



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (8)

FAIRS AND FESTIVALS

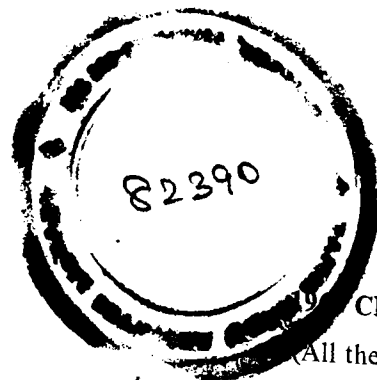


(8. Chittoor District).

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CENSUS PUBLICATIONS, ANDHRA PRADESH
(All the Census Publications of this State bear Vol. No. II)

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FOREWORD

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

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

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from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July, 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records).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

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

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence, and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination—declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of

view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

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

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

- (a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.
- (b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.
- (c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.
- (d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total.
- (e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

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

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

- (a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire.
- (b) The second section was to contain all available information on the festival itself, the worship of deities, particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.
- (c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February, 1960. My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal. State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures. It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August, 1960. Various aspects of the survey, then in progress, were discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961. My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed. It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State. At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago: "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy:

their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets." Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,
September 5, 1964.

ASOK MITRA,
REGISTRAR GENERAL, INDIA.

PREFACE

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

The Survey was somewhat ambitious in scope. It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State. The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition. In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse. Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the descriptions 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 Tahsildar of your taluk."

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

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 & Festivals:

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

1. Human form.
2. Animal form.

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 temple 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 kitchen (annasatra) and common distribution of 'prasad' organised during the festival?

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

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

13. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus

participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

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

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

(ii) The Fair:

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

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

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

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

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

- (a) Foodstuffs—sweetmeats, fried chips and other varieties of food.
- (b) Utensils—copper, brass, iron, glass, earthenware, etc.
- (c) Stationery—lanterns, torchlights, looking glasses, combs, and various other assorted goods.

(d) Medicine—Ayurvedic herbs, kaviraji, haki-mi, 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-clothes, readymade 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 organized? 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, jatara, theatres, musical soirees, etc., that are organised in the fair. What are the most common themes of the jatara and theatres, etc.? Which parties come and from where do they come? Is there any dramatic or entertainment party in the village itself? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatara and theatres? Do the same parties come every year? How many people do see or hear and participate in all the amusements?

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

24. Other remarks: Describe any other features.

Name of correspondent:

Address:

Occupation:

Date of sending the reply:

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 *samadhies* 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

TELUGU MONTHS	ENGLISH MONTHS
<i>Chaitram</i>	... March-April
<i>Vaisakh</i>	... April-May
<i>Jaishtham</i>	... May-June
<i>Ashadham</i>	... June-July
<i>Sravanam</i>	... July-August
<i>Bhadrapadam or Bhadra</i>	... August-September
<i>Asvini or Asvin</i>	... September-October
<i>Karthikam</i>	... October-November
<i>Margasiram</i>	... November-December
<i>Pushyam or Pausa</i>	... December-January
<i>Magham</i>	... January-February
<i>Phalgunam</i>	... February-March

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

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

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

The extraction of information from the filled in questionnaires was entrusted to Sri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as 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.

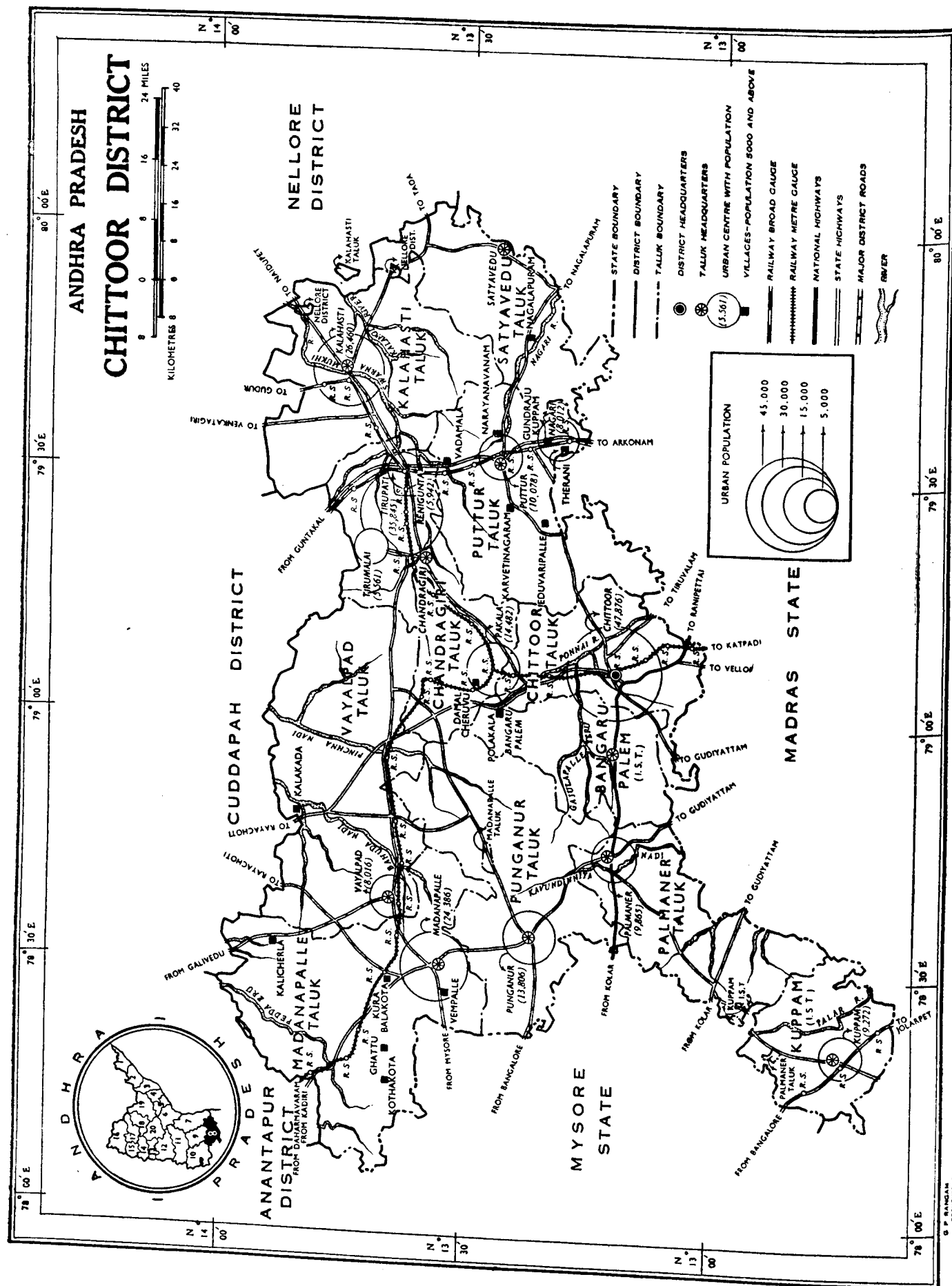
I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I also wish to thank the various other officials and non-officials such as the Executive Officers of the temples etc., who assisted me in compiling the information. I place on record the services of Sri T. Vadantam, IAS., Director of Census Operations, for his valuable suggestions in bringing out the volume up-to-date and in making it a comprehensive one. I also place on record my appreciation of hard and sustained services of my Deputy Superintendent Sri K. Purushotham Naidu, M.A., for helping me in finalising the questionnaire and Sri K. Madhava Rao, IAS., Deputy Director for helping me in finalising the monographs. The Tabulation Officers, Sri Ch. Purnachandra Rao, M.A., LL. B., and Sri V. Radhakrishna, B. A., B. Com., have been of assistance in bringing out this volume. Dr. Thimmavajjhula Kodanda Ramaiah, M.A., Ph. D., Reader in the Telugu Department and Dr. N. Subba Reddiar, Head of the Tamil Department of Sri Venkateswara University College and Professor Abdul Khader, Head of the Department of Chemistry, Sri Venkateswara Arts College, Tirupati have helped in finalising the common festivals celebrated in the district. My office Artist Sri M. Krishnaswamy assisted by the Artist Draftsmen Sarvasri M. J. Sadiq, Md. Yakub Ali and M. Govindaswamy produced the Fairs and Festivals maps. Sri T. Lokanadham, Computer and Sri J. Venkateswara Rao, Proof Reader have assisted in reading the proofs.

Lastly, a word about the delay in bringing out this volume.

The publication of the volume is delayed partly for want of sufficient staff and partly due to delay in printing. Further, it was found that originally information was not received fully for some important places. The Tabulation Officers, Sri Ch. Purnachandra Rao and Sri V. Radhakrishna were deputed to collect information on Tirumala, the abode of Lord Venkateswara and some important places of religious significance and thus the deficiency was made good.

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

CHITTOOR DISTRICT



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CHITTOOR TALUK

అంధ్ర ప్రదేశ్ లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్రశ్న ౧ :

గ్రామం పేరు :—

పిల్లల పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గ్రామం.

1. గ్రామం పేరు, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి, అత్యంత సమీపంలో ఉన్న రైల్వే స్టేషను పేరు, దాని దూరం, మోటారు లేక పడవ మార్గం, దాని దూరం తెలుపండి. తాలూకా, సమీప జనుల ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

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

3. గ్రామంలో నివసించే వారి కులాలేమిటి? తరగతు లేమిటి? వివిధ వర్గాల ప్రధాన జీవనోపాధులేమిటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్తులలో అధిక సంఖ్యకులు ఏ మతమి?

(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 తిథి నుండి ప్రారంభమగునో వ్రాయండి).

7. ఉత్సవం ఎంత కాలం నుంచి 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 సర్వ సాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుగుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరు తెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబ దేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయంగాని, 'సానా' (పవిత్ర వివాసస్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలు

పండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నాడు? గ్రామంలో ఇంకా ఏ ఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాల వాటికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

9. ఈ ఉత్సవం ఎప్పుడైనా మహాత్ముని లేక పీఠ యొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పీఠయొక్క జీవితాన్ని గూర్చి, మత బోధనలనుగూర్చి సవగ్రహంగా వివరించండి. ఆయన జీవితానికి సంబంధించి ఉన్న చరిత్రనుగాని, ప్రచారంలో ఉన్న ఏదేని కథను గాని తెల్పండి.

10. దేవతారాధన, ఉత్సవం ఏ రేఖీనుంచి ప్రారంభమవుతాయి? అవి ఎంతకాలం పరకు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభించబడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి. ఆరాధన, ఇతర ఉత్సవాల వర్ధంతిని, పదానాన్ని సమగ్రంగా తేదీ వారీగా వివరించండి. మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సాంఘిక విధులు, ఉచిత భోజనాలు (అన్న సక్రాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా?

11. ప్రజల రోజుల మన్నింపుకుగాను దేవతకు మోక్ష జడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? వాటి లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారి యొక్క వర్ణం, గోత్రం, సంకీర్తనకర్తల హక్కు (పదవి) వీటి పేర్లను తెలుపండి.

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా? హిందువులు కానివారి ఉత్సవాలలో హిందువులు పాల్గొంటారా? ఏ మేరకు ఆ విధంగా పాల్గొంటారు? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక వర్తానికైనా చెందిన పాదవులు, బులులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

15. మత సంబంధమైన ఉత్సవాలలో శిశువు పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

ఉపవాసాలు, విందులు, రాత్రి పూజాగారంచెయ్యడం, సముద్ర స్నానాలు లేక వడీ స్నానాలు మొదలైనవి జరుగుతాయా?

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

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

17. జాతర ఎంత కాలం నుంచి జరుగుతున్నది? అన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంత మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏ ఏర్పాట్లు గ్రామాని నుంచి లేక యూనియను నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? ప్రజలు, యాత్రికులు జాతరకేళ్ళదానికి లంబించే ప్రధాన వాహనాలు లేమిటి?

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

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైనవి ఎన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

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

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

(బి) పాత్రలు—రాగి, ఇత్తడి, ఉనుము, గజా, మట్టి పాత్రలు.

(సి) సామాను—నాళెడ్లు, టార్పిలెట్లు, అద్దాలు, దువ్వెనలు, తదితర వస్తువులు.

(డి) మండలు—అయిర్వేడ ఓషధులు, కవితాడి, హాకిమి మొదలైనవి.

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

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

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

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు, మొదలైనవి. మామూలుగా ఈ కళాత్మక మైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు? అమ్మేవారు క్రిందిగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, పనతి సదుపాయాలేమిటి? సత్రాలేమైనా వున్నాయా? ప్రత్యేకంగా పెండ్లలు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజు కంటే ఎక్కువ కాలం వుంటారా?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యూజిక్కు, జూదం, లాటరీ, నాటకాలు సంగీత కచేరీలు మొదలైన వాటివివరాలు పేర్కొనండి, నాటకాలు మొదలైనవాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏ ఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని ఉన్నదా? ఆ బృందం నాయకుని పేరు, చిరునామా తెల్పండి? నాటకాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సామ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నిటినీ చూచేవారుగాని, వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

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

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి.

విలేఖరి పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

Section I

CHITTOOR TALUK

Kothakota—Situated on the 15th mile of Chittoor-Tirupati bus route to the east at a distance of 1 furlong from the motor road, 1 mile from Kothakota Railway Station and 15 miles from Chittoor.

Eswara temple and Kodandarama temple with His metal image are the places of worship in the village.

Sri Rama Navami is celebrated for nine days from *Chaitra Suddha Navami* (March-April). *Sapram Uthsavam*, *Hamsa vahanam*, *Naga vahanam*, *Hanumad vahanam*, *Garuda vahanam*, *Enugu vahanam*, *Rathotsavam*, *Aswa vahanam* and *pushpa pallaki* are the important religious performances. Daily pooja is performed. Cocoanuts and camphor are offered. It is being celebrated since 1909 and is of local significance. Kapus patronize the festival. All local communities participate in it. There are *inam* lands and funds. *Pujari* is a Brahmin. *Prasadam* is distributed to all. Gruel and jaggery syrup are distributed to the poor. Sri Tiruchanur Subrahmanyachari celebrates '*Surya Prabha Uthsavam*' during *Ratha Saptami* on *Magha Suddha Saptami* (January-February) at his own cost.

Shops are opened to sell foodstuffs, eatables, utensils, lanterns, books and photos, clothes and toys.

Pandaribhajans, *kolatams*, street dramas, *Hari-kathas*, lottery and magic entertain nearly 15,000 visitors.

SOURCE : Sri K. Raghunatha Pillai, Kothakota.

2. Thenepalle—Situated on the 13/6 mile of Chittoor-Cuddapah road. Puthalapattu on Villupuram-Renigunta railway line is the nearest railway station at a distance of 3 miles.

Chinnamma is worshipped in the form of small stones on the village tank bund at a distance of 3 furlongs to the North.

Chinnamma was a maid of Reddy community. Three generations ago her father was engaged in construction of a tank but he could not embank the tank. A

stranger appeared in his dream and asked him to sacrifice his daughter, which he did. He could complete the construction of tank only afterwards. Hence the girl is being worshipped as a deity.

Chinnamma uthsavam is celebrated on a Friday in every month. It is an ancient festival of local significance. All local communities participate. The villagers patronize the festival and share the expenditure of pooja. *Prasadam* is distributed to all.

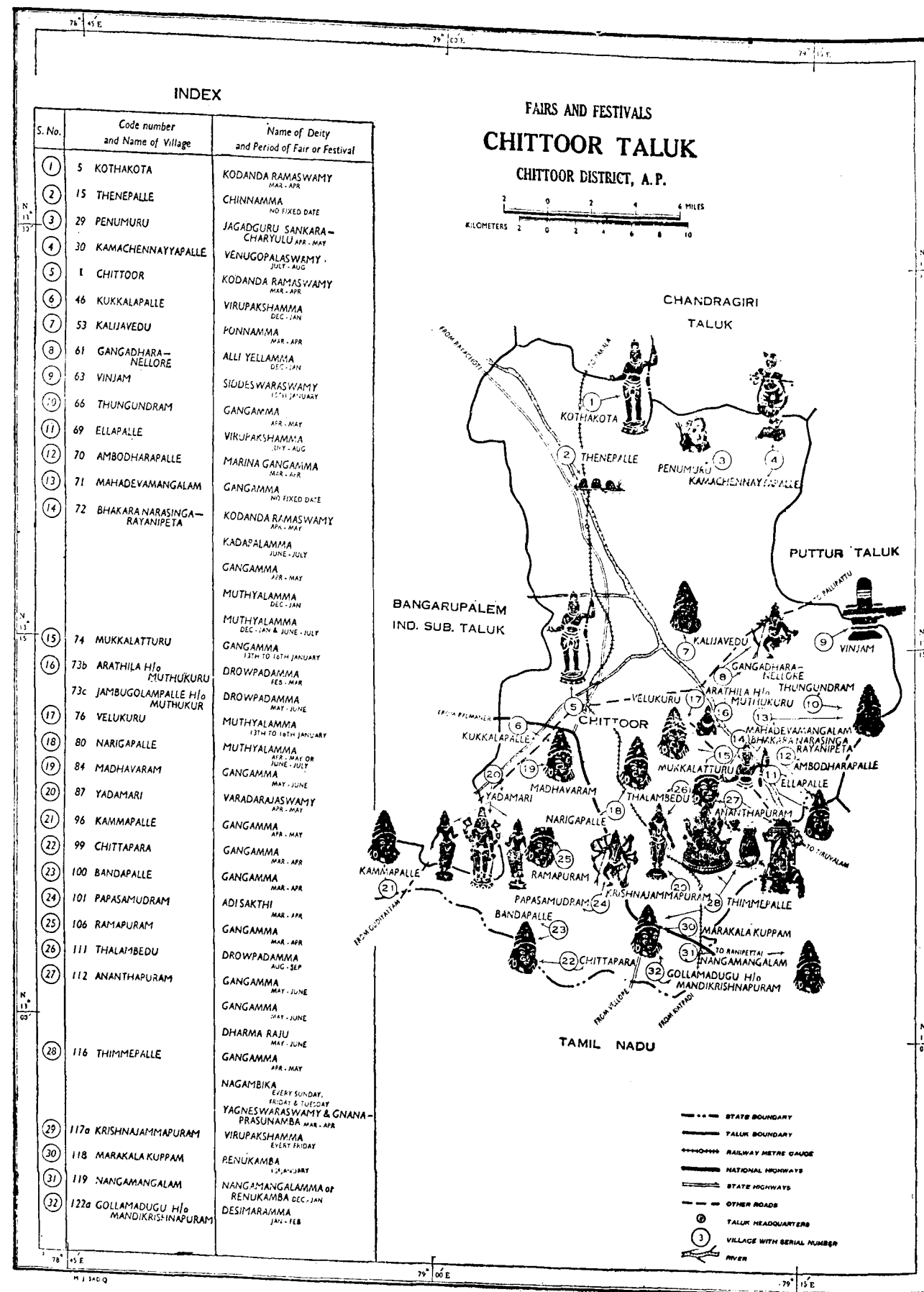
SOURCE : Sri K. Gurunatha Pillai, Teacher, Thenepalle.

3. Penumuru—Situated at a distance of 7 miles to the east of Puthalapattu Railway Station, 10 miles from Pakala Railway junction, 14 miles to the south of Chittoor and 30 miles to the North of Tirupati.

There were two banyan trees twisted with each other in this place. Hence it was called '*Penu Marri*' (Penu-twist, Marri-banyan tree) which was corrupted into '*Penumuru*'.

At a distance of 3 miles to the south of Penumuru there is a huge rock splinted into two. As two tigers fought there it is known as '*Puligundu*' (*Puli*-tiger, *gundu*-rock). It is difficult to climb the rock. A few people who climbed the rock in the past said that its top was spacious with a *Koneru* (tank), balls of incense, huts and ashrams of rishis. A temple was constructed at the foot of the rock as there was a self-manifested image of Lord Gunteeswara. Just opposite to this, there is a temple of Nandeeswara and a well. At a distance of 3 furlongs from the village there is '*Anandashramam*' founded by Anandaswamy. Daily he was delivering theosophical lectures between 16.00 and 17.00 hours. In the Ashram there are '*Dhyanalayam*' (meditation hall) and *Pranavalayam*.

Lord Gunteeswara Swamy *Uthsavam* is celebrated in *Pushyam* (December-January). Preparations are made a week in advance and the temple is white-washed. The main image in the temple and the procession images are decorated well and the *vahanams* are cleaned. After the decoration of the deity, flowers, fruits, cocoanuts and corbans are offered by the devotees till 15.00 hrs. At 16.00 hours the procession image is taken out in procession on a *vahanam* with



music. From Penumuru the procession image of Ramalingeswara Swamy is brought to the temple with music. Both the images meet near the temple and are placed in the temple. Afterwards the image of Ramalingeswara Swamy is taken round the hill thrice on the *vahanam* and then taken back to Penumuru. This festival extends to the nearby villages also. Nearly 2,000 devotees of this village and the nearby villages congregate.

A fair is held in this connection near the temple. About 2,000 people of this and the nearby villages congregate. Eatables, utensils, lanterns, toilet goods, pictures and photos are sold. *Pandaribhajans*, *kirthanas* and music are the items of entertainment.

Sankaracharya Jayanthi is celebrated from *Vaisakha Suddha Panchami* (April-May) in *Anandashramam* for 3 days. Daily prayers are conducted. Vedas are recited on all the three days before day-break. On the last day in the evening at 16.00 hours, the picture of Jagadguru Sankaracharya is taken out in procession in a palanquin accompanied by music. Previously Sri Anandaswamy was delivering lectures, every evening on philosophy and religion. Recitation of Bhagavadgita was taking place once in two or three years and several sadhus were assembling. This festival is confined to the nearby villages. Donations are collected from the neighbouring villagers in the form of cash and grain. Thousands of devotees local and from the neighbouring villages congregate. *Prasadam* is distributed to all. On the third day there is poor feeding.

SOURCE: Sri P. Chengalaraya Chari, Assistant Teacher, Zilla Parishad Elementary School, Penumuru.

