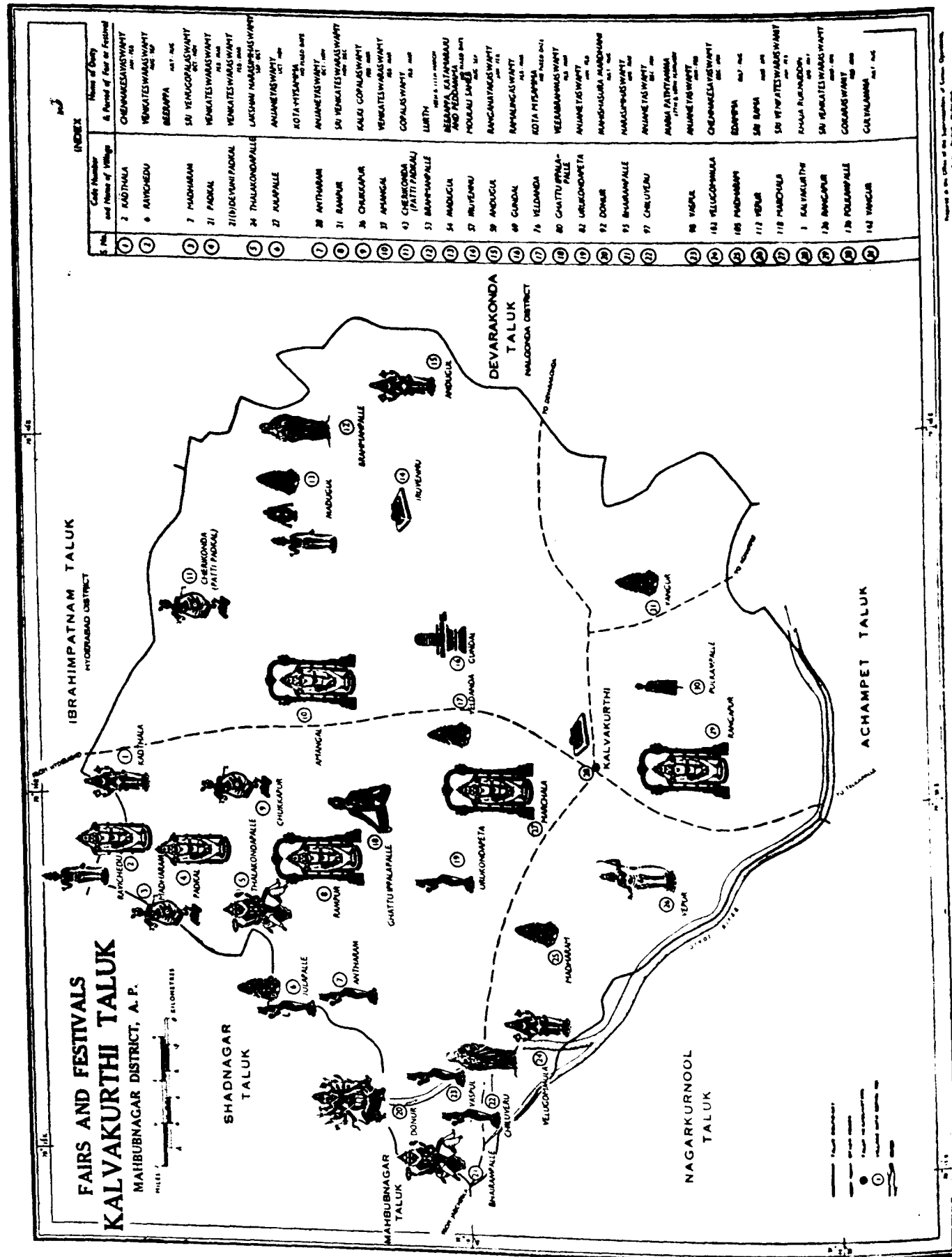
Sri Venkateswaraswamy festival is celebrated for 1 day on *Magha Bahula Padyami* (January–February). This festival is of ancient origin but of local significance. The Hindu residents of the village congregate.

On one of the days in *Kartikam* (October–November) the devotees perform *bhajan* in the temple of Hanuman. *Prasadam* in the form of copra is distributed.

Bonala festival is also celebrated in *Sravanam* (July–August) to Pochamma, Mysamma and Pothuraju. Fowls and sheep are sacrificed to the deities. The *pujaris* for the festival are Kummari.

SOURCE: Sri Balakistaiah, Headmaster, Chinna Adiryala.

KALVAKURTHI TALUK



Section III

KALVAKURTHI TALUK

Kadthala—Situated at a distance of 23 miles from Kalvakurthi and 30 miles from the Hyderabad Railway Station.

The total population of the village is 3,630 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (600); Scheduled Tribes (23) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Chennakesavaswamy festival is celebrated for 4 days in *Magham* (January-February). This festival is of ancient origin but is of local significance. About 3,000 Hindu devotees of the village as well as of the neighbouring villages congregate without any distinction of caste or creed.

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

2. Ravichedu—Situated at a distance of 6 miles from Kadthala stage on the Kalvakurthi—Hyderabad bus route and 16 miles from the Shadnagar Railway Station on the Dronachalam—Secunderabad metre gauge section of the Central Railway.

The total population of the village is 1,484 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kamsali, Kummari, Goundla, Muthrasi, Padmasale, Yadava, Kuruva; Scheduled Castes (327) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, woollen rugs and cloth weaving.

The only temple of the village is that of Sri Venkateswaraswamy with His stone image situated on a hillock outside the village. There are the images of Anjaneya, Beerappa and Edamma without temples.

Sri Venkateswaraswamy Aradhana is celebrated for two days during Sri Krishna Jayanti i.e., on *Sravana Bahula Ashtami* and *Navami* (July-August). Cocoanuts are offered to the deity. This festival is being observed for the past 20 years but is confined to the village only.

Sri Beerappa festival is celebrated for 1 day on *Sravana Bahula Padyami* (July-August). On the festival day the devotees sacrifice sheep and goats to the deity. Intoxicants are used during the festival. This festival is being celebrated for the past 15 years but is of local significance only. This festival is observed only by Gollas (Yadavas) and Kuruvas of the village.

SOURCE: *Sri G. Venkataiah, Headmaster, Ravichedu.*

3. Madharam—Situated at a distance of 20 miles by cart track from the Shadnagar Railway Station on the Secunderabad—Dronachalam section of the Central Railway and 24 miles from Kalvakurthi by road.

The total population of the village is 709 and it is made up of the following communities: Caste Hindus—Brahmin, Kummari, Mangali, Chakali, Telugu and Lambadi; Scheduled Castes (220)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

At a distance of 3 furlongs from the village there is the temple of Sri Venugopalaswamy with a stone image of Sri Krishna playing on a flute.

Manumalamahamuni festival is celebrated for 5 days from *Kartika Suddha Padyami* to *Panchami* (October-November) by the Hindu residents of the village.

Adhyayana festival is another local and religious one celebrated for 10 days from *Pushya Suddha Ekdasi* to *Bahula Panchami* (January-February). Nee-radu festival is also celebrated for 5 days from *Pushya Bahula Saphami* to *Ekdasi* (January-February) and it is confined to the Hindu residents of the village.

Sri Venugopalaswamy Brahmothsavam is celebrated for 7 days from *Magha Suddha Chaviti* (January-February). Car festival is the important feature. It is being celebrated for the last 50 years by the Hindu residents of the village. The *pujari* is a Brahmin of Vinjamuru family and of Kowsika *gotram*. *Prasadam* is distributed to all.

All the above festivals are celebrated in Sri Venugopalaswamy temple.

SOURCE: Sri Mohammad Khwaza Moinuddin, Headmaster, Madharam.

4. **Padkal**—Situated at a distance of 18 miles by cross country path and 27 miles by road from the Shadnagar Railway Station and 24 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 2,334 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (448); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for 5 days in *Phalgunam* (February–March). It is an ancient festival but is of local significance only. About 1,500 devotees, local and from the neighbouring village, congregate. Only Hindus take part in this festival.

There are temples in Devuni Padkal, a hamlet of this village to Sri Venkateswaraswamy, Siva and Hanuman. In the Venkateswara temple, the stone image of the deity is in human form with four arms. The procession images are made of copper. There is also a *mantapam* in which there is the stone image of Padmavati. Another *mantapam* is dedicated to Siva. The spacious compound of the temple has portions like *pakasala* (kitchen), *yagasala* (for *yagas*) etc. The Patel and Patwari of Padkal and Mandumula Desai brought an image of Sri Venkateswaraswamy from Tirupati, about 800 years back, installed it here, erected a temple and donated some wet land and a well for the Swamy's daily worship. After sometime Nalabolu Narasimha Reddy evinced interest and with the donations that were raised, he improved the temple by the addition of a car, *vahanams*, and the installation of a *dhwajasthambam*. He dedicated a well to the temple in addition to the acquisition of lands from the public for the temple. His descendants are taking interest after his demise. Four Srivaishnavas were invited from the south, who are of Gandikota Vaishnava *sampradayam*, for the daily worship and gave them Inam lands for their livelihood. Special functions and *pujas* are performed during Dasara, Deepavali, Ugadi and Srirama Navami

in *Chaitram* (March–April), Nrusimha Jayanti in *Vaisakham* (April–May), Bheeshma Ekadasi in *Ashadham* (June–July), Gokulashtami in *Shravanam* (July–August), Sankranti in *Pushyam* (December–January) and other Hindu festivals.

Sri Venkateswaraswamy Brahmothsavam is celebrated for 8 days from *Phalguna Suddha Dwadasi* to *Bahula Chaviti* (February–March). The rituals are observed according to the traditions of *Vasista Advaita Paancha Ratra Sastras* with uninterrupted *aradhya*. *Adhyayanothsavam*, *brahmothsavam*, *tirunakshatra* and *jayanti* are also observed. Cocoanuts, *pulihora*, *dad-dhojanam*, *sundalu* and *pongali* are offered to the deity. This festival is being celebrated for the past 70 years. About 4,000 Hindu devotees of the village and from the neighbourhood congregate. The *pujaris* are Sri-vaishnava Brahmins of Koundinyasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with this festival in front of the temple for 8 days. About 4,000 people congregate. Sweets, utensils, earthenware, mirrors, combs, pictures, photos, religious books, clothes, bangles, baskets, etc., are the chief commodities that are brought and sold in the fair.

Harikathas, *puranas*, music concerts, magic and dramas afford entertainment to the visitors.

There is a choultry purely for the temple servants. However, arrangements are made for the free feeding of a limited number of Brahmins and other forward castes of pilgrims coming from other places.

SOURCE: Sri S. Muralidhar, Teacher, Devuni Padkal.

5. **Thalakondapalle**—Situated in a shallow place at a distance of 18 miles from Kalvakurthi as well as Mahbubnagar.

The total population of the village is 2,354 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kummari, Goundla, Telaga; Scheduled Castes (649)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lakshmi Narasimhaswamy temple and Eswara temple are at a distance of one mile from the village on a hillock. Anjaneya temple, Posamma temple and a mosque are in the village itself. The deity Posamma is in human form. There is the image of the deity Lakshmi, in the temple of Lakshmi Narasimhaswamy, with no specific image, however, of

Lakshmi Narasimhaswamy. In the Eswara temple the deity is represented in the form of a stone Sivalingam and the images of Veerabhadra and Parvati are installed in the other portions of the temple. There is a cave in the adjoining hillock where a sage is said to have had performed penance.

Sri Lakshmi Narasimhaswamy festival is celebrated for 10 days during Dasara, i.e., from *Asviyuja Suddha Padyami* to *Dasami* (September–October). This festival is being held since 25 years but is of local significance only. Only the Hindu residents of the village congregate. The *pujari* is a Kummari (potter). Free feeding is arranged during the festival.

In *Shravanam* Pochamma Bonalu are celebrated for the deity, Pochamma. Goats and fowls are offered in fulfilment of vows and they form an important part of the ritual.

SOURCE: Sri G. Sekhar Reddy, Teacher, Thalakondapalle.

6. **Julapalle**—Situated at a distance of 8 miles from the Kalvakurthi—Jadcherla bus route and 20 miles from Kalvakurthi as well as Mahbubnagar.

The total population of the village is 742 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Sale, Telaga; Scheduled Castes (141)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

There is an Anjaneyaswamy temple in the centre of the village with the stone image of the deity in the form of Hanuman. In the same temple there is a Sivalingam. On the outskirts of the village, there are temples of Pochamma, Kota Mysamma and Nagamma with the deities in feminine human form and that of Sri Venkateswaraswamy where there is however no image.

Sri Anjaneyaswamy festival is celebrated for 30 days commencing from *Kartika Suddha Padyami* (October–November). *Bhajans* are performed. Cocoanuts, fruits and flowers are offered by the devotees. This festival is of ancient origin but is of local significance. Only Hindu residents of the village congregate. The *pujari* is a Brahmin. Free feeding is arranged on the last day.

Kota Mysamma Jatara, the tutelary goddess of the village, is celebrated once in 2 or 3 years according

to the convenience of the villagers. Buffaloes, sheep, goats and fowls are sacrificed to the deity by the devotees. Intoxicants are used during the festival. The festival is of ancient origin but of local significance. Only Hindu residents of the village participate. The *pujari* is a Madiga (Scheduled Caste). Poor feeding is arranged.

SOURCE: Sri G. Ramulu, Headmaster, Julapalle.

7. **Antharam**—Situated on an elevated area at a distance of 20 miles from Kalvakurthi.

The total population of the village is 595 and it is made up of the following communities: Caste Hindus—Brahmin, Komati (Vaisya), Golla, Telaga; Scheduled Castes (155)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple and Nagamma temple are the places of worship in this village. The image of Hanuman is in *Vanara* (monkey) form while that of Nagamma is in human form.

Sri Anjaneyaswamy festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Amavasya* (October–November). *Bhajans* and *uthsavams* are performed. Cocoanuts are offered to the deity. The festival is confined to this village only. Local Hindus take part in it. Brahmins are the *pujaris*.

Goats, fowls and sheep are sacrificed to Nagamma in fulfilment of vows.

SOURCE: Md. Mahmood Ali, Teacher, Antharam.

8. **Rampur**—Situated at a distance of 30 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,850 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kummari, Kamma, Vadrangi, Goundla, Yerukula, Dommari, Katika, Dasari, Telugu; Scheduled Castes (457). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy temple with the stone image of the deity, Hanuman temple and Siva temple with a stone Sivalingam are the places of worship in the village.

Sri Venkateswaraswamy festival is celebrated for 5 days commencing from *Margasira Suddha Tadiya*

(November - December). This festival is being celebrated for the past 90 years but is of local significance only. Only the Hindu residents of the village congregate. The *pujari* is a Srivaishnava of Srivatsa *gotram*.

Harikathas provide entertainment to the people during festival days.

SOURCE: *Sri Bhujanga Rao, Patwari, Rampur.*

9. Chukkapur—Situated at a distance of 4 miles from the Hyderabad—Kalvakurthi road, 17 miles from Kalvakurthi and 24 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,706 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Kamsali, Vadla, Kammara, Reddy, Telugu, Sale, Uppara, Vadde, Yerukula, Musti, Chakali, Mangali, Katika, Goundla, Lambadi; Scheduled Castes (334)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Kalki Gopalswamy with a *swayambhu* formless stone on a hillock. There are also Anjaneya and Gopalswamy temples in the village.

Sri Kalki Gopalswamy Brahmothsavam is celebrated for 8 days from *Phalguna Suddha Sapthami* to *Chathurdasi* (February–March). *Kalyanothsavam* also known as *gurramseva*, *Anjaneyaseva*, *ponna seva*, *garuda seva*, *chinna ratham* (small car), *pedda ratham* (big car), *dopu* and *enugu seva* and *chakradharana seva* are the rituals celebrated on each day of the festival, the car festivals forming the important part of it. Cocoanuts are offered to the deity. This festival is being celebrated for the past 100 years and is of local significance only. There is also grant from the Government. Hindus participate in this festival. The *pujari* is a Brahmin of Harithasa *gotram* with hereditary rights.

A fair is held near the temple on the land belonging to the *pujari*. About 700 to 800 people congregate. Sweetmeats, utensils, lanterns, combs, mirrors, pictures, photos, books, mill and handloom cloth, agricultural implements, earthen toys, bangles, etc., are brought and sold in the fair. Goats are also sold.

Lotteries and historical dramas etc., afford entertainment to the visitors.

SOURCE: *Sri Anantharamulu, Patwari, Chukkapur.*

10. Amangal—Situated on the Hyderabad—Kalvakurthi bus route at a distance of 22 miles by road from Kalvakurthi, 42 miles from the Jadcherla Railway Station and 50 miles from Hyderabad. The history of the village is shrouded in mystery. But there is a popular belief that the village was originally called Pushpaguchamu but changed subsequently to 'Khushkushabad' and finally as Amangal.

The total population of the village is 7,407 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Padmasale, Mudiraj, Goundla, Chakali, Kapu, Kamsali, Vadrangi; Scheduled Castes (1,142); Scheduled Tribes (22) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and weaving.

Sri Venkateswaraswamy temple located amidst rocks on a hill at a distance of 2 furlongs from the village, Hanuman temple, Siva temple and a mosque are the places of worship in the village. Sri Venkateswaraswamy is said to be a *swayambhu* (self-incarnation) with no form but a round stone. By its side a stone image in human form is installed and metal images known as *uhsava vigrahas* are there for purposes of procession.

Sri Venkatagiri Jatara otherwise known as Balaji (Venkateswaraswamy) festival is celebrated for 6 days from *Phalguna Suddha Shashti* to *Ekadasi* (February–March). On the first day there is *ankurarpana*, on the 2nd *dhwajarahana*, *bheripuja* and *agni prathistha*, on the 3rd *aradhana*, *edurukollu*, *garuda seva* and *homamu*, on the 4th *kalyanothsavam* and in the night *rathoathsavam*, on the 5th *sakathoathsavam*, *aswa-vahanadopothsavam* and on the 6th *puhahuthi*, *chakrateertham* and in the night *nagaveli*. Moustaches and swings made of silver, and cocoanuts etc., are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 300 years. Though stopped for some time in the past, it is again renewed, and for the last 40 years it is being celebrated uninterruptedly. This festival extends to some neighbouring villages. The temple has got 3 acres of wet and 20 acres of dry Inam land. The Hindu residents of the village contribute their mite to meet the expenditure of the festival. The *pujari* is the manager of the temple enjoying

by self-cultivation the Inam lands of the temple and performing *puja* twice a day. About 3,000 devotees of all castes congregate. The present *pujari* is one Sri Krishnamacharyulu, a Srivaishnava of Harithasa *gotram*. *Prasadam* and *teertham* are distributed to all.

A fair is held in front of the temple in connection with this festival where eatables, utensils, lanterns, torchlights, combs, mirrors, pictures, photos, books, cloth, toys, bangles etc., are brought and sold. The fair takes place for 5 days and there will be a congregation of about 2 to 3 thousand persons from the surrounding villages. Shopkeepers offer cash to the deity according to their mite and this cash will be expended during the festival.

Bhajans and dramas afford entertainment to the visitors. A well, nearby, affords water supply.

Four furlongs towards the east of the village there is a cave in a hillock called Buddha Sangappa Gavi. If one could creep through the narrow entrance and passage and pursue the investigation through either of the narrower passages, it is said a pond would be reached. But, so far, none has dared to venture.

SOURCE: *Sri Syama Rao Sarma, Teacher, Amangal.*

11. Cherikonda (Patti Padkal)—Situated amidst hillocks at a distance of 24 miles from Kalvakurthi and 44 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 836 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Goud; and Scheduled Tribes (3). The chief means of livelihood of the people is agriculture.

The only temple of the village is that of Sri Gopalswamy with the stone image of the deity in human form.

Sri Gopalswamy festival is celebrated for 6 days from *Phalguna Suddha Vidiya* to *Sapthami* (February–March). This festival is of ancient origin, though is of local significance only. About 2,000 people local and from neighbouring villages, congregate without any distinction of caste or creed. The *pujari* is a Brahmin. During the festival days poor feeding is arranged.

SOURCE: *Sri K. Balakistaiah, Headmaster, Cherikonda (Patti Padkal).*

12. Brahmanpalle—Situated at a distance of 4 miles from Kurmedu bus stage on the Hyderabad—Devarakonda bus route and 12 miles from Cherikonda (Patti Padkal) stage on the Devarakonda—Mahbubnagar bus route. It is said that there is a Brahmin *agraham* in the village and hence it got its name as Brahmanpalle.

The total population of the village is 1,789 and is made up of several sub-communities of Caste Hindus; Scheduled Castes (271); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and stone cutting.

The temples of Pochamma, Anjaneya and Kanakadurga, and a church are the places of worship in the village. The image of the deity Anjaneya is in the form of Hanuman; Kanakadurga's image is in human form; Pochamma's stone image has no distinct form. There is a stone image of Mother Lurth in human form in the church.

The festival of Mother Lurth is celebrated for 2 days on 10th and 11th of March in commemoration of Her birthday. It is being celebrated for the last 40 years and is of local significance only. The local Christians only congregate.

A fair is held for two days in connection with this festival in front of the church. About 700 people congregate and Hindus also participate in this fair. Eatables, mirrors, combs, torchlights, lanterns and cloth are sold in this fair.

The local dramatic association headed by Sri B. Jnana Reddy affords entertainment to the visitors.

SOURCE: *Sri M. Madhusudhana Rao, Landlord, Brahmanpalle.*

13. Madugul—Situated at a distance of 6 miles from 39/3 milestone on the Hyderabad—Nagarjunasagar road, 12 miles from Amangal on the Hyderabad—Kalvakurthi Road and 14 miles from Cherikonda (Patti Padkal) on the Mahbubnagar—Devarakonda road.

The total population of the village is 3,370 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Ediga (Goundla or Kalali), Vadde, Kurma (Kuruva), Golla, Kummari, Kammara, Chakali, Mangali; Scheduled Castes (689)—Mala, Madiga; and Muslims. The chief means

of livelihood of the people are agriculture, agricultural labour, toddy tapping and other traditional occupations.

The temples of the village are of Hanuman with the deity's image in *Vanara* (monkey) form, Kanakadurga with her image in human form, Kota Mysamma represented by a wooden image in human form and Mutyalamma with the image in human form. Besides these temples Peddamma is also worshipped on a hillock in the form of a stone slab decorated with dots of *kumkum* (vermilion), sacred ash and saffron. There is a mosque also.

The Hindus celebrate the common festivals viz, Ugadi, Sri Krishna Jayanti, Vinayaka Chavithi, Dasara, Deepavali, Sankranti and Holi on a grand scale. A few Hindus observe fasting and *jagaram* during *Ekadasi* and *Mahasivaratri*. The practice of feeding goats and rams in the name of a God or Goddess and sacrificing them before the deity during the particular annual festival is in vogue in the village. The Kuruvus take special interest in Beerappa's festival, the Ediga's in Katamaraju festival, Gollas in Peddamma Jatara; animal sacrifice—barring, buffalo sacrifice—is conspicuous in all the festivals. Generally the Kummaries are the managers and *pujaris* for many deities. *Pujas* are performed to Hanuman by the Brahmin *purohitis* of the village.

SOURCE: Sri S. Bhupal Reddy, Teacher, Madugul.

14. Iruvennu—Situated at a distance of 20 miles from Kalvakurthi and 58 miles from the Hyderabad Railway Station.

The total population of the village is 3,242 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (802) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Moulali Saheb Urs is celebrated for 2 days in *Bhadrapadam* (August–September) in commemoration of the death anniversary of Moulali Saheb whose tomb lies in a *darga* in this village. This festival is of ancient origin but is of local significance only. About 1,500 local devotees of all communities and from the neighbouring villages congregate.

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

15. Andugul—Situated at a distance of 22 miles from Kalvakurthi.

The total population of the village is 1,692 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (235) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ranganayakaswamy festival is celebrated for 5 days in *Magham* (January–February). This is an ancient festival and confined to this village only. About 500 Hindu devotees congregate.

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

16. Gundal—Situated at a distance of 3 miles from Veldanda on the Hyderabad–Kalvakurthi bus route, 10 miles from Kalvakurthi and 36 miles from the Jadcherla Railway Station on the Secunderabad–Dronachalam section of the Central Railway. The legend connected with the village goes to say that Sri Rama while taking back his wife Sita from Lanka, stopped here for a while to quench the thirst of his wife. Water was not available there. Hence he shot at mother earth with his arrows. Through 7 holes water spurted and 7 deep *gundams* (ponds) were formed. Hence the place is known as Gundal.

The total population of the village is 312 and it is made up of the following communities: Caste Hindus—Vaisya, Kshatriya (Raju), Reddy, Thambala, Vadrangi, Chakali, Yadava; and Scheduled Castes (163). The chief means of livelihood of the people is agriculture.

There is a temple of Ramalingaswamy with a stone Sivalingam. There is also an image of Anjaneyaswamy without a temple.

Sri Ramalingaswamy festival is celebrated for 12 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Dasami* (February–March). Cocoanuts are offered to the deity. On Sivaratri day the devotees bathe in the pond, worship Lord Ramalingaswamy and keep awake throughout the night. This festival is of ancient origin and widely known. Hindu devotees, local and from other parts of the district congregate.

SOURCE: Shri Mohammad Ali, Teacher, Maddigatla.

17. Veldanda—Situated on the Hyderabad–Kalvakurthi bus route at a distance of 32 miles from the

Jadcherla Railway Station. There is ample proof that this village existed about six centuries back in a very prosperous condition, perhaps as the capital of a small kingdom and by name Sultan Nagar. Excavations reveal a crude water distribution system and drainage besides a number of buildings. A dilapidated fort and a good number of wells, rows of buildings that must have been stables for horses and elephants are also unearthed.

The total population of the village is 3,274 and it is made up of the following communities: Caste Hindus—Brahmin, Komati, Kapu, Telugu, Golla, Vesya, Uppara, Ediga, Kummari, Sale, Chakali, Kammara, Kuruva, Kamsali, Vadla, Chavuku, Jinigera, Mangali; Scheduled Castes (702)—Mala, Madiga, Bindla; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneya, Ranganayaka, Siva and Kota Mysamma, mosques and a church are the places of worship in the village. The formless stones on the nearby hillock are also worshipped. The small temple dedicated to the deity Kota Mysamma with earthen image in human form is located at the main entrance of the old fort.

Kota Mysamma Jatara is celebrated for one day on a day convenient to the villagers. *Bonams* are offered. He-buffloes, goats and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are used during the days of festivity. This celebration is confined to this village only. Hindus participate in it. Kummaries (Potters) are the *pujaris* with hereditary rights.

Sri Krishnashtami is also celebrated by Gollas with great pomp and pageantry. On this day they conduct *utlu kottadam*, a gallantry sport.

SOURCE: Sri T. Bhima Reddy, Teacher, Veldanda.

18. Ghattu Ippalapalle—Situated at a distance of 10 miles from Kalvakurthi on the Jadcherla–Kalvakurthi bus route and 20 miles from the Jadcherla Railway Station. There is a hill towards the east of the village with attractive ancient caves in it and the village is, therefore, called as Ghattu Ippalapalle (*Ghattu* means hill).

The total population of the village is 2,128 and it is made up of the following communities: Caste

Hindus—Vaisya, Reddy, Padmasale, Vadla, Kammara, Katika, Goundla, Telugu, Kummari, Mangali, Chakali, Boya, Vadde, Mera, Kamsali, Yadava, etc.; Scheduled Castes (441) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is no temple or *mutt* of Veerabrahmaswamy in the village. The villagers get the image of Veerabrahmaswamy prepared, instal it temporarily and perform *pujas* for one month with incessant burning of lamps. Afterwards they remove the image and keep it safely either in the house of the Patwari or a Kamsali (Goldsmith) who is a bachelor.

Sri Veerabrahmaswamy who was born in a village in Mysore State in a Viswabrahmana (Goldsmith) community came to Kurnool District, did penance for sometime in the caves of Yaganti near Banganapalle, preached Hindu philosophy, attracted crowds of disciples, showed several miracles and predicted several events. He entered *jeevasamadhi* in Kandimallayapalle in Cuddapah District, which has now become a great pilgrimage centre for the Hindus. He wrote *Kalagnanam*, the book in which he had predicted events which looked very strange in those days. But the predictions are coming true now. He had said that lamps would burn without oil and with the aid of water. This is verily, proved by the present Electric and Hydro Electric schemes.

Sri Veerabrahmaswamy festival is celebrated for 3 days from *Magha Bahula Chathurdasi* (February–March) in memory of Veerabrahmaswamy. On the first day of the festival, the image is enshrined and his life is depicted by means of a drama by the villagers. So also his miracles and preachings are depicted by dramas on the second day. Great prominence is given to dramas, representing several aspects of his divine life from the time of his birth till he enters *samadhi*. Siddaiah was his greatest disciple and he did not desire Siddaiah to be present at the time of his entering *jeevasamadhi*. He, therefore, sent him away on some errand. The scene of Siddaiah's grief at the *samadhi* on return to Kandimallayapalle is so pathetic that it moves the hearts of the audience. This is a very popular village drama, still missing the attention of the artistes in urban areas. On the third day *kalyanothsavam* is celebrated. The celebrations conclude with the procession of Veerabrahmaswamy and poor feeding. This festival is being celebrated for the past 10 years and is widely

known. About 4 to 5 thousand devotees, local and from other parts of the district belonging to all communities, congregate. The *pujari* is a Kammara (Blacksmith).

SOURCE: *Sri M. Mallaiah, Headmaster, Ghattu Ippalappalle.*

19. Urukondapeta—Situated at a distance of 18 miles from the Jadcherla Railway Station and 24 miles from Mahbubnagar. Formerly this place was called Eklaskhanpeta. Nearby was the village Urukonda and this was renamed as Urukondapeta.

The total population of the village is 1,391 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Vadla, Kummari, Sale, Jangam, Mangali, Goundla, Telugu, Chakali, Yadava, Katika, Boya, Mera, Vadde, Kamsali, Bhogam, Kammara; Scheduled Castes (176) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Anjaneyaswamy and Siva in the village. Anjaneyaswamy is in the form of Hanuman. The Vaddes (stone cutters) of Ippalappalle who sculptured in this village the image of Anjaneyaswamy wanted to take it to their village. On the insistence and persuasion of the inhabitants of this village to have the image installed here only, the villagers of Ippalappalle gave up the image to them believing that God Himself gave the decision through somebody possessed by Him.

Sri Anjaneyaswamy festival is celebrated for 8 days from *Pushya Bahula Dasami* (January-February). The festival arrangements are made a day in advance. The important feature is the car festival on the fourth day. *Bhajans* are conducted from the fifth to eighth day. The offerings in fulfilment of vows are made in kind. This festival is being celebrated for the past 300 years. About 4 to 5 thousand devotees of all Hindu castes of the village and the neighbouring villages congregate. *Pujari* is a Nambi with hereditary rights and the chief patrons are also Nambis.

A fair is held for 7 days in connection with the festival on the site dedicated to the deity on the outskirts of the village. Rents are collected from the shopkeepers. About 4 to 5 thousand persons congregate. Utensils, mirrors, combs, pictures, books, readymade clothes, earthen and wooden toys are brought and sold in the fair.

Gambling, lotteries, etc., afford entertainment to the visitors.

SOURCE: *Sri T. Lalsingh, Teacher, Urukondapeta.*

20. Donur—Situated at a distance of 8 miles from the Jadcherla Railway Station, 16 miles from Mahbubnagar and 20 miles from Kalvakurthi.

The total population of the village is 1,095 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Padmasale, Kuruva; Scheduled Castes (210) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Mahishasura Mardhani with the image of the deity in human form, Hanuman, Pochamma and Siva are the places of worship in the village.

Mahishasura Mardhani festival is celebrated on any 2 days between *Sravana Suddha Dasami* to *Sravana Bahula Dasami* (July-August). Cocoanuts and *naivedyam* are offered. Sheep, goats and fowls are sacrificed by the devotees whose desires are fulfilled. This festival is being celebrated from the inception of the village and confined to this village only. The Hindu residents of the village congregate.

SOURCE: *Sri Sekhar Reddy, Teacher, Singandoddi.*

21. Bhairampalle—Situated at a distance of 36 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 521 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (61) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Narasimhaswamy festival is celebrated for 4 days in *Vaisakham* (April-May). This festival is of ancient origin but is of local significance. About 700 devotees of all castes of Hindus congregate.

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

22. Chiluveru—Situated at a distance of 14 miles from the Jadcherla—Kalvakurthi bus route, 10 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway and 20 miles from Kalvakurthi.

The total population of the village is 2,652 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Katika, etc.; Scheduled Castes (583); Scheduled Tribes (11); Muslims and Christians. Muslims and Christians are dominant in the village. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temple with the deity Anjaneyaswamy in Hanuman form, temples of Siva, Chennakesavaswamy and Girijamma, and Maria Patyamma church are the places of worship in the village. Patyamma is in the form of an idol in the church.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Pushya Suddha Dasami* to *Dwadasi* (December-January). The festival arrangements are made from *Sapthami*. On *Dasami* there is *puja*, on the next day *ratharohanam* and on the last day *bandlu*. Car festival forms an important ritual during the festival. Cocoanuts and pumpkins are offered to the deity. This festival is of ancient origin but is of local significance only. The Hindu residents of the village congregate. *Pujari* is a Brahmin. During the festival days there is free feeding for 10 Brahmins.

Another festival of the place is Maria Patyamma Jatara which is celebrated for 2 days, i. e., on 17th and 18th February. The preachings of Jesus Christ are read out in the form of stories. A procession of the deity is taken out with music. Songs in praise of Jesus Christ are sung. Fruits and flowers are offered to the deity. This festival is being celebrated for the past 25 years, though is of local significance only. A Roman Catholic Reverend father is the chief person behind the festival. This festival is a religious one where only local Catholic Christians participate. The priest is a Catholic Christian and *prasadam* is distributed to all. Generally the visitors that come to the village to participate in the festival stay with their relatives, if any. Others are fed free.

SOURCE: 1. *Sri B. Chinnayya, Teacher, Chiluveru.*

2. *Sri D. Sanjanna, Headmaster, Chiluveru.*

23. Vaspul—Situated at a distance of 8 miles from the Jadcherla Railway Station, 10 miles from Mahbubnagar and 20 miles from Kalvakurthi.

The total population of the village is 1,493 and it is made up of the following communities: Caste Hindus—Reddy, Lingayat, Telaga, Kuruva; and Scheduled Castes (247). The chief means of livelihood

of the people are agriculture, agricultural labour, wool industry and other traditional occupations.

A temple of Anjaneyaswamy in which the image of the deity is in the form of Hanuman is the only place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for one day on *Pushya Bahula Chathurdasi* (January-February). Only fruits and *naivedyam* are offered to the deity. This festival is being celebrated for the past 30 years but is of local significance only. Only Hindu residents of the village congregate.

SOURCE: *Sri S. Chinnayya, Extension Officer, Co-operation, Panchayat Samithi Block, Kalvakurthi.*

24. Velugommula—Situated at a distance of 1½ miles from the Jadcherla—Kalvakurthi bus route and 12 miles from Mahbubnagar, the headquarters of the Revenue Sub-division, as well as from the Jadcherla Railway Station.

The total population of the village is 724 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Kammara, Kummari, Vadla, Ediga, Vaddara, Sevaka, Satani, Kapu, Kuruva; Scheduled Castes (233); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Chennakesavaswamy and Hanuman are the places of worship in the village.

Sri Chennakesavaswamy Rathothsavam (car festival) is celebrated for 5 days from *Pushya Suddha Purnima* (December-January). On the first day there is *pallaki puja seva*, on the second night *rathothsavam*, on the third evening *bandi pradakshanam*, on the fourth arranging the feasts, *bhajan*s, etc., and on the last day giving a bath to the deity. Cocoanuts, sugar and camphor are offered to the deity in fulfilment of vows. This is an ancient festival but is of local significance only. The residents of the village and people from neighbouring villages of all castes congregate. *Pujari* is a Satani (Srivaishnava) of Varavara *gotram* with hereditary rights. *Teertham* and *prasadam* are distributed.

A fair is held in this connection in the middle of the village. About 14,000 people congregate. Eatables, utensils, lanterns, combs, mirrors, drugs, pictures, photos, books, clothes, agricultural implements, bangles and toys etc., are brought and sold in

the fair. A cattle fair is also held with strong and sturdy bulls coming from distant places, several of them being 6 feet high. About 500 bulls are exhibited in the fair.

Gramophone records, competitions in sports, *Harikathas*, dramas, circus, etc., afford entertainment to the visitors. There is a drama troupe in this village with Pujari Venkataiah as its leader. About 200 carts belonging to the three villages take part in *bandi pradakshana* (taking the carts round the temple). Five pairs of bulls are tied to each cart. Bulls and carts are profusely decorated and painted with variegated colours. The use of festoons made of cocoanut leaves in decorating the carts is in vogue.

There are 3 choultries where free feeding is arranged.

The *Deva Sthambham* or *Dhwajasthambham* (victory pillar which is 60 ft. in height) is another place of interest of this village. People from far and near pay a visit to this pillar.

SOURCE: Sri S. Bheem Reddy, Headmaster, Velugommula.

25. Madharam—Situated at a distance of 3 miles from the Jadcherla—Kalvakurthi bus route, 8 miles from Kalvakurthi and 16 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 2,115 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kummari, Kammara, Telugu, Ediga, Chakali, etc.; Scheduled Castes (426) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Edamma, the tutelary Goddess with her image in animal form, Nagulu, Siva and Anjaneya, and a mosque are the places of worship in the village.

Edamma Jatara is celebrated for 15 days from *Sravana Suddha Purnima* (July–August). *Bonalu*, decorated carts, flower carts form the ritual aspects of the festival. Goats and fowls are sacrificed besides offering of symbolic eyes and swings made of silver. It is being celebrated from the inception of the village but is of local significance only. Only Hindus take part in the festival. Rice, etc., for feeding during

the festival are collected one week before the festival. Pujari is a Kummari (Potter) with hereditary rights.

Dramas, sports, circus, magic, lotteries, *puranas* and documentary films afford entertainment to the visitors. There is a drama troupe in this village with Bogam Ramulu as its manager.

Pandals are erected and free feeding is arranged for the pilgrims.

SOURCE: Sri R. Narasimha Rao, Karnam, Madharam.

26. Vepur—Situated at a distance of 10 miles from Kalvakurthi.

The total population of the village is 748 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Chakali, Golla, Kuruva, Kummari, Vadla, Kammara, Goundla; and Scheduled Castes (154)—Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama and Anjaneya images carved on the slab in human form are worshipped by the villagers.

Sri Rama Navami is celebrated for 4 days from *Chaitra Suddha Navami* to *Bahula Dwadasi* (March–April). During the festival days, car procession is held. Cocoanuts are offered to the deity. This is being celebrated for the past 50 years and it is confined to this village only. People of all castes of Hindus take part in it. Pujari is a Brahmin.

SOURCE: Sri G. Ramaiah, Headmaster, Vepur.

27. Marchala—Situated at a distance of 4½ miles from Kalvakurthi and 23 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,735 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (418); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for 4 days in *Magham* (January–February). This festival is of ancient origin but is of local significance. About 400 Hindu residents of the village congregate without any distinction of caste or creed.

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

28. Kalvakurthi—The taluk headquarters situated at a distance of 26 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the town is 6,924 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (775); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, service, trade and other traditional occupations.

Khaja Ruknuddin Urs is celebrated for 3 days from 24th *Zilhaj* (April–May). This festival is of ancient origin but is of local significance. About 2,000 devotees of all communities congregate.

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

29. Rangapur—Situated at a distance of 8 miles from Kalvakurthi and 33 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway. About two centuries ago, there was a village completely inhabited by Scheduled Castes adjacent to the south of the present village with their household deity Yellamma. Therefore, the village was called Yellammapuram. Subsequently the native *dora*, Gunna Ranga Reddy constructed ramparts, fort, etc., in the present village and installed the deity Yellamma with the intention of settling here and named the village as Yellamma Rangapuram which has come to be known as Rangapuram in Revenue records.

The total population of the village is 2,470 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Viswabrahmin, Vadla, Kammara, Bestha, Telaga, Sovukula, Chakali, Mangali, Yadava, Kuruva, Kummari, Yerukula, Katipapa, Uppara, Vaddera, Ediga, Lambadi, Arekatika; Scheduled Castes (417) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations and Government service.

There are several temples in this place but there is no festival or fair worth mentioning connected with any of the temples. Information about the usual festive occasions and the rituals in all the temples is furnished below together with the description of the deities.

The deity of Sri Venkateswaraswamy is a silver armoured stone image, along with Alivelu Mangamma, having 4 hands holding *sankhu* (conch) and *chakram* in 2 hands, the other two hands being *Katihasta* and *Katakahasta*. The temple has a spacious compound with a well and residential accommodation for the *pujaris*. On *Chaitra Suddha Padyami* (March–April) there is *garudotsavam*, the procession of the deity commencing at 8 p.m., and returning to the temple by 10 p.m. On *Krishna Jayanti* i.e., on *Sravana Bahula Ashtami* (July–August) the Swamy is placed in a swing in the temple and worshipped with *aradhana* and *bhajan* till midnight. On *Dasami* there is *utlu* and procession. On *Asviyuja Suddha Dasami* (September–October) the image of the deity is taken in a procession to *jammi* tree located on the outskirts of the village. During *Dhanurmasam*, i.e., *Margasiram* (November–December) upto *Makara Sankranti*. He is worshipped before Sunrise and offered *pongali*. The *vardhanti* of Nammalvar is celebrated for 3 days and sacred hymns will be recited by Srivaishnavas on all the three days. Cocoanuts, *pulihora* and *shakkara pongali* are offered to the deity. The *pujari* who is also the chief patron is a Srivaishnava of *Srivatsasa gotram* with hereditary rights. *Prasadam* is distributed to all present.

Gandikota Mysamma's small temple is located 40 yards from the village with her stone image. There is a belief that the deity, satisfied with *bonams* offered by the devotees, protects the cattle from all diseases. The festival of Gandikota Mysamma is celebrated on the last Tuesday in *Sravanam* (July–August). Kummari is the *pujari* with hereditary rights.

The temple of Kota Mysamma measuring 1½ yards in height and 1 yard in width is situated in the fort on the borders of the village. There is a stone image of the deity and an ant-hill has embraced the image. Kota Mysamma festival is celebrated on the last Wednesday in *Sravanam* (July–August). A he-buffalo was being offered previously but now only a goat is offered. A Kummari is the *pujari*.

The deity Pochamma is a formless stone without any temple. It is believed that she protects the inhabitants from an attack of such contagious diseases as measles, smallpox, etc. Pochamma Kunda Bonalu festival is observed on the last Thursday in *Sravanam* (July–August) at 4 p.m. A Kummari (Potter) is the *pujari* with hereditary rights.

The image of Gajjala Papamma is a nude female figure in standing posture with a sword and a *damaru* in her hands. Edamma, Mandhata and Lakshmamma are in sitting posture and the images are prepared out of lime plaster. Mandhata is in masculine form with a sword in his hand. They are in a small temple. Gajjala Papamma and Edamma Bandla Bonalu, procession with carts, is held at 4 p.m., on the last Friday in *Sravanam* (July–August). The ritual of the festival is a procession of decorated bullocks and carts taken round the two temples with music. Festoons of mango leaves are tied to the carts. Coconuts, *bonam* and sweets are offered to the deities. The *pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all.

There is a stone image of Mysamma with no temple and the festival is confined to Besthas (fishermen) only. Besthavandla Mysamma Bonam is celebrated at 10 p.m., on the first Monday in the dark fortnight of *Ashadham* (June–July).

There is a stone statue of Beerappa with no distinct form in a small enclosure formed of 4 stone slabs, $\frac{1}{2}$ a mile away from the village. But Kuruvas in the village have constructed a small shelter in their street in which they have installed the equestrian images of Beerappa and Mallappa (Veerabhadhrudu) prepared of *panchalohams* (five metals). Beerappa has a sword in the right hand and a bag of *bandaru* (turmeric powder) in the left. Mallappa has in his right hand a sword and a *damarukam* in the left hand. Kuruvas take these 2 images in a palanquin from village to village and beg for alms from those belonging to their caste. Beerappa Bonalu festival is finally celebrated in this village at 4 p. m., on *Sravana Bahula Dasami* (July–August).

In another street of the Kuruvas, there are 2 earthen pots with eyes painted on them and housed in a *mantapam*. Dots of *pasupu* (turmeric powder) and *kumkum* (vermilion) are put round the pots. They represent Yellamma and Mysamma. A small image of Yellamma in *panchalohams* with *trisulam*, sword, drum and *damaru* in the hands and a metal serpent on the head is also kept in the enclosure. The *pujari* is a Kuruva with hereditary rights.

The stone image of the deity Chennakesavaswamy is in the form of Vishnu installed by Scheduled Caste people towards the end of their locality.

Chennakesavaswamy Bandla Bonalu is observed on the evening of Sankranti at 4 O'clock on 15th January.

The legend about Modempalle Yellamma in whose name the village is called as Yellamma Rangapuram goes to say that there was a golden image of Yellamma in the temple located at the old village at a distance of one mile from this village. While it was being carried away at dead night she cried aloud that she was going away. It is also said that the nearby Yellamma tank of the village had 3 breaches. The 3 breaches and the hole through which the thieves entered the temple are still visible. The present deity Yellamma is enshrined under a tamarind grove outside the village between the temples of Gajjalamma, Mandhata, Edamma and Lakshmamma. It is in sitting posture one foot high with 4 hands holding *trisulam* (trident) and *damarukam* in 2 hands and a bud of lotus flower in each of the other 2 hands. There are silver eyes affixed to the entire body and a silver snake hood on the head. She is worshipped on all Tuesdays throughout the year and especially on all Tuesdays in *Sravanam* (July–August). It is believed that wounds of the devotees are cured by applying turmeric powder and oil to the deity praying that they are the wounds of the deity. Fowls are sacrificed by non-vegetarians and *paramannam* is offered by vegetarians in fulfilment of vows. The *pujari* is a Kummari (Potter) with hereditary rights.

All these festivals of village deities are run in the general name of *bonalu* festival. The significance of the name is that *bonam* (rice) with or without jaggery is prepared in good quantity, carried to the temple in procession, offered to the deities, distributed to those present and the devotees take their food in the temple itself.

Mahubswamy *darga* is another place of worship in the village. He is a Muslim saint and his tomb is enclosed by a stone compound wall. The tomb is constructed recently with the subscriptions collected by the members of Yuvajana Sangham. On every Thursday sugar and jaggery are offered both by Muslims and Hindus. Goats are sacrificed and the food prepared is distributed to the beggars and then enjoyed by the devotees.

Sai Saheb *darga* is to the south of the village at a distance of one mile under a banyan tree with a tomb of the saint surrounded by a stone compound

wall which is now in a dilapidated condition. All communities worship the saint.

There are also temples dedicated to Siva and Anjaneyaswamy in the village. To the south-west of the village there is a pond and on either side of the steps there are the temples of Anjaneya with the image in the form of Hanuman and Siva in the form of Sivalingam. There are also two temples of Hanuman and Siva on the banks of another smaller pond behind Yellamma temple half a mile from the village. Coconuts are offered to the deities. *Akupuja* is performed in Hanuman temple. These festivals are purely of local significance; but some villagers in the neighbourhood of about 6 miles take part in the worship of the several deities. Only Hindus congregate in all the above temples except in the cases of Mahubswamy *darga* and Sai Saheb Urs where Muslims as also Hindus participate.

SOURCE: *Sri Mudumba Kesavacharyulu, Pujari of Venkateswaraswamy temple, Rangapuram.*

30. Polkampalle—Situated at a distance of 8 miles from the Jadcherla Railway Station by a cart track and 30 miles by bus route and 8 miles from Kalvakurthi by a cart track.

The total population of the village is 2,451 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (486); Scheduled Tribes (2); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Hanuman, Siva, Kanakadurga, Chennakesavaswamy and Perumal are the places of worship in the village. All the images of deities are of stone in human form except Gokaraswamy who is in the form of a *peeru* and Siva in the form of Sivalingam.

Sri Gokaraswamy festival is celebrated for 11 days from *Magha Suddha Purnima* to *Bahula Dasami* (February–March). Sheep, goats and fowls are immolated. Mention is to be made here of the lectures on Hindu philosophy during the period of the festival by Narayana Das and others. This festival is being celebrated for the past 6 years. Hindu devotees take part in the festival treating the deity as Gopalaswamy and Muslims treating him as Gokari Hasan. *Imam* is a Muslim.

The other minor festivals of the place are Kartikotsavam in Hanuman temple from *Kartika Suddha Padyami* to *Kartika Bahula Amavasya* (October–November), Sri Rama Kalyanotsavam on *Chaitra Suddha Navami* (March–April), Sri Krishna Jayanti on *Sravana Bahula Ashtami* and *Bonala Uthsavam* on *Sravana Suddha Tadiya* (July–August). All these festivals are of ancient origin but are of local significance only.

SOURCE: *A Census Enumerator.*

31. Vangur—Situated at a distance of 10 miles from Kalvakurthi and 34 miles from the Jadcherla Railway Station on the Secunderabad–Dronachalam section of the Central Railway.

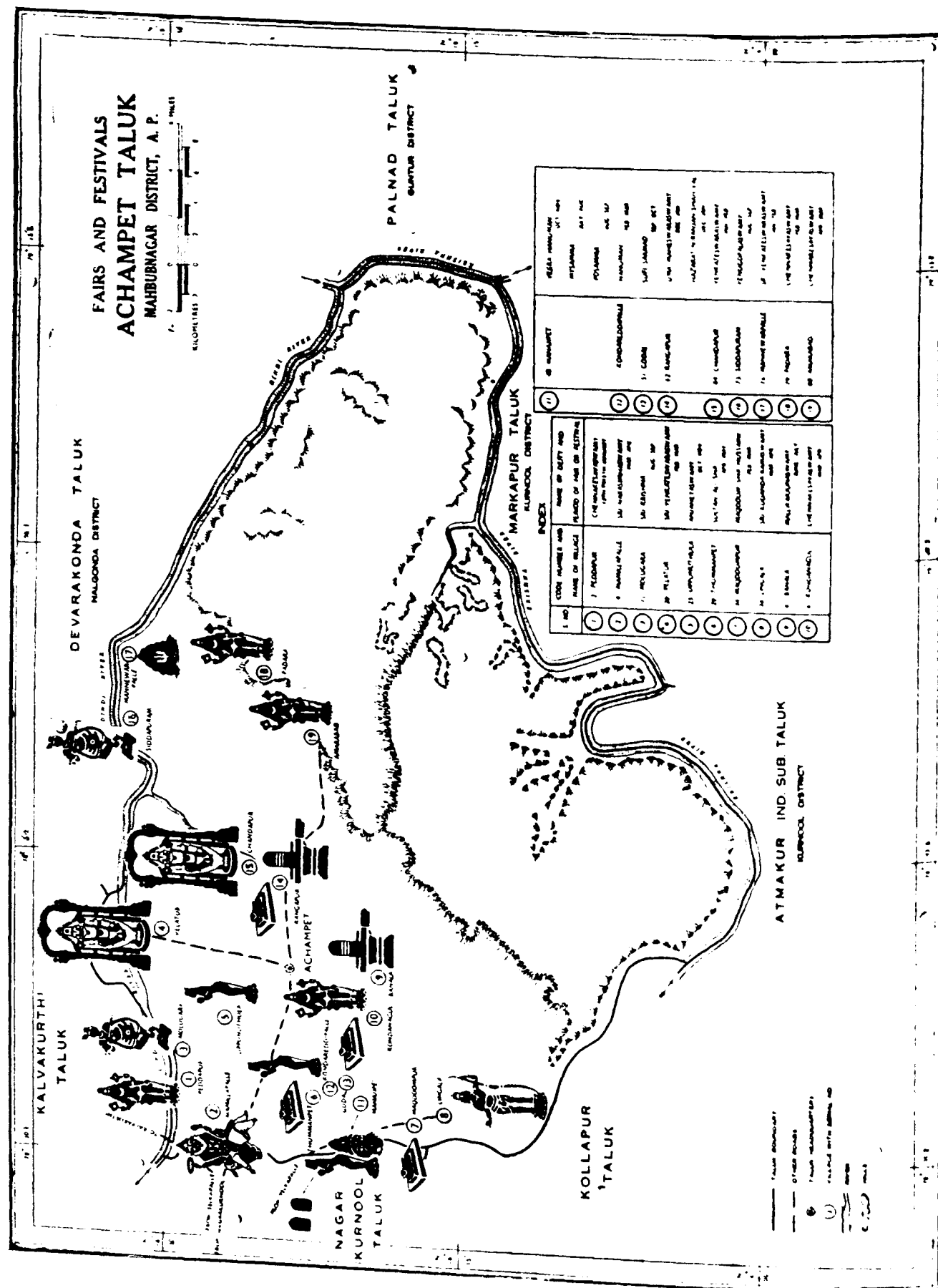
The total population of the village is 3,334 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (616); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gulvalamma Jatara is celebrated for 3 days in *Sravanam* (July–August). This festival is of ancient origin but is of local significance. About 3,000 Hindu devotees of the village and from the neighbourhood congregate.

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



ACHAMPET TALUK



Section IV

ACHAMPET TALUK

Peddapur—Situated at a distance of 4 miles from the Achampet—Nagarkurnool bus route, 4½ miles from the Lingala—Kalvakurthi bus route and 10 miles from Achampet.

The total population of the village is 408 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (72). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Chennakesavaswamy with the image in human form is the place of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 1 day during Sankranti i.e., in Pushyam (generally 13th to 15th January). Pujas are performed during the festival. Cocoanuts, sugar and cash are offered to the deity in fulfilment of vows. This festival is being celebrated for the last 50 years but is of local significance only. Hindus, local and from the neighbouring villages, congregate. Chennaiah belonging to Scheduled Caste is the *pujari* with hereditary rights.

SOURCE: Sri K. Madhava Reddy, Sarpanch, Molugara.

2. Mamillapalle—Situated at a distance of 11 miles from Achampet and 38 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 600 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (242); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Narasimhaswamy festival is celebrated for 8 days from Chaitra Suddha Ekadasi (March—April). About 2,500 devotees of the village and from the neighbourhood congregate. Only Hindus take part in the festival.

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

3. Molugara—Situated at a distance of 6 miles from Rakonda on the Achampet—Nagarkurnool bus route and 8 miles from Achampet.

The total population of the village is 490 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (133). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Sri Krishna with the image in human form and two Eswara temples located in beautiful scenic spots are the places of worship in the village.

Sri Krishna Janmashtami is celebrated for four days from *Shravana Bahula Saptami* (August—September). Pujas are performed on *Saptami*, *dolarohanotsavam* on *Ashtami*, *bhajans* on *Navami* with the festival culminating on *Dasami* with free feeding. Cash, sugar and cocoanuts are offered in fulfilment of vows. This festival is being celebrated since 50 years but is of local significance. Local Hindus congregate. Tandra Balakrishnamurthy, a Brahmin is the *pujari* with hereditary rights.

SOURCE: Sri K. Madhava Reddy, Sarpanch, Molugara.

4. Velatur—Situated at a distance of 1 mile from the Devarkonda—Achampet bus route, 2 miles from the Dandi project, 7 miles from Achampet, 30 miles from Nagarkurnool, the revenue divisional headquarters and 50 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,765 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin (Avusala), Kammara, Vadla, Reddy, Golla, Sevakula, Telugu, Yerukula, Velama, Mangali, Munnur, Goud, Sale, Kummari, Vadde, Chakali; Scheduled Castes (371)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a big temple of Sri Venkateswaraswamy in the centre of the village with the wooden image of the deity in human form said to have been brought from Tirupati. The temple was built at the instance of Ramaiah and Narayana, the descendants of the

pujari family with the co-operation of the villagers. There is also a temple for Siva adjacent to this temple. The Siva temple with beautiful image in it has been built recently with the co-operation of the villagers.

Sri Venkateswaraswamy festival is celebrated for 6 days from *Magha Bahula Sapthami* to *Dwadasi* (February-March). Arrangements for conducting the festival are made a week in advance and the expenditure is met by collecting donations. On the *Ratha Sapthami* day *seva* is celebrated thrice. The first is on *suryavahanam* made of brass and donated by Kosireddy Krishna Reddy, as an offering to the deity in fulfilment of a vow. The second is on *seshavahanam* cast in brass and it was also offered in fulfilment of a vow by Kota Lakshamma, a Vaisya woman. The third is on *aswavahanam* donated by Ganta Mallayya, a Yadava. Early in the morning before the next day breaks there is *rathotsavam*. The *rathotsavam* is celebrated on the lines adopted at Tirupati. Offerings are made in the form of *vahanams*, jewellery and clothes in fulfilment of vows. This festival is being celebrated for the past 60 years. The chief patrons are Viswabrahmins. About 5 to 6 thousands of Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Avusala of Sanathana *gotram* and of Banala *vamsam* (family).

There is a fair held for the past 60 years in connection with this festival for 8 days in the temple compound. About 5 to 6 thousand persons congregate. Eatables, utensils, lanterns, torchlights, mirrors and combs, pictures and religious books, clothes etc., are brought and sold in the fair.

Bhajans, dramas and circus afford entertainment to the pilgrims. Free feeding is arranged by the *pujari* to the pilgrims.

SOURCE: Sri D. Syama Sundara Rao, Headmaster, Velatur.

5. Uppunuthula—Situated at a distance of 6 miles from Achampet, 20 miles from Nagarkurnool and 40 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway. As there are a number of *uppuneeti bavulu* (wells with saline water) this village got the name Uppunuthula (*uppu* means salt, *nooyi* means well).

The total population of the village is 2,570 and it made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Reddy, Vadla, Kammara, Chakali, Nambi; and Scheduled Castes (703)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Chennkesava-swamy, Siva, Ganesh, Amba, Posamma and Yadamma are the places of worship in this village.

Sri Ajaneyaswamy festival is celebrated for 30 days in the month of *Kartikam* (October-November). Cocoanuts, sugar and cash are offered to the deity in fulfilment of vows. It is of ancient origin. Only Hindus participate in the festival. The devotees, local and from the neighbouring villages, congregate. The *pujari* is a Vaishnava (Nambi) of Kasyamana *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Krishna Janmashtami is celebrated for one day on *Sravana Bahula Ashtami* (July-August).

Yadamma Jatara and Posamma Jatara are the other minor festivals of the village observed for one day each. Fowls are sacrificed to Posamma and Yadamma during the festival.

SOURCE: Sri K. Chenna Reddy, Head Teacher, Elementary School, Uppunuthula.

6. Thummanpet—Situated at a distance of 8 miles from Achampet and 41 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,437 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (282); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sultan Ali Sha Urs is celebrated for 1 day on *Vaisakha Suddha Tadiya* (April-May), in memory of the saint. About 500 local persons congregate without any distinction of caste or creed.

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

7. Maqdoompur—Situated at a distance 11 miles by cross country route and 24 miles by bus route from Achampet and 44 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 170 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (24) and Muslims. The chief means of livelihood of the people is agriculture.

Maqdoom Sha Hussaini Urs is celebrated for 1 day on *Phalguna Suddha Chaviti* (February-March) in memory of the great saint. About 400 persons congregate without any distinction of caste or creed.

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

8. Lingala—Situated at a distance of 25 miles from Nagarkurnool, 25 miles by road and 12 miles by cart track from Achampet. The nearest Railway Station is Jadcherla at a distance 50 miles on the Secunderabad—Dronachalam section of the Central Railway. Formerly towards the east of this village, there was a village with majority of Lingayat caste people in it which is now in ruins. Hence the present village was known as Lingala. It is believed that Sri Rama during his exile passed through this village. Formerly this village was in the Kollapur *samsthanam* which gradually came to ruins. Mr. Hincan, a Director of Police formed here a criminal settlement. He settled several families of criminal tribes, helped them to rehabilitate themselves by providing house-sites, lands, bulls, etc. He started a Boarding School where food, clothes and books are supplied freely to the children of the criminals; now it has been converted into a full-fledged High School. The village got its prominence due to the school where many crafts and arts are taught. This small undeveloped village of Lingala has stepped into prosperity.

The total population of the village is 3,939 and it is made up of the following communities: Caste Hindus—Vaishnava, Yerukula, Lambadi, Korcha, Kammakapu, Vaddera, Yadava; Scheduled Castes (108); Scheduled Tribes (532) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, cattle breeding, rope making and other traditional occupations.

The temples of the village are of Sri Rama, Siva and Anjaneya. From the inscriptions, it has come to light that the temples are ancient having come into existence during the reign of Kakatiyas. The deity Sri Rama is also known as Kodanda Ramaswamy. There is a small fort around this temple.

There are 2½ feet high brass images of the deities Sita, Rama and Lakshmana in human form. There are also *vahanams* for taking out the deities in procession. There are a *koneru* (pond) near the temple and a tank on the northern side.

Sri Kodanda Ramaswamy festival is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). The festival arrangements are made a week prior to the festival by a committee. On the first day there is *kalyanam* and *edurukollu*, on the second, *garudaseva*, on the third, *pushparatham*, on the fourth, *peddaratham*, on the fifth day is *chakra-teertham* i.e., the carts are taken round the temple, on the sixth, *Hanumanseva* and *ponnaseva* and the festival terminates on the seventh day. In fulfilment of vows, the devotees offer eyes, crown, moustaches, etc., made of silver and gold or cash at the time of the marriage of the God. Many of the people that visit this place go to Saleswaram a picturesque place about 16 miles from this village where water falls from a height of 60 feet. The pilgrims take bath here and worship Lord Siva and then come back to worship Kodanda Ramaswamy. During the festival, the villagers keep their houses clean, enjoy feasts in their houses after worshipping and making offerings to the household deities and attend the *kalyanamahotsavam* in the temple. The festival is of ancient origin though of local significance. About 5,000 local devotees and from neighbouring villages congregate. Only Hindus participate in the festival. There is a dry Inam land of 50 acres in the name of God. *Pujari* is a Vaishnava Brahmin of Athreyasa *gotram* with hereditary rights.

A fair is held in this connection near the temple for eight days, both during the day and the night. About 5,000 people from the neighbouring villages congregate. Eatables, utensils, lanterns, torchlights, mirrors, combs, photos, pictures, books, clothes, agricultural implements are brought and sold in the fair.

Bhajans, dramas, swings and folk songs afford entertainment to the visitors.

Free feeding is arranged to the pilgrims in the choultry with the subscriptions collected from the villagers in cash and kind. The local High School provides water facilities.

To the west of this village there is a tomb of a Lambadi. A small festival takes place there in

Phalgunam (February–March) in the name of Sri Venkateswaraswamy. This festival is confined to the Lambadis only.

SOURCE : 1. Sri T. M. Singh, Sarpanch, Lingala.
2. Sri Thakur Balaji Singh, Assistant Teacher, High School, Lingala.

9. **Banala**—Situated at a distance of 6 miles from the Mahbubnagar–Amarabad road as well as Achampet, 20 miles from Nagarkurnool and 48 miles from the Jadcherla Railway Station on the Secunderabad–Dronachalam section of the Central Railway.

The total population of the village is 480 and it is made up of the following communities: Caste Hindus—Lambadi, etc.; Scheduled Castes (129)—Madiga, Mala; and Scheduled Tribes (47)—Chenchu. The chief means of livelihood of the people are agriculture and agricultural labour.

There is no temple in the village proper. At a distance of 2 miles from the village, there is a sacred pilgrimage centre called Loddi in a mountain valley which is accessible only by walk through forest. From the hill top a small stream flows down into the valley and there is a Sivalingam dedicated to Mallikarjunaswamy in the valley. It is said that in olden days it was worshipped on a grand scale. The festival is celebrated for one day on *Ashadha Suddha Ekadasi* (June–July). About 500 persons congregate and worship the Lord and receive *prasadam*. On other days nobody visits this place.

SOURCE : Sri K. V. Ramachandra Rao, Patwari, Billakal.

10. **Kondanagul**—Situated at a distance of 5 miles from Achampet. As the villagers in earlier times worshipped *Nagulu* (cobras) before entering into forested hills that are nearby the village got the name Kondanagul. *Konda* means hill.

The total population of the village is 2,757 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (491); Scheduled Tribes (210) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Chennakesavaswamy and Rameswaraswamy in the village. The stone image of the deity Chennakesavaswamy is 4 feet high in human form.

Sri Chennakesavaswamy festival is celebrated for 6 days from *Chaitra Suddha Chathurdasi* to *Bahula Chaviti* (March–April). On the first day there is *punya-havacham* and *ankurarpanam*, on the second, *dhwajaro-hanam*, on the third, *edurukollu* and marriage, on the fourth, *seva*, on the fifth, *rathothsavam* and on the sixth, *nakabali pushpayagam*. Cocoanuts are offered to the deity. It is being celebrated for the past 200 years but is confined only to this village. The Hindu devotees of the village congregate and take part in the festival. The *pujari* is a Gandikota Vaishnava of Harithasa *gotram* with hereditary rights.

At a distance of 4 miles from this village there is a village by name Billakal. Formerly there was a big fort and within a radius of 3 miles from it, there were inscriptions and 8 images of Anjaneya to the eight corners. The fort is now in ruins and there are some remnants of houses. About 10 to 15 Chenchu families settled here. This place appears to have historical importance. It is believed that formerly this was known as Bilhanapuram and gradually became Billakal. At a distance of 2 miles from this place there is an old tank known as Rushula Cheruvu. About 600 acres of land is being irrigated with the water of this tank. There is an old temple here with a stone image of the deity known as Rushulamma. So the tank might have come to be known as Rushula Cheruvu. The summer resort which is now being built by the Government of Andhra Pradesh is 4 miles away from this tank.

At a distance of 12 miles from this village there is a river known as Bugga with a natural spring.

Ten miles from this village there is an Eswaralingam which goes by the name Sarveswarudu. This Sivalingam is situated in a valley of about 200 feet deep. There is also a waterfall there and the place is known as Saleswaram. Every year on *Chaitra Suddha Purnima* (March–April), nearly 1,000 pilgrims go there by walk and take bath in the waterfall. The issueless couple take a vow to visit the place if blessed with children.

SOURCE : 1. Sri R. Panduranga Rao, Sarpanch, Kondanagul.
2. Sri H. Narsinga Rao, Patwari, Kondanagul.

11. **Manajipet**—Situated at a distance of 2 miles from the Lingala–Jadcherla road and 43 miles from

the Jadcherla Railway Station on the Secunderabad–Dronachalam section of the Central Railway.

The total population of the village is 255 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Uppari, Mangali, Chakali Sevakula, Vadla, Katika, Yadava, Sale, Kamsali, etc.; Scheduled Castes (52)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Mysamma and Posamma and a mosque in ruins are the places of worship in the village. The image of the deity Anjaneyaswamy which was carved on a stone measuring 1½ yards x 1 yard and installed on a pial of 5 yards square, is also being worshipped. There is no temple for this deity but a temporary pandal is being erected above the deity at the time of the festival. In the Mysamma temple, the deity is worshipped in the form of two small cylinders, made of cowdung decorated with vermilion and turmeric powder. The image of the deity Posamma is carved on a stone measuring four square feet (2' x 2') in female form.

Sri Anjaneyaswamy festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Bahula Amavasya* (October–November). The deity is decorated with *sindhuram* and *pujas* are performed everyday. Everyday, flowers, bananas and other fruits are also offered. On the last day, the devotees perform *abhishekam* to the deity. A special preparation of sugar, milk and wheat is also offered to the deity. Cocoanuts, sugar and *agarbathis* (pastils) as *dhupam* are offered to the deity. The festival is being celebrated on a grand scale for the past 30 years. *Bhajans* are conducted by the local Bhajana Mandali and devotional instrumental music is provided by Mangalis (Barbers). The devotees, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin. *Prasadam* is distributed to all and free feeding is arranged.

Another festival of the place is Mysamma Jatara celebrated for 1 day on *Sravana Suddha Panchami* (July–August). Before the temple, the devotees draw a picture with turmeric powder, vermilion and white flour. They keep cooked rice, cocoanuts and limes on the picture. Afterwards they sacrifice a goat or he-buffalo. It is believed that the celebration of this festival protects the cattle from diseases, crops from pests and residents of the village from

ailments and keep them all in prosperity. Later on, they cook a preparation with 12 kinds of grains and sprinkle it round the village. The Kummari (Potters), Dhobis, Baini, Madiga, Mala, etc., eat the remaining food near the temple. Some one in the congregation gets possessed by the deity. He gives suitable replies to the questions put to him at that time. Fowls and cocoanuts are offered to the deity in fulfilment of vows. This festival is being celebrated since the inception of the village and is confined to the village only. The residents of the village congregate. *Pujari* is a Kummari of Yeluguleti *gotram* and Pulicherla *vamsam* (family).

Yet another festival of the place is Posamma Jatara celebrated for one day on *Sravana Bahula Panchami* (August–September). It is believed that the celebration of this festival obviates the *bobbala jadyamu* (epidemics such as smallpox, chickenpox, etc.). The festival is of ancient origin but is of local significance only. The residents of the village of all communities congregate. *Pujari* is a Kummari of Yeluguleti *gotram* and Pulicherla *vamsam*. The residents of the village cook food in new earthen pots, apply turmeric powder, vermilion and oil to the pots, garland and carry them with attendance of musicians, and offer the food pots to the deity. Sheep and goats are sacrificed. Potters, Dhobis, Baini, Madiga, Mala eat the food offered to the deity. Fowls, sheep and cocoanuts are offered to the deity in fulfilment of vows.

SOURCE : Sri Krishna Reddy, Teacher, Godal.

12. **Kondareddipalle**—Situated at a distance of 6 miles from the Lingala–Jadcherla road, 16 miles from Nagarkurnool and 45 miles from the Jadcherla Railway Station.

The total population of the village is 646 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Settibaliya, Yadava, Kuruva, Reddy, Telugu, Sevakula, Kummari, Chakali, Mangali, Pusala, Ediga, Kamsali, Kammara, etc.; Scheduled Castes (222)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple of Anjaneya with the image in the form of Hanuman is the place of worship in the village.

Sri Anjaneya Sappthaham is celebrated for one day on *Magha Bahula Amavasya* (February–March). It is of ancient origin but of local significance only. Hindus participate in the festival. K. Radhabayamma is the chief patron and the *pujari* is a Brahmin.

SOURCE: Sri Syed Abdul Khader, Teacher, Kondareddipalle.

13. **Godal**—Situated at a distance of 2 miles from the Lingala—Jadcherla road, 20 miles from Nagarkurnool, 24 miles from Achampet and 60 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway. In olden days, this was the capital of a small kingdom. The fort is now in ruins. When earth was being dug out in that place, some old utensils and other brass objects were found. Since then, no one is allowed to dig out earth in that locality. The excavated articles have been handed over to the Government. Here there was an arena for practising wrestling and youngsters used to have bodily exercise regularly and hence the place was called Godal (*Goda* means place for wrestling).

The total population of the village is 1,354 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (444) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Hanuman, Yellamma and of Siva, a mosque and a *darga* of Sufi Sarmad are the places of worship in the village. Siva temple located on the tank bund of the village is in ruins. There is a stone inscription but illegible.

Sufi Sarmad Urs is celebrated for 2 days *i.e.*, on 16th and 17th *Jamadi-ul-avval* (September–October) in memory of the great sage Sufi Sarmad. There is *sandal* (procession) on the first day and illuminations on the second day. This festival is being celebrated for the past about 80 years but is of local significance only. The residents of the village numbering about 200 congregate without any distinction of community. A very small fair is held near the *darga* where the Urs takes place and only eatables are sold there.

During the month of *Kartikam* (October–November) *bhajans* and *akupujas* are performed at Hanuman temple.

SOURCE: Sri V. Buchachary, Headmaster, Primary School, Godal.

14. **Rangapur**—Situated at the 69th mile on the Mahbubnagar—Amarabad bus route, at a distance of 5 miles from Achampet to the east and 54 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,268 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lambadi, Thamballa, Kapu, etc.; Scheduled Castes (138); Scheduled Tribes (29)—Koya; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Uma Maheswaraswamy located at a distance of 2 miles from the village to the north on a hill at a height of 500 feet and Hazarat Niranjan Shah Vali *darga* are the places of worship in this place. In the *darga* there is the tomb of the saint. The image of the deity Uma Maheswaraswamy is in the form of a Sivalingam. There are six temples located both on the top and near the foot of the hill and the deities in all these temples are in the form of Sivalingam. The hill on which the deity is enshrined is in the range of the Srisailam hills. This is also known as Srisaila Uttara Dwaram.

Sri Uma Maheswaraswamy festival is celebrated for 6 days from *Pushya Suddha Padyami* (December–January) in the temples located on the hill and at the bottom of the hill. Cocoanuts, fruits and flowers are offered to the deity. Tonsure ceremonies are performed in fulfilment of vows. Cradles made of silver and other metals, and cash are also offered. This festival is being celebrated for the past 4 centuries and is widely known. One lakh of people from places near and far congregate. Only Hindus take part in the festival. *Pujari* is a Thamballa who is appointed on a monthly salary basis.

There is a hearsay that Niranjan Shah Vali during the period of decline and fall of the Prathaparudra Deva's regime came to this place from Khuldabad of Aurangabad District as a religious preacher to propagate Islam and died here. It is believed that he was the son of Khaja Ajmir's daughter.

Hazarat Niranjan Shah Vali Urs is celebrated for three days in commemoration of his death from *Pushya Suddha Vidiya* (December–January). Sheep and goats are sacrificed in large numbers. During the Urs tonsure ceremonies are also performed. Cocoanuts, flowers, fruits, cash and clothes are offered.

There is free feeding by the devotees whose desires are fulfilled. The Urs is of 70 years standing. The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. Hindu participants outnumber the Muslims in the Urs. There is a *mujavar* with hereditary rights who performs *pujas* and through whom the offerings are made to the deity. He also sees that the surroundings of the *darga* are kept clean. He enjoys *manyam* lands. The committee appointed by the Muslim Wakfs Board supervises the festival.

The festival of Sri Uma Maheswaraswamy and the Urs of Niranjan Shah Vali synchronise.

A fair is held in connection with both the festivals for 6 days round the clock in an area of 30 acres. One lakh persons congregate. Eatables, utensils, lanterns, torchlights, combs, mirrors, Ayurvedic drugs, pictures, photos, clothes, toys and baskets are brought and sold. The Government in the Health Department also open a first-aid dispensary and a stall is erected by the Agriculture Department.

Cinemas, circus, dramas, lotteries, magic, *Quavali* and *Harikathas* afford entertainment to the visitors. Entertainment tax and rent from shopkeepers will be collected.

SOURCE: Sri M. Jawad Hussain, Overseer, Rangapur.

15. **Chandapur**—Situated at a distance of 6 miles from Achampet and 46 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 1,060 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (267); Scheduled Tribes (32); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for 3 days from *Magha Suddha Chaviti* (January–February). About 200 Lambadis of the place congregate.

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

16. **Siddapuram**—Situated at a distance of 4 miles from the Achampet—Devarakonda road, 30 miles from Achampet and 70 miles from the Jadcherla Railway Station.

The total population of the village is 1,640 and it is made up of the following communities: Caste Hindus—Vaishnava, Reddy, Bantu, Lambadi, Yadava, etc.; Scheduled Castes (288); Scheduled Tribes (66)—Chenchu, etc.; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Venugopalaswamy and Siva in the village. The images of the deities Venugopalaswamy and his consort are of stone and the images intended for processions are made of *panchalohams* (five metals).

Sri Venugopalaswamy festival is celebrated for 2 days from *Sravana Bahula Ashtami* (August–September). On *Sravana Bahula Ashtami* the birth of Sri Krishna is celebrated. On the following day is held the swing festival, when the deity is placed in a decorated cradle and worshipped. On the same evening they perform the *utlu* festival. A pot filled with milk and curd is pulled up and down on a pulley from a horizontal beam supported by 2 vertical high pillars. The competitors *viz.* Yadava youths try to catch it. The entertainment concludes when the pot is caught by them. It is being celebrated for the past 10 years but is confined to this village. Only Hindus participate in this festival. The present *pujari* is Sri Vangipuram Ramanujacharyulu, a Srivaishnava of Baradwaja *gotram*, enjoying 17 acres of Inam lands. *Prasadam* is distributed to all.

SOURCE: 1. Sri V. Parasuramulu, Sarpanch, Siddapuram.
2. Sri V. Venkateswarao, Saharedar Janglath, Siddapuram.

17. **Mannewarpalle**—Situated on the borders of Devarakonda Taluk of Nalgonda District, 20 miles from Achampet.

The total population of the village is 672 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Vadla, Kummari, Chakali, Kamsali, Telukula, Yadava, Katika, Lambadi, Vaddera; Scheduled Castes (122)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Sri Venkateswaraswamy and Anjaneyaswamy. There is no image of Venkateswaraswamy. A big rock had broken into two pieces and one part was thrown 10–12 yards from the other. A temple was constructed

to the one half of the remaining stone and that is worshipped as Sri Venkateswaraswamy. The temple is half a mile to the east of the village.

Sri Venkateswaraswamy festival is celebrated for 7 days from *Magha Suddha Padyami* to *Sapthami* (January-February). *Kalyanam* and *rathotsavam* are among the rituals. Cocoanuts, sugar, fruits and flowers are offered to the deity. This festival is being celebrated since the construction of the temple but is of local significance only. About 1,000 Hindu residents of the village and from the neighbouring villages congregate. The chief patrons are the villagers. There is no *pujari* for the temple, but the village *purohit* performs *pujas* during the festival days and he is paid from the donations collected from the villagers. *Teertham* and *prasadam* are distributed to all.

A fair is held in connection with this festival near the temple. About 1,000 visitors congregate. Edibles, utensils, mirrors, combs, religious and divine pictures and photos, mill cloth, handloom cloth, agricultural implements, bamboo baskets, toys made of mud and wood are brought and sold in the fair. A cattle fair is also held.

Bhajans afford entertainment to the visitors.

SOURCE: Sri P. Raghava Rao, Karnam, Mannewar-palle.

18. **Padara**—Situated at a distance of 18 miles from Achampet and 40 miles from Nagarkurnool. The idol of Parasurameswara was installed in this village long ago; hence it was called Parasurameswaram and gradually it has become Padara in usage.

The total population of the village is 2,681 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sevaka, Chakali, Mangali, Kummari, Lambadi, Yadava, etc.; Scheduled Castes (650); and Scheduled Tribes (95)—Chenchu, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Chennakesavaswamy, Siva and Anjaneyaswamy in the village. The image of

the deity Chennakesavaswamy is of stone in human form and the temple was constructed about 600 years ago during the times of Doras (Poligars).

Sri Chennakesavaswamy festival is celebrated for 3 days from *Phalguna Suddha Panchami* to *Sapthami* (February-March). It is being celebrated for the past 20 years and is considered important by the Scheduled Castes. There is a congregation of about 2,000 people including the residents of the neighbouring villages. Those belonging to Scheduled Castes are the chief patrons and the chief *pujari* is one Nambi Venkaiah with hereditary rights. The other *pujari* is Ramgopal, a Harijan. *Prasadam* is distributed to all.

A fair is held in connection with this festival round the clock near the temple in an area of about 8 acres of land. It is being held for 3 days for the past 20 years. About 2,000 people of the village and from the neighbourhood attend the fair. There are 30 shops selling edibles, lanterns, mirrors, combs, pictures of Gods and books dealing with *yakshagana* poems and dramas. *Yakshagana* dramas afford entertainment to the visitors.

SOURCE: Sri A. Janardhan Reddy, Sarpanch, Padra.

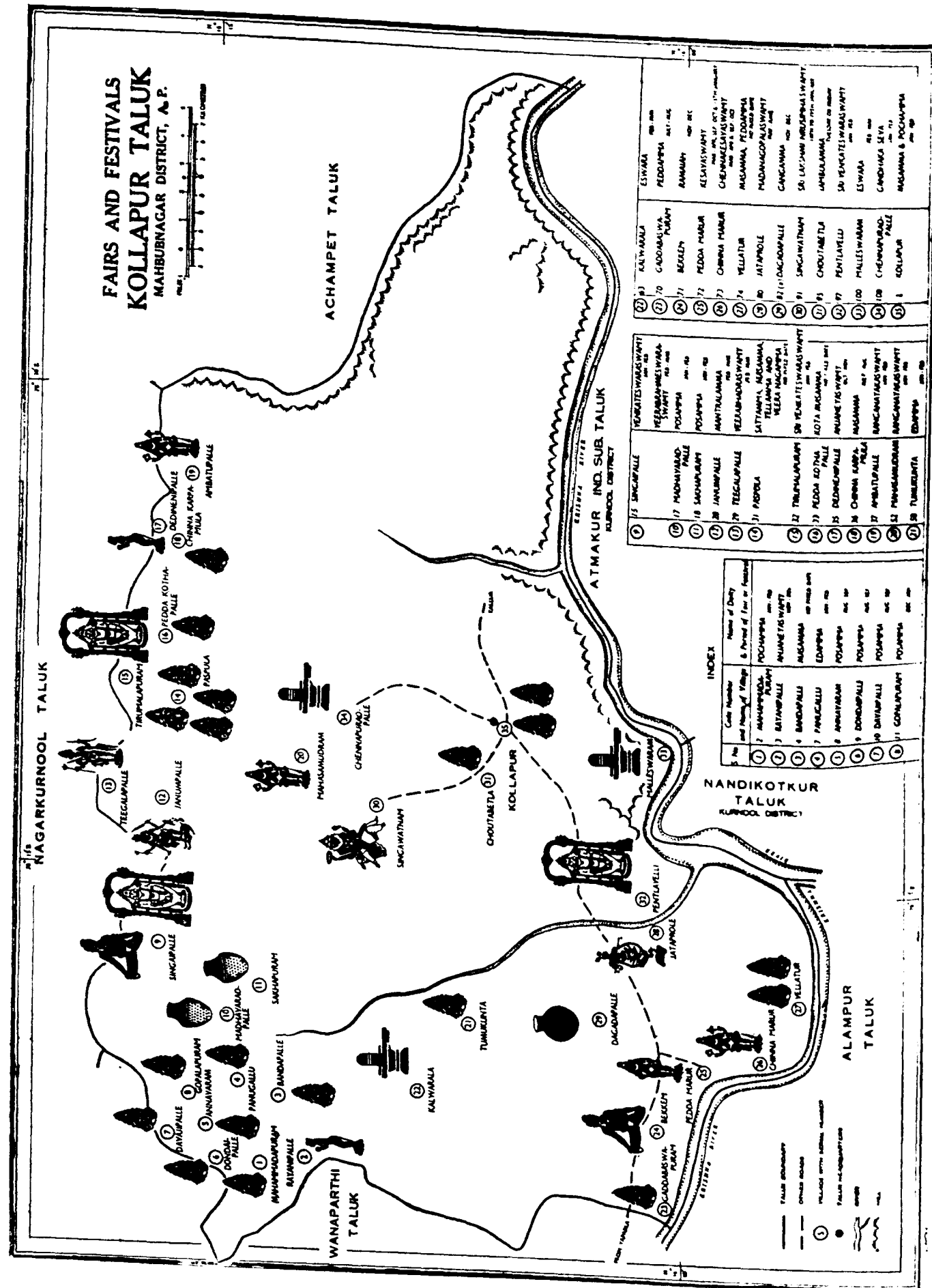
19. **Amarabad**—Situated at a distance of 14 miles from Achampet by bus route and 61 miles from the Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 6,251 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,374); Scheduled Tribes (293) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Chennakesavaswamy festival is celebrated for 5 days from *Vaisakha Suddha Padyami* (April-May). About 3,000 persons, local and from the neighbouring villages, congregate. The festival is important to those of the Scheduled Castes.

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

KOLLAPUR TALUK



Section V KOLLAPUR TALUK

Mahammadapuram—Situated at a distance of 23 miles from the Wanaparthy Road Railway Station and 34 miles from Kollapur.

The total population of the village is 903 and it is made up of the following communities: Caste Hindus—Uppari, Reddy, Telugu, etc.; and Scheduled Castes (180). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Veerabhadra-swamy to the east and of Gopalaswamy to the west. Pochamma, a stone image is also worshipped under a tree.

Pochamma Bonala Panduga is celebrated on a Tuesday in *Magham* (January-February). Women offer *bonams* to the deity on that day. Fowls are sacrificed to the deity. Intoxicants are consumed as a part of the ritual. This festival is being celebrated from ancient times and it is confined to this village only. Hindu devotees of the village participate in the festival. Telugus are the Chief patrons for this festival.

SOURCE: Sri M. Balachandra Rao, Mahammadapuram Post, via Panugallu.

2. Rayanipalle—Situated at a distance of 5 miles from the Alampur—Wanaparthy bus route, 15 miles from Kollapur, 25 miles from the Wanaparthy Road Railway Station and 26 miles from Nagarkurnool, the Revenue Sub-Division.

The total population of the village is 474 and it is made up of the following communities: Caste Hindus—Valmiki, Teluguboyulu, Uppari, Ediga, Viswabrahmin, Chakali; Scheduled Castes (61) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of Anjaneyaswamy without a temple is worshipped in the village.

Sri Anjaneyaswamy festival is celebrated on the new Moon day in *Karthikam* (November-December). *Bhajans* are performed and carts and bulls are decorated and taken round the deity on that day. The deity is worshipped with the offerings of cocoanuts

and camphor. Refreshments are served to the public on the festival day. It is of local significance and the Hindu residents of the village congregate.

Every day philosophical preachings are conducted from 8 p.m., to 10 p.m., under the auspices of Sri Venkatanarasaiah, a *Vanaprasthasramavasi*.

Now and then the saint Arunanand from Hari-dwar, Venkatadas from Shahabad, and other saints such as Kondareddy, Subbareddy Avaduth, Kanduru Dhora come here. *Geeta Parayanam* and *Namasan-keerthana* are arranged under the presidentship of Sri K. Ramulu, the Kothwal. This is going on for the last one year only.

Peddamma and Masamma Jatara is celebrated once in three years and the villagers sacrifice two he-buffaloes and many goats to the deities in fulfilment of vows.

SOURCE: Sri Jahed Hussain, Headmaster, Primary School, Rayanipalle.

3. Bandapalle—Situated at a distance of 6 miles from the Alampur—Wanaparthy bus route, 16 miles from Kollapur, 26 miles from Nagarkurnool and 28 miles from the Wanaparthy Road Railway Station.

The total population of the village is 292 and it is made up of the following communities: Caste Hindus—Valmiki (Boya), Kuruva; Scheduled Castes (35)—Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy and Masamma are worshipped in this village.

Masamma Jatara is celebrated once in 3 years on a day convenient to the villagers. A goat is sacrificed before the deity. It is confined to this village only. Local Hindu devotees take part in it.

SOURCE: Sri Jahed Hussain, Headmaster, Primary School, Rayanipalle.

4. Panugallu—Situated at a distance of 8 miles from Wanaparthy, 24 miles from Kollapur and 26 miles from the Wanaparthy Road Railway Station on

the Secunderabad—Dronachalam section of the Central Railway.

This village is ancient and historically important. It is well known as 'Khilapanagal' or 'Panagal Fort'. It is believed that this village was in prosperity during the times of Quli Quthubshaw, the Nawab of Golconda. A number of ruined forts and inscriptions are seen even to-day in the hillocks. Sri Suravaram Prathapa Reddy, in his book "Andhrula Sanghika Charithra" has stated that once Sri Rama during his exile, took rest for a while on the hillocks of this village and that His foot prints, 'Rama padamulu' which are seen even now near the ponds are of those times only.

The total population of the village is 2,539 and it is made up of the following communities: Caste Hindus—Boya, Golla, Reddy, Kummari; Scheduled Castes (395)—Madiga, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are those of Siva, Anjaneyaswamy, (which is still under construction) and Edamma. The tomb of Barashaheed a Muslim saint, situated below the hillocks, to the east of the village, and a mosque are the other places of worship in the village. The image of the deity Edamma is in the form of a Shakti made of mud and dung and painted with colours. The devotees believe Edamma to be one of the incarnations of Parvati suited for and venerated by the lower strata of Hindu castes.

Edamma Jatara or Tirunala is celebrated on a Tuesday in *Magham* (January–February). On the festival day, the devotees tie a goat to a car (*ratham*) known as *sidi* and take it round the temple. The women perform *Sivamu uguta* i.e., shake their bodies particularly their heads as if possessed by the deity or in great devotion. On Wednesday, the ryots of the village take their carts round this Edamma temple. *Bonalu* are offered to the deity on the festival day. Fowls and sheep are sacrificed to the deity in fulfilment of vows. The festival is of ancient origin though of local significance. About 1,500 devotees of the village and the neighbourhood within a radius of 10 miles congregate. Only Hindus of the lower strata take part in the festival. The *pujari* is a Potter with hereditary rights enjoying some Inam lands.

During *Makha*, the tenth of the 27th *Karthis*, *Bonalu* festival is observed for Pochamma on a Tuesday which is a sight worth seeing.

The devotees visit Barashaheed tomb on every Monday, Tuesday and Thursday and fulfil their vows by making offerings which are known as *nyaz* or *fateha* in Urdu. The devotees from far and near congregate without any distinction of caste or creed. There is an annual income of Rs. 3,000 to the *mujavar* of this tomb.

A fair is being held for 4 days by the side of Edamma temple for the past 80 or 90 years. About 1,500 persons of the village and the neighbouring villages within a radius of 10 miles congregate, Harijans, Yadavas and Telugus taking active part in it. Lanterns, torchlights, mirrors, combs, pictures of Gods, religious books, clothes, etc., are brought and sold in the fair.

SOURCE: Sri N. Seetharama Rao, Assistant Teacher, Middle School, Panugallu.

5. **Annavaram**—Situated at a distance of 40 miles by road from Kollapur.

The total population of the village is 627 and it is made up of the following communities: Caste Hindus—Komati (Vaisya), Kapu, Telugu, Boya, Vadde; Scheduled Castes (57)—Mala and Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Posamma with a stone image in human form in this village.

Posamma Bonala Panduga is celebrated for one day on a Tuesday in the bright fortnight of *Bhadrapadam* (August–September), to appease the deity who is believed to safeguard the village from epidemics like cholera, etc. This is being celebrated since the origin of the village and it is confined to the residents of this village only. The local people of all communities take part in the festival. Telugus are the *pujaris*. The Hindu devotees of the village observe fasting and *jagarana* during *Ekadasi* and *Mahasivaratri* and arrange feasts also.

SOURCE: Sri C. Chinnaiah, Teacher, Annavaram.

6. **Dondaipalle**—Situated at a distance of 42 miles by road from Kollapur.

The total population of the village is 404 and it is made up of the following communities: Caste Hindus—Telugu, Ediga, Vadde, Golla; Scheduled Castes (70)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Posamma is worshipped in this village but there is no temple for the deity. People celebrate Posamma festival with a belief that the deity would keep them free from epidemic diseases like cholera, smallpox, etc.

Posamma Bonala Panduga is celebrated for a day on a Tuesday in the bright fortnight of *Bhadrapadam* (August–September). It is confined to this village only. The Hindu residents of the village participate in it.

SOURCE: Sri Venkata Reddy, Mali Patel, Dondaipalle.

7. **Davajipalle**—Situated at a distance of 40 miles from Kollapur as also from Nagarkurnool.

The total population of the village is 756 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Velama, Vadrangi, Kummari, Goundla, Yadava; Scheduled Castes (61)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Posamma, Peddamma, Masamma and Anjaneyaswamy in the village. There is a stone image of Posamma in the temple.

Posamma Bonalu is celebrated on a Tuesday in the bright fortnight of *Bhadrapadam* (August–September). Fowls and sheep are sacrificed in fulfilment of vows. The festival is celebrated to appease the deity who protects the villagers against epidemics like smallpox, etc. It is being celebrated from the inception of the village, but is of local significance only. The residents of the village congregate without any distinction of caste or creed. The chief patrons and the *pujaris* are Kummaries having hereditary rights.

During *Sravanam* (July–August) *abhishekams* and *bhajans* are performed in the Anjaneyaswamy temple. SOURCE: Sri K. Sanker Reddy, Teacher, Davajipalle.

8. **Gopalapuram**—Situated at a distance of 6 miles from the Alampur—Wanaparthy bus route and 40 miles from Kollapur.

The total population of the village is 993 and it is made up of the following communities: Caste Hindus—Kamsali, Pitchiguntla, Telaga, Kapu, Yerukala, Chakali, Kummari, Vadde, Mangali, Yadava, etc.; Scheduled Castes (197)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Venkateswaraswamy, Posamma, Savaramma, Masamma, Pedda Devara and the *darga* of Mabu Sab are the places of worship in the village. There is a stone image of the deity Posamma in the temple.

Posamma Jatara is celebrated annually for one day on *Pushya Suddha Purnima* (December–January). Goats and fowls are offered to the deity in fulfilment of vows. The festival is being celebrated from ancient times, but is of local significance only. The residents of the village of all communities without any distinction of caste or creed participate in this festival. The *pujari* is a Kummari with hereditary rights.

Every year Anjaneyaswamy Aradhana is also celebrated. *Prasadam* is distributed to all.

SOURCE: Sri N. Balsetty, Headmaster, Government Elementary School, Gopalapuram.

9. **Singaipalle**—Situated at a distance of 20 miles from the Wanaparthy Road Railway Station as well as Kollapur. The village is said to have been found by Narasinga Rao, a Brahmin of Dasaraju family.

The total population of the village is 890 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Golla, Reddy, Boya, etc.; and Scheduled Castes (116). The chief means of livelihood of the people are agriculture and sheep rearing.

There are temples of Venkateswaraswamy, Anjaneyaswamy and *mutt* of Veera Brahmeswaraswamy in the village.

Veerabrahmam is at present known as Kandimallayapalle Bramhamgaru, because of his *samadhi* (tomb) at Kandimallayapalle in Badvel Taluk of Cuddapah District. By birth, he was a Viswabrahmin (Goldsmith). He was born in Mysore State and came to Banganapalle in Kurnool District. He did penance in the caves and worked as a cowherd in a rich Kapu family. He wrote *Kalagnanam*. Many forebodings

written in it have come true. He finally entered *samadhi* at Kandimallayapalle. *Mutts* are constructed in several places of Andhra Pradesh and his photo or image is worshipped. The annual festival celebrated during Mahasivaratri at Kandimallayapalle of Cuddapah District attracts large crowds from all parts of Andhra Pradesh.

Lord Venkateswaraswamy festival takes place for one day on *Magha Purnima* (January-February). The Hindu residents of the village participate in this festival. *Pujari* is a Brahmin.

Sri Veera Brahmeswaraswamy festival is celebrated for one day during Mahasivaratri, i.e., on *Magha Amavasya* (January-February). The devotees observe fasting and *jagarana* on that day. Hindus participate in the festival. *Pujari* is a Nambi.

SOURCE: Sri Kesaraju Sitarama Rao, *Ananda Nilayam, Machupalle Village, Post, Chennapuram*.

10. Madhavarapalle—Situated at a distance of 14 miles from Kollapur and 22 miles from the Wanaparthy Road Railway Station by cart track.

The total population of the village is 354 and it is made up of the following communities: Caste Hindus—Boya, Reddy, Kummari, Chakali; and Scheduled Castes (49)—Mala and Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Posamma with an earthen pot marked with dots of tumeric and *kumkum* (vermilion).

Posamma Bonala Panduga is celebrated for one day on a Tuesday in *Magham* (January-February). *Bonams* are offered and fowls are sacrificed to the deity. This festival is being celebrated from ancient times and is confined to this village only. Hindu devotees of the village participate in the festival. Kummari (Potter) and Chakalis (washermen) are the chief observers of this festival.

SOURCE: Sri M. D. Khasim, *Teacher, P.O. Sakhapuram, Madhavarapalle*.