4. **Kamachennayyapalle**—Situated at a distance of 2 miles and 5 furlongs from Penumuru motor route, 10 miles from Puthalapattu Railway Station and 17 miles from Chittoor.

Sri Venugopalaswamy temple with His wooden images in human form and Mutyalamma temple are the places of worship in the village.

Sri Krishna Jayanti is celebrated for ten days from *Sravana Bahula Ashtami* (July-August). Birth day, *Kalyanam*, procession, *Utha uthsavam*, *Vasanthha uthsavam* and *Thota uthsavam* (garden procession) are the important items in the celebration of the festival. It is being celebrated from 1944 and is confined to this village. Sri D. Subbanaidu, a Kamma is the patron.

Local Hindus congregate. A Kshatria of *Atresa gotram* with hereditary rights is the *Pujari*. *Prasadam* is distributed to all.

Dhanurmasavratham, *Ekadasivratham*, *Jagarana* and fasting are the domestic observances.

SOURCE: Sri K. Subrahmanya Pillai, Teacher, Zilla Parishad Elementary School, Cudyanampalle.

5. **Chittoor**—Situated at a distance of 100 miles from Madras. This is the district headquarters and a railway station on Gudur-Katpadi line. *Chitti Uru* in Telugu means a small village. It is also said that Chittu means knowledge and Uru means village, i. e., Chitturu is a village of knowledge. In the 3rd century A. D. the district was a part of the Pallava Kingdom. Later Cholas ruled over the area for a long time. The reign of Cholas came to an end in the 13th century A. D. After them, Saluva kings and Yadavas ruled over the area. At about 1324 A. D. the armies of Allauddin Khilji conquered the territory. But the Delhi Sultan's reign did not last long. When Harihara Bukkarayalu founded the Vijayanagar Kingdom the district came under his rule.

From 1646 the district was administered by the Nawabs of Golconda. Acting under the directions of the Golconda Nawabs, the Nizam of Cuddapah ruled over Madanapalle, Vayalpad and Punganur taluks while the rest of the taluks were under the Nawab of Arcot.

After the fall of the Golconda Kingdom, the Carnatic Nawabs exercised authority over the district. Maharashtrians and later the ruler of Mysore, Hyder Ali, occupied the area for some time. In the Mysore wars Hyder Ali was defeated by the English and according to the peace treaty concluded at Srirangapatnam the English gave away the taluks of Madanapalli, Vayalpad and Chandragiri to the Nizam and the rest of the taluks of the district to the Nawab of Arcot.

To meet the expenses on the British army the Nizam handed over the district along with other Rayalaseema districts to the English in 1801. The district in the present form with the taluks of Madanapalli, Vayalpad, Punganur Palamaner, Chandragiri, Kalahasti, Puttur and Chittoor came into being in 1911.

The temples of Rama, Eswara, Subrahmanyeswara Swamy and Anjaneyaswamy with their images in human forms, Ramavilasa Sabha, Krishnavilasa Sabha,

9 mosques, Arcot Mission Church, Catholic Church and 2 Protestant Churches are the places of worship in this town. There are small temples for Ankalamma, Ponnamma and Vinayaka, etc., in this place.

Ramulavari *uthsavam* takes place for 12 days from *Chaitra Suddha Navami* (March-April). During these 12 days the Lord is taken in procession around the town in *vahanams* like *Suryaprabha*, *Chandraprabha*, *Enugu* (elephant), *horse*, *Vyali*, *Hanuman*, *Garuda* (the sacred kite), etc., and on the last day on *Pushpa Pallaki*. Cocoanuts, flowers and fruits are offered. It is being celebrated for the past 65 years. Thousands of Hindu devotees of this village and the surrounding villages within a radius of 5 miles congregate. Brahmins are the patrons and *pujaris*. *Prasadam* is distributed to all.

A fair is held in this connection near the temple for the past 65 years. Thousands of people participate in it. Eatables, pictures and photos, books, clothes and toys are sold. There are 4 choultries, viz., Guruvappa Naidu *satram*, Mandaveedhi *satram*, Eswarunigudi *satram* and Kanyakaparameswari *satram*.

Mahasivarathri is celebrated on *Magha Bahula Chaturdasi* (January-February) in Eswara temple.

SOURCE: 1) Sri V. David Jesupadam, B.A., B.Ed., Science Assistant, B. Z. High School, Chittoor.

2) Places of Interest in Andhra Pradesh by Information & Public Relations Department, Hyderabad.

6. **Kukkalapalle**—Situated at a distance of 3 furlongs from the third mile stone of Chittoor-Palmaner road and 3 1/2 miles from Chittoor Railway Station and town.

Village deity Veerupakshamma temple. Gangamma temple and Rama temple are the places of worship in this village.

Veerupakshmma *uthsavam* is celebrated for 15 days in *Pushyam* (December-January), i. e., 15th to 20th December. Fowls and rams are sacrificed on a large scale when epidemics prevail in the village. White-washing, decoration of houses, fasting and offering *pongali* are the domestic observances. It is of local significance. The villagers patronize the festival. All local communities participate. Dramas afford

entertainment to the visitors. There is poor feeding.

For the past 25 years *uthsavam* in Rama temple is being celebrated.

SOURCE: Sri K. Chandrasekhara Naidu, Village Level Worker, Kukkalapalle.

7. **Kalijavedu**—Situated at a distance of 2 miles from 6 3/8 milestone of Chittoor-Puttur road by Nandanur village road and 8 miles 3 furlongs from Chittoor.

The temples of village deities Satyamma and Ponnemma and Perumallaswamy are the places of worship in the village. Ponnemma is being worshipped in human form. Only *Dhwajastambham* (flag-staff) is there in Perumalla temple.

Ponnemma *Tirunala* is celebrated for a day in *Chaitram* (March-April). Fowls and goats are sacrificed. The devotees offer *Pongali* (cooked rice mixed with milk and sugar), worship the deity and sacrifice a fowl or goat after *Taliga* (*Taliga* means rice offering to an idol). It is an ancient festival of local significance. Only Hindu devotees participate. *Pujari* is a Kamma.

At the time of liquidation of their vows to Perumallaswamy, devotees perform *abhishekam* with milk; distributes *pongali*, sweets, such as *sundalu* and *pattilu*, sandal and betel leaves with areca nuts and lit the light with ghee on the *Dhwajastambham*. There is *inam* land of 1-40 acres to the temple of which 0-40 acre is the nanjaland and 1-00 acre is the dry land. *Pujari* is a Brahmin.

Harijans worship Gangamma in the form of stones and it is confined to them.

SOURCE: K. Narayana Swamy Pillai, Headmaster, P. S. Elementary School, Venkatapuram, h/o Kalijavedu.

8. **Gangadhara Nellore**—Situated on the Chittoor-Puttur road at a distance of 6 1/4 miles from Chittoor Railway Station and town. It is named Gangadhara Nellore as River Neeva flows at a distance of 4 furlongs to the west of this village.

The temple of village deity, Alli Yellamma, with Her stone image in human form with 4 hands holding *trisulam* and serpent around Her neck, two Kodanda Rama Swamy *Bhajana Mandirs* are the places of worship in the village. Daily puja is being performed in

Bhajana Mandirs.

Alli Yellamma *uthsavam* is celebrated for four days in *Pushyam* (December-January), i.e., from 13th to 16th January. Preparations are made 10 days in advance. *Aradhana* of the deity is done on every Friday evening. They take bath in the local tank, observe *Jagaram* and fasting on the night of 12th January. Cocoanuts, camphor, vermilion, saffron and flowers are offered. Fowls are sacrificed in discharge of their vows. It is an ancient festival of local significance. Kapus are the trustees. All local communities participate. *Pujari* is a Kapu with hereditary rights. Cooked rice is distributed as *prasadam*.

SOURCE: Sri K. Kumaraswamy Pillai, Karnam, Gangadhara Nellore.

9. **Vinjam**—Situated on the 6th mile stone of Gangadhara Nellore-Agaram road at a distance of 12 miles from Chittoor Railway Station and town and 4 miles by footpath from the 13th mile of Chittoor-Puttur road. It is believed that two Harijan brothers, Vinjadu and Veeradu constructed two villages 'Vinjam' and Veeraka Nellore' respectively.

Sri Siddheswaraswamy temple with Sivalingam and Dharmaraja temple with wooden images in human form are the places of worship in the village. Near Siddheswara temple there are some broken images of Seetarama Swamy. There are *manyam* lands to the Lord but temple is not yet constructed.

Sri Siddheswaraswamy *Giri pradakshinam* and *uthsavam* are celebrated on *Kanumu* after *Sankranti* in *Pushyam* (December-January), i.e., 15th January. *Giri pradakshinam* (going round the hill) commences at 14-00 hours on that day. *Abhishekam* is performed and hair is offered in liquidation of their vows by devotees. Daily puja is performed besides. Special puja on Mondays, by the devotees. This is an ancient festival of local significance. Kapus patronize the festival. The Lord owns *inam* lands. All local communities participate in it. *Pujari* is a Jangamdevara with hereditary rights. *Prasadam* is distributed to all.

Mahasivaratri festival is celebrated in this temple on *Magha Bahula Chaturdasi* (January-February). There is free feeding and *Santarpana*. Fasting and *jagaram* are the common domestic observances. *Rudrabhishekam* is performed. Devotees from the neighbouring villages congregate. Dramas entertain the devotees.

Narration of Mahabharata is done for 15 days during *Vaisakha* (April-May) or *Jaishtha* (May-June) in

Dharmaraja temple. Daily puja is performed. Devotees celebrate on the last day '*Agnigunda pravesam*' (entering the fire pit) to liquidate their vows. Fasting is observed. The village leaders patronize the festival. Local people of all castes take part in it. The deity owns *inam* lands. *Pujari* is a Potter.

SOURCE: Sri N. Muni Reddy, Village Level Worker, Vinjam, Gangadhara Nellore Block.

10. **Thungundram**—Situated at a distance of 4 furlongs from Avalakonda Road, 12 1/2 miles from Chittoor Railway Station and 13 miles Chittoor town by road.

Gangamma temple, church and a mosque are the places of worship in the village.

Gangamma *Jatara* is celebrated for 3 days in *Vaisakham* (April-May), i.e., from 27th to 29th May. Arrangements are made from the end of April. Clothes and corbans are offered and animals are sacrificed to the deity. Oil bath, wearing new dress, feasting and *jagaram* are the domestic observances. It is being celebrated with a belief that it will protect the village from epidemics such as chicken pox and cholera. It is being celebrated for the past 100 years and it is of local significance. The villagers patronize the festival. Only local Hindus participate. Sri A. Mudaliar of Agumadi *gotram* is the *pujari* with hereditary rights. There is free feeding.

SOURCE: Sri K. Ganeswara Pillai, Karnam, Thungundram.

11. **Ellapalle**—Situated at a distance of 2 miles from Chittoor-Tiruttani trunk road, 8 miles from Ramapuram Railway Station and 11 miles from Chittoor.

Virupakshamma temple to the west near the river with Her stone image in human form, Dharmaraja temple and Vighneswara temple are the places of worship in the village.

Virupakshamma *uthsavam* is celebrated for 3 days in *Sravanam* (July-August), i.e., on 15th, 16th and 17th of August, cocoanuts, fruits and camphor are offered. The animals dedicated to the deity in liquidation of vows, are sold and the same amount is spent in the *uthsavam*. It is said that the deity revealed Her presence to the villagers on the river bank and asked them to celebrate *Deeparadhana* daily, perform *pooja* once a week and *uthsavam* once a year for Her to safeguard the village. It is an ancient festival of local significance.

All local communities take part. Yadava (Golla) with hereditary rights is the *pujari*.

Dharmaraja *uthsavam* is celebrated for 20 days in *Ashadham* (June-July). Arrangements are made 10 days in advance. There is free feeding and social dinners are arranged. *Prasadam* is distributed to all.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipet.

12. **Ambodharapalle**—Situated at a distance of 1 1/2 miles from Chittoor-Avalakonda road, 8 miles from Ramapuram Railway Station and 13 1/2 miles from Chittoor.

Gurappaswamy temple is the place of worship. Gurappaswamy is worshipped in the form of *Gariga*. An image of Marana Gangamma is also worshipped but there is no temple.

Marana Gangamma *Gariga* is celebrated on *Chaitra Purnima* (March-April) for a day. Procession takes place. It is an ancient festival of local significance. Reddies are the patrons. All local Hindus participate in it.

Sri Rama Navami is celebrated for ten days from *Chaitra Suddha Navami* (March-April) for the past 30 years with local congregation.

Gurappaswamy *kolupulu* are celebrated on a large scale once in five years. There is one sacred bull dedicated to the deity. Three festivals are celebrated during the life time of the sacred bull. Clothes and silver anklets are offered to the sacred bull. The patrons and *pujaris* are Kammas with hereditary rights. Local Hindus congregate. There is free feeding and *prasadam* is distributed to all.

SOURCE: V. K. Sahbhathi, Headmaster, Samithi Elementary School, Ambodharapalle.

13. **Mahadevamangalam**—Situated at a distance of one mile from Chittoor-Avalakonda road, 10 miles from Ramapuram Railway Station and 11 miles from Chittoor. As Mahadeva Eswara temple is close to this village, it is named Mahadeva Mangalam.

Eswara temple and Dharmaraja temple are the places of worship in the village. Ten images of the village deity Gangamma with four hands in human form are also worshipped without any temple.

Ganga *jatara* is celebrated once a year. Puja is performed on every Tuesday. Fowls and goats are sacrificed. It is an ancient festival of local significance. Kapus are the patrons. All local communities participate. *Pujari* is Sri Govinda Murthy.

Recitation of the *Bharatan* in Dharmaraja temple is done for 18 days in *Vaisakham* (April-May). Offerings are made in the form of things and jewellery. Puja is performed on every Sunday.

SOURCE: Sri K. Kandarami Pillai, Karnam, Mahadevamangalam.

14. **Bhakaranarasingarayanipeta**—Situated at a distance of 4 miles from the road and 10 miles from the Ramapuram Railway Station.

Lord Veeranjanya Kodandarama Swamy temple, with His stone image, 7 1/2 ft. high and 4 1/2 ft. wide in human form and a *Bhajana Mandir* are the places of the worship in the village.

Kondanda Ramaswamy *Pushapapallaki uthsavam* is celebrated for 10 days in *Vaisakham* (April-May). It is an ancient festival of local significance. Kshatriyas are the patrons. All local communities participate. A Vishnavite Brahmin of *Bharadwaja gotram* is the *pujari*.

Kamuni *panduga* and Gangamma *jatara* are celebrated in *Vaisakham* (April-May) and *Jaistham* (May-June) respectively. Fowls and goats are sacrificed. There is free feeding and social dinners are arranged. Fasting and *jagaram* are observed domestically on *Ekadasi* and *Sivaratri*, i.e., on *Magha Bahula Chaturdasi* (January-February).

Murthinayunipalle is the hamlet of this village.

Mutyalamma image in human form is worshipped in a temple in this village.

Mutyalamma *uthsavam* is celebrated for 5 days in *Pushyam* (December-January), i.e., from 13th to 17th January. Cocoanuts and camphor are offered and fowls and goats are sacrificed by the devotees to discharge their vows on the last day before the temple. Fasting and *jagaram* are observed. It is an ancient festival of local significance. Kammas patronize the festival. All local communities participate in it. A Kapu is the *pujari*.

Ganga *jatara* is celebrated for 20 days in *Jaistham* (May-June), i.e., 20th May to 10th June.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipeta.

Kadapagunta is a Hamlet of Bhakara Narasingarayanipeta. It is 3 miles from Chittoor-Tiruthani road, 9 miles from Ramapuram Railway Station and 11 miles from Chittoor. It is said that one Kadapamma constructed a tank in order to facilitate the agriculturists. She also constructed this village which was named after her as 'Kadapagunta'; the tank is called Kadapamma Cheruvu (Cheruvu means tank).

Village deity Kadapamma temple, Mutyalamma temple and a *Bhajana Mandir* are the places of worship in the village.

Kadapamma, *Uthsavam* is celebrated in *Ashadham* (June-July). Arrangements are made ten days in advance. Rams and fowls are sacrificed to the deity. It is an ancient festival. All local communities participate. A Kapu of *Padmaja gotram* is the *pujari* with hereditary rights.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipeta.

Anagallu. Hamlet of Narasingarayanipeta—Situated at a distance of 2 miles from Chittoor-Tiruthani trunk road and 8 miles from Ramapuram Railway Station and town.

Village deity Gangamma is worshipped in human form in this village.

Gangamma *jatara* is celebrated for three days on *Vaisakh* (April-May) *Suddha Dwadasi*, *Triodasi* and *Chaturdasi*. Preparations are made 10 days in advance. Fowls and animals are sacrificed by the devotees to liquidate their vows. There are social dinners and free feeding. It is an ancient festival of local significance. Kammas are the patrons. All local communities participate. *Pujari* is dhobi with hereditary rights. *Prasadam* is distributed to all.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipeta.

Rasimireddipalle, Hamlet of Bhakara Narasingarayanipeta, is 2 1/2 miles from Chittoor-Tiruthani road, 8 miles from Ramapuram Railway Station and 11 miles from Chittoor by road.

The Mutyalamma temple with Her stone image, Kanikalamma temple; Muniswaruni temple, Kalika

temple and *Bhajana Mandir* are the places of worship in the village.

The Mutyalamma *Uthsavam* is celebrated twice a year for a day, i.e., in *Pushyam* (December-January), i.e., from 10th January and *Ashadham* (June-July). Arrangements are made ten days in advance. Goats and fowls are sacrificed. It is an ancient festival of local significance. Kammas and Kapus patronize the festival. All local communities participate. A Kapu is the *pujari* with hereditary rights. *Prasadam* is distributed to all. There is free feeding.

Fasting and *jagaram* on *Ekadasi* and *Sivaratri*, i.e., *Magha Bahula Chaturdasi* (January-February) are the other domestic observances of the villagers.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipeta.

15. Mukkalatturu—Situated at a distance of 7 1/2 miles from Chittoor Railway Station. It is named Mukkalatturu after the village deity, Mokkalatti Gangamma.

Gangamma temple with Her stone image in human form with 4 hands holding sword and *trisulam* and two Kodanda Ramaswamy *Bhajan Mandirs* are the places of worship in the village.

Mokkalatti Gangamma *uthsavam* is celebrated for 4 days during Sankranti in *Pushyam* (December-January), i.e., from 13th to 16th January. Arrangements are made 10 days in advance. Puja is performed on every Friday and Tuesday morning. Cocoanuts, camphor, vermilion, saffron, flowers and food are offered besides sacrifice of fowls and goats. River bath, *jagaram* and fasting are observed on January 12. It is an ancient festival of local significance. Kammas patronize the deity. Local people participate, irrespective of caste or creed. *Pujari* is an Ediga with hereditary rights. *Prasadam* is distributed to all.

Daily puja is performed in the *Bhajan Mandirs*.

SOURCE: Sri K.M. Moganadha Pillai, Mukkalatturu.

16. Arathila—is the hamlet of Muthukur and situated at a distance of 2 miles from Peyanapalle Railway Station on Villipuram-Renigunta line, 3 miles from Chittoor-Tiruthani trunk road and 12 miles from Chittoor.

Village deity Drowpadamma temple with Her image in human form, is the only place of worship in this village. There are temples of Sri Rama and Drowpadamma with stone and wooden images in human forms in Jambugolampalle village. Murugesan Reddy, the third son of Arathala Komarappa Reddy was rearing sheep in his 15th year. He along with some other boys and aged men went into a portico which was in a dilapidated condition to take shelter from the heavy rain. There he got possessed by the deity. The deity asked them to construct a temple for Her and to celebrate *uthsavam* every year. Murugesan Reddy turned a Sadhu afterwards and changed his name as 'Murugananda Swamy'.

Drowpadhi *uthsavam* is celebrated for 20 days in Arathila in *Phalgunam* (February-March), i.e., from 20th March. Arrangements are made 10 days in advance. Cocoanuts and camphor are offered. It is an ancient festival of local significance and is common throughout the district. All communities participate. A Kapu is the *pujari*.

Arathala Gangamma *uthsavam* is celebrated in *Vaisakh* (April-May).

In Jambugolampalle Dharmarajula *uthsavam* is celebrated for 20 days in *Jaistham* (May-June). *Dwajarahana* and processions are celebrated on the first and last days respectively. Vows are liquidated. Fowls, goats and sheep are sacrificed. It is an ancient festival of local significance. Sri Subrahmanyam Reddy, son of Arathala Komarappa Reddy, is the chief patron. All local communities congregate. *Pujari* belongs to Vanna community of Vepanapalle village with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1. Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipeta.

2. Sri Gangadhara Pillai, Karnam, Jambugolampalle.

17. Velukuru—Situated at a distance of 3 furlongs from Chittoor-Puttur road to the south and 5 miles from Chittoor Railway Station and town. It is called Velukuru as one thousand houses were in this village in ancient times.

Mutyalamma temple with Her image with 4 hands holding sword and *trisulam*, Dharmaraja temple, Eswara temple, Anjaneya temple, Madhava Narayana-swamy temple and a *Bhajan Mandir* are the places of worship in this village.

Mutyalamma *uthsavam* is celebrated for four days during Sankranti in *Pushyam* (December-January), i.e., from 13th to 16th January. Daily puja is performed. Cocoanuts, camphor, vermilion, saffron and *naivedyam* are offered. *Paruveta* was being celebrated in ancient times but it stopped at present. It is an ancient festival of local significance. Kapus patronize the festival. Local people participate irrespective of caste or creed.

Dharmaraju *uthsavam* is celebrated for two days during Sankranti and Gangana *Tirunala* is celebrated for 3 days.

SOURCE: Sri K. Balakrishna Pillai, K.M. Velukuru.

18. Narigapalle—Situated at a distance of 1 1/4 mile from Madras-Bangalore trunk road, 3 miles from Peyanapalle Railway Station and 6 miles from Chittoor Railway Station and town.

Mutyalamma stone image is being worshipped in a temple. It is said that the deity manifested herself in Murgaleri Ramapuram and was brought to this village.

Mutyalamma *aradhana* is celebrated for 3 days from a Friday to Sunday either in *vaisakh* (April-May) or in *Ashadham* (June-July). *Abhishekam* on Friday, cart procession of Mutyalamma, Parasurama and Pothuraju on Saturday and procession on Sunday are celebrated. A ram is sacrificed to the deity on the evening of the third day. The person who gets possessed by the deity hews the ram and drinks its blood. *Pinda Prasadam* of the deity is distributed to the issueless and persons possessed by evil spirits. It is being celebrated for the past 70 years and is confined to this and the neighbouring villages. Only Hindus participate in it. *Pujari* belongs to Vennia community with hereditary rights.

A temple of Vinayaka is constructed 15 years back. But the idol is not yet installed in it.

SOURCE: Sri K. Mangasahaya Pillai, Teacher, P. S. Elementary School, Gangadhara Nellore.

19. Madhavaram—Situation at a distance of 3/4ths miles from Chittoor-Gudiyattam road, 1 1/2 miles Bangalore-Madras trunk road and 3 miles from Chittoor Railway Station and town.

It had puranic importance of being 'Maha Dwaram' (main entrance) to the famous of Lord Varadarajaswamy in Yadamari - *Maha Dwaram* was corrupted into the present form in course of time.

Grama Devata Gangamma temple in a dilapidated condition at a distance of one furlong to the west of the village with Her image in human form and Sri Rama temple are the places of worship in the village.

Gangamma *jatara* is celebrated for two days in *Jaistham* (May-June). Arrangements are made a week in advance. Offerings are made in the form of cash and kind. Animals are sacrificed. A ram is sacrificed on the second day. Devotees discharge their vows. It is an ancient festival of local significance and is common throughout the district. Reddies patronize the festival. All local communities participate. Dhobies and Potters are the *pujaris* with hereditary rights. There is free feeding.

SOURCE: Sri D. Krishna Reddy, Village Level Worker, Zadamani, Block Development Officer's Office.

20. **Yadamari**—is situated on Chittoor-Gudiyattam road at a distance of 6 miles from Chittoor town and Railway Station. It is said that Indra constructed this village and named it as Indrapuri which gradually changed into Vendamur, Vedamur and Yadamari.

The temples of Sri Kodanda Ramaswamy, Agastheswara Swamy, Anjaneyaswamy and Sri Varadarajaswamy with his stone image with 4 hands wearing *sanku*, *chakra* and in *abhaya* posture with His consorts Sridevi and Bhudevi on either side are the places of worship in the village.

It is stated in the *Puranas* that the image was installed by Indra. Anjanadri and Sobhanadri, two hills, are to the south-east of the temple. Varadarajaswamy temple and Ekambareswaraswamy temple are constructed on either side of the confluence of the three rivers Savitri, Gayatri and Saraswathi (Triveni Sangamam).

Sri Varadarajaswamy *Brahmothsavam* is celebrated for ten days in *Vaisakham* (April-May). It commences on a day when the star is *Mrugasira* and ends on a day when the star is *Hasta*. *Dhwajarohana* on the first day, *Garuda Seva* on the fifth day, *Rathoathsavam* on the

seventh day, *Vasanthoathsavam* on the ninth day and *Pushpapallaki* on the tenth day are the important performances during these ten days. Fasting and *jagaram* are the domestic observances. On the ninth day during '*Thirtha Vari*' the disc of the Lord is washed in the river. This is known as '*Chakra Snanam*' (Chakram-disc, *snanam*-bath). During this time people believed to be possessed by evil spirits take a dip in the river. Offerings are made in the form of coins and hairs. It is an ancient festival and is widely known throughout the district and a few parts of Tamil Nadu. The deity owns *Inam* lands. The patrons belong to all communities. Thousands of Hindus participate. *Pujari* is a Vaikhanasa Brahmin, a learned scholar in *Agama Shashtra* and is having hereditary rights. *Prasadam* is distributed to all. There is free feeding only for Vaisyas in their choultry.

'*Yeddula Parusha*' or cattle fair is held in this connection for 15 days. Thousands of people congregate. Animals are brought by the tradesmen of this taluk. Foodstuffs, utensils, lanterns, books and photos, handloom clothes and toys are also sold. Merry-go-rounds and dramas entertain the visitors. There are hotels in this village.

During Ganga *jatara* intoxicants are used as a custom.

SOURCE: (1) Sri A. Srinivasa Varadacharu, Village Munsiff, Yadamari.

(2) Sri K. Sriramulu, Teacher, Samithi Elementary School.

21. **Kammappalle**—Situated at a distance of 6 furlongs from Chittoor-Tiruthani road and 7 miles from Chittoor Railway Station and town.

Gangamma temple with her stone image is the place of worship in the village.

Ganga *jatara* is celebrated for three days in *Vaisakham* (April-May), i.e., from 20th May. Arrangements are made ten days in advance. Cocoanuts, camphor and flowers are offered. Animals are sacrificed on the last day. It is an ancient festival of local significance and is common throughout the district. Kammappalle patronize the festival. All local communities participate. *Prasadam* is distributed to all. There is free feeding.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipeta.

22. **Chittapara**—is 4 1/2 miles to the west of the 3rd mile stone of Chittoor-Katpadi road and the nearest Railway Station is Bommasamudram. As this village is situated amidst the boulders and forest, it is called '*Chittapara*' in Telugu. There is an ancient fort of the Nawabs in this village.

The temples of Dharmaraja, Vighneswara, Veer-anjaneya with their stone images and Gangamma temple with Her earthen image are the places of worship in the village.

Gangamma *jatara* is celebrated for 2 days in *Chaitram* (March-April). Offerings are made in the form of lights, oil cups and *kumbham*. He-buffaloes are sacrificed. It is being celebrated from the origin of the village and is of local significance. The patrons belong to Reddy caste. Only local Hindus participate. *Prasadam* is distributed to all. There is free feeding.

Garudothsavam and Dharmaraja *Uthsavam* are celebrated in *Pushyam* (December-January).

The same festival is celebrated in Bandapalle.

SOURCE: Sri G. Narasimhulu Reddy, Village Level Worker, Chittapara.

23. **Bandapalle**—is situated at a distance of 5 miles to the west of 8 4/8 milestone of Chittoor-Katpadi road. As there were rocks, hillocks and hills near the village. It is called Bandapalle.

Gangamma temple with Her earthen image in human form and Dharmaraja temple with the wooden images of Lord Krishna, Dharmaraja, Arjuna, Bhima, Nakula, Sahadeva and Drowpadi are the places of worship in this village.

Gangamma *jatara* takes place for 2 days in *Chaitram* (March-April) '*kumbha kudu*' (cooked rice mixed with blood and '*pindi deepalu*' (lights prepared with flour) are offered. Animals are sacrificed. It is being celebrated from the origin of the village and is of local significance. Reddies are the patrons. The local Hindus participate. *Pujari* is a Vanniya. *Prasadam* is distributed to all and there is free feeding.

During *Sivaratri* and *Mukkoti Ekadasi* fasting, feasting and *jagarana* are observed.

SOURCE: Sri G. Narasimhulu Reddy, Village Level Worker, Bandapalle.

24. **Papasamudram**—is two miles to the west of Bombay-Madras trunk road, 5 miles from Bomma

Samudram Railway Station and 10 miles to the south of Chittoor.

Lord Rama temple with His picture, Vighneswara temple and Aadishakthi temple with Her painted wooden image are the other places of worship in the village.

The village deity Aadishakthi or Virupakshamma *aradhana* is celebrated on the third Tuesday in *Chaitram* (March-April). Previously *aradhana* was being celebrated on *Chaitra Suddha Purnima* with much pomp and show. In the night, procession was being held and animals were sacrificed before each house. The main aim of this festival is to promote unity among the villagers. Devotees liquidate their vows. Good quantity of flour, sarees, *pongali* and *naivedyam* are offered to the deity and animals and fowls are sacrificed during the procession. This festival is of ancient origin and local significance. The village headman and ryots are the chief patrons. But the pomp and ceremony of the festival depend on the harvest. Only local Hindus participate in it. *Pujaris* are Vanniyas with hereditary rights enjoying the *manyam* lands.

Lord Sitaramaswamy *kalyanothsavam* is celebrated on *Pushya Suddha Purnima* (December-January). This is celebrated even twice or thrice a year according to the will and pleasure of the village. The villagers engage themselves in *bhajans*, *kolatams* and other activities throughout the day. During the month of *Margasira* (November-December) *Srirama bhajans* are performed with '*Melukolupu*'.

Dharmaraja *Pattabhishekothsavam* or *Bharatha Sravanam* is celebrated in the end of *Vaisakham* (April-May). Vanniyas are the *pujaris* with hereditary rights.

SOURCE: Sri Vidwan P. Kannayya Reddy, Telugu Pandit, Z. P. High School, Momma Samudram.

25. **Ramapuram**—is 15 miles from Chittoor. It is a Railway Station.

Sri Yegneswara Swamy temple with a Siva Lingam, Sri Gangamma temple with the deity's head and Sri Rama temple are the places of worship in the village.

Ganga *jatara* is celebrated for one day in *Chaitram* (March-April), i.e., on the third Tuesday in *Chaitram*. It is an ancient festival of local significance and is common throughout the district. Balljas patronize the festival and Brahmins are the *pujaris*. Only local

respective villages and celebrate the procession of the deity in their villages. In the morning of the festive day *pongali* is offered to the deity and rams and he-goats are sacrificed. In the midday 'Kunchellu' takes place, i. e., the bulls are decorated well and chased in the streets. At 15.00 hours *paruveta* is celebrated. In a selected spot, a ram or a he-goat is tied and shot with a gun from a distance of one furlong approximately. In the night *Brahmothsavam* of the *Ammayaru* is celebrated. This festival is confined to this and the neighbouring villages.

Daily pooja is performed in Vighneswara temple.

SOURCE: Sri K. Pitchandi, Teacher, P.S.E. School, Marakalakuppam.

31. Nangamangalam—is very close to Bommasamudram Railway Station, 1 3/4 furlongs from the trunk road, 9 miles from Raya Velur, 14 miles from Chittoor and 84 miles from Madras.

Nangamamma or Renukamba temple with Her *panchaloha* (5 metals) image in human form with four hands is situated on a hillock near the trunk road and by the side of Netham Village. There are three boulders. Underneath the boulders there is a cave with the stone image of the deity. It is said that there is a cobra with seven hoods. The deity is believed to be the saviour of the villages by the surrounding villagers.

At a distance of one furlong to the North-East there is a Mugapatamma temple in dilapidated condition. As the villagers are afraid of constructing a new temple they are repairing it. In the temple there is a huge anthill in which a big cobra is dwelling. He is the favourite deity of the blind. It is believed that many blind people are blessed with sight after performing *pradakshinam* round the temple for 21 (twenty one) days.

Dharmaraja temple and *bhajana mandirams* are the other places of worship. Nangamammamma *uthsavam* is celebrated for 3 days during Sankranti in *Pushyam* (December-January). On the first day *abhishekam* is performed to the deity and the procession image is brought out. Devotees liquidate their vows. In the evening, the deity is taken in procession to Netham, Getralamatta and other villages and brought back to Nangamangalam in the night. The next day morning, procession is taken out in the village on a car with *prabhas* richly decorated with flowers. During the procession, each house performs 'Deeparadhana'.

In the evening, *Vasanthoathsavam* takes place. Sugar Jaggery and cooked Bengalgram are distributed to the assembled. *Pavadas* (frocks) *paitas* (half sarees) and ornaments are offered to the deity. Non-vegetarian dinners are arranged. Occasionally the neighbouring villagers take the deity to their villages and celebrate *uthsavam*. Puja and *abhishekam* are performed on every Friday. During the festive days *pongali* is offered and fowls and rams are sacrificed to the deity. This is of ancient origin and is confined to the neighbouring villages. The deity has *manyam* lands in seven villages. A Reddy is the trustee with hereditary rights. Several thousands of people of this and the neighbouring villages congregate. A Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Deeparadhana and puja are offered daily in Mugapatamma temple. Hundreds of people visit the temple on Tuesday and Friday. The Friday is *Ashadham* (June-July) have special significance. Blind people come there even from Mysore and Tamil Nadu. In *Chaitram* (March-April) the local Yadavas celebrate *Gariga uthsavam* of the deity by collecting donations for the welfare of their cattle. *Gariga* is taken out in procession with the music of *pamba* (musical instrument) in the village. *Pongali* is offered and fowls and animals are sacrificed to the deity. Dinners are arranged in the coconut grove.

SOURCE: Sri N. P. Chenga Reddy, Teacher, Panchayat Samithi Elementary School, Nangamangalam.

32. Gollamadugu—Hamlet of Mandikrishnapuram is 4 furlongs to the North-West of Bommasamudram, 1 mile from 14th mile-stone of Chittoor-Veluru road, 2 miles from Bommasamudram Railway Station and 14 miles from Chittoor. It is also called 'Gollamadugu'. Yadavas (Gollas) were chiefly depending upon goat and sheep rearing. They constructed houses and settled in this village by the side of a pond which was convenient for water and fodder of their herds and named it 'Gollamadugu'. Golla means Yadava and *madugu* means pond.

Desimaramma temple at a distance 3 furlongs to the west of Mandikrishnapuram with her image in female form and Gangamma temple are the places of worship in the village.

Desimaremma *uthsavam* is celebrated during *Mahasivaratri* i.e., *Magha Bahula Chaturdasi* January-February for two days. *Pongali* is offered to the deity

on the night of *Mahasivaratri* and she is brought into the village. *Vasanthoathsavam* is celebrated on the second day and she is taken to the temple after offering *pongali*. Animals are sacrificed to the deity in liquidation of their vows during *Vasanthoathsavam*. Decoration of cows, feasting and *jagaram* are observed domestically. It is of ancient origin and of local significance. The villagers patronize the festival. Money for the *uthsavam* is collected from the villagers according to their capacity. Only local Hindus participate. *Prasadam*

is distributed to all. 'Kunchalu' is celebrated in the noon of *Mahasivaratri* in which calves are decorated, left into the streets in competition and the best are awarded prizes. *Paruveta* and sports afford entertainment in the evening. The winners are also awarded prizes. *Kolatam*, *Harikatha* and dramas entertain the visitors in the night. There is free feeding.

SOURCE: Sri M. Raghunatha Reddy, S.G. Assisi, Gollamadugu.



Hindus participate.

Navaratri kolupulu are celebrated for nine days and *prasadam* is distributed to all.

Yegneswaraswamy *uthsavam* is celebrated for one day on *Chaitra Suddha Purnima* (March-April.)

SOURCE: Sri V. Sanjeevi Naidu, Ramapuram.

26. **Thalambadu**— is 8 miles from Chittoor.

Grama Devatha Drowpathamma temple with Her stone and wooden images, Perumalu temple and Sri Rama temple are the places of worship in the village. Village deity Drowpathamma *uthsavam* is celebrated for 20 days in *Bhadrapadam* (August-September). Regarding the origin of the *uthsavam* a story runs. Thus—One Sri Aadimoolam Achari, a Viswabrahmin was longing very much for a son. He visited many places but in vain. He got vexed with life. Drowpathamma, consort of the Pandavas, appeared to him in the dream, asked him to construct a temple for Her and to celebrate *uthsavam* every year. Accordingly he constructed a temple and celebrated the *uthsavam*. He had a male child that year; from then the members of the same family are performing the *uthsavam*. Other devotees also constructed *mandapams* and rest houses there. *Dhwajarohana* and procession are celebrated on the first and last days respectively. Devotees liquidate their vows. Fowls and animals are sacrificed. It is being celebrated for the past 100 years. Local people irrespective of caste or creed participate. *Pujaris* are Viswabrahmins and have hereditary rights, being the descendants of Aadimulam Achary. Even now the local Viswabrhmmins perform puja first during the *uthsavam*. *Prasadam* is distributed to all.

SOURCE: Sri Vijaya Rama Raju, Peyanapalle.

27. **Ananthapuram**—is near the Chittoor—Tiruthani trunk road at a distance of 6 miles from Ramapuram Railway Station and 10 miles from Chittoor. As Veerralla Ananthappa Naidu constructed this village, it is called 'Ananthapuram'.

Gangamma, the village deity, is worshipped in the form of 'Gariga' a kind of gram. There is no temple.

Gangamma *uthsavam* is celebrated for 3 days in *Jaistham* (May-June), i.e., from 15th May. Arrangements are made 10 days in advance. It is an ancient

festival of local significance and is common throughout the district. Kmmas are the chief patrons. All local communities participate.

Venkatapuram, hamlet of Ananthapuram is at a distance of 3 miles from Peyanapalle Railway Station and 10 miles from Chittoor.

Gangamma *Devatha* temple, Gurappa temple and *Bhajana Mandir* are the places of worship in the village.

Arathala Gangamma *uthsavam* is celebrated for 3 days in *Jaistham* (May-June), i.e., 15th May. Fowls and goats are sacrificed. It is an ancient festival of local significance. Kmmas are the patrons. All local communities participate.

Srirama *uthsavam* is celebrated on *Chaitra Suddha Navami* (March-April). A Dhobi with hereditary rights is the *pujari* for Gurappa temple. Fasting and *jagaram* on *Sivaratri*, i.e., *Magha Bahula Chaturdasi* (January-February) and on *Ekadasi* are the common domestic observances.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipet.

Kurchiveda—Hamlet of Ananthapuram, is by the side of Ramapuram-Narasingarayanipeta road at a distance of 1 mile from Chittoor-Tiruthani road, 5 miles from Ramapuram Railway Station and 11 miles from Chittoor.

Lord Sri Rama temple is the only place of worship in the village. The idols of Dharmaraja and village deity Poleramma are being worshipped with no temples.

Dharmarajulu *uthsavam* is celebrated for 40 days during *Vaisakham* (April-May) and *Jaistham* (May-June), i.e., from 1st May to 10th June. Preparations are made 10 days in advance. Cocoanuts, camphor and flowers are offered and animals are sacrificed on the last day of the *uthsavam*. It is an ancient festival of local significance. Kmmas patronize the festival. All local communities participate. *Pujari* is a Brahmin. There is free-feeding and *prasadam* is distributed to all.

SOURCE: Sri P. Ramaiah Chetty, Village Level Worker, Narasingarayanipet.

28. **Thimmapalle**—is situated to the west of Madras-Bangalore road at a distance of 1 1/4 miles, to the west of Bommasamudram Railway Station and 13 miles to

the north-east of Chittoor.

Vighneswara temple, the sacred abode of Virupakshamma under a neem tree with *garige* (a pot), obelisk and images and Gangamma temple are the places of worship in this village. Virupakshamma is the corrupted form of Virupaksha Swamy.

Gangamma *tirunala* or Gangamma *jatara* is celebrated from *Vaisakha Suddha Purnima* for 3 days (April-May). The first day 'Garige' (a pot decorated with margosa leaves and flowers) is taken out in procession from Virupaksha temple and placed by the side of Gangamma in the night. This is known as 'Chatu' (protection ceremony). Gangabhavani is decorated in the next morning. *Uthsavams* are celebrated for 2 days before fullmoon day. Devotees liquidate their vows and perform puja. Fruits, *palaharam* and *pongali* are offered to the deity and fowls and animals are sacrificed. This is an ancient festival of local significance. Villagers are the patrons. Only local Hindus participate in it. Puja is shared by all Hindu castes. There is free feeding.

Virupakshamma *uthsavam* is celebrated in *Shravanam* (July-August) and *Magham* (January-February).

Gollapalle at a distance of 3 furlongs to the north of Ramapuram Railway Station and Venkata Lakshmammapuram at a distance of 1 furlong to the East of Ramapuram Railway Station are its hamlets. The former village got its name as it was constructed by Gollas and the latter acquired as it was constructed by Venkatanaidu and Lakshmamamma.

Nagambika temple with a *kalasam* in Her name and Lord Kodanda Ramaswamy temple with His picture are the places of worship in Gollapalle. Nagambika puja is celebrated on every Sunday, Tuesday and Friday. Fowls and goats are sacrificed to the deity. This is of local significance. A Balija is the patron and *pujari*. There is no regular income for the temple.

Lord Yagneswara Swamy and Gnana Prasunamba temples constructed by the Cholas in Ramapuram are the places of worship. Lord Yagneswaraswamy *pariveta uthsavam* is celebrated for a day on *Chaitra Suddha Purnima* (March-April). *Giri pradakshana* (circumbulation of the hill) and *uthsavam* are celebrated. In *Kartikam* (October-November) *Kartika Deepadarsanotsavam* is celebrated on the Athikara Gutta (a hillock). Fireworks are displayed. This is an

ancient festival confined to the fourteen neighbouring villages. The *inam* lands dedicated by the then zamindars are under the control of the Hindu Religious and Charitable Endowments Board. The ryots of the fourteen villages share the expenditure of the festival. Devotees of all communities from this and the surrounding 14 villages congregate. Brahmins are the *pujaris*.

SOURCE: 1. Sri M. Raghunatha Reddy, B. Thimmapalle, B.O. Marakala Kuppam.

2. Sri K. Annamalai Pillai, Karnam.

3. Sri P. Veera Raghavulu, Village Munsiff, Venkata Lakshmammapuram.

29. **Krishnajammampuram**—Hamlet of Ramamunda, is 3/4th mile to the West of Ramapuram Railway Station.

Virupakshamma temple with Her stone image is the place of worship in the village. It was constructed by Golla Krishnade. There is also one big and 10 in the temple.

Virupakshamma *puja* are celebrated on every Friday. *Abhishekam* and *aradhana* are performed. *Uthsavam* is also celebrated twice or thrice a year. *Deeparadhana* is done and *pongali* is offered to the deity. It is being celebrated since the construction of the temple. It is of local significance. Well-to-do ryots are the patrons. All local communities participate. *Prasadam* is distributed to all.

SOURCE: 1. Sri Annamalai Pillai, Karnam.