11. Sakhapuram—Situated at a distance of 13 miles from Kollapur and 24 miles from the Wanaparthy Road Railway Station by cart track. As there were many Muslims of Shaik sect living in the village, it was originally called Shaikpuram which subsequently changed into Sakhapuram in course of time.

The total population of the village is 1,059 and it is made up of the following communities: Caste Hindus—Golla, Reddy, Kummari, Chakali; Scheduled Castes (216)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The tutelary Goddess of the village Posamma enshrined in a small temple is worshipped in the form of an earthen pot which is decorated with dots of turmeric and *kumkum* (vermilion).

Posamma Bonala Panduga is celebrated on a Tuesday at 3 or 4 O'clock in the evening, in *Magham* (January-February). Fowls and sheep are sacrificed to the deity. A heap of cooked rice is poured before the deity. This festival is being celebrated from ancient times and it is confined to this village only. Local Hindu devotees take part in it. Kummari (Potters) and Chakalis (Washermen) are the chief patrons of this festival.

Edamma is also worshipped by offering *bonalu*.
SOURCE: Sri E. Krishnaiah, *Teacher, Sakhapuram*.

12. Janumpalle—Situated at a distance of 2 furlongs from the Kollapur—Nagarkurnool bus route and 32 miles from the Madanapuram Railway Station.

This village was built 900 years ago by Yadavas and Valmiki. The village goes by the name Janumpalle, after Valmiki Jammanna Nayudu, who laid the foundation stone of this village, along with Yarragolla Ankanna Boyudu.

The total population of the village is 1,356 and it is made up of the following communities: Caste Hindus—Boya, Kapu, Yadava; and Scheduled Castes (188). The chief means of livelihood of the people are agriculture, agricultural labour and sheep rearing.

There are 2 temples for Mantralamma, one in the village with 3 rooms and the other situated at a distance of 3 furlongs to the south of the village with 8 rooms. The deity is in the village temple. The deity was being worshipped in the form of stones ever since its installation 700 years back. But in 1960 the image was got made of cement in the form of *Sakhti* (Parvati) and it is now being worshipped in this form. The deity Mantralamma is otherwise known as Ganga Bhavani. The temples of Hanuman and Siva are the other places of worship in the village.

The legend about Mantralamma has it that about 700 years ago, Chennayya, son of Ankanna, a Yadava went to Srisailam, to eke out his livelihood. On his return journey, he came via Mantralamma ghat on the southern side of the hills. The deity Mantralamma followed him to this village. A few stones deified as Mantralamma were installed by him.

Mantralamma Jatara is celebrated for 15 days from *Phalguna Suddha Padyami* to *Phalguna Purnima* (February-March). On *Magha Bahula Chathurdasi* at 1 a.m., the deity in the village temple is taken out in procession and installed in the temple outside the village. On *Phalguna Suddha Tadiya* evening the devotees celebrate *sidi*. *Sidi* is performed thus: The devotees decorate a cart, fix a 8 yards long pillar to it, tie a Yadava to its farther end and take it round the temple thrice and then release him. The next day *Siva puja* is performed. The deity is brought back and kept in the temple located in the village. Offerings are made in the form of cocoanuts, jewels, etc., in fulfilment of vows. Animals are sacrificed on the day of *sidi* on *nela puja* (Makha Karthi) day, and a *Sravana Bahula Dasami* (July-August). The *jatara* is being held for the past 500 years. This festival extends to some neighbouring villages also. The chief patrons are Yadavas. About 2 to 3 thousand devotees of the village and the neighbouring villages congregate, without any distinction of caste or creed. Even non-Hindus take part in the festival. The *pujari* is a Yerra golla of Auala *gotram* with hereditary rights.

A fair is held in connection with this festival in front of Mantralamma temple. It is being held from the past 500 years. About 2 to 3 thousand persons congregate, Yadavas being in majority. About 50 shops sell bangles, clothes, utensils, combs, mirrors, torchlights, pictures, books, etc.

SOURCE: Sri M. Raghavulu, *Teacher, Janumpalle*.

13. Teegalapalle—Situated on the Nagarkurnool—Kollapur road, at a distance of 16 miles from Nagarkurnool as also from Kollapur.

The total population of the village is 927 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Uppari, Kamsali, Velama, Reddy, Yerukula, Kapu, Sattibaliya, Yadava, etc.; Scheduled Castes (221)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the

people are agriculture, agricultural labour and other traditional occupations.

The temples of Veerabhadraswamy and Anjaneyaswamy are the places of worship in the village. The smooth black stone sculpture of Veerabhadraswamy is in an aweinspiring human form, about 3 feet in height. The image has got 4 hands with a mace in one hand, a crown on the head and with sandals and long moustaches. The statue appears to resemble the sculptures in the caves of Ajanta and Ellora. It is broken at the middle. It is presumed that the damage was caused at the time of Muslim invasion. The temple is located at a distance of one mile from the village on a hillock. There are minor shrines of Eswara, Vigneswara, Ambika, Nandi, etc., in this temple. The image of the deity Eswara is of smooth stone like the one at Kalahasti. The Anjaneyaswamy temple at the foot of the hillock was built three years back by the villagers within one day. On the hillock there are also the temples called *Rakshasa gullu* in ruins.

Veerabhadraswamy festival is celebrated for 2 days during Sivaratri on *Magha Bahula Chathurdasi* and *Amavasya*. On *Chathurdasi* they observe fast, *jagarana* and *seva*, i.e., praying the Lord. The special feature of this *seva* (service) is to sing out martial achievements of Veerabhadra, son of Siva. Veerabhadra beheaded his own mother's father Daksha who insulted his mother Parvati when she attended the *yagam* uninvited, in spite of the dissuasions of her Lord Siva. Lingayats take part in the *seva*. On the following day the festival terminates with free feeding. Festivals are also celebrated in *Sravanam* (July-August), in *Kartikam* (October-November) and in *Pushyam* (December-January). They celebrate *nityabhishekam* and offer *naivedyam* during the whole of *Sravanam*. In *Pushyam* during Sankranti the villagers and the people from the neighbouring villages pay a visit to the temple on one day with decorated carts called *palaram bandlu*. Innumerable cocoanuts are offered to the deity. Offerings such as moustaches, sandals, etc., are made in fulfilment of vows. There is no animal sacrifice. The festival is being celebrated for the past 200 years. The temple of Veerabhadraswamy has got 26 acres of land from the Government but the lands are not in the possession of the *pujari* at present. Only Hindus take part in this festival. Two thousand devotees, local and from different places congregate. The *pujari* is a Jangam.

Anjaneyaswamy Aradhana is celebrated in the village temple in the month of *Kartikam* (October-November) when *nityabhishekam* is performed. *Bhajans* are conducted in the nights. There is free feeding on the last day. Every Monday the devotees worship by offering cocoanuts to the deity. A Brahmin is the *pujari*.

SOURCE : Sri. B. Narayana Raju, Teacher, Primary School, Teegalapalle.

14. Paspula—Situated at a distance of 3 miles from Peddakothapalle on the Kollapur—Nagarkurnool bus route and 17 miles from Kollapur as well as Nagarkurnool.

The total population of the village is 1,144 and it is made up of the following communities: Caste Hindus—Velama, Dora, Boya, etc.; and Scheduled Castes (217)—Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Veera Nagamma, Satyamma, Masamma and Yellamma. The temples are constructed with bricks. The images of the deities are of lac and wood in human form.

Jatara to the village deities Veera Nagamma, Satyamma, Masamma and Yellamma is celebrated once a year on a day convenient to the villagers. Fowls, goats and he-buffaloes are sacrificed to the deities. It is being celebrated from ancient times and is confined to this village only. Local devotees participate in the festivals without any distinction of caste and creed. The patrons are Malas and Madigas for the *jatara*. Kummaris (Potters) and Chakalis (Washermen) are the *pujaris*.

The devotees of the village take river bath and observe fasting and *jagarana* during *Ekadasi* and Maha Sivaratri.

SOURCE : Sri K. Ramachari, Teacher, Paspula.

15. Tirumalapuram—Situated at a distance of 16 miles from Kollapur as well as Nagarkurnool and 30 miles from the Wanaparathi Road Railway Station. To the north-east of the village there is a hillock called Koppugundlu. Originally, the village was called Koppurathipalle and was located near the hillock. About 600 years back Deshapandya who were ministers of the Nawab of Nizam desired to instal an image of Venkateswaraswamy in Kothapeta,

hamlet of Sathapuram. In this connection they were getting an image of the Lord Venkateswara. On the way Balaji (Venkateswara) appeared in a dream and asked Deshapandya to instal Him in this place only. As ministers of the Nawab, they had great influence with the rulers of Wanaparathi, Kollapur and Khalsa, since this part was centrally situated among these Samsthanams. Hence Deshapandya installed Lord Venkateswara here, and got adjoining lands as Inams for the temple from the three rulers and created an Agraharam, appointing a Srivaishnava Brahmin of Kandala family, who was a Srivaishnava religious leader and a preacher of Ramanuja Religion, as a trustee for the performance of *pujas*. They kept the management in the hands of the ruler of Gopalapeta who gave small plots of land for persons doing several items of *pujas* such as *Vedaparayanam*, *chamaram*, *kailkola*, etc. They arranged the payment of a rupee for a day from the Nizam's treasury to the *pujari* in addition to Inam land.

The total population of the village is 1,135 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Padmasale, Vadde, Golla, Reddy, Telugu; Scheduled Castes (195). The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple of the village is the above said Venkateswara temple with the stone image of Lord Venkateswara in human form. There is an inscription in the temple but it is not clear. It is said that it does not contain any thing particular except the date of construction of the temple.

Sri Venkateswaraswamy Brahmothsavam is celebrated for 10 days from *Magha Suddha Ashtami* to *Bahula Vidiya* (January – February). *Ankurarpanam*, *Hanumanthavahanam*, *garudavahanam*, *prabha*, *rathoathsavam*, *paruveta*, *teerthavali*, etc., are the rituals. Cash, jewels and *vahanams*, etc., are offered to the Lord in fulfilment of vows. The festival is of 600 years old and is confined to the village only. Hindus of the village and the neighbouring villages congregate. The *pujari* is a Srivaishnava Brahmin enjoying Inam lands with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival in front of the temple for about 15 days for which people from distant places also attend. A few shops sell utensils, lanterns, torchlights, combs, mirrors,

pictures, books, clothes, agricultural implements, etc. Cattle are also sold in the fair.

SOURCE : Sri B. Raghavachari, Headmaster, Tirumalapuram.

16. Pedda Kothapalle—Situated on the Kollapur—Nagarkurnool bus route at a distance of 14 miles from Kollapur as well as Nagarkurnool.

The total population of the village is 1,891 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Telugu, Kuruva, Yerukula, Ediga, Kummari, Vadrangi, Chakali; Scheduled Castes (462)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Venkateswaraswamy and Kota Masamma in the middle of the village. Sri Venkateswaraswamy's stone image is in human form.

Kota Masamma Jatara is conducted once in a year. Animals are sacrificed to the deity. People usually take intoxicants during the festival of Kota Masamma. It is confined to this village only. The local Hindu devotees take part in it. Kummaris (potters) are the *pujaris*.

A Vaishnava is a *pujari* for Venkateswaraswamy temple.

The Hindu devotees of the village take river bath and observe fasting and *jagarana* during *Ekadasi* and Maha Sivaratri.

SOURCE : Sri C. Ram Reddy, Teacher, Pedda Kothapalle.

17. Dedinenipalle—Situated at a distance of 3 miles from Peddakothapalle on the Kollapur—Nagarkurnool bus route, 18 miles from Kollapur and 50 miles from the Jadcherla Railway Station.

The total population of the village is 468 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Boya, Kuruva, Vadde, Velama, Chakali, Lambadi; Scheduled Castes (92)—Mala, Madiga; Scheduled Tribes (33)—Chenchu; and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and stone-cutting work.

The temples of the village are of Siva and Anjaneyaswamy. Besides these the village deities Pochamma and Masamma are also worshipped.

Sri Anjaneyaswamy is worshipped in *Karthikam* (October–November). *Akupuja* is performed daily during this month.

The village deities Pochamma and Masamma are worshipped on a Tuesday in *Sravanam* (July–August). *Bonams* are offered. Goats, sheep and fowls are sacrificed to the deities. These are confined to the village only. All the villagers participate in it.

SOURCE : Sri A. Prabhakara Rao, Karpamula.

18. Chinna Karpamula—Situated at a distance of 3 miles from Peddakothapalle on the Kollapur—Nagarkurnool bus route, 18 miles from Kollapur and 50 miles from the Jadcherla Railway Station.

The total population of the village is 547 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Boya, Vadde, Chakali; and Scheduled Castes (131)—Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of the village deity Masamma is the only place of worship in this village.

Masamma Bonala Panduga is celebrated on a Tuesday in *Sravanam* (July–August). *Bonams* are offered, and fowls, sheep and goats are sacrificed to the deity. It is confined to this village only. Local Hindu devotees participate in it.

SOURCE : Sri A. Prabhakara Rao, Teacher, Karpamula.

19. Ambatupalle—Situated at a distance of 15 miles from Kollapur and 38 miles from the Alampur Road Railway Station.

The total population of the village is 2,151 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (247); Scheduled Tribes (122); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ranganayakaswamy festival is celebrated for 4 days from *Magha Suddha Shasti* (January–February). This festival is of ancient origin but of local

significance only. The Hindu residents of the village numbering about 100 congregate.

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

20. Mahasamudram—Situated at a distance of 8 miles from Kollapur and 30 miles from the Wanaparthy Road Railway Station.

The total population of the village is 317 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (73); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Ranganayakaswamy festival is celebrated for five days from *Magha Suddha Shasti* (January-February). This festival is of ancient origin but of local significance only. The Hindu residents of the village numbering about 50 congregate.

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

21. Tumukunta—Situated at a distance of 5 miles from the Kollapur—Wanaparthy bus route, 9 miles from the Kollapur and 40 miles from Wanaparthy Road Railway Station. In olden days, this village was ruled by Vallabhu Raju and in his name a part of the village was called Vallabhunagar and the rest Bangarukunta. As robbers were said to have plundered that place believing there was lot of gold, the name gradually changed as Tumukunta.

The total population of the village is 3,501 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Padmasale, Kummari, etc.; Scheduled Castes (530) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are temples to Edamma, Siva, Anjaneya and Kesava. The image of the deity Edamma in the temple which is outside the village is a wooden one in human form. The temple is constructed with cement.

Eadamma Jatara is celebrated for 4 or 5 days on all the Tuesdays in *Magham* (January-February). Cooked rice is offered as *naivedyam*. Fowls and sheep are sacrificed. Intoxicants are used during the festival. It is being celebrated from ancient times. The elders of the village conduct the proceedings. There

is a congregation from the neighbouring villages also. All Hindu Castes except Brahmins and Vaisyas take part in this festival. *Pujari* is a Kummari with hereditary rights.

A fair is held in connection with this *jatara* and about 1,000 people congregate from the neighbouring villages. Utensils, lanterns, mirrors, combs and other minor articles are brought and sold in the fair. Entertainments like dramas, *bhajans*, *Gowri bhajan* by women folk, lotteries, etc., are some of the attractions in this Jatara.

SOURCE: *Sri V. Raghava Rao, Patwari, Tumukunta.*

22. Kalwarala—Situated at a distance of 5 miles from the Alampur—Wanaparthy bus route, 16 miles from Kollapur, 30 miles from the Wanaparthy Road Railway Station and 30 miles by cross country path and 45 miles by bus route from Nagarkurnool. It was under the rule of a Jagirdar of the Nizam's Dominions.

The total population of the village is 2,203 and it is made up of the following communities: Caste Hindus—Vaisya, Chakali, Mangali, Kummari, Kamsali, Golla, Boya, Reddy, Vadde, Thogata, Lingayat, Kammara; and Scheduled Castes (260). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Anjaneyaswamy temple and an ancient Siva temple are the places of worship in this village.

During Mahasivaratri, i.e., on *Magha Bahula Chathurdasi* (January-February) Lord Siva is worshipped and *abhishekams* are performed. The devotees observe fasting and *jagarana* on that day.

Bhajans are performed in Anjaneyaswamy temple.

SOURCE: 1. *Sri Kondatah, Teacher, Kalwarala,*
2. *Sri D. Vengal Reddy, Teacher, Kalwarala,*
3. *Sri A. Chandrashekar, Teacher, Kalwarala.*

23. Gaddabaswapuram—Situated at a distance of 20 miles from Kollapur and 45 miles from Nagarkurnool. The original name of the village was Baswapuram. As it is situated on the bank of the

river Krishna it is being called Gaddabaswapuram, the prefix *gadda* in vernacular meaning river bank.

The total population of the village is 489 and it is made up of the following communities: Caste Hindus—Komati (Vaisya), Reddy, Golla, Ediga, Telugu, Boya, Kummari, Vadla, Chakali; Scheduled Castes (70)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

In the village there are the temples of Siva, and Anjaneya and a *darga* of a Muslim saint Nabisaheb. There is a temple of Peddamma which is now in ruins.

Twenty years back Peddamma festival was being celebrated annually and animals were being sacrificed. It is discontinued now. At present a festival is held on the third Saturday in *Sravanam* (July-August) and *bhajans* are performed. The residents participate in the common Hindu festivals and Moharram with no distinction of caste.

SOURCE: *Sri G. Narasimha, Pamapuram, Wanaparthy Taluk.*

24. Bekkem—Situated at a distance of 12 miles to the north of Kurnool town, 16 miles from Kollapur, 35 miles from Wanaparthy Road Railway Station, 40 miles from Mahbubnagar by cross country and 60 miles from Mahbubnagar by bus. The bus route Mahbubnagar—Kollapur passes through this village. Krishna river flows at distance of one mile to the south of this village.

This village was in the remote past known as Narsingapuram. A cowherd who used to graze his cattle in the palm grove that was at a distance of one furlong to the north of the village saw one day a cow standing on an ant-hill and a cat coming out from that ant-hill and sucking milk. On being informed of this by the cowherd the village leaders dug out the ant-hill and to their astonishment a Swayambhu Sivalingam came out but the cat was not found. Because the cat transformed into a Sivalingam, the Sivalingam was called as Bekkeswarudu and the village as Bekkem since "bekku" means Cat in Kannada which was in vogue in those days of Chalukya reign.

The total population of the village is 3,253 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Reddy, Velama, Bondili (Rajaputs), Uppari, Kammara, Balija, Kamsali, Boya, Mangali, Thammalla, Vadde, Kummari, Telaga, Kapu, Yadava; Scheduled Castes (445)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Bekkeswara, Sitaramanjaneya, Kesavaswamy, Anjaneya on the tank bund and a few mosques. At a distance of one mile to the north-east of the village there are 12 temples called *Dwadasarudrulu*. There is also a *mutt* called after Ramaiah near his tomb. The image in Ramaiah *mutt* is in human form. There is a temple for Pedda Devara in the middle of the village.

Ramaiah Jatara is celebrated for 2 days from *Margasira Suddha Padyami* (November-December) in memory of Ramaiah who had mastered *ashta siddhis*. On the first day there is *rathotsavam* and the car is taken from the *mutt* to the playground in the village. The arrangements for the Jataras are made a month in advance, i.e., from *Kartika Suddha Padyami* to *Amavasya* (October-November), during which period *sevas* are conducted. This *jatara* is being celebrated for the past 100 years but is of local significance only. The residents of the neighbouring villages also congregate in this *jatara*. All communities participate in this festival. The chief patrons of this *jatara* are Balijas (Lingayats), The *pujaris* are Lingayats, the present one being Matam Ramaingaiah and Matam Ramaiah with hereditary rights.

Pedda Devara Jatara is celebrated once in 5 years and on that day a he-buffalo is sacrificed. The villagers invite their relatives to their houses and celebrate the festival on a grand scale.

There are two choultries in the village.

SOURCE: 1. *Sri K. Prathapa Reddy, Teacher, Bekkem.*
2. *Sri M. Burhanuddin, Headmaster, Z. P. Middle School, Bekkem.*

25. Pedda Marur—Situated at a distance of two furlongs from the river Krishna and 2½ miles from the Mahbubnagar—Kollapur and Wanaparthy Road—Kollapur bus routes and 15 miles from Kollapur.

The total population of the village is 1,550 and it is made up of the following communities: Caste Hindus—Reddy, Boya, Golla, Velama, Kummari, Mangali; Scheduled Castes (394)—Mala, Madiga;

and Scheduled Tribes (14). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a beautiful temple of Kesavaswamy, where the stone image of the deity is in human form decorated with clothes. There are also the temples of Siva and Anjaneya which are in ruins.

Sri Kesavaswamy Pallaki (Palanquin) Seva is celebrated on Ugadi, i. e. on *Chaitra Suddha Padyami* (March-April), Vijayadasami, i. e., *Asviyuja Suddha Dasami* (September-October), Deepavali, i. e., on *Asviyuja Bahula Amavasya* and Sankranti, i. e., on 15th January. They are confined to this village only. The local Hindu devotees participate in the *sevas*. The patron and *pujari* is Sri Seshacharlu, a Vaishnava of Koundinyasa *gotram* with hereditary rights.

The Hindu devotees of the village take bath in the Krishna river and observe fasting and *jagarana* during Maha Sivaratri and *Ashadha Suddha Ekadasi*.

SOURCE: Sri D. Ramulu, Teacher, Primary School, Pedda Marur.

26. **Chinna Marur** — Situated on the bank of the river Krishna, 4 miles from the Mahbubnagar-Kollapur bus route and 7 miles from the Alampur Road Railway Station. It is said that this village was once ruled by Madhava Rao, a Velama Dora of Surabhi dynasty. After the death of Madhava Rao, this village came under the rule of Jataprolu Samasthanam.

The total population of the village is 653 and it is made up of the following communities: Caste Hindus—Kapu, Jinjari, etc., Scheduled Castes (150) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Chennakesavaswamy on the bank of the river Krishna, Anjaneyaswamy, Eswara and Thimmappa temples in the heart of the village are the places of worship in this village.

Sri Chennakesavaswamy Seva is celebrated during important festivals like Dasara, i. e., on *Asviyuja Suddha Dasami* (September-October), Deepavali, i. e., on *Asviyuja Amavasya* (September-October) and Ugadi, i. e., *Chaitra Suddha Padyami* (March-April). The local Hindus participate in the festivals. *Pujari* is a Vaishnava.

A Madhva Brahmin is the *pujari* for Hanuman temple.

During Mahasivaratri the devotees take bath at the confluence of the two rivers Krishna and Tungabhadra near Sangameswaram which is 3 miles from the village.

SOURCE: Sri K. Balram, Headmaster, Chinna Marur.

27. **Vellatur** — Situated on the bank of the river Krishna, 6 miles by foot from the Wanaparathi Road—Kollapur bus route, 7 miles from the Alampur Road Railway Station and 18 miles from Kollapur.

The total population of the village is 1,149 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Telugu, Kapu, Boya and Golla (Yadava); Scheduled Castes (195) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour. Growing melons is an important calling for the villagers in summer.

The temples of Anjaneyaswamy, Gopalaswamy and Siva are the places of worship in the village. Sunkulamma, Peddamma and Masamma are also worshipped. *Peerlu* are also worshipped.

The residents of the village participate in all the common festivals with no distinction of caste or creed. The *mujawar* of *peerlu* is a Muslim with hereditary rights. *Pujari* of Masamma is a Madiga of Katthi family and that of Peddamma is a Kummari. They invoke the village deities Peddamma and Masamma once in five or six years animals like buffaloes, goats, sheep and fowls are sacrificed.

SOURCE: Sri S. Krishna Reddy, Teacher, Vellatur, Chinna Marur (P.O.).

28. **Jataprole**—Situated at a distance of 10 miles from Kollapur.

The total population of the village is 3,162 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (508); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Madanagopalaswamy festival is celebrated for 10 days from *Vaisakha Suddha Purnima* (May-June).

This festival is of ancient origin and widely known. About 10,000 Hindu devotees, local and from several distant places of the district congregate without any distinction of caste or creed.

A fair is held in connection with this festival. Woollen *kambadis* (rugs) shawls, agricultural implements are brought and sold in the fair.

A cattle fair is also held, which attracts many ryots.

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

29. **Dagadapalle**, hamlet of **Dagada**—Situated at a distance of 3 miles from the Kollapur—Wanaparathi bus route; 12 miles from Kollapur; 32 miles from Nagarkurnool and 40 miles from the Madanapuram Railway Station.

The total population of the village is 1,774 and it is made up of the following communities: Caste Hindus—Vaisya, Velama, Kummari, Kapu, Boya, Yerukala, Yadava, Kuruva, etc.; Scheduled Castes (465)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Anjaneya and Gangamma are the places of worship in the village. Gangamma is worshipped in the form of an earthen pot.

Pamukatu Panduga is the festival that is being celebrated for 3 days from *Kartika Amavasya* (November-December). The rituals are as follows: On the first day of the festival, the *pujari* takes a bath and sleeps in the temple. A snake comes and bites him. His body turns yellow and he remains unconscious on the second day. On the third day he gets up, and takes his bath and distributes *prasadam* to devotees. Only the traces left behind by the snake are found on the sand but nobody has ever seen the actual bite by the snake. Offerings are made in fulfilment of vows but there are no sacrifices. This festival is of ancient origin and is of local significance only. This chief patrons are Yadavas. The residents of the village congregate. *Pujari* is a Yerra Golla of Perala *gotram* with hereditary rights.

There are the temples of Tirumalanadhaswamy and Siva in the main village, Dagada. In Tirumalanadhaswamy temple *Aradhana* is performed from

Saravana Suddha Padyami to *Amavasya* (July-August) every year. The villagers worship Savaramma, Pochamma, Jambulamma, Masamma, Baladanamma and Peddadevara.

SOURCE: 1. Sri P. Venkata Rama Reddy, Headmaster, Primary School, Dagada.

2. Sri Chandraiah, Teacher, Primary School, Dagada.

30. **Singawatnam**—Situated at a distance of 6½ miles from Kollapur town by road. This village was got built by Singamma Naidu a ruler of Jataprole Samsthanam and hence is known as Singawatnam.

The total population of the village is 1,659 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Gowd, Boya, Kapu, Yadava (Golla), etc.; Scheduled Castes (252) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lakshmi - Nrusimhaswamy, Masamma and Pochamma are the places of worship in this village. The deity Lakshmi Nrusimhaswamy is a *Saligramam*. The procession image is in the form of Nrusimhaswamy (Man-lion) with Lakshmi Devi.

About 200 years ago, Raja Chandulal Bahadur, *Diwan* of Nizam, gave away an *Agraharam* to the deity Lakshmi Nrusimhaswamy. He also gave a title to the *pujari* as *Pujariyan*. Eversince then this festival is being celebrated.

Sri Lakshmi Nrusimhaswamy festival is celebrated for 6 days from 14th to 19th January in connection with Makara Sankranti. The rituals are as follows: arrival of *palaharam bandlu* on the 14th morning, *seva* in the evening and *ankurarpanam* in the night; on the 15th afternoon *samaradhana*, *mohini-seva* at 7 p. m., *akshatharopanam* at 9 p. m., and *gajavahanaseva* at 11 p. m.; on the 16th afternoon *samaradhana* and *prabha* in the night. On the 17th afternoon *samaradhana* and *rathotsavam* at 4 p. m. On the 18th afternoon *samaradhana* and in the night *sevas* namely, *simhavahanam* and *Garudavahanam*, *paruveta* and *padya pathanam*; on the 19th *samaradhana*, at 12 O'clock *sehavahanaseva* and *teerthavaghamu* and in the night *chapparamseva* and *vasuvuseva*. The proceedings culminate with the distribution of prizes to *pundits*. Offerings are made in the form of cocoanuts. Articles of brass, silver and

gold are offered in fulfilment of vows. This festival is being celebrated from the inception of the *agraharam*. The chief patrons are Advaita Brahmins. The devotees, local and from the neighbouring villages of the district congregate. Muslims also participate in the festival. *Pujari* is an Advaita Brahmin of *Srivatsasa gotram* with hereditary rights. *Prasadam* is distributed to all present.

SOURCE: 1. Sri C. Konda Reddy, Headmaster, Government Primary School, Singawanam.
2. Sri G. Chandra Mouli, Teacher, Singawanam.

31. Choutabetla—Situated at a distance of 3 miles from Kollapur.

The total population of the village is 592 and it is made up of the following communities: Caste Hindus—Vaisya, Boya, Ediga, Golla, Vadla; Scheduled Castes (96)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Jambulamma temple is the place of worship in the village.

When skin diseases prevail in the place, devotees of this village as well as of the neighbouring villages go to the temple in the morning and return home in the evening after offering sweet cakes, fowls and animals to the diety. They usually select a Tuesday or a Friday for this purpose. This is being observed by the residents of this village and those of the neighbouring villages since a very long time. Moharram is celebrated by all in the village.

SOURCE: Sri G. Yellappa, Headmaster, Elementary School, Choutabetla.

32. Pentlavelli—Situated at a distance of 5 miles from Kollapur town.

The total population of the village is 4,223 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (465). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy festival is celebrated for 9 days from *Magha Suddha Ashtami* (January-February). This festival is of ancient origin but of local significance only. About 500 Hindus congregate.

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

33. Malleswaram—Situated on the banks of the river Krishna amidst hills at a distance of 7 miles from Kollapur town. This village goes by the name Malleswaram after the three emperors Jagadekanalladevudu, Thribhuvanamalladevudu and Thrilokanalladevudu.

The total population of the village is 903 and it is made up of the following communities: Caste Hindus—Brahmin, Mannuru, Boya, Kapu, Vadla, Chakali, Mangali, Yadava (Golla), Kuruva, Kummarri; Scheduled Castes (275). The chief means of livelihood of the people are agriculture and agricultural labour.

The places of worship in the village are the temple of Eswara and the *darga* of Gokaramaiah.

Sivaratri is celebrated for 5 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Tadiya* (February-March) in Eswara temple located at Agasthya Mahamuni Ashramam. Cocoanuts and camphor are offered on Sivaratri day after observing fast. It was being celebrated in the past on a grand scale. But nearly for the last 2 or 3 hundred years, the celebration was discontinued, and from 1960 onwards it is being celebrated again in a fitting manner. There is a congregation of about 500 people from the neighbouring villages. All communities participate in this festival. Several *Sadhus* congregate annually as the place is reputed to have been the abode of Agasthya Maharshi.

There are choultries for the pilgrims where they are fed free on *Phalguna Suddha Padyami*.

On Thursdays in *Magha Karti* (10th of the 27 *Kartis*) goats and sheep are sacrificed near Gokaramaiah *darga*. Cocoanuts are offered to Gokaramaiah. All communities take part.

SOURCE: Sri A. Jagannadham, Teacher, Malleswaram.

34. Chennapuraopalle—Situated at a distance of 6 miles from Kollapur town.

The total population of the village is 1,104 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (268); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Gandhaka Seva is the festival observed for 21 days from *Magha Suddha Ashtami* (January-February). This festival is of ancient origin but of local significance only. The Hindu residents of the village congregate.

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

35. Kollapur—The taluk headquarters; 20 miles from Yaparala on the Kurnool-Hyderabad bus route and 32 miles from Alampur Road Railway Station.

The total population of the town is 7,949 and it

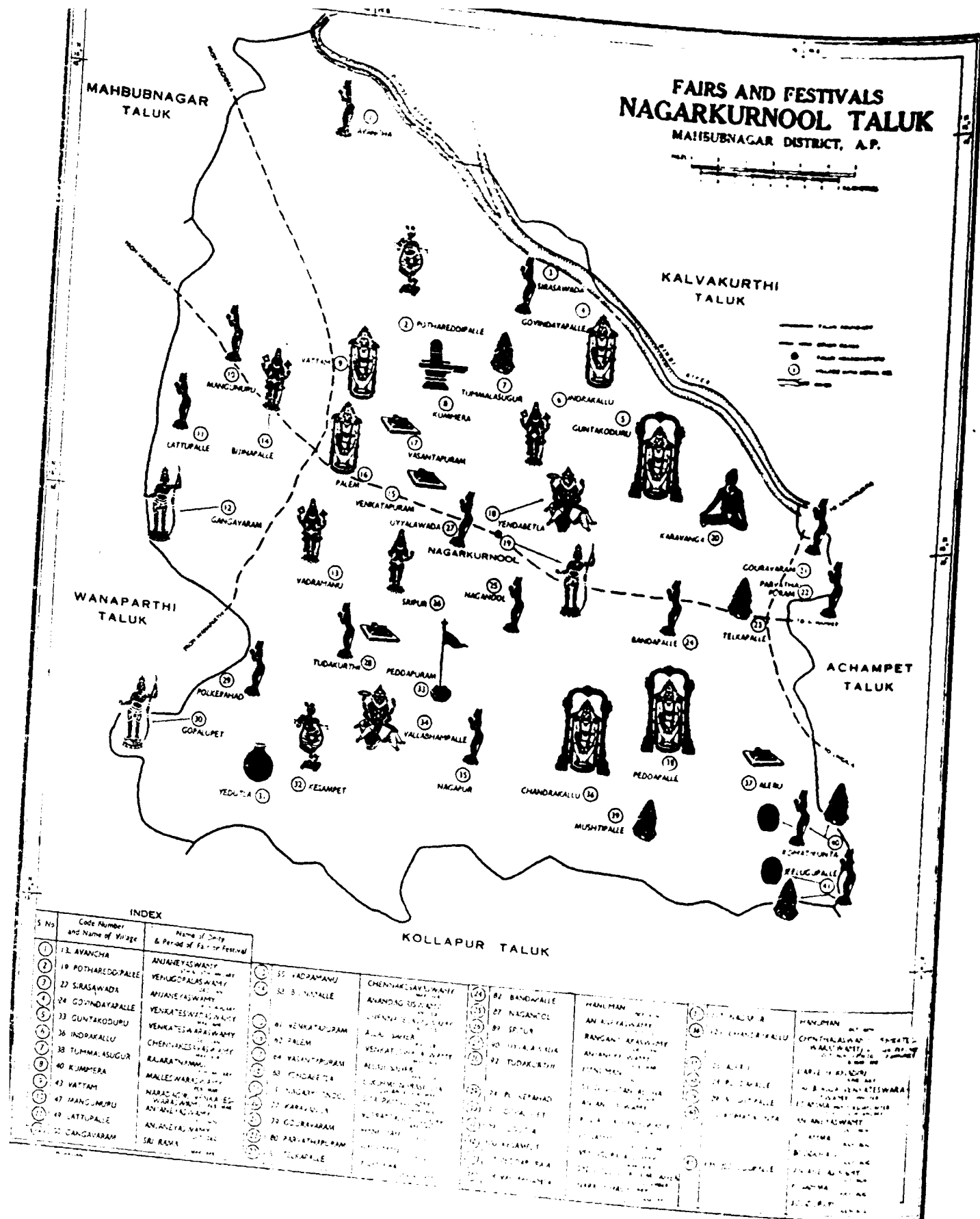
is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,046). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Masamma and Pochamma Jataras are celebrated for two days from *Magha Suddha Chaviti* (January-February). This festival is of ancient origin but of local significance only. About 1,000 persons congregate, without any distinction of caste or creed.

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



NAGARKURNOOL TALUK



Section VI

NAGARKURNOOL TALUK

Avancha—Situated at a distance of 6 miles from Thimmajipet on the Nagarkurnool—Jadcherla bus route, 8 miles from the Jadcherla Railway Station and 18 miles from Nagarkurnool.

The total population of the village is 2,515 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Reddy, Telugu, Lambadi, Chakali, Mangali, Kummari, Kamsali, Kammara, Yerukula, Vadde; Scheduled Castes (375)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple which was built 6 years back is the place of worship in the village. The image of Anjaneyaswamy is of stone in the form of Hanuman.

Sri Anjaneyaswamy festival is celebrated for 2 days on 15th & 16th of January. Cocoanuts are offered to the deity. It is being celebrated for the past 6 years and is of local significance. About 200 Hindu devotees of the village congregate. Pujari is Sri Kanthaiah Sarma, a Brahmin.

SOURCE: Sri Tirupathi Rao, Patwari, Avancha.

2. Pothareddipalle—Situated at a distance of 4 miles from the Amarabad—Mahabubnagar bus route, 12 miles from the Jadcherla Railway Station and 15 miles from Nagarkurnool by road.

The total population of the village is 1,310 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Chakali, Yadava, Kuruva; and Scheduled Castes (331)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venugopalaswamy, Siva and Anjaneya are the places of worship in the village. The image of Venugopalaswamy is of stone in human form. Venugopalaswamy's temple is in ruins.

Sri Venugopalaswamy festival is celebrated for 6 days from *Pushya Suddha Dwadasi* to *Bahula Vidiya* (December-January). Cocoanuts are offered to the deity in fulfilment of vows. It is being celebrated for

the last few years after a break of 30 years and is of local significance only. The Hindu devotees of the village congregate. Pujari is Sri K. Vijayaraghavachari, a Brahmin.

SOURCE: Sri Ramchander Rao, Patwari, Pothareddipalle.

3. Sirasawada—Situated at a distance of 10 miles from Nagarkurnool and 16 miles from the Jadcherla Railway Station. There is only cart route to this village.

The total population of the village is 1,133 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, etc.; Scheduled Castes (401) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Pochamma, Mysamma, Edamma and Beerappa are the places of worship in the village. The image of the deity Anjaneyaswamy is in the form of Hanuman.

Sri Anjaneyaswamy festival is celebrated for 1 day during Sankranti in *Pushyam*, generally on 14th January. The festival is being celebrated from times immemorial and is of local significance. The Hindu devotees of the village congregate. Pujari is a Brahmin with hereditary rights.

SOURCE: Sri Amruta Rao, Patwari, Sirasawada.

4. Govindayapalle—Situated at a distance of 10 miles from Nagarkurnool and 20 miles from the Jadcherla Railway Station.

The total population of the village is 474 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Chakali, Mangali, Katika, Bogam, Kuruva; Scheduled Castes (74)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

A temple of Venkateswaraswamy with the image of the deity in stone lies on a hillock nearby the village.

Sri Venkateswaraswamy festival is celebrated for 2 days on *Chaitra Suddha Purnima* and *Bahula Padyami*

(March-April). This festival is being celebrated for the past 100 years and is of local significance. Village elders join and conduct the festival. The devotees of the village congregate. *Pujari* is a Brahmin.

SOURCE: *Sri Raghuramulu, Patwari, Govindayapalle.*

5. **Guntakoduru**—Situated at a distance of 6 miles from Nagarkurnool and 25 miles from Jadcherla Railway Station.

The total population of the village is 976 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Muthrasi, Gowd, Chakali, Kamsali, Yadava, Kuruva; Scheduled Castes (156); Scheduled Tribes (14) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venkateswaraswamy, Anjaneyaswamy and Ramalingeswaraswamy are the places of worship in the village. The image of Venkateswaraswamy is of stone.

Sri Venkateswaraswamy festival is celebrated for one day on *Pushya Suddha Navami* (December-January). Cocoanuts are offered to the deity. This festival is being celebrated from ancient times. Devotees of the village and from the neighbouring villages congregate. All communities of Hindus participate in the festival. *Pujari* is a Yerragolla with hereditary rights.

SOURCE: 1. *Sri Narsimhulu, Patwari, Guntakoduru.*

2. *Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.*

6. **Indrakallu**—Situated at a distance of 6 miles from Nagarkurnool and 21 miles from the Jadcherla Railway Station.

The total population of the village is 1,355 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Nambi, Reddy, Lambadi, Mangali, Kamsali, Yadava, Kuruva; Scheduled Castes (267)—Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Chennakesavaswamy, Eswara, Hanuman and Poleramma are the places of worship in the village.

Sri Chennakesavaswamy Navarathrulu are celebrated for 9 days from *Chaitra Suddha Padyami* to

Dasami (March-April). It is being celebrated for the past 5 or 6 years and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Nambi with hereditary rights.

SOURCE: *Sri M. Narasimha Rao, Patwari, Indrakallu.*

7. **Thummalasugur**—Situated at a distance of 6 miles from Nagarkurnool and 20 miles from the Jadcherla Railway Station.

The total population of the village is 793 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telaga, Kummari; Scheduled Castes (141) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Rajaratnamma, Hanuman and Siva are the places of worship in the village. The village deity, Rajaratnamma is worshipped in the form of a photo.

Rajaratnamma Jatara is celebrated in memory of late Rajaratnamma, Rani of Wanaparthy Samsthanam, for one day during Sankranti in *Pushyam*, generally on 14th January. Bullocks and carts are decorated and are taken round the temple shouting Govinda, Narayana etc., in praise of God with great eclat. The women devotees take *bonalu* in decorated pots to offer them to the deity. *Naivedyam* is offered and fowls and goats are sacrificed to the deity. The festival is being celebrated for the past many years since the death of Rani Rajaratnamma but it is of local significance only. About 5 to 6 hundred Hindu devotees, local and from neighbouring villages, congregate. Kummaries are the *pujaris*. *Prasadam* is distributed to all.

SOURCE: *Sri V. Balakrishnan Rao, Patwari, Thummalasugur.*

8. **Kummera**—Situated at a distance of 8 miles from Nagarkurnool by road and 20 miles from the Jadcherla Railway Station.

The total population of the village is 1,470 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Musthi, Mangali, Kummari, Chakali, Kapu, Telugu, Vadrangi, Yadava, Kuruva, Kammara, Kamsali; Scheduled Castes (450)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Malleswaraswamy temple and Hanuman temple are the places of worship in the village. The procession image of Malleswaraswamy is made of silver.

Sri Malleswaraswamy festival is celebrated for 3 days during Sivaratri from *Magha Bahula Chathurthasi* (February-March). On the first day the carts are taken round the temple; on the second, the silver image of the deity is kept in a palanquin and is taken in a procession and on the last day the devotees keep themselves pure by taking bath to have *darsan* of the deity. *Bonalu* and cocoanuts are offered to the deity. The devotees observe fast and *jagarana* on the first day of the festival. During Malleswaraswamy festival, Gollas and Kuruvas get possessed and begin swinging. During the procession they strike their chests and heads with spears and daggers without feeling any pain. To rouse them to get possessed and perhaps to make them bear the pain there will be the loud beatings of the drums and also reciting *khadgalu* (praising the heroic deeds of the Lord, which look like a war cry). It is being celebrated from ancient times. Hindu devotees, local and from other places of the district, congregate. *Pujaris* are Kuruvas and Gollas with hereditary rights.

A fair is held in connection with this festival for 3 days. Three to four thousands of persons congregate. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, bangles, toys, hardware, clothes and agricultural implements are brought and sold.

Circus, dramas, swings, magic and lottery afford entertainment to the visitors.

SOURCE: *Sri Seshagiri Rao, Patwari, Kummera.*

9. **Vattam**—Situated at a distance of 3 miles from Bijinapalle, 10 miles from Nagarkurnool and 13 miles from the Jadcherla Railway station.

The total population of the village is 2,124 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sale, Telugu, Gandla, Uppara, Kapu, Balija, Yerukula, Chakali, Mangali, Vadde, Nambi; Scheduled Castes (348); Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Naradagiri Venkateswaraswamy, Chennakesavaswamy, Narasimhaswamy, Anjaneyaswamy and Vindhyavasini are the places of worship in the village. The image of Naradagiri Venkateswara-

swamy is in human form. The image of the deity was installed by Sri Tirunagari Lakshmanadas who wrote a book titled "Sri Naradagiriswamy Mahatyam".

Sri Naradagiri Venkateswaraswamy festival is celebrated for 13 days from *Phalguna Suddha Triodasi* to *Bahula Dasami* (February - March). *Edurukollu, talavalu, rathothsavam* are the important rituals observed in the festival. Cocoanuts and clothes are offered to the deity in fulfilment of vows.

The festival is being celebrated for the past 100 years. About 5 to 6 hundred Hindu devotees, local and from the neighbouring villages, congregate. The chief patrons for the festival are Sri Lakshmandas and his followers. *Pujari* is Sri Narayanadas, a Vaishnava of Srivathsasa *gotram* with hereditary rights.

A fair is held in connection with this festival. About 5 to 6 hundred persons, local and from the neighbouring villages, congregate. Eatables, utensils, lanterns, pictures and photos and mill cloth are brought and sold.

Historical and mythological dramas afford entertainment to the visitors. Poetic sessions and musical concerts are conducted.

There is a choultry. A festival is also celebrated on the occasion of *Dasara* (September-October) but fuller details of the festival are not available.

SOURCE: *Sri M. Bande Ali, Patwari, Vattam.*

10. **Mangunuru**—Situated at a distance of 12 miles from Nagarkurnool and 22 miles from Jadcherla Railway Station.

The total population of the village is 2,729 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Boya, Kapu, Yadava, Kuruva; and Scheduled Castes (523)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy and Eswara are the places of worship in the village. The image of Anjaneyaswamy is of stone in human form.

Sri Anjaneyaswamy festival is celebrated for 30 days during the entire month of *Kartikam* (October-November). Offerings are made in the form of cocoanuts and sugar in fulfilment of vows. The celebration is of ancient origin but is of local significance.

The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

SOURCE: *Sri Hanumantha Rao, Patwari, Mangururu.*

11. Lattupalle — Situated at a distance of 13 miles from Nagarkurnool and 22 miles from the Jadcherla Railway Station.

The total population of the village is 2,265 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Nambi, Uppara, Chakali, Mangali, Reddy, Telugu, Kummari, Vadla, Kammara, Lambadi; Scheduled Castes (201). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only temple of Anjaneyaswamy with the image of the deity in stone is the place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 45 days from *Kartika Suddha Padyami* to *Margasira Suddha Purnima* (October to December). Cocoanuts, fruits and sugar are offered to the deity in fulfilment of vows. It is being celebrated from ancient times and is of local significance only. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Nambi with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri Chenna Reddy, Patwari, Lattupalle.*

12. Gangavaram—Situated at a distance of 12 miles from Nagarkurnool and 20 miles from the Jadcherla Railway Station. It is said that plenty of water is available from the wells in the village; hence it is known as Gangavaram. (In Telugu *Ganga* means water).

The total population of the village is 2,103 and it is made up of the several sub-communities of caste Hindus; Scheduled Castes (237) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Anjaneyaswamy and Siva are the places of worship in the village. In Sri Rama temple the images of Sita, Rama and Lakshmana are of stone and the procession images are made of copper.

Sri Rama festival is celebrated for 8 days from *Chaitra Suddha Panchami* to *Dwadasi* (March–April).

There is *ankurarpanam* on the first day, *dhwajaroanam* on the second, *sevalu* on the third, *kalyanothsavam* and *prabhothsavam* on the fourth, *rathoathsavam* and *sakatothsavam* on the fifth. Cocoanuts are offered to the deity and *gandadeepams* are carried to the deity for offering. The festival is being celebrated from ancient times. The chief patrons are the villagers and there is a committee to look after the temple. The devotees, local and from the neighbouring villages, congregate. All communities of Hindus participate in this festival. *Pujari* is Sri Gopalacharyulu, a Brahmin of *Srivathsasa gotram* with hereditary rights. He gets remuneration for his services from the funds of the temple. There is a cattle exhibition and prizes are awarded to the best.

SOURCE: *Sri Mohammad Burahanuddin, Clerk under a Karnam, Gangavaram.*

13. Vadramanu—Situated at a distance of 3 miles from Bijinapalle, 8 miles from Nagarkurnool and 19 miles from the Jadcherla Railway Station.

The total population of the village is 2,732 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Nambi, Reddy; Scheduled Castes (461) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Chennakesavaswamy with the stone image of the deity, Anjaneyaswamy and Siva are the places of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 5 days from *Phalguna Bahula Sapthami* to *Ekadasi* (March–April). There is *ankurarpanam*, *edurukollu* and *kalyanothsavam* on the first day, *prabhothsavam* on the second, *rathoathsavam* on the third, *paruveta* on the fourth and *chakrateertham* on the last day. Cocoanuts and sugar are offered to the deity. The festival is being celebrated from ancient times but is of local significance. Some Inam land has been dedicated to this deity by the Government. About 500 devotees, local and from the neighbouring villages, congregate. All castes of Hindus participate in this festival. *Pujari* is a Nambi Vaishnava of *Atchyuta gotram* with hereditary rights.

A fair is held in connection with the festival for 8 days and it is being held from ancient times. 500 devotees of the village and the neighbouring villages congregate. Eatables, utensils, lanterns, pictures,

photos, mill cloth, agricultural implements and earthen and wooden toys are brought and sold.

SOURCE: *Sri Narasimha Rao, Patwari, Vadramanu.*

14. Bijinapalle—Situated at a distance of 8 miles from Nagarkurnool and 16 miles from the Jadcherla Railway Station. The Jadcherla–Amarabad road passes through this village. Formerly it was called Butchannapalle but gradually it became Bijinapalle.

The total population of the village is 2,898 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu; and Scheduled Castes (481). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Anandagiriswamy and of Chennakesavaswamy. The image of Anandagiriswamy is a self-formed one on a big stone.

Sri Anandagiriswamy festival is celebrated for 5 days from *Magha Suddha Sapthami* to *Ekadasi* (January–February). Arrangements are made one week in advance. There is *ankurarpanam* on the first day, *kalyanothsavam* on the second, *rathoathsavam* on the third, *sakatothsavam* on the fourth and *teerthavali* on the fifth. Cocoanuts are offered to the deity. The festival is being celebrated for the past 30 years and is widely known. The devotees of the village and from distant places congregate. All communities of Hindus participate in the festival. Village Panchayat takes the responsibility of organising the festival. *Pujari* is a Sathani Vaishnava with hereditary rights. Feasts are arranged. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days near Anandagiriswamy temple. It is being held for the past 30 years and devotees of the village and from distant places congregate. Eatables, utensils, lanterns, Ayurvedic drugs, pictures and photos, agricultural implements, mill cloth and toys are brought and sold. Cattle are sold in the fair on a large scale. Pandals are erected. Hotels are available for boarding.

Cinemas, circus, gambling, lottery and dramas and other entertainment.

Sri Chennakesavaswamy festival is the other festival of the village celebrated for 8 days from *Magha Suddha Sapthami* to *Purnima* (January–February). About 2 to 3 thousand devotees, local and from the

neighbouring villages, congregate, without any distinction of caste or creed.

SOURCE: *Sri K. Ramkishan Rao, Patwari, Bijinapalle.*

15. Venkatapuram—Situated at a distance of 20 miles from the Jadcherla Railway Station.

The total population of the village is 205 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (30). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Allaji Saheb Urs is celebrated for two days in *Magham* (January–February) in memory of the saint. About 200 devotees of the village congregate. All communities participate in this festival.

SOURCE: *Statement of Fairs & Festivals furnished by the Superintendent of Police, Mahbubnagar.*

16. Palem—Situated at a distance of 6 miles from Nagarkurnool and 18 miles from the Jadcherla Railway Station.

The total population of the village is 1,288 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kamsali, Kummari, Chakali, Mangali, Mudiraj, Padmasale, Yadava, Gowd; Scheduled Castes (246) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Sri Venkateswara, of Siva and of Hanuman. The image of Lord Sri Venkateswara is of stone with the image of Ali-velumangamma before Him.

Sri Venkateswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Purnima* to *Bahula Chaviti* (March–April). *Prabhothsavam*, *rathoathsavam*, *chakrapradakshanam*, *kalyanam*, *paruveta*, *chakrateertham* and *dolothsavam* are the rituals of the festival. Cocoanuts and sugar are offered to the deity. The festival is being celebrated from ancient times but is of local significance. Some thousands of devotees, local and from the neighbouring villages, congregate. All communities of Hindus participate in the festival. *Pujari* is a Vaishnava of *Atchyuta gotram*.

A fair is held in connection with the festival. Some thousands of people, local and from the neighbouring villages, congregate. Eatables, utensils, lanterns, Ayurvedic drugs, pictures and photos,

mill cloth, agricultural implements and toys are brought and sold.

Circus, dramas and *bhajans* afford entertainment to the visitors. There is a drama troupe in this village.

SOURCE: Sri K. Narayana, Patwari, Palem.

17. Vasantapuram—Situated at a distance of 6 miles from Nagarkurnool and 16 miles from the Jadcherla Railway Station.

The total population of the village is 686 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kummari, Telugu; Scheduled Castes (306)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Allaji *darga* and Hanuman temple are the places of worship in the village. The *darga* of Allaji was built of stone.

Sri Allaji Sahab Urs is celebrated for 2 days on *Magha Bahula Navami* and *Dasami* (February–March) in memory of the saint. It is being celebrated for the past 20 years. About 600 devotees, local and from the neighbouring villages, congregate. All communities participate in the festival. The Imam is Ahammaduddeen. There is free feeding and *prasadam* is distributed to all.

SOURCE: Sri Narasimha Rao, Patwari, Vasantapuram.

18. Yendabetla—Situated at a distance of one mile from Nagarkurnool and 26 miles from the Jadcherla Railway Station.

The total population of the village is 1,136 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Ediga, Balija, Jangam, Chakali, Mangali, Yadava; and Scheduled Castes (274). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Lakshmi Narasimhaswamy and of Bhimeswara. The image of Lakshmi Narasimhaswamy is of copper.

Sri Lakshmi Narasimhaswamy festival is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April–May). It is being celebrated from ancient times but is of local significance only. The

Hindu devotees of the village congregate. *Pujaris* are Vaishnavas and *prasadam* is distributed to all.

SOURCE: Sri N. Nagappa, Patwari, Yendabetla.

19. Nagarkurnool—The taluk headquarters situated at a distance of 25 miles from the Jadcherla Railway Station and 43 miles from Mahbubnagar.

The total population of the village is 6,577 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (635); Scheduled Tribes (3); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and other traditional occupations.

The temples of Sri Sita Ramaswamy and Yademma, and Baleshah *darga* are the places of worship in this village.

Sri Sita Ramaswamy festival is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April). Cocoanuts and sugar are offered. The festival is being celebrated for the past 50 years and the local Hindus participate. *Pujari* is a Brahmin.

Yademma festival is also celebrated in this village in *Sravanam* (July–August). *Pujari* belongs to Yadava community.

Baleshah is worshipped by offering sugar. A Muslim is the *mujavar*.

SOURCE: Patwari, Yeleswaram.

20. Karavanga—Situated at a distance of 2½ miles from the Jadcherla—Amarabad road, 10 miles from Nagarkurnool and 34 miles from the Jadcherla Railway Station.

The total population of the village is 2,298 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Boya, Chakali, Mera, Sale, Yerukula, Sevakula, Yadava, Kuruva, Vadla, Kammara, Mangali, Ediga; Scheduled Castes (609)—Madiga, Mala; Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Veerabramhaswamy, Siva, Hanuman. The image of Veerabramham (only upto bust) is in human form.

Sri Veerabramhaswamy festival is celebrated for 5 days from *Vaisakha Suddha Sapthami* to *Ekadasi*

(April–May). *Ankurarpanam*, *bhajans*, *kalyanam*, *rathotsavam* and *avabhruthasnanam* are the rituals of the festival. Cocoanuts are offered to the deity. The festival is being celebrated for the past 4 years and is widely known. The devotees of the village and from distant places congregate. All communities of Hindus participate in this festival. Sarvasri Narayanacharyulu, Rangaiah and Jangaiah are the patrons. *Pujari* is of Viswadatha *gotram* with hereditary rights. *Harikathas* afford entertainment to the visitors.

SOURCE: Sri Ramachander Rao, Patwari, Karavanga.

21. Gouravaram—Situated at a distance of 32 miles from the Jadcherla Railway Station, 29 miles upto Telkapalle on the Kalvakurthi—Lingala bus route and from there 3 miles by cart track.

The total population of the village is 846 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Chakali, Mangali, Uppara, Yerukula, Reddy, Padmasale, Bogam, Balija, Yadava, Kuruva; Scheduled Castes (181) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

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

Sri Hanuman festival is celebrated for 30 days during the month of *Kartikam* (October–November). The festival is being celebrated from ancient times but is of local significance. The devotees of the village congregate. All communities of Hindus participate in this festival.

The village deity Masamma Jatara is also celebrated for one day in the village.

SOURCE: Sri Venkateswara Rao, Patwari, Parvathapuram.

22. Parvathapuram—Situated at a distance of 2 miles by cart track from Telkapalle on the Kalvakurthi—Lingala bus route, 12 miles from Nagarkurnool and 31 miles from the Jadcherla Railway station.

The total population of the village is 367 and it is made up of the following communities: Caste Hindus—Reddy, Mushti, Uppara, Vaddera, Mangali, Sale; and Scheduled Castes (67). The chief means

of livelihood of the people are agriculture and agricultural labour.

The temples of Hanuman and Kota Masamma are the places of worship in the village.

Sri Hanuman festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Bahula Amavasya* (October–November). This festival is being celebrated from ancient times and of local significance. The devotees of the village congregate. All Hindus participate in the festival.

Gramadevata Kota Masamma festival is celebrated for one day in the village.

SOURCE: Sri Venkateswara Rao, Patwari, Parvathapuram.

23. Telkapalle—Situated at a distance of half a mile from the Kalvakurthi—Lingala and the Nagarkurnool—Achampet bus routes, 10 miles from Nagarkurnool and 29 miles from the Jadcherla Railway Station.

The total population of the village is 3,442 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Sale, Chakali, Mangali, Vadla, Yadava; Scheduled Castes (921) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Yadamma, Hanuman and Siva are the places of worship in the village.

Yadamma Jatara is celebrated for 3 days during Sankranti, i. e., in *Pushyam* (generally 13th to 15th January). It is being celebrated from ancient times but is of local significance. The devotees of the village congregate without any distinction of caste or creed.

SOURCE: Sri Sitaiah, Patwari, Telkapalle.

24. Bandapalle—Situated at a distance of 2 miles from the Nagarkurnool—Achampet bus route, 10 miles from Nagarkurnool and 30 miles from the Jadcherla Railway Station.

The total population of the village is 264 and it is made up of the following communities: Caste Hindus—Reddy, Telugu, Vaddera, Chakali; and Scheduled Castes (43). The chief means of livelihood of the people are agriculture and agricultural labour.

The dilapidated temple of Hanuman is the place of worship in the village.

Sri Hanuman festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Bahula Amavasya* (October–November). The Hindu residents of the village congregate.

SOURCE: *Sri Venkateswara Rao, Patwari, Parvathapuram.*

25. Naganool—Situated at a distance of 2 miles from Nagarkurnool and 24 miles from the Jadcherla Railway Station.

The total population of the village is 1,482 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Vadla, Reddy, Telugu, Kummari, Vaddera, Goundla; Scheduled Castes (409) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The Anjaneyaswamy temple with stone compound walls and *Peerla Chavidi* are the places of worship in the village. The image of the deity Anjaneyaswamy is of stone.

Anjaneyaswamy festival is celebrated for 45 days from *Kartika Suddha Padyami* to *Margasira Suddha Purnima* (October to December). The Hindu residents of the village congregate without any distinction of caste or creed. *Pujari* is a Srivaishnava Brahmin.

SOURCE: *Sri Venkataranga Rao, Patwari, Naganool.*

26. Sripur—Situated at a distance of 2½ miles from Nagarkurnool.

The total population of the village is 1,635 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Golla, Kummari, Kammara, Chakali, Mangali; Scheduled Castes (283) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Ranganayakaswamy and Anjaneyaswamy are the places of worship in the village. The image of Ranganayakaswamy representing Vishnu is in human form.

Sri Ranganayakaswamy Adhyanothsavam is celebrated for 10 days in *Pushyam* (December–January). This festival is of ancient origin but is of local significance. The Hindu devotees of the village congre-

gate without any distinction of caste or creed. *Pujari* is a Brahmin and *prasadam* is distributed to all.

SOURCE: *Sri Narayana Rao, Patwari, Sripur.*

27. Uyyalawada—Situated at a distance of 2 miles from Nagarkurnool.

The total population of the village is 1,005 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (269) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple is the place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for one day during Rathasapthami i.e., *Magha Bahula Sapthami* (February–March). Decorated carts are taken round the temple in the evening. Cocoanuts and sugar are offered to the deity. The local Hindus participate in the festival. *Pujari* is a Brahmin.

SOURCE: *Patwari, Yeleswaram.*

28. Tudakurthi—Situated at a distance of 6 miles from Nagarkurnool via Sripur and 28 miles from the Jadcherla Railway Station.

The total population of the village is 2,671 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Boya, Telugu, Chakali, Mangali, Kummari, Vadla, Kammara, Kamsali, Yadava, Kuruva, Katika, Ediga, Yerukula, Uppara; Scheduled Castes (404) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The place of worship in the village is Hanuman temple. Another place of worship is the tomb of the Muslim saint Syed Sultan Ali Shah.

Sri Hanuman Jayanti is celebrated for one day on *Margasira Suddha Chathurdasi* (November–December). *Bhajan*s are performed in the month of *Kartikam* (October–November) and the festival is celebrated in the month of *Margasiram* (November–December). This festival is of ancient origin but is of local significance only. The Hindu residents of the village congregate.

Syed Sultan Ali Shah Urs is celebrated for 2 days on *Chaitra Suddha Panchami* and *Shashti* (March–April), in memory of the great saint Syed Sultan Ali Shah.

His native place was Bokaru Sheriff. He belonged to a royal family. He renounced the world in his young age, left his village and reached Ajmer Sheriff and spent sometime there. Later on, he moved to Hyderabad (Deccan) and became a disciple of Syed Sardar Baig Saheb. He visited many villages, did penance in hills and earned the grace of his guru, who gave his grand-daughter in marriage. He settled in Hyderabad itself after the marriage. He toured many villages again and preached the *Advaita gnana* (philosophy of monism). Many Hindus and Muslims became his disciples. He died on the 2nd day of *Ramzan* (January–February). The tomb of this saint is in Boyguda, Hyderabad. His disciples erected a tomb in his name and celebrated the festival in commemoration of his death. In this village also one such tomb was erected in his name to celebrate the *urs*. The devotees offer cash and kind. *Urs* is being celebrated for the past 30 to 35 years. During this *urs*, innumerable devotees from the neighbouring villages belonging to all communities congregate. Free feeding facilities are made by the local disciples.

SOURCE: *Sri V. Sudhakara Rao, Patwari, Tudakurthi.*

29. Polkepahad—Situated at a distance of 2 miles from Gopalupet, 3 miles from the Wanaparthy—Jadcherla bus route and 18 miles from Nagarkurnool by bus. Formerly this village was a Jagir surrounded by forests and hills. As there were many *poleka* trees in this area, this is called Polkepahad.

The total population of the village is 1,388 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Reddy, Telugu, Boya, Uppara, Kammara, Yadava, Yerukula; Scheduled Castes (249) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple and *Peerla chavidi* are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Bahula Amavasya* (October–November). *Bhajan*s and *akupujas* are performed to the deity. The residents of the village congregate and all Hindu communities participate irrespective of caste or creed.

SOURCE: *Sri Ramulu, Patwari, Polkepahad.*

30. Gopalupet—Situated at a distance of 17 miles

from the Wanaparthy Road Railway Station and 19 miles from Nagarkurnool.

The total population of the village is 3,348 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Mudiraj, Vadde; and Scheduled Castes (629). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Kodanda Ramaswamy, Kesava-swamy and Eswara are the places of worship in the village. The stone images of Kodanda Ramaswamy, Lakshmana and Sita in human form are enshrined in the big temple of Kodanda Ramaswamy.

Sri Kodanda Ramaswamy Rathothsavam is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April). It is being celebrated for the past 20 years. Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava. There is free feeding to Brahmins for five days during the days of festivity.

SOURCE: *Patwari, Gopalupet.*

31. Yedutla—Situated at a distance of 7 miles from Wanaparthy and 20 miles from Nagarkurnool as well as the Wanaparthy Road Railway Station.

The total population of the village is 2,939 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Velama, Telugu, Lingayat, Kummari; and Scheduled Castes (568). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temple of Mysamma is the place of worship in the village. The deity is represented by an earthen pot.

Mysamma Jatara is celebrated for one day during Sankranti i.e., in *Pushyam* (generally on 14th of January). Cocoanuts are offered and fowls and goats are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 100 years and is of local significance only. The Hindu residents of the village congregate without any distinction of caste or creed. *Pujari* is a Kummari (potter) of Gunaganta goram.

SOURCE: *Sri P. Seshagiri Rao, Patwari, Yedutla.*

32. Kesampet—Situated at a distance of 12 miles by foot and 20 miles by bus from Nagarkurnool and 20 miles from the Wanaparthy Road Railway Station.

The total population of the village is 782 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Boya, Telugu, Ediga, Chakali, Kammara, Vadla, Mushti, Velama; Scheduled Castes (102) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venugopalswamy and Eswara are the places of worship in the village. The image of Venugopalswamy is of a black stone in human form.

Sri Venugopalswamy festival is celebrated for 10 days from *Chaitra Suddha Ashtami* to *Bahula Vidiya* (March–April). Cocoanuts and sugar are offered to the deity. This festival is being celebrated from ancient times but is of local significance. The Hindu residents of the village congregate. *Pujari* is Ramacharyulu, a Brahmin.

SOURCE: Sri S. Ramkishan Rao, Patwari, Kesamper.

33. Peddapuram—Situated at a distance of 8 miles from Nagarkurnool.

The total population of the village is 907 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Vadla, Kamsali, Yerukula, Chakali, Kummari, Yadava; Scheduled Castes (342) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The *darga* of Syed Abdul Karim Saheb, a great saint, with a flag on it and Hanuman temple are the places of worship in the village.

Syed Abdul Karim Saheb Urs is celebrated for 3 days in *Pushyam* (generally 14th, 15th and 16th of December) in memory of the saint. Goats are sacrificed to the deity in fulfilment of vows. This *urs* is being celebrated for the past ten years and is of local significance. The residents of the village congregate without any distinction of caste or creed. *Imam* is Hakhani Saheb, a Muslim.

SOURCE: Sri Mohammad Rasool, Patwari, Peddapuram.

34. Vallabhampalle—Situated at a distance of 10 miles from Nagarkurnool.

It is an uninhabited village.

The temple of Narasimhaswamy with His stone image is the worshipping place.

Sri Narasimhaswamy festival is celebrated for one day during Sankranti (generally on 15th January). Devotees from neighbouring villages come to this place by carts and perform *pujas*. Cocoanuts and sugar are offered to the deity. Though of ancient origin, the festival is confined to neighbouring villages only. Only Hindus participate in the festival.

SOURCE: Sri Narasimha Rao, Patwari, Peddapuram.

35. Nagapur—Situated at a distance of 14 miles from Nagarkurnool and 40 miles from the Jadcherla Railway Station.

The total population of the village is 1,834 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Sale, Boya, Telugu, Chakali, Mangali, Kummari, Kammara, Yerukula, Medara, Boya, Kamsali, Kuruva; Scheduled Castes (297); Pinjari and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and trade.

The temples of Hanuman and Siva are the places of worship in the village.

Sri Hanuman festival is celebrated for 30 days in *Kartikam* (October–November). *Akupas* are performed to the deity. The Hindu residents of the village congregate.

Peerla Panduga and Mahabub Subhani Urs are also celebrated every year in this village.

SOURCE: Sri Narasimha Reddy, Patwari, Nagapur.

36. Chandrakallu—Situated at a distance of 2 furlongs from the Nagarkurnool—Kollapur road and 10 miles south of Nagarkurnool.

The total population of the village is 1,673 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamsali, Kummari, Chakali, Mangali, Reddy, Kuruva, Golla, Telugu, Velama; Scheduled Castes (632)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy, Siva, Hanuman and Chennakesavaswamy are the places of worship in the village.

Though there are three temples, no festival worthy of its mention is celebrated in the village.

Special *pujas* (*sevalu*) are performed to the deity of Chintalaswamy alias Venkateswaraswamy during

the five common festivals i.e., on *Sravana Bahula Ashtami* (August–September), *Asvinyuja Suddha Dasami* (September–October), *Kartika Suddha Padyami* (October–November), during *Sankranti* in *Pushyam* (generally 13th to 15th January) and on *Chaitra Suddha Padyami* (March–April). *Bhajans* are performed. Cocoanuts and pumpkins are offered to the deity. The devotees perform *Aradhana* and observe fasting on festive days.

The temple committee conducts special *pujas*. Hindu residents of the village congregate. *Pujari* is a Brahmin. *Teertham* and *prasadam* are distributed to all present.

SOURCE: Sri Padire Venkatrama Reddy, Sarpanch, Temple Committee, Chandrakallu.

37. Aleru—Situated at a distance of 3 miles from the Mahbubnagar—Lingala road, 18 miles from Nagarkurnool and 48 miles from the Jadcherla Railway Station.

The total population of the village is 2,305 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Kummari, Vadla, Telugu, Velama, Ediga, Kuruva, Sevakula, Chakali, Mangali; Scheduled Castes (674)—Madiga, Mala; Muslims and Dudekula. The chief means of livelihood of the people are agriculture and agricultural labour.

The *darga* of Darvesh Khadiri with the tomb of the saint is the place of worship in the village.

Darvesh Khadiri Urs is celebrated for one day on the 15th of *Safar* (June–July) in memory of the saint. Cocoanuts and sugar are offered. This festival is of ancient origin. All communities of the village congregate. *Imam* is a Muslim.

SOURCE: Sri K. Muralidhar Rao, Patwari, Aleru.

38. Peddapalle—Situated at a distance of 6 miles from Telkapalle on the Kalvakurthi—Lingala and Nagarkurnool—Achampet bus routes, 10 miles from Nagarkurnool and 32 miles from the Jadcherla Railway Station. It is said that there is an inscription stating that there were three *rishis* Devendrapuri, Narendrapuri and Upendrapuri and one of them constructed the temple, the two others, the village and the tank. The *samadhis* of these three *rishis* are seen in the village.

The total population of the village is 1,949 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Sevakula, Telugu, Uppara, Vadde, Kammara, Kummari, Kamsali, Vadrangi, Chakali, Mangali; Scheduled Castes (576)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Bugga Venkateswaraswamy, Masamma, Posamma, Potharaju, Siva, Anjaneya, Guttala Narsimha and Sultan Ali Shah *darga* are the places of worship in the village.

The temple of Sri Bugga Venkateswaraswamy is located on a hillock to the west of the village. The temple is partly in ruins. The image of Sri Bugga Venkateswaraswamy is of stone in the form of Sri Mahavishnu with 4 hands holding *sankhu* (conch), *chakra* (disc), *gadha* (mace) and *padmam* (lotus). There is a procession image of the Swamy and 2 images of Lakshmi Devi. The image is adorned with silver armour weighing 600 tolas.

Sri Bugga Venkateswaraswamy festival is celebrated for 6 days from *Magha Suddha Panchami* to *Dasami* (January–February). Every year 4 *sevas* are being performed to the deity; one on *Chaitra Suddha Padyami* (March–April), second on *Asvinyuja Suddha Dasami* (September–October), third on Sankranti and fourth on *Kartika Suddha Padyami* (October–November) besides *Mohiniseva* on *Magha Suddha Shashti*, *rathotsavam* on *Magha Suddha Sapthami* and *dopotsavam* on *Magha Suddha Navami*. Cocoanuts, sugar, flowers and *tulasi* (holy basil-ocimum sanctum) leaves are offered to the deity. This festival is being celebrated from ancient times and it is confined to the neighbouring villages. There is some land in the name of the deity. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is Tirumula Acharyulu, a Vaishnava Brahmin of Bharadwajasa *gotram* of Vangipura *vamsam* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for six days from *Magha Suddha Panchami* to *Dasami* (January–February). This fair is being celebrated from ancient times. About 1,000 persons local and from the neighbouring villages congregate. Eatables, utensils, mirrors, combs, pictures, photos, mill cloth and earthen toys are brought and sold. Toddy and mutton are also sold in the fair.

Cock fights provide entertainment to the visitors.

SOURCE: Sri P. Ranga Rao, Patwari, Peddapalle.

39. **Mushtipalle** — Situated at a distance of 2 miles from Nagarkurnool—Kollapur road and 12 miles from Nagarkurnool.

The total population of the village is 1,422 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Boya, Telugu, Vadla, Reddy, Sevakula, Yadava, Kummari, Chakali; Scheduled Castes (431)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of the Palladium Edamma with the image of the deity in female human form, located on the outskirts of the village, is the place of worship.

Edamma Jataras are celebrated on five consecutive Tuesdays after Sankranti, i.e., in *Pushyam* (December-January). It is being celebrated for the past 100 years and is of local significance. The Hindu residents of the village and from neighbourhood congregate. *Pujari* is Pullaiah, a Telugu with hereditary rights.

SOURCE: Sri Srinivasa Rao, Patwari, Marrikallu (P. O.).

40. **Komatikunta**—Situated at a distance of 19 miles from Nagarkurnool.

The total population of the village is 771 and it is made up of the following communities: Caste Hindus—Vaisya, Velama, Reddy, Sevakula, Telugu, Chakali, Kummari, Mangali, Yadava, Kuruva, Vadde, Baini; Scheduled Castes (175)—Mala; Scheduled Tribes (26)—Chenchu; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy and Posamma with stone images of the deities are the places of worship in the village. The formless deity Mysamma with no temple is worshipped at a niche in the fort wall. *Boddurayi* in the centre of the village is also worshipped. *Boddurayi* is a round pillar-like stone, buried upto some extent in the earth. It is believed by the villagers that the *boddurayi* is a deity protecting the village.

Sri Anjaneyaswamy festival is celebrated for 30 days in *Kartikam* (October-November). *Akupujas* are performed to the deity. Every year during Sankranti i.e., in *Pushyam* (generally 13th to 15th January) the villagers take their decorated carts round the

Anjaneyaswamy temple and return to their houses in a procession. The festival is of ancient origin but is of local significance. Local Hindus congregate.

Posamma Jataras are celebrated for 1 day in *Sravanam* (July-August). Fowls, sheep and goats are sacrificed. This festival is of ancient origin but is of local significance. The Hindu residents of the village congregate without any distinction of caste or creed. *Pujari* is a Kummari (potter) with hereditary rights.

Mysamma and Boddurayi Jataras are also celebrated in the month of *Sravanam* (July-August). The *pujari* of Mysamma and Boddurayi is a Baini with hereditary rights.

Peerla Panduga is also celebrated for 10 days in the month of *Moharram* (May-June). All the villagers congregate without any distinction of caste or creed.

SOURCE: Sri G. Ramachandraiah, Patwari, Komatikunta.

41. **Jeelugupalle**—Situated at a distance of 21 miles from Nagarkurnool.

The total population of the village is 545 and it is made up of the following communities: Caste Hindus—Vaisya, Velama, Sevakula, Boya, Chakali, Mangali, Kummari, Lambadi, Yerukula, Baini; Scheduled Castes (59)—Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy with the stone image of the deity is the place of worship in this village. There is neither a temple nor an image for the deity Mysamma, but she is worshipped near a niche in the fort wall. The *boddurayi* in the middle of the village is also worshipped.

Sri Anjaneyaswamy festival is celebrated in *Kartikam* (October-November). Every year during Sankranti day i.e., in *Pushyam* (generally 13th to 15th January), the villagers take decorated carts round the Anjaneyaswamy temple and return to their houses in a procession. The festival is of ancient origin but is of local significance. Local Hindus congregate.

Posamma Jataras are celebrated for 1 day in *Sravanam* (July-August). Fowls, sheep and goats are sacrificed. This festival is of ancient origin but is of

local significance. The Hindu residents of the village of all communities congregate. *Pujari* is a Kummari (potter).

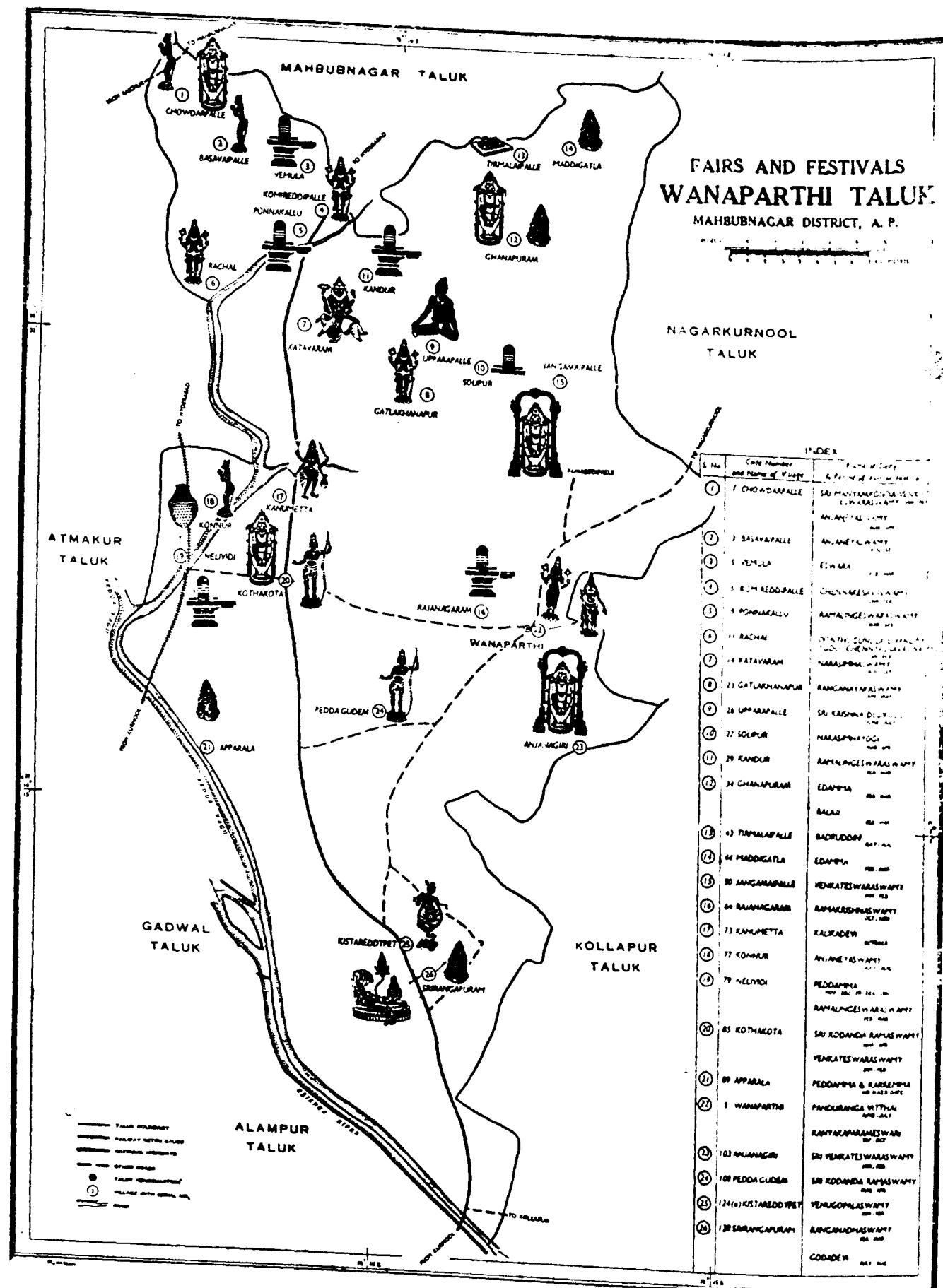
Mysamma and Boddurayi Jataras are also celebrated in the month of *Sravanam* (July-August).

The *pujari* of Mysamma and of *boddurayi* is a Baini. Peerla Panduga is also celebrated in the village for 10 days in *Moharram* (May-June). All communities of the village congregate.

SOURCE: Sri G. Ramachandraiah, Patwari, Komatikunta.



WANAPARTHI TALUK



Section VII

WANAPARTHI TALUK

Chowdarpalle—Situated at a distance of 1 mile from the Hyderabad-Raichur bus route, 2 miles from the Devarkadra Railway Station and 55 miles from Wanaparthy.

The total population of the village is 868 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Vadrangi (carpenter), Chakali, Mangali, Kummari, Dasari etc.; Scheduled Castes (166) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy and Sri Manyamkonda Venkateswaraswamy, and a mosque are the places of worship in the village. The image of the deity Anjaneyaswamy is in the form of Hanuman and that of Sri Venkateswaraswamy in the form of Vishnu. The temple of Sri Venkateswaraswamy is located on a hillock.

Sri Manyamkonda Venkateswaraswamy festival is celebrated for 15 days from *Magha Suddha Dasami* (January-February). The preparations are made ten days in advance. On the first day *pallakiseva* and *tirichiseva* upto *kalyana mandapam*, on the second day *tirichiseva* upto *sabha mandapam*, on the third *sesha-ghanam*, on the fourth *suryavahanam*, on the fifth *Hanumadvahanam* and *prabhothsavam*, on the sixth *garudavahanam* or *rathothsavam*, on the seventh *asvavahanam*; *paruveta* and second *prabhothsavam* and on the eighth *vasanthothsavam* are the rituals observed during the festival. Cocoanuts, ornaments and flowers are offered to the deity. This festival is being celebrated from the past one hundred years and is widely known. There is a congregation of about two lakhs coming from the different parts of the State. Only Hindus participate in the festival. The present *pujari* is a Vaishnavite by name Sri Alahari Ramaiah with hereditary rights. During the festival *prasadam* is distributed to all.

A fair is held in connection with this festival. The duration of the fair is about 10 or 12 days and there is a congregation of about 2 lakhs. There are about 60 to 70 shops where eatables, utensils, lanterns, mirrors, books, pictures, photos, clothes, agricultural

implements, crockery, bangles and toys of different make are sold in the open space.

Music, *harikathas*, *puranas*, dramas, circus, lotteries and magic afford entertainment to the visitors. Hotels and *mandapams* provide lodging facilities for the pilgrims. Drinking water taps will be arranged here and there for the supply of water. Free feeding is arranged during the festival with the subscriptions collected from the villagers.

Sri Anjaneyaswamy festival is celebrated for one day on *Chaitra Suddha Navami* (March-April). Sri Rama *bhajan* is the important item of the function. Preparations are made on the previous day. This festival is celebrated in connection with the *jayanti* of Sri Rama. It is being celebrated for the past 10 years but is confined to the village only. The Hindu residents of the village congregate without any distinction of caste or creed. The present *pujari* is a Brahmin by name Sri Ananthacharyulu with hereditary rights. *Prasadam* is distributed to all.

SOURCE: Sri M. Rukma Reddy, Headmaster, Chowdarpalle.

2. Basavaipalle — Situated at a distance of 4 miles from the Devarkadra Railway Station.

Once there lived a Lingayat by name Basavaraju in this village. He was a devotee of Siva and was always engaged in worshipping Him. So the village got the name Basavaipalle and there is a lake also called by his name as Basavarajucheruvu.

The total population of the village is 905 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kammara, Kummari, Mangali, Yerukula, Chakali, Bestha, Boya, Jangam, Balija; Scheduled Castes (137)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Venkateswara, Narsappa, Beerappa, Uradamma and Masamma are the places of worship in the village. The Anjaneyaswamy temple was built with stone in olden days and is now in a dilapidated condition.

Sri Anjaneyaswamy festival is celebrated for 2 days from *Bhadrpada Suddha Sapthami* (August-September). The festival is of ancient origin but only of local significance. The Hindu residents of the village and those of the neighbouring villages congregate. In addition to the above festival, *akhandamu* (burning of lights throughout the day and night) is observed during the entire month of *Sravanam* (July-August). Previously the *pujari* was Thammali Ramulu but he is no more now. *Prasadam* is distributed to all and free feeding is arranged on the second day of the festival.

SOURCE: Sri Erra Ranga Reddy, Basavaipalle.

3. **Vemula**—Situated at a distance of 3 miles from Musapet bus stop on the Hyderabad—Kurnool bus route, 5 miles from the Koukuntla Railway Station and 24 miles from Wanaparthy.

The total population of the village is 1,676 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kammara, Medari, Kummari, Telugu, Boya, Golla, Sale, Yerukula; Scheduled Castes (252) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy and Siva are the places of worship in the village. The image of the deity Eswara is in the form of a Sivalingam.

Sivaratri is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (February-March) in Siva temple with *prabha* on the first day, on the second car festival and on the third day *teerthavali*. Cocoanuts and *dhupa*, *deepa naivedyam* are offered to the deity. This festival is being celebrated for the last 50 years but is confined to this village only. About 1,000 Hindus participate in this festival. The present *pujari* is Sri Jangam Veeraiah with hereditary rights. *Prasadam* is distributed to all.

A very small fair is held with four shops for 3 days selling only eatables and the necessities of worship.

SOURCE: 1. Sri G. Lingaiah, Teacher, Vemula.

2. Sri V. Ananthayya, Headmaster, Vemula.

4. **Komireddipalle**—Situated at a distance of 6 miles from the Koukuntla Railway Station and 22 miles from Wanaparthy by road.

The total population of the village is 810 and it is made up of the following communities: Caste Hindus—Vaisya, Lingayat, Reddy, Viswabrahmin (Kamsali), Yerukula, Vaddar, Goundla, Munnuru, Mangali, Chakali (washerman), Uppara, Telugu, Boya; Scheduled Castes (134)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Chennakesavaswamy, Anjaneyaswamy and Siva, and a *darga* of Mahbub Subhani are the places of worship in the village. The image of the deity Chennakesavaswamy is in human form.

Sri Chennakesavaswamy festival is celebrated for four days from *Magha Suddha Sapthami* (January-February). On the first day there is *prabha*, on the second *uddalu*, on the third *bandlu* and on the fourth *teerthavali*. Cocoanuts, camphor, etc., are offered to the deity in fulfilment of vows. The festival is of ancient origin but of local significance. There is a congregation of about 1,000 people of the village and from the neighbouring villages. All castes of Hindus participate in the festival. The present *pujari* is one Sri Nambi Narayana without any hereditary rights.

A fair is held for four days near the temple. This is being celebrated for past five hundred years. About 1,000 people, local and from the neighbouring villages, congregate. All communities of Hindus participate in the fair. There are a few shops which sell eatables.

Mahbub Subhani Urs is celebrated for one day in *Pushyam* (December-January). Animal sacrifice is observed in fulfilment of vows. The *Imam* is Mohammad Khwaja.

SOURCE: Sri B.S. Devid, Headmaster, Komireddipalle.

5. **Ponnakallu**—Situated at a distance of 4 miles from the Koukuntla Railway Station and 20 miles from Wanaparthy.

The total population of the village is 1,471 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (237)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The places of worship in the village are the temples of Ramalingeswaraswamy and Anjaneyaswamy. The image is in the form of a stone Linga in Ramalingeswaraswamy temple.

Sri Ramalingeswaraswamy festival is celebrated for 7 days from *Chaitra Suddha Ekadasi* to *Bahula Vidiya* (March-April). On the first day there is *ankurarpanam*, on the second *dhwajaroohanam*, on the third *kalyanothsavam*, on the fourth *prabha*, on the fifth car festival, on the sixth *paruveta* and on the seventh *teerthavali*. Cocoanuts are offered to the deity in discharge of vows. The festival is being celebrated for the last 80 years but is confined to this village only. About 500 Hindu residents of the village and the neighbouring villages congregate. The *pujari* is a Smartha Brahmin of Srivathsasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A small fair is held for two days in front of the temple with 15 to 20 shops selling only sweetmeats and the necessities of worship such as cocoanuts, camphor, etc.

SOURCE: Sri Mohammad Moulana, Headmaster, Elementary School, Ponnakallu.

6. **Rachal**—Situated at a distance of 2 miles from the Koukuntla Railway Station, 3 miles from Addakula on the Hyderabad—Kurnool bus route and 24 miles from Wanaparthy town.

The total population of the village is 1,727 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Uppara, Yerukula, Kummari, Kammara, Ediga, Kapu, Medari, Panchanambi, Jangam, Chakali; Scheduled Castes (364)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Donthugundla Chandrayudu (Chennakesavaswamy), Anjaneya, Kesavaswamy, Siva, Basavanna, Nagayapalle Anjaneyulu, Nallakunta Anjaneyulu and Kesampalle Anjaneyulu.

Ninety years ago the villagers, Gavini Ramreddy, Chandana and Chandrareddy went to the forest of Gangaram with cattle for fire wood and they all lost their vision. God Chennakesava possessed a person and revealed that he was under a nearby tree and asked them to take Him to their village and instal Him by constructing a temple. Then they regained their vision and they immediately carried the image in a cart to their village and installed it in the temple got constructed by them. The name of the God is Chandrayudu or Chennakesavulu and the image is in

human form in black stone 3 feet high with four arms holding *sankhu* (conch) and *chakra* (disc) in two of them.

Sri Donthugundla Chandrayudu festival is celebrated for 4 days from *Magha Suddha Sapthami* to *Dasami* (January-February). On the first day there is *prabhothsavam*, on the second *uddalu*, on the third *bandlu* and on the fourth *teerthavali*. Cocoanuts and fruits are offered to the deity. The festival is of ancient origin but is confined to this village only. To meet the expenditure in connection with this festival, 9 acres of land has been endowed to the temple. Only Hindus participate in the festival. The present *pujari* is Narayana alias Ananthaiah, a Sathani Vaishnavite of Koundinyasa *gotram* of Bandaru family.

The *akhanda deepam* (incessant burning of light) in Anjaneyaswamy temple will be maintained always. Every Saturday and on festival days *seva* is performed. In *Kartikam* (October-November) *bhajan* is performed every day and cocoanuts are offered.

SOURCE: Sri A. Venkat Reddy, Teacher, Primary School, Rachal.

7. **Katavaram**—Situated at the 72nd milestone on the Hyderabad—Kurnool bus route, 6 miles from the Kurumurthy Railway Station, 18½ miles from Wanaparthy and 28½ miles from Gadwal. Two brothers Katamaraju and Yerranna lived in this place and hence it is called Katavaram after them.

The total population of the village is 284 and it is made up of the following communities: Caste Hindus—Lingayat, Boya, Telugu, Golla, Vadde; and Scheduled Castes (31)—Madiga. The chief means of livelihood of the people is agriculture.

The stone image of Lord Narsimhaswamy which is in a cave on a hillock near the village is worshipped.

Sri Narasimhaswamy festival is celebrated for one day in the last week of *Sravanam* (August-September). The villagers decorate their carts and take them round the hillock. The festival is being celebrated for the past 50 years and is of local significance. About 200 local Hindus participate. *Pujari* is a Lingayat.

SOURCE: Sri Abdul Khader, Assistant Teacher, Katavaram.

8. Gatlakhanapur—Situated at a distance of 3 miles by foot from Velutur on the Mahbubnagar—Wanaparthy bus route.

About 350 years back, this place was not recognised as a village. Practically there was no human habitation at all. There was a hillock called Mekala-banda with 2 or 3 huts near it amidst a forest in the place now occupied by the village. A Brahmin by name Madduri Kristaiah got hold of the place and became the master of that locality. He had only daughters but no sons. He had given one of his daughters in marriage to Devarajyam of Palem and retained him in his house. The village began to develop slowly under Devarajyam. After him, his son Ramchandra Rao made a name. He was a learned man and was said to be a poet too. He had a fair knowledge of music also. He annexed tactfully the neighbouring villages. It is only during his time that the village became prosperous. He observed the villagers going out to other places for witnessing festivals and so decided to start celebrating festivals in his own place. He constructed a temple, installed Sri Ranganayakaswamy in it and commenced the festival about 2 centuries back. He also constructed an Anjaneyaswamy temple and installed a Sivalingam in a cave on the nearby hillock and made arrangements for its *puja* during the festival. The festival and the place were of very high order in those days. Generation after generation there was a set back and finally the temple has now come under the management of a committee appointed by the Government. Even the *pujari* is a temporary one with no Inam lands or hereditary rights. The village is actually surrounded by small hills and is aptly called Gatlakhanapur.

The total population of the village is 762 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telugu, Boya, Ediga; Scheduled Castes (85)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Ranganayakaswamy, Anjaneyaswamy and some minor temples for the village deities are the places of worship in the village. Half of the village lands are in the name of Ranganayakaswamy temple.

Sri Ranganayakaswamy festival is celebrated for 8 days from *Vaisakha Suddha Dasami* to *Bahula Vidiya*

(April–May). The rituals are as follows: On the first day there is *ankurarpana*. The devotees decorate the deity and invite all the *devatas* for the marriage function. On the second *dhwajaroohanam*; in the afternoon there is *veedhiseva* and *homam*. On the third also there is *veedhiseva* and *homam* both during the day and night. On the fourth distribution of *amrutam*, guising as Mohini and marriage with Sridevi and Bhudevi. On the fifth night *prabha* and *garudavahanaseva*. On the sixth *rathotsavam* and on the seventh *paruveta* (Asvavahanam). An entertaining function of the day is that under the pretext of hunting, Sri Ranganayakaswamy enters the forest to meet his first wife. The newly married wives Sridevi and Bhudevi detect it and arrange to plunder all the jewels of Ranganayakaswamy. The conversation between the Lord and his divine spouses is highly entertaining. The devotees divide themselves into groups, one group representing the Lord and the other the wives and argue on behalf of the deities. The festival concludes with *teerthavali* and *nagavali* on the last day. This festival is being celebrated for the past 200 years but is of local significance only. The Hindu devotees of the village and those from the neighbourhood congregate. The *pujari* is a Brahmin.

SOURCE: 1. Sri A. Papaiah, Headmaster, Gatlakhanapur.
2. Sri Lal Mohammed, Assistant Teacher, Gatlakhanapur.

9. Upparapalle—Situated at a distance of 13 miles from the Wanaparthy Road Railway Station and 19 miles from Gadwal.

The total population of the village is 965 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Nambi, Medari, Boya, Telugu, Goundla, Golla, Kuruva, Viswabrahmin; Scheduled Castes (78)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Sri Krishna Desikulu, Badiri Narayana, Siva and Anjaneya are the places of worship in this village.

Sri Krishna Desikulu Aradhana is celebrated for eight days from *Ashadha Bahula Navami* (June–July). Cocoanuts and sugar are offered to the deity. All the villagers decorate their houses during the festival and worship with offerings of cocoanuts and *naivedyam*. The festival is being celebrated for the last 20 years.

and is of local significance only. All castes of Hindus participate in the festival. The present *pujari* is one Sri Nambi Kesavaiah.

SOURCE: Sri Gali Reddy Narayan Reddy, Upparapalle.

10. Solipur—Situated at a distance of 14 miles from the Wanaparthy Road Railway Station and 30 miles from Wanaparthy.

The total population of the village is 1,464 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Boya, Lambadi; and Scheduled Castes (786)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Narasimhayogi, Janakamba, Siva, Rama and Anjaneya with *mantapams* (stone platforms) and pagodas are the places of worship for the villagers. The images in Narasimhayogi and Janakamba temples are tombs in the form of Linga.

Sri Narasimhayogi Saptaham is celebrated for 8 days from *Chaitra Suddha Purnima* (March–April). On the *aradhana* day there is *rathotsavam*. During this festival there will be *bhajans*, *Harikathas* and recitation of *mantrams*. On the eighth day there is *avah-rutasnanam*. Cocoanuts and sugar are offered to the deity. The festival is being celebrated for the past 62 years but is of local significance only. The Hindu residents of the village and of the neighbouring villages numbering about 1,000 congregate without any distinction of caste or creed. *Pujari* is a Brahmin of Srivathsasa *gotram* and a descendant of Oruganti family. There will be free feeding during the festival.

The fair is held with a few shops within the precincts of the temple, during Narasimhayogi *sapthaham* where only eatables are brought and sold.

The other festivals of the village are Sri Janakamba Saptaham which is celebrated for 8 days from *Phalguna Suddha Padyami* (February–March) and Anjaneya Saptaham which is celebrated for one day on *Sravana Bahula Dasami* (August–September). *Bhajans*, *Harikathas* and recitation of *mantrams* feature during Janakamba Saptaham.

SOURCE: Sri Rangaiah, Patwari, Solipur.

11. Kandur—Situated at a distance of 2 miles from Shakapur on the Hyderabad—Vyaparala road.

The total population of the village is 2,600 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (362) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Ramalingeswaraswamy with the stone image of the deity in the form of a Linga, Anjaneyaswamy and Veerabhadraswamy are the places of worship in the village. A pagoda and stone platforms are in Ramalingeswaraswamy temple.

Sri Ramalingeswaraswamy festival is celebrated for 13 days from *Phalguna Suddha Ekadasi* to *Bahula Ashtami* (February–March). *Kalyanothsavam* on *Trio-dasi*, *prabhathotsavam* on *Chathurdasi*, car festival on *Purnima*, *amrutasnanam* on *Bahula Ashtami* are the important rituals. Cocoanuts and sugar are offered to the deity. There is general feeding on *Purnima*. This festival is of very ancient origin but of local significance. The local people and the residents of the neighbouring villages belonging to all Hindu castes congregate. Sabhapathi Rangaiah, a Brahmin, is the chief patron. The *pujari* is Thammala of Parasila *gotram* with hereditary rights.

A fair is held in the Inam lands of the temple in connection with this festival for 15 days with a few shops. Eatables, bangles, utensils, glassware, books, pictures, clothes, earthenware are brought and sold in the fair.

SOURCE: 1. Sri Venkata Ranga Rao, Patwari, Kandur.
2. Sri Kareddi Yella Reddy, Kandur.

12. Ghanapuram—Situated at a distance of 15 miles from Wanaparthy and 16 miles from the Mahbubnagar Railway Station on Secunderabad—Dronachalam section of the Central Railway. This region was once ruled by the Kakatiyas. The ruler, Ganapathideva, built a fort on the hill. The ruined houses on the hill reveal that there was once a village on the hill. A village was built near the hill and named it as Ghanapuram after Ganapathideva. Because of the fort it was called Killa Ghanapuram.

The total population of the village is 3,612 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Munnuru, Reddy, Bestha, Padmasale, Thammala, Kammara, Kummari, Vadla, Telugu; Scheduled Castes (383)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Edamma, Balaji, Veerabhadraswamy, Gopalaswamy, Hanuman, Beerappa, Siva, Veeranna, Eranagamma and Maladasari, Shaik Saheb's *darga* and two mosques are the places of worship in the village. There are two wooden images in the mud temple of Edamma in awe-inspiring human forms, among which one is of a male and the other is of a female. The deity Balaji is a stone image in human form and there is a car for the temple; there is an image of Veerabhadraswamy in Veerabhadraswamy temple. There are two temples for the deity Balaji, one in the village and the other on a hillock.

Edamma Jatara is celebrated for four days from *Magha Bahula Ashtami* (February–March). Preparations are made 5 days in advance. The sacrifice of goats, sheep and fowls in fulfilment of vows is the important part of the *jatara*. Intoxicants are used during the occasion. This festival is being celebrated for the past 25 years but is of local significance only. Kummatis are the chief patrons for this festival. The Hindu residents of the village and of the neighbouring villages congregate.

Anjanagiri festival is celebrated for 4 days from *Magha Suddha Purnima* (February–March) in Balaji temple located in the village. Preparations are made a week in advance. Cocoanuts and sugar are offered to the deity. This festival is being celebrated for the past 300 years but is of local significance. The Hindu residents of the village and the neighbourhood congregate. The originator of the festival was an ancestor of the family *guru* of Mysore Maharajas. The chief patrons are Brahmins who live in Mysore. The *pujaris* work for the Inam lands of the temple. *Prasadam* is distributed to all.

Sri Veerabhadraswamy festival is also celebrated during the dark fortnight of *Sravanam* (August–September). Vaisyas undertake the celebration of the festival with the help of Padmasales. The chief patrons belong to Thammala family and the present *pujari* is one Sri Thammala Bhaskaraiah. Vaisyas arrange free feeding.

- SOURCE: 1. Sri P. Venkat Reddy, Teacher, (Khilli) Ghanapuram.
2. Sri M. P. John, Teacher, Zilla Parishad High School, (Khilli) Ghanapuram.
3. Sri G. Jashuva Pal, Assistant Teacher, (Khilli) Ghanapuram.

13. Tirmalaipalle—Situated at a distance of 14 miles from Mahbubnagar. As this village was given as Inam to one Tirmalaiah it is called Thirmalai-palle.

The total population of the village is 413 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (113) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy and Tirmaladeva, and Badruddin *darga* are the places of worship in this village.

Badruddin Urs is celebrated for two or three days in *Sravanam* (July–August). Sheep are sacrificed. The local Muslims and Hindus participate. Sri Badruddin is the *mujavar*.

Decorated carts are taken round the temple of Tirumaladeva on the hillock in *Pushyam* (December–January).

SOURCE: Sri Ramlingam, Teacher, Tirmalaipalle.

14. Maddigatla—Situated at a distance of 7 miles from the Jadcherla Railway Station. This village is called Maddigatla after the memory of a Muslim, Maddikhan.

The total population of the village is 1,518 and it is made up of the following communities: Caste Hindus—Reddy, Mangali, Kummari, Vadrangi, Kammara, Kuruva, Kamsali, etc.; Scheduled Castes (228) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Edamma with the image of the deity made of cement, Kesavaswamy, Anjaneyaswamy and a few mosques are the places of worship in this village.

Edamma Jatara is celebrated for one day on *Phalguna Suddha Purnima* (February–March). Fowls and sheep are sacrificed in fulfilment of vows. The use of intoxicants is a necessity during the festival. The *jatara* is of ancient origin but is of local significance. Only Hindu residents and of the neighbourhood participate in this *jatara*. The *pujari* is a Kummari (potter).

A fair is held in this connection with only three or four shops selling eatables and earthen pots. About 700 people of the village and the neighbourhood attend the fair.

SOURCE: Sri C. S. Bhadrarai, Headmaster, Maddigatla.

15. Jangamaipalle—Situated at a distance of 4 miles from the Wanaparathi Road Railway Station on the Secunderabad–Dronachalam section of the Central Railway.

The total population of the village is 892 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (147) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy festival is celebrated for 6 days from *Pushya Bahula Vidiya* (January–February). About 5,000 devotees belonging to the Hindu community of the village and the neighbouring villages congregate.

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

16. Rajanagaram—Situated at a distance of 2 miles from Wanaparathi and 14 miles from the Wanaparathi Road Railway Station. The Samsthanadhipati of Sugur, Srimathsavai Raja Rama Krishna Bhupal Baheri Bahaddur (1699–1744 *Salivahana Saka*) constructed a *samadhi* (tomb) for himself and was buried after his demise. The place was named after him as Rajanagar.

The total population of the village is 956 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Boya, Yadava (golla); Scheduled Castes (89) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The places of worship are the temples of Siva, Hanuman, Peddamma and Ramakrishnaswamy. The image of Ramakrishnaswamy is a stone Sivalingam which was installed by the wives of Raja Ramakrishna Rao, after his death. They named the deity as Ramakrishnaswamy and constructed a temple within a spacious compound. In front of the temple there are a stone *garudasthambham* with a *garuda* (sacred kite), the *vahanam* of Lord Vishnu on it and the wooden *dhwajasthambham* with *Basava* (the *vahanam* of Lord Siva). The idols of Krishna and Rukmini are also installed within the sanctum sanctorum. On the *samadhi* (tomb) of Raja Ramakrishna Rao, the dates of his birth and death have been inscribed

in Telugu as *Salivahana Saka* 1699 *Hevilambi year*, *Bhadrapada Suddha Dasami Sukravaram* (Friday) and *Salivahana Saka* 1744 *Chitrabhanu year*, *Kartika Suddha Ekadasi Somavaram* (Monday), respectively. The tank at a distance of half a mile from the temple is named Janamma tank after Raja Ramakrishna Rao's second wife who constructed it.

Sri Rama Krishnaswamy festival is celebrated for 10 days from *Kartika Suddha Ashtami* (October–November). Preparations start a week in advance. The programme of the festival is as follows: *ankurarpanam* or inauguration on *Ashtami*; *dhwajarohanam* (flag hoisting) on *Navami*; *bheripuja* or procession of the deity within the temple compound on *Dasami*, *Ekadasi* and *Dwadasi*; *kalyanothsavams* for Ramakrishnaswamy and Rukmini, and Eswara and Parvati on *Triodasi*; *prabhothsavam* (small car festival) on *Chathurdasi*; car festival on *Purnima*; *paruveta* on *Bahula Padyami* and *nagavali*, *teerthavali* (taking the procession images for bath in the tank) and conclusion is on *Vidiya*. The festival is being celebrated for the past 155 years and is confined to this village only though people from distant places all round get their cattle to the fair. The management is by a committee headed by Raja Rameswara Rao. The income derived from taxes is utilised for the celebration of the festival and for awarding prizes for the best bull, etc. The Wanaparathi Taluk Temple Committee headed by Sri Rameswara Rao also grants a subsidy for the celebration of this festival from the income of the villagers set apart for the temples of the old Wanaparathi *Samsthanam*. Only Hindus participate in the festival. The *pujari* is a Smartha Brahmin of Kousika *gotram* with hereditary rights enjoying Inam lands.

A fair is being held for the past 155 years 2 furlongs away from the temple, in half a square mile area. There is a congregation of about 10,000 people everyday for about 6 days and 250 shops selling utensils made of brass, clay, etc., eatables, bangles, lanterns, torches, mirrors, photos, books, clothes and agricultural implements are opened. The cattle fair is the most important on the occasion. It is held in the fields near the Janamma tank for five days during the festival.

- SOURCE: 1. Sri Rama Rao, Rajanagaram.
2. Supplemented by the Research Assistant for Fairs & Festivals, Census Office, Kurnool.

17. Kanumetta—Situated at a distance of 2½ furlongs from the Wanaparathi—Mahbubnagar bus route and 13 miles from Wanaparathi.

The total population of the village is 867 and it is made up of the following communities: Caste Hindus—Kapu, Mudiraju, Boya, Golla; and Scheduled Castes (156)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Kalikadevi temple with her image in human form with awe-inspiring looks is the only place of worship in this village.

Kalikadevi festival is celebrated in October. Goats, fowls and sheep are sacrificed. Intoxicants are taken by the villagers. The local Hindus and from the neighbouring villages participate. Mudirajus are the chief patrons and the *pujari*.

SOURCE: Sri B. Krishnaiah, Teacher, Kanumetta.

18. Konnur—Situated at a distance of 3 miles from the Wanaparathi Road Railway Station and 16 miles from Wanaparathi.

The total population of the village is 1,231 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Chakali (washer-man), Yerukula, Lambadi, Yadava (golla); Scheduled Castes (181)—Madiga, Mala etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and begging.

Besides the only temple of Anjaneyaswamy in the village, the deities Posamma and Masamma having no temples are also worshipped. The image of the deity Anjaneyaswamy is 5 feet high in the form of Hanuman.

Ten years back there were no rains in this village and hence all the villagers performed *bhajans* and worshipped Anjaneyaswamy. From then onwards there has been no famine and the village is having good crops and the celebration of the festival is being continued since then.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Sravana Suddha Dasami* (July–August). They do *bhajans* during the above festival for the welfare and to obviate any famine in the village. The festival is confined to this village only and all communities of Hindus participate in the festival. The *pujari* is a Nambi with hereditary rights. *Prasadam*

is distributed to all and free feeding is arranged after the three days' festival is over.

Some people celebrate Posamma and Masamma *pujas* and fowls and goats are sacrificed.

SOURCE: Sri B. Balaram Setty, Teacher, Konnur.

19. Nelividi—Situated at a distance of one mile from the Wanaparathi Road Railway Station, 13 miles from Wanaparathi and 20 miles from Gadwal. It is said that this village was ruled by Akkanna and Madanna with Golkonda as their capital. Formerly it was called Mangapad (Mangapatnam). But the villagers left that place and came and lived near Buravagu where Saralasagar anicut was constructed. As they came and occupied this place (*nelavu*) it is called Nelavidi. When this village was once affected by floods before the construction of the Saralasagar Dam, the Rajas of Wanaparathi came to their rescue, gave some land and money with which the villagers constructed new houses on the nearby hillock. The ruins of *patha* (old) Nelavidi are seen even now.

The total population of the village is 519 and it is made up of the following communities: Caste Hindus—Reddy, Telugu, Golla, Mushti; Scheduled Castes (91)—Madiga and Bindla. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Peddamma and Ramalingeswaraswamy are the places of worship in the village. A pot decorated with dots is the image of the deity Peddamma. The Ramalingeswaraswamy temple is situated on the bank of a river.

Peddamma Jatara is celebrated after harvest either in the month of *Margasiram* (November–December) or *Pushyam* (December–January). The temple is whitewashed and is decorated with festoons of mango leaves. Two goats are sacrificed to the deity. Bindlas take the villagers to the temple with music. All the villagers collect money or grain and give it to the Bindlas. The festival is of ancient origin but of local significance. The local Hindus participate. Gollas are the chief patrons.

Sivaratri is celebrated on *Magha Bahula Chathurdasi* (February–March). *Jagarana* is observed. *Bhajans* are performed in *Sravanam* (July–August). Cocoanuts are offered. The local Hindus participate. *Pujari* is a Jangam enjoying some Inam land. *Teertham* and *prasadam* are distributed to all.

Sri Anjaneyaswamy festival is also celebrated in this village in *Sravanam* (July–August) and *Kartikam* (October–November).

SOURCE: Sri V. Balasivudu, Teacher, Nelividi.

20. Kothakota—Situated at a distance of about 4 miles from the Wanaparathi Road Railway Station and 9 miles from Wanaparathi. It is said that previously there was an old fort on the northern side of the village. But for some unavoidable reasons, the villagers built new houses (the present village) on the south and called it Kothakota (*Kotha* means new and *kota* = fort).

The total population of the village is 5,373 and it consists of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Balija, Yerukula, Jangam, Goundla, Telugu, Medari, Yadava (golla), Uppara, Kummari, Vadla, Sale, Kamsali, Kammara, Chakali, Mangali, Musthi, Boya, Kanchari, Parkelu, Darji; Scheduled Castes (386)—Madiga, Mala etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and preparation of beedis.

The temples of Kodanda Ramaswamy, Venkateswaraswamy, Bhavani, Siva, Yoganandaswamy, Gramamadhya Hanuman and Pathakota Hanuman, *Peerla chavidi* and Jumma mosque are the places of worship in the village.

The stone image of the deity Kodanda Ramaswamy is 3 feet in height and on its either side there are the images of Sita and Lakshmana. The stone image in Venkateswaraswamy temple is in human form and 2½ feet in height. This temple is situated at a distance of one mile from the village.

The images of Sri Rama, Sita and Lakshmana which were once in a salt pot in Sri Perava Ramaswamy's house were got installed in the temple newly constructed and the festival is being celebrated since then.

Sri Kodanda Ramaswamy festival is celebrated for 8 days from *Chaitra Suddha Navami* (March–April). On *Chaitra Suddha Chathurdasi* there is *prabhothsavam* and *kalyanothsavam*, on *Purnima* car festival, on *Bahula Padyami paruveta* and on *Vidiya teerthavali*. The offerings are made both in cash and kind. The festival is being celebrated for the past 100 years but is only of local significance.

The temple has 20 acres of Inam lands. The Hindu residents of the village congregate without any distinction of caste or creed. The present *pujari* is a Brahmin by name Sri Perumala Ramavadhani of Srivathsa *gotram* with hereditary rights.

There is free feeding for 3 days for Brahmins and for one day for all the choultry attached to the temple.

Sri Venkateswaraswamy festival is celebrated for 8 days from *Magha Suddha Dasami* (January–February). On the first day there is *ankurarpanam*, on the second *dhwajaroohanam*, on the third *bhajans*, on the fourth *talavalu* (*kalyanothsavam*), on the fifth *prabhothsavam*, on the sixth car festival, on the seventh *paruveta* and on the last day *teerthavali*. The offerings are made in cash and kind in fulfilment of vows. This festival is being celebrated for the past 200 years but is only of local significance. The residents of the village and of the neighbourhood congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin of Bharadwaja *gotram* with hereditary rights.

A fair is held near the temple in connection with this festival for 8 days with 60 shops. Lanterns, torchlights, combs, mirrors, pictures, photos, clothes, eatables and toys are sold. Cock fighting is an important item in this fair.

A festival is celebrated in Bhavani temple once a year at which all the Hindus of the village congregate.

SOURCE: Sri R. Sudhakar Reddy, Teacher, Kothakota.

Sri G. Venkataiah, Assistant Teacher, Kothakota.

Sri Krishnaiah, Assistant Teacher, Kothakota.

21. Apparala—Situated at a distance of 2 miles from the Sriramnagar Railway Station, 10 miles from Gadwal and 17 miles from Wanaparathi.

The total population of the village is 1,121 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Golla, Kummari, Kamsali, Chakali, Vadde, Nambi, Kammara, Yerukula, Medari, Uppara, Balija, Boya, Sale, Jangam, Bestha, Mangali, Katika, Ediga, Pichikuntla; Scheduled Castes (103)—Madiga; Pinjari and Muslims. The

chief means of livelihood of the people are agriculture, agricultural labour, trade, cattle-rearing and other traditional occupations.

The temples of Anjaneyaswamy, Venkateswara-swamy, Peddamma, Siva, Kalika, Kesavaswamy, Eswaraswamy, Karramma and *peerla* mosques are the places of worship in this village.

Village deities Peddamma and Karramma are worshipped. Animals are sacrificed to the deities. The *pujari* is a Kummari of Gundumidikilla *gotram* with hereditary rights. Common Hindu festivals such as Telugu New Year's Day, Srikrishna Jayanti, Vijayadasami, Deepavali, etc., are also celebrated by the villagers.

SOURCE: Sri V. Krishnaiah, Headmaster, Apparala.

22. Wanaparathi—Taluk headquarters located at a distance of 12 miles from the Wanaparathi Road Railway Station on the Dronachalam—Secunderabad section of the Central Railway. It is on Kurnool to Hyderabad road, 56 miles from Kurnool and 78 miles from Hyderabad. This village which was under Kanduru Kings about 400 years back passed on 100 years later to Mannemdoras who held it for 50 years. Later on, the Reddy Kings of Wanaparathi enjoyed it paying a tribute to the Nizam of the Hyderabad. Among them Raja Pedda Rameswara Rao proved to the Nizam too hard to deal with. He not only stopped paying the annual tribute to the Nizam, but began way-laying and looting the money that was being taken to the Nizam as tribute from the rulers of Alampur, Gadwal, Kollapur and other places. He maintained a gang of 50 Siddi class of Muslims to loot the rich and the Government treasuries and feed the poor. He was a very good horse-rider. Pedda Subba Raju and Chinna Subba Raju were his trusted lieutenants who guarded him so carefully that it was impossible for the Nizam to capture them. The Nizam was at a loss to know how to deal with him. Lure of big rewards tempted some to undertake the arrest of Pedda Rameswara Rao and by using foul means he was at last arrested and put in the Central Jail at Hyderabad. The Raju brothers came to know of their master's arrest and without loss of time they planned his escape and sent information to their master to be alert for an escape. They managed to dig an underground passage to the cell in which their master was confined from a place about 2 furlongs from the jail. The work was executed

during nights and to avoid suspicion the earth that was removed from the passage was stored in a temple bribing the *pujari* of the temple. Finally Pedda Rameswara Rao was rescued through the passage and he rode back as far as Kurnool on horses which were kept ready at an interval of 15 miles. It is also said that to delay the pursuit by the horsemen of the Nizam after detection of the escape in the morning, trenches were dug on the way and covered with hay and mud so that the horses may plunge into the trenches along with the riders. Taking the example of Pedda Rameswara Rao, the Zamindar of Sirpur also began to trouble the Nizam. To avoid further troubles Nizam wrote to Pedda Rameswara Rao that he was anxious to have his permanent friendship and assistance and would richly reward him, forgetting the past enmity, if he captured and surrendered the Zamindar of Sirpur to him. Pedda Rameswara Rao accepted this and appeared before the Nizam with the head of the Sirpur Zamindar. In recognition of his valour he was given the title of Baheri and was then called Raja Pedda Rameswara Rao Baheri Balvanth. His family with that title ruled over Wanaparathi till the integration of the Jagir in 1950. The last ruler of this State was Raja Rameswara Rao from whom Gen. J. N. Chowdari took over charge after the Police Action over the Nizam's territory.

The total population of the town is 13,013 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Mutracha, Kapu and several other Hindu sub-communities; Scheduled Castes (1,070) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The places of worship in the town are the Garjandas Narasimhaswamy temple where Narasimhaswamy is represented by a small round stone to which silver eyes and moustaches are fixed with wax. Garjandas constructed it about 60 years back. There is the image of Anjaneya in a small *mandapam* within the modest compound of the temple. The temple and the *mandapam* have small *gopurams* above the idols. There is an Anjaneya temple in Patha Bazaar and Chintata Hanuman temple is outside the town. Vitthaleswara temple is an ancient temple of the place with the image of Panduranga Vitthal resembling the one at Pandaripur in Maharashtra State. Close by is a Sivalingam. The Veerabhadra temple is also an ancient one. Kanyakaparameswari temple with the 3 feet

high marble image of the goddess is a recent addition by the local Vaisyas with a Sivalingam also installed in it. A *mutt* by name Bavaji *mutt* was constructed by a *bavaji* (mendicant) who collected grain from the growers at one-fourth measure for each bag and constructed the *mutt* and installed in it the image of Anjaneyaswamy and dug a *koneru*.

The Panduranga Vitthal car festival is celebrated on *Ashadha Suddha Ekadasi* (June-July). It is an ancient festival confined to the town. It is managed by the Jagirdars of Wanaparathi and Hindus numbering about 3,000 participate in it. The *pujari* is a Brahmin.

Rathasapthami is also celebrated here during *Magham* (January-February) with a congregation of over 3,000 Hindu devotees.

Saptangam is arranged now and then at Garjandas temple. The function is of 1 ½ days or 7 *jamus* of the night and 7 of the day (*saptha* is seven and *jamu* is of 3 hours duration). It commences with *bhajan* which continues for 42 hours without stop and the procession of the Lord after the first *jamu* of a night. During the following day, after the *bhajan*, the Lord (the procession idol) is taken to Medibhavi, given a bath and brought back to the temple (*medi* is a fig tree and as the well is situated amidst a grove of fig trees, it is called Medibhavi).

Dasara is celebrated for 10 days on a grand scale at the Kanyakaparameswari temple from *Asvini Suddha Padyami* (September-October). Local Hindus also join the Vaisyas, arranging special *pujas* and *Harikathas*. The patrons are Vaisyas. About 200 to 300 rupees are collected monthly at the rate of one rupee on a turn over of Rs. 1,000 by the Vaisya community and the amount is used for the maintenance of the temple, celebration of Dasara and other incidental expenses. The *pujari* is a Brahmin appointed by the Vaisya committee of management.

Bondilis and Maratis patronise the Bavaji *mutt* and celebrate Krishnashtami during *Sravanam* (August-September) with *utlu* (a pot with milk, curds etc., is dragged up and down over a horizontal bar supported by vertically fixed wooden pillars). Devotees, particularly Gollas, attempt to hit it while it is dragged up and down. It is an amusing spectacle to witness the Gollas' trials and the onlookers throwing water and *vasantham* on their faces.

SOURCE: Information gathered by the Research Assistant for Fairs & Festivals, Kurnool.

23. Anjanagiri—Situated at a distance of 3 miles from the Wanaparathi Road Railway Station.

The total population of the village is 160 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (29) and a few Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy festival is celebrated for one day on *Magha Suddha Purnima* (January-February). This festival is of local significance only. About 1,000 persons, local and from the neighbouring villages, congregate. Only Hindus participate in this festival.

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

24. Peddagudem—Situated at a distance of 7 miles from Wanaparathi and 8 miles from the Wanaparathi Road Railway Station by bus route upto Rayanipeta and 2 miles from there by foot.

The total population of the village is 1,754 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Padmasale, Yerukula, Boya, Gollamushti, Kapu, Yadava (golla) etc.; Scheduled Castes (182) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and weaving.

One temple of Kodanda Ramaswamy and two temples of Anjaneyaswamy are the places of worship in the village. The image of the deity in Kodanda Ramaswamy temple is beautifully carved in black stone in the form of Vishnu. There are many village goddesses. Each house has got its own deity and they celebrate festivals like a small marriage, but the deities have no forms. Only earthen pots are decorated with *kumkum* (vermilion) and *pujas* are performed to them. The names of the deities are Veeranagamma, Bangaramma, Peddamma, Posamma, Mahishamma, Balamahishamma, Baladanamma, Karemma, Ellamma, Mavirala Ellamma, etc. There are also the *dargas* of Mahbub Subhani, Minaralla Saheb, Gokarla Saheb, Dasthagiri Saheb, etc.

Sri Kodanda Ramaswamy festival is celebrated for 4 days from *Chaitra Suddha Navami* (March-April). On the first day there is *prabhotsavam*, on the second car festival, on the third *dopu* and on the fourth *teerthavali*. This festival is being celebrated for the last 70 years and there is a congregation of 1,500 from the neighbouring villages. Only Hindus participate

in the festival. There is free feeding for Brahmans only and *prasadam* is distributed to all.

Animal sacrifice is observed for the village deities and goats and fowls are sacrificed. A he-buffalo is immolated at least once in two years to pacify the deity Peddamma. Intoxicants are used during the *jataras* of these deities. The *pujaris* for Peddamma are potters.

SOURCE: *Sri Rangaiah, Headmaster, Peddagudem.*

25. Kistareddypet, hamlet of Chelmilla—Situating at a distance of 12 miles from the Wanaparathi Road Railway Station.

The total population of the village is 741 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (213) and a few Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venugopalaswamy festival is celebrated for 5-10 days from *Magha Suddha Panchami* (January-February). The festival is only of local significance. About 1,500 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival.

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

26. Srirangapuram—Situating at a distance of 15 miles from Wanaparathi, 22 miles from the Wanaparathi Road Railway Station via Pebberu and 42 miles from Kurnool. After the completion of the bridge on Krishna river it is connected to Kurnool too. This village was founded about 300 years back by Ashtabhasha Baheri Bhupal (1650-78). He was a Motadi Kapu of Penubala *gotram*. As his ancestors lived in Janumpalle of Cuddapah District, their family name has become Janumupallevaru. During the reign of Sri Krishna Devaraya, Krishna Reddy of this family crossed Tungabhadra and Krishna and established a small kingdom here (1510 A. D.) and this tract was named then as Panugonti *Seema*. The Panagal fort, six miles from Sri Rangapuram, is associated with the story of Balanagamma and Mayalamarathi. Balanagamma was the youngest daughter-in-law of a king. While she was lulling her son, Mayalamarathi, a cruel master of black magic, who was lured by the bewitching beauty of Balanagamma, went over the palace in the guise of a mendicant to carry her away to his court, knowing that her

husband was away on state duty. The husband who had his own apprehensions about the safety of his wife and child had drawn a line of protection before his door and had advised Balanagamma not to cross that line under any circumstances. Mayalamarathi was helpless as long as she was within the line. He managed to tempt her to cross the line, converted her into a bitch, carried her away to his enchanted fort and imprisoned her there. She suffered there till her son grew up and rescued her. Ashtabhasha Baheri Gopala Rao was the sixth in the line of the rulers of the family and as indicated by his title he knew as many as eight languages and was a great scholar and writer in Telugu and Sanskrit and the title of Baheri from the Sultan of Golkonda was for his efficient administration. He was a great devotee of Lord Ranganaykulu and visited the Lord at Srirangam temple near Tiruchirapalle (Tiruchinapalle). He became such a staunch devotee of the Lord, that on his return to the capital Suguru, he was thinking of the Lord of Srirangam. The Lord appeared to him in a dream, told him that His idol was buried in a huge ant-hill under a *moduga* tree at Rangampeta, near Kanaipalle. Gopala Rao dug out the idol, brought it and installed it at the present spot. He constructed a temple on it. The village grew up slowly and was named Sri Rangapuram and became prosperous. The 10th ruler Ummadi Venkata Reddy had his capital there. The reason for selecting this particular elevated place was that it was surrounded practically on all sides by the water of the tank Rangasamudram, just as the temple Srirangam is surrounded practically on all sides by the waters of Kaveri river.

The total population of the village is 3,883 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Mutracha, Golla, Chakali, Mangali; and Scheduled Castes (433)—Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

In the village there are temples to Siva, Anjaneya and Gramadevata. But the temple of Sri Ranganadha, a furlong from the village on an elevation surrounded by the waters of Rangasamudram tank practically on all sides, is the most important place of worship. In the sanctum sanctorum, the Lord is in the reposing posture on *sesha* with Brahma seated on the lotus in His navel and Sridevi and Bhudevi at his feet. All the figures are perfectly in tact and the

workmanship is enchanting. Several great devotees have expressed their admiration for the lifelike chiselling of these idols. There is a small room in the front with the figures of the *dwarapalakas* Chanda and Prachanda. The original *kalyanamantapam* and *dhwajasthambham* are in the front spacious hall. The images of the twelve *alvars* are also kept here. Recently a spacious *kalyanamantapam* has been added to the temple on the left side. The temple faces the south. But the main entrance faces east. Sankaramma, one of the queens of Wanaparathi *Samsthanam* constructed the *gopurams* (pagodas) on both the entrances. Krishna Vilasam, a summer resort, to the right of the tank Rangasamudram which can be reached by a boat journey of a furlong from the temple, was also constructed during this period for pleasure resort of the rulers. Originally there appears to have been the idol of Ranganayakulu in a standing posture in a temple on this elevation which is known as Garudadri. The Muslims demolished the temple and defaced the idol. The icon of Lakshmi Devi found in Rangasamudram might have belonged to this period. The procession idols were brought from Srirangam, the tank was improved, a temple for Godadevi was constructed and a *koneru* was also constructed at the foot of the hill. The Lord became the family god of the rulers of Wanaparathi and arrangements were made for daily worship and other periodical celebrations.

Brahmothsavam is the most important festival at the temples even now. It lasts for 10 days from *Phalgun Suddha Ashtami* to *Bahula Vidiya* (February-March). The festival is inaugurated on the first day with *ankurarpanam*; *dhwajaroahanam* and *pigiligitam* (flag hoisting and procession of the Lord in a wooden frame) on the second day, *suryavahanam*, *seshavahanam* and *Hanumadvahanam* on the 3rd, 4th and 5th days respectively, *garudavahanam* and *kalyanothsavam* on the sixth day, *enugavahanam* on the seventh, car festival on the eighth in *Pubba nakshtram*, *paruveta* and *aswavahanam* on the 9th night and *teerthavali* on the tenth are the rituals during *brahmothsavam*. On the last day besides *amrutasnanam* and *teerthavali* (bathing the original idol in the temple and the procession images in the tank) 7 *pujas* and 7 processions mark the conclusion of *brahmothsavam*. The glory of this temple and the *brahmothsavam* is a thing of the past. During the patronage of the rulers of Wanaparathi the temple and the celebrations were on a very grand scale. The total annual income of the

temple during those days was over 50,000 rupees and this was supplemented by the Wanaparathi rulers. The Nizam of Hyderabad constituted a fund called *umar mazhabi* for the maintenance of mosques, temples, churches and homes for the blind and the lame. It amounted to Rs. 48 lakhs per annum and was distributed to several such institutions in the 14 districts of this State. The share of this temple was Rs. 50,000 and it was being deducted from the tribute due to the Nizam by the rulers of Wanaparathi. One anna in the rupee from the land revenue and two annas from the revenue from the 105 villages of the Zamindari were being set apart for this temple. As many as 50 temple servants were maintained and about 20 measures of rice were distributed everyday among the visitors. During the *brahmothsavam* nearly 100 bags of rice were utilised to feed the Brahmans and to supply ration to the needy pilgrims. The rulers used to be present and personally conduct the festival. Scores of pandits, poets, pipers, musicians, several sets of dancing girls used to swarm the place, exhibit their talents and return with rich presents. Hundreds of rupees were spent on fire works. At present less than 20 servants are maintained by the temple and a few Brahmans are fed during the *brahmothsavam*. People from all over Telangana and Kurnool District participate in the *brahmothsavam*. It is managed by a committee headed by Rameswara Rao, the last ruler of Wanaparathi, with the temple's share of income from the 5 villages set apart by the Government for the maintenance of the temples in the old Wanaparathi *Samsthanam*. This income is supplemented by the contribution from the visitors. About 25,000 Hindus congregate even now from all over Telangana and Kurnool. The *pujaris* are Brahmans with hereditary rights. The Telugu New Year's Day, Ulla Panduga, Dasara, Deepavali and Sankranti are also celebrated at the temple.

A cattle fair is held during *brahmothsavam* near the temple. Even now 3 to 4 thousand heads of cattle are brought for sale. Over 200 shops sell eatables, timber, clothes, glass-ware, utensils, agricultural implements and fancy goods. Entertainments are common. The tank and the *pushkarini* supply water; tents, a few choultries and *mantapams* and the huge tamarind grove afford shelter to the visitors.

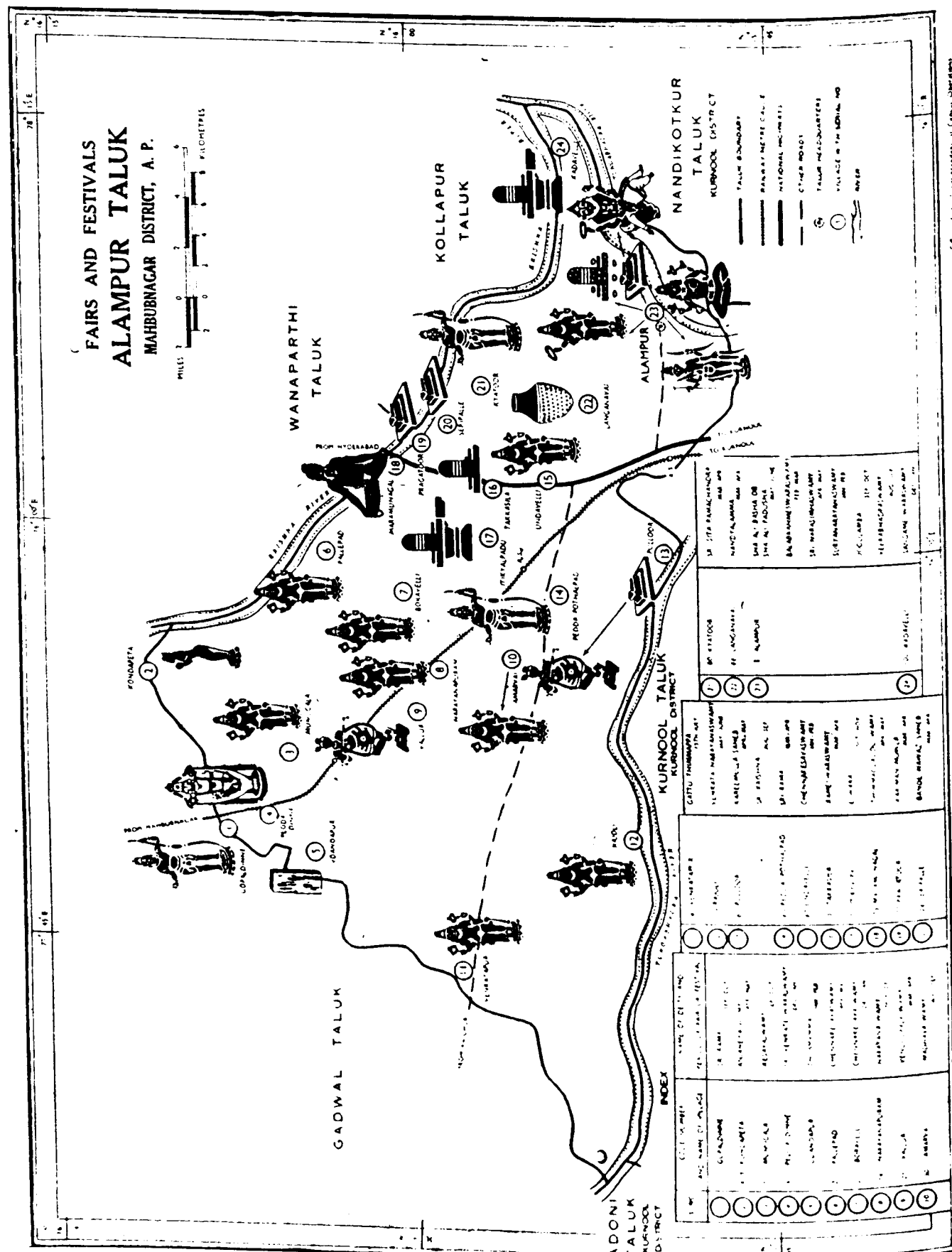
Godadevi festival is celebrated for 7 days from *Ashadha Bahula Dasami* (July-August). *Raihothsavam*

on the 5th day, *paruveta* on the 6th and *teerthavali* on the 7th are the important rituals during the festival. During the other days there is the procession of goddess on one of the *vahanams* taken from the main temple of Ranganadhaswamy.

SOURCE: 1. *Statement of Fairs & Festivals, furnished by the Collector, Mahbubnagar.*
 2. *Andhra Prabha Weekly dated 24-7-1961.*
 3. *Supplemented by the Research Assistant for Fairs and Festivals, Kurnool.*



ALAMPUR TALUK



Section VIII

ALAMPUR TALUK

Gopaldinne—Situated at a distance of 2 miles from the Podur Railway Station and 8 miles from Gadwal.

The total population of the village is 464 and it is made up of the following communities: Caste Hindus—Kapu, Kuruva, Boya, Telugu, Reddy; and Scheduled Castes (106) — Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Gunti Ranga-swamy and Eswara are the places of worship in the village.

Dasara is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). The picture of Sri Rama is taken in a procession. This festival is being celebrated for the past 25 years and the local Hindus participate.

Peddamma Aradhana is performed. Animals are sacrificed. *Pujari* is a Telugu with hereditary rights.

SOURCE: Sri Jagannadham Reddy, Cultivator, Gopaldinne.

2. Kondapet, hamlet of Timmapur—Situated at a distance of 8 miles from the Alampur Road Railway Station and 12 miles from the Gadwal Railway Station.

During the reign of the Nizam Nawab, the rulers of Gadwal had built a fort on a hillock in the middle of the river Krishna. The hillock was called Nizam Konda. In course of time, the fort went into ruins and the inhabitants deserted that place and constructed a village on the southern bank of the river Krishna naming it as Pet. As inhabitants of Nizam Konda shifted to Pet, it was called Kondapet.

The total population of the village is 1,234 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Boya, Yadava, Kuruva, etc.; and Scheduled Castes (181). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Anjaneyaswamy otherwise known as Beechupalleswamy situated outside the village on

the bank of the river Krishna is the only place of worship for the villagers. The image of the deity is in the form of Hanuman holding mace in one hand. Legend connected with the deity goes to say that in the ancient times a great sage, Vyasara, came with his disciples to the southern bank of the Krishna river. Finishing of his *sandyavandanam* in the morning, Vyasara sat on a rock enjoying the natural beauty of the surroundings of the Krishna river. He found that the rock on which he was squatting moved a little. He concluded his *puja* and was about to depart with his disciples from that place, when he once again had a look at the rock and he perceived that it was shaking. He approached the rock and observed it carefully; he prayed to God and enquired the rock about the identity. The reply came in human voice and said "I am born to Vayu (God of wind). I chant the name of Rama. My name is Anjaneyaswamy. You carry me by yourself and instal me at a place where you feel the burden of my weight." Vyasara carried out the instructions implicitly, took it on his head and walked towards the west of the Krishna river. After traversing 2 furlongs, he felt the rock heavy and kept it at the foot of an *aswatha* tree and installed it there chanting mantras and observing rites. He prayed to the Lord about the performance of *pujas*. He was instructed that he should appoint the first person whom he sees early in the next day morning as the *pujari*. Next morning the sage was anxiously waiting for that person. To the south-west of the place there was a village from which a boy of Boya (Valmiki) community came there with a herd of cattle to graze them. He happened to be the first person seen by Vyasara, who learnt from the boy that his name was Beechupalle. Vyasara blessed the boy, taught him the rituals of worship and asked him to perform from that day *abhishekam* regularly after taking a dip in the river Krishna, and offer to the Lord whatever he was having. He blessed the boy and named the deity after him as Beechupalleswamy and left the place. The progeny of the boy have flourished greatly. His descendants are working as *pujaris* enjoying hereditary rights.

About 200 yards to the south-west of the temple of Anjaneyaswamy, a sage is said to have performed

penance. An ant-hill embraced him and a *kalimi* tree sprang up from inside the ant-hill, the age of which is estimated about 300 years. It is still there. There is also the image of Seshasayi (Lord Vishnu on the serpent bed). After worshipping Beechupalleswamy, the devotees go round the *kalimi* tree. A Marvadi who has overcome his difficulties by the grace of the Lord, constructed *garbhalayam* (inner portion of the temple) and the front portion of the temple and got sculptured on the pillars the figures of himself and his wife. Similarly several devotees constructed the compound walls and choultries. Rajas of Gadwal evince great interest in celebrating *rathothsavam* and in performing daily *pujas* to the deity.

Sri Beechupalleswamy Rathothsavam is celebrated for five days from *Vaisakha Suddha Triodasi* to *Bahula Vidiya* (April-May). The rituals observed during the festival are *ankurarpanam* and *dhwajarahnam* (inauguration) in the morning and *pallakiseva* (procession) in the night of the first day, on the second *upanayanamuhurtham* in the morning and *prabhavali* in the night, on the third *Vyasa puja* and *vasanta puja* in the morning and *rathothsavam* (car festival) in the night, on the fourth *pallakiseva* in the morning and *prabhavali* and *paruveta* in the night, and on the last day *avabruthasnanam* in the morning and *pallakiseva* and *dhwajarahnavisarjanam* (conclusion) in the night. *Rathothsavam* forms an important part of the ritual. Besides the offerings of fruits, flowers, sweets etc., cash and kind are also offered to the deity in fulfilment of vows.

The festival is being celebrated for the last 150 years and is widely known. There is a Committee for the management of the festival consisting of Brahmins, Vaisyas and Sudras. About 10,000 Hindus, local and from other parts of Mahbubnagar and other districts, congregate. *Pujari* is a Valmiki with hereditary rights. Feasts and free feeding are arranged. *Prasadam* is distributed to all.

A fair is held at the temple surroundings in an area of 14 to 15 acres of land in connection with this festival for about 12 days. About 10,000 people congregate. Utensils made of copper, brass and clay, glassware, books, pictures, photos, mill cloth, handloom cloth, readymade clothes, mats, wooden and iron agricultural implements, bullocks, goats and fowls, bamboo baskets, toys of clay, wood and rubber, and fancy goods are brought and sold in the fair.

Swings, merry-go-rounds, lotteries, gambling and *kolatams* afford entertainment to the pilgrims.

Choultries and hotels are available and free feeding is arranged for three days.

SOURCE: Sri Raghappa, Malipatel, Kondapet.

3. **Munugala**—Situated at a distance of half-a-mile from the Hyderabad—Kurnool National Highway and 1-½ miles from the Itkyl Railway Station on Secunderabad—Dronachalam meter gauge section of the Southern Railway.

The total population of the village is 746 and it is made up of the following communities: Caste Hindus—Vaisya, Kuruva, Reddy, Boya, Vadla, Kammara, Kummari, Telugu, Ediga, Chakali, Mangali, Jangam, Nambi; Scheduled Castes (168); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, trade and other traditional occupations.

The temple of Kesavaswamy, a church and a mosque are the places of worship in this village. The village deities Peddamma, Maremma, Sunkulamma and Karremma are also worshipped.

Dasara is celebrated for one day in Kesavaswamy temple on *Asviyuja Suddha Dasami* (September-October). The Lord is taken in a procession in the evening. Hindus celebrate the festival in their homes in the morning. The festival is of ancient origin but is of local significance. Local Hindus participate. *Pujari* is a Nambi with hereditary rights enjoying Inam lands.

Fowls, sheep and buffaloes are sacrificed to the village deities during days of *aradhana*. There is a *pujari* with hereditary rights for each deity.

Peerlapanduga is also celebrated for seven days in *Moharram* (May-June). *Peerlu* are taken in procession on the last day of the festivity. Both Hindus and Muslims participate in the festival.

SOURCE: Sri M. Krishna Reddy, Agriculturist, Munugala.

4. **Pedda Dinne**—Situated at a distance of 2 miles from the Itkyl Railway Station, 20 miles from the Alampur Road Railway Station and 26 miles from Alampur town. As it is located on a big hillock it is called Pedda Dinne.

The total population of the village is 1,059 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy (Kapu), Boya, Golla, Chakali, Mangali, Kummari, Telugu, Kuruva, Vadde, Vadla, Kammara, Tambali, Nambi, Sale; Scheduled Castes (157)—Madiga; Pinjari and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Sri Venkateswaraswamy, Eswara, Savaramma, Karremma, Sunkulamma in the village. The stone image of Sri Venkateswaraswamy is 3½' high in standing posture with the image of Lakshmi in sitting posture by His side. The *garbhalaya* was built by a Kuruva and the compound was built by the Jagirdars. An image of the Kuruva with a stick in his hand is carved on the wall at the entrance of *garbhalaya* in his memory.

Sri Lakshmi Venkateswaraswamy Rathothsavam is celebrated for 4 days from *Pushya Suddha Dasami* to *Triodasi* (December-January). *Kalyanothsavam* on the first day, *prabhothsavam* on the second day, *rathothsavam* (car festival) on the third day and *paruveta* on the fourth day are the rituals observed during the festival.

The Swamy is considered as the household deity by several families in this and the neighbouring villages. Every year, during the festival, they bring potful of water and use it after taking bath entirely for the purpose of cooking new rice in new pots. They then offer that cooked rice. Cocoanuts and sugar are also offered to the deity. Intoxicants are consumed on the day of *paruveta* during the festival, as part of the ritual. White washing, smearing the floor with dung, drawing the lines with slaked lime, preparation of sweets, tying of mango festoons are domestic rituals of the festival. The festival is being celebrated from ancient times but is confined to the neighbouring 10 villages.

An association called Sri Venkateswara Sevasham looks after the arrangements of the festival. About 1,000 Hindus, local and from the neighbouring villages, congregate. The *pujaris* are Nambis enjoying service Inam lands. Everyday they perform *abhishekam* with music in the morning and *panpuseva* in the evening.

Sports and games afford entertainment to the visitors. But cattle exhibition is a special attraction

during the festival days. It is held for five days. Buffaloes and bulls, cows and calves are gathered in an open place. Among them some are selected according to age and size for competition. The first and the second among each type are awarded silver anklets of six and four tolas respectively. A granite stone slab of 13 x 3 x 3 feet is dragged by pairs of competing bulls and the pair that drags the stone slab for the longest distance in the prescribed time is awarded a gold medal of one tola in the name of Venkateswaraswamy.

SOURCE: Sri M. D. Badari Narayan, Sarpanch, Pedda Dinne.

5. **Udandapur**—Situated at a distance of 3 miles from the Itkyl Railway Station, 22 miles from the Alampur Road Railway Station and 28 miles from Alampur.

The total population of the village is 1,161 and it is made up of the following communities: Caste Hindus—Kapu, Golla, Boya, etc.; Scheduled Castes (323) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep and cattle-rearing, weaving and shoe-making.

The temples of Thimmamma, Venkateswara, Anjaneya, Sunkulamma, Peddamma and Gajjalamma are the places of worship in the village. There is no image of Thimmamma in the temple but is represented by a wooden plank in rectangular form which is worshipped.

Thimmamma Jatara is celebrated for 5 days from *Magha Suddha Panchami* (January-February). *Talavalu* on *Panchami* day, *prabha* on *Shashti* night, *teru* (car festival) on *Sapthami* night, *paruveta* on *Ashtami*, *mandikelalu* on *Navami* and *jalakridalu* (swimming) on *Dasami* are the rituals observed during the festival. The important ritual is *rathothsavam* on *Sapthami* night. Cocoanuts, flowers and *naivedyam* are offered to the deity. This festival is being celebrated for the last five years and is of local significance. Hindus, local and from neighbouring villages, congregate. The *pujari* is a Kapu of Jakkula sect with hereditary rights. *Prasadam* is distributed to all. Community feasts and free feeding are arranged. Prizes are awarded to the strong and sturdy cattle and to the winners in sports conducted for school children. Competition in weight lifting is also conducted during the festival and prizes are awarded to the winners.

SOURCE: Sri Pedda Nagireddy, Sarpanch, Udandapur.

6. Pallepad—Situated on the bank of the river Krishna at a distance of 3 miles from the Wana-parthi—Alampur bus route, 6 miles from the Manopad Railway Station and 18 miles from Alampur. The village was constructed with the aid of Jagirdars.

The total population of the village is 792 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Boya, Kammara, Kamsali; and Scheduled Castes (199)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Chennakesavaswamy with the stone image of the deity having four arms, Nagareswara and Anjaneya are the places of worship in the village.

Sri Chennakesavaswamy festival *alias* Pallepad Jatara is celebrated for four days from *Chaitra Suddha Purnima* to *Bahula Tadiya* (April-May). There is *rathotsavam* on the *Purnima* day. The deity is worshipped at homes by offering sweets. The festival is being celebrated for the last 100 years but is of local significance only. Local Hindus participate in the festival. *Pujari* is a Srivaishnava with hereditary rights. Free feeding is arranged to Brahmins on *rathotsavam* day.

During *jatara*, bulls and agricultural implements are brought and sold.

SOURCE: Sri K. Venkata Subbanna, Teacher, Primary School, Pallepad.

7. Boravelli—Situated at a distance of two miles from the Manopad Railway Station. This village has historical importance. It was once the capital of Gadwal rulers. There is an ancient and famous fort constructed by eminent architects with twenty bastions and a wide moat around it. There are seven entrances. The influence of western Chalukyas on the architecture is seen here. The temples are exquisite and majestic in their appearance and they are second to none except to those at Alampur. The fort and the temples have enriched the beauty of the village.

The total population of the village is 1,628 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Boya, Nayaka; Scheduled Castes (263) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Chennakesavaswamy temple was constructed by Rani Giremma who ruled over this place. It is said that it was constructed within a week with big boulders and iron bars without using any mud or lime. The image of the deity was installed by Janamejaya Chakravarthi. The stories of Ramayana and *dasavataras* are beautifully carved on the walls of the temple. Besides this, there are the temples of Someswaraswamy with His beautiful image along with the image of Veerabhadraswamy, Anjaneyaswamy and Madhavaswamy.

Sri Chennakesavaswamy festival is celebrated for 3 days from *Pushya Suddha Purnima* to *Bahula Vidiya* (December-January). The Lord is taken in a procession on a car on *brahmotsavam* day and *bhajans* are performed on other days. It is of ancient origin and widely known. Hindus, local and from other places of Mahbubnagar District and Kurnool District, congregate.

Bulls and articles made of wood are sold.

Silver anklets and other prizes are awarded to the best bulls by the Village Panchayat. Cock-fights and competitions among bulls afford entertainment to the visitors.

SOURCE: Sri A. Subrahmanya Sarma, Teacher, Primary School, Boravelli.

8. Narayanapuram—Situated at a distance of 1 mile from the Kurnool—Hyderabad National Highway and 14 miles from Alampur. The village got the name after its deity Narayanaswamy.

The total population of the village is 649 and it is made up of the following communities: Caste Hindus—Vaisya, Vadla, Mangali, Golla, Boya, Kapu, Kammara; Scheduled Castes (72)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Narayanaswamy in which the image of the deity is in human form with four arms, along with the images of the deities Anjaneya, Siva, Lakshmi Devi, is the place of worship in the village.

Sri Narayanaswamy festival is celebrated for 3 days from *Margasira Suddha Padyami* to *Tadiya* (November-December). *Samaradhana* and *prabha* on the first day, *paruveta* on the second and *jalakridalu* (swimmings) on the third are the rituals observed during the festival. Alcohol, toddy and other intoxicants are consumed during the festival. This festival

is being celebrated for the last fifty years and is of local significance. Local Hindus congregate. Free feeding and social dinners are arranged and *prasadam* is distributed to all.

SOURCE: Sri Govinda Reddy, Patwari, Narayanpuram.

9. Vallur—Situated at a distance of 3 miles from the Alampur Road Railway Station.

The total population of the village is 2,000 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (602) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venugopalaswamy festival is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). About 3,000 Hindu devotees, local and from the neighbouring villages, congregate. A fair where there are 8 shops only is held in connection with the festival.

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

10. Amarvai—Situated at a distance of 2 miles from the Manopad Railway Station and 12 miles from Alampur.

The total population of the village is 1,130 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (144) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Madhavaswamy with His image in human form, Eswara, Mallikarjuna and Anjaneya are the places of worship in the village.

Sri Madhavaswamy festival is celebrated for 1 day on *Sravana Bahula Ashtami* (August-September). It is of ancient origin and is only of local significance. Local Hindus congregate. Vaishnavas are the *pujaris*.

SOURCE: Sri K. Venkata Ramudu, Headmaster, Amarvai.

11. Venkatapur—Situated at a distance of 3 furlongs from the Raichur—Alampur bus route and 28 miles from Alampur.

The total population of the village is 550 and it is made up of the following communities: Caste Hindus—Brahmin, Kuruva, Chakali, Kapu, Nayaka; Scheduled Castes (82) and Muslims. The chief means

of livelihood of the people are agriculture and agricultural labour.

The temples of Gattu Thimmappa with the image in the form of Lord Vishnu, Anjaneyaswamy and Sunkulamma are the places of worship in the village.

Sri Gattu Thimmappa festival is celebrated for one day on 15th July. Cocoanuts are offered to the deity. The local Hindus congregate. *Pujari* is Sri Narsaiah, a Vaishnava of Bharadwaja *gotram* with hereditary rights.

Moharram is also celebrated in the Muslim month of *Moharram* (May-June). This is being celebrated for the last 10 years. Both Muslims and Hindus participate in this festival. Intoxicants are used during the festival.

SOURCE: Sri M. Satyanarayana, Headmaster, Venkatapur.

12. Rajoli—Situated at a distance of 15 miles from the Alampur Road Railway Station.

The total population of the village is 5,527 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (80); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkata Narayanaswamy festival is celebrated for 3 days from *Jaistha Suddha Purnima* to *Bahula Vidiya* (May-June). About 1,000 local Hindus congregate.

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

13. Pulloor—Situated at a distance of 5 miles from the Alampur Road Railway Station and 10 miles from Alampur town.

The total population of the village is 1,593 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Lingayat, Boya, Telugu, Kummari, Mangali, Vadla, Kammara, Chakali; Scheduled Castes (359) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Lord Chennakesavaswamy in which the image of the deity is in the form of Vishnu, Eswara, Ajaneya, Suryanarayana, Badarinarayana,

Sankaranarayana, and a tomb of Kareemullah Saheb are the places of worship in the village.

Sri Kareemullah Saheb Urs is celebrated for one day on *Chaitra Bahula Panchami* (April - May), in memory of the saint. About 500 local devotees of all communities congregate.

Gokulashtami locally known as *Ulla Tirunala* is celebrated for one day on *Sravana Bahula Ashtami* (August-September). It is of ancient origin but is of local significance. Local Hindus participate in the festival.

SOURCE: 1. Sri C. Konda Reddy, Patwari, Pulloor.
2. Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.

14. Pedda Pothalpad—Situated at a distance of one mile from the Raichur—Alampur bus route, 7 miles from the Alampur Road Railway Station and 13 miles from Alampur town.

The total population of the village is 1,066 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (178) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is an Anjaneyaswamy temple in which a picture of Lord Rama is worshipped.

Srirama Navami is celebrated for 9 days in the Anjaneyaswamy temple from *Chaitra Suddha Padyami* to *Navami* (March-April). *Pujas* are performed on all the nine days. During the last four days *kalyanam* (marriage of Rama and Sita), *prabhothsavam*, *paruveta* and distribution of *teertham* respectively are the rituals observed. The festival is being celebrated for the last 60 years but is of only local significance. Hindu residents of the village congregate. The *pujari* is a Sathani.

SOURCE: Sri K. Venkata Subbanna, Teacher, Pedda Pothalpad.

15. Undavelli—Situated at a distance of 2 miles from the Raichur—Alampur road and 3 miles from the Alampur Road Railway Station.

The total population of the village is 3,016 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (758) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple to **Chennakesavaswamy** in which the black stone image of the deity is in human form.

Sri Chennakesavaswamy festival is celebrated for 4 days from *Pushya Suddha Purnima* to *Bahula Tadiya* (January-February). On the first day *kalyanam* (marriage), on the second *prabha* procession, on the third *paruveta* and on the fourth *teertham* are the rituals observed during the festival. The festival is being celebrated for the last 75 years but is only of local significance. Local Hindus participate in the festival. *Pujari* is a Sathani with hereditary rights.

SOURCE: Sri R. Chinna Reddy, Assistant Teacher, Undavelli.

16. Takkasila—Situated at a distance of 6 miles from the Alampur Road Railway Station. On all the four sides of the village there are ramparts with bastions but the eastern side wall and a bastion are in ruins. On the south there is a gate which is being used as passage; if it is closed none can enter the village. The village is said to have been built about 700 years ago by Buddhists.

The total population of the village is 1,717 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Golla, Kapu, Vadrangi, Kammara, Boya, Chakali, Mangali, Nambi, Tambali; Scheduled Castes (390); Muslims, Pinjari and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rameswaraswamy, Kesavaswamy, Anjaneya, Siva, Vishnu, Sakthi, Sunkulamma and the church are the places of worship in the village. The image of Remeswaraswamy is in the form of a stone Sivalingam and recently the image of Parvati has also been installed.

Sri Rameswaraswamy Rathothsavam (car festival) is celebrated for four days from *Chaitra Suddha Chaturdasi* to *Bahula Vidiya* (March-April). *Kalyanam* (the marriage of Rameswaraswamy and Parvati) and *rathothsavam* are the rituals observed during the festival. *Nandikolaseva* is performed for 30 days. On the last day *samaradhana* is arranged with the donations collected from the devotees. There is *nityabhishekam* in *Sravanam* (July-August). Daily *pujas* are performed to the deity along with Kesavaswamy. During the festivity cocoanuts and camphor are offered to the

deity at homes. *Paramannam* is also offered to the deity in fulfilment of vows.

The festival is being celebrated for the last 600 years but is only of local importance. Local Hindus congregate. The *pujari* of Rameswaraswamy is a Tambali and of Kesavaswamy, a Nambi with hereditary rights. *Prasadam* is distributed to all.

Once in six or seven years, Peddamma Devara, usually known as *Uradevara* (village deity), is also celebrated when he-buffaloes are sacrificed.

The images of Kesavaswamy are taken in procession during all the Hindu festivals.

SOURCE: Sri A. S. Naganna and Sri G. Nagi Reddy, Assistant Teachers, Takkasila.

17. Itikyapadu—Situated at a distance of 5 miles from the Manopad Railway Station and 12 miles from Alampur.

The total population of the village is 914 and it is made up of the following communities: Caste Hindus—Golla, Sale, Chakali, Mangali, Boya, Telugu, Jangam; Scheduled Castes (24) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Eswara, Ramaswamy, Kesavaswamy, Sunkulamma, Maremma and Savaramma are the places of worship in the village. The temple of Ramaswamy is in ruins.

Sri Eswara festival is celebrated in *Kartikam* (October-November). *Abhishekam* and *nandikolaseva* are performed. Local Hindus congregate.

Once in ten years animals are sacrificed to the deities, Maremma and Savaramma.

SOURCE: Sri Sanjanna, Patwari, Itikyapadu.

18. Maramunagal—Situated at a distance of 10 miles from the Alampur Road Railway Station and 17 miles from Alampur town. The importance of the place is traced back to the *puranic* days. Maramunagal is interpreted as the corrupt form of Markandeyamuni gola (the struggle of Markandeyamuni with Yama, the Lord of death). Mrukandamuni was issueless and did severe penance and obtained the boon from Lord Siva that he would beget a son, but he would live only for 16 years. The son was named Markandeya who sought the protection of Lord Siva from Yama. The *yamakinkaras* (servants

of Yama) were unable to approach Markandeya to take his life after completion of 16 years because Markandeya had the Sivalingam in his embrace. Lord Yama Himself came down to earth but Lord Siva discomfited him, warned him not to approach His devotees and told him that *Sivadutas* (messengers of Siva) alone are eligible to approach them. The Lord blessed Markandeya to be *chiranjeevi* (immortal) and granted salvation to his parents. The *samadhi* of Mrukandamuni is at Kannamadakala, 18 miles from Kurnool, away from human habitation with a Sivalingam over the *samadhi*, a spring coming up from the Sivalingam. There is a big banyan tree covering a couple of acres. More about the place is described under Kannamadakala, Kurnool Taluk, Kurnool District. It was at Maramunagal, it is believed that Markandeya did penance and sought the protection of Lord Siva against Yama, the Lord of death.

The total population of the village is 1,370 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Boya, Chakali, Padmasale, Mangali, Lingayat, Kamsali, Viswamitra, Kammara; Scheduled Castes (345)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Thimmaguruduswamy temple in which the image of the deity is in brass and the temples of Markandeyaswamy, Chennakesavaswamy, Anjaneyaswamy, Eswara, Sunkulamma, Yellamma, Chowdeswari and Savaramma are the places of worship in the village. The Markandeyaswamy temple with the stone Linga is the most important one of the place. The stone image of Basava is in front of the Sivalingam. An idol of Mahishasura Mardhani is housed in a small temple opposite to the Sivalingam. The exquisitely carved image of Suryanarayanawamy has been removed from here and preserved in the museum at Alampur. Thimmabhupala of Bijjala dynasty (16th century A. D.) ruled Alampur *Paragana* with headquarters at Pragtoor, half-a-mile from Maramunagal; the fort and 30 ramparts are still strong there. He was a lover of art and literature and translated into Telugu the book entitled "Anarga Raghavam" of Bhattamurari written in Sanskrit. He patronised this temple and made elaborate arrangements for the maintenance and worship of the Lord according to Vedic rites. Sivaramaiah, a pious and learned Brahmin of the place, was once invited by the ruler of Wanaparathi

Sri Rameswara Bhupala to participate in the discussions about the identity or otherwise of Hari and Hara (Lord Vishnu and Lord Siva). The ruler was so much pleased with Sivaramaiah's lore and elucidation that he sent him back with all State honours in a palanquin with prior instructions to the village officers to look to the comforts of the *pandit* and his retinue on their way. His final camp was on the northern bank of the Krishna river opposite to the village. Boats were ready early in the morning to take him to the other bank across the river which was in spate. But Sivaramaiah could not be found. When the retinue crossed over to Maramunagal they were pleasantly surprised to find him doing penance under a neem tree squatting on deer's skin with waters flowing nearby. On hearing this Thimma Bhupala came with his wife and offered him gold coins as *dakshina* which Sivaramaiah, however, threw into the river. To sooth the ruler who felt unhappy at this, Sivaramaiah requested Gangabhavani (Goddess of water) to return the gold coins to the king. And Lo! Gangabhavani acted promptly. This entire amount was used for the construction of the *gopuram* and compound of the temple. The Raja of Gadwal also gave donations to the temple and bore the entire cost of feeding the Brahmins at a *yagnam* which was performed by Sivaramaiah. An interesting episode about the *yagnam* is still being narrated by the aged of the place. It is said that when thousands of Brahmins were once taking food, ghee was found exhausted. Sivaramaiah got potfuls of water from the Krishna river, converted it into ghee and served it to the Brahmins. Subsequently he procured ghee and remitted back the loan to Gangabhavani.

The other temples of the place are of Ramalingeswara with a Sivalingam, Kesavaswamy with the images of the Lord and the twelve Alvars that propagated the teachings of Ramanuja, Madhavaswamy, four of Anjaneya, Maremma, Yellamma, Sunkulamma, Savaramma and Chowdamma (the Goddess for Padmasales). Nagareswaralayam or Ammavarisala is the temple for Vaisyas. Besides a few mosques, there are the *samadhis* (tombs) of Siddhi Mallappa, Kurmayya Yogi, Nallareddy (an Adi Andhra saint), Govindaswamy and Sivaramaiah.

But the most important of all is the temple of Thimmagurudu. Thimmagurudu was born in a Viswakarma family in Rollapadu of Gooty Taluk,

Anantapur District. As a youth he went to Sadanandayogi of Gadwal, had the knowledge of *Atmatatwa Rahasyam* (the secrets of the soul) and went back to Rollapadu. He did penance under a *juvvi* tree (*Ficus infectoria*) for twelve years in the Bodabanda hill near the place. When he opened his eyes after 12 years the tree was burnt to ashes. He went to Konthalapadu, 17 miles from Kandनावolu (Kurnool), put up a *gudise* (hut) and lived in it for some time. Yagantaiah, another saint, came there and pronounced

“తిమ్మన్నా! ఈగుడి నా సొమ్మన్నా! నీవిక బొమ్మన్నా!
Thimmanna! eegudise nasommanna! neevika bommanna!”

meaning, ‘Oh! Thimmanna! this cottage is mine, you may now leave.’ Thimmagurudu told the local residents that Yagantaiah is also a *yogi* of his type and left for Gadwal. After having the *darsan* of his *guru* he was wandering in the town. The ruler of Gadwal ordered him to guard the State magazine. As the ruler found him always sitting with closed eyes, he sent him away from the place. When the horses of the Reddy King, whose men treated Thimmagurudu with scant courtesy, were brought to the Krishna river, the river water receded as the horses approached the current. Thimmagurudu took pity on the horses and requested Gangabhavani to return to the horses and She did so. The ruler went to him and prostrated before him. Thimmagurudu asked him to give the gold bangle with precious stones and hurled it into the running waters. The ruler felt sorry. At Thimmagurudu's request Gangabhavani lifted up her right hand with the bangle. It was finally restored to the ruler. He later left the place for Bellary and was near the Durga praying and doing penance. A goldsmith took him home, made him bend in the middle of the road and placed burning charcoal on his back with an idea to prove that he was only an idle wanderer and not a *yogi*. The *yogi's* back was least affected by the fire and the family of the goldsmith became extinct. Taking whatever is given to him on the way, he came to Yemmiganur in Adoni Taluk, Kurnool District and after having the *darsan* of Neelakanteswara, he went to the toddy shop. He stood by the side of Boya Dummugadu who was playing the game “head or tail”. From that moment, Dummugadu won every time. At the end Dummugadu led him to his dark hut and made him sleep on the bare and rough ground. From the next morning, he led Thimmagurudu from house to house and tortured him in all inhuman ways to make the people

pay him something in cash or kind. He lived by that income. One night he took Thimmagurudu to a house, used him to steal money and went to the toddy shop to drink and gamble. He lost all the money and had no money for drink. He stood on Thimmagurudu's shoulders in the toddy grove and began to empty the toddy pots one after the other. When some of the villagers who knew the greatness of Thimmagurudu asked him why he submitted to the Boya, he sang

“గతజన్మంబు వచించెదన్ యెరుకనై కారుణ్యమే లేక బల్
Gathajanmambu vachinchedan yerukanai karunyame leka bal

వెతలన్ బెట్టితి కోతియైన వితలన్ బీలావినోదంబునన్
Vethalan bettithi kothiyaina nithanin leelavinodambunan
గతుకన్ బొలదే పూర్వజన్మకృత మిక్కలంబు నందైన నన్
Gathukan bolade poorvajanmakrutha mikkalambunandaina san

చితమున్ కొనంగానెంచి యలులన్ చేజిక్కితిన్ నీవికిన్
Chithamun konanganenchi itulan chejikkithin veenikin.”

meaning ‘let me tell you of my past life; when I was a Yerukala and he was a monkey, I teased him very much for my pleasure and livelihood. The fruits of past *karma* have to be reaped and cannot be avoided. To liquidate the past *karma* completely (in order to free myself from the necessity of taking one or more births to liquidate the debt to Boya Dummugadu), I surrendered myself to his treatment.’

After leaving Dummugadu, Gurudu reached Ganjhalli of Pattikonda Taluk, Kurnool District where Bade Saheb and Tippareddy became his chief disciples. He taught them to attain salvation leading family life. One day Tippareddy was bitten by a snake while reaping the field and he continued to reap, placing full faith in Thimmagurudu. This was revealed by Gurudu to those assembled around him in the village, how Tippareddy's faith in him had saved him from the snake bite. A farmer fed him at Belgal and he left his *cowpeenam* (loin cloth) behind. The farmer treasured it and worshipped it. His family is prosperous even today. Thimmagurudu finally reached Gudur where Muthrasis tried black magic against him and paid penalty by losing their teeth which made their utterances ineffective. At Gudur he became the guest of Pranavasani, a prostitute, with an idea to reform her; but the public mistook him and tried to harm him by all means which proved futile; then they realized his greatness and became his devotees. Thimmagurudu finally attained *niryanam* while in deep meditation in the house of Bugide

family. He was buried in Gudur. After six months Golla Mallappa of Devanakonda began to weep and wail before the *samadhi*. The *samadhi* opened itself, the *guru* came out to bless the devotee and the onlookers were surprised to see the two lamps kept in the *samadhi* still burning, the flowers, fruits and the broken cocoanut as fresh as on that day. A temple was built over the *samadhi*. Siddarudhaswamy of Hubli, one of the greatest saints of Karnataka whom the rich magnates of Bombay venerated and donated millions of rupees for his huge *mutt* at Hubli in Dharwar District of Mysore State paid a visit to the *samadhi*. Mantapams, car, choultry and free feeding were got up by devotees like Thummilla Venkata Reddy, Mallareddy, Chanugondaraya and Lingamma. One Shri S. B. Pullaiah got a Sivalingam installed on the *samadhi* of Thimmagurudu and constructed a well for the benefit of the visitors daily and during the annual festival of which details are given under Gudur, Kurnool Taluk, Kurnool District.

Sri Thimmaguruduswamy festival is celebrated for three days from *Chaitra Bahula Dasami* to *Dwadasi* (April-May). The car festival is on the first day followed by *nandikolaseva* on the second and *teerthavali* (bathing the image in the river waters) on the third. Fruits, cocoanuts and flowers are offered. The celebration is of ancient origin but is only of local significance. The festival is managed by the local people and the congregation is of about five hundred of all Hindu communities.

There is again a one-day festival on *Vaisakha Suddha Shashti* (April-May) with a congregation of 500 persons of all Hindu sub-communities.

Sri Krishna Jayanti is celebrated in the temple of Timmaguruduswamy in *Sravanam* (July-August). It is being celebrated for the past 800 years but is only of local significance. The local Hindus congregate.

Animals are sacrificed to the village deities Sunkulamma, Yellamma, Chowdeswari and Savaramma during their respective *jataras*. The *pujaris* for Savaramma and Yellamma are Viswamitras and that of Sunkulamma and Chowdeswari are Telaga and Padmasale respectively.

- SOURCE: 1. Sri A. Subbaiah, Headmaster, Maramunagal.
2. Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.
3. Supplemented by the Research Assistant by a visit to the place.

19. **Pragatoor**—Situated at a distance of 10 miles from the Alampur Road Railway Station and 16 miles from Alampur. Described as Pragtoor Nagaram by Bijjala Thimmabhupala in his book Anarga Raghavam, this village is believed to have had been very famous and widely known in the past. There is now a dilapidated fort inside the wall of which are located temples the architectural beauty of which is every enchanting. River Krishna is flowing to the north of this fort.

The total population of the village which is 1,273 is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Golla, Boya, Kamsali, Chakali, Sale, Ediga, Bestha, Dommara, Vadla, Jangam, Mangali, Katika; Scheduled Castes (172)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Anjaneya, Basaveswara and Eswara, and Kariman Mowla *darga* are the places of worship in the village.

Sri Kariman Mowla Urs is celebrated in memory of the saint for three days from *Phalguna Bahula Vidiya to Chaviti* (March–April). *Kistis* are offered to the deity in fulfilment of vows. It is confined to the village only. All communities of the village participate in the celebration.

Abhishekams are performed to Eswara and Anjaneya in *Kartikam* (October–November) and *Sravanam* (July–August) respectively. They are being celebrated from ancient times but are only of local significance. Fast and *jagarana* are observed in the month of *Kartikam* (October–November).

SOURCE: Sri Venkataswamy, Teacher, Pragatoor.

20. **Seripalle**—Situated at a distance of 6 miles from the Alampur Road Railway Station.

The total population of the village is 496 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (54) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Bande Nawaz Sahab Urs is celebrated in memory of the saint for one day on *Phalguna Bahula Shashti* (March–April). This festival is only of local significance. About 150 persons of all communities in the village congregate.

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

21. **Kyatoor**—Situated at a distance of 1½ miles from the bank of the Krishna river, 6 miles to the north of Alampur and 7 miles from the Alampur Road Railway Station. It is said that as this place was infested with monkeys it was originally called Kothulur (Monkeys' village) which gradually changed to Kyatoor. Even today in the village there is a street by name Kothulageri (Monkeys' street). The existence of a fort and bastions are evidence that Jagirdars ruled the place at one time.

The total population of the village is 2,434 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Telugu, Boya, Chakali, Mangali; Scheduled Castes (273) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, betel leaf growing and fruit gardening.

The temples of Kesavaswamy, Siva, Hanuman and Sri Sita Ramachandra are the places of worship in the village. The village deities Sunkulamma, Maremma, Savaramma and Edamma have no temples. The image of Sri Sita Ramachandra is in stone.

Vasanta Navarathrothsavam is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March–April). During this festival the Valmiki Ramayanam is read and *pujas* are performed by the offering of *naivedyam* daily three times. There are Rama *bhajans* and *Harikathas*. Sita Rama *kalyanam*, procession and *vasanthothsavam* are the rituals observed during the festival. Cocoanuts, sweets and cooked rice are offered to the deity. The festival concludes with the free feeding. The festival is being celebrated for the last 30 years but is only of local significance. Local Hindus congregate. The *pujari* is a Srivaishnava Brahmin with hereditary rights. *Prasadam* is distributed to all present.

SOURCE: Sri P. Siva Shanker Rao, Teacher, Kyatoor.

22. **Langanavai**—Situated at a distance of 2 miles from the Alampur Road Railway Station and 4 miles from Alampur. An interesting episode about the origin of the village is to the effect — The *rasasiddhas*, on completion of the construction of the Alampur temple, reached the place where the present village is situated during the course of their sojourn and felt thirsty but did not find any water to quench their thirst. As they could not endure the intense thirst, they dug a well wherein sprouted water with which they quenched their thirst. This well was therefore

known as Langanabavi as it was dug out by *rishis* when they were without food and water. (*Langanam* means to stay without food and water, *bavi* means well). As water was available people from the neighbouring places came, constructed some houses and settled there. A village was formed and it went by the name Langanabavi. In due course the name of the village was corrupted as Langanavai and afterwards as Langanavai.

The total population of the village is 2,281 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Golla, Kuruva, Kummari, Kammara, Kamsali, Vadrangi, Boya, Chakali, Mangali, Sale; Scheduled Castes (591)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Nandyamma without any image of her own, but being represented in the form of an earthen pot decorated with dots of vermilion and turmeric powder and Savaramma temple are the places of worship in the village.

Nandyamma Jatara is celebrated for 3 days once in three years in *Chaitram* (March–April). During the festive days an earthen pot with some water in it comes out from the well which was dug out by the *rasasiddhas*. It will be floating on the surface of the water. The devotees get another earthen pot, decorate it with *kumkum* (vermilion) dots, take it to the well with music in a procession and leave it off by the side of the pot which is in the well. The two pots would sink together by the next morning. Bangles, saris, jackets are offered on behalf of the village to the deity. Fowls, sheep and goats are sacrificed to the deity in fulfilment of vows. This festival is of ancient origin but is only of local significance. About 500 Hindus of the village and from the neighbourhood congregate. The *pujari* is a Madiga with hereditary rights.

A fair is held for five days in connection with Nandyamma festival. About 500 persons congregate. Eatables, earthen pots, drugs, glassware, pictures of deities, readymade clothes, cut-pieces, toys, etc., are brought and sold in the fair.

Lotteries and magic afford entertainment to the visitors.

Sri Nityanandaswamy Aradhana, another festival of the village, is celebrated for 2 days from *Kartika*

Bahula Amavasya (November–December). During the festival there is free feeding and *prasadam* is distributed to all. *Sadhus* participate in *aradhana* to hear the teachings of Swamy.

The village deity Peddamma Jatara is also celebrated in the village and a he-buffalo is sacrificed to the deity.

SOURCE: Sri A. Rama Murthy, Teacher, Langanavai.

23. **Alampur**—The headquarters of the taluk situated at a distance of 6 miles from the Alampur Road Railway Station. Located on the bank of the river Tungabhadra, it abounds in the antiquities of the Chalukyan times. The newly constructed bridge across the river Tungabhadra has created facilities of transport by road for pilgrims from Kurnool side whereas the bridge across the Krishna river has resulted in similar facilities to pilgrims from the Hyderabad side.

The Chalukyas who ruled these parts in the 7th and 8th centuries are responsible for the construction of the temples at Alampur. The Rashtrakutas in the ninth century, the Kalyani Chalukyas in the tenth and eleventh centuries, their queens, subordinate kings, ministers and rich subjects made several gifts to the temples. The sixty-four *ghattams* (sacred spots for bath, etc.) all along the bank of the Tungabhadra down to Sangameswaram in Kurnool District about 20 miles down the river where the Bhavanasi joins the Krishna river, were constructed during this period. The Kakatiyas inaugurated *veerapuja* (hero worship). Their stone statues and figures carved on stone slabs were placed in fort walls, temple walls and temples and were worshipped.

With the downfall of the Kakatiyas, anarchy set in this region and *fakirs* and *pahilwans* swarmed the place for spreading Islamic religion. With the growth in Muslim influence a *samadhi* (tomb) was constructed inside the temple compound of Balabrahmeswaraswamy near the main gate and an Urs in memory of a muslim saint is an important annual feature today. The Hindu idols and temples were the targets of the fury of the Bahmani Sultans. The original Taraka Brahma temple at Alampur was razed to the ground. Subsequently Sri Krishnadevaraya of Vijayanagar, some Muslim rulers and the Britishers protected the ruined temples. Sri Krishnadevaraya who visited the place in 1521 after his victory at Raichur gifted several villages to the temple and appointed as his Governor—Basavaraju who built for the protection of the town

and temple a huge and strong fort on the walls of which are sculptured several episodes of Mahabharata. There are five gates on the east leading to the Tungabhadra river. The western gate is the main gate leading into the fort after passing four stages of defence. Any visitor will be greatly impressed by a stone carving of a male and female figure on the outside of the back wall of Viswabramha temple below the mutilated figure of *Gangavatharanam* (Akasha Ganga being received by Siva on his head).

There are various versions as to how this town derived the name Alampur. In the third century A. D. the place appears to have been called Halampuram; in subsequent inscription it is described as Alampuram and Hathampuram. Hemalapuram has been in vogue at a certain period. The village goddess Yellamma was worshipped in this place in olden days. The Sanskrit equivalent of the name is Hemala. It is said that this town was named as Alampuram after Yellamma and Hemalapuram after Hemala. How the place got the name as Hathampuram cannot be traced. The only surmise is that it might have got this name or nickname after it faced the devastation of war between the Jains and Saivites in the early period of its existence. Another theory is that the place is said to have been named as Sha Ali Pur after a Muslim saint Sha Ali. In due course it became Alpur and finally Alampur. Yet other version is that as the town was growing, a sage appears to have called "Alampuri" (stop growing 'oh puri' or town) and it came to be called Alampur. This is also called Brahmeswaram, as there is Brahmeswara and Vidya-puri as there was a *Vidyapeetam* (University).

Considered as one of the most sacred places of South India, Alampur is reputed as Dakshina Kasi, Benares of South India.

“బ్రహ్మేశ్వరం సవిశ్వేశ
Brahmeshoyam Saviswesah

సాకశి హేమలపురి
Sakasee Hemalapur

సాగంగా తుంగభద్రేయం
Saganga Thungabhadreyam

సత్యమేతన్న సత్యయః
Sathyamethanna Samsayaha."

meaning 'There is no doubt that Hemalapur (Alampur) is Kasi, Brahmesa is Visweswara and Thungabhadra is Ganga.'

Kasi is between the two rivers Varana and Asi and Alampur is between Vedavati and Nadavati. Kasi Visalakshi's counterpart at Alampur is Jogulamba. Just as there are Manikarnika and the other eighteen *teerthams* at Kasi, at Alampur too are the eighteen *teerthams* viz., (1) Papanasini (2) Antharganga (3) Prathama Brahma *teertham* (4) Chaya Mallikarjunam (5) Vedasangama *teertham* (6) Ganika Siddheswaram (7) Moksheswaram (8) Bhujanga *teertham* (9) Brahmanarayana *teertham* (10) Manikarnika (11) Prayaga Madhava *teertham* (12) Devadroni (13) Agneeswaram (14) Sukreswaram (15) Nagabhogeswaram (16) Soma Siddheswaram (17) Nada Sangameswaram and (18) Kalakaleswaram.

These eighteen *teerthams* are situated between Alampur temple and Koodavelli village at the confluence of the Krishna and the Tungabhadra. Koodavelli means place of meeting and it is 10 miles down the river Tungabhadra with a temple and Sivalingam. Of the eighteen *teerthams*, Papanasini is important even today.

At Brahmanarayana *teertham* there are two temples, one with a Sivalingam and the other with the feet of Lord Siva. At Manikarnika, there is a *pushkarini* (pond) which is twenty yards above the river level but water in it in all seasons. Devadroni is adjacent to the temple on the river bank and it is now in the middle of the steps leading to the river and constructed recently by Sri Challa Venkatarama Reddy in memory of his father. About 100 people can take river bath on the steps at a time. The idol of Lord Siva with three faces and four hands in black stone is beautiful. Soma Siddheswaram, noted for its *gopuram* which is next in size to that of Balabrahmeswara temple, now goes by the name Kondareddy of Bijjula family who got it repaired. This is the same Kondareddy of the Kurnool Kondareddy Buruju fame. The temples at the other *teerthams* are dilapidated.

At Kasi there are sixty-four *ghattams* and here also there are 64 *ghattams* namely

- | | |
|---------------------|------------------------------|
| 1. Panchalingams | 9. Papanasini |
| 2. Dakshaneswaram | 10. Prathama Brahma Teertham |
| 3. Aadisiddheswaram | 11. Chaya Mallikarjunam |
| 4. Mayureswaram | 12. Vedasangamam |
| 5. Pancharameswaram | 13. Ganika Siddheswaram |
| 6. Agastheswaram | 14. Moksheswaram |
| 7. Janardaneswaram | 15. Bhujangeswaram |
| 8. Antharganga | 16. Bindumadhavam |

- | | |
|-----------------------|-----------------------|
| 17. Bramhanarayanam | 41. Pathaleswaram |
| 18. Rudrapadam | 42. Markandeswaram |
| 19. Manikarnika | 43. Devadroni |
| 20. Dharmeswaram | 44. Nagadroni |
| 21. Kukkuteeswaram | 45. Saksheswaram |
| 22. Rajarajeswaram | 46. Siddheswaram |
| 23. Sapthakoteeswaram | 47. Tripurantakam |
| 24. Sakaleswaram | 48. Varaneswaram |
| 25. Prayaga Madhavam | 49. Sadidurgeswaram |
| 26. Analeswaram | 50. Varaham |
| 27. Jalalingeswaram | 51. Balabhadreswaram |
| 28. Lakuleswaram | 52. Kamaleswaram |
| 29. Nageswaram | 53. Yageswaram |
| 30. Kapotheswaram | 54. Sukreswaram |
| 31. Karneswaram | 55. Nagabhogeswaram |
| 32. Bramheswaram | 56. Soma Siddheswaram |
| 33. Indreswaram | 57. Nada Sangamam |
| 34. Vyaseswaram | 58. Kalakaleswaram |
| 35. Naradeswaram | 59. Asvameswaram |
| 36. Chandikeswaram | 60. Dhavaleswaram |
| 37. Parasrameswaram | 61. Yeleswaram |
| 38. Rameswaram | 62. Kanteswaram |
| 39. Agneeswaram | 63. Bhasmeswaram |
| 40. Malakshayeswaram | 64. Sangameswaram |

They commence from Panchalingala near Kurnool on both the sides all along the Tungabhadra bank and end at Sangameswaram in Nandikotkur Taluk where the Krishna takes in the Bhavanasi and enters the valley in the Nallamalai hills. There are Dunti Ganesa and Kalabhairava as in Kasi. Just as there is a few miles below Kasi the confluence of the Ganga and the Jamuna, there is similarly the confluence of the Tungabhadra and the Krishna a few miles below Alampur. The locality is reputed for Kotilingas (one crore of Sivalingams). At every step in the temple, in the fort and all along the bank of the Tungabhadra scores of Lingams are seen even now. Thus in several respects, Alampur can claim similar traits as of Kasi.

Alampur is described as the western gate of the sacred Srisailam, the eastern gate being Tripurantakam in Markapur Taluk, Kurnool District, the southern gate being Sidhavattam (Sidhout) of Cuddapah District and the northern gate being Umamaheswaram. The place is known as Brahmeswaram. The legend has it that Brahma did penance here to obtain from Eswara the power of creating the universe and that Eswara appeared in the form of a boy and granted the desire of Brahma. The deity here thus came to be known as Balabrahmeswara. In fact, this is the only

place where an image of Brahma with four heads is worshipped. It is enshrined in a *mantapam* opposite the temple of Balabrahmeswara. Another legend about the place is that Sage Jamadagni was living in this place with his wife Renuka Devi and children, the fifth and last one being Parasurama. Renuka Devi was going to the river Tungabhadra every morning, preparing a pot with sand with the unusual strength of *pativrathyam* (devotion to the husband) and bringing water in that pot for the *puja* of her husband. One day when she went to the river her mind was distracted by the pomp and glory of a king and his wife who had come to the river for a bath. With her mind thus distracted, she could not prepare the pot with the sand and returned home with empty hands. Her husband who was aware of her powers understood that she had resiled from her path, grew wild with her for getting enamoured about another man and ordered his sons to kill her. All of them declined to carry out his orders, but Parasurama alone was so dutiful that he at once carried out the inhuman orders of his father and killed his mother and brothers. Jamadagni was pleased with his son's filial gratitude and offered him a boon. Parasurama promptly requested his father to restore his mother and brothers to life. The brothers came back to life but Renuka Devi could not be restored to life, as by then her head had fallen in the hands of Chandalas and got polluted. Jamadagni said that the head would be worshipped by Chandalas in the name of Yellamma Devata and her trunk as Bhudevi (mother earth). The stone trunk of Renuka Devi with exquisite sculpture is housed in a small *mantapam* to the left of the front side of Balabrahmeswara. Couples that have no children offer butter to Renuka Devi *alias* Bhudevi and take it as Her sacred *prasadam* and are blessed with children. On account of this legend, the place is also called Parasurama Kshetram. There is not one single Lingam here as in the other places. Within the same fort, nay within the same compound, there are nine Sivalingams with practically identical temples side by side. The very great sanctity with which this place is held is well summed up in the following *sloka*.

“కేదారే జలపాన మార్గ మరణం
Kedare jalapana marya maranam
వారణాశి పట్టణే
Varanasee pattane

రాహుగ్రస్త దివకరే కురుమహా
Rahugrastha Divakare Kurumaha

క్షేత్రేచ దానం మహత్
Kshetrecha danam mahat
శ్రీశైలే శిఖరావ లోకపమిదం
Sreesaile shikharava lokapamidam
సంసారిణాం దుర్లభం
Samsarinam durlabham
లోకేశ్వన్నవలింగ భవనే
Lokesmannavalinga bhavane
వాసో మహా దుర్లభం
Vaso mahadurlabham."

meaning, 'Drinking water at Kedaram (in the Himalayas), death in Kasi (Benares), gifts during solar eclipse at Kurukshetram (the battle field of Mahabharata between the Pandavas and the Kauravas) and the sight of the apex of Srisailem are very rare for human beings. But residing in the sacred spot of nine Lingams (Alampur) is rarer still.'

The total population of the town is 7,378 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,113); Scheduled Tribes (5); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and other traditional occupations.

Alampur is a place of several temples and a number of images. Of them the nine Brahmeswara temples are within the fort. The temples are practically identical in size and shape, built with red stone. One remarkable feature about these temples and the towers is that these appear to have been built by the artisans of Northern India, in the Northern style as in Buddha Gaya (Bihar State) and Bhuvaneswar (Orissa State). This must be due to the fact that the artisans of the North who were patronized by the Buddhists and Jains and who had settled in these parts were employed by the Chalukyas who were lovers of the blending of the Northern and Southern Art.

"బాల బ్రహ్మ కుమరోర్క వీరో
Balabrahma, Kumarorka Veero

విశ్వేశ్వ తారకః
Viswascha Tarakaha

గరుడ స్వర్గ పద్మశ్చ
Garuda Swarga Padmascha

నవబ్రహ్మో ప్రకీర్తితః
Navabrahmah Prakeerthitaha."

(1) Balabrahma (2) Kumarabrahma (3) Arkabrahma (4) Veerabrahma (5) Viswabrahma (6) Tarakabrahma (7) Garudabrahma (8) Swargabrahma and (9) Padmabrahma are the nine Sivalingams in stone in the nine temples. It is only the Balabrahma-lingam with a few tiny pits on the head that is *swayambhu* (self-born, with no installation by human hands). It is surrounded by Narayana *saligramams* indicating that there is no difference between Vishnu and Eswara. All water that is poured on Balabrahmeswaralingam, the chief deity of the place to which generally the pilgrims perform *abhishekam* bringing water from the Tungabhadra, sinks just round the Lingam, without a drop flowing outside. The smaller temples within the compound of the main temple are those of Kamakshi Devi and Venkateswara and the *samadhi* (tomb) of Sha Ali Padusha known as Darga-dhad-Mubarak.

The temples of the village outside the compound of the main temple are of Dunti Ganapati, the image having the head of an elephant, of Dattatreyaswamy in the Brahmin street with the three headed marble image representing the trinities Brahma, Vishnu and Eswara. Dattatreya was the boon of the trinities who promised to be born as the son of Anasuya for her exemplary devotion to her husband.

In the temple of Narasimhaswamy in the fort, there is the stone image of the Lord. A spring whose source remains so far untraced flows from the fort into the river near this temple. The image of Lakshmi housed in a *mantapam* on the left resembles not of Adilakshmi but of Chenchulakshmi in her forest garb, the form in which she could appease the wrath of the Lord after He killed Hiranyakasipu. This conception is discredited of late. The image is now taken to be that of Chakamma, the daughter of Mahatalwara Brahmayya Naika, who renovated the temple of Narasimhaswamy. A stone inscription about the devoted services of Chakamma to Lord Narasimhaswamy and the temple has been found recently. The inscription on the very slab on which the image is carved in the space round the head of the figure ratifies the belief that it is the figure of Chakamma, a devotee. The facial expression indicates clearly devotion and not a claim for partnership with the Lord. There are only two hands and not four and the most significant feature is that they are folded in veneration. In the *mantapam* to the right, the stone image of Madhavee sakthi with eight hands is preserved, brought from outside. On the southern

fort there is the Kotameedi Anjaneyaswamy temple wherein image of Hanuman tearing his heart and showing Sri Rama and Sita therein is represented. Near this temple and in the fort wall there is a stone Linga of Siva.

The Suryanarayanawamy temple is in the Brahmin street with the Lord's stone image and the images of Nandeewara, Vighneswara and Parasurama.

Two more temples in the fort are dedicated one to Basaveswara and the other to Neelakanteswara.

Sir Mubarak is a *darga* in Baharpet where the head of Sha Ali Padusha is buried. His trunk is buried in the *darga* within the compound of the main temple as described below.

Brief descriptions of some of these places of worship are given below.

The images in Venkateswara temple are very beautiful. Besides that of the Lord, there are the images of Sita and Sri Rama. But the image of Sri Krishna (Muralidhara) with the flute and in standing posture is beyond description.

Balabrahmeswaraswamy temple contains, besides the main Sivalingam, several stone images of rare collection and exquisite workmanship. Jogulamba is housed in a small *mantapam* in the south-east. The image is in stone and very awe-inspiring. Sri Sankaracharya paid a visit and sanctified the place. Jogulamba is one of the eighteen *shakties* venerated and praised by sages. The eighteen *shakties* are as follows :

- | | |
|-------------------|---------------------|
| 1 Sankari Devi | in Lanka |
| 2 Kamakshi | in Kanchi |
| 3 Srunkhaladevi | in Pradyumnam |
| 4 Chamundi | in Krownchapattanam |
| 5 Jogulamba | in Alampur |
| 6 Bhramarambika | in Srisailem |
| 7 Mahalakshmi | in Kollapur |
| 8 Ekaveerika | in Mahuram |
| 9 Mahakali | in Ujjain |
| 10 Puruhoathika | in Peetyam |
| 11 Girijadevi | in Udyanam |
| 12 Manikya | in Dakshavatika |
| 13 Kamaroopini | in Kurukshetram |
| 14 Madhaveswari | in Prayaga |
| 15 Vaishnavedevis | in Jwala |
| 16 Mangalyagowri | in Gaya |
| 17 Visalakshi | in Benares and |
| 18 Saraswathi | in Kashmir |

The existence of the *sapthamatrukas* (the seven *matrukas*) viz., (1) Brahma (2) Maheswari (3) Kowmari (4) Vaishnavi (5) Varahi (6) Chendrani and (7) Chamundi with their images separately placed, is a special feature. They are carved on a single slab of stone. On the other side of stone slab of the seven images there are the stone image of Veerabhadra in human form with 4 hands, playing on veena, and also that of Vighneswara. In another room is an image of Veerabhadra, seven feet high and in a ferocious form. The stone image of Dakshaprajapati with the head of a sheep is also in the same room. Surrounded by the *sapthamatrukas*, on an elevation, the *navagrahas* are installed all in stone with their respective weapons and *vahanas*. The image of Kumaraswamy, the family God of Chalukyas, is lovely. The Lord is holding the spear in his hands to indicate the purpose of his birth, the destruction of *asuras* (demons) and the protection of *suras* (devatas). The other images are of Brahma, Eswara, Vishnu, Kalabhairava, Lakulesa and Ardhanareeswara (image with the right part as Eswara and the left as Parvati). One stone image brought from outside the temple and preserved there is that of Hari Hara (Vishnu and Siva), the right side having the emblems of Vishnu such as *chakram* (discus), Lakshmi, etc., and the left the emblems of Eswara such as *trisoolam* (trident), *rudrakshamala*, the serpent and Parvati. The place is noted for Hari Hara worship without any distinction between Siva and Vishnu. A similar deity installed in a very big temple of all India fame is Harihar in Mysore State on the bank of the Tungabhadra about hundred miles above the present Tungabhadra Dam near Hospet. The stone image of Ugranarasimha is also brought from outside, perhaps from the group of temples at Papanasini. There are the images of Indra on *iravatam* (white elephant), Mahishasuramardhini and a bearded sage. The stone images of Chandi and Mundi on either side of the middle entrance to Balabrahmeswara sanctum-sanctorum representing the female deities in skeleton, naked forms wearing garland of skulls, liquor pot, having on the head as ornaments an owl; a lizard, and a scorpion are strange looking. No explanation about the form of the deities or the reason for, or significance of their location in that position is forthcoming. Their natural position must have been on either side of the entrance to the Jogulamba temple as the *dwarapalikas*. Some hazard a guess that Jogulamba's image must have been originally within the sanctum-sanctorum of Sri Balabrahmeswara and must have been removed to a *mantapam*, in a corner of the temple

and very small when compared to the importance attached to Her by the devotees and in the history of the place.