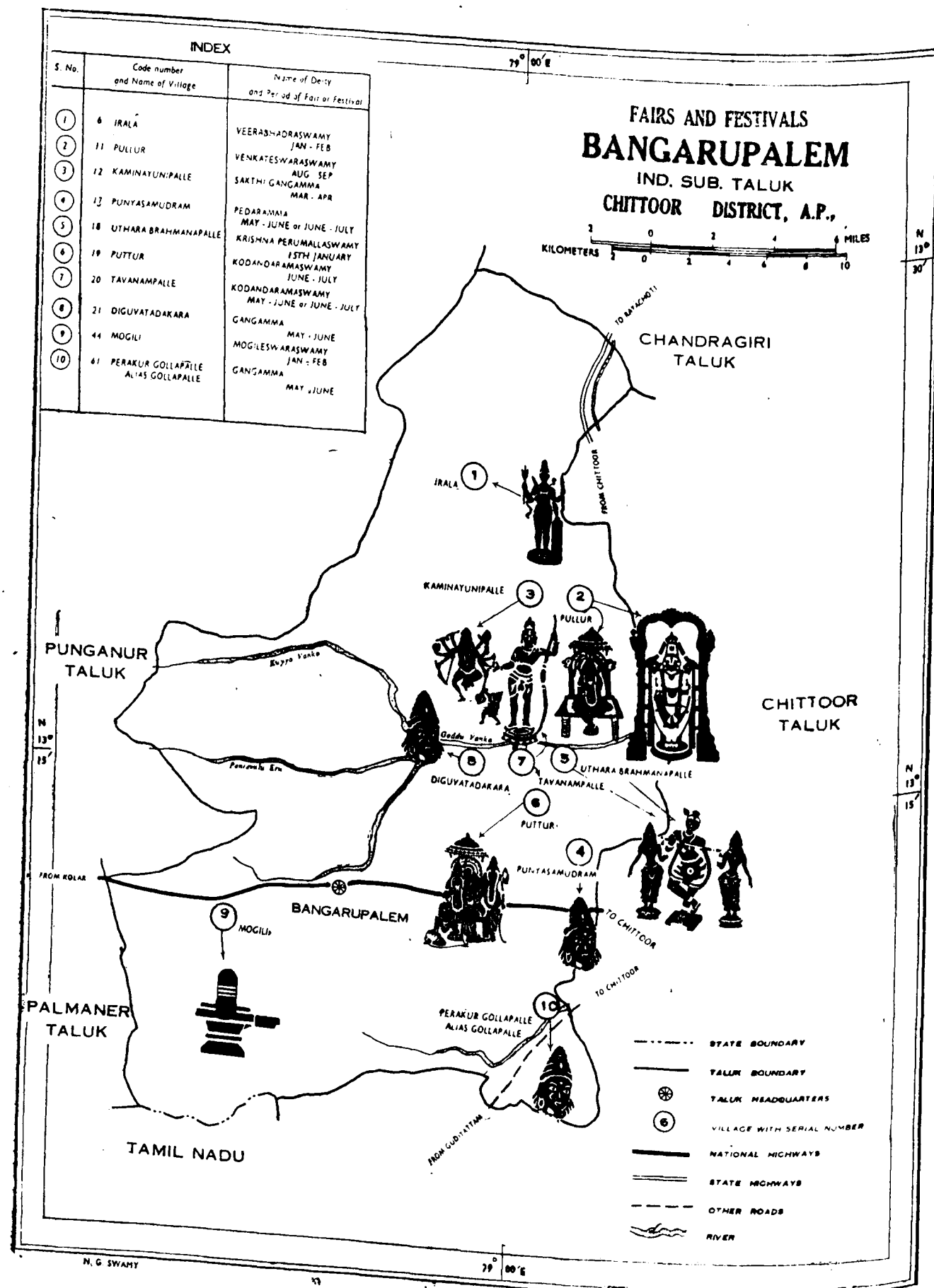
2. Sri Veera Raghavulu Reddy, Village Munsiff, Krishnajammampuram.

30. **Marakalakuppam**—is 5 furlongs from the Bangalore-Madras road, 10 miles from Velur, 13 1/2 miles from Chittoor and 85 miles from Madras.

Vighneswara temple and the village deity Renukamba temple and a procession image of 'Panchaloha' are the places of worship in the village. There is also a church.

Village deity Renukamba *uthsavam* is celebrated in 'Pushyam' (December-January) during Sankranti. If it is not celebrated for any reason it is celebrated during *Mahasivaratri*, i.e., on *Magha Bahula Triodasi* (January-February). The surrounding villagers decorate the procession image, take it to their

BANGARUPALEM TALUK



Section II

BANGARUPALEM TALUK

Irala or Avirala is at a distance of 11 miles from Puthalapattu by foot-path, 15 1/2 miles to the North-East of Chittoor Railway Station and town and 22 miles from Bangarupalem. It is said that Adishesha the serpent king lived for some time on the hill at this place and hence it was called Ahirajagiri (Ahiraja means serpent king; *giri* means hill) and gradually it became Irala.

Siva temple with his idol in the form of Lingam, Lord Veerabhadra Swamy temple with his bronze and stone images in human form, Lord Kodanda Rama Swamy temple with his bronze and stone images in human form, Paletamma temple and Yellamma temple and mosques are the places of worship in this town.

Lord Veerabhadra Swamy *Sivarathotsavam* is celebrated from *Magha Bahula Chaturdasi* (January-February) for 15 days. Daily the deity is taken in procession. *Rathotsavam* (car-festival) and *Pushpa Pallaki* are celebrated. *Kalyanam* (marriage) is performed. Devotees fulfil their vows. *Pushpaharamulu* (flower garlands) and small silver *kavadis* are offered.

Pooja is performed, *jagarana* and fasting are observed on *Mahasivaratri* day i. e., *Magha Bahula Chaturdasi* (January-February) and feasts are arranged on the next day. On *Mahasivaratri* day social dinners are arranged. For the past 22 years this festival is being celebrated and is confined to this and the nearby villages. The devotees of Irala, Yerrampalle and Morampalle are the patrons. Nearly 5,000 people from nearby villages within a radius of 5 or 6 miles congregate near the temple. All communities take part in the festival. *Pujari* is a Veerasaiva Jangam. *Prasadam* is distributed to all.

A cattle fair is being held in this connection for 15 days for the past 22 years over an area of 4 acres near the temple and taxes are collected by the Panchayat. Eatables, utensils, earthenware, lanterns, torches, mirrors, combs, Ayurvedic medicinals, photos, books, clothes, bulls, cows and buffaloes, toys and fans are sold. Street dramas, *Harikathas* and merry-go-rounds are the items of entertainment. Dramas are arranged by the drama troupes of Kuppam, Kangudi etc. Pandals

are erected for the occasion. The pilgrims stay for 2 to 3 days. Bullock carts, cycles and motors are the chief means of conveyance.

Lord Kodanda Rama Swamy *uthsavam* is celebrated in *Vaisakh* (April-May). This is of ancient origin and is confined to nearby villages. Devotees of all castes of this and nearby villages congregate. Vaisyas patronize the festival and a committee supervises. The priest is a Brahmin.

SOURCE :- 1. Sri K. Venkatachala Pillai, Teacher, P. S. Ele. School, Irala (B. O)

2. Sri V. Muni Ratnam, Karnam, Irala.

2. Pullur—Situated is at a distance of one mile from the bus route, 5 miles from Puthalapattu and 12 miles from Bangarupalem.

The temples of Lord Lakshmi Narayana Swamy with his bronze image in human form, Sri Rama, Eswara and Dharmaraja are the places of worship in this village. Lord Venkateswara, Lord Vighneswara and village deities Gangamma, Yellamma, Ankamma, Kanikamma are also worshipped.

Lord Venkateswara Swamy *Brahmothsavam* is celebrated from *Bhadrapada Suddha Saptami* to *Ekadasi* (August-September) for 5 days. Festival arrangements are made with the money collected as donations from the villagers. *Rathotsavam* (car-procession) is celebrated. Devotees discharge their vows. Domestically *Gowri Vratam*, *Sankranti*, *Navarathri* are the festivals celebrated by the local people. Fasting and *jagam* are observed on *Sivaratri*. For the past 70 years this festival is being celebrated. But it is only of local significance. Social dinners are arranged and *prasadam* is distributed to all.

Gangamma *Jatara* is celebrated in *Chaitram* (March-April). Devotees liquidate their vows. Animals are sacrificed to the deity. This is of local significance. Kapus are the patrons. Local Hindus congregate. The income of the temple is shared by *Chembadies*, *Idigas* and *Brahmins*. *Chembadi rings*

the bell, Idiga conducts the sacrifice of the animal and the Brahmin performs pooja.

SOURCE:- Sri K. Krishna Pillai, Karnam, Pullur.

3. **Kaminayunipalle**—Situated at a distance of 7 miles from Puthalpattu Railway Station, by foot path and cart route and 20 miles from Bangarupalem. Irala-Chittoor bus route passes through this village.

Grama Shakthi (village deity) Gangamma temple with Her images in human form and Sri Rama Mandiram are the places of worship in this village.

Grama Shakthi Gangamma *Jatara* is celebrated in *Chaitram* (March-April) for 2 days. The images of Gangamma are worshipped. *Pongali* is offered. Animals and fowls are sacrificed before the deity. Her images are taken in procession. Taking bath in the river, observing *jagarana* and fasts are household observations of several local Hindus. This is of ancient origin and is of local significance. *Kapus* and *Kammas* are the patrons. Local people of all communities participate in this festival. Potters, Washerman, *Pambalas* and *Chembodyes* are the *pujaris* with hereditary rights. Street dramas and fancy dresses are the items of entertainment.

SOURCE:- Sri P. K. Munirathnam Reddy, Teacher, P. S. Ele. School, Chinna Venkatampalle.

4. **Punyasamudram**—Situated at a distance of 6 miles from Chittoor Railway Station and 15 miles from Bangarupalem.

The image of Anjaneya Swamy carved on a stone, the head of the deity Pedaramma in human form in a small temple, village deity Chavidamma of Samtapalle, a stone or image in human form and in sitting posture in a small temple and the wooden image of Dundu Maremma sitting on an idol of lion in a hut are the places of worship. Deity Shakthiamma is also worshipped.

Shakthiamma *Aradhana* takes place during the bright fortnight of *Jeshtha* (May-June). Devotees fulfill their vows. Sheep and fowls are sacrificed to the deity. This festival is being celebrated for the past 3 or 4 generations and is chiefly confined to local *Harijans*. There are no patrons and *pujaries* in

particular. All local communities participate in this *uthsavam*.

Every year *uthsavam* is celebrated to Dandu Maremma.

Aradhana is celebrated to the deity Pedaramma on every Tuesday and Friday.

SOURCE:- Sri K. Subrahmanyam Pillai, Karnam, Punyasamudram.

5. **Utharabrahmanapalle**—is situated at a distance of 6 furlongs to the North of the 7 1/4 mile stone of Chittoor-Argonda Road. It is said that 200 years back Yadavas, of whom Papanna was a leading figure were the only residents of this village. Hence this was called Papanapalle, which in course of time came to be known as Bapanapalle and Brahmanapalle. Previously it was in Chittoor taluk in which there was another Brahmanapalle to the South. To differentiate these two this was called *Uthara* (North) *Brahmanapalle*.

Sri Krishna Perumallu Swamy temple with a black stone image of Lord Sri Krishna playing a flute, His consorts, Satyabhama and Rukmini in human form, is the only place of worship in this village. But the temple is in a ruined state.

Lord Sri Krishna Perumallu Swamy *vari Sankranthi uthsavam* is celebrated during *Sankranthi* in *Pushyam* (December-January, 15th January). Twice a day pooja is performed. Approximately an amount of Rs. 300/- is spent for the occasion. For the past 10 years this festival is being celebrated and is confined to this village only. Local people of all communities take part in this festival. *Pujari* is Sri P. Ramalingiah, a Brahmin of Bhargavas *gotram*. *Prasadam* is distributed to all.

SOURCE:- Sri K. Jayarama Pillai, Karnam, Uthara Brahmanapalle.

6. **Puttur**—Situated at a distance of one mile to the South of the 8th mile stone of Chittoor-Aragonda road and 7 miles from Chittoor Road Railway Station.

The temples of Lord Vighneswara with His idol and Kodanda Ramaswami with the idols of Rama, Sita and Lakshmana are the places of worship in this

village. There is also an idol of Sanjeevi Rama Swamy.

Lord Kodanda Rama Swamy *Brahmothsavam* is celebrated for 10 days in *Ashadam* (June-July) every year. This is of ancient origin and is of local significance. The villagers patronize the festival. Local Hindus only participate in this.

Ganga *Jatara* takes place in *Jaishtam* (May-June) occasionally. Sheep, goats and fowls are sacrificed to the deity. The villagers are the patrons. Local Hindus congregate.

SOURCE: Sri K. N. Damodara Pillai, Karnam, Puttur.

7. **Tavanampalle**—is at a distance of 8 miles 2 furlongs from Chittoor and 13 miles from Bangarupalem.

The temples of Lord Kodanda Rama Swamy, Dharmaraja, Subrahmanyeswara, Bhaireswara and Muthyalamma with Her wooden image are the places of worship in this village. All the temples have compound walls.

Gramadevathala uthsavam is celebrated in *Jaishtam* (May-June) or *Ashadam* (June-July). On Tuesday and Friday pooja is performed in Muthyalamma temple. Devotees fulfill their vows. For the past 3 or 4 generations this festival is being celebrated and it is of local significance. Local people of all communities participate in this.

SOURCE: Sri K. Munirathnam, Karnam, Tavanampalle.

8. **Diguvata dakara**—is at a distance of 10 miles from Chittoor Railway Station and Chittoor-Arakonda bus route.

Gangamma temple is the only place of worship in this village.

Gangamma *aradhana* is celebrated for two days in *Jaishtam* (May-June). Devotees fulfill their vows. He-buffaloes, sheep and fowls are sacrificed to the deity. This is of local significance and is confined to the *Harijans*. *Harijans* are the patrons. Only local Hindus congregate.

SOURCE: Sri K. Munirathnam Pillai, Karnam, Eguvata dakara.

9. **Mogili**—is on the 115th mile stone of Madras-Bomboy Grand Trunk Road at a distance of 5 miles from Bangarupalem and 18 miles from Chittoor Railway Station.

Regarding the origin of the village, the story goes that the idol of Lord Eswara was found in a pool surrounded by bushes of *mogili* (caldera) and hence the village is named as Mogili.

Devarakonda is a hill near Mogili. It is said that Lord Krishna was grazing the cows on this hill as a cow boy. There was not a drop of water in the vicinity and the cows were thirsty. Lord Krishna sought the grace of Lord Siva for water to His herd. Siva appeared and dug his trident into the ground. As He pulled out the trident a spring of pure and fresh water gushed out. Hence the spring goes by the name of *Trisoola Theertham*. (*Trisoola* means trident and *theertham* means sacred spring).

There is the temple of Mogileswara Swamy in the village. It is on the bank of the above described *Trisoola theertham*. A perennial spring flows through the mouth of *Nandi* (a stone idol) situated in the same temple compound. The Lord is represented by a stone *Sivalingam*. A stone inscription in the temple states that the temple was built in 120 A. D.

Lord Mogileswaraswamy *vari Brahmothsavam* takes place from *Magha Suddha Dasami* (January-February) for 10 days. Preparations are made 15 days in advance. On *Magha Suddha Chaturdasi jagaram* (vigil) is observed and the deity is taken in procession on *Nandi vahanam* and *Vrishaba vahanam* in the night accompanied by display of fire works. Procession on *Simha* (lion) *vahanam* is held on the succeeding day. *Kalyanothsavam* (marriage ceremony), *Raihothsavam* (car festival), *Dopu uthsavam* and *Vasanthoathsavam* are the other important rituals that take place. Devotees fulfill their vows. Men and women devotees have their heads shaved in fulfilment of their vows at this place. Hundreds of issueless women and persons supposed to have been possessed by evil spirits take bath in the *pushkarani* and prostrate before the deity in the temple on the night of *Mahasivaratri*. *Jagaram* and fasting are observed by devotees. This is of ancient origin and is known in several places of the district. The temple is under the supervision of Board of Trustees. Several thousands of people from other parts of the district congregate. *Pujari* is a Brahmin with hereditary rights. There is free feeding to the pilgrims and *Vaisyas* are fed separately.

SOURCE : 1. *Translation of an article from Andhra Prabha Telugu daily dated 11.6.1961.*

2. *Sri V. Radhakrishna, Statistical Assistant.*

10. **Perakur Gollapalle (Alias) Gollapalle**—is at distance of one mile to the Chittoor-Gudiyattam bus road and 8 miles from the Chittoor Railway Station.

Gangamma temple, which is at a distance of 2 furlongs to the west of the village and Rama temple are the place of worship in the village.

The image of Gangamma is made with sand in

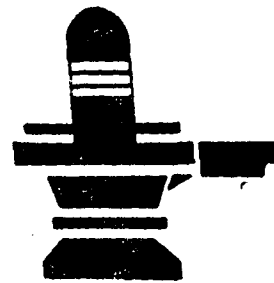
human form just before the festival. After the festival it is immersed in water.

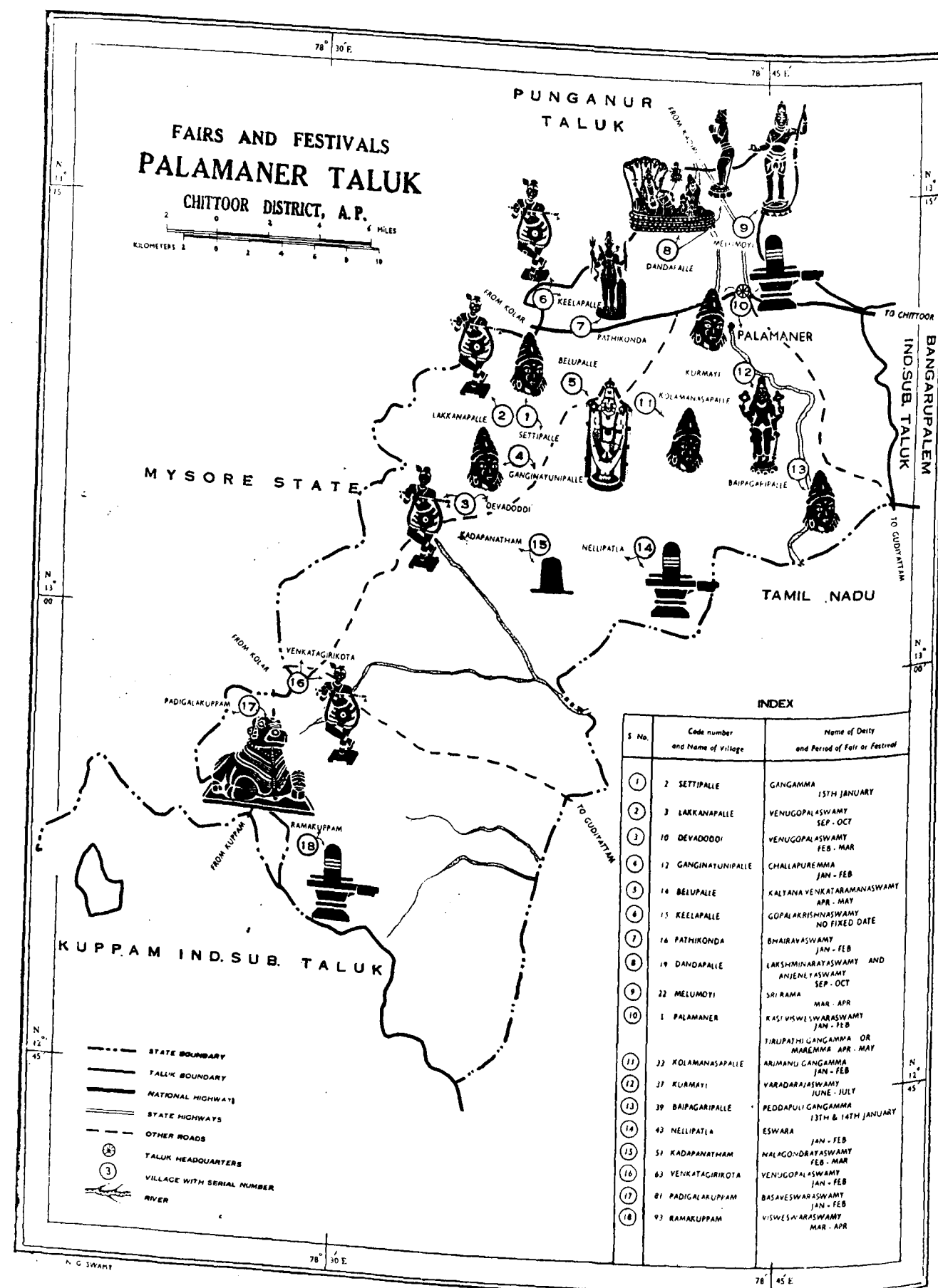
Goddess Gangamma festival is celebrated for one day in *Jaishtam* (May-June). Birds, goats and buffaloes are sacrificed and silver ornaments and *Pongali* (sweet rice) are offered to the deity.

This festival is 100 years old and is confined to the Hindus of the neighbouring villages. The priest is *Ganachari* of Golla community.

SOURCE: *Sri K. Ramakrishna Pillai, Headmaster, Zilla Parishad Elementary School, Gollapalle.*

PALAMANER TALUK





Section III

PALAMANER TALUK

Settipalle — is 12 miles from Palamaner and 37 miles from Kuppam Railway Station.

There is a stone image of Gangamma in a small house. A picture of Sri Rama is being worshipped in a *Bhajana Mandir*. Chandeswari Devi is also worshipped in the village.

Puja to Gangamma is performed for a day in *Pushyam* (December-January) during *Makara Sankranamam*. Cocoanuts, fruits and flowers are offered and sheep are sacrificed. It is an ancient festival confined to the village. Hindus are the patrons. Only local Hindus congregate. Dhobies are the *pujaris*. *Sri Rama Nayami* on *Chaitra Suddha Nayami* (March-April) and *Sivaratri* on *Magha Bahula Chaturdasi* (January-February) are the other festivals celebrated by the local people. Kapus are the patrons of Sri Rama temple. This festival is being celebrated for the past 14 years.

Fruits, cocoanuts and flowers are offered to Chowdeswari Devi. Sivadwaja is the *pujari* with hereditary rights.

SOURCE: *Karnam Ramappa, Karnam, Lakkanapalli.*

2. Lakkanapalle — is 14 miles from Palamaner and 37 miles from Kuppam Railway Station. There is private bus conveyance on the Kadapanatham - Punganur high road.

Sri Venugopalaswamy temple with His image carved on a stone in human form and Gangamma temple and a mosque are the places of worship in the village.

Sri Venugopalaswamy *uthsavam* takes place for ten days from *Asviniuja Suddha Padyami* to *Dasami* (September-October). It is an ancient festival confined to this village. Only Hindus participate in it. *Pujari* is Satani with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri Karnam Ramappa, Karnam, Lakkanapalli.*

3. Devadoddi — is between the 30 4/8 and 33 1/8 miles tones of Kuppam-Palamaner bus route. Kuppam, at a distance of 30 miles, is the nearest Railway Station.

Sri Venugopalaswamy temple with His stone image in human form is the only place of worship in this village.

Sri Venugopalaswamy *uthsavam* is celebrated for three days from *Phalguna Suddha Purnima* (February-March). It is being celebrated for the past 60 years and is limited to the village only. All communities participate in it. Patrons are Yadavas (Gollas) and *pujari* is a Vaishnava.

SOURCE: *Sri K. Kodanda Ramachari, Karnam, Bireddipalle.*

4. Ganginayunipalle — is one mile from Kadapanatham-Sankarayalupet road, 35 miles from Kuppam Railway Station and Madanapalle.

There is a small hut for Challapuremma who is the village deity. The 'head' of the deity is worshipped. There is also Hanumantha Rayaswamy temple in the village.

Ganga *jatara* or Challapuremma *jatara* is celebrated on a Wednesday after *Magha Suddha Purnima* (January-February). Silver fangs and eyes are offered to the deity in fulfilment of their vows. *Jagaram* (keeping awake the whole night in prayer) is observed. It is being celebrated for the past 60 years and is of local significance. Vaddes are the patrons. Local Hindus congregate. *Pujari* belongs to Vadde community. He enjoys hereditary rights.

The festival extends to Vaddeindla hamlet of Ganginayunipalle.

SOURCE: *Sri S.K. Krishna Murthy, Headman, Ganginayunipalle.*

5. Belupalle — is one mile from Chittoor-Kuppam road, 9 1/2 miles from Palamaner, 34 miles from Chittoor Railway Station and 38 miles from Kuppam Railway Station.

Lord Kalyana Venkataramanaswamy in the form of Brindavana is worshipped in a temple in Pathapalle, a hamlet of this village.

Lord Kalyana Venkataramanaswamy *Rathothsavam* is celebrated for 5 days from *Vaisakha Suddha Purnima* (April-May). Arrangements are made 5 days in advance. *Kalyanothsavam* and *Garudothsavam* are celebrated. Devotees fulfill their vows. It is being celebrated for the past 40 years and is confined to this village and Pathapalle hamlet of this village. This temple is under the supervision of the Hindu Religious and Charitable Endowments Board. Sri G. Rangaiah Setty, a Vaisya, is the patron. Only Hindus take part in the *uthsavam*. Sri Rangacharyulu of Sana-vasa *gotram* is the *pujari* for the past several years.

SOURCE: Sri A. S. Padmanabha Rao, Belupalle.

6. **Keelapalle** - is 9 miles from Palamaner and 34 miles from Chittoor Railway Station. It is said that there was a big bastion here long before this village was found.

Gopalakrishna temple with the stone image of Krishna Brundavana in the crypt and the bronze procession image of Gopala Krishna Swamy along with Rukmini and Satyabhama on *Garuda vahanam* is the place of worship. *Gramadevatha* Gangamma represented by a stone is worshipped. There is a Siva temple in a dilapidated condition with an installed *Siva Lingam*. Gopala Krishna Swamy *Garudothsavam* is celebrated for 9 days. The devotees take bath and observe fasting and *Jagarana* at homes. It is of ancient origin and of local significance. The local Hindus congregate. *Pujari* is a Vaishnava Brahmin of Arithi *gotram* with hereditary rights.

Goats, fowls and sheep are sacrificed occasionally to Gangamma.

Sri Rama Navami and *Meharnavami* are celebrated for 9 days and 3 days respectively.

SOURCE: An Enumerator, Keelapalle.

7. **Pathikonda**—is 8 miles from Palamaner and 33 miles from Chittoor. The Madras-Bangalore trunk road passes through this village. There is a big hill near this village. It is said that in olden days cotton traders used to stay for 2 or 3 days near the hill on their way. Some people constructed 2 or 3 houses at this place for selling the necessary goods to the traders

and gradually it became a village under the name *Pathikonda* (*pathi* - cotton, *konda* - hill). It is also said that cotton was grown on a large scale on the hill and many traders were buying it from here. Hence it was called *Pathikonda*.

Gangamma temple and Bhairavaswamy temple on the hill with two stone images of the Lord in human form are the places of worship in this village. There is an inscription in Bhairavaswamy temple the language of which is unknown.

Bhairavaswamy *uthsavam* is celebrated for 3 days during *Mahasivaratri* i. e., from *Magha Bahula Triodasi* to *Amavasya* (January-February). On the first day pujas are performed to the Lord; on the second day *jatara* is celebrated and on the third day procession is held. Fruits and flowers are offered to the Lord. The devotees take bath and observe fasting and *jagarana*. It is of ancient origin confined to the neighbouring villages. The patrons are Veerasaiva Lingayats, Vaisyas and Valmikies. The devotees from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Jangam of Nagudevivari *gotram*. *Prasadam* is distributed to all and there is free feeding for about 1,000 people.

SOURCE: Sri N. Subramanyachary, Teacher, Z.P.E. School, Pathikonda.

8. **Dandapalle** - is 4 1/2 miles from Palamaner. Chittoor is the nearest Railway Station. Dandudasari, an inhabitant of this village, is believed to have sacrificed his life and his children to stop a breach in the tank bund. So it was named after him as Dandapalle.

There are the temples of Lakshminarayanawamy and Anjaneyaswamy. Obuleswara hill or Narasimhaswamy hill is 1 1/2 miles to the west of the village. It is 1,000 feet high with a circumference of 6 furlongs. It is said that the open space inside the hill was the place of penance for sages in ancient times. The entrance of this open space is at present covered by a big stone. The stone image of Anjaneyaswamy is on a 500 feet high hillock, 2 miles to the north of the village. A *mandapam* and a tank are there.

Lakshmi Narayanawamy and Anjaneyaswamy *uthsavams* are celebrated from *Asvini Suddha Padyami* to *Dasami* (September-October) for 10 days. *Abhishekam* and puja are performed during nights. These are being celebrated from the origin of the village. *Pujaris* are Brahmins. *Prasadam* is distributed to all the visitors.

Deeparadhana is arranged to Lord Narasimhaswamy on the hill, on 3rd Saturday in *Shravanam* (July-August). *Pujaris* perform puja and enjoy the revenue of *inam* lands of the temple.

Abhishekam and puja are performed in Anjaneyaswamy temple. Free feeding is arranged on *Hanuman Jayanti* in March-April. There are *inam* lands to this temple.

SOURCE: Sri K. Kothanda Rama Pillai, Teacher Dandapalle.

9. **Melumoyi** - is situated on the Madras-Bombay G.N.T. Road. It is one mile from the 27th mile stone of Chittoor-Madanapalle Road, 3 miles from Palamaner and 27 miles from Chittoor Railway Station.

Kodanda Rama Swamy *Bhajana Mandir* with procession images and *Gramadevatha* Muthyalamma temple with Her image are the places of worship in the village.

Sri Rama Navami in Kodanda Ramaswamy *Mandir* is celebrated for 5 days from *Chaitra Suddha Navami* (March-April). Puja and *abhishekam* with jaggery water on the first day, procession on the second day, *kalyanam* on the third day, *Puspapallakiseva* on the fourth day and *Deeparadhana* on the fifth day are the items of celebration. There is free feeding on the fifth day. Fasting and preparation of pastries are domestic observances. It is being celebrated for the past 20 years and is limited to this village. Trustee belongs to Kapu community. Only Hindus take part in it. *Pujari* is a Brahmin.

Vows are fulfilled to *Gramadevatha* by sacrificing fowls and animals. The villagers patronize the festival. This is confined to the local Hindus. *Pujari* belongs to Palle community with hereditary rights.

Fasting and preparation of pastries on Saturdays and festive days such as *Deepavali*, *Sankranti*, *Sivaratri* and *Telugu New Year's Day* are the common domestic observances.

SOURCE: 1. Sri C. Kuppa Swamy, Melumoyi.

2. Sri S. Krishnamurthy Rao, Karnam, Melumoyi.

10. **Palamaner** - This is the Taluk headquarters, town in Chittoor District. It is situated on the Madras-

Bangalore Trunk Road at a distance of 25 miles from Chittoor Railway Station, 33 miles from Madanapalle and 47 miles from Kuppam. It was named Palamaneru as its tank was constructed during the reign of Pallava kings.

The temples of Kasivisweswaraswamy with His image in human form, Rama with His picture, *Gramadevatha* with the image of Maremma prepared during the *uthsavam* in human form and decorated with jewellery and clothes, Eswara, Anjaneya, Venugopala-swamy, Kanyakaparameswari and Venkata Ramana are the places of worship in this village.

Sree Kasi Visweswara *Brahmothsavam* is celebrated for twelve days from *Magha Suddha Saptami* to *Bahula Tadiya* (January-February). *Dhwajarahana*, *Suryaprabha*, *Chandraprabha*, *Vrushabha vahanam*, *Sesha vahanam*, *Nandi vahanam*, *Simha vahanam*, *Kalyanothsavam*, *Rathothsavam*, *Ravanabrahma vahanam*, *Puspapallaki* and *Gurrapu vahanam* are celebrated in these 12 days. Daily puja is performed. Fasting and *Jagaram* are observed on holy days like *Mukkoti* and *Sivaratri*. It is being celebrated for the past 32 years and is confined to the village only. Sree Veera Raghavacharya and his brothers are the *pujaris*. All communities participate in the festival.

Gangamma *jatara* is celebrated in *Vaisakham* (April-May) i. e., from 15th or 20th May, for 3 or 4 days. The deity's *sirassu* (head) is taken out in procession. Fowls are brought before the deity and taken back, but are not sacrificed to the deity. Decoration of houses and going to the temple with lights are the common domestic observances. It is an ancient festival confined to this and the neighbouring villages. It is celebrated by collecting donations from the villagers. Five to six thousand pilgrims from the surrounding villages within a radius of 20 to 30 miles come and take part in the festival.

A fair is held in Gangamma *Thopu* in front of its temple. It is held for 3 days for the past 60 years with a congregation of 5 to 6 thousand from this and the neighbouring villages within a radius of 20 to 30 miles. Businessmen come from the neighbouring villages. Two hundred shops are kept to sell food stuffs, utensils, lanterns, torch lights, Ayurvedic medicines, books, cloths, agricultural implements, baskets and fancy goods. Dramas, cinemas, magic, lotteries, merry-go-round and street dramas entertain the visitors.

Sri Rama Navami is another festival celebrated for ten days from *Chaitra Suddha Navami* to *Bahula*

Mahasivuratri is celebrated in the Siva temple on *Magha Bahula Chathurdasi* (January-February). Fasting and *Jagarana* are observed. *Pujari* is Sri Somasundaraiah, a Brahmin.

SOURCE: 1. Sri C. Narayana Rao, Village Karnam, Venkatagirikota.

2. Sri K. Nagaraja Rao, Teacher, Zilla Parishad Middle School, Venkatagirikota.

3. Sri J. V. Sadhuvaiah, Teacher, Venkatagirikota.

17. **Padigalakuppam** - is one furlong from Chittoor-Kuppam Road. It is said that in the bygone days there were millioners in this place. In Telugu they are called *Koteeswarulu* or (కొటేశ్వర వారు) 'Kotiki-padagalethinavaru'. So this village got the name 'Padigalakuppam'.

Village deity Gangamma symbolised in a stone is worshipped in a temple. Basaveswaraswamy is also worshipped by the villagers.

Sri Basaveswaraswamy *uthsavam* is celebrated on *Magha Bahula Chathurdasi* (January-February) for one day. It is being celebrated from the origin of the village and is of local significance. Local Hindus congregate. Baliya of Chedulla *gotram* is the *pujari* with hereditary rights. There is free feeding.

Sheep and fowls are sacrificed to the village deity Gangamma. A Washerman is the *pujari*.

SOURCE: Sri V. Parasuramaiah Chetty, Teacher, Padigalakuppam.

18. **Ramakuppam** - is 3 miles from the 14 3/8 mile stone of Kuppam-Chittoor Road, 17 miles from Kuppam Railway Station, 34 miles from Palamaner, 59 miles from Chittoor and 67 mile from Chandragiri.

Kasi Visweswaraswamy temple with the images of five metals (viz., copper, brass, tin, lead and iron) and *Sivalingam*, Rama temple and Vinayaka temple are the places of worship in the village. There is a mosque for Muslims.

Sri Kasi Visweswaraswamy *uthsavam* is celebrated for ten days in *Chaitram* (March-April). Vows are fulfilled. Fasting and feasting are observed domestically. *Panakam* and soaked green-gramdal are offered to the deity. It is an ancient festival of local significance. People of all the local communities participate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all the devotees. *Bhajans* entertain the devotees. There is a free feeding.

SOURCE: 1. Sri D. Krishna Murthy Rao, Teacher, Zilla Parishad Middle School, Kuppam.

2. Sri G. V. Venkatesan, Teacher, Mittapalli, Ramakuppam (P.O.)

3. Sri P. Kesava Reddi, Teacher, P. S. E. School, Ramakuppam.

KUPPAM TALUK



Tadiya (March-April). There is free feeding for visitors on the last day. Sri Sivadwija Syamayya Gurukul of Vasista *gotram* is the *pujari* with hereditary rights. *Dasara* is celebrated from *Asweeja Suddha Padyami* to *Dasami* (September-October).

SOURCE: 1. Sri Vellatur Krishnamurty, *Veera-
raghavaiahpet*.

2. Sri E. Muni Subba Rao, *Palamaner*.

11. Kolamanasapalle - is situated on the Palamaner-Kuppam Road. It is 7 miles from Palamaner by road and 31 miles from Chittoor Railway Station. This was a Zamindari village of Valmikies (Boyas). A small fort and the temple of Chalvarayaswamy of their times are still existing.

Arimanu Gangamma is worshipped in a temple in the form of Shakthi. Sri Bhusavitha Chalvarayaswamy temple with His black stone image in Brundavan is to the West of the fort. There is also a temple of Subrahmanyeswara Swamy.

Arimanu Gangamma *jatara* is celebrated for three days from *Magha Suddha Panchami* (January-February). *Sirassu* on the first day, *jatara* on the second day and *jaldi* on the third day are celebrated. Offerings are made in the form of 'Deevu'. It is being celebrated for the past 50 years with local significance. All communities participate in the festival. *Pujari* is a Rajaka (Dhobi).

Chalvarayaswamy *uthsavam* is celebrated for ten days from *Chaitra Suddha Navami* to *Bahula Tadiya* (March-April). It is 30 years old and is confined to this village. The temple owns 77 acres of *inam* land. Palegam Sri Ramadasappanayak of Valmiki community is the chief patron. Nearly 1,000 local Hindus congregate. A Vaishnava Brahmin of Kousika *gotram* is the *pujari* and is having hereditary rights.

Hotels and a few shops are opened temporarily for the occasion.

SOURCE: 1. Sri C. A. Osman Khan, *Teacher, Kolamanasapalle*.

2. Sri K. Venkata Ramaiah, *Headmaster, Kolamanasapalle*.

12. Kurmayi - is at a distance of 3 miles from Palamaner-Gudiyatham Road.

Kodanda Ramaswamy temple with a picture and Varada Rajaswamy temple on the bank of a river in the midst of the tamarind grove with His black stone image in human form with 4 hands and a crown on his head are the places of worship in this place. This is an ancient temple with big stone walls carved out beautifully. There are stone inscriptions in the temple in an unknown language. It is said that this temple and Kurudumala Vighneswaraswamy temple in Mysore State were built by a father and son respectively. Pujas were performed in ancient days with great pomp. Once Kowndinya river over-flowed and the image of the Lord was turned down by the waters. It is also said that at that time the Lord went to Vedamur in Chittoor taluk and stayed there. *Rathothsavam* and pujas are performed in Vedamur and the devotees shout "Kurmayi Varada" at that time. The temple was in ruins. 15 years back a devotee from Karidyampalle in Mysore State renovated this temple with the help of the villagers and a Vaishnava Brahmin is appointed to perform daily puja.

Varadarajaswamy *uthsavam* is celebrated in *Ashadam* (June-July). *Jagaram* is observed and *Harikathas* are arranged. It is being celebrated for the past 15 years. Kapus are the chief patrons. The devotees from the nearby villages congregate. *Pujari* is a Vaishnava on monthly salary.

SOURCE: 1. Sri G. Narayana Rao, *Karnam Kurmayi*.

2. Sri K. Rama Krishna Pillai, *Teacher, Kurmayi*.

13. Baipagaripalle - is on the 7th mile stone of Palamaner-Gudiyatham Road. It is 18 miles from Gudiyatham Railway Station.

There is Peddapuli Gangamma temple with Her stone image.

Peddapuli Gangamma *jatara* is celebrated for two days during *Sankranti* in *Pushyam* (December-January) i. e., 13th and 14th of January. Fowls, goats and sheep are sacrificed after offering *pongali* to the deity. It is an ancient festival and is limited to the local Hindu devotees. Rajaka (Dhobhi) is the *pujari*.

SOURCE: Sri B. Somasundaram Naidu, *Mandinet Kotur*.

14. Nellipatla - is situated on the Palamaner-Kuppam Road. It is 14 miles from Palamaner.

Eswara temple with *Sivalingam* and a mosque are the places of worship in the village.

Eswara *tirunala* is celebrated for 5 days from *Magha Bahula Triodasi* (January-February). Fasting, *Jagaram* and feastings are the domestic observances. It is confined to all communities of this and the neighbouring villages. The villagers are the patrons. All communities participate. There is free feeding.

Ganga *Jatara* is celebrated on *Jaistha Bahula Triodasi* (May-June) for one day. People of all communities participate.

SOURCE: Sri G. Ganapathy Reddy, *Headmaster, Nellipatla*.

15. Kadapanatham - is at a distance of 30 miles from Kuppam Railway Station. Kadapanatham is connected with Madanapalle by bus. Madanapalle Road is the nearest Railway Station.

Sri Nalagondraya Swamy's formless stone image is worshipped in the village.

Sri Nalagondrayaswamy *Rathothsavam* is celebrated for eight days from *Phalguna Suddha Asthami* to *Purnima* (February-March). It is 70 years old confined to this and the neighbouring villages. Only Hindus congregate. A Vaishnava is the *pujari*.

SOURCE: Sri S. Seehagiri Rao, *Karnam, Kadapanatham*.

16. Venkatagirikota - is on Chittoor-Kuppam Road, at a distance of 22 miles from Kuppam Railway Station and 25 miles from Palamaner. It is said that this village was ruled by the king of Venkatagiri. He constructed forts in 7 rows around this town to protect it from enemies. During his time, the town was very prosperous. The town was so rich that the streets, *natyamantapas*, and forts were washed with *kasthuri* (musk) and decorated with pearls and *Makara Thoranams* (festoons of cloth supported on poles with the heads of crocodiles at the ends). Even now the relics of the forts are seen. There is a big tank by the side of the village. The stones and rocks used in constructing the bund of the tank were lifted by elephants. Even now the tree to which the elephants were tied is seen in the middle of the tank. The tank is called

Keelamma *cheruvu* after Keelamma, daughter of the king. The king wanted his name and fame to remain eternally and as such he named this village as Venkatagirikota after his own headquarter's town. There were Taluk Office, Treasury and Magistrate Court during the British rule but later they were transferred to Kuppam.

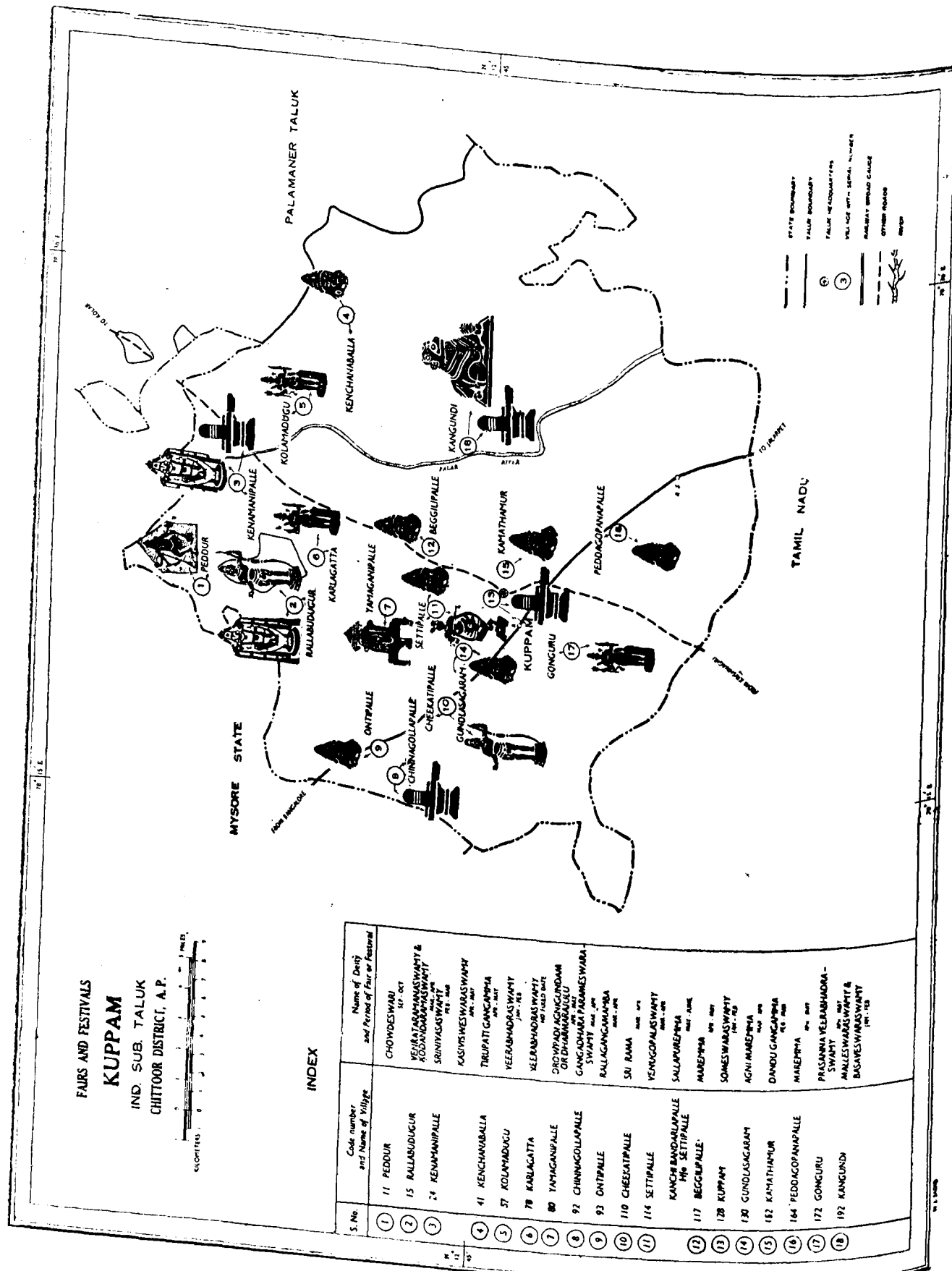
Lord Venugopalaswamy temple to the south of the village with the image of Srikrishna in human form playing a flute, two Siva temples constructed by Venkatagiri Raja on the Northern bund of the tank with *Sivalingam* and *Nandi*, Anjaneyaswamy temple and a Mosque are the places of worship in the village.