One more stone image in the temple of Balabrahmeswara in the right hand corner inside the second door is that of Rasasiddha who is of great importance according to legend. He is credited to have been responsible for construction of temples in Alampur. In Kasi (Banares) there was an innocent widow who was mostly engaged in the worship of Sri Visweswara. On one occasion a rich woman came there and prayed to the Lord to grant her a son. The poor widow Punyavati also prayed to the Lord for a son. The Lord granted her prayer, but the son was ill-treated in society. The mother, when queried by the boy who his father was, asked him to go to Sri Visweswara. Visweswara told him that he was born by His boon and asked him to go to the western gate of Srisailem, Alampur, pray to the gods there and with their boon to construct temples. The boy came to Alampur with his mother's permission, prayed Jogulamba, Balabrahmeswara, Ganapati (Vighneswara), Parvati and Kalabhairava. They gave him fine juices, the mixture of which possessed the power of Alchemy. It was used for the preparation of gold required to construct the temples and other constructions there. Vilasadrāju, the ruler of that kingdom, wanted to take it from the Rasasiddha by force and captured the fort with an army. Rasasiddha merged himself in Balabrahmeswaralinga with the juice. The king Vilasadrāju, on account of the curse of Rasasiddha, was dethroned and driven into the forest where one of his followers wanted to kill a deer to satisfy the king's hunger. The deer, in human language, begged the hunter to wait till the next day to enable her to go to her young one, feed it and make arrangements for its feed after her death. She said that if she failed to keep up her word the sin that had befallen Vilasadrāju would befall her. The hunter returned to the king Vilasadrāju and narrated to him his unusual experience. On the following day the king followed the hunter to the spot where the deer was waiting ready to be killed. When the king neared her, she told him that it was the greatest of sins to look at his face. He begged her how he could get rid of the sin he had brought on himself by obstructing and destroying a temple for Siva. The deer asked him to inscribe their story on the pillars in front of the temple, so that, those, who read it would curse him and relieve him of his sin because he had realised and repented for his sin. After several births

he would join the Lord for having been awake on a Sivaratri night. The king did accordingly and attained salvation. It may not be out of place to mention here the popular note of warning by the learned that whosoever talks ill of another would share the latter's sins and lessen the weight of the latter's sins, particularly when the latter has committed no fault or has sincerely repented for his mis-deeds. (Lesson from an episode in Bhojarajeyamu in Telugu by Ananthamathya). The deer fell into the river and died for the fault of having seen the face of such a sinner as Vilasadrāju. There is the image of Ganapati (elephant-faced god) who is also called Rasasiddhanayaka. The image is not of stone, but is said to be of sand mixed with some *rasam* or juice. When the image is rubbed particles of sand fall off.

Pathaleswara is one more Sivalingam in a small *mantapam* to the right side of the main temple, about three yards below the level of the earth. When rains fall, a thousand potsful of water from the Tungabhadra are poured over this Lingam (*sahasrakumbha abhishekam*) and worshipped. The experience of the ryots is that they are blessed with timely rains by performing this ceremony.

The image of Nataraja carved on the ceiling of the main temple and those of Brahma, Vishnu and Siva on the ceiling of the main entrance roof are of exquisite workmanship.

One more monument deserving mention is the *samadhi* of Kumaraswamy who died about fifty years back. The *samadhi* is in the garden to the left in front of the main temple. It was he that started feeding the pilgrims with his money and the money donated by others. The *annasatram* was run particularly well during his life-time and the tradition is even now kept up by the temple authorities.

One mile from the main temple up the river Tungabhadra towards the south, there is a cluster of temples as at Balabrahmeswara temple. On the pillars of the main temple several *puranic* legends have been sculptured. On the ceiling of the Suryanarayana temple in the heart of the town, there are the figures of *ashtadikpalakas*, i.e., the Lords of the eight directions Indra, Agni, Yama, Nairuthi, Varuna, Vayuvya, Kubera and Easanya, with their *vahanams*. The nine of the ten *avatars* (incarnations) of Lord Vishnu are also sculptured on the ceiling exquisitely.

Here and on the ceiling of the Suryanarayana temple in the town, the *avatars* end with the Bud-dhavatara, the last of the nine that have been completed, Lord Buddha's figure occupying the centre. The tenth the Kaliki *avatara* that is yet to be taken by the Lord is left out.

The Chalukya school of art is conspicuous here. *Vasthusasihra*, the Science of construction of buildings etc., in India was one of three schools (1) Nagara of the north, (2) Dravida of the south and Vesara of the east. Chalukyas combined the first and the second and developed their own art during their period and a discussion about the reasons and mode of development is too elaborate to be recorded here. The early Chalukyas had on the ceilings Nataraja, Nagabandha and *Padmam* indicating prominence to the spiritual development of human soul. These are seen on the ceilings of the nine temples in the compound of Balabrahmeswaraswamy. The Rashtra Kutas and the later Chalukyas maintained the Chalukya art but slipped down to worldly importance and substituted on the ceilings of these temples *ashtadikpalakas* and *nava avatars*. This locality is known as Papanasini *teertham*, one of the eighteen *teerthams* (sacred bathing *ghats*) on the banks of the Tungabhadra near Alampur. There is a big stone *linga* in the temple called Papanaseswaralingam. The place got the name as it is believed that sin is washed off if bath is taken there (*Papa* = sin, *nasini* = destroyer). There is a legendary about Papanasini saying that a queen who had no children on account of her having poisoned another pregnant wife of her husband during her previous birth begot a son after washing off her sins by bathing at Papanasini. Of the several stone images there, those of Narasimha tearing the stomach of Hiranyakasipu and of Bindumadhavaswamy with the face of a *rakshasa* and *agnigundam* (fire pit) under his feet are most attractive. The latter called Bindumadhavaswamy is holding the tiny thorn of a paddy grain to indicate that he who says that Alampur is inferior to Kasi (Benares) (by that tiny thorn) would be burnt by that tiny thorn in the *agnigundam* (fire pit.)

About 1,412 A. D., Sha Ali Basha appears to have come from Delhi to Raichur for spreading the Islamic religion. There is not much support for the story that he as Sha Ali Pahilwan came to Alampur as a religious fanatic when anarchy prevailed in the locality and was killed by Hindus. His tomb (Sir Mubarak) is within the main temple compound and

even today Hindus are great devotees and take prominent part in the annual *urs*. The following version may be true. He was a bachelor for life and by his exemplary conduct attracted crowds of Hindus when he came to Alampur from Raichur by his conduct. Though he was a *nirakaropasaka* as a Muslim, he was also an advocate of Hindu *sakaropasana* (idolatry). He died with several disciples of both the Hindu and Muslim communities. The Hindus wanted to cremate the body but the Muslims wanted to bury it. The minor Muslim community was satisfied by taking his head and burying it in Baharpet (street outside the fort). The tomb is the Sir Mubarak described above. The Hindus gave up their idea of cremating the headless trunk. By this time the Bijapur Muslim army entered Alampur and helped the Muslims to bury the trunk in its present place. The Hindus who had great reverence for the departed soul co-operated with the Muslims in the ceremony. Just adjoining the *samadhi*, there is a Sivalingam with in the Basha's *darga* itself.

Sri Sha Ali Basha Urs is celebrated for 4 days from *Vaisakha Bahula Ashtami* (May-June) in memory of Sha Ali Basha or Sha Ali Padusha. Cocoanuts are offered and the tomb is worshipped by Hindus in numbers even today. About ten thousand people from Alampur Taluk and the neighbouring taluks of Mahbubnagar and Kurnool Districts congregate. A fair is held in connection with this festival. Twenty shops sell fancy goods, sweetmeats and glassware.

Sri Balabrahmeswara festival is celebrated for 5 days commencing from Mahasivaratri day i.e., *Magha Bahula Chathurdasi* (February-March). The processions during the festival are on *nandi* on the first day, on Ravana on the second, on the *ratham* (car) on the third, on *aswam* (horse) on the fourth, the function being *paruveta*, and *teerthavali* on the fifth and last day, the procession being on *hamsa* (swan) or *sesha* (serpent king). Offerings of cocoanuts and fruits, *abhishekams*, *ashtothrapuja*, *sahasranamapuja* are some of the *pujas* performed to Balabrahmeswara lingam by the *pujaris* on behalf of the devotees after paying the prescribed amount.

The temple is managed by a Committee appointed by the Commissioner, the Hindu Religious and Charitable Endowments (Admn.) Department. A manager with a small establishment has been appointed to look after the daily kitchen and the

sanitation of the premises. He is of considerable help to the visitors. The *pujaris* are Brahmins appointed on monthly salary basis by the Committee.

The festival is of great importance attracting a crowd of about eight thousands from the neighbouring places of Mahbubnagar and Kurnool District, and all over Karnataka, Tamilnad and Northern India.

About 50 shops with fancy goods, glassware and sweetmeats form a fair inside and outside the temple.

Sri Narasimhaswamy festival is also celebrated for a day on *Vaisakha Suddha Purnima* (April-May). About 600 local devotees congregate.

Sri Suryanarayanawamy festival is celebrated for 1 day on *Magha Suddha Sapthami* (January-February). About 600 local devotees participate.

Jogulamba Devi Navarathrulu are celebrated from *Asviyuja Suddha Padyami* to *Navami* (September-October) for 9 days. She is the presiding female deity of the place. On every one of the nine days *puja* is performed to the Devi decorated in one of her several forms and there is invariably *kanyapuja* according to *Saktheyagama* i.e., a maid is brought, bathed and dressed clean and offered *pasupu*, *kumkum*, fruits, flowers, etc. Car festival is on *Durgashtami*, the eighth day of the bright fortnight of *Asviyujam*. *Saktheyam* is one of the *shanmathas* (six modes of worship), the six being Saiva, Vaishnava, Saktheya, Ganapatya, Sowra and Skanda, the chief deities respectively being Siva, Vishnu, Sakthi, Ganapati, Sun and Kumaraswamy or Subrahmanyam.

The general *mantra* for Her worship is

“లంబస్థి విక్రతాక్షం
Lambasthanee Vikruthakshcem

ఘోర రూపిం మహాబలం
Ghora rupeem mahabalam

ప్రేతాశన సమయక్తం
Prethasana samayuktham

జోగులాంబం నమామ్యహం
Jogulambam namamyaham.”

Sri Veerabhadraswamy festival is celebrated for a day on *Bhadrapada Suddha Navami* (August-September). About 200 local devotees congregate.

Except in Sha Ali Basha Urs only Hindus participate in all other festivals. The festivals are of time

immemorial and Balabrahmeswaraswamy festival and Jogulamba festival are of all-India recognition.

There are a number of rooms and choultries for the visitors for shelter and cooking. Except during the rainy days, even the vast bed of the Tungabhadra affords space for them. The custom is that everybody is fed once for the first three days of his stay and special arrangements are made for feeding the crowds on festive occasions like the *jataras* and the monthly special worship during *Sravanam* (July-August) and *Kartikam* (October-November) to Balabrahmeswaraswamy.

One should not miss the museum maintained by the Union Archeological Department. Of the several stone images collected near about the temple and the *Papanasanam* group of temples, the stone images of (1) Daksha (2) a sage and his wife (3) Subrahmanya and his wife (4) a martial couple (5) Nataraja in different postures of the dance, ‘*Thandava nruthyam*’ (6) Mahishasuramardhini in the different parts of the country (7) Surya (the Sun god) (8) Naga (the serpent king) (9) Siva as Pradoshamoorthy (10) Gandharvas (flying figures) (11) Nandi with Parvati and Parameswara on the back (12) Veeragallu with the images of heroes that died for a good cause or in war are of exquisite beauty and craftsmanship. Nagnakabandha (naked) housed in a room is of surpassing art.

- SOURCE : 1. *Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.*
2. *Statement of Fairs & Festivals furnished by the Health Officer, Mahbubnagar.*
3. *Statement of Fairs & Festivals furnished by the Superintendent of Police, Mahbubnagar.*
4. *Information collected by the Research Assistant by a visit to this place.*
5. *Places of interest in Andhra by Information and Public Relations Department, Hyderabad.*
6. *Dakshinavarani in Telugu by Sri Gadiyaram Ramkrishna Sarma.*
7. *Alampur Sithilamulu in Telugu by Sri Gadiyaram Ramkrishna Sarma.*
8. *Andhra Prabha Weekly dated 9-5-62, page 36.*

24. **Kadavelli**—Situated at a distance of 10 miles from Alampur town.

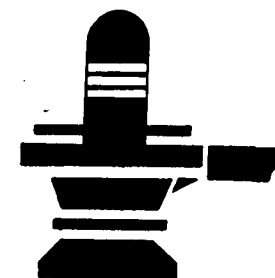
The total population of the village is 853 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (268) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple in the village is of Sangames-

waraswamy in which the image of the deity is in the form of Sivalingam.

Sri Sangameswaraswamy festival is celebrated for one day on *Margasira Bahula Amavasya* (December-January). It is confined to the village. About 500 local Hindus congregate.

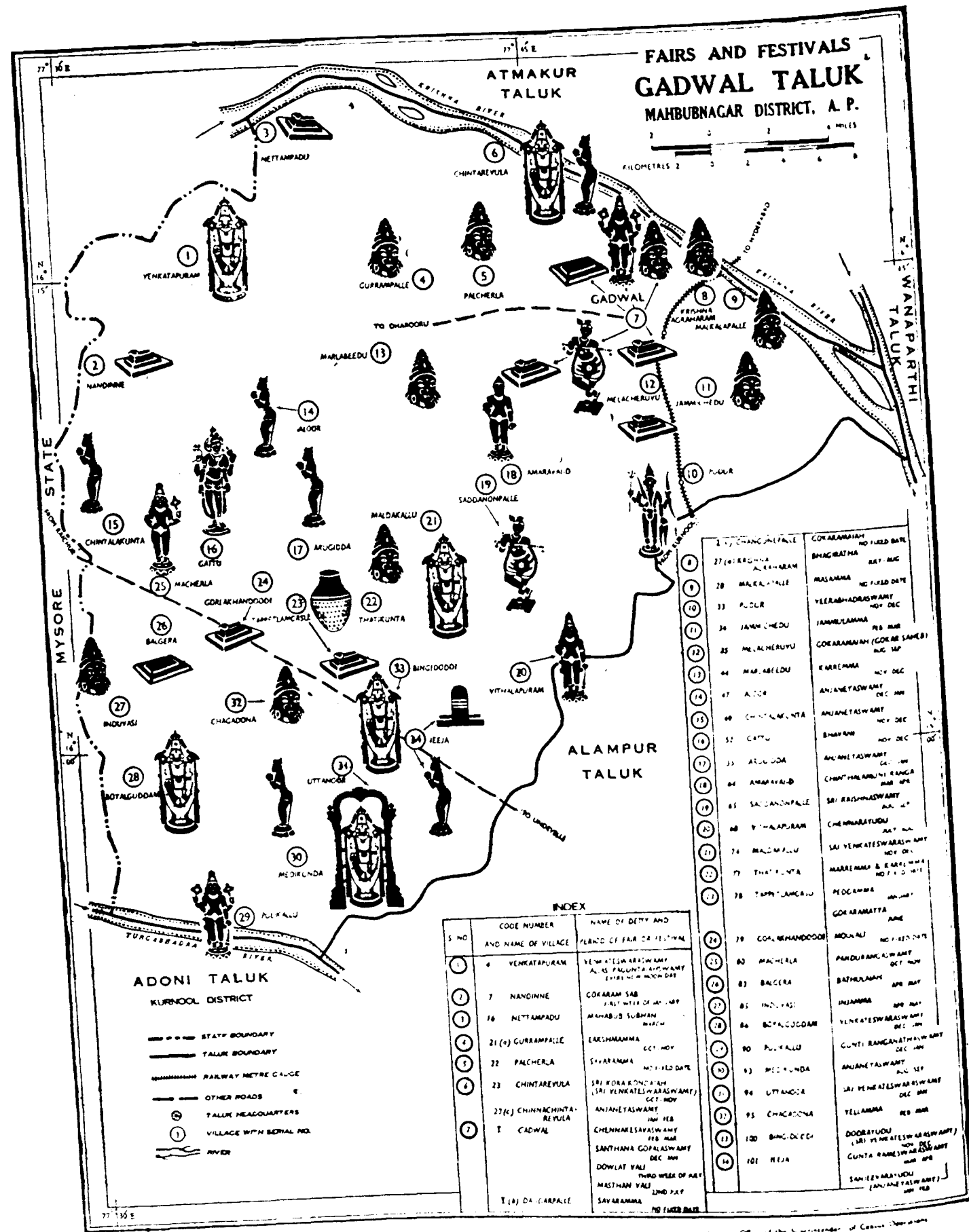
SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.*



GADWAL TALUK

FAIRS AND FESTIVALS GADWAL TALUK MAHBUBNAGAR DISTRICT, A. P.

1 KILOMETRES 2 3 4 5 6 MILES



Section IX GADWAL TALUK

Venkatapuram—Situated at a distance of 20 miles from Gadwal.

The total population of the village is 350 and it is made up of the following communities: Caste Hindus—Kapu, Mushti, Vaddara, Jangam. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple to Lord Venkateswara on the nearby hillock. The Lord is also called Paguntaiahswamy. The idol of the deity resembles the one at Tirupati.

Sri Venkateswaraswamy *alias* Paguntaiahswamy is worshipped on every new moon day. *Bhajans* are performed. Hindus of the place congregate. Jangam is the *pujari*.

SOURCE : Sri N. Ravindra Reddy, Excise Inspector, Gadwal.

2. Nandinne—Situated at a distance of 10 miles from the Raichur Railway Station and 22 miles from Gadwal.

The total population of the village is 876 and it is made up of the following communities: Caste Hindus—Boya; Scheduld Castes (1) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Gokaram Sab's tomb is worshipped in this village.

Gokaram Sab Urs is celebrated in the first week of January in memory of the saint. Sheep are sacrificed to the deity. People consume intoxicants. This Urs is being celebrated for the past 150 years and is confined to this village only. People of all communities participate in it. The *mujavar* is a Muslim.

Sweetmeats are sold during the Urs.

SOURCE : Sri Hanumanthu, Nandinne.

3. Nettampadu—Situated on the Gadwal—Raichur bus route at a distance of 15 miles from the Gadwal Railway Station.

The total population of the village is 621 and it is made up of the following communities: Caste Hindus—Kapu, Lingayat, Boya, Kuruva, etc.; Scheduled

Castes (102) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and sheep-rearing.

A *darga* in which there is the tomb of Mahbub Subhan is the place of worship. In the middle of the river Krishna, there is a Naradagadda Eswara temple, which is 3 furlongs from the village.

Sri Mahbub Subhan Urs is celebrated for 2 days in the month of March in memory of the saint. Sheep and fowls are sacrificed and sugar is offered to the deity on the first day at 9-30 A. M. The devotees keep their houses clean during these days. Usage of intoxicants is a part and parcel of this Urs. The Urs is being celebrated for the last 10 years and is confined to the village. All communities participate in this festival. The *mujavar* is a Muslim.

Sri Eswara festival is celebrated for 7 days in *Phalgunam* (February–March). *Rathothsavam* (car festival) is performed on *Phalguna Suddha Panchami*. Intoxicants are used.

A few shops sell various sundry articles.

SOURCE : Sri N. Subbarayudu, Village Level Worker, Panchayat Samithi Block, Gadwal.

4. Gurrapalle, hamlet of Mannapur—Situated at a distance of 11 miles from the Gadwal Railway Station of which 8 miles is by bus up to Dharur and the rest by cart.

The total population of the village is 846 and it is made up of the following communities: Caste Hindus—Kapu, Telugu, Mushti, Kuruva, etc.; and Scheduled Castes (239)—Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lakshamma with the image of the deity prepared in silver and fixed to a wooden piece is the only place of worship in the village.

Lakshamma Devata Jatara is celebrated for 1 day on *Kartika Suddha Panchami* (October–November). Sheep, goats and fowls are sacrificed to the deity in fulfilment of vows. Usage of intoxicants is a common feature of the celebration. This festival is being

celebrated for the past 60 years and is of local significance only. Telugus are the chief patrons. About 600 Hindu devotees, local and from the neighbouring villages, congregate.

A fair is held in connection with this festival for one day before the temple. Eatables, mirrors, combs, mill cloth, handloom cloth and garments are brought and sold in the fair.

SOURCE: *Sri Ramalingappa, Headmaster, Primary School, Mannapur.*

5. Palcherla—Situated at a distance of 5 miles from the Gadwal Railway Station of which 3 miles can be covered by bus upto Dharur and the rest by foot.

The total population of the village is 719 and it is made up of the following communities: Caste Hindus—Brahmin, Komati (Vaisya), Reddy, Boya; and Scheduled Castes (127)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Savaramma is the place of worship in the village.

Savaramma Jatara is celebrated once in 2 years according to the convenience of the villagers. He-buffaloes and sheep are sacrificed to the deity. The *jatara* is being celebrated for the past 15 years and Hindu devotees, local and from the neighbouring villages, congregate.

SOURCE: *Sri Syed Amzed Ali, Teacher, Palcherla.*

6. Chintarevula—Situated at a distance of 12 miles from the Gadwal Railway Station.

The total population of the village is 2,265 and it is made up of the following communities; Caste Hindus—Brahmin, Vaisya, Balija, Kammara, Vadla, Kamsali, Munnurkapu, Kuruva, Boya, Dasari, Thambali, Telugu, Kummari, Mangali, etc.; Scheduled Castes (405) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Kora Kondaiah (Sri Venkateswaraswamy) on a hill, at a distance of four furlongs from the village, with a stone image in human form, is the place of worship. The temples of Anjaneyaswamy with a stone image and of Panduranga Vitthal are the places of worship in Chinnachintarevula, hamlet of Chintarevula.

The festival of Sri Kora Kondaiah is celebrated for two days on *Kartika Suddha Purnima* and *Bahuli Padyami* (October–November). On the second day there is *prabhothsavam*. The festival is being celebrated for the past hundred years and is of local significance only. There is Inam land. The patron is Sri Tirumal Rao, a Brahmin and Patwari of the village. All the local Hindus congregate. The *pujai* is a Boya with hereditary rights.

Sri Anjaneyaswamy festival is celebrated for 5 days from *Magha Suddha Tadiya* to *Sapthami* (January–February) in Chinnachintarevula. On *Tadiya* there is *patamuethuta* (installation of the picture of the deity); on *Chaviti punyahavachanam*, *yagnam* and *prabhothsavam*; on *panchami*, *upanayanam* (thread marriage) and *rathoathsavam* (car festival); on *Shashti prabhothsavam* and on *Sapthami amrutasnanam* (sacred bath). *Rathoathsavam* forms an important part of the ritual. Offerings in the form of gold, silver and cattle are made. This festival is being celebrated for the past 250 years and is of local significance. The chief patrons are Sri Joshi China Krishna Charyulu, Sri Narasimhacharyulu, Sri Joshi Krishna Charyulu and Sri Guracharyulu. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Madhwa Brahmin of Bharadhwaja *gotram* with hereditary rights. Brahmins and temple servants are fed free.

SOURCE: 1. *Sri N. Krishna Reddy, Headmaster, Primary School, Chintarevula.*

2. *Sri V. Narayana Reddy, Teacher, Primary School, Bheempur.*

7. Gadwal—The Taluk headquarters and a Railway Station on the Secunderabad—Dronachalam section of the Central Railway. This town is located in between the rivers Krishna and Tungabhadra and noted for Andhra and Karnatak cultures. It is a treasure house of art. There is a big fort with 21 bastions and reminds us of the Chalukyan art. Gadwal carved out of the Kakatiya empire is noted for culture, art and literature since the 17th century. Raja Pedasomabhupala (1663–1712), popularly known as Nalasobhanadri, built the fort. Buddha Reddy assisted the Kakatiya kings in their conquest of Telangana and Karnataka, as a result of which he was made the *Nadagowda* (head) of several places in those areas of which Gadwal was one. Pedasomabhupala helped Aurangzeb in his conquest of Bijapur, earned and

enjoyed several kingly privileges and title from the Mughal emperor and was given complete control over Banganapalle and other places of Kurnool *seema*. During one of his hunting expeditions he saw in a particular part of the forest his hounds being chased away by a fox. He constructed his fort in that locality, hoping that his descendents born on that soil would become brave and heroic. It is also said that he sacrificed a Brahmin bachelor by name Kesava in order to get a hidden treasure. To compensate for the sinful act, he constructed a temple in memory of the bachelor, called it Chennakesava temple, dedicated his everything to him and ruled the kingdom by his name. The successive rulers for seven generations were all by adoption. After Pedasomabhupala, Lingamma Rani, Rama Rayudu, Chinasomabhupala, Rama Rayudu II, Raja Ramabhupal and Sitaramabhupal came to the throne in succession.

After Sitaramabhupal, his worthy wife Maharani Adilakshmiddevamma Bahadur ruled for 40 years and was compared to the noted Kakatiya queen Rudrama Devi of Warangal. She improved the State so much that it is now known as Vidwad Gadwal (Gadwal the cultural centre). Though a digression, it must be chronicled that men of letters were so much encouraged by these rulers that Gadwal attracted great poets like Tirupati Venkata Kavulu and Kopparapu Kavulu. Even earlier, Pedasomabhupala, who himself was a poet, encouraged poets and critics. The greatest testimony to his devotion to God and poetic talents is that he rendered into Telugu no less a composition than Geetagoindam by Jayadeva Kavi translating each *sloka* into a poem and each *ashtapadi* (double quatrain) into a *choornika*. Chinasomabhupala earned the name of Abhinavabhoja on account of his encouragement of men of letters. During the time of Maharani Adilakshmiddevamma Bahadur, honouring men of letters during *Kartikam* (October–November) and poets and musicians in *Magham* (January–February) was an annual feature. Raja Krishnaramabhupal, the grand son of the Maharani, was a ruler of the *samasthanam* when it was merged in the Union Government. After the State was taken over, this ruler lived upto the noble traditions of the family. He gifted away his royal palace for the college and contributed Rs. 25,000 for its maintenance.

The total population of the town is 17,964 and it consists of the following communities: Caste Hindus—Brahmin, Vaisya, Padmasale, Kummari, Kammara,

Vadrangi, Medari, Kamsali, Kanchari, Reddy, Munnurkapu, Mudiraju, Valmiki, Lingayat, Nambi, Mushi, etc.; Scheduled Castes (1,067)—Madiga, Mala; Scheduled Tribes (13); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, service, weaving, trade and other traditional occupations.

There are temples to Chennakesavaswamy with a four feet high stone image in human form with four hands holding *sankhu* (conch), *chakra* (disc), *gadha* (mace) and *padma* (lotus), Sri Krishna (Panduranga-swamy), Veerabhadraswamy, Markandeya, Suryanarayana, Eswara and Venkateswara. In the main street, there is a temple to Kanyakaparameswari; in Bhimanagaram there is Santhana Gopalaswamy temple; in Burujupet, there are Venugopalaswamy temple (Sri Krishna with a flute) and Sri Ranganathaswamy temple; and in Narasimhaswamy Agraharam there is Ahobila *matham*. There are Sri Rama *mandirams* in Ganjupet and Burujupet and Vitthal *mandiram* in Nathe Agraharam. Besides, in the temple of Sri Chennakesavaswamy (in the fort), there are ten deities for which there is daily *puja* and sixty deities with no *pujari*. The *dargas* of Doulatvali, Masthan Vali and Siddhi Pasha are also worshipping places. There are also temples to Savaramma and Anjaneya in Davdarpalle, hamlet of Gadwal. Savaramma is in human form. There is also a mosque serving as a place of worship for Muslims. Gokaramaiah is worshipped in the form of a tomb by the people of Changonepalle, another hamlet of Gadwal.

Sri Chennakesavaswamy Brahmothsavam is celebrated for 10 days from *Magha Suddha Purnima* (February–March). *Ankurarpanam* (inauguration) *dhwajaroohanam*, *bheripuja*, *devatavahanam*, *suryavahanam*, *chandravahanam*, *mayuravahanam*, *Hanumadvahanam*, *garudavahanam*, *kalyanothsavam*, *gajavahanam*, *rathoathsavam*, *aswavahanam*, *hamsavahanam*, *avabhrutasnanam* and *nagavalli* are the rituals observed. Only cocoanuts and camphor are offered to the deity. The festival is being celebrated for the last 200 years and is widely known. About 40,000 people from the Districts of Hyderabad, Warangal, Mahbubnagar, Raichur and Kurnool congregate. The festival is confined only to the Hindus. The *pujaris* are Vaishnavites.

During the festival of Sri Chennakesavaswamy a fair is held for 10 days. Utensils, glassware, indigenous drugs, pictures, photos, hand-woven cloth, Gadwal-laced carpets renowned even in Bombay and Calcutta

are brought for sale. Bamboo baskets, toys made of wood, clay, lime and cowdung are also sold.

Huge pandals are erected for providing shelter to the visitors. Hotels and several sweetmeat stalls cater to the needs of the visitors.

The cattle fair is an attractive one which is held adjacent to this fair. Prizes are awarded to the owners of the successful bullocks in stone-dragging competition. Football and other matches, magic, arrow-shooting, lotteries, dramas and cinemas are some of the entertainments during the fair and festival. The Lalitha Kala Parishad and the heads of educational institutions also organise entertainments like dramas and music concerts. Use of crackers is a special feature during this festival. The dances and the annual cultural exhibition by artistes, poets, musicians are regretfully missed after the independent *samsathanam* as such ceased to exist and the patronage of the local rulers was given up.

Sri Santhana Gopalaswamy festival (Bhimanagaram Jatara) is another but minor festival of the place. At a distance of half a furlong from the town there is a temple to Venkateswara. Lakshminancharamma, the mother of Raja Sitaramabhupal, constructed a mansion by the side of this temple and called it Bhimanagaram after her late husband Bhimareddy. She constructed the temple of Santhana Gopalaswamy and installed His stone image in it. A festival is held for three days from *Margasira Bahula Saptami* (December-January). The Hindu residents of the neighbouring villages also congregate. This goes by the name of *chinna jatara* (small festival). A cattle fair is held during this period for three days.

Dowlat Vali Urs is celebrated in the third week of July near his *darga* which is one mile from the town. The inscription on the *darga* shows that it belongs to the reign of Aurangzeb. The rumour goes that the founder of the town, Nalasobhanadri, constructed this *darga* in memory of the philosophical *siddhas* who are believed to have helped him in his victory. Devotees from distant places i.e., Alampur, Raichur, Kurnool, Mahbubnagar and Gulbarga etc., pay a visit to the *darga*. People believe that all kinds of diseases will be cured by the worship of this Vali and they often name their children after the saint. On every Thursday and Monday the devotees of all communities worship him to fulfil their vows.

Every year Masthan Vali Urs is celebrated on the 22nd of July in memory of the saint. His tomb was constructed by the side of the present civil hospital. People of all communities of the town congregate.

Siddhi Pasha Urs is also celebrated once in a year in this town in memory of Siddhi Pasha Vali. A *darga* was constructed for him by Gadwal Maharani by the side of the main road to the Railway Station according to the desire of the Vali, as he had cured a long standing ailment of one of the relatives of the Maharani. He belonged to a Chavusu (Arab) community. He wandered for forty years and gave up speaking and he acquired certain supernatural powers.

Savaramma Jatara is celebrated in Dandarpalle when the people are afflicted by epidemics. But there is no fixed date. Fowls and sheep are sacrificed to the deity. The Hindus clean their houses, take oil baths and prepare sweets, etc., during festive days. People consume intoxicants. This *jatara* is being celebrated for the past 100 years and is confined to this village only. Local Hindus participate in it. The *pujari* is a Nambi with hereditary rights.

Sri Gokaramaiah festival is celebrated in Changanepalle, hamlet of Gadwal, when cattle diseases prevail in the village. But there is no fixed date for the festival. Fowls and sheep are sacrificed and *dhupa*, *deepa*, *naivedyam* are offered to the deity. Devotees take bath and prepare sweetmeats. Intoxicants are used. This festival is being celebrated from ancient times but is confined to this village only. People of all communities of Hindus participate in it.

SOURCE: 1. Sri K. Syalanna, B.A., Assistant Teacher, Government High School, Gadwal.

2. Sri Pulla Reddy, Police Patel, Gadwal.

3. Sri K. V. Lakshmikanta Rao, Patwari, Gadwal.

8. **Krishna Agraharam**, hamlet of **Yenkampet**—Situated at a distance of 3 miles from the Gadwal Railway Station.

The total population of the village is 371 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Boya, etc., Scheduled Castes (123) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and cottage industries.

The temples of Venkateswara, Anjaneya, Dattatreya and Rama, and Ramavadhuta *mutt* are the places of worship in the village.

Kanya Bhagirati festival is celebrated for 1 day in *Sravanam* (July-August), in memory of Bhagiratha who brought Ganga Devi to earth, by pleasing Siva with his penance, so that his ancestors might go to heaven after their ashes were washed by the waters of sacred Ganga. The image of Bhagirati (Ganga) as a virgin is decorated with *kumkum* and left in a *teppa* (raft) on the Krishna river once in 12 years. The festival is celebrated once in twelve years to indicate that Bhagirati is a maid of twelve, going by the name of Kanya Bhagirati.

This festival is being celebrated for the past 200 years and is widely known. About 5 to 6 thousands of people congregate, besides visitors by tens and dozens during the month of *Sravanam* (July-August). Devotees of all Hindu communities participate in this festival. The *pujaris* of Ramavadhuta *mutt* and of Venkateswara temple are Ananda Murthy and Venkatavaradacharlu, Brahmins.

Bhishma Ekadasi is another festival of the place celebrated in veneration of Bhishma, renowned for his oath of celibacy for life.

SOURCE: Sri K. V. Seshadri Iyengar, Teacher, Yen-kampet.

9. **Malkalapalle**—Situated at a distance of 6 miles from the Gadwal Railway Station.

The total population of the village is 684 and it is made up of the following communities. Caste Hindus—Kuruva, Boya, Telugu; Scheduled Castes (84)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Masamma with a formless stone image is worshipped near an ant-hill which is in the vicinity of Thurakonpalle.

The village deity Masamma Jatara is celebrated according to the convenience of the villagers. She is usually worshipped when the villagers are threatened with outbreak of epidemics. Fowls and sheep are sacrificed and edibles are offered to the deity. The devotees clean their houses, take bath and prepare eatables. Intoxicants are consumed during the festival. This *jatara* is being celebrated for the past 50

years but is only of local significance. Local Hindus participate in it.

SOURCE: Sri K. V. Seshadri Iyengar, Teacher, Yen-kampet.

10. **Pudur**—A Railway Station on the Secunderabad—Dronachalam section of the Central Railway.

The total population of the village is 4,386 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (391); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Veerabhadraswamy festival is celebrated for 5 days from *Margasira Suddha Tadiya* (November-December). This festival is of ancient origin but is of local significance. About 2,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in it.

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

11. **Jammichedu**—Situated at a distance of 2 miles from the Gadwal Railway Station. The village goes by the name Jammichedu after Jammulamma, the village deity.

The total population of the village is 1,115 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Mushti, Boya, Kuruva, Mangali, Chakali, Nambi, Ediga; Scheduled Castes (240)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Jammulamma (Renuka Devi), Anjaneyaswamy, Siva, Savaramma and Maremma are the places of worship in the village. Jammulamma is worshipped in the form of an ant-hill housed in a mud temple.

Jammulamma festival is celebrated from the Tuesday previous to *Magha Suddha Purnima* (February-March), actual functions being only on the succeeding Tuesdays and Fridays upto *Magha Bahula Amavasya*. Before the temple gate of Jammulamma, a wooden image of Mukkidamma in human form is kept. In the night the image is thrown in the well and installed in the mornings on Tuesdays and Fridays. It is being done so with the belief that Mukkidamma drags the devotees to make a visit to the temple of

Jammulamma by inflicting some troubles on them. Commencing from Tuesday before *Magha Suddha Purnima* there will be *burrakathas* narrating the stories of Jammulamma (Renuka Devi) for 3 days by Bynuvandlu. Some devotees offer sweets to the deity Jammulamma while many devotees sacrifice sheep and fowls. The devotees keep their houses clean, take baths and prepare sweets for offering. The devotees take intoxicants during the festival.

This festival is of ancient origin and widely known. There is some Inam land adjacent to the temple. The authorities of the State Endowments Department auction the right to collect tax on the offerings made to the deity fairly in advance of the festival. The highest bidder is allowed to collect the tax on the offerings. The sum of Rs. 800 or 900 so obtained on average per year by the Government is spent for the celebration of the festival.

The devotees, local and from the neighbouring villages and from the villages of Maharashtra and Mysore States numbering about 6,000 congregate, without any distinction of caste or creed. The *pujari* is a Ediga with hereditary rights. He has Inam lands worth Rs. 2,500.

A fair is held for three days with a few shops selling sweets.

Another festival of the place is Savaramma festival which is celebrated once in 3 years. The image of the deity is in human form. He-buffaloes and sheep are sacrificed in large scale. Use of intoxicants is a part and parcel of the festival.

SOURCE: Sri Mahanandi, Teacher, Jammichedu.

12. **Melacheruvu**—Situated at a distance of 2 miles from the Gadwal Railway Station.

The total population of the village is 529 and it is made up of the following communities: Caste Hindus—Boya, Mushti, Telugu, Kapu; Scheduled Castes (223)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and cottage industries. The temples of Anjaneya and Sunkulamma, a mosque and Gokaramaiah *samadhi* (tomb) are the places of worship in the village.

Sri Gokaramaiah or Gokar Sabeb Urs is celebrated for 1 day either in the last week of *Sravanam* or in the first week of *Bhadrapadam* (August–September) in memory of Gokaramaiah. Fowls, sheep, etc., are

sacrificed. The devotees keep their houses clean, prepare sweets, etc., on this day. Usage of intoxicants is prevalent in this *urs*. This *urs* is being celebrated for the past 40 years and is of local significance. The residents of the village belonging to all communities participate in it.

SOURCE: Sri S. Narayana, Teacher, Melacheruvu.

13. **Marlabeedu**—Situated at a distance of 12 miles from Gadwal. The Gadwal—Raichur bus route passes through this village.

The total population of the village is 893 and it is made up of the following communities: Caste Hindus—Vaisya, Munnurukapu, Kuruva, Yerukula, Boya, Telugu, Kummari, Kammara, Mangali, Vadda; Scheduled Castes (166)—Mala, Anamuk; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, trade and other traditional occupations.

The temples of Karremma and Hanuman are the places of worship in the village. Karremma with her image in feminine form is drawn on the wall.

Karremma festival is celebrated in *Margasirsa* (November–December). Animals are sacrificed to the deity. Only local Anamuks, a Scheduled Caste, congregate.

Bhajans are performed in Hanuman temple. Besides these deities, Maremma, Mascemma, Gokar Sab are also worshipped.

SOURCE: Sri K. Rangaiah, Teacher, Marlabeedu.

14. **Aloor**—Situated on the Gadwal—Raichur road at a distance of 14 miles from the Gadwal Railway Station and town.

The total population of the village is 1,704 and it is made up of the following communities: Caste Hindus—Vaisya, Lingayat, Kuruva (Golla), Boya, Lambadi, Tambala; Scheduled Castes (278) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Anjaneyaswamy with the stone image of the deity in the form of Hanuman is the place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Pushya Suddha Chathurdasi* to *Bahula Padyami* (December–January). Sweets and cocoanuts are offered to the deity. This festival is being celebrated for the past 60 years and is of local significance.

only. The Hindu residents of the village congregate. The *pujari* is a Tambala with hereditary rights.

SOURCE: Sri G. Kalyana Rao, Karnam, Aloor.

15. **Chintalakunta**—Situated at a distance of 30 miles from Gadwal.

The total population of the village is 997 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Kuruva, Boya, Kummari, Chakali, Nese (weaver), etc.; and Scheduled Castes (96). The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple of Anjaneyaswamy with the stone image of the deity in the form of Hanuman is the place of worship in the village.

Sri Maruti Rathotsavam (car festival) is celebrated for 6 days from *Margasirsa Suddha Saptami* to *Dwadasi* (November–December). Offerings are made in the form of cocoanuts and camphor. This festival is being celebrated for the past 4 years and is of local significance. The chief patrons are the villagers. Hindu residents of the village participate. The *pujari* belongs to Nese (weaver) community.

A fair is held in connection with the festival. Bullocks are brought for sale. Eatables, *kambadies* (country rugs) and articles of general use are also sold.

SOURCE: Sri M. Nagi Reddy, Headmaster, Chintalakunta.

16. **Gattu**—Situated at a distance of 21 miles from the Gadwal Railway Station.

This village was formerly under the Gadwal *Samsathanam*. In the past, this place was renowned for its wealth and was known as *bangarugattu* (golden mound). The prefix *bangaru* has been dropped and now it is known as only Gattu.

The total population of the village is 2,811 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (232). The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Bhavani, Anjaneyaswamy, Venkateswaraswamy and Eswara are the places of worship in the village.

Bhavani festival is celebrated for 5 days from *Kartika Bahula Padyami* to *Panchami* (November–December). On *Shashthi* there is *rathotsavam*. Sheep

are sacrificed. This festival is being celebrated for the past 70 years and is only of local significance. About 1,000 local Hindus congregate, prominent of them being Khatri. The *pujari* Sri Gundappa is a Khatri with hereditary rights.

SOURCE: Sri H. Dasaradhy, Assistant Teacher, Middle School, Gattu.

17. **Arugidda**—Situated at a distance of 3 miles from Gattu, 15 miles from the Gadwal Railway Station and 17 miles by bus from Gadwal. This village was once under the rule of Jagirdars.

The total population of the village is 1,360 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Kurni (Nese), Boya, Kuruva, Balija, Yerukula; Scheduled Castes (123)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneya temple with the image of the deity in the form of Hanuman and Eswara temple are the places of worship in the village.

Sri Anjaneya festival is celebrated for one day on *Pushya Suddha Purnima* (December–January). This festival is being celebrated for the past 75 years but is of local significance only. The Hindu residents of the village congregate. The *pujari* is a Kurni of Gadige *gotram*.

In *Phalgunam* (February–March) of every year *pujas* are performed for 2 days to Nagaryulavar, the Achalaguru Peetadhipati. Matters relating to theology and logic are discussed. The devotees, local and from neighbouring villages, congregate.

SOURCE: Sri V. Seshagiri Rao, Teacher, Primary School, Arugidda.

18. **Amaravai. D**—Situated at a distance of 8 miles from the Gadwal Railway Station and town on the Gadwal—Iceja road.

The total population of the village is 1,355 and it is made up of the following communities: Caste Hindus—Kapu, Kuruva, Tambala, Chakali, Mangali, Boya; and Scheduled Castes (491)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Chinthalamuni Ranga with the stone image of the deity, Gopalaswamy, Anjaneyaswamy and Veerabhadraswamy are the places of worship in the village.

Sri Chinthalamuni Rangani festival is celebrated for 1 day, 5 days prior to Ugadi i.e., in *Phalgunam* (March-April). The *prabha* is dragged on the festival day. Offerings are made in the form of articles used for decorating the deity. This festival is of ancient origin but is of local significance. The Hindu devotees of the village and a few from neighbourhood congregate. The *pujaris* are Malas.

SOURCE: Sri V. Gopala Krishna Murthy, Inspector of Central Excise, Gadwal.

19. Saddanonpalle—Situated at a distance of 9 miles from Gadwal on the Gadwal—Leeja bus route.

The total population of the village is 273 and it is made up of the following communities: Caste Hindus—Nambi, Kuruva; and Scheduled Castes (8)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Krishnaswamy temple with His image is the place of worship in this village.

Gokulashtami (Srikrishna Jayanti) is celebrated for one day on *Sravana Bahula Ashtami* (August-September). *Prabha* is dragged on that day. Cocoanuts and gifts in the form of cash or kind are offered to the deity. This festival is being celebrated from ancient times but is only of local significance. The Hindu devotees, local and from the neighbouring villages, participate in it. The *pujari* is a Nambi.

SOURCE: Sri V. Gopala Krishna Murthy, Inspector of Central Excise, Gadwal.

20. Vithalapuram—Situated at a distance of 4 miles from Leeja and 4 miles from the Gadwal—Leeja bus route. The village goes by the name Vithalapuram after Vithal, a great warrior, who along with 3 soldiers came to this place, built a fort and bastion and died here. The images of the warrior and soldiers were carved on stone in their memory.

The total population of the village is 878 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Vaishnava, Tambala, Kamsali, Kapu, Telugu, Kuruva, Boya, Vadde, Kattera, Molla, Kummari, Chakali, Mangali, Ediga; Scheduled Castes (114)—Madiga; and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Chennarayudu, Anjaneya and Siva are the places of worship in the village. The

temple of Chennaraya is situated at a distance of $\frac{1}{2}$ a mile from the village with the stone image of the deity in human form.

Sri Chennarayuni festival is celebrated for 26 days from *Sravana Suddha Panchami* to *Bahula Amavasya* (July-August). Sri Chennaraya was the household deity of the warriors. *Sevas* are performed. Cocoanuts, *naivedyam*, leaves and flowers are offered to the deity. Intoxicants are used during the festival. This festival is being celebrated since the inception of the village and is of local significance. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Vaishnava with hereditary rights.

A small fair in connection with this festival is held for 1 day in the compound of Chennaraya temple. About 1,000 people visit the fair. Eatables, lanterns, torchlights, mirrors, combs, cloth, toys, etc., are sold in the fair.

Bhajans, *palleturukolu* and *palakalakolu* afford entertainment to the visitors.

SOURCE: Sri P. N. Ramulu, Teacher, Chintalapet.

21. Maldakallu—Situated on the Gadwal—Leeja bus route at a distance of 11 miles from the Gadwal Railway Station.

Modalkal means first rock in Kanarese and *Adisila* in Sanskrit. The place is celebrated in *Adisila Kshetra Puranam*. This is also known as *Girusa-chalakshetram*.

The total population of the village is 2,456 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (354). The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple of the village is that of Sri Venkateswaraswamy. It was constructed 1,040 years ago.

The image of Sri Venkateswaraswamy is believed to be *swamyakram* (self-manifested) and not installed. This place is considered in these parts as sacred as Tirupati.

Sri Venkateswaraswamy Brahmothsavam is celebrated for 15 days from *Margasira Suddha Vidiya* (November-December). During the festival days there will be *prabha*, *bodichatti* and *rathothsavam*. Cocoanuts and cash are offered to the deity. There is free feeding for all. This festival is being celebrated for the past 100 years and is widely known. About

40,000 Hindu devotees, local and from distant places, congregate. The *pujari* is a Valmiki.

During the time of one Sri Seshadasu the place came to great prominence and he constructed a choultry for feeding and housing the poorer class of visitors. A pagoda to the main entrance is under construction.

SOURCE: Sri P. S. Rao, Cultivator, Maldakallu.

22. Thatikunta—Situated at a distance of 3 furlongs from the Gadwal—Leeja bus route and 15 miles from Gadwal by bus. Plenty of palmyra groves were there formerly in this place. Poor people used to earn their livelihood by selling of the usufruct of palmyra trees. Those that settled down here named it as Thatikunta (*thati* means palmyra in Telugu).

The total population of the village is 779 and it is made up of the following communities: Caste Hindus—Golla, Kuruva, Reddy, Telugu, Boya; and Scheduled Castes (18)—Adi Andhra. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Anjaneya, Veerabhadra, Karremma, Maremma, Savaramma, Gajalamma and Sunkulamma.

Maremma and Karremma Jataras are celebrated once in 3 years according to the convenience of the villagers. Sri Narsa Reddy, the Police Patel and the other farmers are the chief patrons. Local Hindus participate in the *jataras*. Telugus, Boyas and Adi Andhras are having rights to perform *pujas*.

SOURCE: Sri K. Chandramouli, Headmaster, Thatikunta.

23. Tappetlamorsu—Situated at a distance of 14 miles from the Gadwal Railway Station and town.

The total population of the village is 411 comprising the following communities: Caste Hindus—Boya, Kammara; Scheduled Castes (40)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Peddamma and Maremma, and a *darga* are the places of worship in the village. Peddamma is in the form of an earthen pot with dots on it. Maremma is represented by a wooden image.

Peddamma Jatara is celebrated for 7 days in January once in 5 years. A he-buffalo is sacrificed to the

deity in fulfilment of vows. Intoxicants are used during the *jatara* which is of local significance. The Hindu residents of the village congregate. The *pujari* is a Boya.

Gokaramayya Urs is celebrated for 2 days in June. The *urs* is of local significance. The devotees of all communities in the village participate. The *mujavar* is a Muslim.

Maremma Jatara is celebrated for 2 days in June. A he-buffalo and fowls are sacrificed to the deity. Intoxicants are used during the *jatara* which is of local significance. The Hindu residents of the village congregate. The *pujari* is Sri Vadla Lakshmaiah, a Kammara.

Sri Anjaneya Aradhana is also celebrated annually during Sivaratri.

SOURCE: Sri B. Hanumanthu alias Nagappa, Headmaster, Primary School, Tappetlamorsu.

24. Gorlakhandoddi—Situated at a distance of 25 miles from the Gadwal Railway Station by bus. A Muslim by name Khan once used to graze the sheep in this place. This village is therefore named after him as Gorlakhandoddi. *Gorla* in vernacular means sheep and *doddi*, place.

The total population of the village is 684 and it is made up of the following communities: Caste Hindus—Gowd, Sale; Scheduled Castes (28)—Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Hanuman and Maremma are the places of worship in the village. The image of Maremma is in human form. Besides these two deities Moulali is also worshipped.

Sri Moulali Urs is celebrated in his memory. The *urs* is being celebrated from ancient times but is of local significance. All communities of the village congregate. The *mujavar* is one Sri Hussain Saheb of Shaik sub-sect.

Sheep and fowls are sacrificed to Maremma. Timmadu is the *pujari*.

Cocoanuts are offered to Anjaneya.

SOURCE: An enumerator.

25. Macherla—Situated by the side of the Alamapur—Raichur road at a distance of 19 miles from

the Raichur Railway Station and 26 miles from Gadwal.

The total population of the village is 1,741 and it is made up of the following communities: Caste Hindus—Brahmin, Kurni (weaver), Lingayat, Vadla, Telugu, Boya; Scheduled Castes (149)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Pandurangaswamy, Sankara, Veerabhadra, Chennakesavaswamy, Kuruvanamma, Maremma and Savaramma, and the tomb of Masthanali Saheb are the places of worship in the village. Anjaneya *brindavanam* outside the village is also worshipped.

The residents of Macherla had once migrated to Sholapur to eke out their livelihood. They had then visited Pandaripur, a pilgrim centre, which was nearby. After some time they came back to their native land and constructed a small temple, dedicating it to Panduranga. They are performing *pujas* and *bhajans* regularly. Gradually *rathotsavam* is also started.

Sri Panduranga Rathotsavam is celebrated for 2 days on *Kartika Suddha Ekadasi* and *Dwadasi* (October–November). This festival is being celebrated since six years and is of local significance. The Hindu residents of the village participate.

Fowls, sheep and rams are sacrificed to Sunkulamma.

The *pujari* of Kuruvanamma is a Scheduled Caste person, of Maremma, a Vadla, of Sunkulamma, a Telugu and of Sowaramma, a Boya.

Masthanali was born in some village in Cuddapah District and was 65 years old when he came and settled down at Macherla, after wandering from village to village. He was short and lean and had a small beard. He was neither dark nor fair. But for a *lungi*, he was almost naked. He had a beggar's bowl under his armpit and a hollow bangle to his right hand which was considered to possess miraculous powers. He was very fond of toddy, arrack, *ganja* and other intoxicants. He used to beg for money for purchasing intoxicants. If anybody tried to ward him off by saying that he had no money with him to spare Masthanali would tell the exact amount, correct to the pie, the person had with him and receive something from the surprised individual. He slept rarely and was using intoxicants all the twenty-four hours. At the same

time he maintained normal mental and physical condition. He used to chant something and relieve children of their ailments. His predictions to several people came true. He was considered a great man and was respected during his lifetime and after his death a tomb was built for him.

A minor *urs* is celebrated on *Margasira Bahula Dasami* (December–January) at the tomb of Masthanali Saheb.

Sri Chennakesavaswamy festival is also celebrated for 3 days in this village.

A fair is held in connection with this festival for 3 days besides the bank of Chennakesavula tank. About 2,500 persons, local and from the neighbourhood, congregate. Bangles, utensils, sweetmeats, combs, mirrors, pictures of Gods and political leaders, goats and fowls are brought and sold.

Dramas and *bhajans* afford entertainment to the visitors. There is a drama company under the leadership of Sri B. Lakshmana in this village.

SOURCE: Sri D. Nagendra, Macherla.

26. Balgera—Situated on the Alampur—Raichur Road at a distance of 18 miles from the Raichur Railway Station and 25 miles from the Gadwal Railway Station.

The total population of the village is 1,080 and it is made up of the following communities: Caste Hindus—Nese, Valmiki (Boya), etc.; Scheduled Castes (181) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Bathulaiah with his stone *samadhi* (tomb), Siva and Anjaneyaswamy are the places of worship in the village. During the festival, a human face in metal is donned to the tomb of Bathulaiah and worshipped.

Sri Bathulaiah festival is celebrated for 5 days from *Chaitra Bahula Panchami* (April–May) in memory of Bathulaiah, a great saint, who showed some miracles to the villagers and entered *samadhi* here. *Rathotsavam* is celebrated for one day and poor feeding is arranged. This festival is being celebrated for the past 30 years and is of local significance. Subscriptions are collected from the villagers to meet the expenses. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a

Nese (weaver) of Bili *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 5 days near the temple. Eatables, mirrors, combs, books, cloth, agricultural implements are brought and sold. Cattle and goats too are sold in the fair.

Dramas and gambling afford entertainment to the visitors. Besides a free feeding choultry, hotels also are available.

SOURCE: Sri M. Basavalingaiah, Assistant Teacher, Chintalakunta.

27. Induvasi—Situated at a distance of 3 miles from the Alampur—Raichur bus route.

The total population of the village is 1,384 and it is made up of the following communities: Caste Hindus—Vaisya, Lingayat, Boya, Ediga; Scheduled Castes (19); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Injamma, Ramalingeswara and Yellamma are the places of worship in the village. The temple of Injamma is located on a hill outside the village. The stone image of the deity Injamma is in female form.

Injamma festival is celebrated for 1 day i.e., on a Tuesday before *Vaisakha Suddha Purnima* (April–May). Carrying *kumbham* (an earthen pot decorated and containing cooked rice) to the accompaniment of music to the temple is a special feature of the festival and it is done by each family individually. Cocoanuts and sweets are offered to the deity. Nearly 500 sheep, goats and he-buffaloes are sacrificed. The festival is of local significance and is celebrated only by Boyas (Valmiki) of the village. The *pujari* is a Boya.

SOURCE: Sri Amalappa, Teacher, Government Primary School, Induvasi.

28. Boyalguddam—Situated at a distance of 26 miles from the Gadwal Railway Station.

The total population of the village is 1,665 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (234); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy festival is celebrated for 6 days from *Margastra Bahula Saptami* (December–

January). This festival is of ancient origin but is of local significance only. About 2,000 Hindu devotees, local and from the neighbouring villages, congregate.

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

29. Pulikallu—Situated at a distance of 1 mile from the Raichur—Alampur road as well as from Nagaladinne of Kurnool District.

The total population of the village is 1,526 and it is made up of the following communities: Caste Hindus—Vaishnava, Reddy, Boya, Kuruva, Ediga, Telaga; Scheduled Castes (191) and Pinjari. The chief means of livelihood of the people are agriculture and agricultural labour.

Gunti Ranganathaswamy temple which is at a distance of 2 furlongs from the village is the place of worship. Ramalingeswara temple situated towards south of the village on a hillock on the bank of the river Tungabhadra is another worshipping place. The deity Ranganathaswamy is adorned with silver armour, moustaches and golden *namalu*.

It is said an ancestor of Somabhupala, ruler of Gadwal State, heard a great sound while passing this way. It was the sound of the cracking of a huge rock. On close observation the imprint of Ranganathaswamy was found in the crack of the rock. The Lord appeared in the Raja's dream and bade him to make arrangements for His worship in the name of Gunti Ranganathaswamy. He did accordingly. He granted a remission of the land cess and made arrangements for the worship of the deity. He also gifted lands to the deity.

Sri Gunti Ranganathaswamy Kalyanotsavam is celebrated for 6 days from *Pushya Suddha Triodasi* to *Bahula Tadiya* (December–January). The rituals observed during the festival are *kalyanotsavam*, *rathotsavam* and *panchamrutabhishekam*. Cocoanuts, fruits and flowers are offered to the deity. The deity is given bath with the water of the river Tungabhadra and the devotees also take bath in the Tungabhadra before worshipping the deity. There is free feeding for one day before *rathotsavam* and for one day after the festival.

This *kalyanotsavam* is being celebrated for the past 80 years but is of local significance only. About 1,500 devotees, local and from the neighbouring villages, congregate. Only Hindus participate. The

pujari is a Vaishnava of Achyuta *gotram* and Pudhattu *vamsam* with the prebendary rights. *Prasadam* is distributed to all the devotees.

A fair is held in connection with this *kalyano-thesavam* for 5 days before the temple. Eatables, bangles, utensils, glassware, pictures, photos, etc., are brought and sold. There are lodging facilities to accommodate 20 families.

SOURCE: Sri D. L. N. Murthy, Supervisor, Well Sinking Department, Gadwal.

30. Medikunda—Situated at a distance of 25 miles from the Gadwal Railway Station and town.

The total population of the village is 2,838 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Boya, Kuruva, etc.; Scheduled Castes (394) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Peddamma, Eswara, Venkateswara and Maremma, and a mosque are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 1 day on the last Saturday in *Sravanam* (August–September). *Sevas* are performed. The devotees clean their houses and worship the deity. This festival is of ancient origin but is of local significance only. Local Hindus congregate. *Prasadam* is distributed to all. Buffaloes are sacrificed to Peddamma and Maremma.

SOURCE: Sri Venkata Rami Reddy, Patwari, Medikunda.

31. Uttanoor—Situated at a distance of 1½ miles from the Alampur—Raichur road and 20 miles from Gadwal.

The total population of the village is 1,797 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Golla, Kuruva, Boya, Jangam, Vadla, Kammara, Mangali, Reddy, Chakali, Tambala, Bariki; Scheduled Castes (263)—Madiga, Mala; Pinjari and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venkateswaraswamy with the stone image of the deity in the form of Lord Krishna, Anjaneyaswamy, Kasi Viswanatha, Eswara, Sanjeeva Rama and Bhima Rama are the places of worship in the village.

Sri Venkateswaraswamy Rathothsavam is celebrated for 5 days from *Margasira Bahula Panchmi* to

Navami (December–January). Cocoanuts, camphor, *naivedyam*, fruits and flowers are offered to the deity. This festival is of ancient origin but is of local significance. The Hindu residents of the village congregate. The *pujari* is a Vaishnava. *Prasadam* is distributed to all.

SOURCE: 1. Sri G. Ayyanna, Headmaster, Uttanoor.

2. Sri P. Venkoba Rao, Panchayat Secretary, Uttanoor.

32. Chagadona—Situated at a distance of 1 mile from Mitdoddi on the Raichur—Alampur road, 20 miles from the Gadwal Railway Station and 32 miles from the Alampur Road Railway Station.

The total population of the village is 1,286 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Boya, Gandla, Nambi, Jangam, Katika, Kamsali, Telugu, Ediga, Mangali, Kuruva, Kummari, Uppara, Dasari; Scheduled Castes (95)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

It is said that Chavanakarushi did great penance to Lord Siva. Siva, pleased with the penance, appeared before him and offered him a boon. Chavanaka felt that with Siva's *darsan* he was released from the cycle of birth and death and as such had nothing to ask for. But Siva wanted him to propagate His *vibhuti* (divine power) in the world by remaining there for some more time. Siva ordained him to instal a Kasi Sivalingam on the rock near by, call it Sri Ramlingeswara and live for some time to worship it. Siva also told him that a village would spring up there and would be called Chavanakadona and that his reputation would spread far and wide. Lord Siva disappeared after bading Chavanaka to proceed on his errand.

Chavanaka started on his journey to Kasi (Benares) pondering over the instructions of Lord Siva and satisfied himself thinking that it would be for his own good. All of a sudden he felt that he could not move a step further, in spite of all his strenuous efforts. With his spiritual vision he soon understood the mysterious cause of that strange phenomenon. In *Threta-yugam*, the second of the four *yugas viz.*, *Krita*, *Threta*, *Dwapara* and the *Kali* (the present one), Sri Ramachandra, while going in search of Sita, sat for a while with his brother Lakshmana on the rock on which Chavanaka was standing. Lakshmana enquired Rama why he was tarrying there. Rama told him that a few

thousand years hence, after the commencement of *Kaliyuga*, Chavanaka, a great sage, would, at the behest of Lord Siva, instal a Sivalingam on that rock and would call it Rameswaralinga and that he stayed there to sanctify the place with his presence. Chavanaka observed the stone closely and saw an imprint of Sri Rama in the middle of the stone. He prostrated many times before the stone and decided that it was the *modalukallu* or *adisila* (the first rock) on his way to Kasi and on which he had to instal the Kasi-lingam. He proceeded towards Kasi (Benares) to fulfil his divine assignment. It took him three months to reach Kasi where he bathed in the sacred Ganges, had the *darsan* of the Divine Lord and slept after taking the sacred *prasadam*. Sri Kasi Viswanatha told him in his dream that a great devotee was waiting for him with the Sivalingam made of best marble stone. The Lord instructed him to take his bath on the next morning and come to his *darsan*. On the next morning while he was returning from Lord's *darsan*, Brahmadata, a Brahmin, who was waiting for him, invited him to his house to receive the Sivalingam. Chavanaka went and received the Sivalingam and after 3 more months reached the rock, installed that Lingam there according to Vedic rites, constructed a *garbhagudi* (sanctum sanctorum) and a rampart before the temple. He was doing daily worship to the Lingam. He was there worshipping Lord Siva for a long time. In spite of his old age he used to fetch water from the river Tungabhadra which is nine miles away from the rock for performing *abhishekam*. One day he felt too weak to go to the river and slept with the worry as to what he should do the next morning for *abhishekam* (bathing Sivalingam with water). In a dream Tungabhadra Devi consoled him saying that she would personally remain behind the temple next morning and requested him to sanctify her by bathing the Lord with her water. The next morning Chavanaka went behind the temple and saw a *dona* (pond) filled with water which had never existed there before. The pond was full of pure water resembling the water of the Tungabhadra. He realised that his doubts were baseless and the dream was true. He used the sacred water for the *abhishekam* from that time onwards. After some time he attained *mukti* (salvation). Now the temple is in ruins and the water in the pond is polluted. The village Chavanakadona of ancient times is now being called Chagadona.

Yellamma Jatara is celebrated for three days from *Magha Bahula Dasami* (February–March). Local Hindus congregate.

SOURCE: Sri P. Ramachandra Rao, Headmaster, Chagadona.

33. Bingidoddi—Situated at a distance of 2 furlongs from the Gadwal—Ieeja road, 12 miles from the Itkyal Railway Station and 15 miles by bus from Gadwal. Formerly, persons known as Bingi were residing in this place and hence it is known as Bingidoddi.

The total population of the village is 754 and it is made up of the following communities: Caste Hindus—Uppari, Golla, Kuruva, Boya; and Scheduled Castes (23)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venkateswaraswamy, Karremma, Edemma, Maremma and Savaramma are the places of worship in the village. The deity Venkateswaraswamy goes by the name Dodrayudu and there is a stone image in the temple.

Sri Venkateswaraswamy festival is celebrated for 1 day on *Margasira Suddha Dasami* (November–December). *Pujas* and *sevas* are performed. The festival is being celebrated from the past 30 years but is of local significance. The chief patrons are Patwari, Kalyanarao and the ryots of the village. The Hindu residents of the village congregate. The *pujari* is a Uppari with hereditary rights.

Maremma and Karremma Jataras are celebrated once in 3 years. They have, however, been discontinued for the past 4 years.

SOURCE: Sri Mohammad Ismail, Headmaster, Bingidoddi.

34. Ieeja—Situated at a distance of 18 miles from the Gadwal town and Railway Station. The old temple and the dilapidated fort reveal that this village was once under the rule of Kakatiyas. The temple of the village resembles that of one constructed by Kakatiyas.

The total population of the village is 7,611 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Balija, Kapu, Telugu, Boya, Kammara, Vadla, Kuruva, Padmasale; Scheduled Castes (799)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the

people are agriculture, agricultural labour and weaving.

The temples of Gunta Rameswaraswamy with a stone Sivalingam, Sanjeevarayudu with the stone image of the deity in Hanuman form, Adi Narayanaswamy, Veerappa are the places of worship in the village.

Sri Gunta Rameswaraswamy festival is celebrated for 1 day on *Chaitra Suddha Purnima* (March-April). Cocoanuts are offered to the deity. Devotees prepare sweets in homes and offer *naivedyam* to the deity before partaking. This festival is of ancient origin but is only of local significance. The chief patron is Sri Jadadoddi Srinivasa Rao. The Hindu residents of the village congregate. The *pujari* is Sri Satyanarayana, a Brahmin of Gouthamisa *gotram*.

A fair is held in connection with the festival. Eatables, mill cloth, toys, etc., are sold.

Cinema provides entertainment.

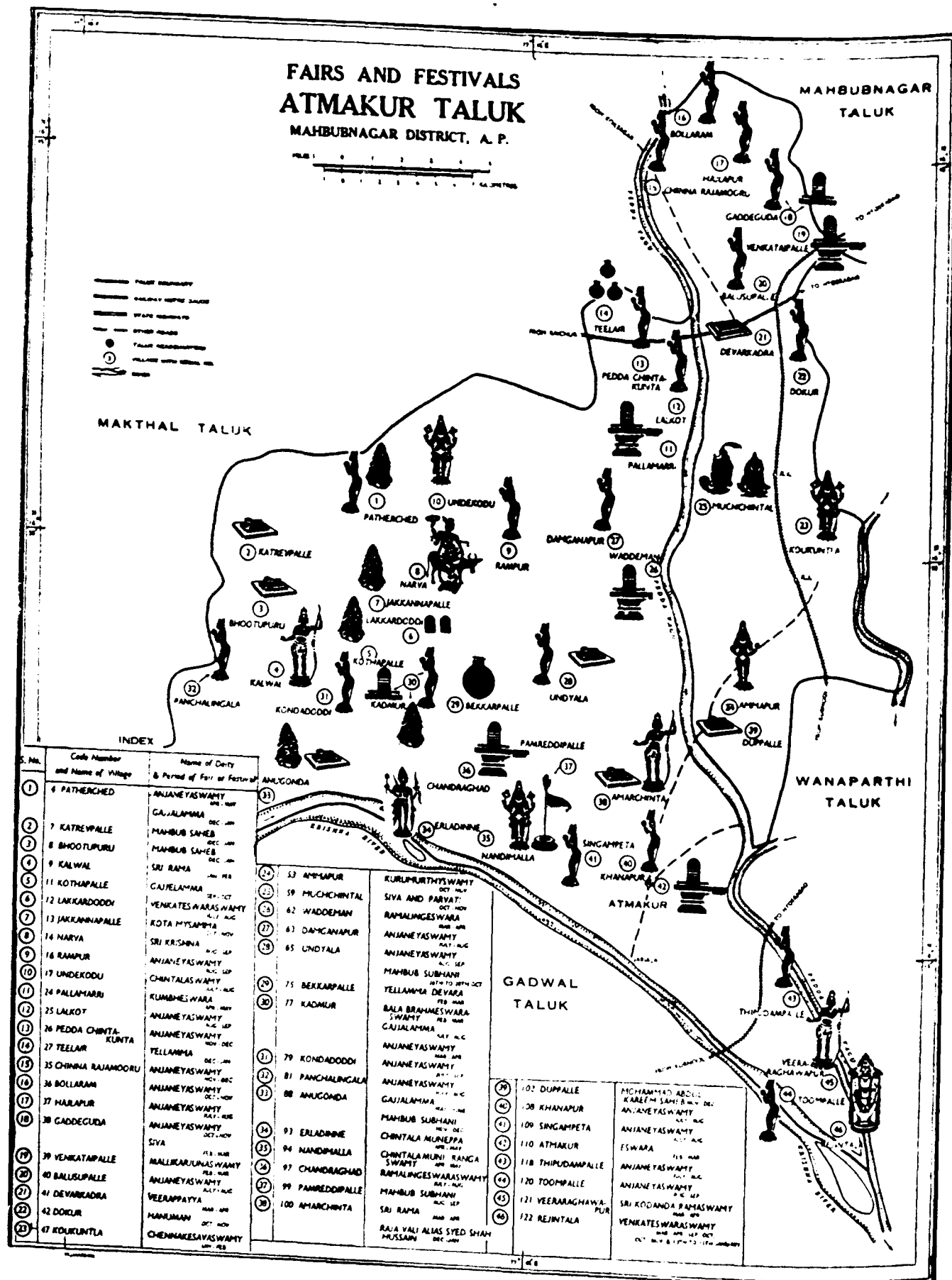
Another festival of the place is Sri Sanjeevarayuni festival celebrated for 5 days from *Magha Suddha Panchami* to *Navami* (January-February). *Prabha*, *rathotsavam* and *pallakiseva* are the rituals. This festival is being celebrated since a long time but is only of local significance. About 3,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in this festival. The *pujari* is a Brahmin of Bharadwajasa *gotram*.

There is a fair held in connection with this festival for 5 days. Eatables, lanterns, torchlights, combs, mirrors, handloom cloth and garments are brought and sold.

- SOURCE : 1. Sri T. Pampapati, Assistant Teacher, Zilla Parishad High School, Ieeja.
2. Sri K. Satyanarayana, Assistant Teacher, Zilla Parishad High School, Ieeja.

ATMAKUR TALUK





3. **Bhootupuru**—Situated in low lying area at a distance of 5 miles from Makthal stage on the Mahbubnagar—Raichur bus route and 20 miles from Sriramnagar Railway Station.

The total population of the village is 571 and it is made up of the following communities: Caste Hindus—Kapu (Reddy), Kuruva, Ediga; Scheduled Castes (97) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and weaving of *cumblis*.

The temples of Beerappa and Siva, and Mahbub darga are the places of worship in the village. The image of the deity Beerappa is in human form made of wood. In siva temple there is a Sivalingam.

Mahbub Urs is celebrated in memory of the saint for three days from *Margasira Bahula Panchami* to *Sapthami* (December-January). Sheep are sacrificed at the tomb in fulfilment of vows. This *urs* is being celebrated since the origin of the village. All communities of the village participate in it. The *mujavar* is a Muslim.

SOURCE: Sri B. N. Dantel, Headmaster, Primary School, Katrevpalle.

4. **Kalwal**—Situated at a distance of 7 miles from Makthal town and 18 miles from the Sriramnagar Railway Station.

The total population of the village is 977 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (221) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is no temple in the village but at a distance of one furlong to the west of the village there is a *mutt* known as *Omkar mutt*. It was constructed in April 1955. Sri Kurma Reddy, Mali Patel of the village, has donated an acre of land for the *mutt*. A picture of Sri Rama is placed in the *mutt* and it is worshipped. The *mutt* is being managed by Sri Sadhu Guruswamy, a Viswabrahmin of Munduvlampatti of Dharapuram Taluk of Coimbatore District. He is well versed in Telugu, Hindi, English and Sanskrit besides his mother tongue Tamil. He has established a small library with books on Hindu Philosophy and spiritual lore. Though there is no specific income Guruswamy is maintaining it with the help of public subscriptions. The chief aim of the *mutt* is to enlighten the public on philosophical, political, economic and social matters and educate the illiterate.

Sri Rama festival is celebrated for 2 days from *Magha Suddha Tadiya* (January-February). The festival is being celebrated for the last 10 years. Local Hindus congregate. There is no *pujari*. Sri Sadhu Guruswamy himself attends to all the rites. Feasts are managed. *Prasadam* is distributed to all present.

SOURCE: Sri Guruswamy, Omkar Mutt, Kalwal.

5. **Kothapalle**—Situated at a distance of 9 miles from Gudigandla on the Makthal—Mahbubnagar bus route, 12 miles from Atmakur and 20 miles from the Sriramnagar Railway Station. The ruler of the Mudumala *Samsthanam* gave this place as a gift to the Vyasatatwagnulu of Dakshinadi *mutt* and they came and settled here and named it Kothapalle.

The total population of the village is 320 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kuruva, Boya, Kummari, Telugu; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, trade and study of horoscopes.

There are temples to Anjaneya, Beerappa and Gajjelamma. The image of Gajjelamma is made of wood in human form. There is a small house for the deity in Kadumuru, hamlet of this village.

Gajjelamma Jatara is celebrated for 2 days from *Asviyuja Suddha Padyami* to *Vidiya* (September-October). Food is cooked in new earthen pots which are afterwards worshipped and carried by women on their heads to the temple to the accompaniment of music. The food is offered to the deity. This is generally known as *bonalu* or *bonalaseva*. There is animal sacrifice in fulfilment of vows. This *jatara* is being celebrated from ancient times. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Telugu with hereditary rights.

SOURCE: Sri B. Krishnayya, Headmaster, Kothapalle.

6. **Lakkardoddi**—Situated at a distance of 18 miles from the Sriramnagar Railway Station.

The total population of the village is 192 and it is made up of the following communities: Caste Hindus—Reddy, Kuruva, Boya, Kamsali, Vadrangi, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy (with no temple) represented by two stones with no specific form buried in earth vertically is worshipped.

Sri Venkateswaraswamy festival is celebrated for 5 days from *Sravana Suddha Padyami* to *Panchmi* (July-August). *Pujas* are performed. The festival is of ancient origin and the local Hindus participate.

SOURCE: Sri D. Narsi Reddy, Teacher, Narva.

7. **Jakkannapalle**—Situated at a distance of 13 miles from Atmakur and 18 miles from the Sriramnagar Railway Station. In the centre of the village there is a big bastion built of mud.

The total population of the village is 395 and it is made up of the following communities: Caste Hindus—Pakanati Reddy, Kummari, Telaga, Kammara, Telugu, Vadde, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Hanuman and Kota Mysamma in the village. The image of the deity Kota Mysamma is in human form.

Kota Mysamma festival is celebrated for 1 day in *Kartikam* (October-November). Once in three years he-buffaloes are sacrificed to the deity. Local Hindus participate. The *pujari* is a Telugu with hereditary rights.

SOURCE: Sri D. Narsi Reddy, Teacher, Narva.

8. **Narva**—Situated at a distance of 14 miles from Atmakur and 20 miles from the Sriramnagar Railway Station. This village is an ancient one of historical importance. Even today could be seen in the centre of the village a big fort believed to have been constructed in the 16th century. This fort has 12 bastions. All these bastions, a Rangamahall and an *enugulasala* (elephant stable) are in ruins. A big well in the fort was the source of water supply to the entire fort. A Venkateswara temple in front of the fort and the temples of Siva and Sanjeevaraya on the rear side are believed to have had been built in the 17th century. There is a big cannon before the fort on which the words "Sri Ramabhupal" are inscribed. On one of the bastions, there is the Badaruddin darga to which presentations are offered even today by the devotees. The progeny of the ruler of the area are said to be now living in Mudumala village.

The total population of the village is 1,838 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Munnur Reddy, Motati Reddy, Pakanati Reddy, Golla, Kuruva, Boya, Ediga, Katika, Yerukula, Rajput, Chippe, Jangam, Bondili; Scheduled Castes (365)—Madiga, Mala, Mala Dasari; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, trade and other traditional occupations.

The temples of Venugopalaswamy, Hanuman, Siva, Venkateswara, Sanjeevaraya, a mosque containing *Peerlu*, *Jumma masjid* and Badaruddin Saheb darga are the places of worship in the village. The temple of Venugopalaswamy which is architecturally beautiful is situated at a distance of 70 yards from the village to the north-east. The stone image of the deity, Sri Krishna, of 2 feet height is in human form, with 4 hands holding *sankhu* (conch) and *chakra* (disc) in two hands and a flute in the other two hands and a cow behind the deity touching the sacred feet. The legend about construction of Hanuman temple goes as follows: about 150 years ago there was a stone towards the west of the village. Whenever the Patwari of the village had to go out, he used the stone as a step to get on to the back of the horse with a belief that everything turns favourable in his attempts if he did so. One day Hanuman appeared in his dream and questioned him as to how long he should bear his weight. When the Patwari went to the stone and tested it carefully, he saw the dim formation of Hanuman. From then he began to worship the stone and to carve out the image of Hanuman on it, he appointed a sculptor who started vomiting blood after an eye was carved. Further attempts to carve the image were, therefore, given up and gradually the clear image of Hanuman began to appear by itself. One peculiarity about this image is that it is facing south whereas usually the images of Hanuman face north. A temple was constructed. A *mantapam* is being constructed.

The legend of Badaruddin Saheb darga is as follows: there was a fort in the village. One day one Badaruddin sought the permission of the king of the place to see the fort. Permission was granted and the king forgot all about him. One night, the son of the king was found missing from the side of the queen and on a search the son was found on the bastion of the fort where Badaruddin was staying. The saint was not there, but his turban had been left behind. He was recognised as a great sage and is being worshipped.

Sri Krishna Jayanti is celebrated for 3 days from *Sravana Bahula Ashtami* to *Dasami* (August–September). To punish the wicked and to save the innocent Lord Vishnu assumed Sri Krishnavatara (incarnation). To commemorate the birth of Sri Krishna, the devotees break the milk pots, as it was considered one of the Sri Krishna's boyhood exploits. The rituals observed during the festival are *jananamu* on *Ashtami*, *Utlu* on *Navami* and *Dasami*. Clothes are offered to the deity. On the first day which is *Sravana Bahula Ashtami*, more popularly known as *Krishnashtami*, the birthday of Sri Krishna, there is *bhajan* in celebrating Sri Krishna's birth. On the evening of the next day there is entertainment of *utlukottuta* (striking the earthen pot filled with milk and curds). There is a cement pillar 10 yards high and 1½ yards in girth. It is smeared over with gum. The *utlu* are pulled up and down with the help of a rope over the pulley at the top of the pillar. The Gollas of the place go there in procession and strike the *utlu*. After succeeding in spilling out the milk and curds, they compete for the cash tied in a cloth and kept at the top of the pillar. In addition to the gum, some one at the top of the pillar slowly pours water down the pillar in order to make the competitors slip down in their attempts to reach the top. The successful competitor takes the cash at the top of the pillar. Invariably there is rain on the day of the occasion. On that day the temple car is taken to Venkateswara temple.

This festival is being celebrated for the past 300 years. There are Inam lands to the deity. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. Sri Chavam Thakeer, who is a Bondili of Chanderji *gotram*, is the *pujari* with hereditary rights. Free feeding is arranged to *sadhus* and *prasadam* is distributed to all.

A fair is held with a few shops. About 1,000 people visit the fair. Eatables, lanterns, torchlights, mirrors, combs and clothes are brought and sold. The spacious *mantapam* of Venkateswaraswamy temple provides shelter to the pilgrims.

Observance of Eruvaka Purnima is a special feature in this village. The fort gate is decorated with *toranalu* (festoons made of mango leaves). Pairs of bullocks are made to run through the gate and the further ends of the ropes tied to the bullocks are hurled up against the *toranalu* till the *toranam* rope is loosened. He, who succeeds, is the winner for the year and bullocks are the winning pair. Afterwards

the mango leaves are gathered by the participants and taken home. Bulls are taken in procession. This pastime lasting for 3 hours, feasts the eyes of the spectators.

Peerla Panduga is also celebrated in this village for 10 days.

SOURCE: Sri S. Ramalakshmaiah, Assistant Teacher, Zilla Parishad Middle School, Narva.

9. **Rampur**—Situated at a distance of 6 miles from the Makthal—Mahbubnagar bus route and 16 miles from Atmakur. *Rayi* (stone) is available here in large quantities and the stone cutters are in a majority in this village; hence it was known as Raipur and it is presumed that Raipur gradually changed to Rampur. The total population of the village is 633 and it is made up of the following communities: Caste Hindus—Reddy, Vadde, Boya, Chakali, Kase; Scheduled Castes (103)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only temple of the village is that of Anjaneyaswamy with the stone image of the deity in the form of Hanuman.

Sri Anjaneyaswamy Saptaham is celebrated for 7 days from *Bhadrapada Suddha Padyami* to *Sapthami* (August–September). Usually 500 cocoanuts are offered to the deity. Sugar is also offered. On the last day of the festival, the devotees collect donations in the form of cash and kind and arrange a feast to the villagers. *Bhajans* are performed during the entire month of *Sravanam* (July–August). This festival is being celebrated for the past 200 years but is of local significance only. The Hindu residents of the village congregate without any distinction of caste. *Prasadam* is distributed to all.

Mahbub Usman Urs is celebrated for 2 days between *Asviyujam* and *Kartikam* (September–November). This *urs* is being celebrated for the past 100 years but is of local significance only. The residents of the village of all communities congregate. The *imam* is a Muslim.

SOURCE: Sri P. Veeraiah, Teacher, Rampur.

10. **Undekodu**—Situated at a distance of 5 miles from Eligandla on the Makthal—Mahbubnagar bus route, 17 miles from the Devarkadra Railway Station, 20 miles from Atmakur town and 29 miles from Narayanapet town.

The total population of the village is 1,604 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Balija, Gandla, Janagam, Uppara, Kuruva, Boya, Avusala, Vadla, Kamara, Kummari, Chakali, Mangali, Telugu, Tammali, Sale, Yerukula, Kalali, Nambi; Scheduled Castes (288)—Madiga, Mala Dasari; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, *cumbli*-weaving and other traditional occupations.

The temple of Chintalaswamy with the image of the deity in human form with 4 hands and the temples of Beerappa, Anjaneyaswamy and Karremma are the places of worship in the village.

Sri Chintalaswamy festival is celebrated for 30 days during the entire month of *Sravanam* (July–August). *Pallakiseva*, *garudavahanam* and *aswavanahanthust*. *Pallakiseva*, *garudavahanam* and *aswavanahanthust* are performed. Cocoanuts are offered and *savam* are performed. Free feeding is arranged in fulfilment of vows. The people come from neighbouring villages to celebrate marriages in the temple of Chintalaswamy. The devotees from far off places visit the temple and offer presentations to the deity in fulfilment of vows.

This festival is of ancient origin but is of local significance. The celebrations of Chintalaswamy festival in *Magham* was stopped for the past 18 years due to the discontinuance of the grant from the Government. There are Inam lands. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin of Bharadhwaja *gotram*.

Sri Anjaneyaswamy festival is also celebrated during *Sravanam* (July–August). *Bhajans* are performed. Cocoanuts are offered to the deity. The devotees collect rice from each house in the village, cook them and feed the residents at the rate of one from each house. The *pujari* is a Nambi of Srivatsa *gotram*. *Prasadam* is distributed to all.

Sri Beerappa festival is celebrated on *Pushya Suddha Navami* (December–January). Karremma Jatara in *Jaistham* (May–June) and Mahabub Subhani Urs in *Pushyam* (December–January) are the festivals of minor importance. The *mujavar* of the *darga* is a Muslim with hereditary rights enjoying Inam lands.

SOURCE: Sri B. Ramachandra Reddy, Assistant Teacher, Undekodu.

11. **Pallamarri**—Situated at a distance of 3 miles from the Koukuntla Railway Station and 30 miles from Atmakur.

Once there was a big banyan tree in the village; hence it got the name Pallamarri (*marri* means banyan tree).

The total population of the village is 821 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (136) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Kumbheswara, Hanuman and Siddheswara are the places of worship in the village. The image of the deity Kumbheswara is in the form of a stone Sivalingam.

Sri Kumbheswara festival is celebrated for three days from *Vaisakha Suddha Purnima* (April–May). The devotees name their children after Kumbheswara in fulfilment of vows. Devotees take river bath on the next day after the conclusion of the festival. This festival is being celebrated for the last 2 years. The preparations for the festival are made a week in advance. Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is Sri Bhaskaracharya, a Brahmin. For his livelihood and for the improvements of the temple, he collects money from the people. There is free feeding and *prasadam* is distributed to all.

SOURCE: Sri Sampath Kumar, Teacher, Pallamarri.

12. **Lalkot**—Situated at a distance of 3 miles from the Hyderabad—Raichur road, 6 miles from the Devarkadra Railway Station and 20 miles from Atmakur. There is in the village an old fort built with red stones. The fort is, therefore, known as Lalkot (red fort) and the village also got the name Lalkot after the fort.

The total population of the village is 1,497 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (164) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Anjaneyaswamy and Venkateswara in the village. The images of the deities of Anjaneya and Venkateswara are in stone whereas that of Siva is in the form of a stone Sivalingam. All the temples have *gopurams* (towers).

Sri Anjaneyaswamy Sapthaham is celebrated for 8 days from *Bhadrapada Suddha Padyami* (August-September). A *prabha* is dragged during the *sapthaham*. Small bells and instruments of *bhajan* are offered to the deity in fulfilment of vows. This festival is of ancient origin but is only of local significance. Money is collected from the villagers to celebrate the festival. The Hindu residents of the village congregate. Community feasts and free feeding are arranged. *Prasadam* is distributed.

On *Shravana Suddha Padyami*, *pallakisevas* are performed to Anjaneyaswamy, Venkateswaraswamy and Eswara. The patrons of the Siva temple are Vaisyas and Lingayats. The *pujari* is a Jangam with hereditary rights. The patrons of Venkateswaraswamy temple are the villagers and the *pujari* is a Vaishnava.

SOURCE: Sri B. Baswa Reddy, Assistant Teacher, Government Primary-cum-Middle School, Lalkot.

13. Pedda Chintakunta—Situated at a distance of 1 mile from the Hyderabad—Raichur bus route, 6 miles from Devarkadra Railway Station and 22 miles from Atmakur.

The total population of the village is 1,577 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Kapu, Chakali, Mangali, Kuruva, Vadla, Kammara, Yerukula; and Scheduled Castes (362)—Madiga, Mala Dasari. The chief means of livelihood of the people are agriculture, agricultural labour, trade, begging and other traditional occupations.

The temple of Anjaneyaswamy with the stone image of the deity in the form of Hanuman, Siva temple and Mahbub Usmani *darga* are the places of worship in the village.

Sri Anjaneyaswamy Sapthaham is celebrated for 3 days from *Margasira Suddha Padyami* to *Tadiya* (November-December). On the first day of the festival are held procession and *pushpadharana*, on the 2nd day *bhajans*, *jagaranams* and *rathotsavam*, and on the 3rd day *amrutasnana*, free feeding and *pallakiseva*. Cocoanuts are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 20 years and is confined to the village only. The chief patrons are Vaisyas, Reddys being the followers. The residents of the village of all communities of Hindus congregate. The *pujari* is a Madhwa Brahmin.

SOURCE: Sri J. Chandra Mouli, Teacher, Pedda Chintakunta.

14. Teelair—Situated at a distance of 6 furlongs from the Hyderabad—Raichur road, 6 miles from the Devarkadra Railway Station and 24 miles from Atmakur.

The total population of the village is 1,101 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Jangam, Muthrasi, Kuruva, Kummari; Scheduled Castes (167) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and *cumbli* (country rugs) weaving.

The temples of Yellamma, Eswara, Anjaneya and Beerappa, and a *darga* are the places of worship in the village. The deity Yellamma is represented by *pidatalu* (earthen dolls).

Yellamma Jatara is celebrated for 10 days from *Margasira Bahula Padyami* to *Dasami* (December-January). Sheep and goats are sacrificed to the deity in fulfilment of vows. Toddy is consumed as a part of the ritual. Preparations are made 4 days prior to the commencement of the festival. This *jatara* is being celebrated for the last 20 years. Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all.

SOURCE: Sri Khathalappa, Headmaster, Primary School, Teelair.

15. Cinna Rajamopru—Situated at a distance of 6 miles from the Devarkadra Railway Station and 25 miles from Atmakur.

The total population of the village is 661 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Mushti, Golla, Medari, Chakali, Mangali, Tammali, Lingayat; and Scheduled Castes (119)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Anjaneyaswamy with the stone image of the deity in Hanuman form is the place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for five days from *Margasira Suddha Purnima* to *Bahula Chaviti* (November-December). Offerings are made in the form of cash or kind. This festival is of ancient origin but is only of local significance. The

local Hindus participate. The *pujaris* are Brahmins and Tammalis.

SOURCE: Sri N. Bala Kistaiah, Headmaster, Chinna Rajmooru.

16. Bollaram—Situated at a distance of 7½ miles from the Devarkadra Railway Station, 27 miles from Atmakur and 37 miles from Narayanpet.

The total population of the village is 578 and it is made up of the following communities: Caste Hindus—Brahmin, Vadde, Golla, Mushti; Scheduled Castes (36)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple and a mosque are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 30 days during the entire month of *Kartikam* (October-November). *Abhishekams*, *mangalsnanam* and *bhajan* are performed. Cocoanuts are offered to the deity. The local Hindus participate in the festival. A Brahmin is the *pujari*.

SOURCE: Sri K. Ramachandra Reddy, Headmaster, Primary School, Koilsagar.

17. Hajlapur—Situated at a distance of 4 miles from the Devarkadra Railway Station, 30 miles from Narayanpet and 32 miles from Atmakur.

The total population of the village is 709 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Medari, Vadde, Golla, Ediga, Telugu, Mangali, Chakali, Vadla; Scheduled Castes (107)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple, Yellamma temple and a mosque are the places of worship in the village.

Sri Anjaneyaswamy Sapthaham is celebrated in *Shravanam* (July-August). Cocoanuts are offered to the deity. *Bhajans* are performed in *Kartikam* (October-November). The local Hindus participate. A Brahmin is the *pujari*.

Yellamma Jatara is celebrated in *Magham* (January-February) and *Matham* Jatara in *Pushyam* (December-January). Fowls are sacrificed to Yellamma. The local Hindus participate. The *pujari* is a Telugu.

SOURCE: Sri Anwarul Hussain, Assistant Teacher, Gaddeguda.

18. Gaddeguda—Situated at a distance of 3 miles from the Devarkadra Railway Station and 30 miles from Atmakur as well as Narayanpet.

The total population of the village is 1,257 and it is made up of the following communities: Caste Hindus—Brahmin, Golla, Vadde, Telugu, Mushti, Chakali, Mangali, Vadla, Kamsali, Ediga; Scheduled Castes (339)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Sri Venkateswaraswamy and Siva, and mosques are the places of worship in this village.

Sri Anjaneyaswamy festival is celebrated for 30 days during the entire month of *Kartikam* (October-November). *Bhajans* are performed. Cocoanuts and camphor are offered. The festival is being celebrated for the past 20 years. The local Hindus participate. The *pujari* is a Brahmin.

Sivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* (February-March) in the Siva temple.

Every Saturday *bhajans* are performed in Sri Venkateswaraswamy temple.

SOURCE: Sri Sankaranna, Assistant Teacher, Gaddeguda.

19. Venkataipalle—Situated at a distance of 2 miles from the Devarkadra Railway Station, 28 miles from Atmakur and 30 miles from Narayanpet.

The total population of the village is 903 and it is made up of the following communities: Caste Hindus—Reddy, Uppari, Medari, Kuruva, Golla, Balija, Vadla, Ediga, Telugu, Chakali, Mangali, Kamsali, Tambali; Scheduled Castes (115)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mallikarjunaswamy temple and Anjaneyaswamy temple are the places of worship in this village.

Sri Mallikarjunaswamy festival is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (February-March). Cocoanuts are offered. The local Hindus participate. The *pujari* is a Tambali.

Bhajans are performed during the entire month of *Kartikam* (October-November) in the Anjaneyaswamy temple.

SOURCE : *Sri Krishnaiah, Assistant Teacher, Venkataipalle.*

20. Balusupalle—Situated at a distance of 4 furlongs from the Devarkadra Railway Station, 15 miles from Mahbubnagar and 26 miles from Atmakur and Narayanpet by road.

The total population of the village is 310 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Mushti; and Scheduled Castes (64). The chief means of livelihood of the people are agriculture and agricultural labour.

Hanuman temple with the stone image of the deity is the only place of worship in the village.

Sri Hanuman Jayanti is celebrated for one day on a Saturday in *Sravanam* (July–August). The Hindu devotees, local and from the neighbouring villages within a radius of 5 miles, congregate. The *pujari* is a Brahmin.

SOURCE : *Sri N. D. Mahantaiah, Assistant Teacher, Zilla Parishad High School, Devarkadra.*

21. Devarkadra—A Railway Station on the Secunderabad—Dronachalam section of the Central Railway situated at a distance of 14 miles from Mahbubnagar and 22 miles from Atmakur.

The total population of the village is 3,587 and it is made up of the following communities: Caste Hindus—Brahmin, Lingayat, Kapu, Kuruva; Scheduled Castes (643)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving of *cumblis*.

The temple of Veerappayya with the tomb and a photo of the saint, a Siva temple and a *darga* are the worshipping places in the village. A choultry is attached to the temple of Veerappayya. Sri Veerappayya was born in Kandur village of Wanaparthy Taluk in Mahbubnagar District. He was born blind. He was a great devotee and preached devotion to his disciples. He became a great saint. It is said that he cured the ailments by his *mantras* and talismen.

Sri Veerappayya festival is celebrated in memory of the saint for 7 days from *Chaitra Suddha Panchami* to *Ekadasi* (March–April). Day and night, *bhajans* are performed. On *Ekadasi* there is *prabhothsavam* and *avabhrutasnanam*. Cocoanuts, sugar, fruits and flowers are offered. The devotees carry *gandadeepams* (i.e., taking burning wicks under a canopy). This

festival is being celebrated for the past 34 years and is of local significance only. There is Inam land of 24 acres for the Veerappayya temple. The devotees, local and from the neighbouring villages, congregate. Only Hindus participate in this festival. The *pujari* is one Sri Matapataiah, a Lingayat with hereditary rights. On the last day *teertham* and *prasadam* are distributed to all present and free feeding is arranged.

There are free feeding facilities for those who come from the neighbouring villages.

SOURCE : *Sri K. Bachchanna, Teacher, Zilla Parishad High School, Devarkadra.*

22. Dokur—Situated at a distance of 2½ miles from the Makthal—Mahbubnagar bus route, 3 miles from the Devarkadra Railway Station and 30 miles from Atmakur. There is a legend for the origin of the village which goes to say that it was formerly called Dokavur. Some robbers formed into a gang and began to rob the passengers in the neighbourhood of Burramaraju well. The robbers were duly rounded up by the rulers of that tract and a village was built and named Dokavur (place of risk) which has now come to be called Dokur. It was originally inhabited by certain Hindu communities whose hereditary and recognised profession was *mushti* (begging). They used to give fight to the robbers who were preying upon other villages. The robbers who were infuriated at this opposition attacked the village one night but were driven back with the heroic efforts of one Jangam who was killed in the affray. His statue was installed in the village.

The total population of the village is 1,365 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telugu, Mushti, Vadla, Kammara, Chakali, Mangali, Kamsali, Baliya, Sale, Yerukula, Medari, Boya, Golla, Ediga, Bogam, Vasthami, Bhattu, Jogi, Tammali; Scheduled Castes (194)—Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Hanuman with the stone image of the deity and a mosque are the places of worship in the village.

Sri Hanuman festival is celebrated for 2 days from *Kartika Suddha Purnima* to *Bahula Padyami* (October–November). On the *Purnima* day there is a car festival followed by *bhajan* during the night. The festival is being celebrated for the last one decade

and local Hindus participate in it. *Prasadam* is distributed to all.

With the fulfilment of the desires of the villagers Posamma Jatara is celebrated every year on second Tuesday or last Tuesday of *Maghakarti* (10th of the 27 *Kartis* of the year). *Bonalu* are taken from every house. *Bonalu* is the function of cooking rice and grains of other kind with jaggery, carrying the same to the deity or temple in earthen pots with music, going round the deity, temple or the village *boddurayi*, offering the same to the deity and then distributing it. After going round the *boddurayi* of the village they offer *naivedyam*. Goats, fowls and sheep are sacrificed to Posamma. The chief patrons are Reddys and the *pujari* belongs to Vasthami family with hereditary rights.