Lord Venugopalaswamy *Brahmothsavam* is celebrated from *Magha Suddha Navami* to *Bahula Tadiya* (January-February) for 10 days. There are *Ankurarpanam* and *Dhwajaroohanam* in the morning on the first day and *Hamsavahanothsavam* in the night; in the morning *uthsavams* and *Suryaprabha*, *Hanumantha uthsavam* or *Chandraprabha*, *Seshavahanothsavam*, *Kalyanothsavam*, *Garudothsavam* and *Gajavahanothsavam* in the evening are celebrated on the second, third, fourth and sixth days respectively. There is *radhothsavam* in the morning and *dopothsavam* in the evening on the seventh day. There is an *uthsavam* in the morning and *Deepothsavam* and *Chitragepuram* in the night on the eighth day. There are *Vasantothsavam* in the morning and *Muthyalapallaki* and *Sayanothsavam* in the night on the ninth day; and on the last day i.e., on tenth, there is *Dwadasaharathulu*. It is of ancient origin confined to this and the neighbouring villages. Every year there is a sanction of Rs. 1,100/- from the Government towards the celebration of this *uthsavam*. Nearly 50,000 devotees from the neighbouring villages within a radius of 50 miles congregate without any caste distinction. *Pujaris* are Brahmins with hereditary rights. During *Rathothsavam*, the *pujaris* of Tirupati temple also come to take part in it.

A cattle fair is held in this connection near the temple. Estables, utensils; lanterns, mirrors and combs, Ayurvedic medicines, pictures and photos, clothes, agricultural implements and toys are sold in about 20 shops opened temporarily. Bulls are also sold in the fair and prizes are awarded for the best ones.

There is free feeding for 4 days for the pilgrims.

Dramas, music and cinemas afford entertainment to the visitors.



Section IV

KUPPAM TALUK

Pedduru—is 3 miles from the motor route, 8 miles from Mari Kuppam Railway Station and 12 miles from Kuppam. It is connected to Bendana Kuppam, Konerukuppam and Pokarabanda villages.

The idol of Chowdeswari Devi is being worshipped in a temple. It is in human form with four hands covered with zinc sheet and with silver eyes and a crown. There are also the temples of Anjaneya and Gangamma. Malas and Madigas have no entrance in Chowdeswari Temple.

Chowdeswari *Devatharadhana* is celebrated for one day during *Dasara*, i.e., *Asvija Suddha Dasami* (September–October). The deity is decorated and is taken in procession. Devotees fulfil their vows by offering fruits, camphor and sheep. It is of local significance. All communities participate in the *uthsavam*. A Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

SOURCE: Sri G. Dharma Raj, Teacher, Konerukuppam.

2. Rallabuduguru—is situated at a distance of 10 miles from Kuppam and 80 miles from Madanapalle. This village is connected by bus to Kuppam and Chittoor.

Venkata Ramana Swamy temple and Kodanda Ramaswamy temple with the stone images and *Grama-devatha* Gangamma temple are the places of worship in the village.

Venkata Ramaswamy and Kodanda Ramaswamy *uthsavam* is celebrated for fifteen days in *Phalgunam* (March–April). This *uthsavam* is called '*Parusha*' in these areas. Arrangements are made ten days in advance. It is about 100 years old and is confined to this and neighbouring villages. Brahmins with hereditary rights are the patrons. Only Hindus take part in this *uthsavam*. Nearly ten thousand devotees attend the *uthsavam*.

A fair is held for 15 days in an area of a half acre. It is about 100 years old. Nearly ten thousand people

of all communities congregate. Businessmen come from other districts such as Selam and North Arcot. Three hundred temporary shops are opened. Eatables, utensils, lanterns, torch lights, mirrors and combs, medicines, books and pictures, agricultural implements, handicrafts, etc., are sold. Cattle in large number are also sold.

Dramas, magic, lotteries and *Harikatha* entertain the visitors. There is free feeding only for Brahmins for two days.

SOURCE: 1) Sri K. G. Venkatagiri, President, Rallabuduguru.
2) Sri B. Muneppa, Village Munsiff, Rallabuduguru.

3. Kenamanipalle—is 3 miles from Kuppam Railway Station by cart route. It is named 'Kenamanipalle' owing to the mounds on either side of the village (*kanuma* means pass).

Sri Srinivasa temple with his bronze image in human form and Kasi Visweswara Swamy temple are the places of worship in the village. The archway of the entrance of the temple is a beautiful piece of sculpture.

Srinivasa Swamy *brahmotsavam* is celebrated for ten days from *Phalguna Bahula Padyami* to *Dasami* (February–March). Procession on *vahanams* and car festival are celebrated daily during this period. *Jagaram*, fasting and taking bath in river are the domestic observances. Vows are fulfilled by taking part in the *uthsavam* and offering jewellery. It is 50 years old with local significance. *Pujari* is a Brahmin. There is free feeding during *uthsavam* days and *prasadam* is distributed to the devotees throughout the year.

Kasi Visweswaraswamy Jayanthi is celebrated for five days from *Vaisakha Suddha Panchami* to *Navami* (April–May). It is being celebrated for the past 60 years and is of local significance. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

SOURCE: 1) Sri M. Muni Raju, Headmaster, Z.P. Ele. School, Kavamalapalle.

2) Sri V. Narasiah, President, Kavamalapalle.

4. **Kenchanabalia**—is one mile from Vijalapuram motor road and 14 miles from Kuppam Railway Station.

Tirupathy Gangamma temple with Her image painted in colours in the form of *Shakthi* is the only place of worship in this village.

Tirupathy Gangamma *uthsayam* is celebrated for 3 days in *Vaisakham* (April-May). Offerings are made in the form of silver eyes, plates and umbrellas. It is 30 years old and is confined to this and the neighbouring villages. Rajakas (Dhobis) are the patrons. Only Hindus take part in it. Nearly fifteen hundred devotees congregate. Dhobi is the *pujari*.

A fair is held for three days in this connection for the past 20 years. Foodstuffs, eatables, utensils, books, pictures and clothes are sold.

SOURCE: Sri P. Ramachandra Rao, Karnam, Kanchanabalia.

5. **Kolamadugu**—is 10 miles from Kuppam Railway Station and motor road.

The stone idol of Sri Veerabhadraswamy is being worshipped in a temple which was constructed by the Pokanati Jangams.

Sri Veerabhadraswamy *Brahmothsavam* is celebrated for five days in *Magham* (January-February). Fasting and *Jagaram* on *Sivaratri* are domestically observed. It is 15 years old with local significance. People of Pokanati *Jangam* community are the patrons. All communities participate in it.

SOURCE: Sri R. P. Muni Ganganna, Redlapalle.

6. **Karlagatta**—is 6 miles from Kuppam Railway Station and town and 60 miles from Chittoor. One has to get down at the 6th mile stone of Kuppam-Chittoor bus route to reach this village.

Chowdeswaramma with four hands and fangs on *Gurrapu vahanam*, Paddepolamma with four hands, fangs and *Mutyalaprabha* on *Gurrapu vahanam* and

Veerabhadra Swamy five metallised image of 2 feet height on *Gurrapu vahanam* are being worshipped in three separate temples.

Veerabhadra Swamy *uthsayam* is celebrated for 2 days according to the convenience of the villagers. *Samaradhana* and *agnigunda pravesam* (entering the fire pit) are celebrated. *Pongali* (boiled rice mixed with milk and sugar) is offered to the deity. It is an ancient festival of local significance. The villagers patronage the festival. All local communities take part in it. *Pujaris* are Lingayats enjoying the *inam* lands.

Vows are fulfilled by offering fowls, goats and sheep to the deities Chowdeswaramma, Peddepallamma, Plagumaremma and Maremma. Yadavas (*Golla*), Valmiki and Brahmins are the *pujaris* to Maremma, Peddepallamma and Chowdeswaramma, respectively.

SOURCE: Sri G. Muni Ratnam Chetty, Karlagatta.

7. **Yamaganipalle**—is 4 miles to the north of Kuppam Railway Station.

Dharmaraja temple with stone and *panchaloha* (five metal) procession images of Droupathi (wife of the Pandavas) in human form and wooden image of Dharmaraja in human form, *Bhajan Mandirs*, Venkateswara temple, Vamappa temple, Gangamma temple and Pedda Muneeswara temple are the places of worship in the village. Non-Hindus and Harijans have no entrance into the temple.

Droupathi *Agnigundam* or Dharmaraja *Parasa* or Mahabharata *Mahothsavam* is celebrated for 20 days from *Vaisakha Suddha Panchami* (April-May) to *Bahula Ashtami*. From the *Vaisakha Suddha Panchami* to *Bahula Ashtami Ankurarpana* (అంకురార్పణ) and *Dhwajarahana* (ద్వజారోహణ), *Udanka Charitra* (ఉదంక చరిత్ర) and *Bhutaraju Charitra* (భుతరజు చరిత్ర), *Chandra Vamsavali* (చంద్రవంశవళి), *Yayati Charitra* (యయతి చరిత్ర), *Santana charitra* (శాంతనవ చరిత్ర), *Bheeshma Pratijna* (భీష్మ ప్రతిజ్ఞ), *Dhritarashtra Pandava Vidurothpathi* (ధృతిరాష్ట్ర పాండవ విదూరథపతి), *Pandava Kowravula Jananam* (పాండవ కౌరవల జననం), *Pandava Kowravula Balya Kreedalu* (పాండవ కౌరవల బాల్య క్రీడలు), *Vidyabhyasa* (విద్యాభ్యాస), *Parashakthi Jananam* (పరాశక్తి జననం), *Laksha griha dahanam* (burning the lac house) and *Bakasura Vadha* (వధ), *Droupathi Kalyanam* (కల్యాణం), *Salya Charitra* (సలి చరిత్ర) and *Droupathi purvajanma vrithantham*,

(పూర్వజన్మ వృత్తాంతము), *Arjuna thirthayathra* (శ్రీరాయతర) and *Subhadra kalyanam* (సబ్బద్రా కల్యాణం), *Rajasuyayagam* (రాజసుయ యాగం), and *Droupathi mana samrakshana* (మాన సంరక్షణ), *Arjuna thapassu*, (కపస్సు), *Keechaka vadha*, (వధ), *Uthara Gograhamam* (పుత్రరగోగ్రహణం), *Rathothsavam* (రథోత్సవం) and *Paruvetha* (*Arula thriputta*), *Krishna Rayabharam* (రాయభారం) Lord Krishna as an ambassador and *Ilavanthabali* (sacrifice of *Ilavantha*), *Duryodhana Gadha yudham* (mace combat between Bheema and Duryodhana) and *Agnigundam* (అగ్నిగుండం), *Pachigariga*, (పక్షిగరిగ), *Dharmaraja Pattabhishekam* (coronation of Dharmaraja), *Thilatarpanam* (తీలతర్పణం) and *Pongali* (పొంగళి) are the rituals of the festival in chronological order. On the first day Gowds perform *Dhwajarahana* (ద్వజారోహణ) or *Kodi Kattuta* (కోడి కట్టుట). They reside in the temple for 18 days wearing turmeric coloured clothes and *Kankanams* (కంకణములు). As they do not eat the food prepared by women during that period the *Devasthanam* arranges boarding facilities for them. Lectures on Mahabharata are delivered daily from 12 noon to 5 p.m. covering the epic from *Uddanka charitra* to the coronation of Dharmaraja. On the 9th day, 10 carts load of rice and other preparations are collected from the households and brought near the temple. The carts are decorated well plantain trees and leaves. Two actors converse the dialogues of Baka, the Rakshasa and Bheema the brother of Dharmaraja and drive the carts yelling and shouting. Afterwards Bheema kills Bakasura, a social dinner is arranged for approximately 2,000 people of all communities. On the 10th day Droupathi *kalyanam* is celebrated as declared in the *sastras* by the *purohits*. Devotees offer presentations. On the 13th day *Yagna* is performed in commemoration of the great *Rajasuya Yaga* performed by Dharmaraja. Cocoanuts, plantains and *tambulam* (arecanut and betel leaves) are distributed and fire works are displayed. On the 14th day a big tree is erected and the play of Arjuna acquiring the '*Pasupatha*' (a weapon) from Lord Siva after his penance under the tree is enacted. Functions are celebrated on the 16th day in commemoration of the *Agnathavasa* (living incognito) of the Pandavas in the Court of Virata, the king of Vidharbha and the defeat of Duryodhana in the hands of Arjuna. Persons playing the roles of Arjuna and Uthara (the son of Virata) go round the temple in a cart. This is called *Rathothsavam* (car festival). After this, cattle are decorated and *paruveta* is celebrated. The next day

Krishna Rayabharam is enacted and a ram is sacrificed before the stone image of *Ilavantha*. The parson who plays '*Bothana*' (a musical instrument) wears the guts of the sacrificed animal goes round the temple in violent laughter, becomes unconscious and gains consciousness after applying '*bhandaru*' (turmeric offered to the deity) to this body. At a distance of 120 yards to the east of the temple there is a plot called '*Kurukshetra*' in the name of the great battlefield of the Mahabharata. On the eighteenth day, an earthen image of Duryodhana is placed there behind a small earthen pot with the mixture of turmeric, vermilion and lime water representing blood in the right thigh of it. After the destruction of the Kouravas, Dhuryodhana hides in a pond. Lord Krishna and Pandavas go there and Bheema invites him for a combat. He comes out and Dharmaraja requests him to rule the country forgetting the past. But Dhuryodhana rejects his offer and invites Bheema for a combat. The ironical conversation between the two entertains the congregation. In the end according to the signs of Lord Krishna, Bheema strikes the right thigh of the earthen image of Dhuryodhana with the mace and the blood-like liquid flows out. The person playing the role of Dhuryodhana loses consciousness and fall on the ground immediately after Bheema delivers a blow on the right thigh of the image. He regains his senses only after applying the '*Bhandam*'. After the combat, persons carrying the images of Droupathi, Arjuna and Bheemasena trample the earthen images of Dhuryodhana under their feet. Droupathi dresses her hair with the blood of Dhuryodhana and fulfils her vow. Thus the day's function ends at 1 p.m. and the *pujaris* and a few other persons holding swords and wearing *margosa* leaves take bath in seven wells and return to the temple at 7 p.m. Then a fire pit is prepared with a cart load of fuel. Those who take bath in the seven wells and '*gariga pujari*' who observes fast on that day relaxing on a *dharbhasana* (bed of sacrificial grass) and those who do not take food prepared by the women walk on the fire thrice. The *gariga pujari* wearing turmeric clothes and carrying '*ganga*' (small earthen pot richly decorated with flowers) on his head dances on the fire without holding the pot. This celebration attracts approximately 25,000 devotees. On the last day Dharmaraja *Pattabhishekam* (coronation ceremony of Dharmaraja) is celebrated and *tarpanam* (offering gingelly + water to the departed souls) is offered to the Kouravas. In every house of the village fowls are sacrificed and *pongali* is offered to the household deity. Foodstuffs, clothes and *naivedyam* are offered and on the 17th day rams are sacrificed and *bali* is scattered on the boundaries of the village. For the past two to three centuries this is being celebrated

and it extends to the surrounding 70 villages. Vannekula Kshatriyas or the *pallevaru* patronize and the festival is conducted under the supervision of Gowds. The *pujaris* and the patrons tour the surrounding places with the deity's image to collect donations for the festival. Besides this, customary fines are collected in the temple from the women that left their husbands or begot children without marriage and from those who had their food from a low caste house or who were beaten with a shoe. Such people pay fines in the temple, take *thirtham* and once again become eligible to be a member of the society. Approximately 25,000 people irrespective of caste and creed from the surrounding villages within a radius of forty to fifty miles come and take part in it. Vannias of Jambu Maharshi *gotra* are the *pujaris* with hereditary rights.

About one hundred petty shops are arranged for the occasion. Lectures on Mahabharata during the day time, street dramas in the night, swinging boards and magic afford entertainment to the congregation. For the first seventeen days dramas relating to Mahabharata are enacted in the night. On the night of the combat between Dhuryodhana and Bheema, Harischandra *charitra*, etc., are played besides Mahabharata. Pandals are erected near the temple and the pilgrims stay there for 10 days. The villages provide them with food according to their capacity though a few hotels are arranged for the occasion.

Chowdeswari temple and Venugopala Swamy temple, Sri Rama *Bhajana Mandir*, Nalla Gangamma temple and Thimmaraya Swamy temple are the places of worship in Papannur, Peddabadanavada, Kammaguttapalle and Adavibadanavada hamlets respectively.

On *Chaitra Suddha Navami* (March-April) an idol of Rama is taken out in procession in Yamaganipalle and Peddabadanivada.

Every Tuesday sheep and goats are sacrificed to Nalla Gangamma in Kammanaguttapalle and once a year Ganga *jatara* and Pedda Munippa *Devara* are celebrated. All local communities participate in them.

- SOURCE: 1) Sri S. K. Sundaram, Teacher, Z. P. Elementary School, Yamaganipalle.
2) Sri Venkataswami Gowd, S., President, Yamaganipalle.
3) Sri Narayanaiah, K., Karnam, Yamaganipalle.

8. **Chinnagollapalle**—is one mile from Gudupalle Railway Station and 8 miles from Kuppam by road.

Gangadhara Parameswara Swamy temple with *Sivalingam*, the idol of the Parvathi and procession images and *Grama Devatha* Gangamma temple are the places of worship in the village.

Gangadhara Parameswara Swamy *uthsavam* is celebrated for 9 days from *Chaitram* (March-April). Cocoanuts, fruits and flowers are offered by devotees in liquidation of their vows. Devotees take bath in river '*pachimayahini*' with the belief that it washes off their sins. The river flows by the side of the temple. Fasting, feasting and *jagaram* are the domestic observances. It is being celebrated for the past 4 years and confined to this and neighbouring villages. The patrons belong to Kapu, Veerasaiva and Brahmin communities. Nearly four thousand Hindu devotees participate in it. *Pujari* is a Veerasaiva Lingayat of Aradhya *gotram*. *Prasadam* is distributed to all.

A fair is held in this connection in an area of 5 acres. Nearly four thousand people of this and the neighbouring villages take part in it. A few shops are opened temporarily to sell eatables, foodstuffs, utensils, torchlights and toys. Pandals are erected and *santarpana* (free feeding) takes place.

Harikatha and street dramas entertain the visitors.

SOURCE: Sri K. V. Sreenivasa Murty, Village Munsiff, Ontipalle.

9. **Ontipalle**—is 2 furlongs from Gundupalle Railway Station and 7 miles from Kuppam.

The idol of Sri Rallu Gangamamba Devi represented in human form is worshipped in a temple.

Sri Rallu Gangamamba *parusha* is celebrated for 13 or 14 days from *Chaitra Suddha Triodasi* (March-April). '*Pachigerige*' and '*agnigundam*' are the two items of *parusha-uthsavam* celebrated on the 11th or 12th day. A *hundi* is kept to receive the offerings in cash and kind. Animal sacrifice is stopped. It is being celebrated for the past 40 years and is confined to this and the neighbouring villages. The managing trust belongs to Vysya community. The Hindu religious and Charitable Endowments Board supervises the festival. All communities participate in the *uthsavam*. People from 15 to 20 nearby villages congregate for

the first 7 days. Nine to ten thousand people congregate during the next 6 or 7 days of the *uthsavam*. Twenty thousand devotees congregate on the day of '*pachigerige*' and '*agnigundam*' celebrations. The present *pujari* belongs to a Vannia community and is serving for the past 15 years. There is free feeding in connection with the *uthsavam*.

A fair is held in this connection in an area of 20 acres belonging to the trustee's family. It is held throughout the day. A cattle fair is arranged in the last 7 days with a congregation of nine to ten thousand people. People of this and the neighbouring villages gather for both the fairs. Shop-keepers come from a distance of 20 miles. Nearly 150 shops are kept temporarily. Foodstuffs and eatables, utensils, torchlights and lanterns, medicines, books and pictures, clothes and agricultural implements and cattle are sold. Dramas, *harikathas* and lotteries are the items of entertainment. Pandals are erected. There is poor feeding for a few days.

SOURCE: Sri K.V. Subbayan, Ontipalle.

10. **Cheekatipalle**—is 2 miles from Gudupalle Railway Station and 7 miles from Kuppam.

The temple of Rama with His picture, Krishna and Thimmarayaswamy with His image are the places of worship in the village.

Sri Rama *uthsavam* is celebrated on *Chaitra Suddha Navami* (March-April) for one day. Pujas are performed and offerings are made according to the capacity of the devotees. Fire works are displayed and an idol of Rama is taken out in procession in the evening. This is of ancient origin with only local significance.

All local communities participate in the festival. *Pujari* is a Vaishnava. There is free feeding on a limited scale.

Sri Krishna Jayanti is celebrated for one day on *Shravana Bahula Ashtami* (July-August). This is also an ancient festival of local significance. Rajappa is the chief patron. Vaishnava is the *pujari*. Thimmarayaswamy *aradhana* is celebrated on the above two festive days.

Gangamma *jatara* is celebrated by all the local communities.

SOURCE: An Enumerator.

11. **Settypalle**—is situated close to the third mile stone of Kuppam-Palmaner road at a distance of 3 miles from Kuppam Railway Station and town.

The temples of Sri Venugopala Swamy with Brindavanam, *Grama Devatha* Challapuremma with Her image and Basavanna are the places of worship in the village.

Sri Venugopala Swamy *Brahmothsavam* is celebrated for ten days from *Chaitra Suddha Padyami* (March-April). Arrangements are made one month in advance. *Ankurarpanam*, *dhwujarohana*, *kalyanothsavam*, *rathoathsavam* and *dhopu* are the important items of the *uthsavam*. It is being celebrated for the past 5 years and is confined to this and the neighbouring villages. Brahmins are the patrons. Two thousand devotees of all communities of this and the nearby villages participate. *Pujari* is appointed only on festive occasions. jaggery water and *vadappu* are distributed as *prasadam*.

A fair is held in this connection for eight days. Nearly 2,000 people of this and the neighbouring villages congregate. Fifty shops with eatables, utensils, lanterns and torchlights, mirrors and combs, books and pictures, and toys are arranged besides 20 street hawkers.

There are hotels. Pandals are also erected. Radio, *bhajans*, *harikathas* and dramas afford entertainments to the visitors.

Challapuremma Ganga *jatara* celebrated for one day on *Chaitra Suddha Padyami* (March-April). Vows are liquidated by devotees by offering silver jewellery. Hebuffaloes, fowls and goats are sacrificed. This *jatara* is of about 125 years old with local significance. Hindus are the patrons. Only local Hindus participate. *Pujarappa* of Boya community with *Boya gotram* is the *Pujari*.

SOURCE: 1) Sri P.R. Krishna Reddy, Teacher, Z.P. Ele. School, Kanamanapalle.

2) Sri L. Nageswarlu, President, Settypalle.

Kanchibandarlapalle is the hamlet of this village. Situated at a distance of 1 1/2 miles to the west of Kuppam-Palmaner road and 4 miles from Kuppam.

A temple of 20' x 20' stone walls of the village deity, Sallapuremma and the temple of Gangamma are the places of worship in the village.

pilgrims by the local people. *Harikathas* entertain the visitors.

SOURCE: Sri B. Muni Swamy, President, Gonugur.

18. **Kangundi** — is situated close to 7th mile stone of Kuppam-Vijalapuram road at a distance of 7 miles from Vijalapuram. The nearest railway station is Kuppam. This was the capital of Kangundi zamindars 160 years back. This village was built in the 11th century A. D. by Kambi Naya, the founder of the Kangundi zamindars. He came to this place for hunting and found the hillock suitable for constructing a fort. Kangi, an Yenadi woman showed the path to climb the hill and Kambi Naya built a fort with seven walls. A village was built at the foot of the hillock and was named Kangundi as a mark of gratitude to the Yenadi woman. Later the zamindars found the place inconvenient and settled at Kuppam. This capital of a Kingdom with 2,000 houses dwindled in due course to 100 houses and a few huts.

Sri Malleswara Swamy temple on the hill, Basaveswara Swamy temple in the fort and Kalika temple outside the fort, Venugopala Swamy temple, Sri Virupaskeswara Swamy temple, *Grama Devathas*' temples and Sri Basaveswara temple are the places of worship

in the village. Basaveswara is being worshipped in the form of a bull. The temples were constructed during the period of Kangundi zamindars.

Sri Malleswara Swamy and Sri Basaveswara Swamy *Parusha* is celebrated for three days during *Mahasivaratri* from *Magha Bahula Chaturdashi* (January-February). It is of ancient origin with local significance. This was being celebrated by the zamindars in their time. The villagers at present patronize the festival. All the local communities participate in it. Brahmis are the *pujaris*. *Samaradhana* (poor feeding) is arranged for the pilgrims.

Sri Kalika Devi *Uthsavam* on *Chaitra Suddha Padyami* (March-April) *Krishna Jayanthi* on *Sravana Bahula Ashtami* in Venugopala Swamy temple, Rama *uthsavam* on *Chaitra Suddha Navami* (March-April) are the other festivals celebrated by the people of the village. *Vadapappu* and *panakam* (jaggery water) are offered to the idol of Lord Rama. Street Dramas entertain the devotees during nights. *Pongali* is offered and goats and fowls are sacrificed to the village deities and Kalika. All communities participate in every festival.

SOURCE: Sri P.V. Gopal Pillai, Teacher, Kangundi.

PUNGANUR TALUK



As it is situated in a ditch-like valley (*kandakam*) it goes by the present name. Historically this was adjoined to Cuddapah, one of the Ceded districts, but was later transferred to Chittoor district. It is also said that the Gurram Konda Nawab, a vassal of the Nizam, was ruling over the place. Due to communal riots a few Hindus sought shelter in this valley and formed a village.

The temples of Paletamma, with Her stone image, Kasi Visweswara Swamy, Kodanda Rama Swamy, Venu Gopala Swamy, Kanyaka Parameswari, Amritha Kantheswara and a Mosque are the places of worship in this village.

Kanduru Ganga *jatara* or Nadiveedi Ganga *jatara* is celebrated for 3 days from the preceding Sunday of *Ugadi* (*Chaitra Suddha Padyami*) (March-April). Preparations are made one month in advance. Houses are white-washed and decorated with *muggulu* (decorative lines drawn with lime or colour powders). Pandals are erected and festoons are tied. Each house takes keen interest in collecting the necessary goods. On the night of Sunday an earthen idol of the deity is prepared in human form and silver head. A big pandal is erected with a crept, in the middle of the street. The *Vurapothu* also called *Ganga Pothu*. (He-buffalo dedicated to the deity) is taken from house to house for three days before the *jatara* begins. Each householder pours a pot-full of water on its head, decorates it with turmeric and vermilion, gives a rupee and some grain to the Madiga who follows it shouting '*Kilililo*' (5005). Then the he-buffalo is brought to the temple and tied along with other 10-15 he-buffaloes and rams before the deity reaches the pandal. The Potter's house is believed to be the birth place of Gangamma and Dhobi's house to be the mother-in-law's house. Besthas and Edigas are her close relatives. So the deity is decorated well in the Potter's house on a Sunday and taken to the Dhobhi's house with the music of pipes and tom tom where *tali* (a small piece of gold tied by the bridegroom at the marriage ceremony to the neck of the bride) is tied to the deity by a Dhobi. In the mean time Edigas send pots of toddy to the Besthas and a feast follows. After the feast the deity is placed in the pandal. Nadiveedi Ganga, Paletamma, Maremma Ankamma, Boyikonda Ganga, Nalla Gangamma, Peddapalle Gangamma and Tirupati Gangamma are said to be Kinswomen. The village headmen enters the village with music. Meanwhile a few beautifully decorated women join the procession carrying 10 or 15 lamps on their heads in the plate. This is a pleasant sight to see. The lamps are placed before the deity and

the village headman ascends the nearby platform. He challenges the congregation to hew the *Ganga Pothu* with minimum strokes. Having accepted the challenge, if any person fails, he is beaten as it is believed to be an ill-omen. He-buffaloes and rams are sacrificed before the deity on '*Goru Kambham*' (a long knife to sacrifice the animals easily). A Mala (Asadi) brings cooked rice mixes it in the blood and fills it in the winnows. The *Ganachari* (one who heaved the *Ganga Pothu*) takes the winnows and scatters the rice in the village yelling '*Bali*', '*Bali*' '*Bali*' while a few people follow him with swords. All the time his wife decorating herself with saffron and vermilion lies before the deity and prays for the life of her husband. One who scatters the '*Bali*' is looked after as a hero as it is believed that the evil spirits kill him sometimes. Re-marriage of the *Ganachari* is celebrated with his wife. Non-vegetarian feast takes place till Monday evening. In the evening '*Kumbhakudu*' mixed with toddy is eaten by the *Ganachari* while the '*Asadi*' (priest at a village deity's *jatara*) utters abusive language. *Kumbhakudu* is cooked on a Sunday and poured before the deity. After *Kumbhakudu* the deity is immersed in the water at 9-00 p.m. The head of the '*Gangapothu*' and the other heads of the sacrificed animals are placed before the deity and a lamp is lit on it. Devotees fulfill their vows. Animals are sacrificed and cocoanuts are offered. Intoxicants are used a custom. This is of ancient origin and is confined to the surrounding villages within a radius of 15 miles. Dhobis and Potters are the patrons. Nearly 5,000 Hindus of this and the surrounding villages congregate. Potters and Dhobis are the *pujaris* with hereditary rights.

A fair is held in this connection for 3 days. Eatables, utensils, lanterns, toilet goods, pictures, agricultural implements, toys, etc., are sold. *Bhajan* parties of the Gollas, swing boards, lottery and street dramas entertain the visitors. Temporary hotels are arranged.

Paletamma *tirunala* is celebrated on a Sunday in *Sravanam* (July-August).

SOURCE: 1. Sri K. Krishna Reddy, Teacher, P. S. Elementary School, Kandur.

2. Sri P. Kesavulu, Headmaster, P. S. Elementary School, Kandur.

6. Ammagaripalle — is by the side of Kallur-Pnnganur road at a distance of 27 miles from Punganur,

35 miles from Chittoor and 42 miles from Madanapalle. The nearest railway station is Pulicherla.

The temples of Sri Rama with His five metalled image, Anjaneya Swamy with His stone image, Yellamma with Her five metalled image and two Rama temples with the pictures of Rama are the places of worship in the village.

Ganga *jatara* is celebrated for 3 days in *Vaisakham* (April-May). Puja and *aradhana* are performed by the *pujari* once a week. Goats and fowls are sacrificed by the devotees to fulfil their vows. It is an ancient festival of local significance. People of all communities participate in it. *Pujari* is appointed by the villagers. *Prasadam* is distributed to all. The devotees from the neighbouring villages stay in their friends' and relatives' houses during *jatara*. Social dinners are arranged.

A few shops are kept with foodstuffs, utensils, lanterns, books and pictures, cattle and toys. Street dramas and *Veedhibhagavatham* entertain the visitors.

Pusuvula panduga in *pushyam* (December-January) *Deepavali* in *Karthikam* (October-November), *Sivaratri* on *Magha Bahula Chaturdasi* (January-February), *Molakala purnima* in *Jaishtam* (May-June) and *Ugadi* or *Telugu New Years Day* on *Chaitra Suddha Padyami* (March-April) are the other festivals celebrated by the local people.

SOURCE: Sri Krishna Reddy, Karnam, Ammagaripalle.

7. Errathivaripalle — is 2 miles from Sodam and 10/2 miles from Pulicherla Railway Station.

Chadumu Ammavari temple, Sallapuramma temple, and two Ramaswamy temples are the places of worship in the village.

Sallapuramma *jatara* is celebrated for a day on *Magha Suddha Purnima* (January-February). Procession takes place. *Bonams* are offered and animals are sacrificed by the devotees at 3-00 p.m. that day. It is celebrated in an area of 0-25 cents which belongs to the deity. It is an ancient festival and is confined to this and the neighbouring villages. Nearly 500 devotees of all communities participate. *Pujari* belongs to Vadde community, with hereditary rights. *Prasadam* is distributed to all. Dinners are arranged and pandals are erected.

A few shops, with foodstuffs, eatables, utensils, lanterns and books are kept. *Kolatams*, street dramas, *bhajans*, etc. entertain the visitors.

Chadumu Ammavari *tirunala* on *Ugadi* i.e., *Chaitra Suddha Padyami* (March-April) for one day and *Sri Rama Navami* on *Chaitra Suddha Navami* (March-April) for nine days are the other festivals celebrated by the local people. *Harikatha* is arranged during *Sri Rama Navami*.

SOURCE: 1. Sri S. P. Ramachandra Reddy, Karnam, Errathivaripalle.

8. Booragamanda — is 2 miles from Punganur-Tirupati motor road, 10 miles from Pulicherla Railway Station and 32 miles from Punganur by road.

Sri Prasanna Lakshmi Venkateswara Swamy temple with His image and Anjaneya Swamy temple in the same compound are the places of worship in the village.

Sri Prasanna Venkateswara Swamy *Brahmothsavam* is celebrated for 10 days from *Phalguna Suddha Ekadasi* (February-March). *Dhwajaroohanam* is celebrated on the first day. *Kalyanothsavam*, *Rathoathsavam* are the other important items of the *uthsavam*. It is being celebrated for the past 150 years and is of local significance. Kapus are the chief patrons. Local people participate in it. A Vaighanasa Brahmin of Gowthamasa *gotram* is the *pujari* with hereditary rights.

Jatara is being celebrated for the past 250 years with the congregation of 2,000 Hindus.

SOURCE: Sri I. L. Narayana Rao, Karnam, Booragamanda.

9. Sandramakulapalle — is 1 1/4 miles from the 150th mile stone of Madras-Bombay Grant Trunk road 12 miles from Punganur and 15 miles from Madanapalle Railway Station.

Sri Rama temple with His image in human form and Veerabhadra Swamy temple with His image in human form are the places of worship in the village.

Veerabhadra Swamy *tirunala* is celebrated for two days on *Phalguna Suddha Purnima* and *Bahula Ekadasi* (February-March). It is limited to this village only. People of all communities participate in it. *Pujari* belongs to Ekkdu caste. The selection of

Section V

PUNGANUR TALUK

Vootupalle—is 5 miles from Kalikiri Railway Station on Pakala-Dharmavaram railway line and is situated on the 28th mile stone of Tirupati-Madanapalle road.

Mallikarjuna Swamy temple with His stone *Sivalingam* is the only place of worship in this village.

Mallikarjuna Swamy *Tirunala* is celebrated for two days during *Sivaratri*, i.e., on *Magha Bhahula Chaturdasi* and *Amavasya* (January-February). The devotees observe fast on *Chaturdasi* and *jagaram* during the night and take bath early in the morning of *Amavasya*. It is being celebrated for the past 90 years and is extended to the neighbouring villages. The patrons and *pujaris* belong to Ekela community. All communities participate in it. Dramas, lottery and music are the items of entertainment to the visitors.

SOURCE: K.K. Pillai, Vootupalle.

2. **Chintamakulapalle**—is 2 furlongs from the 6/4 mile stone of Punganur-Tirupati road. Thippasamudram is the nearest railway station.

Kadiri Narasimha Swamy temple and Ramaswamy temple are the places of worship in the village.

Kadiri Narasimhaswamy *uthsavam* is celebrated on *Phalguna Suddha Purnima* (February-March) for a day. It is being celebrated for the past 15 years. It is of local significance. Only local Hindus participate. A Brahmin is the *pujari*. A few shops are kept by the businessmen of the neighbouring villages on the night of the *uthsavam*. Street dramas afford entertainment to the visitors.

SOURCE: Sri K. Ramalingappa, Karnam, Chintamakulapalle.

3. **Palamanda**—is by the side of Punganur-Kovvur road at a distance of 36 miles from Madanapalle 38 miles from Punganur and 43 miles from Chittoor. Kalikiri is the nearest Railway Station.

The temple of Anjaneya Swamy with His stone image, Nallamma with Her stone idol, Lord Kasi

Viswanatha Swamy with His stone idol brought from Benaras (Kasi) and *Panchaloha* (five metal) procession images, Mallikarjuna in a big cave with His stone image and Lord Rama are the places of worship in the village. There are two banyan trees in the compound of the Kasi Viswauatha temple.

Kasi Viswanatha *uthsavam* is celebrated from *Magha Bahula Chaturdasi* (January-February) for 10 days. Puja is performed daily both in the morning and evening. The villagers invite their kith and kin. This is of ancient origin with local significance. Local people of all communities participate in it. *Pujaris* in all the temples enjoy hereditary rights.

A few shops of eatables, utensils, lanterns, toilet goods and pictures, toys are arranged by the local businessmen.

SOURCE: Sri C. Venkataramanayya, Karnam, Palamanda.

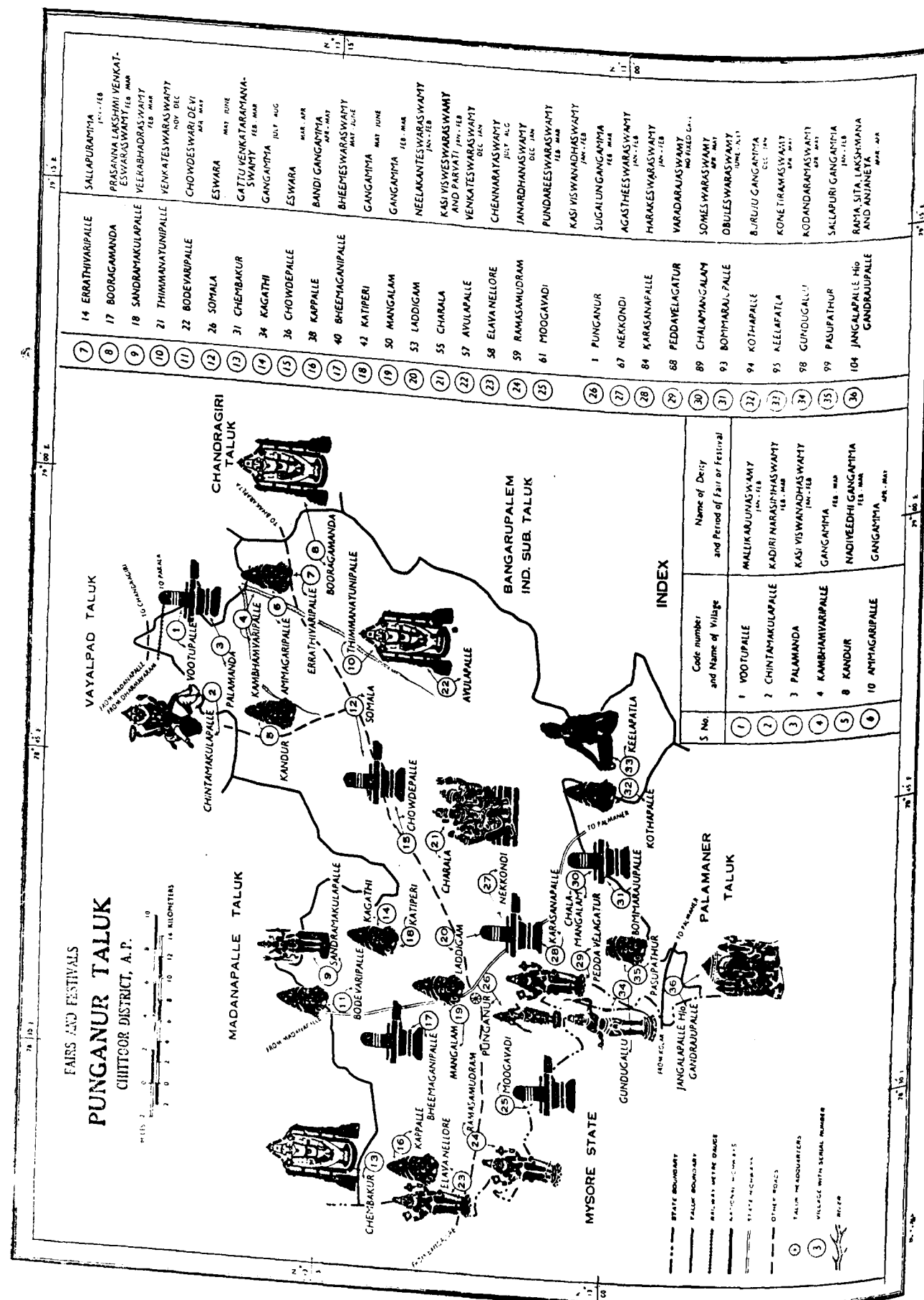
4. **Kambhamvaripalle**—is situated at a distance of 8 miles from Kalikiri Railway Station and 28 miles from Punganur.

Sri Anjaneya Swamy temple, four Boyakonda Gangamma temples and 4 Rama *Bhajana Mandirs* are the places of worship in the village. Village deity Gangamma is symbolised by an earthen image prepared in human form and decorated with silver head and hands. It is worshipped during the festival days.

Ganga *jatara* is celebrated on the Sunday before *Ugadi*. *Aradhana* with puja articles is performed by the devotees. The devotees fulfill their vows. He-buffaloes, fowls and goats are sacrificed to the deity. It is an ancient festival of local significance. The chief patrons belong to Kapu, Balija, Goundla, Golla and Kurava communities. Only local Hindus participate in it. *Pujari* is a Potter, with hereditary rights.

SOURCE: An Enumerator.

5. **Kandur**—is situated between Somala and Kalikiri on Punganur-Cuddapah bus route at a distance of 7 miles to the south of Kalikiri Railway Station.



2. Sri H. Srinivasa Rao, Karnam, Kap-palle.

17. **Bheemaganipalle**—Is 1/2 mile from the 143rd mile stone of Chittoor-Madanapalle road.

An idol of Lord Bheemeswara was installed 156 years back and a village constructed later was named after Him. But in inscriptions it is stated as 'Bheema-puram'.

Bheemeswara temple with atone *Sivalingam* and the image of 'Gnanaprasunamba', his consort and Nachamma temple on the outskirts of the village are the places of worship in the village.