SOURCE : *Sri K. Kistanna, Teacher, Dokur.*

23. Koukuntla—Situated at a distance of 1 mile from the Koukuntla Railway Station, 6 miles from the Hyderabad—Kurnool and Makthal—Mahbubnagar bus routes and 25 miles from Atmakur. This village is believed to have been built some 6,000 years ago during the era when Janamejaya was said to have ruled.

The total population of the village is 2,522 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Srivaishnava, Lingayat, Kuruva, Bestha, Mushti, Padmasale, Viswabrahmin, Goud, Kapu, Chakali, Mangali, Kummari, Medari, Telugu; Scheduled Castes (304) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Chennakesavaswamy with the image of the deity in the form of Vishnu, the temple of Siva with a stone Sivalingam and a mosque are the places of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 14 days from *Magha Suddha Vidiya* to *Purnima* (January–February). Cocoanuts, fruits and flowers are offered to the deity. This festival is of ancient origin but is only of local significance. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Srivaishnava.

Eswaraswamy Mahothsavam is celebrated for 11 days from *Chaitra Suddha Panchami* to *Purnima* (March–April).

SOURCE : *Sri Venkataiah, Assistant Teacher, P. M. School, Koukuntla.*

24. Ammapur—Situated at a distance of 4 miles from the Kurumurthy Railway Station.

The total population of the village is 937 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Mushti, Telugu, Vadde, Boya, Yerukula, Kamsali, Vadrangi, Kammara, Jangam, Nambi, Chakali, Mangali, Golla; Scheduled Castes (392)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Kurumurthyswamy with the stone image of the deity in human form, temples of Anjaneya and Siva, and Mahbub Subhani *darga* are the places of worship in the village.

Sri Kurumurthyswamy festival is celebrated for 7 days from *Kartika Suddha Padyami* to *Sapthami* (October–November). The devotees perform *pujas* and offer presentations in the form of cash and kind to the deity in fulfilment of vows. This festival is being celebrated for the past 100 years. The arrangements are made in advance of 15 days. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Nambi of Srivathsasa *gotram*.

Every week, there is *fatihah* in the Mahbub Subhani *darga*.

SOURCE : *Sri Kesava Rao, Teacher, Ammapur.*

25. Muchchintal—Situated at a distance of 1½ miles from the Atmakur—Devarkadra road and 3½ miles from the Koukuntla Railway Station. As it was, in the past, a forest where sages had their abode, it was known as Munula chintala which in due course became Muchchintal.

The total population of the village is 1,232 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Vadla, Kammara, Mudiraju, Boya, Chakali; Scheduled Castes (255)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temple of Siva with the stone images of Siva and Parvati in human form and a temple of Anjaneya with the stone image of Hanuman are the places of worship in the village.

Sri Eswara festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Bahula Amavasya* (October–November). On every night, *bhajans* and *pujas*

are performed. Cocoanuts are offered to the deity in fulfilment of vows. The devotees clean their houses and decorate them with the festoons of mango leaves. This festival is being celebrated from the inception of the village but it is only of local significance. The Hindu residents of the village congregate. The *pujari* is a Maheswara of Nandeewara *gotram* with hereditary rights. *Prasadam* is distributed to all. Feasts and free feeding are arranged.

Sapthaham is celebrated on *Margasira Suddha Panchami* (November–December). It is believed that this *sapthaham* keeps the village free from all troubles.

SOURCE: Sri D. Pakeeraiah, Assistant Teacher, Primary School, Muchchintal.

26. Waddeman—Situated on the Devarkadra—Atmakur road at a distance of 5 miles from the Kurumurthy Railway Station, 12 miles from Atmakur and 31 miles from Narayanpet, the sub-divisional headquarters. In ancient times it was called Vardhamanapuram.

The total population of the village is 1,796 and it is made up of the following communities: Caste Hindus—Reddy, Lingayat, Yerukula, Boya; Scheduled Castes (530)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and *beedi* making.

There are temples to Ramalingeswara, Basaveswara and Anjaneya in the village. The stone image of the deity Ramalingeswara is in the form of a Sivalingam and it is in a deep hallow in the ground.

Sri Ramalingeswara festival is celebrated for three days from *Chaitra Suddha Purnima* to *Bahula Vidiya* (March–April). On the first day there is *prabhothsavam* and on the next day there is *agnigundam*. This festival is being celebrated for the last 30 years. The chief patrons are Lingayats. Local Hindus congregate. *Prasadam* is distributed to all present. Feasts and free feeding are arranged during the festival.

SOURCE: Sri K. Narayan, Assistant Teacher, Waddeman.

27. Damganapur—Situated on the Devarkadra—Atmakur road at a distance of 7 miles from the Koukuntla Railway Station and 8 miles from the Kurumurthy Railway Station.

The total population of the village is 1,164 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (281) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and *beedi* making.

The temple of Anjaneyaswamy with the stone image of the deity in the form of Hanuman and Mahbub Subhani *darga* are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 7 days from *Sravana Suddha Sapthami* to *Triodasi* (July–August). There is free feeding in the temple compound for 7 days during the festival. Cocoanuts, camphor and fruits are offered to Anjaneyaswamy. This festival is being celebrated for the past 30 years. Local Hindus congregate.

Mahbub Subhani Urs is also celebrated for 5 days from *Margasira Suddha Dasami* to *Chathurdasi* (November–December). Animals are sacrificed. The *imam* is a Muslim.

SOURCE: Sri M. Venkataiah, Teacher, Primary School, Damganapur.

28. Undyala—Situated at a distance of 8 miles from Atmakur, 12 miles from the Sriramnagar Railway Station and 28 miles from Narayanpet.

The total population of the village is 2,045 and it is made of several sub-communities of Caste Hindus; Scheduled Castes (674); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and *beedi* making.

Anjaneyaswamy temple with the stone image of the deity in the form of Hanuman, Mahbub Subhani *darga* and a church are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 8 days from *Sravana Bahula Ashtami* to *Amavasya* (August–September). *Pujas* are performed. Cocoanuts, fruits and flowers are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 8 years and is of local significance. The Hindu residents of the village congregate. The *pujari* is a Brahmin of Bharadhwaja *gotram*.

Mahbub Subhani Urs is celebrated for 3 days from 26th October. Sheep and goats are sacrificed. This *urs* is being celebrated for the past 8 years and is of local significance. The residents of the village congregate without any distinction of caste or creed. The *imam* is a Muslim.

SOURCE: Sri Narsappa, Teacher, Undyala.

29. Bekkarpalle—Situated at a distance of 2 miles from the Atmakur—Undyala bus route, 8 miles from

Atmakur, 15 miles from the Sriramnagar Railway Station and 30 miles from Narayanpet.

The total population of the village is 445 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Kuruva, Boya, Vadla, Kummari, Chakali, Yerukula, Munnurukapu; Scheduled Castes (100)—Madiga, Bindla; and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour and weaving of *cumblis* (i. e., local rugs).

Yellamma Devara temple with the image of the deity in the form of earthen pots with minute pores and Anjaneya temple are the places of worship in the village.

Yellamma Devara Jatara is celebrated for 4 days once in a year or 5 years from *Magha Suddha Purnima* to *Bahula Tadiya* (February–March). *Putamukattukonuta* is a special feature. The women folk do not wear any apparel but cover the body completely with margosa leafy twigs in such a manner that no portion of the body is visible. To the accompaniment of music they go to the temple and perform *pujas*. There is a procession. Animals are sacrificed. Intoxicants are also offered. Several in the festival consume intoxicants as part of the ritual. This *jatara* is of ancient origin but is of local significance. The Hindu residents of the village and from the neighbouring villages congregate. The *pujari* is a Bindla.

SOURCE: Sri Basappa, Headmaster, Primary School, Bekkarpalle.

30. Kadmur—Situated at a distance of 3 miles from Yamki on the Undyala—Atmakur bus route, 12 miles from Atmakur, 20 miles from the Sriramnagar Railway Station and 28 miles from Narayanpet. This village was formerly called Kadambapur which in course of time became Kadmur. It was ruled by Kakatiyas. There are many stone inscriptions in this village. It was a famous village during the reign of King Prataparudra II of Warangal.

The total population of the village is 1,248, all being Caste Hindus—Brahmin, Vaisya, Sudra, Lingayat, Balija, Telugu, Kuruva, Yerukula. The chief means of livelihood of the people are agriculture and agricultural labour.

Bala Brahmeswaraswamy temple with the stone Sivalingam and exquisitely sculptured images of Veerabhadra and Nandeewara, Anjaneyaswamy temple with the image of the deity on a slab and

Gajjalamma temple are the place of worship in the village.

Mahasivaratri (Sri Bala Brahmeswaraswamy festival) is celebrated for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (February–March). *Sevas* are performed. *Bhajans* and *Harikathas* are also held. Arrangements are made a week in advance. The festival is of ancient origin. Local Hindus participate in the festival. The *pujari* is a Brahmin. Free feeding is arranged. *Prasadam* is distributed.

The village deity Gajjalamma Jatara is celebrated for one day on *Sravana Suddha Dasami* (July–August). The devotees celebrate the *jatara* with a belief that the deity protects them from all evils. *Bonams* are carried to the deity with the attendance of music. Animals are sacrificed. Feasts are arranged. The festival is of ancient origin. Local Hindus congregate.

Sri Anjaneyaswamy Aradhana is celebrated for 1 day on *Chaitra Suddha Navami* (March–April). *Bhajans* and *pujas* are performed. The festival is of ancient origin and local Hindus congregate. The *pujari* is a Brahmin. Free feeding is arranged. *Prasadam* is distributed.

SOURCE: Sri C. Lakshmi Narasaiah, Assistant Teacher, Kadmur.

31. Kondadoddi—Situated at a distance of 8 miles from the Mahbubnagar—Raichur bus route, 14 miles from Atmakur and 20 miles from the Sriramnagar Railway Station. One Konda Reddy, while cultivating lands in this area, constructed a *doddi* (yard) for his cattle and fodder. Gradually, a few houses sprang up there and developed into a village. This was originally called Konda Reddy Doddi and is now being called Kondadoddi.

The total population of the village is 281 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Telugu, Boya; and Scheduled Castes (53). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temple of Anjaneyaswamy with the stone image of the deity in the form of Hanuman and Gajjalamma temple with wooden images are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 46 days from *Sravana Suddha Padyami* to *Bhadrapada Bahula Padyami* (July–September). *Bhajans* are performed daily in the evening. Sweets are offered to the deity.

This festival is of ancient origin, though of local significance. The chief patron is Sri Hanma Reddy. The Hindu residents of the village congregate. There is free feeding for a period of one week.

SOURCE: Sri M. C. Basavaiah, Teacher, Kondadoddi.

32. Panchalingala—Situated at a distance of 6 miles from the Makthal—Mahbubnagar bus route, 15 miles from the Krishna Railway Station and 46 miles from Atmakur town. There are *pancha*(five) Lingas in the village; hence it is known as Panchalingala.

The total population of the village is 608 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kuruva, Kummari, Chakali, Mangali, Golla (Yadava); Scheduled Castes (94) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Maruti (Anjaneyaswamy) with the stone image in the form of Hanuman and the temple of Gajjalamma are the places of worship in the village. Karremma, Polamma, Masamma, Posamma, Uradamma, Poturaju and Mahbub Usmani are also worshipped.

Sri Maruti (Anjaneyaswamy) festival is celebrated for 3 days from *Sravana Suddha Panchami* to *Sapthami* (July–August). Cocoanuts and camphor are offered to the deity. Use of intoxicants is also prevalent during the festival. The festival is being celebrated from ancient times and is confined to this village only. Hindus participate in the festival. The *pujari* is a Yadava. Feasts and free feeding are arranged.

SOURCE: Sri Mohammed Ali, Headmaster, Primary School, Panchalingala.

33. Anugonda—There is only a boat approach to this village from Nettampadu which is on the Raichur—Gadwal bus route. It is said that in hoary past *amarulu* (celestial beings) went in search of a *anuvaina konda* (suitable hill) for their penance and finally came to the banks of the river Krishna. Failing to find a suitable hill, they constructed a temple for Sri Venkateswara on the northern bank of the river and christened the place as Anugonda.

The total population of the village is 1,390 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Boya, Chakali, Telugu, Mangali, Dasari, Chippa, Ediga, Balija, Kammara,

Vadla, Jangam; Scheduled Castes (169) — Mala, Bindla; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and cattle-rearing.

The temples of Venkateswara, Anjaneya, Siva and Gajjalamma, 2 mosques and Mahbub Subhani *darga* are the places of worship in the village. The deity Gajjalamma is represented by wooden images. The peculiar feature in the temple of Siva is that the Nandi, instead of facing the Sivalingam, faces east. There is a *darga* on an old bastion in the form of an oblong mud mound. The Gajjalamma temple was constructed with mud.

Gajjalamma Jatara is celebrated for 1 day once in 3 years in *Jaistham* (May–June). The devotees take river bath and bring *jaladhi* (water) from river and commence the *jatara*. A he-buffalo and fowls are sacrificed. Intoxicants are also used in this festival. The *jatara* is of ancient origin but is only of local significance. The Hindu (Scheduled Castes) residents of the village congregate. The *pujari* is a Bindla (a Scheduled Caste).

Mahbub Subhani Urs is celebrated in memory of the saint in *Margasiram* (November–December) for 3 or 4 days. Sheep are sacrificed on a large scale. This *urs* is being celebrated for the past 16 years and is confined to some neighbouring villages also. The chief patrons are Muslims. The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. The *imam* is a Muslim.

SOURCE: Sri M. Krishnaiah, Headmaster, Primary School, Anugonda.

34. Erladinne—Situated at a distance of 8 miles from Atmakur and 12½ miles from the Sriramnagar Railway Station.

The total population of the village is 523 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (61) and Muslims. The chief means of livelihood of the people is agriculture.

The stone image of Chintala Muneppa is located on a hillock. The temple of Lingamayya with a stone Lingam and Mahbub Subhani *darga* are the places of worship in the village.

Sri Chintala Muneppa festival is celebrated for 3 days from *Chaitra Bahula Vidiya* (April–May). On the first day there is *abhishekam*; on the second

naivedyam and *rathothsavam*; and on the third animal sacrifice. *Rathothsavam* forms an important ritual. Swings made of silver and bells are offered and sheep, goats and fowls are sacrificed to the deity in fulfilment of vows. The festival is of recent origin and Hindus, local and from the neighbouring villages, congregate. The *pujari* is one Nagireddy of Reddy community. Free feeding is arranged during the three days of the festival.

Sri Lingamayya festival is celebrated for one day on *Margasira Suddha Triodasi* (November–December). A peculiar custom prevalent here is that *naivedyam* is offered on the side of Lingam. There is animal sacrifice, preferably a black goat. The festival is being celebrated from ancient times but is only of local significance. Local Hindus congregate. The *pujaris* are Sayanna of Telugu and Chukka Thippayya of Kapu communities.

Sri Mahbub Subhani Urs is celebrated for 2 days from *Margasira Suddha Dasami* (November–December). On the first day there is *gandham* and on the second animal sacrifice. The *urs* is being celebrated from ancient days and is confined to this village only. The *imam* is a Muslim by name Pakirsab. The domestic observances such as fasts, feasts, *jagaranas*, sacred bath and decoration of houses are common in the above three festivals.

SOURCE: Sri Kistachari, Headmaster, Single Teacher, Primary School, Erladinne.

35. Nandimalla—Situated at a distance of 6 miles from Atmakur and 12 miles from the Sriramnagar Railway Station. In the temple of Siva of this village, Nandi, the bull, is so installed that it appears turned to a side instead of facing Siva directly. The village is therefore called Nandimalla (*malla*, an abbreviated form *malluta*, in Telugu means turning away).

The total population of the village is 951 and it is made up of the following communities: Caste Hindus—Reddy, Kuruva etc.; Scheduled Castes (284)—Mala Dasari, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving of *cumblis*.

The temple of Sri Chintalamuni Rangaswamy with the image resembling Lord Venkateswara and the Siva temple with Sivalingam and Nandi are the places of worship in the village.

Sri Chintalamuni Rangaswamy festival is celebrated for 6 days from *Chaitra Suddha Purnima* to *Bahula*

Panchami (April–May). It is said that a devotee of Rangaswamy, a resident of Gonagandla, lost mental peace and after wandering from place to place and at last, when he came to this village, regained mental peace and attained salvation. On the fourth day of the festival a free feeding is arranged for devotees and on the fifth, sheep, goats and fowls are sacrificed in fulfilment of vows. Swings, horses and baskets made of silver are also offered to the deity in fulfilment of vows. The festival is of ancient origin and widely known. Hindus, local and from the neighbouring taluks, congregate. The *pujari* is a Mala Dasari by name Singarappa of Yerumala *gotram* with hereditary rights.

SOURCE: Sri N. Ramkrishnaiah, Teacher, Atmakur.

36. Chandraghad—Situated at a distance of 4 miles from Amarchinta, 10 miles from the Kurumurthy Railway Station as also from Atmakur. This place was ruled by the rulers of the Chandra dynasty. Chandragupta, one of the rulers, had two daughters Chandravati and Dharmavati, who were reputed as great devotees. Chandraghad and Dharmapur villages adjacent to each other were constructed after them. Chandraghad is so called because of a fort on a hill in it, as *ghad* in Marathi language means fort.

The total population of the village is 474 and it is made up of the following communities: Caste Hindus—Kapu, Kuruva, Jangam, Boya, Vadla; and Scheduled Castes (68). The chief means of livelihood of the people are agriculture, weaving of *cumblis*, sheep-rearing and shoe-making.

The temple of Ramalingeswaraswamy with the Sivalingam and Anjaneyaswamy temple are the places of worship in this village.

Sri Ramalingeswaraswamy festival is celebrated for a day on *Sravana Suddha Panchami* (July–August). Sweets are offered to the deity. The devotees take bath in the *koneru* (pond) and observe fast and *jagarana*. The festival is of ancient origin and is confined to the surrounding villages. Jangams are the chief patrons. There is Inam land in the name of the deity. Festival arrangements are made one month in advance. The Hindu devotees, local and from the neighbouring villages, congregate. Jangam Ramalingaiah and his brother are the *pujaris*. *Prasadam* is distributed to all. Feasts are arranged on the festival day for which rice and vegetables are supplied by the villagers.

SOURCE: Sri N. Basavalingam, Headmaster, Chandraghad.

37. Pamreddipalle—Situated at a distance of 5 miles from Gadwal and 8 miles from Sriramnagar as also from the Wanaparthy Road Railway Station.

The total population of the village is 378 and it is made up of the following communities: Caste Hindus—Kapu, Boya, Kummari, Kuruva; and Muslims. The chief means of livelihood of the people are agriculture and weaving of woollen rugs.

Anjaneyaswamy temple, Gowsia Saheb *darga* and a mosque are the places of worship in the village.

Gyarvin (Yaz-Da-Hum Sheriff) is celebrated for one day on 11th day in *Rabi-us-sani* (August–September). Offerings are made. The festival is of recent origin and is of local significance. Muslims are the chief patrons. Local people of all communities participate in it.

SOURCE : Sri Siva Ramulu, Assistant Teacher, Zilla Parishad Middle School, Amarchinta.

38. Amarchinta—Situated at a distance of 3 miles from Atmakur, 6 miles from the Wanaparthy Road Railway Station and 9 miles from the Sriramnagar Railway Station. This village is well reputed for its famous *jari sarees*.

The total population of the village is 4,636 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Padmasale, Telugu, etc.; Scheduled Castes (285); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and *beedi* making.

The temples of Sri Rama, Ramalingeswara, Anjaneya, Eswara, Kalika Devi and Chowdamma, *dargas* of Mahbub Subhani and Raja Vali, and mosques are the places of worship in the village. The images of the deities Rama, Sita, Lakshmana and Anjaneya are in white marble. They were bought from Kasi (Benares) in 1958 at a cost of Rs. 1,200 and enshrined. The images of the deities in Sri Rama temple are in human form, except Anjaneya who is in the form of Hanuman.

Sri Rama festival (Srirama Navami) is celebrated for 4 days from *Chaitra Suddha Sapthami* to *Dasami* (March–April), in veneration of Sri Rama, who was born to Kousalya, wife of Dasaratha, to punish the wicked. *Abhishekams* are performed with the water of the Krishna river which is flowing at a distance of 5 miles from the village. Cocoanuts are offered to the

deity. This festival is being celebrated from 1959 and is confined to the village only. Padmasales are evincing much interest in this festival. The Hindu residents of the village congregate. The *pujari* is one Sri Ramakrishnaiah, a Brahmin. There is a free feeding and *prasadam* is distributed to all.

One Raja Vali was born in Kalyani of Maharashtra State. He came to this village 800 years ago and had a good number of disciples. He died in this village itself. A *urs* is celebrated for 3 days in *Shahban* (December–January) in memory of the saint Raja Vali alias Syed Shah Hussain. Sheep and goats are sacrificed. This *urs* is of ancient origin but is of local significance. The *urs* is celebrated under the supervision of Khaji Ahmad Baig. The residents of the village congregate without any distinction of caste or creed. The *imam* is a Muslim. There is a free feeding to a limited number of persons.

SOURCE: Sri D. Yellaiah, Teacher, Amarchinta.

39. Duppalle—Situated at a distance of 2 miles from the Wanaparthy Road Railway Station and 5 miles from Atmakur by bus.

The total population of the village is 2,215 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (337) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and *beedi* making.

The *darga* of Mohammad Abdul Kareem Saheb and a Siva temple are the places of worship in the village.

Sri Mohammad Abdul Kareem Saheb was born in Tandur and came to this place. After his death a building was built in the place where the saint used to sit.

Sri Mohammad Abdul Kareem Saheb Urs is celebrated for 3 days from *Margasira Suddha Chathurdasi* (November–December) in memory of the saint. On the 2nd and 3rd days there is free feeding, after *fathihah*. Offerings are made in the form of cash and kind. The *urs* is of recent origin. The devotees, local and from the other parts of the district, congregate without any distinction of caste or creed. The *imam* belongs to Katika caste (butcher).

A small fair is arranged in front of the building where eatables are sold.

SOURCE: 1. Sri A. Mahbub Ali, Teacher, Primary School, Duppalle.

2. Sri Gangadhar, Assistant Teacher, Primary School, Duppalle.

40. Khanapur—Situated at a distance of 1½ miles from Atmakur and ¼ miles from the Sriramnagar Railway Station.

The total population of the village is 611 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Kuruva, Boya, Ediga, Telugu, Chakali, Vadla; and Scheduled Castes (201)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple is the only place of worship in this village.

Sri Anjaneyaswamy festival is celebrated for 7 days in *Sravanam* (July–August). It is being celebrated since the inception of the village. Only local Hindus participate. The *pujari* is a Brahmin.

Goats, fowls and sheep are sacrificed to the deities Posamma, Beerappa, Gajjalamma and Karremma. Madigas are the *pujaris* for the deity Karremma and Telugus for other deities.

SOURCE: Sri M. Kistanna, Teacher, Singampeta.

41. Singampeta—Situated at a distance of 2½ miles from Atmakur and 7½ miles from the Sriramnagar Railway Station. This village was founded in the name of Singanna and hence it is called Singampeta.

The total population of the village is 391 and it is made up of the following communities: Caste Hindus—Reddy, Kuruva, Boya, Ediga, Chakali, Kammar; and Scheduled Castes (67)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple is the only place of worship in this village.

Sri Anjaneyaswamy festival is celebrated for 7 days in *Sravanam* (July–August). The festival is being celebrated since the inception of the village. Local Hindus participate.

Fowls and sheep are sacrificed to the deities Posamma, Beerappa, Gajjalamma and Karremma. Madigas are the *pujaris* for the deity Karremma.

SOURCE: Sri M. Kistanna, Teacher, Singampeta.

42. Atmakur—The headquarters of the taluk situated at a distance of 4 miles from the river Krishna, 7 miles from the Sriramnagar Railway Station and 32

miles from Narayanpet. It was in the past in the *samsthanam* of Vardhamanapuram under the rule of Gona Gunnareddy belonging to Kakatiya dynasty of Orugallu. Vardhamanapuram and Amarchinta *samsthanams* were gifted to Gopalreddy, a subedar. Venkatreddy, son of Gopalreddy alias Gopireddy, shifted his capital from Amarchinta to Atmakur where he constructed the temple of Eswara in Atmakur. A Lingam found while cultivating the tank bed by Gajulavandlu (Saivitas) named as Atmalingam was installed in the temple that was constructed in the tank. The village originally called Atmapuram after Atmalingam, gradually came to be known as Atmakur. This was merged in the Indian Union in 1948.

The total population of the town is 4,089 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria, Reddy, Sale, Mudiraj, Mangali, Kummari, Chakali, Boya, Mushti, Munnuru, Ediga, Yerukula, Kammar, Vadla, Lingayat, Kuruva, Golla, Uppari; Scheduled Castes (394)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, service, trade and other traditional occupations.

Two temples of Eswara, five of Anjaneya, of Venkateswara and Kesavaswamy, and a mosque are the places of worship in this town. The stone image of the deity Eswara is in the form of Sivalingam. Pochamma, Gajjalamma, Beerappa, Karremma, Uradamma, Masamma and Doraiah are also worshipped.

Sivaratri is celebrated at Eswara temple for 3 days from *Magha Bahula Triodasi* (February–March). The deity is taken in procession on all the three days. *Sevas* are performed. *Aradhana* forms an important part of the ritual. Crackers are burnt on the last day. The devotees clean their homes, take river bath and observe fast and *jagarana*.

The festival is of ancient origin and widely known. Of about 20,000 people that congregate here, about 10,000 devotees come from other States. The devotees of neighbouring States also participate in it. The *pujari* is a Lingayat of Pedavilla *gotram*.

A fair is held for 15 days in connection with the festival on an area of 20 acres belonging to the deity, Eswara, which is under the management of the town municipality. Rents are collected from shopkeepers

and taxes are levied on the sale of cattle. About 20,000 people visit the fair. Eatables, utensils, glassware of all kinds, indigenous drugs, books and pictures of Gods, cloth, iron and wooden agricultural implements, and fancy goods, etc., are brought and sold in the fair.

A cattle fair and an agricultural exhibition are conducted.

Games, circus and cinema afford entertainment to the visitors.

Fowls, sheep, goats and he-buffaloes are sacrificed to the deities Posamma, Gajjalamma, Beerappa, Karremma, Uradamma, Masamma and Doraiah by the devotees. Telugus are the *pujaris* for Posamma and Gajjalamma and Madigas are the *pujaris* for Karremma.

SOURCE: Sri T. Ganganna, Teacher, Atmakur.

43. Thipudampalle—Situated at a distance of 5 furlongs from the Sriramnagar Railway Station and 6 miles from Atmakur. A fort in ruins in this village is said to have been built in the past by the rulers of Gadwal. The area of the fort is 10 acres. The sculpture of the two naked statues on the bank of a tank in the village resembles that of Jains. The village is located on the bank of the Vukkusetty river, a tributary of the Krishna which is 2 miles from the village.

The total population of the village is 1,338 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Golla, Boya, Goud, Padmasale, Nambi; Scheduled Castes (145); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and cloth-weaving.

The temples of Anjaneyaswamy, Siva, Venkateswara and Kesavaswamy, and a mosque are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 16 days from *Sravana Suddha Padyami* to *Bahula Padyami* (July–August). The devotees perform *bhajans*. The festival is of ancient origin but is only of local significance. Local Hindus congregate. The *pujari* is a Nambi with hereditary rights, enjoying the Inam lands. On the last day there is free feeding and *prasadam* is distributed to all.

SOURCE: Sri P. Venkataram Goud, Assistant Teacher, Thipudampalle.

44. Toompalle—Situated at a distance of 5 miles from the Sriramnagar Railway Station and 11 miles from Atmakur.

The total population of the village is 265 and it is made up of the following communities: Caste Hindus—Kapu, Golla, Kummari; and Scheduled Castes (37). The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple with His stone image, Peddamma and Pochamma temples are the places of worship in this village.

Sri Anjaneyaswamy festival is celebrated for a day on *Sravana Bahula Dasami* (August–September) once in two years. The local Hindus participate.

SOURCE: Sri Syed Amir Hamza, Headmaster, Primary School, Veeraraghavapur.

45. Veeraraghavapur—Situated at a distance of 5 miles from the Sriramnagar Railway Station and 11 miles from Atmakur.

The total population of the village is 269 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Telugu, etc.; Scheduled Castes (71) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples to Sri Kodanda Ramaswamy, Anjaneya, Peddamma and Pochamma in the village. The image of the deity Sri Kodanda Ramaswamy is in human form carved on a stone and the image of Anjaneya is of stone in Hanuman form.

Sri Kodanda Ramaswamy Brahmothsavam is celebrated for 8 days from *Chaitra Suddha Dasami* to *Bahula Vidiya* (March–April). The festival is celebrated according to *pancharatra sastra*. Sevas and *pujas* are performed. There is *samaradhana* on *rathothsavam* day. Offerings are made in the form of *naivedyam*. This festival is being celebrated for the last 100 years started by Sri Mandapakam Krishnamacharya, but is only of local significance. Local Hindus partake in it. The *pujari* is a Srivaishnava Brahmin. Sri Narayanacharya is the *dharmakarta* (trustee).

SOURCE: Sri Syed Amir Hamza, Headmaster, Primary School, Veeraraghavapur.

46. Rejintala—Situated at a distance of 7 miles from the Sriramnagar Railway Station and 13 miles from Atmakur.

This village is on the bank of the river Krishna where Vukkusetty *vagu* joins the river Krishna. There is a ruined Siva temple, said to have been constructed by Janamejaya. A dilapidated image of Bhairava is at a distance of 2 furlongs from the village.

The total population of the town is 983 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Golla, Boya, Telugu, Mushti; Scheduled Castes (191) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and sheep-rearing.

The temples of Venkateswaraswamy, Ranganayakaswamy, Siva, Peddamma, Pochamma and Savaramma are the places of worship in the village. The image of the deity Venkateswaraswamy is in human

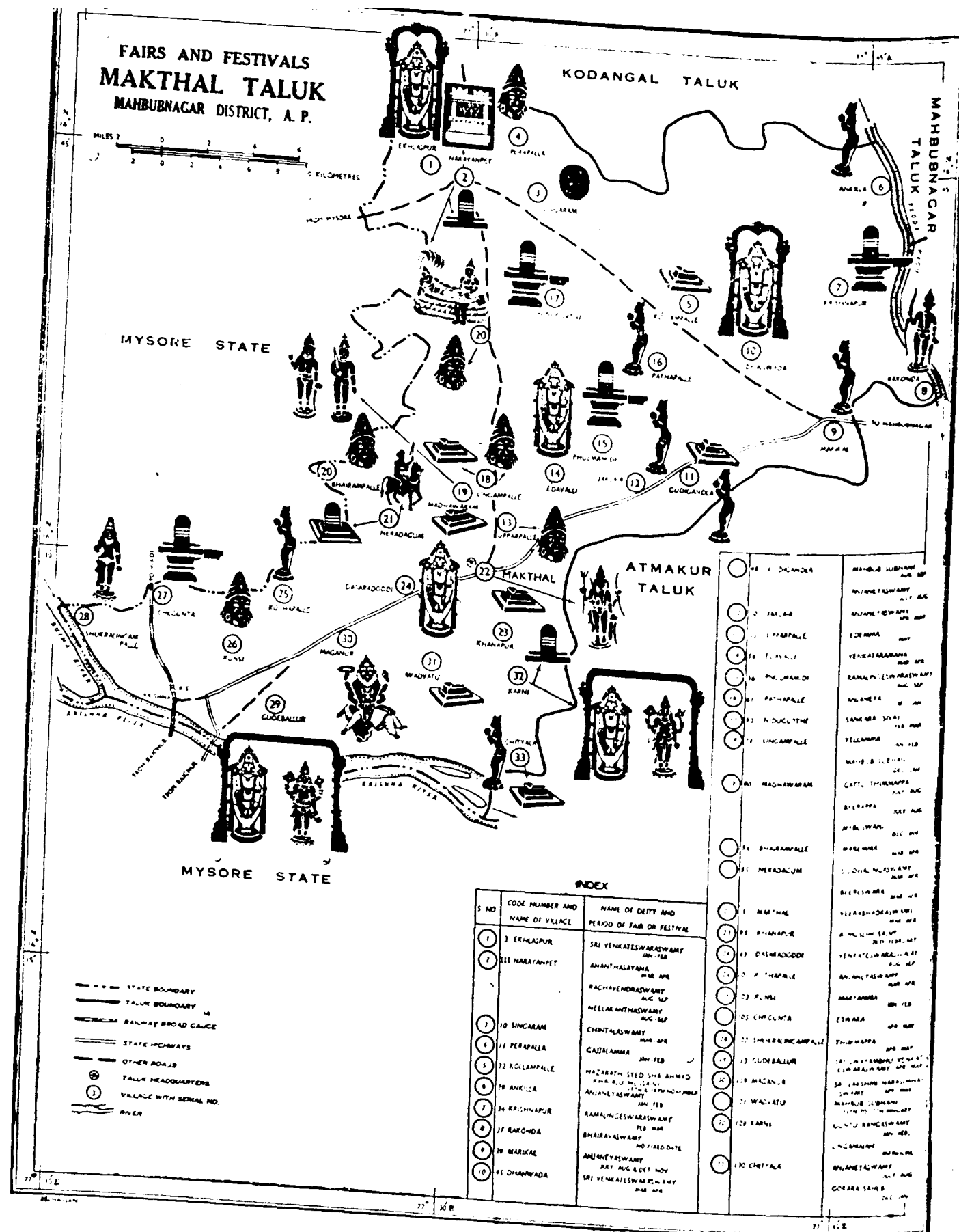
form. The image of the deity Siva is represented by a Sivalingam whereas the images of Peddamma, Pochamma and Savaramma are made of wood.

Lord Venkateswaraswamy Sevas are performed during all common festivals like Ugadi i.e., on *Chaitra Suddha Padyami* (March–April), Dasara from *Asviyuja Suddha Padyami* to *Dasami* (September–October), Deepavali on *Asviyuja Bahula Amavasya* (October–November) and Sankranti (13th to 15th January). The festivals are of ancient origin and the local Hindus participate. The *pujari* is a Chathadi Vaishnava of Atchutha *gotram* with hereditary rights, enjoying Inam lands.

SOURCE: Sri Simhaiah, Headmaster, Primary School, Rejintala.



MAKTHAL TALUK



Section XI

MAKTHAL TALUK

Ekhlaspur—Situated at a distance of 2 miles from Narayanpet and 20 miles from Narayanpet Road Railway Station.

The total population of the village is 588 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Maratha, Mudiraju, Golla, etc.; and Scheduled Castes (133). The chief means of livelihood of the people are agriculture and agricultural labour.

On the hillock adjoining the village, there is a temple to Sri Venkateswaraswamy with the stone image of the deity in human form. There are a *muti* and other constructions below the hillock.

Sri Venkateswaraswamy festival is celebrated for 12 days from *Magha Suddha Saptami* to *Magha Bahula Tadiya* (January–February). The *jatara*, is however, celebrated only for 3 days. *Bhakshyam* and cash are offered in fulfilment of vows. This festival is of ancient origin but of local significance. About 1,500 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is one Sri Bhimsastry, a Brahmin of Vasista *gotram*, with hereditary rights.

A fair is held in connection with this festival for 3 days in an area of about 22 acres and 31 *kuntas* which belongs to this temple. About 40 shops will be opened in which eatables, lanterns, torchlights, pictures of deities, religious books, earthen toys, etc., are sold.

Trial of strength in lifting up lying persons, in loosening the fists, in weight lifting, etc., afford entertainment to the visitors.

SOURCE: *Sri Patturam, Patwari, Ekhlaspur.*

2. Narayanpet—Situated at a distance of 16 miles from Makthal, 20 miles from the Narayanpet Road Railway Station and 27 miles from the Devarkadra Railway Station. During the time of Lakshmamma, the last of the Reddy Rajulu dynasty, the Locapalle *Samsthanam* was invaded by Raja Rameswara Rao of Wanaparthy *Samsthanam*. Narayana Rao of Reddy Rajulu dynasty shifted 3 miles from his place and had made the present place as his abode and called it Narayanpet.

The total population of the town is 20,504 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kuruvinsetty, Kapu, Kshatria (Raju), Kamsali, Kammara, Vadrangi, Telaga, Lingayat, Avusali, Ediga, Chakali, Kuruva, Jandra, Padmasale, Mudiraju, Sakunsali, Bhavasar, Thogata, Boya, Mangali, Golla etc.; Scheduled Castes (1,607)—Madiga, Mala, Mochi, etc.; Scheduled Tribes (12); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

There are temples to Sri Rama, Ananthasayana, Neelakantaswamy, Nagareswara, Basaveswara, Hanuman, Markandeya, Chowdamma, Basavanna, Kalamma, Pochamma, Durgulamma, Masamma, Yallamma, Gajjalamma, Polamma, Satyanarayana and Yogiswara, *mutts* to Narasimhavadutha, Raghavendraswamy, Gadhigappa, Boppala and Beerappa, and many mosques and *dargas*. The image of Neelakantaswamy is in the form of Sivalingam. There was no temple here 12 years back, except a tin shed. In 1948 a temple was built there. At a distance of 2 miles from the village is a *teertham* where there are an Anjaneya temple, a ruined Venkateswara temple and a *brindavan (samadhi)* of Satyapriya, a sage. The image of Ananthasayana is in the form of Krishna reposing on the snake Lord Sesha, Brahma being born from His umbilicus.

Sri Ananthasayana festival is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March–April). *Rathothsavam* forms an important ritual. The festival is believed to be coming down from the times of Janamejaya of Pandava dynasty. The chief patrons are Brahmins. The Hindu residents of the town congregate. There is free feeding of Brahmins and *teertham* and *prasadam* are distributed to others.

Sri Raghavendraswamy Rathothsavam is celebrated for 4 days from *Sravana Suddha Purnima* to *Bahula Tadiya* (August–September) in connection with the celebration of the saint's *vardhanti*. The festival is of ancient origin but of local significance. The Hindu residents of the town congregate. There is free feeding for the Brahmins and *teertham* and *prasadam* are distributed to others.

Though the Lingam in the temple of Neelakantaswamy was established 60 years back, there was no temple except a tin shed till 1948. During a fight broke out about 30 years back between Jandras and Muslims the latter took the Sivalingam by force and threw it into a well. After some days, the Sivalingam was brought and a *mandiram* was built for the deity with the help of donations. The festival is being celebrated since then.

Sri Neelakantaswamy festival is celebrated for one day on the last Monday in *Sravanam* (August-September). In the morning *gangasnanam* is performed for the Lingam accompanied by car festival in the evening. Cocoanuts, *naivedyam* and betel leaves are offered to the deity. The chief patron of this festival is Sri Ramalingamma Cooni of Jandra caste. The festival is confined to the local Jandra caste only. The *pujari* is a Jandra of Dharma *gotram* without hereditary rights. *Prasadam* is distributed to all.

Sri Narasimhaswamy Rathothsavam is celebrated for 3 days from *Vaisakha Bahula Chathurdasi* (May-June). Fuller details are not available.

In Audumbaramu which is three miles from this town there is a temple to Siva. *Nityabhishekam* is performed during the month of *Sravanam* (July-August).

Srirama Navami is celebrated in the temple of Sri Rama from *Chaitra Suddha Padyami* to *Dasami* (March-April). *Dolothsavam* and *rathothsavam* are celebrated during the festival besides *annasantharpanam* and *Harikatha*.

In Nagareswara and Basaveswara temples the *Rathothsavam* is celebrated on *Vaisakha Suddha Purnima* (April-May) and *abhishekam* in *Sravanam* (July-August) respectively.

Gajjalamma, Yallamma, Pochamma Jataras are also celebrated and there is animal sacrifice at that time.

The residents of this town participate in the Venkateswaraswamy festival celebrated in Ekhlaspur of this taluk.

SOURCE : 1. Sri Dhikshath Gananjayya, Agriculturist, Pallabuzrug, Narayanpet.
2. Sri Narsappa, Narayanpet.
3. Sri B. Jayavenkatacharyulu, Teacher, Narayanpet.

3. **Singaram**—Situated at a distance of 1 mile from the Narayanpet—Mahbubnagar bus route.

The total population of the village is 1,592 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Lingayat, Kuruva, Kammara, Kummari, Sale, Vadde, Vadla, Mutracha; Scheduled Castes (133); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only temple of the village is that of Sri Chintalaswamy with a rough stone image situated on the bank of a small river outside the village.

Sri Chintalaswamy festival is celebrated for 4 days from *Chaitra Suddha Triodasi* to *Bahula Padyami* (March-April). The rituals are as follows: on the first day there is *pallakiseva*, on the second *prabhothsavam*, on the third *rathothsavam* and on the fourth *palullu*. Every day during the festival there is free feeding of Brahmins and others. Cocoanuts and sweets are offered in fulfilment of vows. This festival is being celebrated for the past 100 years but is only of local significance. About 1,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate. *Pujari* is a Brahmin. There are manyam lands and the entire produce of these lands is utilised for the purpose of free feeding.

A fair is held for four days in connection with this festival. About 1,000 persons, local and from the neighbouring villages, congregate. A few shops sell eatables, cocoanuts, vermilion, combs and mirrors.

SOURCE : Sri Mallappa, Patwari, Singaram.

4. **Perapalla**—Situated at a distance of 2 miles from Narayanpet by cart track.

The total population of the village is 1,445 and it is made up of the following communities: Caste Hindus—Reddy, Telaga, Sale, Lambadi, Katika, Vadde, Ediga, Pichikuntla, Yerukula, Tambali, Lingayat; Scheduled Castes (319); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The only temple of the village is that of Gajjalamma with her wooden image in human form.

Gajjalamma Jatara is celebrated for 4 days in *Magham* (January-February). On the first day night

there is *uddalu*. Cocoanuts are offered and sheep and fowls are sacrificed. This festival is of ancient origin but of local significance. The Hindu residents of the village congregate. *Pujari* is Boyani Bugappa, a Telaga.

SOURCE : 1. Sri Mahabubali, Police Patel, Perapalla.
2. An Enumerator.

5. **Kollampalle**—Situated at a distance of one mile from the Mahbubnagar—Narayanpet road. The nearest Railway Station is Devarkadra on the Secunderabad—Dronachalam Railway line.

The total population of the village is 2,816 and it is made up of the following communities: Caste Hindus—Golla, Boya, Sale, Medari, etc.; Scheduled Castes (524) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The tomb of Sri Hazarath Syed Sha Ahmad Khalalu Hussaini with compound wall is the place of worship in this village.

It is said that prior to the times of Aurangazeb, Hazarath Syed Sha Khalalu Hussaini of Gogi village was a young boy attending the village school. One day, on his way to the school, he plucked fruits from a tree in a garden and was caught by the watchman. The boy appeased the watchman's anger by restoring the fruits to their original places on the tree. The watchman narrated the incident to the owner of the garden who became nervous on account of the supernatural powers possessed by the boy and brought the facts to the notice of the boy's father. The father reprimanded him. The boy grew disgusted and without informing any body came to this place with his elder brother and younger sister. This place was then a thick forest and the inhabitants there came to know about the greatness of the boy and thronged round him. He did not like people to see him and desired to disappear from this world. The earth below shook and gave a crack to embrace him. Even a portion of his garment which appeared above the earth slowly sunk in the presence of the crowd. A *samadhi* (tomb) was then constructed there and people began to worship and celebrate an annual festival.

Sri Hazarath Syed Sha Ahmad Khalalu Hussaini Urs is celebrated for 2 days from 17th of November in memory of the saint. Sheep and goats are sacrificed. The rice is cooked with meat and is offered (*fatheha*). The festival committee celebrates

the *urs* by collecting subscriptions. The devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. The *mujavar* belongs to the Sajjadal family with hereditary rights enjoying the Inam lands.

SOURCE : Syed Chanda Hussaini Sajjada, Kollampalle.

6. **Ankilla**—Situated at a distance of 2 miles from Koilsagar on the Koilsagar—Devarkadra bus route and 8 miles from the Devarkadra Railway Station.

The total population of the village is 1,551 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (387); and Muslims. The chief means of livelihood of the people is agriculture.

Anjaneyaswamy temple and Mahabubsubhani *darga* are the places of worship in this village. The village deities Karremma and Poshamma are also worshipped.

Sri Anjaneyaswamy festival is celebrated for 2 days during *Rathasapthami* i.e., on *Magha Suddha Sapthami* and on *Ashtami* (January-February). On the first night the Lord is decorated with *sindhuram* and on the next day morning *bindeseva* is performed. Cocoanuts are offered. The festival is being celebrated for the past 50 or 60 years. About 500 devotees, local and from the neighbouring villages of all Hindu communities, congregate. Brahmins are the *pujaris*. *Prasadam* is distributed to all.

A fair is held in this connection near the temple for 2 days with a few shops selling sweets, bangles, vermilion, etc.

Kelika and *bhajans* afford entertainment to the visitors.

SOURCE : Sri Ram Reddy, Agriculturist, Ankilla.

7. **Krishnapur**—Situated at a distance of 4 miles from Koilsagar on the Koilsagar—Devarkadra bus route, 10 miles from the Devarkadra Railway Station, 20 miles from Narayanpet and 23 miles from Makthal.

The total population of the village is 2,471 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Mushti, Telaga, Golla, Kuruva, Chakali, Kummari, Ediga, Kammara, Mangali, Medari, Balija, Jangam, Yerukula; Scheduled Castes (548); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingeswaraswamy with a Sivalingam, Anjaneyaswamy and Eswara and a *darga* are the places of worship in this village.

Sivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Padyami* (February–March). *Nandikolaseva* on the first day, *rathothsavam* on the second and *amruthasnanam* on the third are the rituals performed. The devotees observe fasting and *jagarana*. Cocoanuts are offered. The festival is being celebrated for the past three years and 1,000 Hindus, local and from the surrounding villages, participate. *Pujari* is Kistamma, a Musthi. There is free feeding.

A fair is being held in this connection 2 miles away from the village for 3 days for the past 3 years. About 1,000 people of this and the nearby villages participate. A few shops sell eatables, bangles, cocoanuts, beads, etc. Dramas, *Harikathas*, afford entertainment to the visitors.

SOURCE: Sri Kishan Rao, Patwari, Krishnapur.

8. **Rakonda**—Situated at a distance of about a mile from the Hyderabad—Raichur road, 3 miles from the Devarkadra Railway Station, 20 miles from Makthal and 26 miles from Narayanpet.

It is said that this village was once famous as Mahankali, Ujjaini and Mahankali being the two renowned towns under the reign of King Bhoja. Even to-day there is a Kali temple on a hill, 800 yards high. It is said that Pusalapad of this Panchayat was once famous as a centre for pearl trading and that even now pearls are found during rainy seasons in this place. Gold coins of antiquity are found while digging in certain places near the hill.

The total population of the village is 763 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Vrushnitelagu; and Scheduled Castes (253). Agriculture is the chief means of livelihood of the people.

The temples of Sri Bhairavaswamy and Mahankali are the places of worship in this village. There are also 8 ruined Siva temples without any worship.

Bhairavaswamy festival is celebrated annually with a local Hindu congregation.

SOURCE: Sri Moulali, Teacher, Rakonda.

9. **Marikal**—Situated at a distance of 7 miles from Devarkadra Railway Station, 16 miles from Makthal and 18 miles from Narayanpet.

It is stated that this village was constructed in 1452 A. D. and it was called Marikal (*marri* in vernacular means banyan) as there were many banyan trees in the place. It is said that about 40 years ago this village was under the rule of Pancharla *doras* and *Samsthanadeesas* and later came under Farukabad rulers. There are some tombs in the village and they are believed to be those of Farukabad rulers.

The total population of the village is 3,938 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Kapu, Padmasale, Telaga, Chakali, Mangali, Kammara, Kummari; Scheduled Castes (412)—Mala and Madiga; and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of Sri Anjaneyaswamy with his stone image Siva, Karremma, Yellamma, Gajjalamma, Polamma and Beerappa are the places of worship in this village.

Sri Anjaneyaswamy festival is celebrated throughout the months of *Sravanam* (July–August) and *Kartikam* (October–November). *Bhajans* are performed daily. On the last day the Lord is taken in procession. Sugar and *dhupa deepa naivedyam* are offered. The festival is being celebrated for the past 25 years and the local Hindus participate. There is Inam land for *puja*. *Pujaris* are Brahmins with hereditary rights.

SOURCE: Sri M. Balappa, Patwari, Marikal.

10. **Dhanwada**—Situated at a distance of 10 miles from the Devarkadra Railway Station on the Secunderabad—Dronachalam Railway line and 12 miles from Narayanpet.

The total population of the village is 4,462 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (751). The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples to Sri Venkateswaraswamy, Siva, Karremma, Maddelamma, Edemma and Gajjalamma. In the Venkateswaraswamy temple there are the beautiful stone images of Sri Krishna, Hanuman and Venkateswaraswamy in human form. The deities Edemma, Maddelamma and Gajjalamma are carved on stone in human form.

Sri Venkateswaraswamy festival is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March–April). On the first day, there is *prabha*, on the 2nd

theru and on the 3rd *dolarohanam*, Sita Rama *kalyanotsavam* and *bhajans*. Cocoanuts, camphor, fruits and flowers are offered to the deity. This festival is of ancient origin but of local significance. About 4,000 Hindus, local and from the neighbouring villages, congregate, without any distinction of caste and creed. *Pujari* is one Sri Bhimachari.

A fair is held in this connection for 3 days. About 4,000 persons, local and from the neighbouring villages, participate. Eatables, utensils, lanterns, torchlights, mirrors, combs, mill cloth, handloom cloth etc., are brought and sold.

A cattle fair is also organised.

Dramas and music concerts afford entertainment to the visitors.

Maddelamma Jatara on *Sravana Bahula Amavasya* (August–September), Edemma Devara Jatara on *Pushya Suddha Dasami* (December–January), Gajjalamma Devara Jatara on *Jaistha Bahula Chathurdasi* (June–July) are some of the minor festivals celebrated in the village. All these festivals last for 3 days. The devotees from the neighbouring villages also participate. Cocoanuts, camphor and sugar are offered and sheep and goats are sacrificed. The *pujari* of Edemma is a Sakulasale, of Maddelamma a Padmasale and of Gajjalamma a Nerati Telaga. All of them have hereditary rights.

SOURCE: Sri K. Sayanna, Dhanwada.

11. **Gudigandla**—Situated on the Raichur—Hyderabad road, 10 miles from Makthal, 14 miles from the Devarkadra Railway Station and 28 miles from Narayanpet.

The total population of the village is 995 and it is made up of the following communities: Caste Hindus—Kapu, Telaga, Avasala, Kammara, Kummari, Vadrangi, Lingayat, Kuruva, Boya, Dasari, Mushti, Yerukula, Ediga, Chakali; Scheduled Castes (210); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Anjaneyaswamy with the image of the deity in the form of Hanuman, Siva, Beerappa, Savaramma, Mysamma, Lakshamma and Mahbub Subhani *darga* with the tomb of the saint are the places of worship in the village.

Sri Mahbub Subhani Urs is celebrated for one day on *Bhadrapada Suddha Triodasi* (August–September).

This *urs* is being held for the past two years and is of local significance only. The residents of the village congregate without any distinction of caste and creed.

Another festival of the place is Sri Anjaneyaswamy Aradhana which is being celebrated for one day on *Sravana Suddha Purnima* (July–August). This festival is of ancient origin but is of local significance. The Hindu residents of the village congregate.

SOURCE: Sri Y. Ramamurthy, Gudigandla.

12. **Jaklair**—Situated at a distance of 4 furlongs from the Makthal—Mahbubnagar road, 7 miles from Makthal and 16 miles from the Devarkadra Railway Station on the Secunderabad—Dronachalam Railway line.

The total population of the village is 2,085 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Telaga, Kuruva, etc.; and Scheduled Castes (485)—Madiga etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Eswara with the stone Sivalingam and Anjaneyaswamy with the image of the deity in the form of Hanuman are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Chaitra Suddha Purnima* (April–May). This festival is being celebrated for the past 50 years and is of local significance. About 2,000 Hindu devotees, local and from the neighbouring villages congregate. *Pujari* is a Brahmin.

There is a fair held in this connection for 3 days near the village. About 2,000 persons, local and from the neighbouring villages, participate. Eatables, lanterns, torchlights, mirrors, combs, mill cloth, handloom cloth etc., are brought and sold.

There is free feeding facility in the temple.

SOURCE: Sri Narasimhulu, Assistant Teacher, Phulmamidi.

13. **Upparpalle**—Situated at a distance of 2 miles from Makthal. Formerly there were salt-pans in this village and hence it is called Upparpalle (*uppu* in vernacular means salt).

The total population of the village is 370 and it is made up of the following communities: Caste

Hindus—Reddy, Telaga; and Scheduled Castes (80)—Madiga. Agriculture is the chief means of livelihood of the people.

Edemma temple with her 4 feet high image in *shakti* form is the only place of worship in this village.

Edemma Jatara is celebrated for a day in May. Animals are sacrificed. The local Hindus participate. Intoxicants are used during the *jatara*.

SOURCE: Sri P. Narasimhulu, Teacher, Primary School, Makthal.

14. Edavalli—Situated at a distance of 2 miles from the Makthal—Mahbubnagar bus route, 15 miles from Narayanpet and 21 miles from the Devarkadra Railway Station.

Once this was a forest area and there was the temple to Yellamma. The residents of a village by name Thirumalapur which was then situated at a distance of 1½ miles developed faith in the Goddess Yellamma and used to worship her. Gradually, they constructed some houses and settled there and named it as Edavalli after the Goddess Yellamma.

The total population of the village is 1,370 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Kuruva, Ediga, Mutracha, Uppari, Chakali, Telaga, Gandla; Scheduled Castes (289)—Madiga, Mala etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkataramana with the image of the deity in human form carved on a stone, and of Anjaneya, Lingamaiah and Karremma are the places of worship in the village.

Sri Venkataramana festival is celebrated for 2 days from *Chaitra Suddha Navami* (March–April). On the first day there is *prabha*. Cocoanuts, camphor, fruits, flowers and sweets are offered to the deity. This festival is of ancient origin and is of local significance. Mutrachas are the chief patrons of this festival. About 600 devotees of all Hindu communities, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin who comes from Makthal. There is free feeding and *prasadam* is distributed to all.

There is a fair held in connection with this festival. Eatables, earthen pots, mirrors, combs,

pictures, books, toys, baskets etc., are brought and sold.

Bhajans and singing of *kirtanalu* afford entertainment to the visitors.

Lingamaiah Aradhana is another festival of minor importance celebrated on every Monday, Saturday, and *purnima*. *Pujari* is a Mutracha.

SOURCE: 1. Sri Masi Reddy, Assistant Teacher, Edavalli.

2. Sri Thippanna, Teacher, Edavalli.

15. Phulmamidi—Situated at a distance of 2 miles from the Jaklair—Narayanpet bus route, 12 miles from Makthal and 18 miles from the Devarkadra Railway Station on the Secunderabad—Dronachalam Railway line.

Two versions are prevalent regarding the origin of the name of this place. One version is that this place was once a forest area and that a farmer killed here a tiger that had preyed upon his cow. So this place came to be known as Pulimadi after *Pulimadisina chotu* (i.e., the place where the tiger was killed. *Puli* in vernacular means tiger and *madisina* means died). Another version is that as there were mango trees which bore sour fruits in abundance, so this was called as Pullamamidi. (*Pulla* in vernacular means sour; *mamidi* means mango).

It is believed that this village was once ruled by some kings. Even today there are ruined forts, ramparts, and *mutts* to testify to the past glory. The village has two parts, one is Pata Phulmamidi and the other is Kotha Phulmamidi and in between these two parts there is a big tank.

The total population of the village is 2,625 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Lingayat, Sale, Telaga, Thamballa, Kuruva, Baliya, Yerukula, Katri, Ediga, Kummari, Kammara, Vadla; Scheduled Castes (539)—Madiga, Mala etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Ramalingeswaraswamy with a stone Sivalingam, Markandeya, Basaveswara, Anjaneya, Mahankali, Chowdeswari and Karremma and a mosque are the places of worship in this village. In Ramalingeswara temple, a brass sheet turned into the form of a human face is put over the Sivalingam

during festival days. After the festival is over it is kept in Basaveswara temple. This temple is on a hill nearby and a choultry is built there. There is also a *koneru* (pond). It is believed that Lingayats who are in large numbers in this village constructed the Ramalingeswara temple.

Sri Ramalingeswaraswamy festival is celebrated for 4 days from the last Monday in *Sravanam* (August–September). There is free feeding on Sunday afternoon and *jatara* on Monday evening. On Tuesday night there is *pallakiseva*. There is also *bindeseva* and *agnigundam*. Cocoanuts, fruits, flowers and sweets are offered to the deity. This festival is of very ancient origin but is confined to the taluk. About 2,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate. The chief patrons are Lingayats. *Pujari* is a Thamballa of Veerasaiva *gotram* with hereditary rights. *Prasadam* is distributed to all and the poor are fed free.

A fair is held in connection with this festival on the hill for one day. About 2,000 persons, local and from the neighbouring villages, congregate. Eatables, mirrors, combs, pictures, photos, mill cloth, handloom cloth, readymade garments and cart wheels are sold.

Dramas afford entertainment to the visitors. Basaveswara festival celebrated in *Sravanam* (July–August), Markandeya festival celebrated in *Sravana Bahulam* (August–September), Karremma and Gajjalamma Jataras celebrated in the Harijan street are the other festivals of minor importance. There is animal sacrifice during the Jataras. Karremma Jatara is celebrated on a Tuesday in *Sravana Bahulam* (August–September). The *pujari* is a Harijan. The *pujari* of Gajjalamma is a Telaga. The Markandeya festival is celebrated mostly by Padmasales (weavers).

SOURCE: 1. Sri Mohammed Magdhoom, Teacher, Phulmamidi.

2. Sri Baswaraja, Assistant Teacher, Phulmamidi.

3. An Enumerator.

4. Sri Kanakappa, Headmaster, Phulmamidi.

16. Pathapalle—Situated at a distance of 2 miles from Kollampalle stage on the Narayanpet—Mahbubnagar bus route, 12 miles from Narayanpet and 14 miles from the Devarkadra Railway Station.

As this is an old village, it is known as Pathapalle which was in the past under Lokapalle *Samsihanam*.

In the neighbourhood of this village, a new habitation area has sprung up under the name Kothapalle.

The total population of the village is 538 and it is made up of the following communities: Caste Hindus—Brahmin, Boya, Telaga, Kuruva, Kummari; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, sheep-rearing and other traditional occupations.

The temples of Anjaneya with the stone image of the deity 2 yards in height and 1 yard in breadth in the form of Hanuman and Ramamma are the places of worship in the village. There is a *parnasala* (cottage) attached to this temple.

Sri Anjaneya festival is celebrated for 3 days from *Margasira Suddha Purnima* (December–January). On the first day there is *pallakiseva*. This festival is being celebrated for the past 20 years and is of local significance. About 200 devotees, local and from the neighbouring villages, congregate, without any distinction of caste and creed. *Pujari* is a Brahmin and *prasadam* is distributed to all.

Telugu Thimmaiah, a resident of the place, gets possessed every Saturday and worships the Lord. He is known for his correct prophesies.

SOURCE: Sri Hanumantha Rao, Pathapalle.

17. Nidugurthi—Situated at a distance of 2 miles from the Mahbubnagar—Narayanpet road, 3 miles by foot from Narayanpet and 10 miles by road.

The total population of the village is 1,584 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (317); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sankara (Siva) situated on an elevated place with a stone Sivalingam and Anjaneya are the places of worship in the village. Sivaratri is celebrated for 5 days from *Magha Bahula Triodasi* (February–March). On the first day of the festival there is *pallakiseva*, on the 2nd *dolarohanamu* and on the 3rd *Vivahamu* (marriage). Cocoanuts and camphor are offered. This festival is being celebrated for the past 10 years and is of local significance. About 2,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival.

A fair is held in which eatables, lanterns, torchlights, mirrors and combs are sold.

SOURCE: Sri B. Hanmanthu, Nidugurthi.

18. Lingampalle—Situated at a distance of 6 furlongs from the Lingampalle bus stage on the Makthal—Narayanpet bus route, 2 miles from Dhanwada block and 4 miles from Makthal.

The total population of the village is 645 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Boya, Ediga; Scheduled Castes (115) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Yellamma in the form of a big ant-hill under a big banyan tree enclosed by grass thatties, Hanuman katta and Mahabub Subhani darga with his tomb are the places of worship in the village.

There is a legend about Yellamma settling down in this place. In days gone by an Ediga of Gadwal who was passing this way with the *sindhalu* of Yellamma in a basket rested a while under the banyan tree and slept for some time. When he woke up, he found to his utter dismay that the basket with *sindhalu* was missing and that an ant-hill had sprung up. When he was pondering over this, he heard a mysterious voice telling him that the deity Yellamma had decided to settle there and that she should be worshipped with five *sindhalu* placing them beside the ant-hill. He was also told as to who should be the *pujari*. One Sabenna who was previously the *pujari* of the deity for several years was again made the *pujari* as ordained. Members of another family are however performing the *pūja* now. But, during the festival, the worship of Yellamma commences only after a member of the original *pujari*'s family offers *bonalu*. The peculiarity in Lingampalle is that the front doorway of every house has no threshold. The deity is reputed for bestowing prosperity upon and protection to her devotees.

Yellamma Jatara is celebrated for 5 days on every Tuesday commencing from the second Tuesday in *Magham* (January–February). One notable practice, during the festival, is that a woman belonging to the family of the original *pujari* who is of Ediga community covers completely her naked body with margosa leaves, locks her mouth with a silver wire which is bent in the form of 3 sides of a rectangle with holes at both ends. Another wire passes from one cheek to the other through these 2 holes practically locking the mouth. This is a common *seva* or service in some parts where the devotee with the locked mouth goes

round the temple or deity with an accompaniment of music. Cocoanuts are offered to the deity. Goats, fowls and sheep are sacrificed. *Bonapukunda* (an earthen vessel with cooked rice etc., in it) is an important offering. It is said that the devotees who fail to fulfil their vows completely will have the vision of a cobra on the banyan tree indicating that they have not kept up their promise. The *jatara* is being celebrated for the past 200 years and is widely known. The chief patrons belong to the Ediga community. About 6,000 Hindus, local and from the other parts of the district, congregate. The present *pujari* is a Harijan.

A fair is being held in this connection for the past 200 years and there is a congregation of about 6,000 persons. There will be about 600 shops during the fair selling eatables, utensils, lanterns, drugs, mirrors, combs, pictures, photos, drama books, cloths, toys of earthenware, bamboo articles, mats, agricultural implements etc.

Swings, circus, magic and lotteries afford entertainment to the visitors.

Mahbubsubhani Urs is also celebrated during the dark fortnight of *Margasiram* (December–January). Offerings are made in the form of cash or kind. The *urs* is being celebrated for the past 20 years and the local people of all communities participate. The *mujavar* is a *fakir*.

SOURCE : 1. Sri J. Prahladachari, Member of the Panchayat Board, Lingampalle.
2. Sri Shamshuddin, an Enumerator.

19. Madhawaram—Situated at a distance of 1 mile from Lingampalle stage on the Makthal—Narayanpet bus route, 4 miles from Makthal, 12 miles from the Krishna Railway Station and 15 miles from Narayanpet.

The total population of the village is 699 and it is made up of the following communities: Hindus—Brahmin, Telaga, Kapu, Kuruva, Vadla, Kammara, Gandla, Jangam, Balija, Thamballa, Dasari, Chakali, Mangali, Ediga, Boppali, Nambi, etc.; Scheduled Castes (132)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving of *cumbli*s and other traditional occupations.

The temples of Gattu Thimmappa, Anjaneya, Beerappa, Eswara, Edemma, Bhu-lakshamma, and

a darga of Mybuswani are the places of worship in the village. The images of the deities Gattu Thimmappa and Beerappa are in human form. In Mybuswani darga there is the tomb of the saint.

Sri Gattu Thimmappa festival is being celebrated for 1 day on *Sravana Suddha Panchami* (July–August). Sweets and cocoanuts are offered. This festival is being celebrated for the past 100 years and is of local significance only. There is Inam land in the name of the deity. About 200 to 300 Hindu devotees congregate. *Pujari* is a Nambi.

A fair is held with a few shops selling eatables, etc.

Beerappa festival is being celebrated for 3 days from *Sravana Suddha Triodasi* (July–August) and Mybuswani Urs is being celebrated for 3 days during the bright fortnight of *Pushyam* (December–January). Cocoanuts are offered to Beerappa. Animals are sacrificed to both Beerappa and Mybuswani. About 200 to 300 local Hindus congregate for Beerappa festival whereas the residents of the village belonging to all communities participate in Mybuswani *urs*.

Small fairs are held in this connection with a few shops selling eatables, etc.

SOURCE : Sri Ramulu, Teacher, Mallepalle.

20. Bhairampalle—Situated at a distance of 9 miles from Makthal, 11 miles from the Saidapur Railway Station and 18 miles from Narayanpet.

The total population of the village is 138 and it is made up of the following communities: Caste Hindus—Ediga, Mushti, Telaga, Yerukula, Uppari; and Scheduled Castes (65)—Mala, Madiga. Agriculture, agricultural labour and basket making are the chief means of livelihood of the people.

The temples of Anjaneyaswamy, Beerappa and Maremma with the image in human form are the places of worship in this village.

Maremma Jatara is celebrated for a day on *Chaitra Suddha Purnima* (March–April). Animals are sacrificed to the deity. Intoxicants are used during the festival. This *jatara* is being celebrated for the past 50 years and the local Hindus participate.

SOURCE : Sri Polanna, Patwari, Bhairampalle.

21. Neradagum—Situated at a distance of 4 miles from Makthal and from the Makthal—Raichur bus route and 12 miles from the Krishna Railway Station

on the Madras—Bombay Railway line. As the village is in the midst of groves of *neredu* tree, the place which came to be known as Neratigumbha now goes by the name of Neradagum.

The total population of the village is 1,392 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Lingayat, Ediga, Chakali, Mangali, Yerukula, Kammara, Avusali, Vadrangi, Kuruva, etc.; Scheduled Castes (293)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, *cumbli* weaving and other traditional occupations.

The *mutt* of Sri Siddhalingaswamy, a great saint, and the temple of Beereswara are the places of worship in this village. The bronze image of Beereswara on horse back is enshrined in a beautiful temple constructed at a cost of 15,000 rupees.

One Beerappa was the youngest of the 3 brothers who were agriculturists. Owing to some differences with his brothers, he left them and went to the forest with 2 sheep. He tended them into a flock of hundreds and thousands. After sometime, he returned to his brothers with the flock. The brothers welcomed him and offered him his share in the landed property of the family. He declined to receive any lands but requested them to permit him to graze his flock on the lands after the harvest to which they readily agreed. The popular belief is that his brothers became Kapus and he and his children become Kuruvas or shepherds. The present rural practice of allowing sheep to be grazed in the fields after harvest is attributed to this.

He was already married by the time he left his brothers and according to the usual practice he had on his right wrist a *kankanam* prepared with a cotton thread. After he went to the forest, he fell in love with another girl whom he married. In the marriage ceremony when he had to wear a *kankanam* of cotton thread as per the traditional custom, as cotton thread was not readily available he had no other go than to wear a woollen *kankanam*. Later on, when he begot children by both the wives, the children born by the first wife were called *patti kankanam* clan and those by the second wife as *unni kankanam* clan. Even today these two are the main clans or sects among Kuruvas and Beerappa or Beereswara is worshipped as their God.

In Siddhalingaswamy *mutt* there is the *samadhi* (tomb) with a Sivalingam on it.

Sri Siddhalingaswamy was a Veerasaiva saint doing penance under the instructions of his *guru* in Narlagadda of Mysore State. With the permission of his *guru*, he was away from the place on some errand. During his absence, his *guru* had asked other disciples not to open the doors of the *ashram* and began *Yogabhyasam*. The disciples forgot the bidding of their *guru*, opened the door and disturbed his practice of *Yoga*. The *guru* grew angry and cursed the disciples. On return to the *ashram* Sri Siddhalingaswamy heard what had happened in his absence and was displeased with the indiscipline of his co-disciples, left the place and settled down in Neradagum to perform penance. He was greatly respected during his life-time and after his death, a *samadhi* was constructed and an annual festival is being celebrated.

Sri Siddhalingaswamy festival is celebrated for 3 days from *Phalguna Bahula Vidiya* (March-April). Cocoanuts, flowers and fruits are offered in fulfilment of vows. The festival is of ancient origin and is widely known. About 2,500 persons, local and from distant places, congregate. Hindus, particularly Lingayats participate in the festival. The *pujari* is a Lingayat with hereditary rights.

A fair is held in connection with this festival for three days. Eatables, earthen vessels, glassware, pictures, handwoven and readymade clothes and wooden toys are sold in this fair.

Throughout the year, visitors are fed free in the choultry attached to Sri Siddhalingaswamy *mutt* and much more so during the festival. Sports and dramas entertain the visitors.

Sri Beereswara festival is celebrated for 5 days in *Chaitram* (March-April) once in 5 years. *Pallakiseva* and offering *bandaru* are the important rituals observed during the festival. Cocoanuts are offered to the deity in fulfilment of vows and sheep are also sacrificed. This festival is being celebrated for the last 200 years and is widely known. Crowds of Kuruvas even from neighbouring districts numbering about 3,000 join the celebrations as the Kuruva community considers Beereswara or Beerappa as the first of their sect. The *pujari* is a Kuruva of Rayaru *gotram*. Community feasts are arranged and *prasadam* is distributed to all present.

SOURCE: 1. Sri M. Ramachandrappa, Teacher, Neradagum.

2. Sri K. Sammayya, Clerk, Neradagum.

22. **Makthal**—The headquarters of the taluk situated at a distance of 14 miles from the Krishna Railway Station on the Madras—Bombay Railway line and 18 miles from Narayanpet.

It is said that in hoary past there was about 4 miles from this village another village by name Ujjalli, where a battle was fought in which a great warrior died. Because of the chase given by the enemy, the followers of the warrior left behind the deceased warrior's head which they were clandestinely carrying and fled. From then onwards the village was called *Magathala* (head of a man) which due to efflux of time came to be known as Makthal. This village was said to be once under the yoke of Kakathiya Kings. There are still several undecipherable inscriptions in existence to prove the past glory.

The total population of the town is 6,744 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatria, Vaisya, Telaga, Lingayat, Uppari, Kummari, Kammara, Kuruva, Padmasale, Chakali, Avusali, Katika, Ediga, Mangali; Scheduled Castes (973)—Mala, Mala Dasari, Madiga; and Muslims. Agriculture, agricultural labour, trade, employment and other traditional occupations are the chief means of livelihood of the residents.

Of about 30 temples in this village, the important ones are those of Veerabhadraswamy with the stone image of the deity in standing posture and with unfolded matted hair, of Hanuman to the west of the village with the 10 feet high stone image facing west and called Padamati Hanumappa (west Hanumappa), of Gopalaswamy, of Nallajanamma with her image in the form of *shakti*, of Mallikarjunaswamy with the Sivalingam which is said to be a self-manifested one and of Kumbheswara which resembles that in Hanumakonda of Warangal constructed with pillars. The other minor temples are of Nagareswaraswamy, two of Beerappa, four of Anjaneyaswamy, three of Eswara and of Kalika Devi with the 3 feet high black stone image wearing a crown and holding a sword in one hand.

Sri Veerabhadraswamy festival is celebrated for 8 days from *Chaitra Suddha Tadiya* (March-April). The image for procession is brought from the Siddhalingaswamy *mutt* to the temple on the first day; there is *prabha* with *bhajan* on the second, car festival on the third and *pallakiseva* and *nandikola bhajan* on the fourth. On the last day the image is taken into the temple. Cocoanuts, bells, umbrellas, clothes and ornaments are offered to the deity in fulfilment of

vows. This festival is being celebrated from ancient times. About 2,000 Hindu devotees, local and from the neighbouring villages, congregate. The *pujaris* are Lingayats with hereditary rights.

A fair is held in connection with the festival. Eatables, utensils, lanterns, torchlights, mirrors, combs, mill and handloom cloth, toys and agricultural implements are brought and sold. There is general feeding on the last day.

Hanuman festival on *Margasira Suddha Purnima* (November-December), Sri Krishna Jayanti on *Sravana Bahula Ashtami* (August-September), Nallajanamma festival during *Dasara i. e.*, in *Asviyujam* (September-October) and Mallikarjunaswamy and Kumbheswaraswamy festivals during *Mahasivaratri i. e.*, on *Magha Bahula Chathurdasi* (February-March) are the other festivals celebrated in this town.

SOURCE: 1. Sri M. Ramulu, Teacher, Zilla Parishad High School, Makthal.

2. Sri D. Sanjanna, Teacher, Makthal.

23. **Khanapur**—Situated at a distance of 2½ miles to the south of Makthal.

The total population of the village is 474 and it comprises the following communities: Caste Hindus—Telaga, Reddy, Boya, Ediga; Scheduled Castes (89)—Madiga and Muslims. Agriculture is the chief means of livelihood of the residents.

The only place of worship is the tomb of a Muslim saint.

Urs is celebrated on February 26 in memory of a Muslim saint. About 20 yards away from the tomb, animals are sacrificed. The *urs* is of ancient origin but of local significance. The chief patrons are Muslims. Local people belonging to all communities congregate.

SOURCE: Sri Hanumaiah, Teacher, Khanapur.

24. **Dasaradoddi**—Situated at a distance of 1½ miles from the Hyderabad—Raichur road and 3½ miles from Makthal.

The total population of the village is 696 and it consists of the following communities: Caste Hindus—Telaga etc.; and Scheduled Castes (17). Agriculture is the chief means of livelihood of the residents.

Sri Venkateswaraswamy temple with the stone image in human form and Anjaneyaswamy temple are the places of worship in this village.

Sri Venkateswaraswamy festival is celebrated on the last Saturday or Monday in *Sravanam* (August-September). Cocoanuts and sugar are offered to the deity. The festival is of ancient origin and the local Hindus participate. *Pujari* is a Telaga.

Moharram and Mahbub Subhani Urs are also celebrated in this village when intoxicating drinks are consumed.

SOURCE: Sri B. Dasaradha Singh, Teacher, Dasaradoddi.

25. **Kothapalle**—Situated at a distance of 4 miles from Maganur on the Makthal—Raichur bus route, 6 miles from the Krishna Railway Station and 9 miles from Makthal.

The total population of the village is 862 and it is made up of the following communities: Caste-Hindus—Telaga etc.; and Scheduled Castes (145). Agriculture is the chief means of livelihood of the residents.

Anjaneyaswamy temple is the only place of worship in this village.

Sri Anjaneyaswamy festival is celebrated for a day on *Chaitra Suddha Navami* (March-April). Cocoanuts are offered. The festival is of ancient origin but of local significance. The village headman and other villagers are the chief patrons. The Hindu residents of the village congregate.

SOURCE: Sri Chenna Veerappa, Kothapalle.

26. **Kunsi**—Situated at a distance of 4 miles from the Krishna Railway Station on the Madras—Bombay Railway line and 10 miles from Makthal.

The total population of the village is 2,084 and it is made up of the following communities: Caste Hindus—Telaga, Kuruva, Chakali, Mangali, Veerasaiva, Viswakarma; Scheduled Castes (370); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving *cumblis* and other traditional occupations.

The temples of Sri Venkateswara, Mallikarjuna, Maryamma represented by a wooden image in female form, Anjaneya, Lingamurthy by the side of Anjaneya and *mandirams* of Gopalaswamy and Karremma are the places of worship in the village.

Maryamma Jatara is celebrated for one day on *Magha Suddha Purnima* (January-February). The devotees offer cocoanuts and sweet preparations. Sheep

are sacrificed. The celebration of this festival is believed to bring relief to the villagers from ailments. This festival is of ancient origin but of local significance. The local Hindus congregate. *Pujari* is a Telaga.

SOURCE: *Sri Sukranna, Kumsi.*

27. Chegunta—Situated at a distance of 4 furlongs from the Chegunta Railway Station, 12 miles from Makthal and 25 miles from Narayanpet.

The total population of the village is 1,027 and it is made up of the following communities: Caste Hindus—Lingayat, Kuruva, Jangam, etc.; and Scheduled Castes (476)—Mala, Madiga. Agriculture is the chief means of livelihood of the residents.

Eswara temple with the Sivalingam is the only place of worship in this village.

Eswara festival is celebrated for 3 days from *Chaitra Bahula Ekadasi* to *Triodasi* (April–May). The Hindu devotees, local and from about ten nearby villages, congregate. Lingayats are the *pujaris*. *Hari-kathas* are held during the festival.

SOURCE: *Sri Shaik Lade, Headmaster, Chegunta.*

28. Shukralingampalle—Situated at a distance of 4 miles from the Chegunta Railway Station and 6 miles from the Krishna Railway Station on the Madras—Bombay Railway line, both to be reached by cart track.

The total population of the village is 99 and it is made up of several sub-communities of Caste Hindus. The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple of the village is that of Sri Thimmappa.

Sri Thimmappa festival is celebrated for 3 days from *Vaisakha Suddha Chathurdasi* (April–May). On the morning of the first day, there is *Gangasnanam* followed by *prabha* in the evening, on the 2nd offerings and on the 3rd *paalulu*. This festival is being celebrated for the past 4 or 6 years and is of local significance. About 200 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Thamballa. *Prasadam* is distributed to all.

SOURCE: *Sri Sreenivasa Rao, Patwari, Shukralingampalle.*

29. Gudeballur—Situated at a distance of 4 miles from the Krishna Railway Station on the Bombay—

Madras Railway line, 11 miles from Makthal, 16 miles from Raichur town and 27 miles from Narayanpet, known as Gundilapuram in the ancient days, it came to be known subsequently as Gudibaluru as the village is to the right side of the temple, (In Kannada Gudibaluru means a village to the right side of a temple). It is now known as Gudeballur.

The total population of the village is 2,214 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Telaga, Viswakarma, Boya, Kuruva, Chakali, Mangali, etc.; Scheduled Castes (397) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, *cumbli* weaving and other traditional occupations.

There are temples to Sri Swayambhu Venkateswaraswamy, Anjaneyaswamy, Eswara, Kalika Devi and Lakshmi in the village. The *swayambhu* image of Sri Venkateswaraswamy in stone has four arms and *kiritam* (crown) along with Lakshmi Devi. The temple has a big compound enclosing a *pakasala*, *kalyana mantapam* and a well. There are car sheds attached to the temple.

The legend has it that once Mandavyarishi on his way back from Tirupati could not cross the river Krishna that was in spate and so decided to reside in the nearby forest doing penance. The Gollas of that place who saw the *rishi* in penance began to worship him by offering fruits and milk. The Lord, being pleased with the penance of the great saint, appeared before him in the cave in which he was performing penance and asked him what he desired. Filled with extreme joy the saint praised the Lord and expressed his desire to see the *brahmotsavam*. God fulfilled the desire by showing him *brahmotsavam* on *Chaitra Suddha Purnima* (March–April). The *rishi* also requested the Lord to settle there permanently which was also responded to. The celebration of this festival is believed to have begun thus.

The people have ardent faith in the deity Sri Swayambhu Venkateswaraswamy and *pujas* are performed to him. Arrangements are made for daily worship, weekly festivals and *parvotsavams* i.e., special *pujas* on *Purnima*, *Amavasya* (full moon and new moon days), lunar and solar eclipses, etc. *Puja* and *naivedyam* in the morning and *harathi* in the night are the daily rituals. On occasions such as *Dasara*, and the last Saturday in *Shravanam* (July–August), special *abhishekams* are performed and decorations are

made. In *Kartikam* (October–November) the usual festival of lights is observed in a significant manner. Bathing of the image of the deity in the Krishna river by taking it in a palanquin on all the five Saturdays of *Shravanam*, on *Chaitra Suddha Padyami* (March–April), *Chathurdasi* and *Bahula Padyami* are regular functions. One more salient feature that is observed is that on *Asviyuja Suddha Dasami* (September–October) the image is taken in procession to the *sami* tree where *sami* leaves are offered to the Lord.

Once in three years, on *Chaitra Suddha Padyami* (March–April), people of the Scheduled Castes of the place commence the preparation of sandals to offer to the Lord. They take their bath in the Krishna, carry some sand to a secluded place on the top of a hill nearby, spread out the sand and after offering prayers to the Lord, prepare the sandals. This will be observed well in advance of the car festival.

A huge stone is cleaned at the top with lime upon which a lamp is lighted. If the light burns bright, it is an indication that the dragging of the car will be smooth and safe; if not it is a prediction that all would not be well with the dragging of the cart and serves as a warning to take good precautions. Several such miracles about the Lord are recorded in a Kanarese booklet.

Sri Swayambhu Venkateswaraswamy Rathotsavam is celebrated for 9 days from *Chaitra Suddha Chathurdasi* to *Bahula Sapthami* (April–May). The arrangements are made from Telugu New Year's day. On this day the wheels of the cars are worshipped cleaning them with the holy water of the Krishna river. On the first day of the festival there is *prabha*, on the 2nd *rathotsavam*, on the 3rd *paalutla uthsavam*, on the 4th *avabhruthasnanam* and *garudotsavam*, on the 5th *Anjaneyavahanam*, on the 6th *aswavahanam*, on the 7th *gajavahanam*, on the 8th *sesavahanam* and on the 9th *dolotsavam*, *purapravesam* and *kalyanam*. *Rathotsavam* forms the most important feature. Bells, umbrellas and ornaments are offered to the deity. *Gandadeepams* are carried by the devotees on *Chaitra Suddha Purnima* after observing fast. Free feeding is arranged for Brahmins and temple servants.

This festival is of ancient origin and widely known. Brahmins are the chief patrons of this festival.

About 10,000 devotees of all communities, local and from the neighbouring taluks of Mahbubnagar, Raichur, Nalgonda and Gulbarga Districts, congregate. The *pujaris* belong to Golla (Yadava) and

Brahmin communities with hereditary rights, the *gotram* of the latter being Kousika.

A fair is held in this connection for 12 days where eatables, utensils of all kinds, glassware, pictures, books, cloth, iron and wooden agricultural implements, baskets, carpets, country woollen rugs, toys of various materials, etc., are sold.

Weight lifting, wrestling, sea-saw, dramas, magic, circus, lottery, gambling, etc., afford entertainment to the visitors.

SOURCE: *Sri Raghavendra Chari, Pujari, Gudeballur.*

30. Maganur—Situated at a distance of 6 miles from Makthal, 8 miles from the Krishna Railway Station on the Madras—Bombay Railway line and 26 miles from Narayanpet. The Raichur—Hyderabad bus route runs through this village.

The total population of the village is 1,377 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (540). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Lakshmi Narasimhaswamy with a formless stone, situated on the bank of a small rivulet on the western side is the only place of worship in the village. A choultry, a car-shed and a well are attached to this temple.

Sri Narasimhaswamy festival is celebrated for 3 days from *Vaisakha Suddha Chathurdasi* to *Vaisakha Bahula Padyami* (April–May). On the first day of the festival there is *prabha* and on the 2nd *rathotsavam* and climbing of *paalutla sthambham*. The special attraction of the festival is the climbing of *paalutla sthambham* which is generally known as *utla sthambham*. A tall smooth wooden pillar is fixed firmly to the ground and is smeared over with greasy substance. Water is poured down the pillar to make it hard to climb. In their attempt to climb it, the competitors frequently slip down entertaining the on-lookers. The one that reaches the top is applauded and at times takes the cash placed there. The pillar here is sixty feet high. The residents of Obulapur try to climb the pillar while those of Maganur pour water. Offerings are made in the form of cash, silver horses, bells and sandals. The devotees keep their houses clean, prepare sweet dishes and feed the guests. Some devotees carry *gyothi* and *gandadeepams*. This festival is of ancient origin and is widely known. About 4,000

devotees, from distant places like Sholapur, Bombay and the neighbouring villages congregate. Only Hindus participate in this festival. The *pujari* Sri Sreeramulu of Musti caste with hereditary rights is also the chief patron. *Prasadam* is distributed to all present.

A fair is held in connection with the festival. Utensils, glassware and fancy goods etc., are sold.

SOURCE : Sri Basavantha Reddy, Sarpanch, Maganur.

31. **Wadvatu**—Situated at a distance of 6 miles from Makthal by cart track. This village, which was in the past known as Vaddevata because of the predominance in it of Vaddes (stone cutters) is now known as Wadvatu.

The total population of the village is 1,033 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Telaga, Kuruva, Ediga; Scheduled Castes (152)—Madiga, Mala Dasari; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the tomb of Mahbub Subhani under a tree. Once, a new disease affecting the eyes of the cattle was prevalent in this village. On one night, the saint Mahabub Subhani appeared in the dream of the Village Police Patel. Then he and the other villagers began to worship the saint and celebrate this *urs*. Due to the spiritual powers of the saint the diseases disappeared.

Sri Mahbub Subhani Urs is celebrated for 3 days from 15th to 17th January in memory of the great saint. Fowls and sheep are sacrificed. This *urs* is being celebrated for the past 20 years and is of local significance only. About 2,000 residents of the village of all communities and from the neighbouring villages congregate.

A fair is held with a few shops. Eatables, carpets, bangles, mirrors, combs and country woollen-rugs (*cumblis*) are brought and sold.

SOURCE : Sri C. Ramakrishna, Assistant Teacher, Wadvatu.

32. **Karni**—Situated at a distance of 5 miles from Makthal.

The total population of the village is 1,292 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Yadava,

Lingayat, Kuruva, Yerukula, Pichikuntla, Chakali, Mangali, Kummari, Kammara, Vadde, Nambi, Mushti etc.; Scheduled Castes (147)—Madiga, Mala Dasari, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Guntu Rangaswamy, Lingamaiah, Anjaneya, Beerappa, Karremma, Polamma, Ma-remma and Thayamma, Mahbub Subhani *darga* and a *Peerala maseedu* are the places of worship in this village. The figures of Sri Venkateswara and Lakshmi Devi are carved on a huge stone in the Guntu Rangaswamy temple. Wax is applied to the figures so that the human form is clearly visible. The deity Lingamaiah is in the form of a stone Sivalingam. The lingam is adorned with a silver sheet on which a human face is embossed.

Sri Guntu Rangaswamy festival is celebrated for 3 days from *Magha Suddha Shashthi* to *Ashtami* (January-February). On *Shashthi* there is *prabha*, on *Sapthami* *rathothsavam* and on *Ashtami* *paalutlu*. Cocoanuts and *naivedyam* are offered to the deity. During these 3 days there are community feasts and free feeding for Brahmins. This festival is of ancient origin and is widely known. (The Guntu Rangaswamy temple has 37 acres of dry land and 5 to 10 acres of wet land enclosed to it as Inam). The local Hindu devotees and those from the neighbouring villages of Raichur District congregate. *Pujari* is a Nambi.

A fair is held near the temple with a few shops selling glassware and fancy goods.

Open air dramas afford entertainment to the visitors.

Sri Lingamaiah festival is celebrated on any Monday in the bright fortnight of *Jaistham* (May-June). The *pujari* gets water from the Krishna river and performs *abhishekam* to the Lingam. On the morning of the next day, the devotees offer *naivedyam* in earthen pots to the deity. Cocoanuts are also offered. The festival is being celebrated from ancient times and is widely known. The local Hindu devotees and those from the neighbouring villages of Raichur District congregate. The *pujari* is a Telaga.

Yet another festival of the place is Mahbub Subhani Urs which is celebrated in the bright fortnight of *Pushyam* (December-January). On any Sunday night the devotees perform *gandham seva*. On the following day they sacrifice sheep and goats,

prepare dishes with it and offer the same to the deity. On the 3rd day there is *kari*. The *mujavar* is a Muslim. This *urs* is being celebrated for the past 35 years. The devotees of all communities participate.

SOURCE : Sri Venkata Rao, Karnam, Karni.

33. **Chityala**—Situated at a distance of 7 miles to the south of Makthal and 16 miles from the Krishna Railway Station.

The total population of the village is 740 and it is made up of the following communities: Caste Hindus; Scheduled Castes (120) and Muslims. Agriculture is the chief means of livelihood of the residents.

Anjaneyaswamy temple with His stone image and Gokarasaheb *darga* with his tomb are the places of

worship in this village. There is no temple for the deity Lakshmi Devi. But during the festival the silver face of the deity is donned to a *kalasam* and is worshipped.

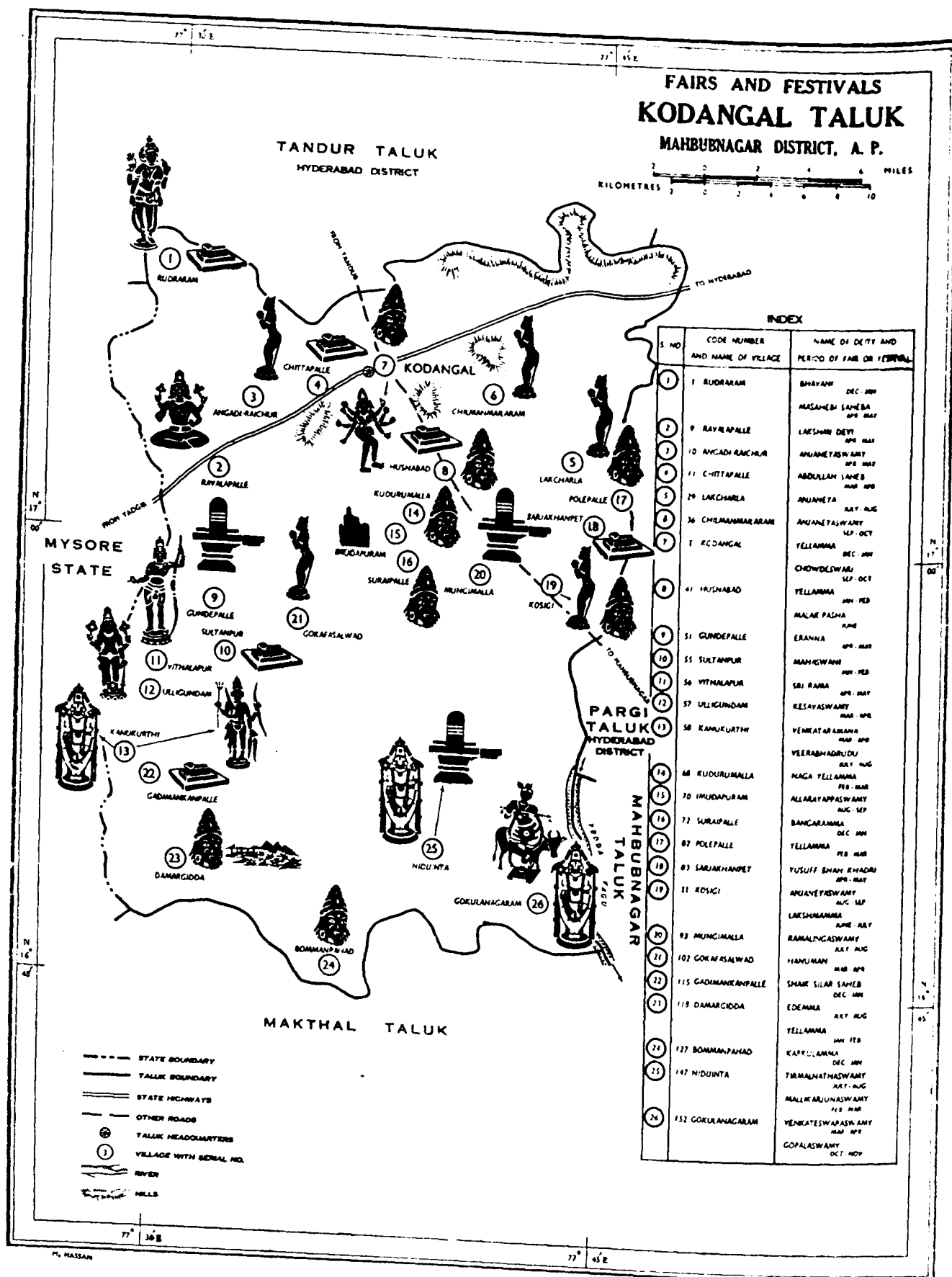
Sri Anjaneyaswamy festival is celebrated once in 3 years in *Margasiram* (November-December) and once in a year in *Sravanam* (July-August). Sweets are prepared and offered as *naivedyam*. The local Hindus participate.

Gokara Saheb Urs is celebrated annually in *Pushyam* (December-January). He-buffaloes are sacrificed. The local Muslims and Hindus participate. The *mujavar* is a Muslim.

SOURCE : Sri S. Manik Rao, Revenue Inspector, Makthal.



KODANGAL TALUK



Section XII

KODANGAL TALUK

Rudraram—Situated at a distance of 5 miles from Ravalapalle bus stage on the Kodangal—Yadgir bus route and 8 miles from the Tandur Railway Station.

The total population of the village is 3,056 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Kapu, Reddy, etc.; Scheduled Castes (635) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Bhavani and Masahebi Saheba are worshipped in this village. Bhavani temple is a small one situated at a distance of 1½ miles from the village with the stone image of the deity in human form. There is the *darga* of Masahebi Saheba with a tower in a room.

Bhavani Jatara is celebrated for 4 days in the dark fortnight of *Margasiram* (December-January). Rams, he-goats and cocks are sacrificed in fulfilment of vows. This *jatara* is being celebrated for the past 250 years and is of local significance. The chief patron is the village Mali Patel. About 10,000 Hindus, local and from the neighbouring villages, congregate.

There is a fair held in connection with this festival for 4 days, near the temple in an area of 10 acres. Eatables, utensils, glassware, pictures, photos, cloth, agricultural implements, toys, etc., are brought and sold.

Merry-go-rounds, dramas, etc., afford entertainment to the visitors.

There is free feeding for the pilgrims.

Masahebi Saheba Urs is celebrated for two days on the 16th and 17th of *Zilhaj* (April-May) in memory of the saint. On the first day of the festival, they carry *gandhalu* and on the 2nd lamps are lit. This *urs* is being celebrated for the past 200 years but is of local significance. Muslims are the chief patrons. About 500 devotees of all communities of the village congregate. The *mujavar* is a Muslim.

There is a fair held in connection with this *urs* for 2 days. A few shops selling sweetmeats are opened.

SOURCE: 1. Sri Venkata Reddy, Assistant Teacher, Rudraram.
2. Sri Anantha Reddy, Police Patel, Rudraram.

2. **Ravalapalle**—Situated at a distance of 1 furlong from the Kodangal—Yadgir bus route, 9 miles by road from Kodangal and 20 miles from the Tandur Railway Station.

The total population of the village is 1,090 and it is made up of the following communities: Caste Hindus—Brahmin, etc.; Scheduled Castes (229) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lakshmi Devi with Her stone image in female form, Anjaneyaswamy and Eswara are the places of worship in the village.

Lakshmi Devi festival is celebrated for 3 days from the first Sunday after *Chaitra Suddha Purnima* (April-May). *Rathotsavam* is important during the festival. This festival is being celebrated for the past 200 years but is of local significance. About 1,500 Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin.

A fair is held for 3 days near the temple. About 1,500 people participate. A few shops sell eatables, etc. Merry-go-rounds afford entertainment to the visitors.

SOURCE: Sri Sayappa, Headmaster, Ravalapalle.

3. **Angadiraichur**—Situated at a distance of 2 miles from Raichur stage and 3 miles from the Ravalapalle stage on the Kodangal—Yadgir bus route.

The total population of the village is 2,485 and it is made up of the following communities: Caste Hindus—Brahmin, etc.; Scheduled Castes (256) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and service.

The temples of Anjaneyaswamy with the image of Hanuman, Eswara, Veerabhadraswamy, Uradamma and Kamma, and the *darga* of Abdulla Subhan are the places of worship for the villagers.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Chaitra Suddha Purnima* (April-May). This festival is of ancient origin but is only of local significance. The residents of the village congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin.

Sri Abdulla Subhan Urs is also celebrated in this village for 3 days in the month of *Shawwal* (February-March). The *mujavar* is a Muslim.

SOURCE: *Sri Ananthasayana Rao, Angadiraichur.*

4. **Chittapalle**—Situated at a distance of 14 miles from the Tandur Railway Station.

The total population of the village is 974 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (201); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Abdullah Saheb Urs is celebrated for 3 days in *Chaitram* (March-April) in memory of the saint. This *urs* is of ancient origin but is of local significance. About 5,000 people, local and from the neighbouring villages, congregate without any distinction of caste or creed.

Drinking water and *ashur khana* are the facilities afforded to the visitors.

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

5. **Lakcharla**—Situated at a distance of 4 miles from the Kodangal—Mahbubnagar bus route and 9 miles from Kodangal.

The total population of the village is 736 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Muthrasa, Lambadi, Ediga, etc.; Scheduled Castes (111)—Madiga, Mala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneya and Eswara are the places of worship in the village.

Sri Anjaneya Aradhana is celebrated on every Saturday and Monday in *Sravanam* (July-August). They offer cocoanuts and brass bells in fulfilment of vows. *Bhajans* are performed and songs are sung during the festival days. This *aradhana* is being celebrated for the past 50 years and is of local significance. About 500 people, local and from the

neighbouring villages, congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin.

A few shops sell eatables.

SOURCE: *Sri Raghupathi Reddy, Mali Patel, Lakcharla.*

6. **Chilmanmailaram**—Situated at a distance of 3 miles from Kodangal and 12 miles from the Tandur Railway Station.

The total population of the village is 788 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Reddy, Lambadi, etc.; and Scheduled Castes (210)—Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Anjaneyaswamy temple with the stone image of the deity in the form of Hanuman is the place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 3 days in *Asviyujam* (September-October). On Saturday night at 2 O' Clock, there is *rathotsavam*. Cocoanuts and silver bells are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 20 years but is of local significance. The Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin.

SOURCE: *Sri Durganath, Teacher, Chilmanmailaram.*

7. **Kodangal**—The headquarters of the taluk situated on the borders of Andhra Pradesh and Mysore States at a distance of 12 miles from the Tandur Railway Station and 40 miles from Narayanpet.

The total population of the town is 7,921 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Kapu, Settibaliya, Reddy, Kummari, Kammara, Chakali, Mangali, Jangam, Padmasale, Kamsali, Thogata, Kuruva, Tammali, Golla, Vesya; Scheduled Castes (1,221)—Madiga, Mala, etc.; Scheduled Tribes (18) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Yellamma, Chowdeswari, Kesava-swamy, Venkatramana, Nagareswara, Dathatreya, Kesava, Anjaneya, and Niranjan *mutt* are the places of worship in the village. The images of Yellamma and Chowdeswari are in human form having 8 hands holding *trisulam* (trident), *khadgam* (sword), *gadha* (mace), *damarukam* and *pasam* on *simhavahanam* wearing *kapalamala* (garland of skulls). There is a mosque also in this place.

Yellamma Jatara also known as Bandellamma Jatara is celebrated for 3 days from *Pushya Bahula Amavasya* (December-January). Cradles, cocoanuts and sarees are offered to the deity. The devotees take oil bath and go to the temple. The festival is being celebrated for the past 70 years and is mostly confined to Thogatas. The chief patrons are Patel and Patwari. This *jatara* has a local significance. About 1,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed.

A fair is held in connection with the *jatara* for 4 days near the temple for the past 50 years. About 1,000 people of this and the surrounding villages congregate. Eatables, utensils, mirrors, combs, pictures of deities, books and toys of various kinds are sold. *Veedi bhagavatham* entertains the visitors in the nights.

Chowdeswari Jyothi is celebrated for 9 days during Vijayadasami i. e., from *Asviyuja Suddha Pad-yami* (September-October). Animals are sacrificed to this deity. During the procession a *jyothi* (light) is taken to the *boddurayi*. The local Hindus participate and the *pujaris* are Thogatas and Kshatrias.

Sri Niranjanaswamy Aradhana is celebrated in the *mutt* during *Sravanam* (July-August) for 3 days. Religious preachings and meetings are held. *Agni-gundam thokkuta* (walking on the fire-pit) is also a function. Mostly *sadhus* and saints attend this function and there is free feeding.

SOURCE: *Sri M. Varadacharyulu, B. O. L., Telugu Pandit, Zilla Parishad High School, Kodangal.*

8. **Husnabad**—Situated at a distance of 4 miles from Kodangal, 15 miles from the Tandur Railway Station and 30 miles from Narayanpet.

Husnabad is formed out of 7 small villages which were ruined. There are still in evidence seven images of Sri Anjaneya at the sites of the ruined villages.

The total population of the village is 2,430 and it is made up of the following communities: Caste Hindus—Brahmin etc.; Scheduled Castes (245)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Yellamma with the stone image of the deity, Anjaneya, Veerabhadraswamy and Kalika, the tomb of Malak Pasha and a mosque are the places of worship in the village.

Yellamma Jatara is celebrated for a day in *Magham* (January-February). Only Hindus of local and of neighbouring villages, congregate.

In the month of June, Malak Pasha Urs is celebrated in memory of the saint near the tomb of Malak Pasha for one day every year, as it is believed that the tank in the village will get full water if the *urs* is celebrated. All local communities participate in the *urs* without any distinction of caste or creed.

SOURCE: *Sri M. Anantha Reddy, Husnabad.*

9. **Gundepalle**—Situated at a distance of 5 miles from the Yadgir—Kodangal bus route and 12 miles from Kodangal.

The total population of the village is 518 and it is made up of the following communities: Caste Hindus—Brahmin, Mudiraju, Reddy, Vadrangi, Lingayat, etc.; Scheduled Castes (152)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone Sivalingam which was christened as Eranna and the temple of Anjaneya are the places of worship in this village.

About 80 years ago, when one of the villagers was sinking a well a stone Sivalingam was found. The villager took it out and kept it aside and continued his work but that Sivalingam was found again on the following day in the well. The villagers on coming to know of the strange incident constructed a pial, installed the Sivalingam on it and are regularly celebrating the festival since then.

Sri Eranna festival is celebrated for 3 days from *Chaitra Suddha Purnima* to *Bahula Vidiya* (April-May). On *Chaitra Suddha Purnima* there is a car festival followed by *varapuja* and *agnigundam puja* on the following day and free feeding for those who participate in the festival on the 3rd day. Cocoanuts and camphor, fruits and flowers are offered to the deity in fulfilment of vows. People take part in the festival with the belief that it would relieve them of their sufferings and ailments.

This festival is being celebrated for the past 80 years and is confined to this and some neighbouring villages. The Vadrangis are the chief patrons. About 4,000 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Lingayat with hereditary rights. *Prasadam* is distributed to all.

A fair is held with a few shops selling utensils, lanterns, torchlights, mirrors, combs, pictures, books, photos, eatables, etc.

Bhajans, dances, dramas, music parties and circus etc., afford entertainment to the visitors.

There are boarding and lodging facilities for the visitors.

SOURCE : *Sri Bala Reddy, Teacher, Gundepalle.*

10. Sultanpur—Situated at a distance of 4 miles from the Hyderabad—Yadgir bus route.

The total population of the village is 614 and it is made up of the following communities: Caste Hindus—Telugu etc.; Scheduled Castes (56); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in the village except the Mahaswani *darga* which is at a distance of 1½ furlongs from the village, under a big banian tree.

Sri Mahaswani Urs is celebrated for 1 day on the Thursday, 5 days after *Pushya Suddha Purnima* (January–February). Rams and he-goats are sacrificed in fulfilment of vows. This *urs* is of ancient origin but is of local significance. The *urs* is mainly organised by Muslims. The villagers and devotees from one or two neighbouring villages within a radius of one or two miles congregate without any distinction of caste or creed. The *mujavar* is a Muslim.

SOURCE : *Sri Ashappa, Patwari, Sultanpur.*

11. Vithalapur—Situated at a distance of 1½ miles from the Hyderabad—Yadgir bus route and 16 miles from Kodangal.

The total population of the village is 991 and it is made up of the following communities: Caste Hindus—Reddy etc.; and Scheduled Castes (259). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama temple with the stone image at a distance of half a mile from the village is the only place of worship for the villagers.

Sri Rama festival is celebrated in *Vaisakham* (April–May). The local Hindus participate.

The devotees observe fasting and *jagarana* during Sivaratri.

SOURCE : *Sri Vemareddy, Teacher, Vithalapur.*

12. Ulligundam—Situated at a distance of 2 miles from the Hyderabad—Yadgir bus route, 18 miles from Kodangal and 32 miles from the Tandur Railway Station.

The total population of the village is 669 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Settibaliya, Baliya, Matanga, Chakali, Kamsali, Vadde, Kummari, Muthrasa; Scheduled Castes (106)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Kesavaswamy temple with the image in human form with 4 hands as at Tirupati and Anjaneyaswamy temple are the places of worship in this village.

Sri Kesavaswamy festival is celebrated for a day on *Chaitra Suddha Padyami* (March–April). Every devotee offers cocoanuts and *naivedyam*. The devotees decorate their houses for the festival. The local Hindus participate. The *pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A festival is celebrated in Kesavaswamy temple also in *Sravanam* (July–August) but fuller details of the festival are not available.

SOURCE : *Sri Raghavendra Rao, Patwari, Ulligundam.*

13. Kanukurthi—Situated at a distance of 20 miles from Kodangal and 32 miles from the Tandur Railway Station.

The total population of the village is 2,294 and it is made up of the following communities: Caste Hindus—Brahmin, Kuruva, Reddy, Mudiraju, Vadde, Kammara, Kamsali, Veerasaiva etc.; Scheduled Castes (230)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are twenty temples in this village out of which worship is being done in five temples, the others being in ruins.

Venkataramana with the deity in a sitting posture, Veerabhadra temple with the 7 feet high image of Veerabhadrudu in a standing posture, Kalika Devi temple with the image of Kalika in sitting posture, Saranabasappa with the image in the form of human face in stone, Bhavanamma temple and a *darga* are the present places of worship in the village.

Sri Venkataramana festival is celebrated for 1 day on *Chaitra Suddha Padyami* (March–April) with *pallakiseva*. *Naivedyam* is offered to the deity. This festival is of ancient origin but is of local significance. The residents of the village congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

Sri Veerabhadra festival is celebrated on five Mondays in *Sravanam* (July–August). *Abhishekams* and *bhajans* are performed during the festival days. This festival is of ancient origin but is of local significance. The residents of the village congregate. Only Hindus participate in the festival. The *pujari* is a Veerasaiva with hereditary rights. There is free feeding during the festival and *prasadam* is distributed to all.

The other festivals of the place are Kamma Pallakiseva, Saranabasappa Pallakiseva and an Urs near a *darga*. *Bhajans* are performed during Kamma Pallakiseva. Procession is taken and *bhajans* are performed during Saranabasappa Pallakiseva. There is also free feeding on the festival day. The *pujari* of Kamma is a Kamsali. Muslims sacrifice animals at the *darga* in fulfilment of vows.

SOURCE : *Sri Rajeswar, Teacher, Kanukurthi.*

14. Kudurumalla—Situated at a distance of 6 miles from Kodangal and 18 miles from the Tandur Railway Station.

A Muslim by name Khudroddin Saheb came and lived in this place and after his death this village is named Kudurumalla. There is his tomb in this village.

The total population of the village is 1,560 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Reddy, Telugu, Padmasale, Kuruva, Boya etc.; Scheduled Castes (126)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The only temple of the village deity Naga Yellamma with her stone image is situated at a distance of 3–4 furlongs to the west of the village.

Naga Yellama Jatara is celebrated for one day in *Phalgunam* (February–March). The *jatara* is being celebrated for the past 10 years and the local Hindus participate in it. Kshatriyas and Boyas are the chief patrons.

SOURCE : *Sri Ananthacharyulu, Teacher, Kudurumalla.*

15. Imudapuram—Situated at a distance of 4 miles from the Kodangal—Mahbubnagar bus route and 16 miles from the Tandur Railway Station.

The total population of the village is 435 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Jandra, Muthrasa, Julayi etc.; and Scheduled Castes (116). The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Anjaneya and Pochamma are the places of worship in the village. Anjaneya goes by the name of Allarayappaswamy and the image is a formless stone. One day a farmer used a stone as a weight to his plough while ploughing his field. He left it on the plough during the night and went home. On the next day, when he returned to the field, to his surprise, he found the stone in the place where it now stands. He experienced this phenomenon for 3 days and he revealed it to the other villagers. The villagers considered it as a manifestation of God in that form and began to worship it in the place where it was originally found. Strangely, the stone slowly began to grow and attained the height of a man.

Sri Allarayappaswamy festival is celebrated for 4 days from *Bhadrapada Suddha Chaviti* (August–September). Devotees offer bells etc., in fulfilment of vows. This festival is being celebrated for the past 80 to 90 years but is of local significance. About 300 to 400 Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Madhva Brahmin under the patronage of the Patwari of the place.

A fair is held for 4 days with a few shops selling lanterns, torchlights, mirrors, combs, religious books, pictures and earthen toys etc.

Swings and playing cards afford entertainment to the visitors.

SOURCE : *Sri Bhimasena Rao, Teacher, Imudapuram.*

16. Suraipalle—Situated at a distance of 3 miles from Dudyal stage on the Kodangal—Mahbubnagar bus route and 20 miles from the Tandur Railway Station as also from Narayanpet. This village is so called after Sura Reddy, a leading man, who built it.

The total population of the village is 471 and it is made up of the following communities: Caste Hindus—Golla, Boya etc.; and Scheduled Castes (116). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Bangaramma with the wooden image of the deity in human form is the place of worship in the village.

Bangaramma Jatara is celebrated for 1 day in *Pushyam* (December-January). Fowls are sacrificed to the deity in fulfilment of vows. Toddy is consumed during the festival. The *jatara* is being celebrated from the past 20 years and is of local significance. About 400 to 500 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Boya.

There is a fair held in the land belonging to one Vera Reddy with a few shops selling sweets and toys.
SOURCE: *Sri Adivappa, Teacher, Suraiipalle.*

17. Polepalle—Situated at a distance of 12 miles from Kodangal.

The total population of the village is 1,129 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (295); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Yellamma Jatara is celebrated for 4 days in *Phalgunam* (February-March). This *jatara* is of ancient origin but is of local significance. About 8,000 people, local and from the neighbouring villages, congregate. Only Hindus participate in the *jatara*.

SOURCE: *Statement of Fairs & Festivals furnished by the Health Officer, Mahbubnagar.*

18. Sarjakhanpet—Situated at a distance of 2½ miles by cart track from Kosigi town, 10 miles from Kodangal and 22 miles from the Tandur Railway Station.

It is said that one Sarjakhan purchased this place for 430 pounds from the rulers of Kodangal and named it as Sarjakhanpet.

The total population of the village is 2,621 and it is made up of the following communities: Caste Hindus — Kammara, Kummari, Kamsali, Kasayi, Telugu, Ediga, Sale, Kurivinasetty; Scheduled Castes (295)—Mochi; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The *darga* of Syed Yusuff Sha Khadri at a distance of 3 furlongs from the village and the temples of Neelakantheswara, Sangameswara, Anjaneya and Narasimha, and a mosque are the places of worship in the village. The *darga* of Syed Yusuff Sha Khadri seems to have been built out of Siva temple during

the time of Alamghir Padusha. There are still in existence the remnants of a Siva temple near the *darga*.

Sri Yusuff Sha Khadri Urs is celebrated for 3 days from 21st of *Zilhaj* (April-May) in memory of the saint. On the first day the devotees carry *gandham* and on the 2nd day is celebrated the festival of lighting lights. Sheep and goats are sacrificed at the *darga* in fulfilment of vows. This *urs* is being celebrated for the past 700 years but is of local significance. A committee set up by the Muslim Wakf Board undertakes the responsibility of organising the *urs*. About 5 to 6 thousand devotees, local and from the neighbouring villages belonging to all communities, congregate. The *mujavar* is a Muslim with hereditary rights.

A fair is held in connection with the *urs* for 3 days in a 5 acre site. About 5 to 6 thousand people, local and from the neighbouring villages, congregate. Sweets, utensils, earthen pots, combs, mirrors, toys of earth and cowdung, bamboo baskets etc., are brought and sold.

A minor festival is celebrated on the last Saturday of *Sravanam* (July-August) in the temple of Neelakantheswara. Kurivinasetties are mainly responsible for this festival. During this festival, Neelakantheswara *aradhana* and *pallakiseva*, *bhajans* are performed during nights.

SOURCE: 1. *Sri Setti Lingappa, Sarjakhanpet.*
2. *Sri T. Narhar Singh, Teacher, Polepalle.*

19. Kosigi—Situated on the Mahbubnagar—Tandur bus route, 8 miles from Kodangal and 22 miles from the Tandur Railway Station. This was once the headquarters of the Jagir of Salarjung. Leprosy and filaria appear to have been prevalent in the village. It also appears to have been famous for hand-woven cotton and silk cloth which were exported to Calcutta. Signs of ramparts around the village are suggestive of its historical importance.

The total population of the town is 11,822 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Telugu, Sale etc.; Scheduled Castes (1,732)—Madiga, Mala etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, other traditional occupations, cottage industries and beedi manufacturing.

The temples of Patharagadda Hanuman, Karnakota Hanuman, Siva, Chowdamma, Uradamma, Rameswara, Basaveswara, Chowdeswari, Pochamma,

Lakshamma, Yellamma and Tulujabhavani are the places of worship in the village. There are also the Abdul Khader *mandiram* and Sultan Ali Sha *darga*.

Sri Patharagadda Hanuman festival is celebrated for two days in *Sravanam* (August-September) for the welfare of the village. It commences on the last Saturday in the Telugu month of *Sravanam* (August-September) with *puja* which continues till the second day. On the second day the ryots take decorated carts with bullocks round the temple for the hero's blessings for a profitable harvest during the year. Cocoanuts are offered to the deity in fulfilment of vows. The festival is of ancient origin but only of local significance. About 1,500 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin with hereditary rights.

There is a fair held in connection with this festival, where utensils, lanterns and other glassware, books pictures of Gods, photos of leaders, toys, sweets and other eatables are brought for sale. Merry-go-rounds, lotteries and playing cards etc., afford entertainment to the visitors.

The other festival of the place is Lakshamma Jatara held for a day in *Ashadam* (June-July). This annual festival is being celebrated from the past thirty years when cholera break out for the first time in the village. It is confined to this village. Only Hindus take part in it.

At the *dargas* of Sultan Ali Sha and Gafoor Saheb *ursus* are celebrated for two days. One Murshath is taking a leading part and collecting subscriptions for the celebration of *ursus*. Only a few Hindus take part in addition to the Muslims in the celebrations.

SOURCE: 1. *Sri P. Ramanarayana, Assistant, Zilla Parishad High School, Kosigi.*
2. *Sri Ayyavari Ramayya, Teacher, C.P.S., Kosigi.*
3. *Sri Pedda Sayappa, Merchant, Nagulapalle.*
4. *Sri S. Basappa, Agriculturist, Kosigi.*
5. *Sri Anantha Vithal Rao, Chairman, Municipal Council, Kosigi.*

20. Mungimalla—Situated at a distance of 4 miles from Kosigi town, 10 miles from Kodangal and 22 miles from the Tandur Railway Station.

The total population of the village is 573 and it is made up of several sub-communities of Caste

Hindus and Scheduled Castes (80). The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

Ramalingaswamy temple with the Sivalingam is the only place of worship in the village.

Sri Ramalingaswamy festival is celebrated for 10-15 days from the third Monday in *Sravanam* (July-August) till the end of that month. Sugar, cocoanuts, *bakshyams* and *parammannam* are offered to the deity. The devotees take bath at the confluence of the rivers. The chief patron is the President of Panchayat Samithi. The local Hindus participate. The *pujari* is Sri Manikyappa.

SOURCE: *Sri Bhimsen Raju, Teacher, Kosigi.*

21. Gokafasalwad—Situated at a distance of 12 miles from Kodangal.

The total population of the village is 1,606 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (53). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Hanuman with the stone image of the deity.

Sri Hanuman festival is celebrated for 1 day on *Chaitra Suddha Purnima* (March-April). This festival is of ancient origin but is of local significance. About 500 devotees congregate. Only Hindus participate in the festival.

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

22. Gadimankanpalle—Situated at a distance of 20 miles from Kodangal.

The total population of the village is 834 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (73); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Shaik Silar Saheb Urs is celebrated in memory of the saint for 2 days in *Pushyam* (December-January). This *urs* is of ancient origin but is of local significance. About 1,000 devotees, local and from the neighbouring villages, congregate, without any distinction of caste or creed.

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

23. Damargidda—Situated at a distance of 5 miles from Narayanpet and 28 miles from Kodangal. It is said that in the hoary past a great person resided to the west of the village on a hillock where there was a pond with *tamara* (lotus) flowers. The village was, therefore, called Tamaragada which gradually became corrupted as Damargidda.

The total population of the village is 4,767 and it is made up of the following communities: Caste Hindus—Kshatria (Raju), Telugu, Sale, Golla, Kummari, Chakali etc.; Scheduled Castes (579); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Edemma with the stone image of the deity in human form, Ningaiah, Basavanna, Chowdamma, Neelakanta, Pandaripur Vitoba, Kana-karaya, Mapura Yellamma, Gajjallamma, Sanjivaraya, Rama Deva besides three temples of Anjaneya, eighteen *Peerla maseedulu*, a mosque and a church are the places of worship in the village. An ant-hill is worshipped as deity Yellamma.

Edemma Jatara is celebrated for one day on the 2nd Tuesday in the dark fortnight of *Ashadham* (July-August). *Pasupu* and *kunkuma* known as *bhandaram* is distributed from house to house. Some subscriptions for the *jatara* are raised in cash or in the shape of grain. On this 2nd Tuesday *kumbham* is offered to the deity. The practice is to cook all the grain collected and carry and sprinkle it round the village. Whatever remains is taken by the Chakalis (wasthermen community) of the place. Cooked preparations sugar and cocoanuts are offered to the deity in fulfilment of vows. This *jatara* is being celebrated from the past 100 years but is of local significance. The chief patrons are the Kummaries. The Hindu residents of the village and from the neighbouring villages within a radius of 6 or 7 miles congregate. The *pujari* is a Kummari of Manikyam *gotram* with hereditary rights.

There is a fair held in connection with this *jatara* in the Government land in an area of one acre. Some tax is also collected from the merchants. Sweetmeats, utensils, earthen pots, lanterns, torchlights, pictures, photos, cloth, agricultural implements etc., are brought and sold. Merry-go-rounds, swings, dramas etc., afford entertainment to the visitors.

Yellamma Jatara is celebrated on the first Tuesday in the bright fortnight of *Magham* (January-February) for one day. Cocoanuts are offered and

sheep and fowls are sacrificed to the deity in fulfilment of vows. Another peculiar custom here is to cut and offer limes and a special variety of pumpkins called *rachagummadikayalu*. There is also the dance with *nandikola* which is 10-15 feet long bamboo stick with a brass cap. This *jatara* is being celebrated for the past 35 years and is of local significance. The devotees, local and from the neighbouring villages within a radius of 6 or 7 miles, congregate.

A fair is held in connection with the *jatara* for one day. Sweetmeats, utensils, earthen pots, lanterns, torchlights, pictures, photos, cloth, agricultural implements, etc., are brought and sold.

Merry-go-rounds, swings, dramas etc., afford entertainment to the visitors.

SOURCE: *Sri Chandappa, Assistant Teacher, Zilla Parishad High School, Damargidda.*

24. Bommanpahad—Situated at a distance of 5 miles from the Narayanpet—Marikal bus route, 7 miles from Narayanpet and 25 miles from the Narayanpet Road Railway Station. The village appears to have got its name owing to the leadership of Brahmins in the village which is surrounded by hills. (Bomman locally means Brahmin and *Pahad*=hill).

The total population of the village is 969 and it is made up of the following communities: Caste Hindus—Brahmin, Kammara, Vadrangi, Padmasale; Scheduled Castes (145); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temple of Karkulamma Devata with the wooden image of the deity in human form is the place of worship in the village.

Karkulamma Devata Jatara is celebrated for 2 days from *Pushya Suddha Chathurdasi* and *Purnima* (December-January). Cocoanuts are offered and sheep and fowls are sacrificed to the deity in fulfilment of vows. This festival is of ancient origin but is of local significance. The residents of the village congregate. Only Hindus participate in this *jatara*. The *pujaris* are Vadrangis and Kammaras with hereditary rights.

SOURCE: *Sri Narsing Rao, Patwari, Bommanpahad.*

25. Nidijinta—Situated at a distance of 16 miles from Koduru Railway Station on the Madras—Raichu line as well as from Kodangal and 24 miles from Narayanpet.

The total population of the village is 1,428 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatria (Raju), Telugu, Kapu, Settibaliya, Kamsali, Chakali, Mangali, Kummari, Kammara, Vadrangi, Vadde, Golla, Ediga, Boya, Lingayat; Scheduled Castes (221)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Tirmalnathaswamy, Mysamma, Hanuman, Basavanna, Challa Hanuman, Lingarayudu, Karremma, Yellamma, Pochamma and Potharaju, *Peerla masjid*, Mybuswani *darga* and Jafar Saheb *darga* are the places of worship in the village. All the goddesses have their images in wood naturally in female form in small temples.

Sri Trimalnathaswamy festival is celebrated for 3 days in *Sravanam* (July-August). It is reported that an image on a rock which was growing voluntarily stopped growing on some one seeing it. Another image was placed there and people began to worship the image as Tirmalnathaswamy with an annual festival. The festival is being celebrated for the past 100 years but is of local significance. Only Hindus of the village and the neighbourhood participate in the festival. There is free feeding on a small scale during the festival.

The other festival of the place is that of Sri Mallikarjunaswamy. This festival is celebrated for 3 days from *Magha Bahula Chathurdasi* (February-March). Two rivers meet near the place where Lingarayudu stands. Some centuries back one Sri Neredikomma Swamulu settled there, installed a Lingam, called it Mallikarjunaswamy, built a temple and held an annual festival. The festival was stopped for several years but was revived fifteen years back. There is an Inam of 35 acres of land for Mallikarjunaswamy for conducting daily worship. Local Hindus and those from the neighbourhood congregate. The *pujari* is a Lingayat. There is free feeding on a small scale during the festival.

For Pochamma, Mysamma and other *Devatas* which are village deities *Bonala Uthsavam* is celebrated for a day in *Ashadham* (June-July). Goats, sheep and fowls are sacrificed to the deities in fulfilment of vows. The *pujaris* of Mysamma and Pochamma are Boyas and for Karremma and Yellamma, Madigas and Malas.

SOURCE: *Sri Sreenivasa Rao, Patwari, Nidijinta.*

26. Gokulanagaram—Situated at a distance of 15 miles from Kosigi as also from Narayanpet and 70 miles by road from Mahbubnagar.

The total population of the village is 682 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Kapu, Golla, Chakali etc.; Scheduled Castes (91); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venkateswaraswamy and Gopala-swamy with the stone image of the deity in human form playing the flute standing near a cow are the places of worship in this village.

Sri Venkateswaraswamy festival is celebrated for 2 days from *Chaitra Suddha Purnima* (March-April). This festival is of ancient origin but is only of local significance. About 2,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival.

Sri Gopalaswamy festival is celebrated for a day on *Kartika Suddha Purnima* (October-November). This festival is also of ancient origin but is only of local significance. The local Hindus congregate. The *pujari* is one Sri Gopalachari, a Brahmin of Srivathsava *gotram*.

SOURCE: 1. *Statement of Fairs & Festivals furnished by the Collector, Mahbubnagar.*

2. *Sri K. Chandraiah, Headmaster, Primary School, Allipur.*



APPENDICES

APPENDIX-I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN MAHBUBNAGAR 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 Ashtami . . .	August—September
6	Vinayaka Chaviti . . .	Bhadrapada Suddha Chaviti . . .	August—September
7	Mahalaya Amavasya . . .	Bhadrapada Amavasya (New Moon Day)	September—October
8	Brathakamma Panduga . . .	Asviyuja Suddha Padyami to Navami . . .	September—October
9	Dasara . . .	Asviyuja Suddha Padyami to Dasami . . .	September—October
10	Deepavali . . .	Asviyuja Bahula Chathurdasi to Amavasya	October—November
11	Dhanalakshmi Puja . . .	Asviyuja Bahula Amavasya . . .	October—November
12	Subrahmanya Shashti . . .	Margasira Suddha Shashti . . .	November—December
13	Sankranti . . .	Pushyam (Makara Sankramanam)	13th to 15th January of every year
14	Bhishma Ekadasi . . .	Magha Suddha Ekadasi . . .	January—February
15	Mahasivaratri . . .	Magha Bahula Chathurdasi . . .	February—March
16	Kamadahanam . . .	Phalguna Suddha Triodasi . . .	February—March
17	Holi . . .	Phalguna Suddha Purnima (Full Moon Day)	February—March
MUSLIM FESTIVALS		Date in Muslim month (HIJRI)	
1	Ramzan (Id-ul-Fitr) . . .	1st day of Shavval . . .	February—March
2	Bakrid . . .	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 Mahbubnagar District.

COMMON HINDU FESTIVALS

1. **Ugadi** (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) by every Hindu Andhra whether rich or poor. As it is the supposed anniversary of the creation or the first day of the Satya-yuga¹, great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and good will. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year. Hence they take care to keep themselves and others in a happy mood on the Ugadi day. A child's demand, reasonable or unreasonable, is met though grudgingly lest the family should be burdened with a weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from foul thoughts and ill-will towards others.

The years in Telugu Calendar are not mere numbers like 1961, 1962, etc., with no significance and no end. They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant (*Subhakruthu*), anger (*Krodhi*), disgrace, defeat or disappointment (*Parabhava*), enmity (*Virodhi*) and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord, when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. Everyone, everywhere and everything is made to appear happy and joyful. The advance preparations for this most important common festival are getting the houses white-washed and providing every member of

the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It need hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up earlier than three O'clock in the morning and grind *purnam* (a paste of dhal and jaggery) in large quantities. The quantity so prepared on that day would not only last for that day but also for the following two days, as Ugadi is one of the very few occasions for them to have such a luxurious dish. It is perhaps the solitary occasion for the majority of the families in the villages to taste *bhakshyam* (a sweetmeat) of their own. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bhakshyam*, the special preparation called *Ugadi Pacchadi* or *chedu* or *gojju* is tasted by everyone before taking the first morsel of the day. Generally it is a liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than ten O'clock in the morning and men and women commence their own sports, games and competitions. Whereas cards, cock-fight competitions, aiming competition by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men, the womenfolk use every minute of the day

for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

In the rural areas girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Young men perform the special feat of pulling up and down the rope ladder tied to the branches of tree while he himself keeps swinging the ladder. These are all rural entertainments.

Panchanga sravanam in the evening is universally observed by the rich and the poor alike in all towns and villages. Hindus gather in temples in towns and at the *racchakatta* or *racchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit*. The presiding deity during the year over wind, rain, crops, cattle health, etc., are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in town during the night are the procession of Gods and *kathakalakshepam* in the usual manner. But the enjoyment in the village is continuous and enthusiastic. Carts are decorated, bulls of choice are also decorated and harnessed, and taken in procession with music and deafening drums to a local temple either Sunkulamma or other village deity where cocoanuts are offered. In some places only the decorated pairs of bulls yoked together are taken in procession without carts.

The new year day has a special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields. The yoke and the plough and the bulls are worshipped after applying *vibhuti* (sacred ash), turmeric powder and *kumkum* and a cocoanut is broken either at the house or in the field. In some parts of the district function is over before sun rise, some do it after sun rise and before meals, and some others observe it in the evening before *panchanga sravanam*. In a few places six to a dozen and more *thappetas* (wide flat drums) are used while taking the ploughs to the fields.

On the second day, the non-vegetarians observe *kari panduga*, characterised by the enjoyment of a non-vegetarian dinner. That evening or on the evening of the third day in some places *paruveta* is

organised as follows : The tail of a ram or a goat is cut, chilly powder is applied to the wound and is let off to run about. Youthful competitors of the place run after it and he that catches hold of it first wins it.

Even Christians observe the festival though not on an elaborate scale, but as the beginning of a new year with which they are blessed by the Lord. The time-honoured *bhakshyam* which their forefathers had that day is invariably there. In fact there is a conviction gaining ground both among the Catholics and the Protestants of the area that there is no need to attach importance to First January as a New Year's Day as it claims no religious significance. It may be observed as any other Indian does and all the functions of thanks-giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians, now that we are an independent nation with a National Calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2. **Srirama Navami** is celebrated on *Chaitra Suddha Navami* (March-April). Sri Rama, the God-king (one of the ten incarnations of Lord Vishnu), was born to Dasaratha, the king of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chitra* (March-April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. On this day Sri Rama and his consort Sita, and His brothers Lakshmana, Bharata and Sathrugna, and His devoted Bhaktha Anjaneya are invoked ; Sita and Sri Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and the well-to-do families amongst the Hindus. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and His image or picture is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavites. In the evening, distribution of *panakam* and *panneram* in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day i.e., on *Dasami* there is *annasantharpana* in Sri Rama temples. In the houses also feasts are arranged. In some places the celebration commences on *Chaitra Suddha Padyami* and continues till *Navami* on which date it concludes with *pattabhishekam* and other ceremonies. In some

1. Yuga is an age, especially a sub-division of the life of the Universe. The first is called the Krita-yuga (Satya-yuga) to which the Hindus assign 1,728,000 years. The second called Treata-yuga lasted about 1,296,000 years. The third called Dwapara-yuga lasted about 164,000 years. And the last, in which we are now living is called Kaliyuga or the age of Misery. It is expected to last for about 432,000 years.

other places the *kalyanothasavam* is also celebrated on *Dasami* or earlier. Yet other places commence the festival on *Navami*, carry out the functions of *pattabhishekam* and *kalyanothasavam* and conclude it on *Purnima* with car festival.

3. **Nagula Chaviti** is observed either on *Sravana Suddha Chaviti* (July-August) or *Kartika Suddha Chaviti* (October-November). A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, part of which consist in offering milk to snakes, with the object of propitiating them. In this district it is performed only in *Sravanam*. The general observance of this festival which is common to all castes of Hindus irrespective of social status is to observe the day as a festive day, clean the residences and have oil bath, wear clean clothing to go to ant-hills, worship them with tiny silver eyes and hoods besides flowers, etc., pour milk into the ant-hills, break cocoanuts and offer *naivedyams*. A little earth of the ant-hill is taken home and the figures of cobras are drawn with that earth on the walls of their houses invariably on either side of entrance. Sisters give a little of that earth to their brothers according to an old tradition with the belief that the gift is equal to the gift of nectar. A few Brahmin families confine the function to the house where they worship an image of cobra instead of the ant-hill. Some families get earth from an ant-hill, prepare a *naga* (cobra) with it, worship it at home in the usual way and immerse the image in a well or river after the function. Some families perform this *puja*, fast the whole day and observe the feast on the next day. *Nuvulamuddalu* (balls of gingelly, cocoanut, jaggery and spices) and *pyalapindi muddalu* (balls of puffed cholam powder, jaggery and spices with copra) are invariably prepared for distribution among the domestic servants with half cup of a copra. This is an invariable *mamool* during this festival. The richer families substitute *chalibindi* or *chalimidi* (a preparation of soaked rice with jaggery instead of *pyalapindi muddalu*). Lingayat women in general and particularly the richer families send to relatives the above along with termie powder, *kumkum*, flowers and clothes.

4. **Varalakshmi Vratam** is celebrated on a Friday preferably on the Friday preceding full moon day in *Sravanam* (July-August) for begetting worthy children. This festival is practically unknown to the vast lower

middle class and poor people. The festival is confined to Brahmins and well-to-do Vaisyas. A few Vee-rasaiva families also observe it as an annual festival where the family *purohitis* are Brahmins owing to the absence of a Jangam *purohit*. Generally, the women get up early, take oil bath, wear new clothes, erect a small *mantapam* of bamboos, draw with flour a design of a lotus on the floor, keep erect a cocoanut at the centre of the lotus, draw ears, eyes and nose to represent the face of Varalakshmi, decorate it with flowers, jewels and clothing and worship it. They wear saffron-coloured thread as a talisman. In the evening *muthaiduvas* (married woman who are not widows) are invited, *harathi* is offered, flowers and *thambulam* are distributed. The legend relating to Varalakshmi is recited and listened to.

5. **Sri Krishna Jayanti** is celebrated on *Sravana Bahula Ashtami* and *Navami* (August-September). The first day is Lord Sri Krishna's birthday. Sri Maha Vishnu took this as his eighth incarnation of His 10 *avathars*.

According to the *Bhagavatha Purana*, Kamsa, a demon, vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her. Accordingly he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilance over them. When Krishna was born, Devaki, immediately after her accouchement, fell asleep, and a general torpor seized all the guards at the prison due to the spell known as *Yogamaya*¹ of Sri Krishna. During her sleep her husband Vasudeva carried away the new born babe from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent king Vasuki followed Vasudeva across the Yamuna spreading his hood over the infant God to protect from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image or His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. Women of Wanaparathi Zamindari family arrange to distribute *balinthalakaram*, a drug

1. *Yogamaya* is personified delusion: the great illusory energy of Vishnu, by whom the whole world is deluded. In the Markandeya *Purana* she appears as *Durga*, but in the Vishnu *Purana* as *Vaishnavi*.

for post delivery use, to women of poor families. The next evening there is a procession of the Lord and in every street of the important towns there is a celebration of *utlu* i.e., two vertical poles erected on either side of a road, a horizontal bamboo is tied across and a pully is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti*. As the competitors try to catch, the *utti* is pulled up and water thrown against their faces. This function is organised wherever procession of the deity is taken out. In some villages there is procession but *utti* is celebrated before Hanuman temple on this day. Even in the towns, though all the Hindus participate in the procession, only the Vaishnavites and a few of the other Hindus fast. Even in the villages one or two members in the Vaishnavite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held only within the temple. In the villages *vayanams* are given to the Brahmin *purohitis* and jacket clothes to Brahmin *muthaiduvas*. *Vayanam* is a day's ration, complete in itself with tamarind, salt and all kept in a new winnow and offered to a *purohit*. The festival is observed in towns and in very few villages in the district.

6. **Vinayaka Chaviti** is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social and economic status of the family. This is celebrated on the fourth day of the waning moon in the month of *Bhadrpadam* (August-September).

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all wordly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *isa* the governor or leader, and *gana*, a company (of saiva deities). It is said that Parvati got a boon for Her son Vinayaka from Lord Siva that the son should be worshipped in all functions and on the occasion of launching of

undertakings, invasions. The Lord granted the boon and Vinayaka has thus the privilege of first worship.

Lord Siva had to fight against the Tripura *Rakshasas* (demons who had built three cities in the sky, air and on earth)¹ and used the earth as His *ratham* (chariot), mountain Meru as His horse, etc. Under the presumption that Vinayaka was His son and He need not worship Him before undertaking the war, he failed to fulfil his own boon and the result was that his *ratham*, the earth, went down to *pathala* and the Lord recollecting His own boon to Ganapati, worshipped Ganapati and recommenced the war and achieved victory. Thus Vinayaka occupies a unique place and is the recipient of the first *puja*. Ganesa is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati, who is supposed to have formed Him from the scurf of Her body. There are many versions to account for the formation of his head, one of which is that Siva beheaded Him for disobeying His orders but was requested to restore Him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the Mahabharata to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chaturthi is observed in commemoration of the birthday of Ganesa.

Except the poorer classes, each house worships an earthen image of Lord Ganesa (Ganapati) in their house. It is also a practice to have *darsan* of at least 5 such images. Special preparations such as *undrallu* and *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus under a superstitious belief avoid seeing the Moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months. If by chance, they see the moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation of theft of *Samanthakamani* that yielded gold daily for having seen the reflection of the Moon that day in the cup of milk He was taking. By so doing they are supposed to be absolved of the evil consequences.

1. Kittel's Kannada - English Dictionary.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (September-October). The day of the new moon in this month when the sun is in the sign Virgo (*Kanya*) is known as *Mahalaya Amavasya*. This day of the conjunction of the sun and the moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The *Itihasa*, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo (*Kanya*) the departed manes leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in this world. Therefore, the fortnight preceding the new moon day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya¹. It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance.

The fortnight is known as *tarpana paksha* (the fortnight of offerings), the ceremonies as *sraddha*₃.

It is a general annual festival for the Brahmins and Vaisyas of the district. Offering *pindams* to the souls of the departed ancestors are the functions of the day. The non-Brahmins, except Lingayats, observe this as the day of remembrance of the departed ancestors and in the taluks of Alampur, Gadwal, Wanaparthy, Nagarkurnool and Kollapur worship them in the form of *kalasam* and offer *naivedyam* of various preparations like *appam* (chola bread), the non-vegetarian preparations forming an impor-

tant part. Toddy in a small earthen pot is invariably offered in the majority of the non-vegetarian families. *Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed all round with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice or *cholam* accordingly to the capacity of the family and is decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes. Some families invite a *Dasari* and offer him all the preparations. Actually he acts as a *pujari* and the head of the family offers *pindam* in the name of all the departed elders with *dhupam*, pronouncing the names of the departed. The next day the flowers, etc., are taken and immersed in a well or a river. In the other taluks of the district which have no contact with Rayalaseema and have customs different from those in the bordering Kurnool District content themselves in inviting a Brahmin on this day and offering a day's ration in the name of the departed ancestors. In fact this is the culminating day of a fortnight known as *Mahalaya Paksham* or *Mahalaya fortnight* during which fortnight ceremonies of the departed souls are performed. This in village parts, is called *Pitharula Amavasya*, *Pethrula Amasa* or *Peddala Amasa*. Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on *Mahalaya Amavasya*. They then feel that they have helped the dead to join the ancestors locally known as *peddalalo kaluputa*.

To the tribal Chenchus of the hill parts and Harijans of the remote villages it is the greatest festival of revelry with drink and dance after taking sumptuous non-vegetarian food collected from the village ryots who prepare extra for distribution.

1. Every Hindu is enjoined to visit Gaya at least once in his life-time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour.
2. Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with the sacred thread.
3. According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the gods, through the rays of the sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dharmayana* of the seven planes, but they can only reach two, *Svarloka*, heaven or *Bhuvraloka*, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta* body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the 13th day after death the soul is equipped for its solemn journey. There are 12 stages in the pilgrimage, each stage taking a month to fulfil. Throughout the 12 months the relatives follow the departed spirit with the *sraddha* ceremonies, 16 in number, performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul now becomes a *pitrus*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell. In this state it comes before the judge Yama, the Lord of *pitrus*. When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *karma*.

Lingayats do not offer *pindams* as they do not believe in a *pitruloka* but they worship the departed elders of the immediately previous generation in a few cases. They worship them in the form of *kalasams* invoking the particular person worshipped, the *kalasam* of a male person being decorated with male dress and that of a female in female dress with turmeric powder and *kumkum*. But the majority of the Lingayats in rural parts worship the departed elders, all the male members represented by one *kalasam* and all the female members by another. For the *kalasam*, some use a ball of *vibhuti* (sacred ash) in the place of the cocoanut and some dispense with both. In the taluks where Brathakamma Panduga is given importance, married daughters of the family are invariably brought to the parents' houses.

8. **Brathakamma Panduga** is celebrated for 9 days from *Asviyuja Suddha Padyami* to *Navami* (September-October). It is said that a Vaisya couple had a son and a daughter named Brathakamma. After the marriage Brathakamma went to the mother-in-law's house. Her brother and her brother's wife were with her parents, whom Brathakamma had to leave behind consequent on her going to her mother-in-law's house. She and her husband were invited by her parents for *Mahalaya Amavasya* i.e., on *Bhadrapada Bahula Amavasya* (September-October). Brathakamma was sent by her husband to her parents' house, promising that he would join her at her parents' house for *Dasara festival* i.e., on *Asviyuja Suddha Dasami*, (September-October). A couple of days after her arrival at her parents' house, the parents had to go to a neighbouring village. Brathakamma and her sister-in-law were invited for an auspicious function by the neighbours. She wore one of her sister-in-law's saree for the occasion and it got soiled due to smearing of sandal paste, turmeric powder, etc. This was misconstrued by the sister-in-law as wanton soiling of the saree by Brathakamma. The heartless sister-in-law induced her thoughtless husband to do away with his sister failing which she threatened she would divorce him. Brathakamma's brother took her out during the absence of the parents on the pretext that there was an urgent call from her husband and killed her in the midst of a thick forest and buried her body by the side of the path. Brathakamma manifested herself on her grave as a flower tree. Her sister-in-law made the parents believe that she was sent to her husband on an urgent call. But a day before *Dasami*, her husband started

for the mother-in-law's house according to his previous promise. On the way he was very much attracted by the flower tree on his wife's grave and attempted to pluck out flowers to present them to his beloved wife. He heard a voice saying

“ముట్టకు ముట్టకు మా వారు
Muttaku muttaku mavaru
ముట్టబోకు మా వారు
Muttaboku mavaru
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu.”

meaning “touch me not my Lord, touch me not. The sinful sister-in-law has got me killed and the heartless brother has killed me”.

Unable to make out anything from it, he straight went to his mother-in-law's house where he was stunned to hear that his wife was sent for by him and that she had been already taken to his house. Recapitulating the words heard on his way, he led the parents-in-law to the spot where the strange flower tree stood. When his mother-in-law tried to pluck out a flower, she was warned by the voice from the tree

“ముట్టకు ముట్టకు మా అమ్మ
Muttaku muttaku ma amma
ముట్టబోకు మా అమ్మ
Muttaboku ma amma
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu.”

meaning “touch me not mother, touch me not. The sinful sister-in-law has got me killed and the heartless brother has killed me”. The culprits thereupon confessed the truth.

In her memory an image of Brathakamma is prepared annually by every Hindu family that can afford to with a variety of flowers. It would be more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank, plate or tray representing Brathakamma and worshipped. Women dance round the heap in a circle singing the life of Brathakamma. As Brathakamma reached her parents' home happily on the day previous to *Padyami*

and her husband started on *Navami* this *panduga* commences on *Padyami*, continues day after day with great pomp and devotion till *Ashtami*. On the ninth day heaps of flowers of maximum size are arranged on planks or plates or trays and are taken in procession to a nearby flowing river, if there is one, or to a tank or a well. There the container of the flower heaps are taken to deep water and slowly removed from under the flower heaps leaving them to remain floating in tact on the water or floating down a stream or river for several days afterwards, presenting a pleasant sight.

9. **Dasara** is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October).

It is believed that it is the anniversary of the day when Bhagiratha¹, the ancestor of Sri Rama, brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*dasa*—ten i.e., ten sins and *hara* that which removes or expiates). *Dasara* or *Vijayadasami* is perhaps a corrupt form of the word *Dasahara*. The legend has it that Brahma as the head of the Gods prayed Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that Sri Rama, after his wife Sita was stolen by Ravana, came to know of the latter keeping her under the Ashoka tree in *Lanka* (Ceylon), collected his army and started out to rescue her on this day which ended successfully. Every Hindu Raja consequently considered this day as the most auspicious one for setting out to wage war. The whole of the period of ten days beginning from the first day of the bright half of *Asviyuja* (September-October) is devoted to the worship of Durga in South India.

Vijayadasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While

offering the leaves the higher classes pronounce the sloka

“శమి శమయతే పాపం

Shami shamayathe papam

శమి శత్రు వినాశనం

Shami shathru vinasanam

అర్జునస్య ధనుర్ధారి

Arjunasya Dhanurdhari

రామస్య ప్రయదర్శనమ్

Ramasya priyadarsanam.”

meaning “*Shami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami*. Arjuna took up the bow and Lord Rama rejoined Sita”.

Wearing new clothes is not a general order. Only the rich enjoy the privilege. The poor put on their best and cleanest preserved for the occasion though for several, this is as marked a festival as the Telugu New Year's Day for putting on new clothes. During the preceding nine days grouped as *Navarath-rulu* or *Devi Navarathrulu*, Goddess Parvati is worshipped throughout the week and is observed in different ways in different places and by different communities. For the poor and the labouring classes this is no period of festival at all. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform *Saraswati puja*. They arrange the books, worship *Saraswati* (the Goddess of learning), and offer *naivedyam*.

The eighth day is a day of *Durga puja* or *Durgashtami* on which day a few Shaktheyas worship Durga. On the ninth day, the Brahmins perform *puja* to the family Gods, whereas the Vaisyas worship weights and measures, etc. The agriculturists and others of traditional occupations such as carpenters, barbers, etc., worship the implements which they generally use in their profession. The agriculturists, for example, worships his plough, scythe, spade, etc., the family weapons such as guns, daggers, swords, etc., are also cleaned and decorated and *puja* performed. In the modern days the motor vehicles are

invariably washed and decorated with flowers, turmeric and *kumkum* are applied, and a *puja* is performed by burning incense. In towns and big places and big villages *bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the ten days friends are invited and offered fruits and *thambulam*. The poorer section of the society enjoy this *koluvu* by visiting the richer families. The villagers round about the towns make it a point to enjoy the sight, one of the 10 days, generally on the 10th day, the day of common festivity. This *koluvu* is given much importance in Alampur, Gadwal, Wanaparthy, Kollapur and Nagarkurnool Taluks. In the other taluks importance is attached to Brathakamma Panduga.

10. **Deepavali** and 11. **Dhanalakshmi Puja**—*Deepavali* is also called *Naraka Chathurdasi* and is celebrated on *Asviyuja Bahula Chathurdasi* (October—November). *Dhanalakshmi Puja* comes off on the next day. All Hindus believe that Lord Krishna along with his consort Satyabhama killed the *rakshasa* *Narakasura* and returned home early in the morning on this day. Being an occasion of rejoicing and welcoming the Lord, elders as well as the youngsters of both sexes get up very early in the morning, take oil bath and celebrate the happy occasion with fire works on a scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. There is display of fire works in the night also.

In towns and villages of Mahbubnagar District, hundreds of lamps are lit on the pials, compound walls and roofs of their houses by the rich. A few families light extra lamps in their compounds for three days after the festival. In towns, particularly in commercial centres where there is mercantile community with a big Marwari component, special invitations are issued to friends and customers for the *puja* of *Dhanalakshmi*. All money that is due to them is collected and worshipped along with a *kala-sam* decorated with jewels inside the house and the picture of *Lakshmi* is worshipped in the place of business. Fruits, flowers and *thambulam* are distributed to the invitees. In some cases, there is what

is known as *chadivimpulu* which is the presentation of a small amount of cash by some of the invitees as a good wish for the next year's prosperous business.

In this district, *Deepavali* is the most important of all festivals, both to the rich and the poor. People of all castes and classes invariably invite their sons-in-law and daughters. The former are presented with new clothes. Early in the morning all the members of the family take oil bath, wear new clothes and prepare themselves for *Vathulaharathi* (wave offering with lighted cotton wicks dipped in ghee or oil). The women first offer the *harathi* to a cow after worshipping it with *pasupu* and *kumkum*. Then they commence the most jolly function of the day. Each girl and woman offers the *harathi* to every member of the family, irrespective of relationship and age, and receives presents in the form of cash and jewels made of silver and gold. The higgling and the bargaining, the arguments for additional presents, the claps and the laughter, all these make this occasion a much looked for annual celebration and the festival one of the most important, if not, the most important. There is no end for this during the whole day. A distant relative or a close friend who visits a family during the day is a “victim” to the attacks by the women members of the family, particularly the girls. *Dasaries*, *purohits* and begging classes are seen in the streets offering the wave of the wicks to the passers by and receiving presents from them who come out that day quite prepared for the demand. In the night fireworks are displayed. *Gundumalla* display is a special attraction. Trained men wave in the air torches prepared of palm sticks with lighted oil cloth at the top. They have practised this art of waving in such a way that the quickly moving burning torches form continuous lines of fire creating fanciful designs in the darkness of the night. *Bhakshyams* and *semyalu* (vermicelli) are the time-honoured preparations for the occasion, perhaps the solitary occasion for the poorer classes.

During this festival *Smartha* Brahmins and *Lingayats* and well-to-do people of other Hindu sub-communities who are *Saivites* perform on *Amavasya*, *Kedara Gowri Puja* for the prosperity of the family. A small image of *Gowramma* prepared out of turmeric is worshipped by *mutthaiduvas* with several varieties of sweets and fruits. The prescribed number is 21

1. Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara who are in search of a horse intended for the solemn sacrifice of *Aswamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara, did penance and brought down the Ganga from heaven and led her from the Himalayas where she had alighted to the sea. The sons of Sagara were purified.

and *muthaidivas* tie round their right wrists 21 rounds of cotton thread¹.

12. Subrahmanya Shashti takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November—December). Subrahmanyaswamy, generally known as Kumaraswamy, is the God of war and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its tail spread out, a bow and a spear is in one of His hands and He is depicted as very handsome. It is said that women who have no male children especially propitiate Him to beget a son as handsome and as courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save *Devas* and Brahmins from the *Danava* Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But, insulted by Her own father Daksha, Parvati had burnt Herself in the father's sacrificial fire and was reborn as the daughter of Himavanta. Lord Siva was doing severe penance and nobody could disturb his penance so that he could marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shashti is confined to a very few Brahmin families to celebrate the birth of Kumaraswamy who is otherwise known as Subrahmanya.

Fasting during the day, worshipping Lord Subrahmanya and offering cocoanuts and *naivedyam* are observed as the ritual. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those that participate in it.

13. Sankranti—Makara Sankranti or Uttarayana Sankranti is the sun's entrance into the sign Capricor-

nus (*Makara*), which is identified with the *Uttarayana* or the return of sun to the north or to the winter solstice. The festival marks the return of the sun to the northern hemisphere. It is observed from 13th to 15th January.

Generally all the Hindus observe it. First day is *Bhogi*, second day *Sankranti* and the third *Kanuma Panduga*, known in the rural parts as *Pasuvula Panduga*. On the first day children enjoy *Bhogimantalu* (*Bhogi* flames). They collect firewood, old mats, fans and winnows of bamboo and such other combustibles the previous evening and set fire to the heap early in the morning and warm themselves. Brahmins and Vaisyas take ordinary oil bath whereas the rest of the Hindus take a bath after rubbing the head and the body with gingily paste. In the matter of preparations for the day the Brahmins are particular of setting up two ovens and cook jaggery *pongal* and sugar *pongal*. The other castes invariably prepare bread with cholam flour and *sajja* flour, if available, mixed with gingily. For the special curry (*kalapu kooru*) on this occasion all available vegetables are mixed and cooked together. Hot *pongali* (*pulagam*) is prepared. Members of the Zamindari families at Gadwal, Wanaparthy, Kollapur etc., and some well-to-do families of other Hindu sub-communities Brahmins, Vaisyas, Lingayats, pour down pieces of sugar candy, *regipandlu* (*zizyphus jujuba*) and coins over the heads of children, a group of children from the neighbouring houses standing ready to collect whatever they can in the mirthful competition. In all families pumpkin is invariably cooked, seasoned or sweetened. Another practice is to offer pumpkin and gingily to Brahmins. The next day is the day of festivity for all. The third day is very important in the rural parts. Cows and bullocks are washed, their bodies decorated with designs, horns are coloured and bells of different sizes are tied to the horns and necks. Some are decorated with costly cloths over the body and costly jewels round the horns and are taken to temples with drums and music. In rural parts *paruveta* is held this day. The

1. Kedareshwari Vratam is the one by performing which Parvati could acquire half the portion of Lord Siva who is also called Ardhanareeswara, the right side being male and the left side female. Once Lord Siva held a great conference which was attended to by Brahma, Vishnu, *Ashvadikpalakas*, *Sapta rishies*, Nandi, Brunghi, etc., and salutation was made by everyone only to the Lord and not to Parvati. The latter got offended and questioned the Lord how He could allow such an insult to her. The attempt of the Lord to console her that all worships and salutations done to Him were to Her also was in vain. She left *Kailasam*, went to the *ashram* of Gowthama Maharshi and under his advice and guidance performed this *vratham*. After the *vratham* the Lord was pleased to grant Parvati, the left half of his body. The worship of Lord Siva in the manifest of Sivalingam wherein the Lingam represents Lord Siva and the *panivattam*, Parvati, means worship of both Siva and Parvati. The regular *vratham* is performed for 21 days. The image of Gowri prepared of turmeric is placed on *kalasam*. It is worshipped for 21 days. Each day one kind of flower, one piece of cotton thread, one kind of fruit and one cooked preparation as *naivedyam* are used and one Brahmin is given *vayanam* (a day's ration complete in itself including salt, turmeric, etc.) kept in a new winnow and covered by another. At the end of 21 days, the 21 pieces of thread dipped in turmeric water are tied to the right wrist of the *muthaiduva* who performed the *vratham*.

tail of a goat or a ram is cut, chilly powder is applied to the bleeding spot and the animal is let off. Competitors stand in a row and simultaneously start after it. He that catches it first earns it as a prize. Very great importance is attached to this festival in this district and it is seen that it is considered the most important festival. Whitewashing of the houses and wearing of new clothes which are strictly observed in the districts of Rayalaseema are done in this district during this period. Sons-in-law and daughters are invited and presented with new clothes not for Deepavali, but during this period. The *bommala-koluvu* which is held during Dasara is done during this festival in all taluks of the district except Alampur, Wanaparthy, Kollapur, Gadwal and Nagarkurnool.

14. Bhishma Ekadasi is celebrated by a few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pirus*, the patriarchs or progenitors, the Diti Manes, constituted an important element. This day is dedicated to Bhishma¹, the son of Ganga and great-uncle of the Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and the Kurus, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to supply this defect persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesame seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings. 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due from sons and grandsons.' After his defeat by the fatal arrow of Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the

Makara Sankramanam called *uttarayanapunyakalam*. Brahmins observe fasting, perform *puja* to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. This festival is unknown in rural parts and to some in the urban parts.

15. Mahasivaratri falls on the fourteenth day of the waning moon in *Magham* (February-March). This, in the estimation of the followers of Siva, is the most sacred of all their observances, expiating all their sins and securing the attainment of all their desires during life and union with Siva or the final emancipation after death. The daily worship of Lord Siva for achieving the above is *abhishekam*, *bhasmam*, *akshata*, *patri*, *pushpa*, *doopa*, *deepa*, *naivedya*, *sashtanga* etc., thrice a day. But performing one item of the above rituals on the night of Mahasivaratri, knowingly, or unknowingly is said to be more efficacious than all the items of every day *puja*. In support of this the following legend is quoted. On Sivaratri day one hunter was sitting amidst the branches of a *bilva* tree waiting for the innocent deer for his next day's food. Now and then he used to remove the *bilva* leaves that came across his face so as to have a clearer view of his prey. Those *bilva* leaves fell on the Sivalingam under the tree. After his death Siva *dootas* took him to Siva *lokam* and Yama *dootas* could not approach him because of the fruits of his putting *bilva* leaves on the Sivalingam on a Sivaratri day, though unconsciously. The festival of Sivaratri is said to have been enjoined by Siva Himself who declared to His wife Uma that the fourteenth of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night. After bathing in the morning the worshipper recites his *samkalpa* or pledges himself to celebrate worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa* a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (i. e., touching parts of the body while repeating

1. Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparalleled in the History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue by the King succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life-long celibacy cut off his line of offspring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by his step-mother to marry and rule the kingdom, he replied, 'I can renounce the empire of heaven but truth I shall never renounce'. Lying on his death-bed in the battle field of Kurukhetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of policy, of the art of war, the means of attaining salvation, etc.

certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers, incense, lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and articles of food such as boiled rice and sometimes even dressed flesh are offered with the repetition of *mantras*. In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vrata*.

All Hindus except Vaishnavites observe this festival. There is not much difference in the observance by the several sub-communities that observe it. On *Magha Bahula Chaturdasi* (February–March) devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *pannerum* which they take as *prasadam*, observe *jagarana* (keeping awake the whole night), attend the *purana kalakshepam*, *harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and *puja*. During the second day also they desist from sleep. One general practice is that this festival is observed not at their residences but at a holy place or a place of Siva pilgrimage such as Alampur, Srisailam, etc., and at times hundreds of miles away from home with the belief that those places are further sanctified during the period by the presence of *devatas* that visit the centres to worship the presiding deity, though invisible.

16. Kamadahanam and 17. Holi—Kamadahanam and Holi are clubbed together. It commences on *Phalguna Suddha Triodasi* and culminates on *Bahula Padyami* though the actual Holi is celebrated on the full moon day.

One legend which is current is that Manmadha was burnt to ashes by the fire that emerged from the third eye of Lord Siva when he opened it in wrath for having been disturbed from his penance.

According to Vaishnava *Puranas* it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon named Sankha-

shuda, Hori, Holi, Hola, Holika, Medha and Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring to typify the general influence of spring upon both the animate and inanimate creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway. It so happened that one day, an old woman's only grandson was to be the victim, and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door and hearing of the cause of her sorrow contemplated for a time and then said that Holika could be killed and her grandson saved, if Holika could be made to hear vile and obscene expressions for it was destined that this alone could kill her. The whole village took this holy man at his word and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped down and died, as was prophesied. This event is supposed to be commemorated by the festival and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

This is observed in towns and villages by all the Hindus irrespective of economic status. This is more a public function than a domestic function. The main function is on *Purnima* which is called *Kamanna Punnama* or *Kamanna Panduga*. A pit is dug in the customary places in the middle of the streets and wood and other combustible articles are collected from three days in advance. An earthen image of a female is placed in the centre of the pit and some kind of *puja* is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva, is taken round in procession and brought back and burnt after setting fire to the material in the pit; after the contents of the pit are practically burnt, half-burnt sticks are taken home and oil lamps are lit with it at home. *Vasantam* is commenced on a small scale that very night and increases till it ceases by the next moon. In big places, particularly in Gadwal of Mahbubnagar District, this period of 3 days is one of excessive enjoyment and

licence. During all the three days artificial elephants constructed on carts and other huge decorated quadrupeds are taken round the streets with music, country dance, etc. In such places, this is one of the most important festivals. At houses the usual festivities are observed. Ryots remove the ash from the pit and use it for crops particularly to vegetables with the belief that it is an insecticide.

COMMON MUSLIM FESTIVALS

1. Ramzan is observed during the ninth month of the Muslim year viz, *Ramzan* (February–March). Prophet Mohammad while he was doing penance in Ghar-e-Hira (a cave) in Mecca at his fortieth year, is believed to have acquired Quran sent by Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4–30 a.m. to break it only after sunset. In large towns these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns like Gadwal in Mahbubnagar District where the Muslim population is considerable, one or more groups of Muslims go round the streets and lanes singing in praise of the prophet thus waking up the Muslims by 4 O'clock in the morning, so that they may take their food before the scheduled time. But those that go in groups during nights to wake up Muslims to finish their meals before sunrise are not remunerated in this district unlike in Kurnool District. If a rich man remunerates the group it is not declined and it will be in the form of 2 to 4 measures of wheat. In this district even oil bath or ordinary bath is prohibited after 10–00 a.m. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during daytime is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer namely, *ta-ra-vi* (20 *rakhaths*) is offered and a part of the holy book Quran is recited. On *bade rath* or the "best night" (Shab-e-Khader) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the holy book is comple-

ted. On the *bade rath* all keep awake till 4 a. m. when the reading of Quran will be completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khudba* day i. e., 1st day of *Shawwal* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1–1/5 measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. In fact every Muslim is enjoined to part with a tangible portion of his property in charity on this day. They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field or shop etc., though their non-observance of *roja* is sinful in the eyes of the *Sheriyat* (Religious law). But the *namaz* at the *idgah* is seldom missed by any one. The procession to *idgah* is by one route and they return by another so that the beggars that line up the route on both sides might have the benefit of the charity of the rich.

2. Bakrid (The cow feast) is also called *Id-i-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast). It is celebrated on the tenth day of *Zilhaz* (May–June) and is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33–38. Two of the verses are:

"Ye may obtain advantages from the cattle upto the set time for slaying them; then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you that Ye magnify God for His guidance, moreover announce glad tidings to those who do good deeds."¹

The legend goes that before the birth of prophet Mohammad, there was Ibrahim (Abraham) a prophet

1. Manmadha was the son of Maya (The Primary illusion) of the general attracting power and is married to Rati, affection, and his bosom friend is Vasant (the spring). Manmadha or Kama is represented as youth with eight arms and attended by four nymphs—Pleasure, Affection, Passion and Power bearing the shell, the lotus, a bow and five arrows and a banner, riding on the marine monster Makara or on a parrot.

1. E. Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta: 1914), p. 102.

who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to Him the best he loved. The best he loved was his youngest son Ismail or Ismail who was made to prostrate blindfolded. Ibrahim with his eyes covered, repeating the words *Bismillahi Allah Ho Akbar* (with the name of God who is great), drew the sword across his neck. In the meanwhile, however, the archangel Gabriel, snatching Ismail from underneath the blade, substituted a broad-tailed sheep in his stead. Abraham, unfolding his eyes, observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaz* (May-June). On that day the Muslims go to *idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says:

"In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the Worlds. He has no partner; that is what I am bidden; for I am first of those who are resigned. And then he slays the animal. The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining third reserved for the family. It is considered highly efficacious to sacrifice one animal for each member of the family; but as that would involve an expenditure few could bear, it is allowable to sacrifice one animal for the household. In extreme cases, men may combine together and

make one sacrifice for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."¹

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing. *Chappatties* (wheat bread), sweets and balls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters. During this festival some Muslims parade the streets in fancy dresses in rural parts of the districts.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. **Moharram** "The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiah in commemoration of the martyrdom of Hussain, the second son of Fatimah, the prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival. Yazid, who succeeded his father Muawiyah in the year 60 A.H. was a drunkard and a debauchee. The people of Kufah, which was the home of theologians and priests in those days, were scandalized and he in return treated them with much contempt. At this time Hussain was residing at Mecca. He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah. The friends of Hussain in vain urged that the people of Kufah were a fickle lot, and that they could if they wished, revolt against Yazid without his help. Hussain accepted the call and started for Kufah with his family and a small escort of horsemen and one hundred infantry. But mean-while Yazid sent the Governor of Basrah to obstruct the way and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. The people of Kufah gave no aid. Submission or death was the alternative for him. He asked his followers that those who wished to go, could go. But they refused to leave him saying what excuse they would give to his grandfather on the day of judgement, if they abandoned him? One by one the little band fell, and at last Hussain and his little son, a mere infant, alone remained. Hussain sat on the ground. Not one of the enemy seemed to dare touch him. He took the little lad up in his arms; a chance arrow pierced the child's ear and he died at once. Hussain placed the corpse on the ground saying 'We come from God and we return to Him'. 'O! God, give me strength to bear these misfortunes, when, as he bent to drink, an arrow struck him in the mouth. Encouraged by this the enemy rushed on him and speedily put an end to his life. The plains of Karbala is now a place of sacred pilgrimage to Shiah, and the sad event which took place there is kept alive in their memories by the annual celebration of the Moharram."²

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*.

Strictly speaking this is no occasion for festivity and joy. In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet himself.

"Some days previous to the festival, the *imambara* (house of the Imam), also called *ashur khana* (ten-day house), is prepared. As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatiha*s over some *sherbet* or some sugar in the name of Hussain. The *fatiha*s concludes thus: 'O! God, grant the reward of this to the soul of Hussain'. The *sherbet* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or silver, are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the prophet himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the prophet, and is the special standard of the Shiahs."¹

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people, both old and young, fence across the fire and jump about calling out "Hussain! Hassan!". The three days are enjoyed with fancy dresses of tigers, bears, etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatiha*s to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *tazihus* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit in front of the *ashur khana* and devotees, both Muslims and Hindus, a few holding *alams*, walk across the fire. Fire-walking in several places is seen in the ten day

observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatiha*s are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town. There the immersion ceremony takes place which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatiha*s at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khana*s for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbet* is generally distributed. After the third day the *alams* are taken home and kept in safe custody for the next Moharram.

The festival also goes by the name *Peerla Panduga* in rural parts. Shiahs observe it as a period of mourning. Though a Muslim festival, it is commonly observed by both Muslims and Hindus and in several villages with a negligible percentage of Muslims, the festival is celebrated on a grand scale with Hindu patronage.

In Koilkonda village of Mahbubnagar Taluk, 16 miles from Mahbubnagar, there is an old fort where once Koil Raja, a general of Kakatiya army, ruled over the surrounding area. During the Kutub Shahi period, the fort was included in Golkonda Kingdom. The Bibika *Alam* is kept at the top of this fort (Balahissa) in an old *ashur khana*. In front of the *ashur khana* there is a big well as old as Ramappa lake in Warangal District. Most of the people that participate in the festival are Hindus. A number of Muslims from Mahbubnagar also attend the festival. On the ninth day procession of the *alam* starts at midnight with music and torches and by 4-30 in the morning reaches the foot of the fort where there is a big *alawa* (fire-pit) in front of the Police Station. A day before the procession at about 2.00 P. M., 5 big trees, 3 *keekar* (occasia) and 2 tamarind, are brought and burning cinders are prepared by the time the *alam* reaches the place. *Mulla* takes bath, wears new clothes and stands staring at the *alam* on the other side of the fire-pit. After half an hour he walks on the burning cinders across the *alawa* to and fro three times and embraces the *alam*. Then

1. E. Denison Ross, *op. cit.*, pp. 106-107.

2. *Ibid.*, pp. 107-108.

1. E. Denison Ross, *op. cit.*, pp. 107-108.

the *alam* proceeds to a tank for the immersion. Most of the Muslims prepare food with flesh of sheep and goat in big vessels of earth as a *niaz* (liquidating their former oath) for Allah's grace. Special arrangements are made by the Police. All district officials, including the Collector, participate in the function.

4. **Milad-Un-Nabi** is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* (August-September), in commemoration of the death of Prophet Mohammad.

The story goes that being an orphan Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as a baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty is one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on twelfth day of *Rabi-ul-Avval*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the moustache (often a single hair of His and the piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *kazi*. This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts. Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. **Peer-e-Dastagiri** is celebrated on the eleventh day of the fourth month i.e., *Rabi-us-Sani* (September-October) by the Sunnies in honour of the saint Abdul Khadar Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well. This is an occasion of his birth day celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places

where the Sunnies are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave-taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples. In this district the festival is more conspicuous in villages than in towns.

6. **Shab-e-Barat or Night of Record**—This festival is held on the night of the fourteenth of the eighth month i.e., *Shaban* (December-January) and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayers or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns.

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day**—The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O'clock on the night of the 31st December of the

preceding year there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O'clock in the midnight a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00-30 hrs. the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hrs. in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 a.m., attended by all. Dedication of the biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ rings the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, etc., received from friends and relatives on a table in the well-decorated hall of the house which is cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one-tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the Kingdom of Jesus Christ i.e., for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality. The influence of the Christian educational institutions in the district which have been the Alma Mater of several educated non-Christians is seen in that, many old students of the institutions pay a visit to their old teachers in groups to wish them a happy new year.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor

undertakes to hold the function of dedicating biblical names to the converts here and there during the close of the year. In spite of these celebrations Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the 1st day of the official calendar year. Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of forefathers, all the functions of thanks-giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2. **Good Friday**—Jesus Christ was crucified in Jerusalem by the Jews on Friday and 'Good Friday' is celebrated to commemorate the day. It is a part of the celebration of the Easter¹ and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods: (1) The preparatory fast of the forty days of lent; (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In Mahbubnagar District fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter i.e., the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion week'. The religious minded elders observe

¹ Easter—The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22 nor later than April, 25. To many, Easter means the coming of spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers; moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awakening of life in spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here.' (The Golden Book of Encyclopedia—Book V page 443, by Bertha Morris Parker).

the fast very strictly and engage themselves in prayers. On Friday church service is conducted from 11-00 hrs., to 16-00 hrs; when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast atleast on that day. The Sunday following is Easter. Early in the morning at 5-00 hrs. all the members of the church start in procession from the church to an open space, preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7-00 hrs. they return home and get ready to attend the church by 9-00 hrs. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 p.m., as Jesus is believed to have been crucified at 3-00 p.m. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter vigil'. Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and Christened with biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist, baptised for the first time in the waters of the river Jordon. It signifies a spiritual turning away from sins and the entry into a new and pure life. A few of the Protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled.

Feasts are held and consumed in every house with friends and relatives.

In Mahbubnagar District, Good Friday is not observed in the villages as a festival except by a few sincere Reddy converts of Mahbubnagar and Gadwal Taluks who are educated. They or their fore-fathers have become Christians by conversion and though they disdain marriage alliance with any non-Reddy family and adhere to the Hindu marriage customs at home in addition to the marriage ceremony at church, they observe Good Friday as well as Christmas, not to mention the New Year's Day.

3. **Christmas**¹ is the birth day celebration of Jesus Christ. Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service'. The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas father' visits them with presents. This 'Christmas father' or Santa Claus is an imaginary old person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by midnight of the Christmas eve; then the parents heep presents like sweets, balloons, toys, etc., in stockings and keep them under their beds or on the tables. In the morning the children are told that 'Christmas father' had come and left them presents. Even in the church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation, distributing sweets, etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24 December, the members of the church, specially youngsters, go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on 25th morning. Some of the Christian

families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree'.

The Roman Catholics do not have the Christmas tree but exhibit in a crib (a small hut-like erection) the articles of presentations, the statues of Baby Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in Mahbubnagar District, whether rich or poor, in

towns or villages. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor, on account of the close association with the rest in towns, observe it with equal zeal, though they cannot afford the costly dinners or exchange of sweets. The 'Christmas tree' is a luxury for them. For the uneducated Harijan converts of the village Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a 'Christmas father' or a 'Christmas tree'. But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* and even *harikathas* about the saints are resorted to to support their Mission.

1. Christmas is the festival which all Christians celebrate on the birthday of Jesus. It is not an ancient Christian festival. Before the fifth century, the Christmas was not celebrated on any fixed date. There was no agreement whether it was the 6th January or 25th January or December 25th.

In Britain 25th was a festive day even before the advent of Christianity. The ancient clans used to observe 25th of December as the New Year's Day. The important person that rouses the interest of children is Santa Claus. He is called the Christmas father. His actual name is Saint Nicholas. The pronunciation of several Nations have produced the present form. Saint Nicholas was the bishop of Myra. The Greeks and Latins worship him on 6th December. It is said that he has been associated with Christmas because 25th December, within a few days after the sixth children, traders, pandits and sailors considered him as their protector and travellers prayed him to save them from bandits.

Children believe that he gives them whatever they desire, from tiny toy to a useful costly thing, on the night of Christmas eve. Their belief continues. The practice of writing letters to Santa Claus before Christmas continues even now in western countries.

This is a happy festival for Christians and the elders prefer the company of grandchildren more than sons and daughters-in-law.

Figures of Santa Claus are prepared in different forms and generally with a tub by his side with three children. (Translation of an article in Andhra Prabha Weekly).

APPENDIX-II
STATEMENT OF FAIRS AND FESTIVALS
MAHBUBNAGAR DISTRICT

Sl. No.	Location and name of Village, Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance 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
1. MAHBUBNAGAR TALUK									
1	Gondiala	18 miles from Mahbubnagar Railway Station of which 8 miles can be covered by bus and the rest by a cart track	Tirumaladevuni Jata	During Sankranti i.e., Pushya Bahula Ekadasi (January-February) generally from 13th to 15th January. 2 days	Local, religious	Tirumaladevudu, image in human form	Local congregation. Hindus	...	...
2	Vepoor	6 miles to the south of Koilkonda, the Revenue Firka headquarters, and 16 miles from Mahbubnagar Railway Station towards north-east	Anjaneya swamy festival	Jaistha Suddha Purnima (May-June). 1 day	Local, religious	Anjaneyaswamy, image carved on a vertical stone slab	Local congregation. Hindus	...	...
3	Mallapur	7 miles from Koilkonda to the south-west and 20 miles from Mahbubnagar town and Railway Station to the west	Patha Anjaneyaswamy festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Anjaneyaswamy, image carved on a vertical stone slab	Local congregation. Hindus	...	...
4	Koilkonda	13½ miles from Mahbubnagar town and Railway Station	1 Narasimha swamy festival	From Vaisakha Suddha Triodasi (April-May). 4 days	Local, religious	Narasimhaswamy, stone image in human form with long arms in a sitting posture, killing Hiranyakasipa	Local congregation. Hindus	...	...
5	Acharyapur	15 miles from Mahbubnagar Railway Station	2 Veerabhadraswamy festival	From Chaitra Suddha Triodasi (March-April). 5 days	Local, religious	Veerabhadraswamy, stone image	Local congregation. Hindus	...	...
			3 Fatima Bi festival	Moharram (May-June). 10 days	Local, religious	Fathima Bi in the form of peer	Local congregation. All communities	...	...
			Veerabhadraswamy festival	In the bright fortnight of Chaitram (March-April). 4 days	Widely known, religious	Veerabhadraswamy	10,000; local and from distant places. Hindus	...	...
6	Lingampalle	2 miles from Parupalle bus stage on Mahbubnagar - Koilkonda bus route	Yellamma Jata	Pushyam (December-January). 1 day	Local, religious	Yellamma	2,000; local and from the neighbouring villages. Hindus	...	...
7	Madharam	4 miles from Honwada on Tandur road, 4 miles from Koilkonda road and 10 miles from Mahbubnagar Railway Station	Rakamkonda Venkateswara festival	From Pushya Suddha Ekadasi to Bahula Vidiya (December-January). 7 days	Local, religious	Rakamkonda Venkateswara, 2 feet high stone image in human form	Local congregation. Hindus	...	...
8	Ibrahimabad	10 miles from Mahbubnagar Railway Station	Gangallapahad Anjaneyaswamy festival	Saturdays in Sravanam (July-August). 4 or 5 days	Local, religious	Gangallapahad Anjaneyaswamy, image in the form of Hanuman	Local congregation. Hindus	...	Nagamma Jata is celebrated for 2 days in Sravanam (July-August)
9	Fathepur	4 miles from Nawabpet-Mahbubnagar road, 10 miles from Mahbubnagar Railway Station and 13 miles from Jadcherla Railway Station	Tirumalanathaswamy festival	Bright fortnight of Jaistham (May-June). 3 days	Local, religious	Tirumalanatha-swamy	300; local congregation. Hindus	...	...
10	Yennangandia	11 miles from Mahbubnagar by bus	Veerabhadram festival	From Phalguna Suddha Panchami (February-March). 4 days	Local, memory of the saint	Veerabrahmam	Local congregation. Hindus	...	Chowdamma and Anjaneyaswamy festival are also celebrated in this village for one day each. Fuller details are not available
11	Ippatur	6 miles from Hyderabad-Kurnool bus route, 6 miles from Gollapalle Railway Station and 12 miles from Mahbubnagar town by road	Mahadeva festival	From Magha Bahula Triodasi (February-March). 5 days	Local, religious	Eswara, a Sivalingam	2,000; local and from the neighbouring villages. Hindus	Sweetmeats, fancy and stationary goods and pictures	...
12	Karoor	3½ miles from Rajapuram on Mahbubnagar-Hyderabad bus route and 5 miles from Gollapalle Railway Station	Tirumala swamy Saka-tothsavam	On 15th January. 1 day	Local, religious	Tirumalaswamy	Local congregation. Hindus	...	...
13	Chinnavelly	2 miles from Hyderabad-Kurnool bus route, 4 miles from Gollapalle Railway Station and 21 miles from Mahbubnagar town	Sita Ramaswamy festival	From Chaitra Suddha Padyami (March-April). 20 days	Local, religious	Sita Ramaswamy, stone images of Rama, Lakshmana and Sita	5,000; local and from the neighbouring villages. Hindus	Sweetmeats, glassware, fancy articles, earthenware, pictures of gods and national leaders, clothes, lanterns and torchlights	...
14	Tirmalapur	10 miles from Mahbubnagar town and Railway Station	Ramalingeswaraswamy festival	From Chaitra Bahula Panchami (April-May). 5 days	Local, religious	Ramalingeswaraswamy, Sivalingam in stone	Local and from neighbouring villages. Hindus	Sweetmeats, pictures and bamboos	...

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	3	4	5	6	7	8	9	10
1	2	3		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. MAHBUBNAGAR TALUK *Contd.*

15	64 Kuchcherkal	1 1/4 miles from Hyderabad Kurnoor bus route, 5 miles from Gollapalle Railway Station, 8 miles from Jadcherla, 18 miles from Mahbubnagar and 42 miles from Hyderabad	3	Pochamma Bonala Panduga	Ashadham (June-July). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	Anjaneyaswamy Aradhana is also celebrated. Fuller details are not available
16	65 Raipalle	1 1/4 miles from Hyderabad--Kurnoor bus route, 4 miles from Gollapalle Railway Station, 7 miles from Jadcherla, 18 miles from Mahbubnagar and 42 miles from Hyderabad	3	Pochamma Bonala Panduga	Ashadham (June-July). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	Anjaneyaswamy Aradhana is also celebrated. Fuller details are not available
17	66 Rajapur	On Hyderabad--Kurnoor bus route, 3 miles from Gollapalle Railway Station, 16 miles from Mahbubnagar and 44 miles from Hyderabad	3	1 Pochamma festival 2 Gandipet Mysamma festival	In Sravanam (July-August) or Bhadrpadam (August-September). 1 day In Chaitram (March-April) or Vaisakham (April-May). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	...
18	68 Kodgal	5 miles from Gangapur on Mahbubnagar-Kalavakurthi bus route, 5 miles from Gollapalle Railway Station and 18 miles from Mahbubnagar town	3	1 Mahadeva festival	From Magha Bahula Triodasi (February-March). 3 days	Local, religious	Eswara, a Sivalingam	Local congregation. Hindus	...	The Ursus of Gori Sab and Peer Mohammad are also celebrated in this village from Phalguna Suddha Triodasi (February-March) and in Jaistham (May-June) respectively. Fuller details are not available

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19	69 Nekkonda	2 miles from Jadcherla, Kalvakurthi bus route, 5 miles from Jadcherla Railway Station and 15 miles from Mahbubnagar and town	3	Lakshmi Venkateswara festival	From Pushya Suddha Dasami (December-January). 2 days	Local, religious	Lakshmi Venkateswara	Local congregation. Hindus	...	The festival known as Bonalu Bandlu is also celebrated in this village in the second week of Sravanam (July-August) in the name of Mysamma. Fuller details are not available
20	71 Ammapalle	On the bank of the Dindi river, 5 miles from Jadcherla Railway Station and 15 miles from Mahbubnagar town	3	Parasavedeeswara festival	From Magha Bahula Triodasi (February-March). 2 days	Local, religious	Parasavedeeswara swamy, Sivalingam in black stone	300 to 400; local and from the neighbouring villages. Hindus	Nearly 20 shops sell various articles	The place where the temple is located is known as Meenambaram
21	73 Gangapur	3 miles from Jadcherla Railway Station and 14 miles from Mahbubnagar by road; there are communication facilities to Hyderabad, Nagarjunasagar and Jadcherla by bus	3	Chennakesava-vaswamy festival	From Magha Suddha Padyami (January-February). 8 days	Local, religious	Chennakesava-swamy, black stone image in the form of Vishnu	10,000; local and from the neighbouring villages. Hindus	Utensils, lanterns, glassware, drugs, cloth, pictures, agricultural implements, footwear, toys, etc.	Circuses, magic, lotteries, dramas are some of the entertainments
22	74 Gollapalle	1/4 mile from Gollapalle Railway Station and 14 miles from Mahbubnagar	3	Pochamma festival	On a Tuesday in Magha Kirti i.e., in Jaistham (May-June). 1 day	Local, religious	Pochamma, wooden images	Local congregation. Hindus	...	Anjaneyaswamy is worshipped in the month of Kartikam (October-November)
23	76 Jadcherla	A Railway Station on Dronachalam--Secunderabad line, 10 miles from Mahbubnagar town; there are communication facilities to all important towns of the district and also to Nagarjunasagar, Hyderabad and Srisailem, etc., of other districts	3	Venkateswara-swamy festival	From Magha Suddha Triodasi (January-February). 3 days	Local, religious	Venkateswara-swamy black stone image in human form with 4 arms holding sankhu, chakra, gadha and padma	Local and from the neighbouring villages. Hindus	...	Mohabat Ali Shah Urs is also celebrated in this village after Moharram festival (May-June). Fuller details of the festival are not available

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APPENDIX-II STATEMENT OF FAIRS AND FESTIVALS

[26]

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation - local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
1. MAHBUBNAGAR TALUK Contd.									
24	78 Polepalle	2 miles from Gollapalle Railway Station, 2 miles from Macharam, 6 miles to the north-west of Jacherla Railway Station and 14 miles from Mahbubnagar town	Venkateswara swamy festival	From Chaitra Suddha Navami (March-April). 7 days	Local, religious	Venkateswara swamy, stone image in human form	Local and from the neighbouring villages. Hindus	Sweetmeats, utensils, lanterns, torchlights, pictures of gods and national leaders and clothes	...
25	80 Vallur	4 miles from Jacherla Railway Station and 6 miles from Mahbubnagar	Sivaratri	From Magha Bahula Chaturdashi (February-March). 2 days	Local, religious	Siva, Sivalingam in stone	Local congregation. Hindus	...	...
26	81 Khanapur	4 miles from Kakarlapahad stage on the Nawabpet-Mahbubnagar bus route, 6 miles from Gollapalle Railway Station and 8 miles from Mahbubnagar	Mahbub Usman Urs	On the first Thursday in Vaisakham (April-May). 1 day	Local, religious	Mahbub Usman, a darga	Local congregation. All communities	...	...
27	82 Kurkonda	2 miles from Mahbubnagar-Nawabpet bus route, 5 miles from Nawabpet, the Revenue Firkah headquarters for this village and 8 miles from Mahbubnagar Railway Station	Veerabhadra swamy festival	From Magha Suddha Navami (January-February). 7 days	Local, religious	Veerabhadra swamy, stone image in human form	Local congregation. Hindus	...	...
28	86 Boyapalle	On Nawabpet Mahbubnagar bus route; 2½ miles from Mahbubnagar Railway Station and town	Babu Marsabu Urs	Margasira Suddha Local, Ashvini or Navami (November-December). 1 day	Local, religious	Babu Marsabu, a tomb	Local congregation. All communities	...	Mysamma is worshipped once in 6 or 8 years by the villagers
29	91 Manikonda	3 miles from Manyamkonda Railway Station and 4 miles from Devkandra Railway Station	1 Manyamkonda Laksh-Suddha Dasami Venkateswara swamy Brahmotsavam	From Magha Suddha Dasami (January-February). Fair-15 days	Widely known, religious	Lord Venkateswara, image as in Tirupati in black stone with four hands holding sankhu, chakra, gadha and padma	100,000; local and from distant places. All communities	Blankets, sarces, of Narayanpet and Gadwal; clothes, utensils, glassware, lanterns, pictures, and agricultural implements	Temporary electricity connections, protected water supply, dharmasalas, hotels, medical aid and transport facilities

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30	92 Perkiweed	4 miles from Kodoor Railway Station and 8 miles from Mahbubnagar	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	Pochamma festival is also celebrated in the village. Fuller details are not available
31	93 Machanpalle	1½ miles from Manyamkonda Railway Station, 2 miles from Mahbubnagar-Raichur and Mahbubnagar-Narayana routes and 10 miles from Mahbubnagar by road	Kota Mysamma Bonala Panduga	No fixed date	Local, religious	Kota Mysamma, wooden images of the deity kept on an elephant made of mud	Local congregation. Hindus	...	Mahbub Subhani is worshipped in the harvest season
32	94 Kotakadra	½ mile from Hyderabad-Raichur National Highway, 2 miles from Manyamkonda Railway Station and 10 miles from Mahbubnagar	1 Sri Chandramouleswara Purushothamananda Saraswathiswamy Aradhana	Ashadha Bahula Vidiya (July-August). 8 days	Local, religious	Sri Chandramouleswara Purushothamananda Saraswathiswamy, a tomb	Local congregation. Hindus	...	The festival is celebrated in Manyamkonda and the residents of this village participate
33	95 Obiaipalle	2 miles from Manyamkonda Railway Station and 9 miles from Mahbubnagar	2 Manyamkonda Venkateswara swamy festival	Magha Suddha Purnima to Bahula Vidiya (February-March). 8 days	Widely known, religious	Manyamkonda Venkateswara swamy, black stone image in the form of Vishnu holding sankhu chakra, gadha and padma	20,000 to 30,000; local and from other parts of Mahbubnagar District. Hindus	...	...
34	98 Kodur	6 furlongs from Mahbubnagar-Makthal bus route, 1 mile from Manyamkonda Railway Station and 7 miles from Mahbubnagar	Varadaraja swamy festival	From Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Varadarajaswamy, stone image of Vishnu	Local congregation. Hindus	...	...
35	102 (a) Moosapet hamlet of Sankal-maddi	On Hyderabad-Kurnool Highway, 15 miles from Mahbubnagar Railway Station	1 Ramalingeswaraswamy festival	From Magha Suddha Purnima to Bahula Vidiya (February-March). 8 days	Widely known, religious	Manyamkonda Venkateswara swamy, black stone image in the form of Vishnu holding sankhu, chakra, gadha and padma	20,000 to 30,000; local and from other parts of Mahbubnagar District. Hindus	...	The festival is celebrated on the Manyamkonda hill and the residents of this village congregate
			2 Mysamma Bonala Panduga	On a Tuesday in Sravanam (July-August). 1 day	Local, religious	Mysamma, in the form of a big earthen pot	Local congregation. 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 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. MAHBUBNAGAR TALUK Contd.

104	Janampet	On Mahbubnagar-Wanaparathi bus route, about 10 miles to the south of Mahbubnagar town and Railway Station	1 Anjaneyaswamy Aradhana	During Sankranti i.e., in Pushyam (generally on 13th or 14th January). 1 day	Local, religious	Anjaneyaswamy, image in the form of Hanuman	Local congregation. Hindus	...	...
106	Polkam-palle	One mile from Annasagar bus stage on Mahbubnagar - Kollapur bus route and 10 miles from Mahbubnagar Railway Station	3 Abdullah Sab Urs	Chaitram (March-April). 1 day	Local, in memory of the saint Abdullah Sab	Abdullah Sab, a darga	Local congregation. All communities	...	...
107	Tadikonda	One mile from Annasagar bus stage on Mahbubnagar - Kollapur bus route and 6 miles from Mahbubnagar Railway Station	2 Gumani Saheb Urs	During the end of Safar (June-July). 1 day	Local, in memory of the saint	Gumani Saheb, a tomb	Local congregation. All communities	...	...
108	Tadikonda	One mile from Annasagar bus stage on Mahbubnagar - Kollapur bus route and 6 miles from Mahbubnagar Railway Station	1 Pandurangaswamy festival	From Phalguna Bahula Anavasya (March-April). 3 days	Local, religious	Mallikarjunaswamy, stone Sivalingam	Local and from neighbouring villages. Hindus	...	...
109	Tadikonda	One mile from Annasagar bus stage on Mahbubnagar - Kollapur bus route and 6 miles from Mahbubnagar Railway Station	1 Veerabhadraswamy or Veeranna festival	From Chaitra Suddha Chathur-dasi (March-April). 2 days	Local, religious	Veerabhadraswamy, image in human form with a sword in the right hand	Local and from the neighbouring villages. Hindus	...	Pochamma festival is also celebrated mostly by Kuruvus and a few other caste Hindus. Fuller details are not available
110	Tadikonda	One mile from Annasagar bus stage on Mahbubnagar - Kollapur bus route and 6 miles from Mahbubnagar Railway Station	1 Pandurangaswamy festival	From Phalguna Suddha Triodasi (February-March). 6 days	Local, religious	Pandurangaswamy, stone image	Local congregation. Hindus	...	Pochamma festival is also celebrated in Kartikam (October-November). Fuller details are not available
111	Tadikonda	One mile from Annasagar bus stage on Mahbubnagar - Kollapur bus route and 6 miles from Mahbubnagar Railway Station	2 Anjaneyaswamy festival	From Chaitra Suddha Navami (March-April). 2 days	Local, religious	Anjaneyaswamy, stone image	Local and from the neighbouring villages. Hindus	...	...
112	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	1 Anjaneyaswamy festival	From Chaitra Suddha Chathur-dasi (March-April). 2 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman, 3 feet high. Image is covered with silver armour	Local congregation. Hindus	...	Ganesh festival is also celebrated in this town for 7 days from Bhadrapada Suddha Chaviti (August-September). Fuller details are not available
113	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	2 Tirumala-nathaswamy festival	Asviniyuja Suddha Dasami (September-October). 1 day	Local, religious	Tirumala-nathaswamy, image in human form	Local congregation. Hindus	...	...
114	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	3 Bagamaru Saheb Urs	Shahban (December-January). 1 day	Local, in memory of the saint	Bagamaru Saheb, a darga	Almost all the residents of the town and from the neighbouring villages. All communities	About 200 shops sell sweets, fancy goods, etc.	...
115	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	4 Mardan Ali Shah Urs	22nd to 24th of Rajab (November-December). 3 days	Local, in memory of the saint	Mardan Ali Shah Saheb, darga	6,000; local congregation. All communities	About 100 shops sell eatable fruits, coconuts and fancy goods	...
116	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	5 Syed Abdul Khadar Shah Urs	22nd of Jamadus-Sani (October-November). 1 day	Local, in memory of the saint	Syed Abdul Khadar Shah Saheb, darga	Local congregation. All communities	...	...
117	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	6 Umar Ali Shah Urs	12th of Zeekhad (March-April). 1 day	Local, in memory of the saint	Umar Ali Shah, darga	6,000; local and from neighbouring villages	...	...
118	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	7 Baba Tajuddin Urs	26th of Moharram (May-June). 1 day	Local, in memory of the saint	Baba Tajuddin, a flag	A few local devotees	...	...
119	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	8 Ranganathaswamy festival	Every Monday and Saturday in Sravanam (July-August). 1 month	Local, religious	Ranganathaswamy, in the form of Vishnu on serpent bed	Local and from the neighbouring villages. Hindus	...	...
120	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	9 Murthy Kondiah festival	During Sankranti generally on 14th January. 1 day	Local, religious	Murthy Kondiah, image in human form	Local and from the neighbouring villages. Hindus	...	...
121	Dharmapur	3 miles from Kodoor Railway Station and 4 miles to the south of Mahbubnagar	10 Tekula Venkateswaraswamy festival	Pushya Bahula Saptami (January-February). 1 day	Local, religious	Tekula Venkateswaraswamy, image in human form	Local and from the neighbouring villages. Hindus	...	...

APPENDIX-II

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1	2	3	4	5	6	7	8	9	10

1. MAHBUBNAGAR TALUK *Contd.*

44	127 Bhoonthur	About 6 miles to the east of Mahbubnagar town and Railway Station	Muninathaswamy festival	From Magha Bahula Chaviti (February-March). 2 days	Local, religious	Muninathaswamy, black stone image in human form	1000; local and from the neighbouring villages. Hindus	Eatables, bangles, earthenware, torch-lights, lanterns, mirrors, combs, pictures, photos, etc.	...
45	129 Palkonda	One mile from Mahbubnagar - Amarabad-Wanaparthy bus route, 2 miles from Mahbubnagar by foot and 4 miles by road from Mahbubnagar Railway Station	Anjaneyaswamy festival	From Chitra Suddha Purnima (March-April). 3 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	600; local and from the neighbouring villages. Hindus	Sweetmeats, earthenware, mirrors, combs, bangles, toys, etc.	...
46	130 Hasnapur	2 miles from Mahbubnagar - Kollapur bus route and 5 miles from Mahbubnagar town and Railway Station	Ramalingaswamy festival	From Magha Bahula Triodasi (February-March). 4 days	Local, religious	Ramalingaswamy, stone Sivalingam	Local and from the neighbouring villages. Hindus	...	...
47	134 Chinna Gopalpur	1 furlong from Bijinapalle - Mahbubnagar road and 6½ miles from Mahbubnagar	Pochamma Bonala Panduga	Ashadham (June-July). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	Anjaneyaswamy Saphaham is celebrated once in a year
48	136 Pathamol-gara	3 miles from Bhoonthur and 11 miles from Mahbubnagar Railway Station	Moulali Urs	From Pushya Suddha Purnima (December-January). 2 days	Local, religious	Moulali or Murthaiah, in the form of a palm (peer)	Local and from neighbouring villages. All communities	...	This festival is also celebrated by the residents of Kothamolgara
49	138 Kurvena	1 mile from Mahbubnagar - Bijinapalle bus route, 7 miles from Jacherla Railway Station by foot and 13 miles from Mahbubnagar by road	Mallayya or Mallikarjunaswamy festival	From Magha Bahula Chaturdasi (February-March). 5 days	Local, religious	Mallikarjunaswamy, black stone image in human form	3000; local and from the neighbouring villages. Hindus	20 shops sell sweetmeats, bangles, utensils, lanterns, mirrors, combs, books, earthen and wooden toys, clothes, etc.	1 Vinayaka Chaviti is celebrated for seven days from Bhadrapada Suddha Chaviti (August-September)

2 During Sankranti i. e., 13th to 15th January, car festival is celebrated in Anjaneyaswamy temple

3 Bonala Uthsavam is celebrated on Sravana Bahula Panchami (July-August). Fuller details are not available

2. SHADNAGAR TALUK

1	7(a) Lalapet hamlet of Ummental	16 miles from Shadnagar Railway Station	Anjaneyaswamy festival	From Vaisakha Bahula Dwadasi (May-June). 4 days	Local, religious	Anjaneyaswamy	400; local and from the neighbouring villages. Hindus	...	...
2	10 Thoompalle	15 miles from Shadnagar Railway Station	Bala Sheriff Sahab Urs	During the dark fortnight of Vaisakham (May-June). 3 days	Local, memory of Bala Sheriff Sahab	Bala Sheriff Sahab	500; local and from the neighbouring villages. All communities	...	...
3	16 Peda Elukicherla	7 miles by foot from Konudurg on Pargi-Shadnagar bus route	Syed Meeran Sha Urs	16th, 17th & 18th of Shaban (December-January). 3 days	Local, memory of Syed Meeran Sha	Syed Meeran Sha, a darga	Local congregation. All communities	...	...
4	21 Yedra	15 miles from Shadnagar and 41 miles from Mahbubnagar	Hanuman Jayanti	Magham (January-February) or Vaisakham (April-May). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
5	23 Raviryal	5 miles from Shadnagar bus route and 14 miles from Sadnagar Railway Station	Someswaraswamy festival	During Sivaratri i. e., from Magha Bahula Chaturdasi (February-March). 4 days	Local, religious	Someswaraswamy, Sivalingam in stone	Local and from the neighbouring villages. Hindus	...	...
6	24 Gurrampalle	4 miles from Pargi-Shadnagar bus route and 14 miles from Shadnagar Railway Station	Gurram Peerlu Urs	During the bright fortnight of Pushyam (December-January). 1 day	Local, religious	Gurram Peerlu, a rider on a horse	Local and from the neighbouring villages. All communities	...	...
7	25 Konudurg	12 miles from Shadnagar Railway Station by bus	Narasimha Jayanti	From Vaisakha Suddha Chaturdasi (April-May). 3 days	Local, religious	Narasimhaswamy carving on a rock	Local congregation. Hindus	...	...
8	36 Mogil-gidda	6 miles from Shadnagar Railway Station	Ramalingaswamy festival	Vaisakham (April-May). 1 day	Local, religious	Ramalingaswamy	500; local congregation. Hindus	...	...

APPENDIX-II
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				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)
2. SHADNAGAR TALUK Contd.										
9	39 Chinchod	10 miles from Shadnagar Railway Station		Venugopalaraswamy festival	Pushyam (December-January). 1 day	Local, religious	Venugopalaraswamy	1,500; local and from the neighbouring villages. Hindus	...	...
10	41 Kolloor	14 miles from Shadnagar Railway Station by a cross country path and 21 miles by road		Chinnayya festival	From Ashadha Suddha Ekadasi (June-July). 2 days	Local, in memory of Chinnayya, a religious head	Chinnayya	Local and from the neighbouring villages. Hindus	...	...
11	43 Pomala	11 miles from Kondurg, 18 miles from Mahbubnagar & Shadnagar Railway Station		Chennakesavaraswamy festival	From Chaitra Suddha Navami (March-April). 3 days	Local, religious	Chennakesavaraswamy, in human form	Local congregation. Hindus	...	...
12	45 Gurukunta	2½ miles from Navvapeda bus stop, 13 miles from Sriramnagar Railway Station and 18 miles from Shadnagar		Adi Basaveswaraswamy festival	From Phalguna Suddha Chaturdasi (February-March). 5 days	Widely known, religious	Adi Basaveswaraswamy, a self-manifest stone bull	Local and from other parts of Mahbubnagar district and Hyderabad District. Hindus	...	Generally free feeding is organised. It is believed that the stone bull is growing in size every year
13	47 Chowdoor	8 miles from Balanagar Railway Station and 16 miles from Shadnagar Railway Station		Pochamma Jatara	During the end of Sravanam (July-August). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	Khaja Bande Nawaz (Khilla) Urs and Hanuman Jayanti are also celebrated in this village on 15th Zeekhad (March-April) and Margasiram (November-December) respectively. Fuller details of the festivals are not available
14	48 Darpalle	18 miles from Shadnagar Railway Station		Venkateswaraswamy festival	Sravana Suddha Ashtami (July-August). 1 day	Local, religious	Venkateswaraswamy	600; local congregation. Hindus	...	...
15	49 Lokirevu	7 miles from Gollapalle Railway Station and 15 miles from Mahbubnagar town of which 12 miles by bus upto Navvapeda and from there 3 miles by foot		Veerabhadraswamy festival	From Vaisakha Suddha Dasami (April-May). 4 days	Local, religious	Veerabhadraswamy, in human form	1,000; local and from the neighbouring villages. Hindus	Eatables, pictures of Gods, bangles, mirrors, combs, toys etc.	There is a choultry
16	54 Bheemavaram	2½ miles from Uddihal by cart track and 8 miles from Balanagar Railway Station		Worship of Pancha Pandavas	All Saturdays	Heroes of the epic Mahabharata	Stone images of Pandavas locally called Veerlu	Local and from neighbouring villages. Hindus	...	The nearby rivulet and the big banyan tree afford water and shelter
17	55 Kamsani-palle	10 miles from Shadnagar Railway Station		Sri Lakshmi Narasimhaswamy festival	Pushyam (December-January). 3 days	Local, religious	Sri Lakshmi Narasimhaswamy	1,000; local and from the neighbouring villages. Hindus	...	...
18	62 Raikal	6 miles from Shadnagar Railway Station		Bhavani Devi festival	During the dark fortnight of Magham (January-February). 3 days	Widely known, religious	Bhavani Devi	600; local and from distant places. Hindus	...	...
19	63 Jogammagudem	3 miles from Raikal on Hyderabad-Mahbubnagar bus route and 7 miles from Shadnagar Railway Station on Secunderabad-Dronachalam section of the Central Railway		Ramalingeswaraswamy festival	Magha Bahula Tadiya to Triodasi (January-February). 11 days	Widely known, religious	Ramalingeswaraswamy, Sivalingam in stone	7,000; local and from far and near villages of Mahbubnagar and Hyderabad Districts. Hindus	...	There is a big pond and choultry are available. Free feeding is arranged
20	64 Motighanapuram	2 miles from Kurnool-Hyderabad bus route and 6 miles from Balanagar Railway Station		Lakshminaraswamy festival	Sravana Bahula Dasami (August-September). 1 day	Local, religious	Lakshminaraswamy, bronze image	Local congregation. Hindus	...	...
21	79 Rangareddiguda	3 miles from Balanagar Railway Station		Sri Lakshminaraswamy festival	From Magha Suddha Sapthami (January-February). 9 days	Local, religious	Sri Lakshminaraswamy	2,000; local and from the neighbouring villages. Hindus	...	...
22	86 Agraharapotalpalle	2 miles from Balanagar Railway Station		Sita Ramaswamy festival	From Vaisakha Suddha Sapthami (April-May). 9 days	Local, religious	Sita Ramaswamy	1,000; local congregation. Hindus	...	...
23	89 Peddarevelle	5½ miles from Balanagar Railway Station		Tirumalanathaswamy festival	Pushyam (December-January). 3 days	Local, religious	Tirumalanathaswamy	3,000; local and from the neighbouring villages. Hindus	...	...
24	I Farooqnagar	1½ miles from Shadnagar Railway Station		Venkateswaraswamy festival	Chaitram (March-April). 1 day	Local, religious	Venkateswaraswamy	1,500; local congregation. Hindus	...	...

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102	Chegur	5 miles from Timmapur Railway Station and 8 miles from Shadnagar	1 Mallikarjuna swamy or Malleswaraswamy festival	From Magha Bahula Triodasi (January-February). 3 days	Local, religious	Malleswaraswamy, stone Sivalingam (swayambhu)	1,000; local congregation. Hindus	...	...
113	Velajerla	5 miles from Shadnagar Railway Station	2 Sri Rama Navami	Chaitram (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
118	Inmunerva	5 miles from Hyderabad—Kurnool road and 8 miles from Shadnagar Railway Station	Hazarat Jahangir Peeran Urs	From Chaitra Suddha Padyami (March-April). 11 days	Local, religious	Hanuman. There are images of Sri Rama, Lakshmana and Sita made of panchalohas	Local congregation. Hindus	...	...
119	Pinjerla	4 miles from Mahbubnagar—Hyderabad bus route, 6 miles from Thimmapur Railway Station on Secunderabad—Dronachalam Railway line, 8 miles from Shadnagar and 42 miles from Mahbubnagar	Hazarat Jahangir Peeran Urs	From Pushya Suddha Ashtami (December-January). 3 days	Widely known, religious	Hazarat Jahangir Peeran, a darga	5,000; local and from other parts of the district. All communities	...	...
123	Byrukhanpalle	12 miles from Shadnagar Railway Station	Narasimhaswamy festival	From Chaitra Suddha Purnima (March-April). 6 days	Local, religious	Narasimhaswamy, stone image in human form	300; local congregation. Hindus	...	...
124	Santhapur	4 miles from Keshampet, 12 miles from Hyderabad—Kurnool bus route and 15 miles from Shadnagar Railway Station	Narasimhaswamy festival	Dark fortnight of Sravanam (August-September). 1 day	Local, religious	Narasimhaswamy, stone image	Local congregation. Hindus	...	...
130	Vemulnerva	10½ miles from Shadnagar Railway Station	Sri Venugopalaswamy festival	From Margasira Suddha Panchami to Ashtami (November-December). 4 days	Local, religious	Sri Venugopalaswamy	300; local congregation. Hindus	...	...
131	Ippalpalle	9 miles from Shadnagar Railway Station	Kishanjee Aradhana	From Bhadrapada Suddha Chaviti (August-September). 9 days	Local, memory of Kishanjee, a saint	Kishanjee, sandals and photo of Kishanjee	Local and from the neighbouring villages. Hindus	...	...
135(a)	Kondareddypalle, hamlet of Ponalpalle	Nearest Railway Station is Balanagar at 9 miles by cart track and 12 miles from Shadnagar of which 9 miles by bus upto Ippalpalle and from there 3 miles by foot	Bangaru Mysamma festival	Sravana Bahula Dasami (August-September). 1 day	Local, religious	Bangaru Mysamma, stone with no form in an open space	Local congregation. Hindus	...	...
140	Kaknur	11 miles from Balanagar Railway Station	Mahalingaswamy festival	Magham (January-February). 4 days	Local, religious	Mahalingaswamy	500; local congregation. Hindus	...	...
142	Nidadavelli	11 miles from Balanagar Railway Station	Sri Venkateswaraswamy festival	From Phalguna Suddha Ashtami to Purnima (February-March). 8 days	Local, religious	Sri Venkateswaraswamy	1,000; local and from the neighbouring villages. Hindus	...	...
144	Chinnarevella	7 miles from Balanagar Railway Station	Worship of Kota Mysamma	No particular dates	Local, religious	Mysamma	...	...	Fowls and sheep are sacrificed to Kota Mysamma now and then
145	Thommirekula	Nearest Railway Station is Balanagar at a distance of 11 miles; Shadnagar—Jadcherla bus passes through the village	Kishan Maharaj festival	From Bhadrapada Suddha Chaviti (August-September). 9 days	Local, memory of Kishan Maharaj, a saint	Kishan Maharaj, a tomb	Local congregation. Hindus	...	Hanuman festival is also celebrated in this village for one month in Kartikam (October-November). A festival locally called Posamma Bonalu is celebrated in Sravanam (July-August). Fuller details are not available
146	Lingadona	9 miles by cart track from Balanagar Railway Station	1 Hanuman festival 2 Pochamma Bonalu Panduga	During the entire month of Kartikam (October-November). 30 days	Local, religious	Hanuman (Anjaneyaswamy) Pochamma	Local congregation. Hindus	...	...

APPENDIX-II
STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location and name of Village/Town	Distance from nearest 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

2. SHADNAGAR TALUK--Contd.

39	147	11 miles from Peddabadi Railway Station	Ramalingaswamy festival	Last Monday in Sravanam (August-September). 1 day	Local, religious	Ramalingaswamy, Sivalingam in stone	1,300; local and from the neighbouring villages. Hindus	...	Special pujas and bhajans are performed every day in Hanuman temple in the month of Kartikam (October-November). A festival locally called Pochamma Bonalu is celebrated in Sravanam (July-August). Fuller details are not available
40	148	11 miles from Kondevu Railway Station	Hanuman festival	From Margasira Bahula Saphami to Navami (December-January). 3 days	Local, religious	Hanuman	Local and from the neighbouring villages. Hindus	...	A festival locally called Pochamma Bonalu is also celebrated in this village in Sravanam (July-August). Fuller details of this festival are not available
41	149	10 miles from Chinna Adiryalu Railway Station	Sri Venkateswaraswamy festival	Magha Bahula Padyami (January-February). 1 day	Local, religious	Sri Venkateswaraswamy, a naturally born formless big stone	Local congregation. Hindus	...	Bonalu festival is also celebrated in this village to Pochamma, Mysamma & Pothuraju in Sravanam (July-August). Fuller details of this festival are not available

3. KALVAKURTHI TALUK

1	2	23 miles from Kadvhala from Hyderabad Railway Station	Chennakesava festival	Magham (January-February). 4 days	Local, religious	Chennakesava-swamy	3,000; local and from the neighbouring villages. Hindus	...	...
2	6	6 miles from Ravichedu on Kalvakurthi-Hyderabad bus route and 16 miles from Shadnagar Railway Station on Hyderabad-Dronachalam Railway line	1 Sri Venkateswaraswamy Aradhana festival 2 Beerappa festival	Sravana Bahula Ashtami and Navami (August-September). 2 days Sravana Bahula Padyami (July-August). 1 day	Local, religious	Venkateswaraswamy, stone image Beerappa, no temple	Local congregation. Hindus	...	...
3	7	20 miles from Madharam nagar Railway Station by cart track and 24 miles from Kalvakurthi by road	1 Manumalamahamuni festival 2 Adhaya-yana festival 3 Neeradu festival 4 Sri Venugopala-swamy Brahmothsavam	Kartika Sudha Padyami to Panchami (October-November). 5 days Pushya Sudha Ekadasi to Bahula Panchami (January-February). 10 days From Pushya Bahula Saphami (January-February). 5 days From Magha Sudha Chaviti (January-February). 7 days	Local, religious	Sri Venugopala-swamy, image of Sri Krishna playing flute Sri Venugopala-swamy, image of Sri Krishna playing flute Sri Venugopala-swamy, image of Sri Krishna playing flute Sri Venugopala-swamy, image of Sri Krishna playing flute	Local congregation. Hindus	...	...
4	21	18 miles by cross country path and 27 miles by road from Shadnagar Railway Station and 24 miles from Jadcherla Railway Station	Venkateswaraswamy festival	Phalgunam (February-March). 5 days	Local, religious	Venkateswaraswamy	1,500; local and from the neighbouring villages. Hindus	...	...
5	21 (b)	1 a mile from Devuni Padkal hamlet of Padkal	Venkateswaraswamy Brahmothsavam	Phalguna Sudha Dwadasi to Bahula Chaviti (February-March). 8 days	Local, religious	Venkateswaraswamy, stone image with four hands	4,000; local and from the neighbouring villages. Hindus	...	Free feeding is arranged to a few persons belonging to the forward caste
6	24	18 miles from Thalakonadapalle	Sri Lakshmi Narasimhaswamy festival	During Dasara i.e., from Asviniya Sudha Padyami to Dasami (September-October). 10 days	Local, religious	Lakshmi Narasimhaswamy, no distinct form	Local congregation. Hindus	...	...
7	27	8 miles from Julapalle kurthi-Jadcherla bus route and 20 miles from Kalvakurthi as well as Mahububnagar	1 Anjaneyaswamy festival 2 Kota Mysamma Jatara	From Kartika Sudha Padyami (October-November). 30 days Once in 2 or 3 years according to convenience. Period not specified	Local, religious	Anjaneyaswamy, image in the form of Hanuman Kota Mysamma, image in feminine form	Local congregation. Hindus	...	...
	28	20 miles from Antharam kurthi	Anjaneyaswamy festival	Entire month of Kartikam (October-November). 30 days	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...

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 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. KALVAKURTHI TALUK—Contd.									
8	31 Rampur	30 miles from Jadcherla Railway Station	Sri Venkateswara festival	From Margasira Suddha Tadiya (November-December). 5 days	Local, religious	Sri Venkateswara swamy, stone image	Local congregation. Hindus	...	...
9	36 Chukkur	4 miles from Hyderabad—Kalvakurthi road, 17 miles from Kalvakurthi and 24 miles from Jadcherla Railway Station	Kalki Gopalaswamy Brahmothsavam	From Phalgun Suddha Sapthami (February-March). 8 days	Local, religious	Kalki Gopalaswamy, a formless stone (swayambhu)	700 to 800; local and from the neighbouring villages. Hindus	Sweetmeats, utensils, lanterns, combs, mirrors, pictures, photos, books, mill and handloom cloth, agricultural implements, earthen toys, etc. Goats are also sold	...
10	37 Amangal	On Hyderabad—Kalvakurthi bus route, 22 miles by road from Kalvakurthi, 42 miles from Jadcherla Railway Station and 50 miles from Hyderabad	Venkatagiri Suddha Shashti (February-March). Festival—6 days Fair—5 days	Local, religious	Venkateswara swamy, a round stone (swayambhu)	3,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, combs, mirrors, pictures, photos, books, bangles, cloth, toys, etc.	...	...
11	43 Cherkonda (Patti Padkal)	24 miles from Kalvakurthi and 44 miles from Jadcherla Railway Station	Sri Gopalaswamy festival	Phalgun Suddha Vidiya to Sapthami (February-March). 6 days	Local, religious	Gopalaswamy, stone image in human form	2,000; local and from the neighbouring villages.	...	...
12	53 Brahmapalle	4 miles from Kurmedu bus stage on Hyderabad-Devarakonda bus route and 12 miles from Cherkonda (Patti Padkal) bus stage on Devarakonda—Mahabubnagar bus route	Festival of Mother Lurth	10th and 11th March. 2 days	Local, religious	Lurth, stone image of mother Lurth in human form	Local congregation. Christians	Eatables, mirrors, combs, torchlights, lanterns, cloth, etc.	Hindus also take part in the fair
13	54 Madugul	6 miles from 39.3 mile-stone on Hyderabad-Nagarjunasagar road, 12 miles from Amangal on Hyderabad—Kalvakurthi road and 14 miles from Cherkonda (Patti Padkal) on Mahabubnagar—Devarakonda road	...	...	...	...	...	...	In addition to the common Hindu festivals such as Telugu New Year's Day, Sri Krishna Jayanti, etc., observed by the villagers, the Kuruvu observe Beerappa festival, Edigas Katamaraju festival and Gollas Peddamma Jatara according to their convenience. Fuller details of the festivals are not available
14	57 Iruvettu	20 miles from Kalvakurthi and 58 miles from Hyderabad Railway Station	Moulali Saheb Urs	Bhadrapadam (August-September). 2 days	Local, in memory of the saint	Moulali Saheb, a tomb in a darga	1,500; local and from the neighbouring villages. All communities	...	...
15	59 Andugul	22 miles from Kalvakurthi	Ranganayaka swamy festival	Magham (January-February). 5 days	Local, religious	Ranganayaka swamy	500; local congregation. Hindus	...	...
16	69 Gundal	3 miles from Veldunda on the Hyderabad—Kalvakurthi bus route, 10 miles from Kalvakurthi and 36 miles from Jadcherla Railway Station	Ramalingaswamy festival	From Magha Bahula Chaturdasi to Phalgun Suddha Dasami (February-March). 12 days	Widely known, religious	Ramalingaswamy, Sivalingam in stone	Local and other parts of the district. Hindus	...	...
17	76 Veldanda	On Hyderabad—Kalvakurthi bus route, 32 miles from Jadcherla Railway Station	Kota Mysamma	On a day convenient to the villagers. 1 day	Local, religious	Kota Mysamma, earthen image in human form	Local congregation. Hindus	...	...
18	80 Ghattu Ippalappalle	10 miles from Kalvakurthi on Jadcherla—Kalvakurthi bus route and 20 miles from Jadcherla Railway Station	Veera-brahmaswamy festival	From Magha Bahula Chaturdasi (February-March), 3 days	Widely known, in memory of the saint Veera-brahmaswamy	Veerabrahmaswamy	4 to 5 thousand; local and from other parts of the district. All communities	...	There was no particular temple or samadhi (tomb) of Veera-brahmaswamy. But the villagers get the image prepared and instal it temporarily. Afterwards they will remove the statue and keep it safely in the house of the Pujari or a Kamsali (Goldsmith) who is a bachelor
19	82 Urukondapeta	18 miles from Jadcherla Railway Station and 24 miles from Mahabubnagar	Anjaneyaswamy festival	From Pushya Bahula Dasami (January-February). 8 days	Local, religious	Anjaneyaswamy, image in the form of Hanuman	4 to 5 thousand; local and from neighbouring villages. Hindus	Utensils, mirrors, combs, pictures, books, readymade clothes, toys of mud & wood, etc.	...
20	92 Donur	8 miles from Jadcherla Railway Station, 16 miles from Mahabubnagar and 20 miles from Kalvakurthi	Mahishasura Mardhani festival	Between Sraavana Suddha Dasami to Bahula Dasami (July-August). Any 2 days	Local, religious	Mahishasura Mardhani, 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 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. KALVAKURTHI TALUK—Concld.									
21	95 Bhairampalle	Nearest Railway Station is Jadcherla at a distance of 36 miles	Narasimhaswamy festival	Vaisakham (April-May). 4 days	Local, religious	Narasimhaswamy	700; local congregation. Hindus	...	...
22	97 Chilveru	1½ miles from Jadcherla—Kalvakurthi bus route, 10 miles from Jadcherla Railway Station and 20 miles from Kalvakurthi	Anjaneyaswamy festival	From Pushya Suddha Dasami (December-January). 3 days	Local, religious	Anjaneyaswamy, image in the form of Hanuman	Local congregation. Hindus	...	During the festival days there is free feeding for 10 Brahmins
23	98 Vaspul	8 miles from Jadcherla Railway Station, 10 miles from Mahbubnagar and 20 miles from Kalvakurthi	Anjaneyaswamy festival	Pushya Bahula Chaturdasi (January-February). 1 day	Local, religious	Anjaneyaswamy, in the form of Hanuman	Local congregation. Hindus	...	...
24	102 Velugomula	1½ miles from Jadcherla—Kalvakurthi bus route, 12 miles from the Jadcherla Railway Station as well as from Mahbubnagar	Chennakesavaswamy festival	From Pushya Suddha Purnima (December-January). 5 days	Local, religious	Chennakesavaswamy	14,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, combs, mirrors, drugs, pictures, photos, books, clothes, agricultural implements, bangles, toys, etc.	There are 3 choultries where free feeding is arranged. A cattle fair is held
25	105 Madharam	3 miles from Jadcherla—Kalvakurthi bus route, 8 miles from Kalvakurthi and 16 miles from Jadcherla Railway Station	Edamma Jatara	From Sravana Suddha Purnima (July-August). 15 days	Local, religious	Edamma, village deity, in animal form	Local congregation. Hindus	...	Pandals are erected and free feeding is organised
26	112 Vepur	10 miles from Kalvakurthi	Sri Rama Navami	From Chaitra Suddha Navami (March-April). 4 days	Local, religious	Sri Rama, image carved on stone in human form	Local congregation. Hindus	...	...
27	118 Marchala	4½ miles from Kalvakurthi and 23 miles from Jadcherla Railway Station	Venkateswaraswamy festival	Magham (January-February). 4 days	Local, religious	Lord Venkateswaraswamy	400; local congregation. Hindus	...	...
28	123 Kalvakurthi	Nearest Railway Station is Jadcherla at a distance of 26 miles	Khaja Ruknuddin Urs	From 24th Zilhaj (April-May). 3 days	Local, memory of the saint	Khaja Ruknuddin, a tomb	2,000; local congregation. All communities	...	...
29	126 Rangapur	8 miles from Kalvakurthi and 33 miles from Jadcherla Railway Station	Sri Venkateswaraswamy Garudotsavam	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Lord Venkateswaraswamy, stone image with 4 hands with Aluvella Mangamma	Local congregation. Hindus	...	Festivals are celebrated on the occasions of Sri Krishna Jayanti (August-September), Vijayadasami (September-October) and during Dhanurmasam (November-December). Festivals are also celebrated in this village in the name of Gandikota Mysamma, Kota Mysamma, Pochamma, Gajjala Papamma and Edamma, Besthavandla Mysamma, Beerappa, Chennakesavaswamy, Modempalle Yellamma, Mahbubswamy and Sai Saheb
30	136 Polkam-palle	8 miles from Jadcherla Railway Station by cart route and 30 miles by bus route, and 8 miles from Kalvakurthi by cart route	Gokaraswamy festival	From Magha Suddha Purnima (February-March). 11 days	Local, memory of Gokaraswamy	Gokaraswamy, in the form of peer	Local congregation. All communities	...	Other minor festivals such as Kartikotsavam in Hanuman temple during Kartikam (October-November), Sri Rama Kalyanotsavam on Chaitra Suddha Navami (March-April), Sri Krishna Jayanti on Sravana Bahula Ashtami (August-September) and Bonala Uthsavam on Sravana Suddha Tadiya (July-August) are also celebrated in this village
31	142 Vangur	10 miles from Kalvakurthi and 34 miles from Jadcherla Railway Station	Gulvalamma Jatara	Sravanam (July-August). 3 days	Local, religious	Gulvalamma	3,000; local and from the neighbouring villages. Hindus	...	...
4. ACHAMPET TALUK									
1	2 Peddapur	4 miles from Achampet—Nagarkurnool bus route, 4½ miles from Lingala—Kalvakurthi bus route and 10 miles from Achampet	Chennakesavaswamy festival	During Sankranti i.e., in Pushyam (generally 13th to 15th January). 1 day	Local, religious	Chennakesavaswamy	Local and from neighbouring villages. Hindus	...	...
2	4 Mamillapalle	11 miles from Achampet and 38 miles from Jadcherla Railway Station	Narasimhaswamy festival	From Chaitra Suddha Ekadasi (March-April). 8 days	Local, religious	Sri Narasimhaswamy	2,500; local and from neighbouring villages. Hindus	...	...
3	11 Molugara	6 miles from Rakonda on Achampet—Nagarkurnool bus route and 8 miles from Achampet	Sri Krishna Janmashtami	From Sravana Bahula Saptami (August-September). 4 days	Local, religious	Sri Krishna, in human form	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10

4. ACHAMPET TALUK—Contd.

4	Velatur	1 mile from the Deva-rakonda—Achampet bus route, 7 miles from Achampet, 30 miles from Nagarkurnool & 50 miles from Jadcherla Railway Station	Venkateswaraswamy festival	Magha Bahula Saphami to Dwadasi (February-March). 6 days	Local, religious	Sri Venkateswara-swamy, wooden image of the deity brought from Tirupati in human form	5 to 6 thousand, local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torch-lights, mirrors, combs, pictures, religious books, clothes, etc.	Free feeding is arranged by the pujari to a few pilgrims
5	Uppunuthula	6 miles from Achampet, 20 miles from Nagarkurnool and 40 miles from Jadcherla Railway Station	Anjaneyaswamy festival	Kartikam (October-November). 30 days	Local, religious	Anjaneyaswamy	Local and from neighbouring villages. Hindus	...	Sri Krishna Jayanti on Sravana Bahula Ashtami (August-September) and Yaddamma and Posamma Jataras (according to convenience) are also celebrated in this village. Fuller details of the festival are not available
6	Thummanpet	8 miles from Achampet, 41 miles from Jadcherla Railway Station on the Secunderabad—Dronachalam section of Central Railway	Sultan Ali Sha Urs	Vaisakha Suddha Tadiya (April-May). 1 day	Local, memory of the saint	Sultan Ali Sha, a tomb	500; local congregation. All communities	...	...
7	Maqdoompur	11 miles by cross country and 24 miles by bus route from Achampet and 44 miles from Jadcherla Railway Station on the Secunderabad—Dronachalam section of Central Railway	Maqdoom Sha Phalguna Suddha Hussaini Urs	Chaitra Suddha Chaviti (February-March). 1 day	Local, memory of the great saint	Maqdoom Sha Hussaini, a tomb	400; local congregation. All communities	...	...
8	Lingala	25 miles from Nagarkurnool, 25 miles by road and 12 miles by cart track from Achampet and 50 miles from Jadcherla Railway Station	Sri Kodanda Ramaswamy festival	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Sri Kodanda Ramaswamy, brass images of Rama, Lakshmana and Sita, 2½ feet in height	5,000; local and from 18 to 20 neighbouring villages. Hindus	Fatables, utensils, lanterns, torch-lights, mirrors, combs, pictures, photos, books, clothes, agricultural implements etc.	Free feeding is organised and the local High School provides water
9	Banala	6 miles from Mahbubnagar—Amarabad road as well as Achampet, 20 miles from Nagarkurnool and 48 miles from Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway	Mallikarjunaswamy festival	Ashadha Suddha Ekadasi (June-July). 1 day	Local, religious	Mallikarjunaswamy, a stone Sivalingam	500; local congregation. Hindus	...	The shrine is actually located at Loddli (a mountain valley) which is about 2 miles from the village and is accessible only by foot
10	Kondanagul	5 miles from Achampet	Chennakesavaswamy festival	Chaitra Suddha Chaturdasi to Bahula Chaviti (March-April). 6 days	Local, religious	Chennakesavaswamy, 4 feet high stone image in human form	Local congregation. Hindus	...	...
11	Manajipet	2 miles from the Lingala—Jadcherla road and 43 miles from Jadcherla Railway Station	1 Anjaneyaswamy festival	Kartika Suddha Padyami to Bahula Amavasya (October-November). 30 days	Local, religious	Veera Hanuman, image carved on a stone 1½ yards in length and 4 yard in breadth, and installed on a pail of 5 yards square	Local and from neighbouring villages. Hindus	...	There is no temple. But, a temporary pandal is erected above the deity at the time of the festival
12	Kondareddipalle	6 miles from the Lingala—Jadcherla road, 16 miles from Nagarkurnool and 45 miles from Jadcherla Railway Station	2 Mysamma Jatara	Sravana Suddha Panchami (July-August). 1 day	Local, religious	Mysamma, two small cylinders made of cowdung, decorated with vermilion and turmeric powder	Local congregation. Hindus	...	...
13	Godal	2 miles from Lingala—Jadcherla road, 20 miles from Nagarkurnool, 24 miles from Achampet and 60 miles from Jadcherla Railway Station	3 Posamma Jatara	Sravana Bahula Panchami (August-September). 1 day	Local, religious	Posamma, a carving on a stone in female form	Local congregation. Hindus	...	...
			Anjaneya Saptaham	Magha Bahula Amavasya (February-March). 1 day	Local, religious	Hanuman	Local congregation. Hindus	...	...
			Sufi Sarmad Urs	From 16 Jamdual-ul-aval (September-October). 2 days	Local, memory of the great saint	Sufi Sarmad, a darga	200; local congregation. All communities	Eatables	Originally this was the capital of a province. The fort is now in ruins. When earth was being excavated from the place, some old vessels and other articles were found. Removal of earth in the locality is prohibited now

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	4	5	6	7	8	9	10
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4. ACHAMPET TALUK—Concd.

14	62 Rangapur	At the 69th mile on the Mahabubnagar—Amara-bad bus route, 5 miles from Achampet and 54 miles from Jadcherla Railway Station	1 Uma Maheswaraswamy festival	From Pushya Suddha Padyami (December-January). 6 days	Widely known, religious	Uma Maheswaraswamy. Sivalingam in stone	1 lakh; local and from distant places. Hindus	Eatables, utensils, lanterns, torchlights, combs, mirrors, Ayurvedic drugs, pictures, toys, clothes, baskets, etc.	The temple is situated on a hill 500 feet high at a distance of 2 miles from the village
15	64 Chandapur	6 miles from Achampet and 46 miles from Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway	2 Hazarat Niranjan Shah Wali Urs	From Pushya Suddha Vidiya (December-January). 3 days	Widely known, in memory of the saint	Hazarat Niranjan Shah Wali, a tomb in a darga	1 lakh; local and from distant places. All communities	Eatables, utensils, lanterns, torchlights, combs, mirrors, Ayurvedic drugs, pictures, toys, baskets, etc.	...
16	75 Siddapuram	4 miles from Devarakonda—Achampet road, 30 miles from Achampet and 70 miles from Jadcherla Railway Station	Venugopala-swaraswamy festival	From Magha Suddha Chaviti (January-February). 3 days	Local, religious	Venugopala-swaraswamy	200; local congregation. Lambadis	...	...
17	76 Mannewar-palle	On the borders of Devarakonda Taluk of Nalgonda District, 20 miles from Achampet	Sri Venkateswamy festival	From Magha Suddha Padyami to Santhami (January-February). 7 days	Local, religious	Sri Venkateswaryswamy. No image; only half the portion of a big rock	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, pictures and photos, of deities, mill cloth, handloom cloth, agricultural implements, bamboo baskets, toys, etc. A cattle fair is also held	...
18	79 Padara	18 miles from Achampet and 40 miles from Nagarkurnool	Chennakesava-swaraswamy festival	Phalguna Suddha Panchami to Sapthami (February-March). 3 days	Local, religious	Chennakesava-swaraswamy, stone image in human form	2,000; local and from neighbouring villages. Hindus mostly Harijans	Eatables, lanterns, mirrors, combs, pictures	...
19	80 Anarabad	14 miles from Achampet by bus route, and 61 miles from Jadcherla Railway Station on the Secunderabad—Dronachalam section of the Central Railway	Chennakesava-swaraswamy festival	From Vaisakha Suddha Padyami (April—May). 5 days	Local, religious	Chennakesava-swaraswamy	3,000; local and from neighbouring villages. Hindus mostly Harijans	...	...

5. KOLLAPUR TALUK

1	2 Mahammadapuram	23 miles from Wanaparathi Road Railway Station and 34 miles from Kollapur	Pochamma Bonala Panduga	A Tuesday in Magham (January-February). 1 day	Local, religious	Pochamma, stone image	Local congregation. Hindus	...	...
2	3 Rayanipalle	5 miles from the Alam-pur—Wanaparathi bus route, 15 miles from Kollapur, 25 miles from Wanaparathi Road Railway Station and 26 miles from Nagarkurnool	Anjaneyaswamy festival	On the new moon day in Kartikam (November-December). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
3	4 Bandapalle	6 miles from Alam-pur—Wanaparathi bus route, 16 miles from Kollapur, 26 miles from Nagarkurnool and 28 miles from Wanaparathi Road Railway Station	Masamma Jatara	Once in 3 years, on a day convenient to the villagers. 1 day	Local, religious	Masamma	Local congregation. Hindus	...	...
4	7 Panugallu	8 miles from Wanaparathi, 24 miles from Kollapur and 26 miles from Wanaparathi Road Railway Station	Edamma Jatara or Tirunala	On a Tuesday in Magham (January-February). Festival—1 day Fair—4 days	Local, religious	Edamma, image in the form of Shakti made of mud and dung and painted with colours	1,500; local and from the neighbouring Hindu of the lower strata	Lanterns, torchlights, mirrors, combs, pictures of Gods, books, clothes, etc.	...
5	8 Annavararam	40 miles by road from Kollapur	Posamma Bonala Panduga	A Tuesday in the bright fortnight of Bhadrpadam (August-September). 1 day	Local, religious	Posamma, stone image in human form	Local congregation. Hindus	...	...
6	9 Dondaipalle	42 miles by road from Kollapur	Posamma Bonala Panduga	A Tuesday in the bright fortnight of Bhadrpadam (August-September). 1 day	Local, religious	Posamma	Local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation - local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10

5. KOLLAPUR TALUK—Contd.

7	10 Davajipalle	40 miles from Kollapur as also from Nagarkurnool	Posamma Bonalu	A Tuesday in the bright fortnight of Bhadrabadam (August-September). 1 day	Local, religious	Posamma, stone image	Local congregation. Hindus	...	...
8	11 Gopalapuram	6 miles from Alampur-Wanaparthy bus route and 40 miles from Kollapur	Posamma Jatara	Pushya Suddha Purnima (December-January). 1 day	Local, religious	Posamma, stone image	Local congregation. Hindus	...	...
9	15 Singalpalle	20 miles from Wanaparthy Road Railway Station as well as Kollapur	1 Venkateswara swamy festival	Magha Purnima (January-February). 1 day	Local, religious	Venkateswara swamy	Local congregation. Hindus	...	...
			2 Veerabrahmeswaraswamy	Magha Amavasya (February-March). 1 day	Local, religious	Veerabrahmeswaraswamy (Veerabrahmeswamy)	Local congregation. Hindus	...	...
10	17 Madhava-raopalle	14 miles from Kollapur and 22 miles from Wanaparthy Road Railway Station by cart track	Posamma Bonala Panduga	A Tuesday in Magham (January-February). 1 day	Local, religious	Posamma, earthen pot decorated with dots of vermilion and turmeric powder	Local congregation. Hindus	...	...
11	18 Sakhapuram	13 miles from Kollapur and 24 miles from Wanaparthy Road Railway Station, by cart track	Posamma Bonala Panduga	A Tuesday in Magham (January-February). 1 day	Local, religious	Posamma, earthen pot decorated with dots of vermilion and turmeric powder	Local congregation. Hindus	...	...
12	28 Janumpalle	2 furlongs from Kollapur—Nagarkurnool bus route and 32 miles from Madanapuram Railway Station	Mantralamma Jatara	From Phalguna Suddha Padyami (February-March). 15 days	Local, religious	Mantralamma, image in the form of Shakti (Parvati) made of cement	2 to 3 thousand, local and from the neighbouring villages. All communities	Bangles, clothes, utensils, combs, mirrors, torchlights, pictures, books, etc.	...
13	29 Teegalapalle	On Nagarkurnool—Kollapur road, 16 miles from Nagarkurnool as also from Kollapur	Veerabhadraswamy festival	From Magha Bahula Chaturdasi (February-March). 2 days	Widely known, religious	Veerabhadraswamy, 3 feet high black stone image in awe-inspiring human form	2 thousand; local and from distant places. Hindus	...	Free feeding is arranged to the visitors by the villagers. Festivals are also celebrated on the occasion of Sankranti (13-15 January) and during Sraavanam and Kartikam
14	31 Paspula	3 miles from Peddakothapalle on Kollapur-Nagarkurnool bus route and 17 miles from Kollapur as well as Nagarkurnool	Jatara to village deities	On a day convenient to the villagers	Local, religious	Satyamma, Masamma, Yellamma and Veera Nammamma	Local congregation. Hindus	...	...
15	32 Tirumalapuram	16 miles from Kollapur as well as Nagarkurnool and 30 miles from Wanaparthy Road Railway Station	Sri Venkateswara swamy Brahmotsavam	From Magha Suddha Ashtami (January-February). 10 days	Local, religious	Sri Venkateswara swamy, stone image in human form	Local and from neighbouring villages. Hindus	Utensils, lanterns, torchlights, combs, mirrors, pictures, books, clothes, agricultural implements, cattle, etc.	...
16	33 Peddakothapalle	On Kollapur—Nagarkurnool bus route, 14 miles from Kollapur as also from Nagarkurnool	Kota Masamma Jatara	A day convenient to the villagers. 1 day	Local, religious	Kota Masamma	Local congregation. Hindus	...	...
17	35 Dedinenipalle	3 miles from Peddakothapalle on Kollapur-Nagarkurnool bus route, 18 miles from Kollapur and 50 miles from Jadcherla Railway Station	Anjaneyaswamy festival	During the entire month of Kartikam (October-November). 30 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	A Jatara is also celebrated in this village on a Tuesday in Sraavanam (July-August) to the village deities Pochamma, Masamma, etc. Fuller details of the festival are not available
18	36 Chinna Karpamula	3 miles from Peddakothapalle on Kollapur-Nagarkurnool bus route, 18 miles from Kollapur and 50 miles from Jadcherla Railway Station	Masamma Bonala Panduga	A Tuesday in Sraavanam (July-August). 1 day	Local, religious	Masamma	Local congregation. Hindus	...	...
19	37 Ambatupalle	15 miles from Kollapur and 38 miles from Alampur Road Railway Station	Ranganayakaswamy festival	From Magha Suddha Shashthi (January-February). 4 days	Local, religious	Ranganayakaswamy	100; local congregation. Hindus	...	...
20	52 Mahasamudram	8 miles from Kollapur and 30 miles from Wanaparthy Road Railway Station	Ranganayakaswamy festival	From Magha Suddha Shashthi (January-February). 5 days	Local, religious	Ranganayakaswamy	50; local congregation. Hindus	...	...

APPENDIX-II STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village, Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair 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

5. KOLLAPUR TALUK—Contd.

21	58 Tumukunta	5 miles from Kollapur—Wanaparthy bus route, 9 miles from Kollapur and 40 miles from Wanaparthy Road Railway Station	Edamma Jatara	On all the Tuesdays in Magham (January-February-March). 4 or 5 days	Local, religious	Edamma, wooden image in human form	1,000; local and from neighbouring villages. Hindus except Brahmins and Vaisyas	Utensils, lanterns, mirrors, combs and other minor articles	...
22	63 Kalwarala	5 miles from Alampur—Wanaparthy bus route, 16 miles from Kollapur, 30 miles from Wanaparthy Road Railway Station and 30 miles by cross country path and 45 miles by bus route from Nagarkurnool	Mahasivatratri	Magha Bahula Chathurdasi (February-March). 1 day	Local, religious	Eswara	Local, congregation. Hindus	...	...
23	70 Gaddalabamapuram	20 miles from Kollapur and 45 miles from Nagarkurnool	A festival	Third Saturday in Sravanam (July-August). 1 day	Local, religious	Peddamma	Local congregation. Hindus	...	Peddamma Jatara was being celebrated in the village annually but it has been discontinued 20 years back
24	71 Bekkem	12 miles to the north of Kurnool town, 16 miles from Kollapur, 35 miles from Wanaparthy Road Railway Station, 40 miles from Mahbubnagar by cross country and 60 miles from Mahbubnagar by bus. The bus route Mahbubnagar—Kollapur passes through this village	Ramaiah Jatara	From Margasira Suddha Padyami (November-December). 2 days	Local, in memory of Ramaiah	Ramaiah, image in human form	Local and from neighbouring villages. Hindus	...	Pedda Devara Jatara is also celebrated once in 5 years in this village. Fuller details of this festival are not available
25	72 Pedda Marur	2 furlongs from the river Krishna, 2½ miles from Mahbubnagar—Kollapur and Wanaparthy Road—Kollapur bus routes and 15 miles from Kollapur	Kesava-swamy Pallaki Seva	Chaitra Suddha Padyami (March-April); Asviyuja Suddha Dasami (September-October); Asviyuja Amavasya (September-October); Sankranti i.e. 15th January—One day on each occasion	Local, religious	Kesavaswamy, stone image in human form	Local congregation. Hindus	...	...
26	73 Chinna Marur	On the bank of the river Krishna, 4 miles from Mahbubnagar—Kollapur bus route and 7 miles from Alampur Road Railway Station	Chennakesava-swamy Seva	Chaitra Suddha Padyami (March-April); Asviyuja Suddha Dasami (September-October); Asviyuja Amavasya (September-October) — One day on each occasion	Local, religious	Chennakesava-swamy	Local congregation. Hindus	...	...
27	74 Vellatur	On the bank of the river Krishna, 6 miles by foot from Wanaparthy Road—Kollapur bus route, 7 miles from Alampur Road Railway Station and 18 miles from Kollapur	...	...	...	...	...	...	Once in 5 or 6 years animals are sacrificed to the village deities Masamma and Peddamma, but fuller details of the festival are not available
28	80 Jataprole	10 miles from Kollapur	Madanagopalaswamy festival	From Vaisakha Suddha Purnima (May-June). 10 days	Widely known, religious	Madanagopalaswamy	10,000; local and from several places of the district. Hindus	Woollen cumblis (rugs), shawls, agricultural implements	A cattle fair is held
29	82(a) Dagadapalle hamlet of Dagada	3 miles from the Kollapur—Wanaparthy bus route, 12 miles from Kollapur, 32 miles from Nagarkurnool and 40 miles from Madanapuram Railway Station	Pamukatu Panduga	From Kartika Amavasya (November-December). 3 days	Local, religious	Gangamma, no image but an earthen pot	Local congregation. Hindus	...	...
30	91 Singawanam	6½ miles from Kollapur town by road	Sri Lakshmi Nrusimhaswamy festival	14 to 19th (January). 6 days	Widely known, religious	Sri Lakshmi Nrusimhaswamy, image in the form of a Salegram and secondly Nrusimhaswamy form with Lakshmi Devi	Local and from the other parts of the district. Hindus and Muslims	...	...

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
5. KOLLAPUR TALUK - <i>Concl'd.</i>									
31	95 Chouta-betta	3 miles from Kollapur	...	...	...	...	...	...	In fulfilment of vows to cure skin diseases, birds and animals are sacrificed on a Tuesday or Friday to Jambulamma by the residents of this village as well as of the neighbouring villages. Fuller details are not available
32	97 Pentla-velli	5 miles from Kollapur town	Venkateswaraswamy festival	From Magha Suddha Ashtami (January-February). 9 days	Local, religious	Sri Venkateswaraswamy	500; local congregation. Hindus	...	...
33	100 Malleswaram	On the bank of Krishna amidst hills, 7 miles from Kollapur town	Sivaratri	From Magha Bahula Chaturdasi (February-March). 5 days	Local, religious	Eswara, Sivalingam in stone	500; local and from neighbouring villages. Hindus	...	...
34	108 Chennapurao-palle	6 miles from Kollapur town	Gandhaka Seva	From Magha Suddha Ashtami (January-February). 21 days	Local, religious	...	Local congregation. Hindus	...	...
35	1 Kollapur	Taluk headquarters, 20 miles from Yaparla on Kurnool — Hyderabad bus route and 32 miles from Alampur Road Railway Station	Masamma and Pochamma Jataras	From Magha Suddha Chaviti (January-February). 2 days	Local, religious	Masamma and Pochamma	1,000; local congregation. Hindus	...	...
1	13 Avancha	6 miles from Timmajipet on Nagarkurnool-Jadcherla bus route, 8 miles from Jadcherla Railway Station and 18 miles from Nagarkurnool	Anjaneyaswamy festival	15th and 16th of January. 2 days	Local, religious	Anjaneyaswamy, stone image in Hanuman form	200; local congregation. Hindus	...	...
6. NAGARKURNOOL TALUK									
2	19 Pothareddipalle	4 miles from Amara-bad—Mahabubnagar bus route, 12 miles from Jadcherla Railway Station and 15 miles from Nagarkurnool by road	Venugopalaswamy festival	Pushya Suddha Dwadasi to Bahula Vidiya (December-January). 6 days	Local, religious	Venugopalaswamy, stone image in human form	Local congregation. Hindus	...	...
3	22 Sirasawada	10 miles from Nagarkurnool and 16 miles from Jadcherla Railway Station. There is only cart route to the village	Anjaneyaswamy festival	During Sankranti in Pushyam. Generally on 14th January. 1 day	Local, religious	Anjaneyaswamy, in the form of Hanuman	Local congregation. Hindus	...	...
4	24 Govindayapalle	10 miles from Nagarkurnool town and 20 miles from Jadcherla Railway Station	Venkateswaraswamy festival	Chaitra Suddha Purnima and Bahula Padyami (March-April). 2 days	Local, religious	Venkateswaraswamy, a stone image	Local congregation. Hindus	...	...
5	33 Guntakoduru	6 miles from Nagarkurnool and 25 miles from Jadcherla Railway Station	Venkateswaraswamy festival	Pushya Suddha Navami (December-January). 1 day	Local, religious	Venkateswaraswamy, a stone image	Local and from the neighbouring villages. Hindus	...	...
6	36 Indrakaluru	6 miles from Nagarkurnool and 21 miles from Jadcherla Railway Station	Chennakesava Navarathrulu festival	Chaitra Suddha Padyami to Dasami (March-April). 9 days	Local, religious	Chennakesava-swamy	Local congregation. Hindus	...	...
7	38 Tummalasugur	6 miles from Nagarkurnool and 20 miles from Jadcherla Railway Station	Rajaratnamamma Jataras	During Sankranti in Pushyam. Generally on 14th January. 1 day	Local, religious	Rajaratnamamma, a photo	5 to 6 hundred; local and from neighbouring villages. Hindus	...	...
8	40 Kummera	8 miles from Nagarkurnool by road and 20 miles from Jadcherla Railway Station	Malleswaraswamy festival	During Sivaratri from Magha Bahula Chaturdasi (February-March). 3 days	Widely known, religious	Malleswaraswamy	3 to 4 thousand; local and from other places of the district. Hindus	Eatables, utensils, lanterns, torch-lights, mirrors, combs, pictures, bangles, toys, hardware, clothes and agricultural implements	...
9	43 Vattam	3 miles from Bijinapalle by bus, 10 miles from Nagarkurnool and 13 miles from Jadcherla Railway Station	Naradagiri Venkateswaraswamy festival	Phalguna Suddha Triodasi to Bahula Dasami (February-March). 13 days	Local, religious	Naradagiri Venkateswaraswamy, image in human form	5 to 6 hundred; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures, photos, mill cloth, etc.	There is a choultry. Festival is also celebrated on the occasion of Dasara (September-October), but fuller details of the festival are not available
10	47 Mangunuru	12 miles from Nagarkurnool and 22 miles from Jadcherla Railway Station	Anjaneyaswamy festival	During the entire month of Kartika (October-November). 30 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	Local congregation. Hindus	...	...

APPENDIX-II STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
6. NAGARKURNOOL TALUK—Contd.									
11	49 Lattupalle	13 miles from Nagarkurnool and 22 miles from Jadcherla Railway Station	Anjaneyaswamy festival	Karthika Suddha Padyami to Margasira Suddha Purnima (October to December). 45 days	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
12	50 Gangavaram	12 miles from Nagarkurnool and 20 miles from Jadcherla Railway Station	Sri Rama festival	Chaitra Suddha Panchami to Dwadasi (March-April). 8 days	Local, religious	Sri Rama, stone images of Rama, Lakshmana and Sita	Local and from the neighbouring villages. Hindus	...	...
13	55 Vadramanu	3 miles from Bijinapalle, 8 miles from Nagarkurnool and 19 miles from Jadcherla Railway Station	Chennakesavaswamy festival	Phalguna Bahula Saptami to Ekadasi (March-April). 5 days	Local, religious	Chennakesava-swamy, stone image	500; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures, photos, mill cloth, agricultural implements, toys, etc.	...
14	58 Bijinapalle	8 miles from Nagarkurnool and 16 miles from Jadcherla Railway Station. Jadcherla Amarabad road passes through this village	1 Anandagiriswamy festival	Magha Suddha Saptami to Ekadasi (January-February). 5 days	Widely known, religious	Anandagiriswamy, a self-formed image on a big stone	Local and from distant places. Hindus	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, photos, agricultural implements, toys, mill cloth, etc.	Pandals are erected. Hotels are available. Cattle is also sold in the fair
15	61 Venkata-puram	20 miles from Jadcherla Railway Station	Allaji Sahab Urs	Magham (January-February). 2 days	Local, in memory of the saint	Allaji Sahab, a tomb	200; local congregation. All communities	...	...
16	62 Palem	6 miles from Nagarkurnool and 18 miles from Jadcherla Railway Station	Sri Venkateswaraswamy festival	Phalguna Suddha Purnima to Bahula Chaviti (March-April). 5 days	Local, religious	Venkateswara-swamy, stone image with that of Alivelu Mangamma before Him	Some thousands; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, photos, mill cloth, agricultural implements and toys	...
17	64 Vasantapuram	6 miles from Nagarkurnool and 16 miles from Jadcherla Railway Station	Allaji Sahab Urs	Magha Bahula Navami and Dasami (February-March). 2 days	Local, in memory of the saint	Allaji Sahab, a tomb	600; local and from the neighbouring villages. All communities	...	...
18	68 Yendabellu	1 mile from Nagarkurnool and 26 miles from Jadcherla Railway Station	Lakshmi Narasimhaswamy festival	Vaisakha Suddha Dasami to Purnima (April-May). 6 days	Local, religious	Lakshmi Narasimhaswamy, copper image	Local congregation. Hindus	...	...
19	I Nagarkurnool	Taluk headquarters: 25 miles from the Jadcherla Railway Station and 43 miles from Mahabubnagar	Sita Ramaswamy festival	From Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Sita Ramaswamy	Local congregation. Hindus	...	A festival to the village deity Yadamma is also celebrated in this village in Sravanam (July-August). Full details of the festival are not available
20	77 Karavanga	2½ miles from Jadcherla-Amarabad road, 10 miles from Nagarkurnool and 34 miles from Jadcherla Railway Station	Veerabrahmaswamy festival	Vaisakha Suddha Saptami to Ekadasi (April-May). 5 days	Widely known, in memory of the saint	Veerabrahmaswamy, a bust of the saint	Local and from other parts of the district. Hindus	...	...
21	79 Gouravaram	32 miles from Jadcherla Railway Station, of which 29 miles bus route upto Telkapalle on Kalvakurthi-Lingala bus route and from there 3 miles by cart track	Hanuman festival	During the month of Kartikam (October-November). 30 days	Local, religious	Hanuman, stone image	Local congregation. Hindus	...	Masamma Jatara is also celebrated for one day in this village. Fuller details of this festival are not available
22	80 Parvathapuram	2 miles by cart track from Telkapalle on the Kalvakurthi-Lingala bus route, 12 miles from Nagarkurnool and 31 miles from Jadcherla Railway Station	Hanuman festival	During the entire month of Kartikam (October-November). 30 days	Local, religious	Hanuman	Local congregation. Hindus	...	Kota Masamma Jatara is also celebrated for one day in this village. Fuller details of this festival are not available
23	81 Telkapalle	1½ mile from Kalvakurthi-Lingala and 10 miles from Nagarkurnool and 29 miles from Jadcherla Railway Station	Yadamma Jatara	During Sankranti i. e., in Pushyam (general rally 13th to 15th January). 2 days	Local, religious	Yadamma	Local congregation. Hindus	...	...
24	82 Bandapalle	2 miles from Nagarkurnool—Achampet bus route, 10 miles from Nagarkurnool and 30 miles from Jadcherla Railway Station	Hanuman festival	During the entire month of Kartikam (October-November). 30 days	Local, religious	Hanuman	Local congregation. Hindus	...	...

APPENDIX-II
STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
6. NAGARKURNOOL TALUK—Contd.									
25	87 Naganool	2 miles from Nagarkurnool and 24 miles from Jadcherla Railway Station	Anjaneyaswamy festival	From Kartika Suddha Padyami to Margasira Suddha Purnima (October to December). 45 days	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
26	89 Sripur	2½ miles from Nagarkurnool	Ranganayakaswamy Adhyanoth-savam	Pushyam (December-January). 10 days	Local, religious	Ranganayakaswamy, in human form	Local congregation. Hindus	...	...
27	90 Uyyalawada	2 miles from Nagarkurnool	Anjaneyaswamy festival	During Ratha-sapthami i. e., Magha Bahula Saptami (February-March). 1 day	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
28	92 Tudakurthi	6 miles from Nagarkurnool via Sripur and 28 miles from Jadcherla Railway Station	1 Hanuman Jayanti	Margasira Suddha Chaturdasi (November-December). 1 day	Local, religious	Hanuman	Local congregation. Hindus	...	...
29	94 Polkepahad	2 miles from Gopalupet, 3 miles from the Wanaparthy-Jadcherla bus route and 18 miles from Nagarkurnool by bus	2 Syed Sultan Alisha Urs	Chaitra Suddha Panchami and Shashti (March-April). 2 days	Local, memory of the saint	Syed Sultan Alisha, tomb	Local and from neighbouring villages. All communities	...	...
30	95 Gopalupet	17 miles from Wanaparthy Road Railway Station and 19 miles from Nagarkurnool	Kodanda Ramaswamy Rathothsavam	From Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Kodanda Ramaswamy, with the images of Lakshmana and Sita, all in stone	Local and from the neighbouring villages. Hindus	...	...
31	99 Yedutla	7 miles from Wanaparthy and 20 miles from Nagarkurnool as well as Wanaparthy Road Railway Station	Mysamma Jatara	During Sankranti i. e., in Pushyam, (generally on 14th of January). 1 day	Local, religious	Mysamma, earthen pot is worshipped	Local congregation. Hindus	...	...
32	100 Kesampet	12 miles by foot and 20 miles by bus from Nagarkurnool and 20 miles from Wanaparthy Road Railway Station	Venugopala-swamy festival	Chaitra Suddha Ashtami to Bahula Vidiya (March-April). 10 days	Local, religious	Venugopala-swamy, black stone image in human form	Local congregation. Hindus	...	...
33	107 Peddapuram	8 miles from Nagarkurnool	Syed Abdul Karim Saheb Urs	Pushyam (generally 14th, 15th, 16th of December). 3 days	Local, memory of the saint	Syed Abdul Karim Saheb, a flag on a darga	Local congregation. All communities	...	...
34	108 Vallabhapalle	10 miles from Nagarkurnool	Narasimhaswamy festival	During Sankranti (on 15th January). 1 day	Local, religious	Narasimhaswamy, stone image	From the neighbouring villages. Hindus	...	...
35	117 Nagapur	14 miles from Nagarkurnool and 40 miles from Jadcherla Railway Station	Hanuman festival	During Kartikam (October-November). 30 days	Local, religious	Hanuman	Local congregation. Hindus	...	Peerla Panduga and Mahabub Subhani Urs are also celebrated in this village. Fuller details of the festivals are not available
36	120 Chandrakallu	2 furlongs from Nagarkurnool—Kollapur road and 10 miles south of Nagarkurnool	Special pujas (Sevalu)	On Sravana Bahula Ashtami (August-September). Asviyuja Suddha Dasami (September-October), Kartika Suddha Padyami (October-November), during Sankranti in Pushyam (generally 13th to 15th January) and Chaitra Suddha Padyami (March-April).	Local, religious	Chinthalaswamy (Venkateswara-swamy)	Local congregation. Hindus	...	...
37	126 Aleru	3 miles from Mahbubnagar—Lingala road, 18 miles from Nagarkurnool and 48 miles from Jadcherla Railway Station	Darvesh Khadiri Urs	15th of Safar month (June-July). 1 day	Local, memory of the saint	Darvesh Khadiri, darga	Local congregation. All communities	...	...
38	128 Peddapalle	6 miles from Telkapalle on the Kalvakurthi—Lingala and Nagarkurnool—Achampet bus routes, 10 miles from Nagarkurnool and 32 miles from Jadcherla Railway Station	Sri Bugga Venkateswaraswamy festival	Magha Suddha Panchami to Purnima (January-February). 6 days	Local, religious	Sri Bugga Venkateswaraswamy, stone image with 4 hands holding sankhu, chakra, gadha and padma. The image is covered with silver armour	1,000; local and from the neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, pictures, photos, mill cloth and earthen toys	...

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 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)
39	129 Mushtipalle	2 miles from Nagarkurnool—Kollapur road and 12 miles from Nagarkurnool	Edamma Jatara	Five Tuesdays after Sankranti i.e., in Pushyam (generally 13th to 15th January). 5 days	Local, religious	Edamma, image in female form	Local and from neighbouring villages. Hindus	...	...
40	135 Komatikunta	19 miles from Nagarkurnool	1 Anjaneyaswamy festival 2 Posamma Jatara 3 Mysamma and Bodurayi Jataras	Kartikam (October-November). 30 days Sравanam (July-August). 1 day Sравanam (July-August). 1 day	Local, religious Local, religious Local, religious	Anjaneyaswamy, stone image Posamma, stone image in female form Boddurayi, a round stone at the centre of the village	Local congregation. Hindus Local congregation. Hindus Local congregation. Hindus		During Sankranti i.e., in Pushyam (generally 13th to 15th January) decorated carts are taken round the temple of Anjaneyaswamy. Peerla Panduga is also celebrated in this village for 10 days in Moharram (Muslim month) (May-June). Fuller details of the festivals are not available
41	136 Jeelugupalle	21 miles from Nagarkurnool	1 Anjaneyaswamy festival 2 Posamma Jatara 3 Mysamma and Bodurayi Jataras	Kartikam (October-November). 30 days Sравanam (July-August). 1 day Sравanam (July-August). 1 day	Local, religious Local, religious Local, religious	Anjaneyaswamy, stone image Posamma, stone image in female form Boddurayi, a round stone at the centre of the village	Local congregation. Hindus Local congregation. Hindus Local congregation. Hindus		During Sankranti i.e., in Pushyam (generally 13th to 15th January) decorated carts are taken round the temple of Anjaneyaswamy. Peerla Panduga is also celebrated in this village for 10 days in Moharram (Muslim month) (May-June). Fuller details of the festivals are not available

7. WANAPARTHI TALUK

No.	Name	Description	Date	Place	Notes
1	Chowdar-palle	1 mile from Hyderabad—Raichur bus route, 2 miles from Devarkadra Railway Station and 55 miles from Wana-parthi	From Magha Suddha Navami (March-April). 1 day	Local religious festival	Widely known. religious Fair—10 or 12 days
2	Basavai-palle	4 miles from Devarakadra Railway Station	From Bhadrada Suddha Sapthami (August-September). 2 days	Local religious festival	Local and from the neighbouring villages. Hindus
3	Vemula	3 miles from Musapet bus stop on the Hyderabad-Kurnool bus route, 5 miles from Koukuntla Railway Station and 24 miles from Wanaparathi	From Magha Suddha Triodasi (February-March). 3 days	Local religious festival	Local and from the neighbouring villages. Hindus
4	Komiredipalle	6 miles from Koukuntla Railway Station and 22 miles from Wana-parthi by road	From Magha Suddha Sapthami (January-February). 4 days	Local religious festival	Local and from the neighbouring villages. Hindus
5	Ponnaku	4 miles from Koukuntla Railway Station and 20 miles from Wana-parthi	From Chaitra Suddha Ekadasi (March-April). 7 days	Local religious festival	Local and from the neighbouring villages. Hindus
6	Rachal	2 miles from Koukuntla Railway Station, 3 miles from Addakula on the Hyderabad-Kurnool bus route and 24 miles from Wana-parthi town	From Magha Suddha Sapthami (January-February). 4 days	Local religious festival	Local and from the neighbouring villages. Hindus

APPENDIX-II STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village, Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10

7. WANAPARTHI TALUK—Contd.

14	Katavaram	At 72nd milestone on Hyderabad—Kurnool bus route, 6 miles from Kurumthur Railway Station, 18½ miles from Wanaparthy and 28½ miles from Gadwal	Narasimhaswamy festival	In the last week of Sravanam (August-September). 1 day	Local, religious	Narasimhaswamy, stone image	200; local congregation. Hindus	...	...
23	Gatalkhanapur	3 miles by foot from Velutur on Mahbubnagar—Wanaparthy bus route	Ranganayakaswamy festival	From Vaisakha Suddha Dasami (April-May). 8 days	Local, religious	Ranganayakaswamy	Local and from the neighbouring villages. Hindus	...	...
26	Upparpalle	13 miles from Wanaparthy Road Railway Station and 19 miles from Gadwal	Sri Krishna Desikula Aradhana	From Ashadha Bahula Navami (June-July). 8 days	Local, in memory of Krishna Desikulu	Sri Krishna Desikulu	Local congregation. Hindus	...	...
27	Solipur	14 miles from Wanaparthy Road Railway Station and 30 miles from Wanaparthy	Narasimhaswamy Saptaham	From Chaitra Suddha Purnima (March-April). 8 days	Local, in memory of the yogi	Narasimhayogi, samadhi in the form of Lingam	1,000; local and from the neighbouring villages. Hindus	...	Janakamba Saptaham is also celebrated for 8 days in this village from Phalguna Suddha Padyami (February-March). Anjaneyaswamy Saptaham is also celebrated on Sravana Bahula Dasami (August-September). Fuller details of the festivals are not available

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29	Kandur	2 miles from Shakapur on Hyderabad—Vyparala road	Ramalingeswaraswamy festival	From Phalguna Suddha Ekadasi (February-March). Festival—13 days Fair—15 days	Local, religious	Ramalingeswaraswamy, stone lingam	Local and from the neighbouring villages. Hindus	Eatables, utensils, earthenware, glassware, bangles, books, pictures, clothes	...
34	Ghanapuram	15 miles from Wanaparthy and 16 miles from Mahbubnagar Railway Station	Edamma Jatara	From Magha Bahula Ashtami (February-March). 4 days	Local, religious	Edamma, two wooden images in awe-inspiring human form, one male and the other female	Local and from the neighbouring villages. Hindus	...	Veerabhadraswamy festival is also celebrated in this village during the dark fortnight of Sravanam (August-September). Fuller details of the festival are not available

43	Tirmalipalle	14 miles from Mahbubnagar	2 Anjanagiri festival	From Magha Suddha Purnima (February-March). 4 days	Local, religious	Balaji, stone image in human form	Local and from the neighbourhood. Hindus	...	There are two temples for the deity Balaji, one in the village and the other on a hillock. Festival is celebrated in the temple located in the village
44	Maddigatla	7 miles from Jadcherla Railway Station	Edamma Jatara	Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Edamma, image made of cement	Local and from the neighbourhood. Hindus	...	Decorated carts are taken round the temple of Tirumala-nathaswamy on a hillock in Pushyam (December-January). Fuller details are not available

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50	Jangamalpalle	4 miles from Wanaparthy Road Railway Station	Venkateswaraswamy festival	From Pushya Bahula Vidiya (January-February). 6 days	Local, religious	Venkateswaraswamy	5,000; local and from the surrounding villages. Hindus	...	...
64	Rajanagararam	2 miles from Wanaparthy and 14 miles from Wanaparthy Road Railway Station	Ramakrishnaswamy festival	Kartika Suddha Ashtami (October-November). Festival—10 days Fair—6 days	Local, religious	Ramakrishnaswamy, stone Sivalingam	Local congregation. Hindus	Eatables, utensils, bangles, lanterns, torches, mirrors, photos, books, clothes and agricultural implements	A cattle fair is held
73	Kanumetta	2½ furlongs from Wanaparthy—Mahbubnagar bus route and 13 miles from Wanaparthy	Kalikadevi festival	In October. Period not known	Local, religious	Kalikadevi, image in human form with awe-inspiring looks	Local and from the neighbouring villages. Hindus	...	...
77	Konnur	3 miles from Wanaparthy Road Railway Station and 16 miles from Wanaparthy	Anjaneyaswamy festival	From Sravana Suddha Dasami (July-August). 3 days	Local, religious	Anjaneyaswamy, image of Hanuman 5 feet high	Local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
7. WANAPARTHI TALUK—Concl'd.									
19	Nelividi	1 mile from Wanaparathi Road Railway Station, 13 miles from Wanaparathi and 20 miles from Gadwal	1 Peddamma Jatara	Margasiram (November-December) or Pushyam (December-January). Period not known	Local, religious	Peddamma, a pot decorated with dots	Local congregation. Hindus	...	Anjaneyaswamy festival is also celebrated in this village in Sravanam (July-August) and Kartikam (October-November). Fuller details of the festival are not available
20	Kothakota	About 4 miles from Wanaparathi Road Railway Station and 9 miles from Wanaparathi	2 Sivaratri	Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	Another festival to Ramalingeswaraswamy is celebrated during Sravanam (July-August), but fuller details are not available
21	Apparala	2 miles from Srirangnagar Railway Station, 10 miles from Gadwal and 17 miles from Wanaparathi	1 Sri Kodanda Rama-dasaswamy festival	From Chaitra Suddha Navami (March-April). 8 days	Local, religious	Sri Kodanda Ramaswamy, 3 feet high stone image with the stone images of Lakshmana and Sita on either side	Local congregation. Hindus	...	Bhavana festival is also celebrated once a year in this village. Fuller details of the festival are not available
22	Wanaparathi	2 miles from Srirangnagar Railway Station, 10 miles from Gadwal and 17 miles from Wanaparathi	2 Sri Venkateswara festival	From Magha Suddha Dasami (January-February). 8 days	Local, religious	Venkateswaraswamy, black stone image in human form 2½ feet high	Local and from the neighbouring villages. Hindus	Eatables, lanterns, lights, combs, mirrors, pictures, photos, clothes, toys, etc.	Animals are sacrificed to the village deities Peddamma and Karrenna in addition to the observance of common festivals such as Telugu New Year's day (March-April), Srikrishna Jayanti (August-September), Vijayadasami (September-October), Deepavali (October-November), etc.
23	Anjanagiri	3 miles from Wanaparathi Road Railway Station	1 Panduranga Vitthal festival	Ashadha Suddha Ekadasi (July). 1 day	Local, religious	Panduranga Vitthal, image resembling the one at Pandaripur in Maharashtra State	Local congregation. Hindus	...	Rathasapthami (January-February), Saptanagam now and then and Sri Krishna Jayanti (August-September) are also celebrated in this town, a few particulars of which are furnished in the monograph
24	Pedda Gudum	7 miles from Wanaparathi and 8 miles from Wanaparathi Road Railway Station by bus upto Rayanipeta and 2 miles from there by foot	2 Dasara	From Asviyuja Suddha Padyami (September-October). 10 days	Local, religious	Kanyakaparameswari, 3 feet high marble image	Local congregation. Hindus	...	...
25	Kistaredipet hamlet of Chel-milla	12 miles from Wanaparathi Road Railway Station	Sri Venugopalaswamy festival	From Magha Suddha Panchami (January-February). 5 to 10 days	Local, religious	Venugopalaswamy	Local and from the neighbouring villages. Hindus	...	...
26	Srirangapuram	15 miles from Wanaparathi, 22 miles from Wanaparathi Road Railway Station via Peberunool	1 Rangana-dhaswamy festival	Phalguna Suddha Ashtami to Bahula known, Vidiya (February-March). 10 days	Widely known, religious	Ranganadhaswamy, in reposing posture on Sessa with Brahma on the lotus in His navel and Sri Devi and Bhudevi at His feet	25,000; local and from all over Telangana and Kurnool District. Hindus	Eatables, timber, clothes, glassware, utensils, agricultural implements and fancy goods	There are a few choultries. Thousands of tamarind trees provide shade shelter. The big water tank and the temple pushkarani provide water facilities. A cattle fair is also held
1	Gopaldinne	2 miles from Podur Railway Station and 8 miles from Gadwal	2 Dasara	From Ashadha Bahula Dasami (July-August). 7 days	Local, religious	Godadevi	Local congregation. Hindus	...	...
8. ALAMPUR TALUK									
1	Gopaldinne	2 miles from Podur Railway Station and 8 miles from Gadwal	2 Dasara	From Asviyuja Suddha Padyami (September-October). 10 days	Local, religious	Sri Rama, a picture	Local congregation. Hindus	...	...

APPENDIX-II STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance 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

8. ALAMPUR TALUK—Contd.

2	4 (b) Kondapeta hamlet of Timmapur	8 miles from Alampur Road Railway Station and 12 miles from Gadwal Railway Station	Beechupalleswamy Rathothsavam	Vaisakha Suddha Triodasi to Bahula Vidiya (April-May). Festival—5 days Fair—12 days	Widely known, religious	Anjanyaswamy, otherwise known as Beechupalleswamy, in the form of Hanuman holding a mace	10,000; local and from other parts of Mahabubnagar District and other districts. Hindus	Utensils, glassware, books, pictures, photos, cloth, iron and wooden agricultural implements, in the fair mats, bamboo baskets, toys, fancy goods	Choultries, hotels and facilities for free feeding are available. Bullocks, goats and fowls are also sold
3	7 Munugala	½ a mile from Hyderabad—Kurnool National Highway and 1½ miles from Itkyl Railway Station	Dasara	Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Kesavaswamy	Local congregation. Hindus	...	Moharram is also celebrated in this village in the month of Moharram (May-June). Fuller details of the festival are not available
4	9 Peddadi-nne	2 miles from Itkyl Railway Station, 20 miles from Alampur Road Railway Station and 26 miles from Alampur town	Sri Lakshmi Venkateswara-swamy Rathothsavam	From Pushya Suddha Dasami (December-January). 4 days	Local, religious	Sri Venkateswara-swamy, 3½ feet high stone image in standing posture with the image of Lakshmi in sitting posture by the side	1,000; local and from the neighbouring villages. Hindus	...	Cattle fair and competition among bulls in dragging a stone slab is a special feature
5	10 Udandapur	3 miles from Itkyl Railway Station, 22 miles from Alampur Road Railway Station and 28 miles from Alampur	Thimmamma Jatara	From Magha Suddha Panchami (January-February). 5 days	Local, religious	Thimmamma; no image but a wooden plank in rectangular form with the longer side being 2 feet	Local and from the neighbouring villages. Hindus	...	Competition among bulls, weight lifting among men and sports for school children are conducted and prizes awarded
6	20 Pallepud	On the bank of the river Krishna, 3 miles from Wanaparthy—Alampur bus route, 6 miles from Manopad Railway Station and 18 miles from Alampur	Chennakesava-swaswamy festival (Pallepad Jatara)	Chaitra Suddha Purnima to Bahula Tadiya (April-May). 4 days	Local, religious	Chennakesava-swamy, stone image with 4 hands	Local congregation. Hindus	...	Agricultural implements and bulls are sold

7	23 Boravelli	2 miles from Manopad Railway Station	Chennakesava-swaswamy festival	From Pushya Suddha Purnima (December-January). 3 days	Widely known, religious	Chennakesava-swamy	Local and from other places of Mahabubnagar District and Kurnool District. Hindus	Articles made of wood	Bulls are also sold, Competition among bulls and cock fights are held. Bulls are awarded silver bracelets and other prizes by the Village Panchayat
8	24 Narayana-puram	1 mile from Kurnool—Hyderabad National Highway and 14 miles from Alampur	Narayana-swamy festival	From Margasira Suddha Padyami (November-December). 3 days	Local, religious	Narayanaswamy, image in human form with 4 arms	Local congregation. Hindus	...	...
9	25 Vallur	3 miles from Alampur Road Railway Station	Venugopala-swamy festival	Chaitra Suddha Navami (March-April). 5 days	Local, religious	Venugopalswamy	3,000; local and from the neighbouring villages. Hindus	...	...
10	30 Amarvai	2 miles from Manopad Railway Station and 12 miles from Alampur	Madhava-swamy festival	Shravana Bahula Ashtami (August-September). 1 day	Local, religious	Madhavaswamy, image in human form	Local congregation. Hindus	...	...
11	40 Venkata-pur	3 furlongs from Raichur—Alampur bus route and 28 miles from Alampur	Gattu Thimmappa mappu festival	15th July. 1 day	Local, religious	Gattu Thimmappa, image of Vishnu	Local congregation. Hindus	...	Moharram is also celebrated in this village in the month of Moharram (May-June). Fuller details of the festival are not available
12	53 Rajoli	15 miles from Alampur Road Railway Station	Venkata Narayanaswamy festival	From Jaisrha Suddha Purnima (May-June). 3 days	Local, religious	Venkata Narayanaswamy	1,000; local congregation. Hindus	...	...
13	61 Pulloor	5 miles from Alampur Road Railway Station and 10 miles from Alampur town	1 Kareemulla Saheb Urs	Chaitra Bahula Panchami (April-May). 1 day	Local, memory of the saint	Kareemulla Saheb, a tomb	500; local congregation. All communities	...	...
14	63 Peddapothalpad	One mile from Raichur—Alampur bus route, 7 miles from Alampur Road Railway Station and 13 miles from Alampur town	2 Sri Rama Navami	Shravana Bahula Ashtami (August-September). 1 day	Local, religious	Sri Krishna	Local congregation. Hindus	...	...
15	67 Undavelli	2 miles from Raichur—Alampur road and 3 miles from Alampur Road Railway Station	Chennakesava-swaswamy festival	From Pushya Suddha Purnima (January-February). 4 days	Local, religious	Chennakesava-swamy, black stone image in human form	Local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	3	4	5	6	7	8	9	10
				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)
8. ALAMPUR TALUK—Concd.									
16 Takkasila	6 miles from Alampur Road Railway Station		Rameswara- swamy Ra- thotsavam (Car festival)	Chaitra Suddha Chathurdasi to Bahula Vidiya (March-April). 4 days	Local, religious	Rameswaraswamy, stone Sivalingam (recently the image of Parvati also is installed)	Local congre- gation. Hindus	...	Peddamma Devara is also celebrated once in 6 or 7 years in the village. Fuller details are not avail- able
17 Itikyalpadu	5 miles from Manopad Railway Station and 12 miles from Alampur		Eswara festival	Kartikam (Octo- ber-November). Period not known	Local, religious	Eswara	Local congre- gation. Hindus	...	...
18 Maramu- nagai	10 miles from Alampur Road Railway Station and 17 miles from Alampur town		Thimmagu- ruduswamy festival	From Chaitra Bahula Dasami (April-May). 3 days	Local, in memory of the saint	Thimmagurudu- swamy	500; local con- gregation. Hindus	...	Festivals are celebra- ted on Vaisakha Suddha Shashthi (April-May) and on the occasion of Sri Krishna Jayanti (July-August), but fuller details of the festivals are not available
19 Pragatoor	10 miles from Alampur Road Railway Station and 16 miles from Alampur		Kariman Mowla Urs	From Phalguna Bahula Vidiya (March-April). 3 days	Local, in memory of Kariman Mowla, a great saint	Kariman Mowla, a tomb	Local congre- gation. All communities	...	Abhishekams are also performed in this village to Eswara and Anjaneya in Kartikam and Sra- vanam. Fuller de- tails are not avail- able
20 Seripalle	6 miles from Alampur Road Railway Station		Bande Nawaz Saheb Urs	Phalguna Bahula Shashthi (March- April). 1 day	Local, in memory of the saint	Bande Nawaz Saheb, a tomb	150; local con- gregation. All communities	...	...
21 Kyatoor	1½ miles from the Kri- shna river, 6 miles to the north of Alampur and 7 miles from Alam- pur Road Railway Sta- tion		Vasantha Navarathro- thsavam	Chaitra Suddha Padyami to Da- sami (March- April). 10 days	Local, religious	Sri Sita Ramachan- dra, stone image	Local congre- gation. Hindus	...	...
22 Langanavai	2 miles from Alampur Road Railway Station and 4 miles from Alam- pur		Nandyala- mma Jatara	Once in 3 years in Chaitram (March-April). Festival—3 days Fair—5 days	Local, religious	Nandyalamma, no image but an ear- then pot decorated with dots of ver- million and turme- ric powder in a special manner	500; local and from the nei- ghbouring vil- lages. Hindus	Eatables, earthen pots, drugs, glass- ware, pictures of deities, ready- made clothes, cut-pieces, toys, etc.	Nityanandaswamy Aradhana is also celebrated for 2 days in this village from Kartika Bahula Am- avasya (November- December). Peddam- ma Jatara is also celebrated in this village. Fuller details are not available
23 Alampur	Taluk headquarters, 6 miles from Alampur Road Railway Station		1 Shah Basha Urs	From Vaisakha Bahula Ashtami (May-June). 4 days	Widely known, in memory of Shah Ali Basha	Shah Ali Basha or Shah Ali Padusha, a tomb	10,000; local and from the neighbouring taluks of Mah- bubnagar Dis- trict and Kur- nool District. All communi- ties	Sweetmeats, fan- cy goods, glass- ware	...
			2 Mahasiva- ratri (Bala- brahmes- wara fes- tival)	From Magha Ba- hula Chathurdasi (February-March). 5 days	All India im- portance, re- ligious	Balabrahmeswara- swamy, Sivalingam with a few tiny pits on the head and surrounded by saligramams	8,000; from all over India. Hindus	Sweetmeats, fan- cy goods, glass- ware	...
			3 Sri Nara- simhaswa- my festival	Vaisakha Suddha Purnima (April- May). 1 day	Local, religious	Sri Narasimha- swamy, stone image	600; local con- gregation. Hindus	...	...
			4 Suryana- rayana- swamy fes- tival	Magha Suddha Sapthami (Janu- ary-February). 1 day	Local, religious	Suryanarayana- swamy, stone image	600; local con- gregation. Hindus	...	...
			5 Jogulamba Devi Nava- rathrulu	From Asviyuja Suddha Padyami (September-Occ- tober). 9 days	Widely known, religious	Jogulamba, stone image in awe-ins- piring form	From all over India. Hindus	...	...
			6 Veerabha- draswamy festival	Bhadrapada Sud- dha Navami (August-Septem- ber). 1 day	Local, religious	Veerabhadraswamy	200; local con- gregation. Hindus	...	...
24 Kadavelli	10 miles from Alam- pur town		Sangames- waraswamy festival	Margasira Bahu- la Amavasya (De- cember-January). 1 day	Local, religious	Sangameswara- swamy, a Siva- lingam	500; local con- gregation. Hindus	...	...
1 Venkata- puram	20 miles from Gadwal		Venkateswa- raswamy alias Pagun- taiahswamy worship	On every moon day	New Local, religious	Venkateswara- swamy alias Pagun- taiahswamy	Local congre- gation. Hindus	...	The temple is locat- ed on a nearby hil- lock
9. GADWAL TALUK									

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	3	4	5	6	7	8	9	10
9. GADWAL TALUK—Contd.										
2	Nandinne	10 miles from Raichur Railway Station and 22 miles from Gadwal		Gokaram Sab Urs	In the first week of January, Period not specified	Local, in memory of Gokaram Sab	Gokaram Sab, a tomb	Local congregation. All communities	Sweetmeats	...
3	Nettampadu	On Gadwal—Raichur bus route at a distance of 15 miles from Gadwal Railway Station		Mahabub Subhan Urs	In March. 2 days	Local, in memory of Mahabub Subhan	Mahabub Subhan, a tomb	Local congregation. All communities	...	Eswara car festival is also celebrated for 7 days in Phalgunam in the temple three furlongs from the village in the river Krishna, the car festival being on Phalgun Suddha Panchami (February-March). A few shops sell various articles. Fuller details of the festival are not available
4	21 (a) Gurram-palle hamlet of Manapur	11 miles from Gadwal Railway Station which 8 miles is by bus upto Dharur and the rest 3 miles by cart track		Lakshmanma Devata Jatara	Kartika Suddha Panchami (October-November). 1 day	Local, religious	Lakshmanma, image prepared in silver and fixed to a wooden piece	600; local and from the neighbouring villages. Hindus	Eatables, mirrors, combs, mill cloth, handloom cloth, garments	...
5	22 Palcherla	5 miles from Gadwal Railway Station which 3 miles can be covered by bus upto Dharur and the rest by foot		Savaramma Jatara	Once in 2 years according to convenience. Period not specified	Local, religious	Savaramma	Local and from the neighbouring villages. Hindus	...	...
6	23 Chintarevula	12 miles from Gadwal Railway Station		Sri Kora Kondaiiah (Sri Venkateswaraswamy) festival	Kartika Suddha Purnima and Bahula Padyami (October-November). 2 days	Local, religious	Sri Kora Kondaiiah (Sri Venkateswaraswamy), stone image	Local congregation. Hindus	...	...
7	23 (c) Chinnachintarevula hamlet of Chintarevula	2 miles from Raichur—Gadwal bus route, 7 miles from Gadwal and 8 miles from Gadwal Railway Station		Anjaneyaswamy festival	From Magha Suddha Tadiya (January-February). 5 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	Local and from the neighbouring villages. Hindus	...	...
8	27 (a) Krishna Agharam hamlet of Yenkampet	3 miles from Gadwal Railway Station		Kanya Bhagirathi festival	Shravanam (July-August). 1 day	Local, religious	Bhagiratha	Local congregation. Hindus	...	Kanya Bhagirathi festival is also celebrated once in 12 years in this village in memory of Bhagirathi. 5,000 to 6,000 people congregate from distant places. Bhishma Ekadasi is also celebrated. Fuller details are not available
9	28 Malkalpalle	6 miles from Gadwal Railway Station		Masamma Jatara	According to convenience. Period not specified	Local, religious	Masamma, image in feminine form	Local congregation. Hindus	...	Whenever the villagers are threatened with epidemics they undertake to perform this Jatara
10	33 Pudur	A Railway Station on Secunderabad—Dronachalam section of the Central Railway		Veerabhadraswamy festival	From Margasira Suddha Tadiya (November-December). 5 days	Local, religious	Veerabhadraswamy	2,000; 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 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
9. GADWAL TALUK—Contd.									
11	34 Jamminchedu	2 miles from Gadwal Railway Station	Jammulamma festival	From the Tuesday previous to Magha Purnima (February-March). Tuesday and Fridays. Fair—3 days	Widely known. Religious	Jammulamma, in the form of an ant-hill	6,000; local and from very distant places in Maharashtra and Mysore States. Hindus	Sweets	Savaramma festival. Jatara is also celebrated once in 3 years in this village. Fuller details of the festival are not available
12	35 Melacheruvu	2 miles from Gadwal Railway Station	Gokaramaiah or Gakarsaheb Urs	Last week of Sravanam or 1st week of Bhadrakaramaiah padam (August-September). 1 day	Local in memory of Gokaramaiah	Gokaramaiah (Gokar Saheb), a tomb	Local congregation. All communities	...	...
13	44 Marlabedu	12 miles from Gadwal. Raichur bus route passes through the village	Karremma festival	In Margasirama (November-December). 1 day	Local, religious	Karremma, the image is painted on the wall in a feminine form	Local congregation. Only Anamiks, a Scheduled Caste	...	Bhajangans are performed in Hanuman temple now and then
14	47 Aloor	On Gadwal—Raichur road and 14 miles from Gadwal Railway Station and town	Anjaneyaswamy festival	Pushya Suddha Chaturdasi (December-January). 3 days	Local, religious	Anjaneyaswamy, stone image of Hanuman	Local congregation. Hindus	...	...
15	49 Chintalakunta	30 miles from Gadwal	Maruti Rathosavam	Margasira Suddha Saptami to Dwadasi (November-December). 6 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	Local congregation. Hindus	Eatables, cum-blis, (country rugs) and articles of general use	Bullocks are brought for sale
16	52 Gattu	21 miles from Gadwal Railway Station	Bhavanii festival	From Kartika Bahula Padyami (November-December). 5 days	Local, religious	Bhavanii, image	1,000; local congregation. Hindus, mostly Khatri	...	...
17	55 Arugidda	3 miles from Gattu, 15 miles from Gadwal Railway Station and 17 miles by bus from Gadwal	Anjaneyaswamy festival	Pushya Suddha Purnima (December-January). 1 day	Local, religious	Anjaneyaswamy, image in the form of Hanuman	Local congregation. Hindus	...	Pujas are performed for two days in Phalgunam (February-March) to Nagaryulavaru, the Achalaguru Peetadhipati
18	64 Amaravai	8 miles from Gadwal Railway Station and town on Gadwal—Jeeja road	Chintalamuni Ranga festival	5 days prior to Ugadi, i.e., in Phalgunam (March-April). 1 day	Local, religious	Chintalamuni Ranga, stone image	Local and from the neighbouring villages. Hindus	...	...
19	65 Saddanoppalle	On Gadwal to Jeejabus route, 9 miles from Gadwal	Gokulashtami (Sri Krishna Jayanti)	Sravana Bahula Ashtami (August-September). 1 day	Local, religious	Sri Krishnaswamy	Local and from the neighbouring villages. Hindus	...	...
20	68 Vithalapuram	4 miles from Jeeja and 4 miles from Maldakal on Gadwal—Jeeja bus route	Chennarayuni festival	From Sravana Suddha Panchami (July-August). Festival—26 days Fair—1 day	Local, religious	Chennarayudu, stone image in human form	Local and from the neighbouring villages. Hindus	Eatables, lanterns, torchlights, mirrors, combs, cloth, toys, etc.	...
21	74 Maldakalu	On Gadwal—Jeeja bus route, 11 miles from Gadwal Railway Station	Sri Venkateswaraswamy Brahmothsavam	From Margasira Suddha Vidiya (November-December). 15 days	Widely known, religious	Sri Venkateswaraswamy, self-manifested image	40,000; local and from distant places. Hindus	...	...
22	77 Thatikunta	3 furlongs from Gadwal—Jeeja bus route and 15 miles from Gadwal by bus	Maremma Jatara	Once in 3 years according to convenience. Period not specified	Local, religious	Maremma and Karremma	Local congregation. Hindus	...	...
23	78 Tappetla-morsu	14 miles from Gadwal Railway Station and town	1 Peddamma Jatara	Once in 5 years in January. 7 days	Local, religious	Peddamma, an earthen pot with dots on it	Local congregation. Hindus	...	...
24	79 Gollakhandoddi	25 miles from Gadwal Railway Station by bus	2 Gokaramayya Urs	June. 2 days	Local in memory of the saint	Gokaramayya, a darga	Local congregation. All communities	...	Maremma Jatara is also celebrated for two days in June
25	80 Macherla	By the side of Alampur—Raichur road, 19 miles from Raichur Railway Station and 26 miles from Gadwal	Panduranga Rathosavam	From Kartika Suddha Ekadasi (October-November). 2 days	Local, religious	Pandurangaswamy	Local congregation. Hindus	...	Chennakesavaswamy festival and Masthanali Saheb Urs are also celebrated in this village, the latter being on Margasira Bahula Dasami (December-January). A fair is held in connection with Sri Chennakesavaswamy festival. Bangles, utensils, sweetmeats, mirrors, combs, pictures of Gods and political leaders, goats and fowls are sold.

Fuller details of the festivals are not available. A fair is held in connection with Sri Chennakesavaswamy festival. Bangles, utensils, sweetmeats, mirrors, combs, pictures of Gods and political leaders, goats and fowls are sold.

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
9. GADWAL TALUK - Concl'd.									
83 26 Balgera	On Alampur — Raichur road, 18 miles from Raichur Railway Station and 25 miles from Gadwal Railway Station	Bathulaiah festival	From Chaitra Bahula Panchami (April-May). 5 days	Local, in memory of Bathulaiah	Bathulaiah, stone samadhi	1,000; local and from the neighbouring villages. Hindus	Eatables, mirrors, combs, books, cloth, agricultural implements, etc. Cattle and goats too are sold in the fair	There are choultries and hotels	
85 27 Induvasi	3 miles from Alampur — Raichur bus route	Injamma festival	Tuesday before Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Injamma, stone image in female form	Local congregation. Boyas	...	...	
86 28 Boyalguddam	26 miles from Gadwal Railway Station	Venkateswaraswamy festival	From Margasira Bahula Saphami (December-January). 6 days	Local, religious	Venkateswaraswamy	2,000; local and from the neighbouring villages. Hindus	...	...	
90 29 Pulikalu	One mile from Raichur — Alampur road as well as from Nagaladine of Kurnool District	Gunti Ranganathaswamy Kalyanothsavam	From Pushya Suddha Triodasi to Bahula Tadiya (December-January). Festival—6 days Fair — 5 days	Local, religious	Gunti Ranganathaswamy, image adorned with silver armour, moustaches and golden namalu	1,500; local and from the neighbouring villages. Hindus	Eatables, banners, utensils, glassware, pictures, etc.	...	
93 30 Medikunda	25 miles from Gadwal Railway Station and town	Anjaneyaswamy festival	Last Saturday in Sravanam (August-September). 1 day	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...	
94 31 Uttanoor	1½ miles from Alampur — Raichur road and 20 miles from Gadwal	Sri Venkateswaraswamy Rathothsavam	From Margasira Bahula Panchami (December - January). 5 days	Local, religious	Sri Venkateswaraswamy, stone image of Sri Krishna	Local congregation. Hindus	...	...	
95 32 Chagadonna	One mile from Mitdoddi on Raichur—Alampur road, 20 miles from Gadwal Railway Station and 32 miles from Alampur Road Railway Station	Yellamma Jatara	From Magha Bahula Dasami (February-March). 3 days	Local, religious	Yellamma	Local congregation. Hindus	...	...	
100 33 Bingidoddi	2 furlongs from Gadwal—Ieeja road, 12 miles from Itkyl Railway Station and 15 miles by bus from Gadwal	Venkateswaraswamy festival	Margasira Suddha Dasami (November-December). 1 day	Local, religious	Dodrayudu (Venkateswaraswamy), stone image	Local congregation. Hindus	...	...	
101 34 Ieeja	18 miles from Gadwal town and Railway Station	1 Gunta Rameswaraswamy festival	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Gunta Rameswaraswamy, Sivalingam in stone	Local congregation. Hindus	Eatables, mill cloth, toys, etc.	...	
		2 Sanjeevarayuni festival	From Magha Suddha Panchami (January-February). 5 days	Local, religious	Sanjeevarayudu (Anjaneyaswamy), stone image in the form of Hanuman	3,000; local and from the neighbouring villages. Hindus	Eatables, lanterns, torchlights, mirrors, commodities, handloom cloth, garments, etc.	...	
10. ATMAKUR TALUK									
4 1 Patherched	16 miles from Atmakur on Atmakur - Makthal bus route	1 Anjaneyaswamy festival	From Vaisakha Suddha Purnima (April-May). 3 days	Local, religious	Anjaneyaswamy, Hanuman's image carved on a stone slab	Local congregation. Hindus	...	...	
		2 Gajjalamma Jatara	Margasira Bahula Panchami (December-January). 1 day	Local, religious	Gajjalamma, coloured image made of cement, sand and lime in human form	Local and from neighbouring villages. Hindus	...	...	
7 2 Katrevpalle	5 miles from Bondalakunta stage on Mahabubnagar—Raichur bus route and 20 miles from Sriramnagar Railway Station	Mahbub Saheb Urs	From Margasira Bahula Tadiya (December-January). 3 days	Local, in memory of the saint	Mahbub Saheb, darga	Local congregation. All communities	...	...	
8 3 Bhootupuru	5 miles from Makthal station on Mahbubnagar—Raichur bus route and 20 miles from Sriramnagar Railway Station	Mahbub Saheb Urs	From Margasira Bahula Panchami (December-January). 3 days	Local, in memory of the saint	Mahbub Saheb, a darga	Local congregation. All communities	...	...	
9 4 Kaiwal	7 miles from Makthal town and 18 miles from Sriramnagar Railway Station	Sri Rama festival	From Magha Suddha Tadiya (January-February). 2 days	Local, religious	Sri Rama, a picture of the deity	Local congregation. Hindus	...	...	
11 5 Kothapalle	9 miles from Gudigandla on the Mahabubnagar bus route, 12 miles from Atmakur and 20 miles from Sriramnagar Railway Station	Gajjalamma Jatara	From Asviyuja Suddha Padyami (September-October). 2 days	Local, religious	Gajjalamma, wooden image in human form	Local and from the neighbouring villages. Hindus	...	...	
12 6 Lakkar-doddi	18 miles from Sriramnagar Railway Station	Venkateswaraswamy festival	From Sravana Suddha Padyami (July-August). 5 days	Local, religious	Venkateswaraswamy, two stones with no specific form buried in earth vertically	Local congregation. 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
10. ATMAKUR TALUK—Contd.									
7	Jakkanna- palle	13 miles from Atmakur and 18 miles from the Sriramnagar Railway Station.	Kota Mysa- mma festival	In Kartikam (October-Novem- ber). 1 day	Local, religious	Kota Mysamma, in human form	Local congre- gation. Hindus	...	...
8	Narva	14 miles from Atmakur and 20 miles from the Sriramnagar Railway Station	Sri Krishna Jayanti	From Sravana Bahula Asatami (August-Septem- ber). 3 days	Local, religious	Sri Krisna, stone image 2 feet high with sankhu and chakra in two hands and flute in the other two hands and a cow behind the deity	1,000; local and from the nei- ghbouring vil- lages. Hindus and cloth	Eatables, lan- terns, torchlights, mirrors, combs are not available	Peerla panduga is also celebrated for 10 days. Fuller details are not available
9	Rampur	6 miles from the Makh- thal—Mahbubnagar bus route and 16 miles from Atmakur	Anjaneya- swamy Sap- thaham	From Bhadrapada Suddha Padyami to Sapthami (August-Septem- ber). 7 days	Local, religious	Anjaneyaswamy, stone image	Local congre- gation. Hindus	...	Mahbub Usman Urs is also celebrated in this village for two days between Asvi- yujam and Kartikam (September-Novem- ber), details of which are given in the monograph
10	Undekodu	5 miles from Eligandla on the Makthal—Mah- bubnagar bus route, 17 miles from Devarkadra Railway Station, 20 miles from Atmakur town and 29 miles from Narayanpet town	Chintala- swamy festi- val	During the entire month of Srava- nam (July-August). 30 days	Local, religious	Chintalaswamy, image in human form with 4 hands	Local and from the neighbour- ing villages. Hindus	...	Anjaneyaswamy fes- tival during Srava- nam (July-August), Beerappa festival on Pushya Suddha Nava- mi (December-Janu- ary), Karremma Jata- ra in Jaistham (May- June) and Mahbub Subhani Urs in Push- yam (December-Jan- uary) are also cele- brated in this village
11	Palla- marri	3 miles from Koukuntla Railway Station and 30 miles from Atmakur	Kumbhes- wara festival	Vaisakha Suddha Purnima (April- May). 3 days	Local, religious	Kumbheswara, Sivalingam in stone	Local and from the neighbour- ing villages. Hindus	...	...
12	Lalkot	3 miles from Hydera- bad - Raichur road, 6 miles from Devarkadra Railway Station and 20 miles from Atmakur	Anjaneya- swamy Sap- thaham	From Bhadrapa- da Suddha Pad- yami (August- September). 8 days	Local, religious	Anjaneyaswamy, stone image	Local congre- gation. Hindus	...	On Sravana Suddha Padyami, Pallakisevas are performed to Anjaneyaswamy, Ven- kateswaraswamy and
13	Pedda Chinta- kunta	1 mile from Hydera- bad — Raichur route, 6 miles from Devarkadra Railway Station and 22 miles from Atmakur	Anjaneya- swamy Sap- thaham	From Margasira Suddha Padyami (November - De- cember). 3 days	Local, religious	Anjaneyaswamy, stone image	Local congre- gation. Hindus	...	...
14	Teelair	6 furlongs from the Hyderabad — Raichur road, 6 miles from Devarkadra Railway Station and 24 miles from Atmakur	Yellamma Jatara	From Margasira Bahula Padyami (December-Janu- ary). 10 days	Local, religious	Yellamma, earthen dolls (pida thalu)	Local and from the neighbour- ing villages. Hindus	...	...
15	Chinna Raja- mooru	6 miles from Devar- kadra Railway Station and 25 miles from Atmakur	Anjaneya- swamy festi- val	From Margasira Suddha Purnima (November-De- cember). 5 days	Local, religious	Anjaneyaswamy, stone image of Hanuman	Local congre- gation. Hindus	...	...
16	Bollaram	7½ miles from Devar- kadra Railway Station, 27 miles from Atmakur and 37 miles from Narayanpet	Anjaneya- swamy festival	During the en- tire month of Kartikam (Octo- ber-November). 30 days	Local, religious	Anjaneyaswamy	Local congre- gation. Hindus	...	...
17	Hajlapur	4 miles from Devar- kadra Railway Station, 30 miles from Nara- yanpet and 32 miles from Atmakur	Anjaneya- swamy Sapthaham	Sravanam (July- August). Period not known	Local, religious	Anjaneyaswamy	Local congre- gation. Hindus	...	Yellamma Jatara in Magham (January- February) and Matham Jatara in Pushyam (Decem- ber-January) are also celebrated in this village, Fuller details of the festivals are not available
18	Gaddeguda	3 miles from Devar- kadra Railway Station, and 30 miles from Atmakur as well as Narayanpet	1 Anjane- yaswamy festival	During the en- tire month of Kartikam (Octo- ber-November). 30 days	Local, religious	Anjaneyaswamy	Local congre- gation. Hindus	...	...
19	Venkatai- palle	2 miles from Devar- kadra Railway Station, 28 miles from Atmakur and 30 miles from Narayanpet	2 Sivaratri Bahula Chatur- dasi (February- March). 3 days	From Magha Bahula Chatur- dasi (February- March). 3 days	Local, religious	Siva	Local congre- gation. Hindus	...	...
20	Balusu- palle	1 mile from Devar- kadra Railway Station, 15 miles from Mahbub- nagar, 26 miles from Atmakur and Narayan- pet by road	Mallikarju- naswamy festival	From Magha Bahula Chatur- dasi (February- March). 2 days	Local, religious	Mallikarjunaswamy stone image	Local congre- gation. Hindus	...	Bhajans are per- formed to Anjaneya- swamy during the entire month of Kartikam (October- November). Fuller details are not available

APPENDIX-II STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10

10. ATMAKUR TALUK - Contd.

21	Devarkadra	A Railway station on the Secunderabad-Dronachalam section of the Central Railway, 14 miles from Mahbubnagar and 22 miles from Atmakur	Veerappayya festival	From Chaitra Suddha Panchami (March-April). 7 days	Local, in memory of the saint	Veerappayya, tomb and a photo	Local and from the neighbouring villages. Hindus	...	...
22	Dokur	2½ miles from the Makhal-Mahbubnagar bus route, 3 miles from Devarkadra Railway Station and 30 miles from Atmakur	Hanuman festival	Kartika Suddha Purnima and Bahula Padyami (October-November). 2 days	Local, religious	Hanuman, stone image	Local congregation. Hindus	...	Posamma Jatara is also celebrated on second Tuesday or last Tuesday in Maghakarati (10th of the year) in this village, details of which are given in the monograph
23	Koukuntla	1 mile from Koukuntla Railway Station, 6 miles from Hyderabad-Kurnool and Makhal-Mahbubnagar bus routes and 25 miles from Atmakur	Chennakesava festival	Magha Suddha Vidiya to Purnima (January-February). 14 days	Local, religious	Chennakesava swamy, image of Vishnu	Local and from the neighbouring villages. Hindus	...	Esaraswamy Mahotsavam is celebrated from Chaitra Suddha Panchami to Purnima (March-April). Fuller details are not available
24	Ammapur	4 miles from Kurumurthy Railway Station	Kurumurthy swamy festival	Kartika Suddha Padyami (October-November). 7 days	Local, religious	Kurumurthyswamy, stone image in human form	Local and from the neighbouring villages. Hindus	...	...
25	Muchchintal	1½ miles from Atmakur Devakadra road and 3½ miles from Koukuntla Railway Station	Eswara festival	During the entire month of Kartikam (October-November). 30 days	Local, religious	Lord Siva and Parvati, stone images	Local congregation. Hindus	...	...
26	Waddeman	On Devarkadra - Atmakur road, 5 miles from Kurumurthy Railway Station, 12 miles from Atmakur and 31 miles from Narayanpet, the Sub-divisional office	Ramalingeswara festival	From Chaitra Suddha Purnima (March-April). 3 days	Local, religious	Ramalingeswara, Sivalingam in stone	Local congregation. Hindus	...	...
27	Damganapur	On Devarkadra - Atmakur road, 7 miles from Koukuntla Railway Station and 8 miles from Kurumurthy Railway Station	Anjaneyaswamy festival	Shravana Suddha Saptami to Triotsava (July-August). 7 days	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	Mahbub Subhani Urs is also celebrated in this village for 5 days from Margasira Suddha Dasami (November-December). Fuller details of the festival are not available
28	Undyala	8 miles from Atmakur, 12 miles from Sriramnagar Railway Station and 28 miles from Narayanpet	1 Anjaneyaswamy festival	From Shravana Bahula Ashvini (August-September). 8 days	Local, religious	Anjaneyaswamy, stone image of Hanuman	Local congregation. Hindus	...	...
29	Bekkerpalle	2 miles from the Atmakur-Undyala bus route, 8 miles from Atmakur, 15 miles from Sriramnagar Railway Station and 30 miles from Narayanpet	2 Mahbub Subhani Urs	From 26th October. 3 days	Local, in memory of the saint	Mahbub Subhani, darga	Local congregation. All communities	...	...
30	Kadnur	3 miles from Yamki bus route, 12 miles from Atmakur, 20 miles from Sriramnagar Railway Station and 28 miles from Narayanpet	1 Mahasivaratri (Bala Brahmavaraswamy festival)	Once in a year or once in 5 years from Magha Suddha Purnima (February-March). 4 days	Local, religious	Yellamma Devara, in the form of earthen pots with minute pores	Local and from the neighbouring villages. Hindus	...	...
31	Kondaddi	8 miles from Mahbubnagar - Raichur bus route, 14 miles from Atmakur and 20 miles from Sriramnagar Railway Station	3 Anjaneyaswamy Aradhana	From Magha Bahula Triotsava (February-March). 2 days	Local, religious	Bala Brahmavaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
32	Panchalinala	6 miles from the Makhal-Mahbubnagar bus route, 15 miles from Krishna Railway Station and 46 miles from Atmakur town	Maruthi (Anjaneyaswamy) festival	Sravana Suddha Dasami (July-August). 1 day	Local, religious	Gajjalamma	Local congregation. Hindus	...	...
33	Anugonda	Boat approach from Nettampadu on Raichur - Gadwal bus route	1 Gajjalamma Jatara	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
				From Shravana Suddha Panchami (July-August). 3 days	Local, religious	Anjaneyaswamy, stone image of Hanuman	Local congregation. Hindus	...	...
				Once in 3 years in Jaistham (May-June). 1 day	Local, religious	Gajjalamma, wooden images	Local congregation. (Scheduled Castes)	...	...

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1	2	3	4	5	6	7	8	9	10
10. ATMAKUR TALUK—Contd.									
34	Erladinne	8 miles from Atmakur and 12½ miles from Sriramnagar Railway Station	Chintala Muneppa festival	From Chaitra Bahula Vidiya (April-May). 3 days	Local, religious	Chintala Muneppa, stone image on a hillock	Local and from the neighbouring villages. All communities	...	Lingamayya festival and Mahub Subhani Urs are also celebrated in this village on Margasira Suddha Triodasi (November-December) and for 2 days from Margasira Suddha Dasami (November-December) respectively, a few particulars of which are given in the monograph
35	Nandimala	6 miles from Atmakur and 12 miles from Sriramnagar Railway Station	Chintalamuni Rangaswamy festival	From Chaitra Suddha Purnima (April-May). 6 days	Widely known, religious	Chintalamuni Rangaswamy, image resembling Lord Venkateswara	Local and from the neighbouring villages. Hindus	...	...
36	Chandraghad	4 miles from Amar-chinta, 10 miles from Kurumuri Railway Station as also from Atmakur	Ramalingeswaraswamy festival	Sravana Suddha Panchami (July-August). 1 day	Local, religious	Ramalingeswaraswamy, Sivalingam	Local and from the neighbouring villages. Hindus	...	...
37	Pamreddipalle	5 miles from Gadwal and 8 miles from Sriramnagar as also from Wanaparthy Road Railway Station	Gyarvi (Yaz Da Hum Shahrif)	11th day in Rabi. us-sani (August-September). 1 day	Local, religious	...	Local congregation. All communities	...	...
38	Amerchinta	3 miles from Atmakur, 6 miles from Wanaparthy Road Railway Station and 9 miles from Sriramnagar Railway Station	1 Sri Rama festival (Srirama Navami)	Chaitra Suddha Saphami to Dashami (March-April). 4 days	Local, religious	Sri Rama, the image of Sri Rama with those of Lakshmana, Sita and Anjaneya in white marble stone	Local congregation. Hindus	...	...
39	Duppalle	2 miles from Wanaparthy road Railway Station and 5 miles from Atmakur by bus	Mohammad Abdul Kareem Saheb Urs	From Margasira Suddha Chaturdasi (November-December). 3 days	Widely known, in memory of the saint	Mohammad Abdul Kareem Saheb, a darga	Local and from the other parts of the district. All communities	...	...
40	Khanapur	1½ miles from Atmakur and 6½ miles from Sriramnagar Railway Station	Anjaneyaswamy festival	On Sravanam (July-August). 7 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
41	Singampeta	2½ miles from Atmakur and 7½ miles from Sriramnagar Railway Station	Anjaneyaswamy festival	On Sravanam (July-August). 7 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
42	Atmakur	Taluk headquarters, 4 miles from the Krishna river, 7 miles from Sriramnagar Railway Station and 32 miles from Narayanpet	Sivaratri	From Magha Bahula Triodasi (February-March). 3 days Fair—15 days	Widely known, religious	Eswara, Sivalingam in stone	20,000; local and from distant places 10,000 being from other States Hindus	Eatables, utensils, glassware of all kinds, indigenous drugs, books, pictures, cloth, iron and wooden agricultural implements, fancy goods, etc.	A cattle fair and an agricultural exhibition are conducted
43	Thipudampalle	5 furlongs from Sriramnagar Railway Station and 6 miles from Atmakur	Anjaneyaswamy festival	From Sravana Suddha Padyami (July-August). 16 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
44	Toompalle	5 miles from Sriramnagar Railway Station and 11 miles from Atmakur	Anjaneyaswamy festival	Once in two years on Sravana Bahula Dasami (August-September). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...
45	Veeraraghawapur	5 miles from Sriramnagar Railway Station and 11 miles from Atmakur	Sri Kodanda Ramaswamy Brahmothsavam	Chaitra Suddha Dasami to Bahula Vidiya (March-April). 8 days	Local, religious	Sri Kodanda Ramaswamy, stone image in human form	Local congregation. Hindus	...	...
46	Rejintala	7 miles from Sriramnagar Railway Station and 13 miles from Atmakur	Venkateswaraswamy festival	During common festivals such as Ugadi (March-April), Dasara (September-October); Deepavali (October-November) and Sankranti (13th to 15th January)	Local, religious	Venkateswaraswamy, in human form	Local congregation. 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
11. MAKTHAL TALUK									
1	3	2 miles from Narayan- pet and 20 miles from Narayanpet Road Rail- way Station	Sri Venkates- waraswamy festival	Magha Suddha Sapthami to Ma- gha Bahula Tadi- ya (January-Febr- uary). Festival - 12 days Fair - 3 days	Local, religious	Sri Venkateswara- swamy, stone image in human form	1,500; local and neighbouring vil- lages. Hindus etc.	...	...
2	III Narayan- pet	16 miles from Makti- hal, 20 miles from Na- rayanpet Road Railway Station and 27 miles from Devarkadra Rail- way Station	1 Anantha- sayana festival	Chaitra Suddha Padyami to Da- sami (March- April). 10 days	Local, religious	Ananthasayana, image in human form (Krishna) sleeping on the snake Adishesha while Brahma is seen coming from His umbilicus	Local congre- gation. Hindus	...	...
			2 Raghava- vendra swamy Rathoth- savam	Sravana Suddha Purnima to Ba- hula Tadiya (August-Septem- ber). 4 days	Local, in me- mory of the saint	Raghavendraswa- my. There is a mutt gation. Hindus	Local congre- gation. Hindus	...	Narasimhaswamy Ra- thotsavam is also celebrated for 3 days from Vaisakha Bahu- la Chathurdasi (May- June). Fuller details of the festival are not available
			3 Neelaka- nthaswa- my fes- tival	Last Saturday in Sravanam (Au- gust-September). 1 day	Local, religious	Neelakanthaswa- my, a stone Siva- lingam	Local congre- gation. Jandra community	...	The residents of this town participate in the Venkateswara- swamy festival cele- brated in Ekhaspur of this taluk
10	3	1 mile from Narayan- pet—Mahbubnagar bus route	Chintalaswa- my festival	Chaitra Suddha Triodasi to Ba- hula Padyami (March-April). 4 days	Local, religious	Chintalaswamy, no image but a rough stone	1,000; local and neighbouring vil- lages. Hindus	...	...
11	4	2 miles from Narayan- pet by cart track	Gajjalamma Jatara	In Magham (Ja- nuary-February). 4 days	Local, religious	Gajjalamma, woo- den image in hu- man form	Local congre- gation. Hindus	...	...
22	5	1 mile from Mahbub- nagar - Narayanpet road	Hazarath Syed 17 & 18th Sha Ahmed Khalalu Hussaini Urs	No- vember. 2 days	Local, in me- mory of the saint	Hazarath Syed Sha Ahmad Khalalu Hussaini, a tomb	Local and from the neighbour- ing villages. All communi- ties	...	...
29	6	2 miles from Koilsagar on Koilsagar-Devar- kadra bus route and 8 miles from Devarkadra Railway Station	Anjaneya- swamy festival	During Ratha- sapthami i.e., Magha Suddha Sapthami and Ashtami (Jan- uary-February). 2 days	Local, religious	Anjaneyaswamy	500; local and neighbouring vil- lages. Hindus	...	Sweets, bangles, vermilion, etc.
34	7	4 miles from Koilsagar on Koilsagar-Devar- kadra bus route, 10 miles from Devarkadra Railway Station, 20 miles from Narayanpet and 23 miles from Makthal	Sivaratri	From Magha Bahula Chathur- dasi (February- March). 3 days	Local, religious	Ramalingeswara- swamy, Sivalingam	1,000; local and neighbouring vil- lages. Hindus	...	...
37	8	About a mile from Hyderabad Raichur road, 3 miles from Devarkadra Railway Station, 20 miles from Makthal and 26 miles from Narayanpet	Bhairava- swamy festival	...	Local, religious	Bhairavaswamy	Local congre- gation. Hindus	...	...
39	9	7 miles from Devar- kadra Railway Station, 16 miles from Makthal and 18 miles from Narayanpet	Anjaneya- swamy festival	During the en- tire months of Sravanam (July- August) and Kartikam (Octo- ber-November). 60 days	Local, religious	Anjaneyaswamy, stone image	Local congre- gation. Hindus	...	...
45	10	10 miles from Devar- kadra Railway Station and 12 miles from Narayanpet	Sri Venkate- swaraswamy festival	Sravana Suddha Purnima to Ba- hula Tadiya (March-April). 3 days	Local, religious	Sri Venkateswara- swamy, stone image in human form	4,000; local neighbouring vil- lages. Hindus	Eatables, uten- sils, lanterns, torchlights, mir- rors, combs, and Gajelamma De- vara Jatara are also celebrated for 3 days in this village from (August-September) Pushya Suddha Dasami (December-January) and Jaistha Bahula Chathurdasi (June-July) respec- tively; some particulars of which are given in the monograph	Cattle fair is also organised. Madde- lamma Jatara, Edem- ma Devara Jatara and Gajelamma De- vara Jatara are also celebrated for 3 days in this village from (August-September) Pushya Suddha Dasami (December-January) and Jaistha Bahula Chathurdasi (June-July) respec- tively; some particulars of which are given in the monograph
48	11	On Raichur-Hyde- rabad road, 10 miles from Makthal, 14 miles from Devarkadra Railway Station and 28 miles from Narayan- pet	1 Mahbub Subhani Urs	Bhadrapada Sud- dha Triodasi (August-Septem- ber). 1 day	Local, in memory of the saint	Mahbub Subhani, a tomb	Local congre- gation. 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 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

11. MAKTHAL TALUK -Contd.

50 12 Jaklair	4 furlongs from Makthal—Mahbubnagar road, 7 miles from Makthal and 16 miles from Devarkadra Railway Station	Anjaneyaswamy Aradhana	Sravana Purnima (July-August). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	...	...
53 13 Upparpalle	2 miles from Makthal	Edemma Jatara	In May. 1 day	Local, religious	Edemma, 4 feet high image in shakthi form	Local congregation. Hindus	...	...	...
54 14 Edavalli	2 miles from Makthal—Mahbubnagar bus route, 15 miles from Narayanpet and 21 miles from Devarkadra Railway Station	Sri Venkataramana festival	From Chaitra Suddha Purnima (April-May). 3 days	Local, religious	Lord Venkataramana, in human form carved on a stone	600; local and from the neighbouring villages. Hindus	Eatables, lanterns, torchlights, mirrors, combs, cloth, etc.	Free feeding is arranged in the temple	...
56 15 Phulmimid	2 miles from Jaklair—Narayanpet bus route, 12 miles from Makthal and 18 miles from Devarkadra Railway Station	Ramalingeswaraswamy festival	From last Monday in Sravanam (August-September). 4 days	Local, religious	Ramalingeswaraswamy, Sivalingam in stone	2,000; local and from the neighbouring villages. Hindus	Eatables, mirrors, combs, pictures, photos, Gajjalamma Jatara garments, cart wheels etc.	Basaveswara festival, Markandeya festival, Karremma Jatara and Gajjalamma Jatara are also celebrated in this village in Sravanam (July-August). Fuller details of the festivals are not available	...
61 16 Pathapalle	2 miles from Kollampalle stage on Narayanpet—Mahbubnagar bus route, 12 miles from Narayanpet and 14 miles from Devarkadra Railway Station	Anjaneya festival	From Margasira Suddha Purnima (December-January). 3 days	Local, religious	Anjaneya, stone image 2 yards in length and 1 yard in breadth in the form of Hanuman	200; local and from the neighbouring villages. Hindus	...	...	...

63 17 Nidugurthi	2 miles from Mahbubnagar-Narayanpet road, 3 miles by foot from Narayanpet and 10 miles by road	Sivaratri	From Magha Bahula Triodasi (February-March). 5 days	Local, religious	Sankara (Siva), Sivalingam in stone	2,000; local and from the neighbouring villages. Hindus	Eatables, lanterns, torchlights, mirrors, combs, etc.	...	...
79 18 Lingampalle	6 furlongs from the Lingampalle stage on Makthal—Narayanpet bus route, 2 miles from Dhanwada Block and 4 miles from Makthal	1 Yallamma Jatara	From 2nd Tuesday in Magham (January-February). 5 days (every Tuesday)	Widely known, religious	Yallamma, a big ant-hill under a big banyan tree	6,000; local and from the other parts of the district. Hindus	Eatables, agricultural implements, utensils, lanterns, mirrors, combs, drugs, pictures, photos, books, cloths, toys of mud, bamboo goods, mats etc.	Mahbub Subhani Urs is also celebrated in this village in the dark fortnight of Margasirama (December-January). Fuller details of the festival are not available	...
80 19 Madhwaram	1 mile from Lingampalle stage on Makthal—Narayanpet bus route, 4 miles from Makthal, 12 miles from Krishna Railway Station and 15 miles from Narayanpet	1 Gattu Thimmappa festival	Sravana Suddha Panchami (July-August). 1 day	Local, religious	Gattu Thimmappa, in human form	200 to 300; local congregation. Hindus	Eatables, etc.	...	...
84 20 Bhairampalle	9 miles from Makthal, 11 miles from Saidapur Railway Station and 18 miles from Narayanpet	Maremma Jatara	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Maremma, image in human form	Local congregation. Hindus	...	...	...
85 21 Neradagum	4 miles from Makthal, 4 miles from the Makthal—Raichur bus route and 12 miles from Krishna Railway Station	1 Siddhalingaswamy festival	From Phalgun Bahula Vidiya (March-April). 3 days	Widely known, in memory of Siddhalingaswamy	Siddhalingaswamy, samadhi with a Sivalingam on it	2,500; local and from distant places. Hindus, mostly Lingayats	Earthen vessels, mirrors, combs, pictures, handloom cloth, cut pieces, stitched garments, toys	Free feeding is arranged	...
		2 Beereswarara festival	Once in 5 years in Chaitram (March-April). 5 days	Widely known, in memory of Beerappa	Beereswara, bronze image in human form on horse back	3,000; local and from neighbouring districts. Kuruvus	...	...	...

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	3	4	5	6	7	8	9	10
				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)
11. MAKTHAL TALUK. Contd.										
22	Makthal	Taluk headquarters 14 miles from Krishna Railway Station on Madras-Bombay Railway line and 18 miles from Narayanpet		Veerabhadra-swamy festival	From Chaitra Suddha Tadiya (March-April). 8 days	Local, religious	Veerabhadra-swamy, stone image in a standing posture with unfurled matted hair	2,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, mill and handloom cloth, toys, agricultural implements	Hanuman (Maruthi) festival on Margasira Suddha Purnima (November-December) Sri Krishna Jayanti on Sravana Bahula Ashtami (August--September), Dasara (September-October) and Sivaratri (February - March) are also celebrated in this village. Fuller details of the festivals are not available
23	Khanapur	2½ miles south of Makthal	Urs		On 26th of February. 1 day	Local, in memory of a Muslim saint	A muslim saint, tomb	Local congregation. All communities	...	...
24	Dasara-doddi	1½ miles from Hyderabad - Raichur road and 3½ miles from Makthal	Venkateswaraswamy festival		Last Saturday or Monday in Sravanam (August-September). 1 day	Local, religious	Venkateswaraswamy, stone image in human form	Local congregation. Hindus	...	...
25	Kothapalle	4 miles from Maganur on Makthal-Raichur bus route, 6 miles from Krishna Railway Station and 9 miles from Makthal	Anjaneyaswamy festival		Chaitra Suddha Navami (March-April). 1 day	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
26	Kunsi	4 miles from Krishna Railway Station on the Bombay-Madras Railway line and 10 miles from Makthal	Maryamma Jatara		Magha Suddha Purnima (January-February). 1 day	Local, religious	Maryamma, a wooden image in female form	Local congregation. Hindus	...	...
27	Chegunta	4 furlongs from Chegunta Railway Station, 12 miles from Makthal and 25 miles from Narayanpet	Eswara festival		From Chaitra Bahula Ekadasi (April-May). 3 days	Local, religious	Eswara, Sivalingam	Local and from neighbouring villages. Hindus	...	...
28	Shukralingampalle	4 miles from Chegunta Railway Station and 6 miles from Krishna Railway Station, both to be reached by cart track	Thimmappa festival		From Vaisakha Suddha Chathurdasi (April-May) 3 days	Local, religious	Thimmappa	200; local and from the neighbouring villages. Hindus	...	...
29	Gudeballur	4 miles from Krishna Railway Station on Bombay-Madras line, 11 miles from Makthal, 16 miles from Raichur town and 27 miles from Narayanpet	Sri Swayambhu bhu Venkateswara-rathothsavam		From Chaitra Suddha Chathurdasi (April-May). 9 days. Fair—12 days	Widely known, religious	Sri Swayambhu Venkateswaraswamy, the figure of the neighbouring village of Mahabubnagar cloth, iron and arms and kiritaam (crown) carved on a vertical stone along with Lakshmi Devi	10,000; local and from all the neighbouring taluks of the four Mahabubnagar District, Nal-gonda, Raichur and Gulbarga Districts. All communities	Eatables, utensils of all kinds, glassware, pictures, books, cloth, iron and wooden agricultural implements, baskets, country woollen rugs, carpets, toys of various materials, etc.	...
30	Maganur	6 miles from Makthal, 8 miles from Krishna Railway Station and 26 miles from Narayanpet. Raichur-Hyderabad bus route passes through this village	Sri Narasimhaswamy festival		Vaisakha Suddha Chathurdasi to Vaisakha Bahula Padyami (April-May). 3 days	Widely known, religious	Sri Lakshmi Narasimhaswamy, a stone image	4,000; local and from neighbouring villages and a few from distant places like Sholapur and Bombay. Hindus	Utensils, glassware, fancy goods, etc.	...
31	Wadavatu	6 miles from Makthal by cart track	Mahbub Subhani Urs		15th-17th January. 3 days	Local, in memory of Mahbub Subhani	Mahbub Subhani, a tomb under a tree	2,000; local and from the neighbouring villages. All communities	Eatables, carpets, bangles, combs, mirrors, country woollen rugs (cumbis)	...
32	Karni	5 miles from Makthal	1 Guntu Rangaswamy festival		From Magha Suddha Shasti (January-February). 3 days	Widely known, religious	Guntu Rangaswamy, figures of Venkateswara and Lakshmi Devi on a huge stone	Local and from the neighbouring villages including those of Raichur District. Hindus	Glassware and fancy goods	Mahbub Subhani Urs is also celebrated in this village in the bright fortnight of Pushyam (December-January). Particulars of which are given in the monograph
33	Chityala	7 miles south of Makthal and 16 miles from Krishna Railway Station	1 Anjaneyaswamy festival		In Sravanam (July-August). Period not specified	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	Another festival in the name of Anjaneyaswamy is celebrated once in 3 years in this village, but fuller details are not available
			2 Gokara Saheb Urs		In Pushyam (December-January). Period not specified	Local, in memory of a Muslim saint	Gokara Saheb, tomb	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 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)
12. KODANGAL TALUK									
1	Rudraram	5 miles from Ravalapalle bus stage on Kodangal—Yadgir bus route and 8 miles from Tandur Railway Station	1 Bhavani Jatara	Dark fortnight of Margasirama (December-January). 4 days	Local, religious	Bhavani, stone image in human form	10,000; local and from the neighbouring villages. Hindus	Eatables, utensils, glassware, pictures, photos, cloth, agricultural implements, toys, etc.	Free feeding is organised
2	Ravalapalle	1 furlong from Kodangal—Yadgir bus route, 9 miles by road from Kodangal and 20 miles from Tandur Railway Station	Lakshmi Devi festival	The Sunday after Chaitra Suddha Purnima (April-May). 3 days	Local, religious	Lakshmi Devi, stone image in female form	1,500; local and from the neighbouring villages. Hindus	Eatables	...
3	Angadi-Raichur	2 miles from Raichur stage and 3 miles from Ravalapalle stage on Kodangal—Yadgir bus route	Anjaneyaswamy festival	From Chaitra Suddha Purnima 8 days	Local, religious	Anjaneyaswamy, in the form of Hanuman	Local congregation. Hindus	...	Abdulla Subhan Urs is also celebrated in this village for 3 days in the month of Shavval (February-March). Fuller details of the festival are not available
4	Chittapalle	14 miles from Tandur Railway Station	Abdullah Saheb Urs	In Chaitra (March-April). 3 days	Local, in memory of the saint	Abdullah Saheb, a tomb	5,000; local and from the neighbouring villages. All communities	...	Drinking water and Ashur Khana
5	Lakcharla	4 miles from the Kodangal—Mahabubnagar bus route and 9 miles from Kodangal	Anjaneya Aradhana	Every Saturday and Monday in religious Sravanam (July-August). 8 days	Local, religious	Anjaneya	500; local and from the neighbouring villages. Hindus	Eatables	...
6	Chilmanmailaram	3 miles from Kodangal and 12 miles from Tandur Railway Station	Anjaneyaswamy festival	In Asvini (September-October). 3 days	Local, religious	Anjaneyaswamy	Local and from the neighbouring villages. Hindus	...	...
7	Kodangal	Taluk headquarters on the borders of Andhra Pradesh and Mysore States, 12 miles from Tandur Railway Station and 40 miles from Narayanpet	1 Yellamma (Bandalamma Jatara)	From Pushya Bahula Amavasya (December-January). Festival—3 days Fair—4 days	Local, religious	Yellamma, image in human form with eight hands holding a trident, a khadgam, a gada, a damrukam, a pasam, etc., on simhavanam wearing kapalamala	1,000; local and from the neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, pictures of deities, books, toys of various kinds	Niranjanaswamy Aradhana is also celebrated for 3 days during Sravanam (July-August) in the
8	Husnabad	4 miles from Kodangal, 15 miles from Tandur Railway Station and 30 miles from Narayanpet	1 Yellamma Jatara	In Magham (January-February). 1 day	Local, religious	Yellamma, stone image	Local and from the neighbouring villages. Hindus	...	...
9	Gundepalle	5 miles from the Yadgir—Kodangal bus route and 12 miles from Kodangal	2 Malak Pasha Urs	In June. 1 day	Local, in memory of the saint	Malak Pasha, a tomb	Local congregation. All communities	...	...
10	Sultanpur	4 miles from Hyderabad—Yadgir bus route	Mahaswani Urs	A Thursday, 5 days after Pushya Suddha Purnima (January-February). 1 day	Local, in memory of the saint	Mahaswani, darga	Local and from the neighbouring villages within a radius of one or two miles. All communities	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, etc.	Lodging and boarding facilities
11	Vithalapur	1½ miles from Hyderabad—Yadgir bus route and 16 miles from Kodangal	Sri Rama festival	In Vaisakham (April-May). Period not specified	Local, religious	Sri Rama, stone image	Local congregation. Hindus	...	...
12	Ulligundam	2 miles from Hyderabad—Yadgir bus route, 18 miles from Kodangal and 32 miles from Tandur Railway Station	Kesavaswamy festival	Chaitra Suddha Padyami 1 day	Local, religious	Kesavaswamy, image in human form with 4 hands, as in Tirupati	Local congregation. Hindus	...	A festival is also celebrated in Sravanam (July-August), but fuller details of the festival are not available
13	Kanukurthi	20 miles from Kodangal and 32 miles from Tandur Railway Station	Venkataramana festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Venkataramana, image in a sitting posture	Local congregation. Hindus	...	The other festivals of this place are Kalamma Pallakiseva, Saranabasappa Pallakiseva and urs near a darga. Fuller details are not available

APPENDIX-II
STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
12. KODANGAL TALUK—Contd.									
14	Kuduru-malla	6 miles from Kodangal and 18 miles from Tandur Railway Station	2 Veerabhadra festival	5 Mondays in Sravanam (July-August). 5 days	Local, religious	Veerabhadru, 7 feet high image in a standing posture	Local congregation. Hindus	...	...
15	Imudapuram	4 miles from the Kodangal - Mahbubnagar bus route and 16 miles from Tandur Railway Station	Naga Yellamma festival	In Phalgunam (February-March). 1 day	Local, religious	Naga Yellamma, stone image in feminine form	Local congregation. Hindus	...	...
16	Suraipalle	3 miles from the Kodangal - Mahbubnagar bus route and 20 miles from Tandur Railway Station as also from Narayanpet	Allarayappa-swamy festival	From Bhadrapada Suddha Chaviti (August-September). 4 days	Local, religious	Allarayappaswamy, a formless stone	300 to 400; local and from the surrounding villages. Hindus	Lanterns, torch-lights, mirrors, combs, religious books, pictures, earthen toys, etc.	...
17	Polepalle	12 miles from Kodangal	Bangaramma Jatara	Pushyam (December-January). 1 day	Local, religious	Bangaramma, wooden image in human form	400 to 500; local and from the neighbouring villages. Hindus	Sweets and toys	...
18	Sarjakhpet	2½ miles by cart track from Kosigi town, 10 miles from Kodangal and 22 miles from Tandur Railway Station	Yusuff Shah Khadri Urs	From 21st of Zilhaj (April-May). 3 days	Local, memory of the saint	Yusuff Shah Khadri, a tomb in the darga	5,000 to 6,000; local and from the neighbouring villages. All communities	Sweets, utensils, earthenware, combs, mirrors, bamboo baskets, toys of earth and cow dung, etc.	...
19	Kosigi	On Mahbubnagar—Tandur bus route, 8 miles from Kodangal and 22 miles from Tandur Railway Station	1 Patharagadda Hanuman festival	From the last Saturday in Sravanam (August-September). 2 days	Local, religious	Anjaneyaswamy, image in the form of Hanuman	Local and from the neighbouring villages	Eatables, utensils, lanterns, torchlights, religious pictures, photos and town. Fuller details are not available.	Sultan Ali Shah and Gafoor Saheb Urs are also celebrated for two days in this town. Fuller details are not available.
20	Mungimalla	4 miles from Kosigi town, 10 miles from Kodangal and 22 miles from Tandur Railway Station	2 Lakshmma-Jatara	In Ashadham (June-July). 1 day	Local, religious	Lakshmma	Local congregation. Hindus	...	...
21	Gokafasalwad	12 miles from Kodangal	Hanuman festival	From the 3rd Monday in Sravanam till the end of that month (July-August). 10 to 15 days	Local, religious	Ramalingaswamy, Sivalingam	Local congregation. Hindus	...	...
22	Gadman-kanpalle	20 miles from Kodangal	Shaik Silar Saheb Urs	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Hanuman stone image	500; local congregation. Hindus	...	...
23	Damar-gidda	5 miles from Narayanpet and 28 miles from Kodangal	1 Edemma Jatara	In Pushyam (December-January). 2 days	Local, memory of the saint	Shaik Silar Saheb, a tomb	1,000; local and from the neighbouring villages. All communities	...	...
24	Bomman-pahad	5 miles from Narayanpet—Marikal bus route, 7 miles from Narayanpet and 25 miles from Narayanpet Road Railway Station	2 Yellamma Jatara	Second Tuesday in the dark fortnight of Ashadham (July-August). 1 day	Local, religious	Edemma, stone image in human form	Local and from the neighbouring villages within 6 or 7 miles. Hindus	Eatables, utensils, earthen pots, lanterns, torchlights, pictures, photos, cloth, agricultural implements, etc.	...
25	Nidjinta	16 miles from Koduru Railway Station as well as from Kodangal and 24 miles from Narayanpet	1 Tirumal-nathaswamy festival	First Tuesday in the bright fortnight of Magham (January-February). 1 day	Local, religious	Yellamma, an ant-hill	Local and from the neighbouring villages within a radius of 6 or 7 miles. Hindus	Eatables, utensils, earthen pots, lanterns, torchlights, pictures, photos, cloth, agricultural implements, etc.	...
26		5 miles from Narayanpet—Marikal bus route, 7 miles from Narayanpet and 25 miles from Narayanpet Road Railway Station	Karkulamma Devata Jatara	Pushya Suddha Chaturdasi and Purnima (December-January). 2 days	Local, religious	Karkulamma, wooden image in human form	Local congregation. Hindus	...	...
27		16 miles from Koduru Railway Station as well as from Kodangal and 24 miles from Narayanpet	2 Mallikarjunaswamy festival	In Sravanam (July-August). 3 days	Local, religious	Tirumalnathaswamy	Local and from the neighbouring villages. Hindus	...	Minor Jatara is also celebrated in this village in Ashadham (June-July) for the village deities Pochamma, Mysamma, etc. Fuller details of the festivals are not available

APPENDIX-II
STATEMENT OF FAIRS AND FESTIVALS

2	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	4	5	6	7	8	9	10
1	2	3	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)
12. KODANGAL TALUK—Concl'd.									
26	152 Gokula- nagaram	15 miles from Kosigi as also from Narayan- pet and 70 miles by road from Mahbub- nagar	1 Venka- teswara- swamy festival	From Chaitra Suddha Purnima (March-April). 2 days	Local, religious	Lord Venkates- waraswamy	2,000; local and from the neighbouring villages. Hindus	...	...
			2 Gopala- swamy festival	Kartika Suddha Purnima (Octo- ber-November). 1 day	Local, religious	Sri Gopalaswamy, stone image in bu- man form playing a flute standing near a cow	Local congre- gation. Hindus	...	...

APPENDIX-III
LIST OF MARKETS AND SHANDIES

1	2	3	4
Name of Market or Shandy	Name of Town/Village in which the Market or Shandy is located	Main items of business	Days of operations
1. MAHBUBNAGAR TALUK			
Mahbubnagar Market	Mahbubnagar	Paddy, rice, jowar, ragi, horsegram, groundnut, castor, onions, chillies and tamarind	All days except Tuesdays, New moon days and important festi- val days
Badepalle Agricultural Market	Badepalle	Paddy, groundnut, castor, jowar, ragi, safflower, redgram, tamarind, gingelly and coriander	All days except Sundays and public holidays
Shadnagar Market	Shadnagar	Paddy, jowar, ragi, redgram, greengram, blackgram, horsegram, groundnut, castor, linseeds, gingelly, safflower, onions, garlic, chillies, omum, butter, turmeric and tamarind	Sundays and Tuesdays
2. SHADNAGAR TALUK			
3. KALYAKURTHI TALUK			
There are no markets in this Taluk			
4. ACHAMPET TALUK			
Achampet Market	Achampet	Groundnut, redgram, bajra, jowar, castor, vegetables etc.	Sunday
Tummanpet Market	Tummanpet	-do-	Tuesday
Lingal Market	Lingal	-do-	Sunday
Amrabad Market	Amrabad	Groundnut, redgram, bajra, jowar, castor, vegetables etc.	Wednesday
5. KOLLAPUR TALUK			
Kollapur Market	Kollapur	Jowar, rice, millets and teakwood	Sunday
Pentlavelly Market	Pentlavelly	Jowar and rice	Tuesday
6. NAGARKURNOOL TALUK			
There are no markets in this Taluk			
7. WANAPARTHI TALUK			
Madanapur Agricultural Market	Madanapur	All commodities	All days except Sundays, New moon days and public holidays

APPENDIX-III
LIST OF MARKETS AND SHANDIES

Name of Market or Shandy 1	Name of Town/Village in which the Market or Shandy is located 2	Main items of business 3	Days of operations 4
8. ALAMPUR TALUK			
Alampur Market	Alampur	Food grains, onions, pots, etc.	Thursdays
Itkyl Market	Itkyl	-do-	Sundays
Rajoli Market	Rajoli	-do-	Tuesdays
9. GADWAL TALUK			
Gadwal Market	Gadwal	Paddy, groundnut and castor	All days except Saturdays
10. ATMAKUR TALUK			
There are no markets in this Taluk			
11. MAKTHAL TALUK			
Makthal Grain Market	Makthal	Groundnut and paddy	All days except Tuesdays
12. KODANGAL TALUK			
Kodangal Market	Kodangal	Food grains, oil seeds, vegetables, fruits and tobacco	Wednesdays
Kosigi Market	Kosigi	Food grains, oil seeds, vegetables, fruits and tobacco	Sundays

Source: The Collector, Mahbubnagar District.

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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	8 days	Mahbubnagar	Gangapur	Chennakesavaswamy festival	Utensils, lanterns, glassware, drugs, cloth, pictures, agricultural implements, foot-wear, toys, etc.
	15 days	-do-	Manikonda	Manyamkonda Lakshmi Venkateswara-swamy Brahmotsavam	Blankets, sarces of Narayanpet and Gadwal, clothes, utensils, glassware, lanterns, pictures, agricultural implements
	8 days	Kalvakurthi	Urukondapeta	Anjaneyaswamy festival	Utensils, mirrors, combs, pictures, books, readymade clothes, toys of mud and wood, etc.
	7 days	Achampet	Mannewarpalle	Venkateswaraswamy festival	Eatables, utensils, mirrors, combs, pictures & photos of deities, mill cloth, handloom cloth, agricultural implements, bamboo baskets, toys, etc A cattle fair is held
	4 days	Kollapur	Panugallu	Edamma Jatara or Tirunala	Lanterns, torchlights, mirrors, combs, pictures of gods, books, clothes, etc.
	10 days	-do-	Tirumalapuram	Venkateswaraswamy Brahmotsavam	Utensils, lanterns, torchlights, combs, mirrors, pictures, books, clothes, agricultural implements, cattle, etc.
	4 or 5 days	-do-	Tumukunta	Edamma Jatara	Utensils, lanterns, mirrors, combs and other minor articles
	5 days	Nagarkurnool	Bijjinapalle	Anandagiriswamy festival	Eatables, utensils, lanterns, ayurvedic drugs, pictures, photos, agricultural implements, toys, mill cloth, etc. Cattle is also sold in the fair
	6 days	-do-	Peddapalle	Bugga Venkateswara-swamy festival	Eatables, utensils, mirrors, combs, pictures, photos, mill cloth and earthen toys
	10 or 12 days	Wanaparthi	Chowdarpalle	Manyamkonda Venkateswaraswamy festival	Eatables, utensils, lanterns, mirrors, pictures, photos, books, agricultural implements, cloth, crockery, bangles, toys, etc.
	4 days	-do-	Komireddipalle	Chennakesavaswamy festival	Eatables
	8 days	-do-	Kothakota	Venkateswaraswamy festival	Eatables, lanterns, torchlights, combs, mirrors, pictures, photos, clothes, toys, etc.
Period not specified		Gadwal	Nandinne	Gokaram Sab Urs	Sweetmeats

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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 (Concid.)	5 days	Gadwal	Ieeja	Sanjeevarayuni festival	Eatables, lanterns, torchlights, mirrors, combs, handloom cloth, garments, etc.
	3 days	Makthal	Ekhlaspur	Venkateswaraswamy festival	Eatables, lanterns, torchlights, religious books, pictures of deities, earthen toys, etc.
	2 days	-do-	Ankilla	Anjaneyaswamy festival	Sweets, bangles, vermilion, etc.
	5 days	-do-	Lingampalle	Yallamma Jatara	Eatables, agricultural implements, utensils, lanterns, mirrors, combs, drugs, pictures, photos, books, cloth, toys of mud, bamboo goods, mats, etc.
	3 days	Makthal	Wadvatu	Mahbub Subhani Urs	Eatables, carpets, bangles, combs, mirrors, country woollen rugs (cumbilis)
	3 days	-do-	Karni	Guntu Rangaswamy festival	Glassware and fancy goods
February	1 day	Kodangal	Damargidda	Yellamma Jatara	Eatables, utensils, earthen pots, lanterns, torchlights, pictures, photos, cloth, agricultural implements, etc.
March	5 days	Mahbubnagar	Ippatur	Mahadeva festival	Sweetmeats, fancy and stationery goods and pictures
	2 days	-do-	Ammapalle	Parasavedeswaraswamy festival	Various articles
	2 days	-do-	Bhoothpur	Muninalhaswamy festival	Eatables, bangles, earthenware, torchlights, lanterns, mirrors, combs, pictures, photos, etc.
	5 days	-do-	Karvena	Mallayya or Mallikarjunaswamy festival	Sweetmeats, bangles, utensils, lanterns, mirrors, combs, books, earthen and wooden toys, clothes, etc.
	8 days	Kalvakurthi	Devunipadkal hamlet of Padkal	Venkateswaraswamy Brahmothsavam	Sweets, utensils, earthenware, mirrors, combs, pictures, photos, clothes, cloth, religious books, bangles, baskets, etc.
	8 days	-do-	Chukkapur	Kalki Gopalaswamy Brahmothsavam	Sweetmeats, utensils, lanterns, combs, mirrors, pictures, photos, books, mill and handloom cloth, agricultural implements, earthen toys, etc.
	5 days	-do-	Amangal	Venkatagiri Jatara or Balaji festival	Eatables, utensils, lanterns, torchlights, combs, mirrors, pictures, photos, books, bangles, cloth, toys, etc.
	2 days	-do-	Brahmanpalle	Festival of Mother Lurth	Eatables, mirrors, combs, torchlights, lanterns, cloth, etc.

February—March (Concid.)	6 days	Achampet	Velatur	Venkateswaraswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, religious books, clothes, etc.
	3 days	-do-	Padara	Chennakesavaswamy festival	Eatables, lanterns, mirrors, combs, pictures and books
	15 days	Kollapur	Janumpalle	Mantralamma Jatara	Bangles, clothes, utensils, combs, mirrors, torchlights, pictures, books, etc.
	3 days	Nagarkurnool	Kummera	Malleswaraswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, bangles, toys, hardware, clothes and agricultural implements
	13 days	-do-	Vattam	Naradagiri Venkateswaraswamy festival	Eatables, utensils, lanterns, pictures, photos, mill cloth, etc.
	3 days	Wanaparthi	Vemula	Sivaratri	Eatables and articles required for worship
	15 days	-do-	Kandur	Ramalingeswaraswamy festival	Eatables, utensils, earthenware, glassware, bangles, books, pictures and clothes
	10 days	-do-	Srirangapuram	Ranganadhaswamy Brahmothsavam	Eatables, timber, clothes, glassware, utensils, agricultural implements and fancy goods. A cattle fair is also held
	5 days	Alampur	Alampur	Mahasivaratri (Balabrahmeswara festival)	Sweetmeats, fancy goods and glassware
	7 days	Gadwal	Nettampadu	Eswara car festival	Various articles
	10 days	-do-	Gadwal	Chennakesavaswamy Brahmothsavam	Utensils, glassware, indigenous drugs, pictures, photos, hand woven cloth, Gadwal laced carpets, bamboo baskets, toys of various materials, etc. A cattle fair is also organised
	3 days	-do-	Jammichedu	Jammulamma festival	Sweets
	15 days	Atmakur	Atmakur	Sivaratri	Eatables, utensils, glassware of all kinds, indigenous drugs, books, pictures, cloth, iron and wooden agricultural implements, fancy goods, etc. A cattle fair and an agricultural exhibition are conducted
	3 days	Makthal	Krishnapur	Sivaratri	Eatables, bangles, cocoanuts, beads, etc.
	5 days	-do-	Nidugurthi	Sivaratri	Eatables, lanterns, torchlights, mirrors, combs, etc.
March—April	20 days	Mahbubnagar	Chinnavelly	Sita Ramaswamy festival	Sweetmeats, glassware, earthenware, fancy articles, pictures of Gods and national leaders, clothes, lanterns and torchlights
	7 days	-do-	Polepalle	Venkateswaraswamy festival	Sweetmeats, utensils, lanterns, torchlights, pictures of Gods and national leaders and clothes
	3 days	-do-	Paikonda	Anjaneyaswamy festival	Sweetmeats, earthenware, mirrors, combs, bangles, toys, etc.
	7 days	Achampet	Lingala	Sri Kodanda Ramaswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, clothes, agricultural implements, etc.

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
March-April (Concld.)					
	5 days	Nagarkurnool	Vadramanu	Chennakesavaswamy festival	Eatables, utensils, lanterns, pictures, photos, mill cloth, agricultural implements, toys, etc.
	5 days	-do-	Palem	Venkateswaraswamy festival	Eatables, utensils, lanterns, ayurvedic drugs, pictures, photos, mill cloth, agricultural implements and toys
	7 days	Wanaparthy	Ponnakallu	Ramalingeswaraswamy festival	Sweetmeats and articles required for worship
	5 days	Alampur	Langanavai	Nandyalamma Jatara	Eatables, earthen pots, drugs, glassware, pictures of deities, readymade clothes, cut pieces, toys, etc.
	1 day	Gadwal	Ieeja	Gunta Rameswaraswamy festival	Eatables, mill cloth, toys, etc.
	4 days	Makthal	Singaram	Chintalaswamy festival	Eatables, cocoanuts, vermilion, combs and mirrors
	3 days	-do-	Dhanwada	Venkateswaraswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, cloth, etc. Cattle fair is also organised
	2 days	Makthal	Edavalli	Venkatramana festival	Eatables, earthen pots, mirrors, combs, toys, baskets, pictures, books, etc.
	3 days	-do-	Neradagum	Siddhalingaswamy festival	Earthen vessels, mirrors, combs, pictures, handloom cloth, cut pieces, stitched garments and toys
	8 days	-do-	Makthal	Veerabhadraswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, mill and handloom cloth, toys and agricultural implements
April-May					
	5 days	Mahbubnagar	Tirmalapur	Ramalingeswaraswamy festival	Sweetmeats, pictures and bamboos
	4 days	Shadnagar	Lokirevu	Veerabhadraswamy festival	Eatables, pictures of gods, bangles, mirrors, combs, toys, etc.
	12 days	Alampur	Kondapeta hamlet of Timmapur	Beechupalleswamy Rathothsavam	Utensils, glassware, books, pictures, photos, cloth, iron and wooden agricultural implements, mats, bamboo baskets, toys and fancy goods. Bullocks, goats and fowls are also sold in the fair
	4 days	-do-	Pallepad	Chennakesavaswamy festival (Pallepad Jatara)	Agricultural implements and bulls
	5 days	Gadwal	Balgera	Bathulaiah festival	Eatables, mirrors, combs, books, cloth, agricultural implements, etc. Cattle and goats too are sold in the fair
April-May (Concld.)					
	3 days	Makthal	Jaktair	Anjaneyaswamy festival	Eatables, lanterns, torchlights, mirrors, combs, cloth, etc.
	12 days	-do-	Gudeballur	Swayambhu Venkateswaraswamy Rathothsavam	Eatables, utensils of all kinds, glassware, pictures, books, cloth, iron and wooden agricultural implements, baskets, country woollen rugs, carpets, toys of various materials, etc.
	3 days	-do-	Maganur	Narasimhaswamy festival	Utensils, glassware, fancy goods, etc.
	2 days	Kodangal	Rudraram	Masahebi Saheba Urs	Sweetmeats
	3 days	-do-	Ravalapalle	Lakshmi Devi festival	Eatables
	3 days	-do-	Gundepalle	Eranna festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, etc.
	3 days	-do-	Sarjakhampet	Yusuff Sha Khadri Urs	Sweets, utensils, earthenware, combs, mirrors, bamboo baskets, toys of earth and cow dung, etc.
May-June					
	10 days	Kollapur	Jatprole	Madanagopalaswamy festival	Woollen cumblis (rugs), shawls and agricultural implements. A cattle fair is held
July-August					
	4 days	Alampur	Alampur	Sha Ali Basha Urs	Sweetmeats, fancy goods and glassware
	1 day	Gadwal	Vithalapuram	Chennarayuni festival	Eatables, lanterns, torchlights, mirrors, combs, cloth, toys, etc.
	1 day	Makthal	Madhawaram	Gattu Thimmappa festival	Eatables, etc.
	3 days	-do-	-do-	Beerappa festival	Eatables, etc.
	8 days	Kodangal	Lakcharla	Anjaneya Aradhana	Eatables
	1 day	-do-	Damargidda	Edemma Jatara	Eatables, utensils, earthen pots, lanterns, torchlights, pictures, photos, cloth, agricultural implements, etc.
August-September					
	3 days	Atmakur	Narva	Sri Krishna Jayanti	Eatables, lanterns, torchlights, mirrors, combs and cloth
	4 days	Makthal	Phulnamidi	Ramalingeswaraswamy festival	Eatables, mirrors, combs, pictures, photos, cloth, readymade garments, cart wheels, etc.
	4 days	Kodangal	Imudapuram	Allarayappaswamy festival	Lanterns, torchlights, mirrors, combs, religious books, pictures, earthen toys, etc.
	2 days	-do-	Kosigi	Patharagadda Hanuman festival	Eatables, utensils, lanterns, torchlights, religious pictures, photos and books, toys, etc.
September-October					
	2 days	Achampet	Godal	Sufisarnad Urs	Eatables
October-November					
	6 days	Wanaparthy	Rajanagaram	Ramakrishnaswamy festival	Eatables, utensils, bangles, lanterns, torches, mirrors, photos, books, clothes and agricultural implements. A cattle fair is held

APPENDIX-IV LIST OF FAIRS

[96]

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
October-November (Concl'd.)	1 day	Gadwal	Gurrampalle hamlet of Mannapur	Lakshamma Devata Jatara	Eatables, mirrors, combs, mill cloth, handloom cloth, garments
November-December	3 days	Mahbubnagar	Mahbubnagar	Mardan Ali Shah Saheb Urs	Eatables, fruits, cocoanuts and fancy goods
	6 days	Gadwal	Chintalakunta	Maruti Rathothsavam	Eatables, cumbilis (country rugs) and articles of general use. Bullocks are brought for sale
	3 days	Atmakur	Duppalle	Mohammad Abdul Kareem Saheb Urs	Eatables
December-January	1 day	Mahbubnagar	Mahbubnagar	Bagamaru Saheb Urs	Sweetmeats, fancy goods, etc.
	5 days	Kaivakurthi	Velugommula	Chennakesavaswamy Rathothsavam	Eatables, utensils, lanterns, combs, mirrors, drugs, pictures, photos, books, clothes, agricultural implements, bangles, toys, etc. A cattle fair is held
	6 days	Achampet	Rangapur	Uma Maheswaraswamy festival	Eatables, utensils, lanterns, torchlights, combs, mirrors, ayurvedic drugs, pictures, photos, clothes, toys, baskets, etc.
	3 days	-do-	-do-	Hazrat Niranjan Shah Vali Urs	-do-
	4 days	Alampur	Pedda Dinne	Lakshmi Venkateswaraswamy Rathothsavam	A cattle fair is held
	3 days	-do-	Boravelli	Chennakesavaswamy festival	Articles made of wood. Bulls are also sold
	3 days	Gadwal	Gadwal	Santhana Gopalaswamy festival (Bhimanagaram Jatara)	A cattle fair is held
	5 days	Gadwal	Pulikallu	Gunti Ranganathaswamy Kalyanotsavam	Eatables, bangles, utensils, glassware, pictures, photos, etc.
	3 days	Makthal	Madhawaram	Mybuswani Urs	Eatables, etc.
	4 days	Kodangal	Rudraram	Bhavani Jatara	Eatables, utensils, glassware, pictures, photos, cloth, agricultural implements, toys, etc.
	1 day	-do-	Suraipalle	Bangaramma Jatara	Sweets and toys
	4 days	-do-	Kodangal	Yellamma Jatara (Bandellamma Jatara)	Eatables, utensils, mirrors, combs, pictures of deities, books, toys of various kinds
Period not known	3 days	Gadwal	Macherla	Chennakesavaswamy festival	Bangles, utensils, sweetmeats, mirrors, combs, pictures of Gods and political leaders, goats and fowls

GLOSSARY

<i>Abhaya hastam</i>	Raised right palm of deities representing the protection—affording attitude in a posture of reassurance	<i>Amarulu</i>	Celestial beings
<i>Abhishekam</i>	Religious rite of pouring or sprinkling sacred water on the image of a deity	<i>Ambaram</i>	Sky
<i>Adisila</i>	The first rock	<i>Amrutam</i>	Nectar
<i>Adisila Kshetra puranam.</i>	The history of the place where the first rock lies	<i>Amrutasnanam</i>	Bath with nectar
<i>Advaita</i>	A kind of metaphysics where soul and the body are regarded as one and the same	<i>Anjaneyaseva</i>	Here procession on Hanuman (Monkey - God) vehicle
<i>Advaita gnana</i>	Philosophy of monism	<i>Ankurarpana</i>	Inauguration
<i>Agarbathis</i>	Pastils	<i>Annasatram</i>	Free feeding choultry
<i>Agnigundam</i>	Fire pit	<i>Anuvaina konda</i>	Suitable hill
<i>Agnigundam thokkuta</i>	Walking on the fire pit	<i>Appam</i>	Cholam bread
<i>Agnigundothsavam</i>	Festival of <i>agnigundam</i>	<i>Aradhya</i>	Worship
<i>Agniaprathistha</i>	Invocation of the God of Fire	<i>Archaka</i>	One who conducts the worship, a ministrant
<i>Agraharam</i>	A village given as a donation to Brahmins	<i>Arghya</i>	Oblation
<i>Akhandams</i>	Burning lights continuously	<i>Ashram</i>	Hermitage
<i>Akshata</i>	Rice smeared with vermilion or turmeric powder	<i>Ashtadikpalakas</i>	The eight divinities guarding the eight sides
<i>Akshatharopanam</i>	Worshipping of a deity with rice smeared with turmeric or vermilion	<i>Ashtapadi</i>	Double quatrain
<i>Akulu</i>	Betel leaves	<i>Ashta Siddhis</i>	Attaining the eight faculties <i>Anima, Mahima, Garima, Laghima, Prapathi, Prakanya, Esthyam</i> and <i>Vasisthyam</i>
<i>Aku puja</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>Ashtothrapuja</i>	Worship, chanting the eight names of the deity
<i>Alams</i>	Standards which are commonly made of copper and brass, though occasionally of gold or of silver	<i>Ashurah</i>	Mourning day
<i>Alangir</i>	The court chronicle of the Nawabs	<i>Ashur Khana</i>	Ten-day house place where <i>alams</i> or standards are kept for 10 days during Moharram festival
<i>Allah</i>	Almighty	<i>Asuras</i>	Demons
<i>Alvars</i>	A Vaishnava saint	<i>Aswamu</i>	Horse
<i>Alwa</i>	Fire pit	<i>Aswamedha</i>	Sacrifice of horse
		<i>Aswatha</i>	Ravi tree (<i>Ficus religiosa</i>)
		<i>Aswavanaseva</i>	Procession on the vehicle of horse
		<i>Atmatatwa Rahasyam</i>	The secrets of the soul
		<i>Avabhrutasnanam</i>	The purification bath after a sacrifice
		<i>Avatharas</i>	Incarnations
		<i>Baje</i>	Musical instrument
		<i>Bakshyam</i>	A sweet preparation
		<i>Banda</i>	Rock or a big stone
		<i>Bandaru</i>	Margosa leaves with turmeric and vermilion

<i>Bandla pradarsanam</i>	Circumambulating decorated carts round a temple or a deity	<i>Bonalu bandlu</i>	Carts with cooked rice, etc.
<i>Bandlu tipputa</i>	Taking bullock carts round the temple	<i>Bonapu kunda</i>	An earthen vessel with cooked rice, etc., in it and decorated with dots of vermilion and turmeric
<i>Bangarugattu</i>	Golden mound	<i>Brahma hathya</i>	Killing a Brahmin
<i>Bavaji</i>	A saint	<i>Brahmothsavam</i>	Grand festival
<i>Bavi</i>	Well	<i>Brindavanam</i>	1. <i>Samadhi</i> or tomb of a Brahmin religious head
<i>Bhajan</i>	Singing in chorus in praise of God	—	2. The pedestal or a square erection to plant protect and worship <i>tulasi</i> , the holy basil (<i>Ocymum sanctum</i>)
<i>Bhajanotsavam</i>	Procession of a deity singing songs in chorus, in praise of God		
<i>Bhaktha</i>	Devotee	<i>Burrakathas</i>	Folk lore related to some god or hero, usually related to the accompaniment of a special type of drum and a stringed instrument
<i>Bhasmam</i>	Sacred ash; Ayurvedic drug		
<i>Bheri puja</i>	Worship of the drums	<i>Buthi</i>	Curd and cooked rice with condiments
<i>Bhogams</i>	Rituals with pomp	<i>Chadivimpulu</i>	Gifts or presentations
<i>Bhogimantalu</i>	Fire lit during early hours on Bhogi day	<i>Chakra</i>	Discus, the weapon of Lord Vishnu
<i>Bhuta, preta, pysacha</i>	The evil spirits	<i>Chakradharanaseva</i>	Taking the <i>chakram</i> (disc of Lord Vishnu) in procession
<i>Bhuvarloka</i>	The astral plane		
<i>Bindeseva</i>	Bringing water from the pond for worshipping the deity	<i>Chakrateertham</i>	Taking the <i>chakram</i> (disc of Lord Vishnu) to a well or pond for washing in the waters chanting hymns
<i>Bilva</i>	A sacred tree (<i>Aegle marmelos</i>)	<i>Chalibindi or chalimidi</i>	A preparation of soaked rice with jaggery
<i>Bismillahi Allah Ho Akbar</i>	God is great	<i>Chamaram</i>	Fan made of silk fibres for fanning the celestial beings
<i>Bobbala jadyamu</i>	Epidemics such as smallpox, chickenpox, etc.	<i>Chandravahanam</i>	Moon vehicle
<i>Boddurayi</i>	A round stone fixed in earth at the time of construction of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases	<i>Chapparamseva</i>	A ritual during a festival
<i>Bodichatti</i>	A ritual during a festival	<i>Chappati</i>	Wheat bread
<i>Bokkenas</i>	Metal buckets in which water is lifted from well	<i>Cheddar</i>	A cloth meant for covering a tomb of a Muslim saint
<i>Bommalakoluvu</i>	Arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion	<i>Chembu</i>	Vessel of copper, brass or even earth
		<i>Chenna Basavapuranam</i>	Stories relating to Chenna Basava
<i>Bonalu</i>	A preparation of rice and green gram intended for offering to a deity	<i>Cheruvu</i>	Tank
		<i>Chinna radham</i>	Small temple car
		<i>Chiranjeevi</i>	Immortal
		<i>Choornika</i>	A kind of poem

<i>Cowpeenam</i>	Loin cloth	<i>Duritham</i>	The sin of having killed a Brahmin
<i>Cumblis</i>	Country rugs	<i>Dwadasarudrulu</i>	Twelve incarnations of Lord Siva
<i>Daddhojanam</i>	A preparation of cooked rice with curds	<i>Dwaparayugam</i>	<i>Yuga</i> is an age; especially, a sub-division of the life of the universe. The third sub-division was called <i>Dwaparayugam</i> which lasted for 864,000 years
<i>Dakshina</i>	Cash paid to <i>pujari</i> or <i>purohit</i> on ceremonial occasions; south	<i>Dwarapalikas</i>	Sentinels on either side at the entrance of a temple
<i>Damuru or Damarukam</i>	Drum	<i>Edurukollu</i>	A ritual observed during marriage ceremony of the god and his consort. The deity is welcomed as a bridegroom
<i>Danavas</i>	Demons		
<i>Darga</i>	Place of religious importance for Muslims, generally having a tomb	<i>Enugulasala</i>	Elephant stable
<i>Darsan</i>	Audience	<i>Enuguseva</i>	Procession on an elephant vehicle
<i>Dasa</i>	Ten		
<i>Dasavatharas</i>	Ten incarnations of Lord Vishnu	<i>Fatehah</i>	Offering in the name of the god or saint
<i>Deepa</i>	Light (burning lamp)	<i>Gadda</i>	River bank
<i>Deeparadhana</i>	Burning of oil lamp	<i>Gadde</i>	Throne
<i>Devas or devatas</i>	Celestial beings	<i>Gadha</i>	Mace
<i>Devata vahanam</i>	Vehicle of such a celestial being	<i>Gajavahanam</i>	Elephant Vehicle
<i>Devayana</i>	The way of the gods	<i>Gajavahanaseva</i>	Procession on an elephant vehicle
<i>Dharmakarta</i>	Trustee	<i>Gandadeepam</i>	Taking burning wicks under a canopy
<i>Dharmas</i>	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	<i>Gandham</i>	Sandal wood paste
<i>Dhoopam</i>	Incense	<i>Gandham seva</i>	Procession of the sandal paste
<i>Dhumayana</i>	The way of smoke	<i>Ganga</i>	Water of sacred river; the goddess of water
<i>Dhwajarahana</i>	Inauguration of the festival (flag hoisting)	<i>Gangasnanam</i>	Bathing in waters
<i>Dhwajarahana visarjanam</i>	Conclusion of <i>dhwajarahana</i>	<i>Gangateertham</i>	A ritual during a festival
<i>Dhwajastambham</i>	Pillar in front of the temple	<i>Gangavatharanam</i>	Akasha Ganga (goddess of water) being received by Siva on his head
<i>Doddi</i>	Place or backyard		
<i>Dolarohanothsavam</i>	Procession of a deity on a swing	<i>Ganja</i>	An intoxicating smoke generally used by <i>bairagis</i> ; hemp plant
<i>Dopu</i>	Plunder	<i>Garbhagudi</i>	Sanctum sanctorum
<i>Dona</i>	Pond	<i>Garbhalayam</i>	Sanctum sanctorum—inner portion of the temple
<i>Dopothsavam</i>	A ritual during a festival where the deity is robbed and the culprit traced		
<i>Dora</i>	Poligar		
<i>Durgam</i>	Fort		

<i>Garudavahanaseva or Garudothsavam</i>	Procession of a deity on the vehicle of a sacred kite	<i>Jagarana</i>	Keeping awake the whole night
<i>Geeta Parayanam</i>	Reciting Bhagavad Geeta	<i>Jala or jaladhi</i>	Water
<i>Geeta Pravachanam</i>	Explaining Bhagavad Geeta	<i>Jalakridalu</i>	Swimming or sporting in water
<i>Ghad</i>	Fort	<i>Jammi</i>	A kind of tree (<i>prosopis spicigera</i>)
<i>Ghattams</i>	Sacred spots for bath, etc.	<i>Jananamu</i>	Birth
<i>Ghattu</i>	Hill	<i>Jari</i>	Silver thread used in weaving saris
<i>Gilaf</i>	Cloth for covering a tomb	<i>Jayanti</i>	Birthday celebration
<i>Goda</i>	Arena for wrestling	<i>Jeevasamadhi</i>	Tomb constructed when a man has entered it alive
<i>Gola</i>	Noise or struggle	<i>Juvvi</i>	A tree (<i>Ficus infectoria</i>)
<i>Gopuram</i>	Minaret or tower	<i>Jyothi</i>	Burning light
<i>Gorla</i>	Sheep		
<i>Gotram</i>	Clan	<i>Kadu</i>	Burial ground
<i>Gudise</i>	Hut	<i>Kailasam</i>	The abode of Lord Siva
<i>Gummaj</i>	Round dome on a mosque	<i>Kaikkola</i>	A kind of special worship
<i>Gundam</i>	Pit	<i>Kalagnanam</i>	Forecasts of future happenings
<i>Gurramseva</i>	Procession on a horse vehicle	<i>Kalasam</i>	A vessel of copper or brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed around with their tops upwards
<i>Guru</i>	Aacharya; revered preceptor; teacher	<i>Kalimi (tree)</i>	A tree which is said to yield whatever is desired
<i>Gurupadesam</i>	Preachings of an aacharya or a revered preceptor	<i>Kaliyuga</i>	<i>Yuga</i> is an age; especially, a sub-division of the life of the universe. There are four such sub-divisions. The last and the present one is called <i>Kaliyuga</i>
<i>Guruvulu</i>	Religious heads		
<i>Gutta</i>	Hillock	<i>Kalyanam</i>	Marriage
<i>Hamsa</i>	Swan	<i>Kalyanamantapam</i>	Wedding hall
<i>Hanumathvahanaseva</i>	Procession on the vehicle of Hanuman	<i>Kalyanothsavam</i>	Marriage ceremony
<i>Hara</i>	That which removes or expiates	<i>Kamanna Panduga</i>	Holi festival signifying an incident when Kama, the god of love was reduced to ashes by Lord Siva
<i>Harati</i>	Wave-offering generally with lighted camphor or wick dipped in ghee	<i>Kankanam</i>	Bracelet; saffron thread tied round the wrist during marriage and other ceremonies
<i>Harikathas</i>	Legend of exploit of some god or hero related with singing classical music and dance		
<i>Homam</i>	Sacrifice		
<i>Idgah</i>	Open place where a wall is constructed on a raised platform on the western outskirts of the village or town		
<i>Imam</i>	Muslim priest		
<i>Imambara</i>	House of the <i>imam</i>		
<i>Iravatam</i>	White elephant		
<i>Isha</i>	The night prayer		

<i>Kandurlu</i>	A non-vegetarian preparation for offering	<i>Konda</i>	Hill
<i>Kanya</i>	Sign Virgo	<i>Koneru</i>	Pond
<i>Kanyapuja</i>	A maid is brought, bathed and dressed clean and offered vermillion, turmeric, fruits and flowers, etc.	<i>Kotha</i>	New
		<i>Kotilingams</i>	One crore of <i>Lingams</i>
		<i>Krithayugam</i>	<i>Yuga</i> is an age; especially, a sub-division of the life of the universe. There are four such sub-divisions. The first sub-division was called <i>Krithayugam</i>
<i>Kapalamala</i>	Garland of skulls	<i>Kshetram</i>	A holy place; land
<i>Kari or Karipanduga</i>	Festival with non-vegetarian preparation	<i>Kudumulu</i>	A bun or cake of cereal flour mixed either with jaggery or salt and boiled in steam
<i>Karma</i>	The law that binds every one to enjoy or suffer the consequences of one's actions in former life. This concept is based on the widely held Hindu theory of rebirth. In general it is used synonymously with fate or destiny	<i>Kumbham</i>	Rice heap; earthen pot containing cooked rice and decorated with vermillion
<i>Karuvu</i>	Famine	<i>Kumkum</i>	Vermilion
<i>Katakahasta</i>	The pose of the hand of a deity	<i>Kunda</i>	An earthen pot
<i>Kathakalakshepam</i>	Spending time in hearing stories of gods	<i>Langanam</i>	Staying without food and water
<i>Katihasta</i>	Represents a pose of ease, when usually the left arm would be held straight downwards, the hand bent to rest on the thigh	<i>Lanka</i>	The famous city of Ravana in Ceylon referred to in the epic Ramayana
<i>Katta</i>	Bund	<i>Lankadahanam</i>	Set fire to that city of Ravana
<i>Kavvali</i>	The singing of the glory of the Lord	<i>Lingam</i>	Phallic stone representation of Lord Siva (A phallus)
<i>Kazi</i>	Muslim priest	<i>Lungi</i>	The garment used by men for covering the lower portion of the body
<i>Keekar</i>	A kind of tree		
<i>Khadgalu</i>	Praising the heroic deeds of the Lord, which look like a war cry	<i>Maayamaiponu</i>	Disappear
<i>Khadgam</i>	Sword	<i>Magathala</i>	Head of a man
<i>Khiamath</i>	Destruction of the world	<i>Maharshi</i>	Great sage
<i>Khima</i>	A kind of minced meat preparation	<i>Makara</i>	Sign Capricornus
<i>Kiritam</i>	Crown	<i>Malida</i>	A sweet powder prepared with fried and powdered wheat, jaggery or sugar and condiments
<i>Kisti</i>	An offering made to a muslim deity in a tray	<i>Mamidi</i>	Mango
<i>Kodi</i>	Fowl	<i>Mamool</i>	Payment in cash or kind made to domestic servants or others as a custom
<i>Kolatam</i>	A dance to the beat of short sticks held in the hands		
<i>Koluvu</i>	SEE <i>Bommalakoluvu</i>		

<i>Mandikelalu</i>	. A ritual during a festival	<i>Naivedyam</i>	. Offering in kind made to god and consumed later
<i>Mandiram</i>	. A temple-like erection		
<i>Mangalasnanam</i>	. Bath of deity in a river or pond	<i>Nakshathram</i>	. Star
		<i>Namalu</i>	. A mark of three small vertical lines on the forehead which is an indication of the Vaishnava sect
<i>Mantapam</i>	. A small room with pillars and roof all of stone; a structure for placing an idol	<i>Namasankeerthana</i>	. Sing in praise of god
<i>Mantras</i>	. Incantation or spell. In Sanskrit and other languages derived from it, it also denotes hymn, sacred text and mystical verse	<i>Namaz</i>	. Prayer
		<i>Nandikolaseva</i>	. Dance to the accompaniment of music of drums, the dancer holding vertically a pole 8 to 10 yards high decorated with coloured cloth, brass designs with a brass Nandeeswara on a plank at the lower end which rests on the shoulder. The bells at the plank and at the top make jingling noise. <i>Khadgams</i> or praises of Lord Siva or Lord Veerabhadra are sung
<i>Marri</i>	. Banyan		
<i>Matham</i>	. Place of residence of <i>fakirs</i> , <i>byragis</i> and other religious mendicants		
<i>Mathsya</i>	. Fish		
<i>Matrika-nyasa</i>	. A set of gesticulations accompanied by short prayers		
<i>Mayuravahanam</i>	. Peacock vehicle.		
<i>Medi Bhavi</i>	. Well, situated amidst a grove of fig trees	<i>Nandiseva</i>	. Procession of the deity on bull vehicle
<i>Meenu</i>	. Fish		
<i>Milad</i>	. Singing the glory of the saint	<i>Navagrahas</i>	. Nine planets
		<i>Navarathrulu</i>	. Festival of nine nights, generally Dasara
<i>Modalukallu</i>	. First rock		
<i>Moduga</i>	. A kind of tree	<i>Neredu</i>	. Eugenia Jambolane
<i>Mohiniseva</i>	. Procession of the deity with Mohini	<i>Niaz</i>	. Special preparation of mutton for liquidating former oath
<i>Mujavar</i>	. A Muslim priest-one who conducts worship, a ministrant	<i>Nirakaropasaka</i>	. Worship of god without an idol
<i>Mukti</i>	. Salvation	<i>Niryanam</i>	. Attainment of salvation
<i>Mulla</i>	. Muslim priest	<i>Nityabhishekam</i>	. Daily worship by sprinkling or pouring water
<i>Mushti</i>	. Begging		
<i>Muthaiduva</i>	. A woman in married status	<i>Nuvulamuddalu</i>	. Balls of gingelly, cocoanut, jaggery and spices
<i>Mutt</i>	. Place of residence of <i>fakirs</i> , <i>byragis</i> and other religious mendicants of this description. A religious institution with authority over a sect	<i>Nyasa</i>	. Touching parts of the body while chanting or repeating certain hymns
		<i>Nyaz</i>	. Offering sweets or food in the name of god or saint
		<i>Paalutlu</i>	. Offering of milk
<i>Nadagowda</i>	. Head of a place	<i>Padamulu</i>	. Feet
<i>Naga or Nagulu</i>	. Cobra	<i>Padma</i>	. Lotus flower
<i>Nagabali or Nakabali</i>	. Worship on the last day of the festival	<i>Padmasana</i>	. An erect sitting posture with both the legs folded

<i>Padya pathanam.</i>	. Recitation of poems	<i>Parvothsavams</i>	. Special pujas on full moon and new moon days
<i>Pahad</i>	. Hill		
<i>Pahilwan</i>	. A wrestler	<i>Pasam</i>	. The noose of ropes used for binding the enemies, a weapon of Siva
<i>Pakasala</i>	. Kitchen		
<i>Paksham</i>	. Fortnight	<i>Pasupu</i>	. Turmeric powder
<i>Palakalakolu</i>	. A dance sounding small wooden planks	<i>Pasuvula Panduga</i>	. Festival of animals, generally bulls
<i>Palaram bandlu</i>	. Carts filled with baksets of salted, spiced, soaked green gram dhal	<i>Patamuethuta</i>	. Installation of the picture of the deity
<i>Pallaki puja seva</i>	. Procession of the image of the deity in a palanquin	<i>Patha</i>	. Old
<i>Pallaki seva</i>	. Procession of a deity in a palanquin	<i>Pathala</i>	. The underworld
<i>Palleturukolu</i>	. A kind of village dance, singing folk lore	<i>Pativrathyam</i>	. Devotion to the husband
		<i>Pastabhishekham</i>	. Coronation
<i>Palu</i>	. Milk	<i>Peddalalo kaluputa</i>	. To help the dead to join the ancestors by performing certain ceremonies on <i>Bhadrapada Bahula Amavasya</i>
<i>Panakam</i>	. Jaggery solution tastefully spiced		
<i>Pancha</i>	. Five	<i>Peddaratham</i>	. Big temple car
<i>Pancha bhakshya paramannam</i>	. Several preparations of sweetmeats including <i>payasam</i>	<i>Peerla chavidi</i>	. The place where the Muslim <i>alams</i> are housed
<i>Panchalohas</i>	. An alloy of five metals viz, copper, brass (or gold), tin (or silver), lead and iron	<i>Peerla panduga</i>	. A festival of <i>alams</i>
<i>Panchamrutabhishekam</i>	. <i>Abhishekam</i> with <i>panchamrutam</i>	<i>Peeru</i>	. <i>Alams</i> (in the form of a palm or standards which are commonly made of copper and brass, though occasionally of gold or of silver)
<i>Panchamrutam</i>	. Preparation made of milk, ghee, sugar, honey and curds	<i>Pidatalu</i>	. Earthen dolls
		<i>Pigiligutam</i>	. Flag hoisting and procession of the Lord in a wooden frame
<i>Panchangam</i>	. Almanac		
<i>Panchanga sravanam</i>	. Hearing the almanac	<i>Pinda</i>	. Food presented at a <i>sraddha</i> to the spirit
<i>Pancharathra samoktham</i>	. A text on the performing of ceremonies	<i>Pithrula Amavasya or Petharla Amasa or Peddala Amasa</i>	. New moon day i.e., <i>Bhadrapada Bahula Amavasya</i> on which date the oblations are done to the departed elders
<i>Pancharatra sastra</i>	. A text on the performance of ceremonies		
<i>Panivattam</i>	. Pedestal on which a Sivalingam lies	<i>Pithruloka</i>	. Abode of the dead or manes
<i>Panpuseva</i>	. Worshipping the idol keeping it on a bed	<i>Pithrus</i>	. The spirits of departed ancestors
<i>Paragana</i>	. Region	<i>Pongali</i>	. A preparation with rice and green gram dhal
<i>Paramannam</i>	. A sweet preparation with rice, milk and sugar or jaggery	<i>Ponna seva</i>	. A ritual during a festival
<i>Parani</i>	. A feast after fast	<i>Prabha</i>	. A long vertically projected stand conically shaped at the top covered with a designed cloth
<i>Pariveta uthsavam</i>	. A ritual during a festival		
<i>Paruveta</i>	. <i>Paru</i> means run and <i>veta</i> means hunt		

<i>Prabhavali</i>	Procession of the deity on a decorated carriage	<i>Rasasiddhas</i>	Sages who have powers to convert metals into gold
<i>Prabhothsavam</i>	Festival of <i>prabha</i>	<i>Ratham</i>	Chariot
<i>Pradakshina</i>	Going round the deity or the temple	<i>Rathasala</i>	A car shed
<i>Prasadam</i>	Eatable distributed after offering to deity	<i>Rathothesavam</i>	Car festival; chariot procession
<i>Preta</i>	Dead body; spirit	<i>Rayi</i>	Stone
<i>Pujari</i>	Priest—One who conducts worship, a ministrant	<i>Regi</i>	A tree (<i>Zizyphus jujuba</i>)
<i>Pulihora</i>	A preparation with rice and tamarind juice, etc.	<i>Regipandlu</i>	<i>Zizyphus jujuba</i> fruits
<i>Pulimadisina chotu</i>	The place where the tiger was killed	<i>Rishi</i>	Sage
<i>Pulla</i>	Sour	<i>Rudrabhishekam</i>	<i>Abhishekam</i> of Lord Siva reciting <i>rudram</i> , a special composition
<i>Punyahavachanam</i>	Sprinkling of sanctified water	<i>Rudraksha</i>	A berry of the <i>Elaeocarpus Ganitrus</i> is called <i>rudraksha</i> and is used for making rosaries for devotees of Siva
<i>Puranas</i>	Stories relating to god	<i>Rudrakshamala</i>	A garland of <i>rudrakshas</i>
<i>Puranic dhvajasthambam</i>	An old pillar in front of the temple	<i>Sabhamantapam</i>	Audience hall
<i>Purapravesam</i>	Procession of a deity in the streets of a village or town	<i>Sadhu</i>	One who has renounced the world and its concerns
<i>Purnahuthi</i>	A ritual in a festival	<i>Sahasrakumbha abhishekam</i>	Worship with pouring thousand pots of water
<i>Purnam</i>	A paste of dhal and jaggery	<i>Sahasranamapuja</i>	Worship chanting thousand names of the deity
<i>Purohit</i>	Priest	<i>Sakamantapam</i>	A small room with pillars and roof all of stone for placing idol
<i>Pushkarini</i>	Sacred pond	<i>Sakaropasana</i>	Idolatry
<i>Pushpadharana</i>	Worship with flowers	<i>Sakatothsavam</i>	Procession on a decorated carriage
<i>Pushparatham</i>	A chariot made of flowers	<i>Saktheyagama</i>	Text on the worship of a goddess
<i>Pushpayagam</i>	Worship with many kinds of flowers	<i>Sakthi or Shakti</i>	Female deity in an awe-inspiring form
<i>Putamukattukonuta</i>	Installation of the picture of a deity	<i>Saligramam</i>	A kind of sacred stone, a species of black ammonite worshipped by the Vaishnavites which bears circular or spiral lines supposed to have a mystical meaning and to be typical of Vishnu
<i>Pyalapindi muddalu</i>	Balls of puffed cholam powder, jaggery and spices with copra	<i>Samadhi</i>	Tomb
<i>Racchakatta or Racchabanda</i>	The village community platform	<i>Samanthakamani</i>	Name of the precious diamond gifted to Satyabhama, consort of Lord Krishna, by her father Satrajit
<i>Rachagummadi kayalu</i>	A special variety of pumpkins		
<i>Rakshasa gullu</i>	Caves where demons are supposed to stay		
<i>Rakshasas</i>	Demons		
<i>Rangavalli</i>	Ornamental lines, figures and designs drawn with chunam or rice flour		
<i>Rasam</i>	Juice		

<i>Samaradhana</i>	Free feeding	<i>Takbirs</i>	Hymns
<i>Sampradayam</i>	Custom or convention	<i>Talavalu</i>	A ritual at which the bride and bridegroom pour rice over the heads of each other during the marriage ceremony immediately after the <i>thali</i> is tied
<i>Samsthanadeesas.</i>	Hindu Rajas	<i>Tamara</i>	Lotus
<i>Samsthanam</i>	Court of Hindu Rajas	<i>Taravi</i>	20 <i>rakhaths</i> (part of the prayers at <i>namaz</i>)
<i>Sandhyavandanam</i>	A religious rite performed by Brahmins, Vaisyas, etc.	<i>Tarpana</i>	Offering at annual ceremony
<i>Sankalpa</i>	Morning or evening prayers	<i>Tarpana Paksha</i>	The fortnight of offerings
<i>Sankha</i>	Conch	<i>Taziyahas</i>	<i>Alams</i> procession
<i>Sanyasam</i>	The life lead by the <i>sanyasi</i>	<i>Teertham</i>	Sacred place; sacred or sanctified water; stream
<i>Saptangam</i>	Seven parts of the body	<i>Teerthavagahamu</i>	Sprinkling of water
<i>Sapthaham</i>	A seven-day celebration with continuous <i>pujas</i> , <i>bhajans</i> and several other rituals	<i>Teerthavali</i>	Sprinkling of water
<i>Saptharishis</i>	Seven sages	<i>Teppa</i>	Raft
<i>Seema</i>	Region	<i>Teru</i>	Car; car festival
<i>Semiyalu</i>	Vermicelli	<i>Thambulam</i>	The whole apparatus of betel <i>i. e.</i> , the leaf, the nut, the chunam and the spicery in the manner the Indians take it; generally betel leaves and arecanuts
<i>Seshasayi</i>	One who is reposing on serpent bed <i>i. e.</i> , Vishnu	<i>Thambura</i>	A musical instrument
<i>Seshavahanam</i>	Serpent vehicle	<i>Thandavanruthyam</i>	A kind of dance
<i>Seva</i>	Worship	<i>Thaponilayam</i>	Home of <i>rishis</i> that did penance
<i>Shanmathas</i>	Six modes of worship	<i>Thappetas</i>	Wide flat drums
<i>Sherbet</i>	A sweet drink	<i>Thati</i>	Palmyra
<i>Sheviyat</i>	Religious law	<i>Thirichiseva</i>	A ritual during festival
<i>Simhavahanam</i>	Lion Vehicle	<i>Thirukalyanam</i>	Marriage ceremony
<i>Sindhalu</i>	Flags representing a female deity	<i>Thretayugam</i>	The second <i>yuga</i> which lasted for about 1,296,000 years
<i>Sindhuram</i>	Red lead	<i>Toranal</i>	Festoons made of mango leaves
<i>Siva dutas</i>	Messengers of Siva	<i>Trikalasahasranamarchana</i>	Worship thrice a day repeating the thousand names of the Lord
<i>Sivamu uguta</i>	Shaking the body, particularly head, as if possessed by the deity or in great devotion	<i>Trisulam</i>	Trident
<i>Sloka</i>	Couplet or quatrain in Sanskrit	<i>Tulasi</i>	Holy basil (<i>Ocimum sanctum</i>)
<i>Sraddha</i>	A kind of ceremony performed to the dead	<i>Uddalu</i>	A ritual during a festival
<i>Srivari darbaru seva</i>	Decoration of the deity and arrange dance, etc., before the deity	<i>Ugadi Pachhadi or chedu or gojju</i>	A liquid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers
<i>Sthoopa</i>	Stone pillar		
<i>Sundalu</i>	A sweet preparation with rice, black gram dhal, etc.		
<i>Suras</i>	Devatas		
<i>Suryavahanam</i>	Sun vehicle		
<i>Swarloka</i>	Heaven		
<i>Swayambhu or Swayamvyaktham</i>	Self-manifest		
<i>Tadi</i>	Palm		

<i>Undrallu</i>	. A preparation of steamed rice, etc.	<i>Vardhanti</i>	. Annual function or ceremony; anniversary
<i>Unni</i>	. Wool	<i>Vasantam</i>	. Coloured water
<i>Upanayanam</i>	. Thread marriage	<i>Vasanta puja</i>	. • Worship by sprinkling coloured water
<i>Upanayanamuhurtham</i>	. Date for performing sacred thread ceremony	<i>Vasanthothsavam.</i>	. Sprinkling of coloured water
<i>Uppu</i>	. Salt	<i>Vasista Advaita Paan-cha Ratra Sastras</i>	. A treatise on the metaphysical theory where the soul and the body are regarded as one and the same and the only reality being Brahman
<i>Uppuneeti bavulu.</i>	. Wells with saline water	<i>Vasthusasthra</i>	. The science of construction of buildings, etc.
<i>Uradevara</i>	. Village deity	<i>Vasuvuseva</i>	. A ritual during a festival
<i>Urs</i>	. Muslim festival celebrated in memory of a great saint	<i>Vathula harathi</i>	. Wave-offering with lighted-cotton wicks dipped in ghee or oil
<i>Uthsava vigrahams</i>	. Procession images	<i>Vayanam</i>	. A day's ration complete in itself all kept in a new winnow
<i>Uilu</i>	. A pot with milk, curds, etc., is dragged up and down over a horizontal bar supported by vertically fixed wooden pillars	<i>Vedaparayanam</i>	. Reciting <i>Vedas</i>
<i>Utlu kottadam</i>	. An amusing competition in which a smooth wooden pillar fixed to the earth vertically is smeared all round with greasy substance and by climbing which an earthen pot filled with milk or curds will be broken while it is dragged up and down through a pulley	<i>Veedhi Bhagavatas</i>	. Folk lore sung to accompaniment of drums
<i>Uttarayanapunyakalam</i>	. The year is divided into two seasons <i>Uttarayana</i> and <i>Dakshinayana</i> according as whether the Sun is towards the Tropic of Cancer or the Tropic of Capricorn <i>Uttarayana</i> season is said to be holy	<i>Veedhiseva</i>	. Procession of the deity in the streets
<i>Vagu</i>	. A streamlet	<i>Veerulu</i>	. Heroes
<i>Vahanam</i>	. Vehicle	<i>Vibhuti</i>	. Divine power; purified or sacred ash
<i>Vali</i>	. Saint	<i>Vidyapeetam</i>	. University
<i>Vamsam</i>	. Family	<i>Vighnams</i>	. Obstacles
<i>Vanaprasthasramavasi</i>	. A person who has taken to <i>Vanapastrasramam</i> i. e., the third or hermit's stage in the life of a Hindu	<i>Vivahamu</i>	. Marriage
<i>Vanara</i>	. Monkey	<i>Vratam</i>	. Vow
<i>Varapuja</i>	. Worship of the deity as bridegroom	<i>Yagasala</i>	. Hall where <i>yagnam</i> or holy sacrifice is celebrated
		<i>Yagna</i>	. Sacrifice
		<i>Yakshaganam</i>	. Ballad in praise of gods
		<i>Yamakinkaras</i>	. Servants of Yama
		<i>Yogabhyasam</i>	. Practice of <i>yoga</i>
		<i>Yogamaya</i>	. A personified delusion. The great illusory energy of Vishnu, by whom the whole world is deluded
		<i>Yogi</i>	. One who attained special powers through penance

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Sl. No. (1)	Page No. (2)	Col. No. (3)	Particulars (4)	For (5)	Read (6)
1	4	2	Line 9 from bottom	troup	troupe
2	5	2	Line 12	radius	radius
3	31	1	Para 3 under S. No. 2, line 4	Nearby	Nearly
4	39	1	Line 3 after the word "is" add "571 and it is"		
5	45	1	Line 15	ond	and
6	75	1	Line 6 from bottom	This	The
7	90	1	Para 4 under S. No. 39, line 1	consecutive	consecutive
8	97	2	Line 8 from bottom	Killa	Khillla
9	116	1	Line 8	every	ever
10	117	2	Line 8	Langanavai	Langanavai
11	131	1	Line 4 from bottom	sactified	sacrificed
12	143	1	Line 5	Panchmi	Panchami
13	148	2	Para 1 under S. No. 22, line 5	is	it
14	151	2	Line 1	place	places
15	155	2	Line 10	(Saivitas)	(Saivites)
16	181	2	Line 4	delete 'is' after 'Siva- lingam'	
17	[4] foot note		Line 2	164,000	864,000
18	[7]	1	Line 20	prosession	procession
19	[7]	1	Line 11 from bottom	waning	waxing
20	[8]	2	Line 13 from bottom	Pethrla	Petharla
21	[12]	2	Line 8 from bottom	festify	festivity
22	[13] foot note		2nd line from bottom	Kurukhetra	Kurukshetra
23	[15]	2	Line 10	1-1/5	1 1/4
24	[16]	1	Line 5 from bottom	consided	considered
25	[16]	2	Line 12	faney	fancy
26	[16]	2	Para 1 under S. No. 3, line 12	scandacized	scandalized
27	[16]	2	Line 12 from bottom	plnced	placed
28	[20]	2	Line 14 from bottom	heep	keep
29	[23]	9	S. No. 11, line 3	stationary	stationery
30	[25]	3	S. No. 19, lines 1 & 2	Jadcherla, Kalvakurthi	Jadcherla— Kalvakurthi
31	[27]	7	S. No. 29 (2), line 1	Aliveli	Alivelu
32	[36]	5	S. No. 40, line 4	December-Ja- nuary)	(December- January)
33	[41]	2	S. No. 28, Location Code No.	123	I
34	[48]	2	S. No. 23, line 3	Gaddabasama- puram	Gaddabaswapuram
35	[49]	5	S. No. 30, lines 1 & 2	(January)	January
36	[61]	10	S. No. 22, lines 2 & 3	Saptanagam	Saptangam
37	[69]	5	S. No. 18, line 1	prior	prior to
38	[77]	5	S. No. 40, line 1	On	In
39	[77]	5	S. No. 41, line 1	On	In
40	[77]	2	S. No. 43, Location Code No.	58	118
41	[80]	2	S. No. 15, lines 1 & 2	Phulmamid	Phulmamidi
42	[109]	2	Col. (1), line 2	Sriangapuram	Srirangapuram