Bheemeswara Swamy *Rathotsavam* is celebrated for eight days from *Jaishta Suddha Ashtami* to *Purnima* (May-June). *Abhishekam* is performed by devotees in liquidation of their vows on *Sivaratri*, i.e., *Magha Bahula Chaturdasi* (January-February). Daily puja and special pujas on Mondays in *Karthikam* (October - November), *Vijaya Dasami* on *Asvija Suddha Dasami* (September-October) and *Sivaratri* on *Magha Bahula Chaturdasi* (January-February) are performed to the deity. It is being celebrated for the past 130 years with local significance. Punganur Zamindays of Veerasaiva community patronize the festival. Local Hindus participate in it. A Brahmin of Viswamitra *gotram* is the *pujari* with hereditary rights.

SOURCE: Sri Sreekanta Sarma, Teacher, Bheemaganipalle.

18. **Katiperi**—Is 2 miles to the north of Punganur-Chowdepalle road, 5 miles from Punganur by road and 24 miles from C.T.M. Railway Line.

The temples of *Gramadevatha* Patalamma with Her stone image, Venkateswara, Rama and Siva are the places of worship in the village. Gangamma is also worshipped with no temple.

Ganga *Jatara* is celebrated on Tuesday and Wednesday for two days in *Jaishtam* (May-June) when there is good harvest. Cocoanuts and fruits are offered and animals are sacrificed to the deity. The deity is taken out in procession. It is an ancient festival of local significance. Local ryots patronize the festival. Nearly 3 to 4 hundred local devotees of all communities participate. A few shops are kept by the villagers.

Gramadevatha Patalamma *Uthsavam* is celebrated on the night of *Ugadi*, i.e., on *Chaitra Suddha Navami* (March-April).

SOURCE: Sri K. L. Venkatramana Rao, Village Munsiff, Katiperi.

19. **Mangalam**—Is at a distance of one mile from Punganur by footpath and 2 miles by motor and 22 mile from Madanapalle Road Railway Station.

Gangamma temple with Her image in human form and Basaveswara temple are the places of worship in the village.

Gangamma *Uthsavam* is celebrated for two days on the Tuesday and Wednesday *Ugadi*, i.e., in *Phalgunam* (February-March). The deity is decorated and taken out in procession on the night of Tuesday while the Agadies sing in praise of the deity. Animals are sacrificed du puja to fulfil their vows. It extends to the neighbouring villages such as Punganur, Yativakili, Gangapalle, Krishnapuram, Krishnamareddypalle etc. Nearly 7 to 8 hundred devotees of all communities participate. Yadava (Golla) is the *pujari* with hereditary rights.

A few shops are kept with eatables foodstuffs, etc. *Kolatams* and ballads are the items of entertainment.

SOURCE: Sri B. Sreenivasa Sarma, Headmaster, Z.P. Elementary School, Mangalam.

20. **Laddigam**—Kalikiri is the nearest Railway Station to this place (about 28 miles).

A stone idol of Lord Neela Kantheswara Swamy is worship in the village. A festival is celebrated in His honour for day on *Magha Bahula Chaturdasi* (January-February) and it is a local significance.

SOURCE: Tahsildar, Punganur.

21. **Charala**—Is close to the 3rd mile stone of Chowdepalle-Palmaner road and 13 miles from Punganur. Kalikiri is the nearest Railway Station.

Kasi Visweswara Swamy temple on a hillock at a distance of one furlong to the north of the village, Parvathi Devi temple and Sri Rama temple are the places of worship in the village.

Sri Kasi Visweswara Swamy *Rathasapthami* is celebrated for a day on *Magha Suddha Sapthami* (Januray-February). Daily puja, *adhishekam* and *uthsavams* on holy days such as *Sivaratri*, *Sri Rama Navami*, *Dasara*, etc., are the important religious performances. *Uthla Uthsavam* is celebrated by 3-00 p.m. on *Krishnashtami* (July-August). The idol is decorated and taken out in procession on *Nandi vahanam* during the night and the procession is continued till the next morning. Flowers, plantains and cocoanuts are offered. Local Hindus participate. A Saivite of Kousika *gotram* is the *pujari* with hereditary rights. There is poor feeding. *Kolatams* and ballads entertain the visitors.

Sri Chowdeswari Ammavari *Jatara* is celebrated for a day when the village tank is filled with water. It is confined to this and the neighbouring village.

SOURCE: Sri K. Kannaiah, Teacher, P. S. Elementary School, Charala.

22. **Avulapalle**—Is 21 miles from Kalikiri Railway Station.

Lord Venkataramana Swamy is worshipped in this village.

Lord Venkataramana Swamy *Uthsavam* is celebrated for a day in *Pushyam* (December-Januray). This is of local significance. About 1,000 Hindus congregate.

SOURCE: Sri K. Kannaiah, Teacher, P. S. Elementary School, Charala.

23. **Elavanellore**—Is 2 furlongs from the 13th mile stone of Punganur-Srinivasapuram trunk road.

Chowdeswari temple with Her image in human form and Sri Narasimha Swamy temple are the places of worship in the village. Sri Chennarayana Swamy temple in Kotturu, is very close to this village. His stone image is of 4 feet high with four hands holding *Sankhu* (Conch) and *Chakra* (disk) in two hands. The temple is believed to have been constructed by the Chola kings, but it is in dilapidated condition at present.

There are two big stones to the north-east of the village with illegible inscription in Sanskrit. It is said that there is a hidden treasure under these stones and any one who reads the inscription will die. There is also one *Stupa* (Pillar) with its broken top in front of

the stones and it is said that there is a treasure hidden under this also.

Chenna Raya Swamy puja is celebrated on Saturdays in *Saravanam* (July-August). Brahmins patronise the festival. It is confined to the surrounding villages. There are *inam* lands to the temple. Srivaishnava is the *pujari* with hereditary rights.

Narasimhaswamy festival is celebrated on *Phalgun Suddha Purnima* (February-March). Brahmins are the patrons and a Srivaishnava is the *pujari* with hereditary rights.

Chowdeswaramma puja is celebrated on fescive days. Vows are fulfilled. Brahmins are the patrons. The deity owns *inam* lands. A Saivite Brahmin, with hereditary rights, is the *pujari* enjoying *inam* lands.

SOURCE: Sri K. Sreenivasa Pillai, Teacher, Z. P. E. School, Kotturu.

24. **Ramasamudram**—Is 10 miles from Punganur. Punganur-Srinivasapuram road passes through this village.

The fort constructed by Akkaraya and Bukkaraya to the west of the village is in dilapidated condition now.

Janardhana Swamy temple with His image resembling Lord Venkateswara of Tirupati, Eswara temple with His *Sivalingam*, Durgamma temple to the west and a Mosque are the places of worship in the village.

Janardhana Swamy *Uthsavam* is celebrated for 4 days in *Pushyam* (December-January), i.e., from 18th to 21st December. The Lord's idol is decorated and taken out in procession. Cocoanuts, camphor and flowers are offered to the deity. Kapus patronize the festival. Local people congregate and a Srivaishnava of Vasishta *gotram* with hereditary rights is the *pujari*.

Kasi Visweswara Swamy *Uthsavam* is celebrated for 6 days in *Phalgunam* (February-March), i.e., from 20th to 25th March. Puja once a week in *Phalgunam* (February-March) is performed to the deity.

A few shops are kept with eatables and foodstuffs during the *uthsavam*.

Gramadevatha Durgamma is worshipped in the form of *Shakthi* with the belief that epidemics such as

pujari is done in a strange way. After the death of the *pujari*, his heirs go to the temple on an auspicious day and stand in front of the deity with fruits and flowers. *Devara Eddu* (the bull dedicated to the Lord) selects the *pujari* by eating the fruits of a particular person. There is free feeding besides social dinners.

Rathotsavam is celebrated for one day on *Chaitra Suddha Navami* (March-April). All local communities participate in it.

SOURCE: Sri K. Venkata Rao, Karnam, Chandramakulapalle.

10. **Thimmanayunipalle** — is at a distance of 16 miles from Pulicherla Railway Station and 23 miles from Punganur.

Sri Venkateswara Swamy temple with His stone image in Human form and Malleswara Swamy temple with stone image and Sri Rama temple are the places of worship in the village.

Sri Venkateswara Swamy *Garudotsavam* is celebrated for a day during *Mukoti Ekadasi*, i.e., on *Margasira Suddha Ekadasi* (November-December). Daily *deeparadhana* is performed. It is being celebrated for the past 20 years. It is of local significance. All local people participate in it. *Pujari* belongs to Ediga community.

Abhisheka Naivedyams are performed by the *pujari* during *Sivaratri*, i.e., on *Magha Bahula Chaturdasi* (January-February) on Sri Malleswara Swamy temple. There is 50 cents of wet land as *manyam* to the temple.

SOURCE: Sri G. Rajamma, Teacher, P.S. Elementary School, Thimmanayunipalle.

11. **Bodevaripalle** — is situated between Punganur and Madanapalle on the 147/4 mile of Madras-Bombay trunk road at a distance of 7 1/2 miles from Punganur and 16 miles from Madanapalle Railway Station.

Chowdeswari Devi temple with Her stone image in human form, Chenna Raya Swamy temple and Chandramouleswara Swamy temple are the places of worship in the village.

Chowdeswari Devi *deeparadhana* is celebrated annually for a day on *Vaisakha Suddha Purnima*

(April-May). Arrangements are made one day in advance. The procession image of the deity is taken out in procession. *Deeparadhana* is performed by lighting the lights around the temple. Fowls, goats and sheep are sacrificed on the midnight of *Purnima*. Intoxicants are used as they consider them to be the 'Devi theertham'. It is confined to the local Hindus only. Edigas are the patrons. *Pujari* is a Brahmin with hereditary rights.

SOURCE: Sri S. V. Subba Rao, Karnam, Bodevaripalle.

12. **Somala** — is 13 miles from Kalikiri Railway Station.

An idol of Lord Siva is worshipped in the village.

Eswara Swamy festival is celebrated for one day in *Jaishtam* (May-June) with local congregation.

SOURCE: Superintendent of Police, Chittoor.

13. **Chembakur** — is 2 miles from Mysore State border, 12 miles to the south of Madanapalle, 15 miles to the west of Punganur and 20 miles from Madanapalle Road Railway Station.

Ghattu Venkata Ramana Swamy temple, Kodanda Rama Swamy temple and Rama *Bhajana Mandir* are the places of worship in the village. All the idols are in human form. There are self-manifested stone images of Lord Ghattu Venkataramana Swamy at a distance of one mile and these are said to be the original images. It is said that these are similar to that of Venkata Ramana Swamy in Tirupati.

Ghattu Venkata Ramana Swamy *uthsavam* is celebrated for three days in *Phalgunam* (February-March) beginning from the day when the star is *Hastha*. Procession on *vahanams* is celebrated every day both in the morning and evening. Pujas and *Kainkaryams* (dedications) are performed to the deity during the *uthsavam* days, after performing puja to those self-manifested images. *Garudotsavam* is an important function in which the Lord is decorated very attractively. The *Garuda* (the sacred kite) circumambulates thrice over the Lord that day in the sky after Sun rise. *Theru* (ear festival) is celebrated on the next day. Cocoanuts are offered. It is being celebrated for the past 20 years and is confined to this and the neighbouring villages. Patrons belong to

Brahmin, Vaisya and Sudra communities. One thousand devotees from the surrounding villages congregate. A cattle fair is held for 7 days.

Ramakoti *Saptaham* is celebrated for seven days in *Kartikekam* (October-November) in Sri Rama *Bhajana Mandir* by the local Vaisya committee. The word 'Rama' is recited without any interruption for seven days. Lord's picture is taken out in procession on the eighth day and the Vaisya women and men engage themselves in *kolatams* and *bhajans* respectively. There is free feeding for all. Bandamma *teru* is celebrated twice or thrice a year and also whenever epidemics break out in the village.

SOURCE: Sri K. Ramachandra Rao, Teacher, Z.P. Middle School, Chambakur.

14. **Kagathi** — Is 3 miles to the north of Punganur-Chowdepalli road, 8 miles from Punganur.

The temple of the village deity Gangamma with Her images and Sri Rama temple with the silver images of Rama, Seeta and Lakshmana are the places of worship in the village.

When there is good harvest, *Ganga jatara* is celebrated for a day on a Sunday or Thursday in *Sravanam* (July-August). Animals are sacrificed and cocoanuts are offered. The villagers invite their friends and relatives. It is an ancient festival confined to this village. Ryots of all communities patronize the festival. Four hundred devotees of all communities participate.

Gangamma *Jatara* and *Sri Rama Navami* for ten days from *Chaitra Suddha Navami* (March-April) are the other festivals celebrated in this village.

SOURCE: Karnam, Kagathi.

15. **Chowdepalle** — Is 22 miles from Kalikiri Railway Station.

An idol of Lord Siva is worshipped in the village.

Eswara Swamy festival is celebrated for a day in *Chaitram* (March-April) with a congregation of 1,000 local Hindus.

SOURCE: Superintendent of Police, Chittoor.

16. **Kappalle** — Is adjacent to the 13/4 mile stone on Ramasamudram-Madanapalle road, 15 miles from Punganur and 23 miles from Madanapalle Road Rai-

lway Station. This village was founded nearly 100 years back.

There are two temples in the village.

Gramadevatha Bandi Gangamma temple is in a field at a distance of 2 miles to the village with Her stone image. The second is Lokanadheswara temple, believed to have been constructed by Chola kings with the sculptured images of Vighneswara, Nandi, Parvati and Eswara. There are 3 stone images and a stone *dhwajastambham* to the east of the temple. It is said that these deities are protecting the hidden treasure of ancient times. The deity owns *inam* lands and *pujari* comes here on every Friday from a village at a distance of 4 miles and performs puja. Bandemma temple with Her image of *panchalohas* (five metals) with 4 hands and Sri Kodanda Rama Swamy temple are the places of worship in Gajjalavaripalle, a hamlet of Kappalle.

Bandemma *Uthsavam* is celebrated in Gajjalavaripalle for 3 days in *Chaitram* (March-April), i.e., from 15th to 18th March. *Deeparadhana* is an important function in which the villagers go to the temple accompanied by local music, dance and fancy dresses while the devotees carry lights prepared with dung. This procession takes 5 hours to reach the temple, i.e., upto 12 O'clock in the mid-night. Pujas and *bhajans* are performed upto 3 O'clock. Afterwards sheep and goats are sacrificed and tusks and eyes and 'Nosta Pattelu' (lines on forehead) of silver are offered to the deity in liquidation of their vows. Fasting and *jagaram* are observed on the day of *deeparadhana*. *Rathotsavam* (car festival) is celebrated during day time. It is being celebrated for the past 22 years and is confined to this and the surrounding villages. Yelama Reddis patronize the festival. Nearly 1,000 devotees of all communities participate in it. *Pujari* is a Uppara appointed by the trustee.

Bandemma *Uthsavam* is also celebrated for a day in the village proper on *Vaisakha Suddha Purnima* (April-May). Preparations are made 2 days in advance. *Rathotsavam* (car festival) is celebrated during day time. It is 70 years old and is confined to this and the neighbouring villages. Lights, *panakam* and *challa muddalu* (cooked millet balls) are offered to the deity by the neighbouring villages. Nearly 800 devotees of all communities participate. *Pujari* belong to Uppara caste with hereditary rights.

SOURCE: 1. Sri P. Nagaratnam, Teacher, Z.P. Ele. School, Koppalle.

from different places are brought for sale and the fair is held in the open field to the west of the town. The highest bidder of the year collects the tolls on the cattle and the income is used for the maintenance of the fair. There will be small shops selling eatable, fruits and ironware. The well to do of the place feed the poorer class and the others have the facility of hotels during the fortnight. The agricultural and veterinary department do propaganda work on the occasion. Petty dance troupes and merry-go rounds afford entertainment to the visitors.

- SOURCE: 1. Sri G. V. Narayana Rao, Teacher.
2. Sri M. Satyanarayan Raju, Clerk, Forest Range Office.
3. Sri D. K. Joseph, Teacher, S. & P. High School.
4. Sri E. Rami Reddy, Clerk, Panchayat Office.
5. Sri R. L. Moorthy Rao, Teacher, Z. P. High School.
6. Sri R. Jayaraj Swamy, Teacher, Z. P. High School, Punganur.

27. **Nekkondi**—Is 4 miles from the Chittoor—Madanapalle trunk road and 5 miles to the east of Punganur.

Sri Agastheswara Swamy on a hill with the self-manifested stone *Sivalingam* and Sri Prasanna Parvati Devi image in human form, Sri Kasivisweswaraswamy temple with His consort Sri Annapurna Devi, Veerabhadra Swamy temple with His consort Sri Bhadra Kali Devi are the places of worship in the village. It is believed that the idol of Lord Agastheswara Swamy was installed by Agasthya Maharshi and the temple was constructed by the Chola kings. It is believed that the self-manifested *Sivalingam* is growing at the rate of a paddy-grain every year.

Sri Agastheswara Swamy *Mahasivaratri Vithsavam* is celebrated for ten days from *Magha Bahula Ashtami* (January–February) to *Phalguna Suddha Vidiya* (February–March). *Dhwajarohanam* and *uthsavam* on the first day. *Nityaradhana*, *Rudrabhishekam* and *uthsavam* on the second day. *Rudrabhishekam* and *aradhana* on the third and fourth days, *Rudrabhishekam* with *mahanyasapuvraka Rudrabhishekam* on the fifth day, *Birudu*, *Kalyanam* (marriage) and procession on *Nandi* (bull) on the sixth day, *Brahmothsavam* on the seventh day, *Dopu* on the eighth day, *Dhwajarohanam* on the ninth day and '*pavalimpuseva*' on the tenth day are celebrated. Vows are discharged in the form of

abhishekams, *astatharpm*s and *uthsavam*. Devotees take bath in the *pushkarini* and observe fasting and *jagaranay*. Feasts are arranged during *Brahmothsavam*. It is being celebrated from the times of Chola kings and devotees from all parts of the district such as Kothakota, Kondayyagaripalle, Sivapuram, Irika Nellore, Bathalapuram, Thurlapalli, Kelanthi, Rayalpet, Pedda Alasapuram, Burravaripalli, Maremepalli, Bandlapalle, Punganur, Anguthosapalle, Manchineekapalli, etc., come and take part in the celebrations. Sri Raja Veera Basava Chikkanaya Yesonantha Bahaddur of Punganur patronizes the festival. Nearly 10,000 Hindus congregate. *Pujari* is a Brahmin of Gouthamasa *gotram* with hereditary rights. A few shops are kept temporarily to sell foodstuffs and eatables, lanterns, torches, books and fancy goods such as ribbons, toys, etc. Dramas, magic and lottery entertain the visitors.

SOURCE: Sri K. Krishna Murthy, Teacher, Nekkondi.

28. **Karasanapalle**—About 6 miles from Punganur. Lord Harakeswara Swamy is being worshipped in the form of a stone *Sivalingam*.

Harakeswara Swamy festival is celebrated for 5 days from *Magha Bahula Chaturdasi* (January–February) with 2,500 local congregation.

SOURCE: Tahsildar, Punganur.

29. **Peddavelagaturu**—Is about 7 miles from Punganur and 15 miles from Palamner.

Varadaraja Swamy temple with His image in the form of Vishnu, Siva temple with the stone *Sivalingam* and Gangamma temple are the places of worship in the village. Maremma, Malleswara Swamy are the other deities worshipped in the village.

Lord Malleswara Swamy temple on a hillock at a distance of one mile from the village. There is a *koneru* (sacred pond) near the temple with the images of *Akkagarlu*, the *Davaganyas* (nymphs). About 20 yards from the *koneru* there is Venkateswara temple with a *koneru* behind it. About 30 yards *koneru* there is a Vishnu temple in a dilapidated condition. On the banks of *koneru* there are two ancient banyan trees and two choultries. In the past *tirunala uthsavam* of Lord Malleswara was being celebrated with much pomp. When rains fail and drought threatens, the people, perform '*samprokshana*' (consecration) to the Lord with 101 potsful of water. The water stands in the temple but the Lord's idol never drowns completely and it is said that the very night there

would be heavy down pour of rain. On the same day *uthsavam* is celebrated in the village and dinners and free feeding are arranged. Dramas and magic afford entertainment to the visitors.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March–April). Devotees fulfil their vows silver ornaments, *namams* (the upright marks worn on the forehead by Vaishnavites) and cash are offered to the deity. Fasting is observed on *Sri Rama Navami* and dinners are arranged domestically on the next day. This is being celebrated for the past 75 years with local significance. Local agriculturists collect grain and cash to meet the expenditure of the festival from all the local people. Local people of all communities congregate. Vaishnavas are the *pujaris*. There is poor feeding.

Gangamma *Jatara* is celebrated for the past 30 years. Procession is held in the night and animals are sacrificed. This is of local significance. Dhobis are the *pujaris*.

SOURCE: Sri K. Krishna Moorthy, Karnam, Peddavelagaturu.

30. **Chalamangalam**—Is 2 miles from Palakasi and 12 miles from Punganur.

Someswara Swamy temple with His stone *Sivalingam* and the stone image of Parvathi and Rama, *Bhajana Mandir* with His picture are the places of ship in the village.

Sri Someswara Swamy *Rathothsavam* is celebrated for 7 days from *Vaisakha Suddha Navami* to *Purnima* (April–May). It is being celebrated for the past 30 years and is of local significance. All communities patronize and participate in the festival. A Brahmin of *Bhargavasa gotram* with hereditary rights is the *pujari*.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April).

SOURCE: Sri V. M. Venkata Ramanaiah, Chalamangalam.

31. **Bommarajupalle**—Is 12 miles from Punganur and 30 miles from Madanapalle Road Railway Station.

Obuleswara Swamy temple with a rock and Krishna Swamy temple are the places of worship.

Obuleswara Swamy *jatara* is celebrated for two days in *Ashadham* (June–July), i. e., on 17th and 18th June in front of the temple. Puja is performed on the first day. There is free feeding on the second day. It is being celebrated for the past 80 years and is confined to this and the surrounding villages such as Kurappalle, Othanapalle, Nidigunta, etc. Kapus patronize the festival. Nearly 500 devotees congregate. An old member of the Kapu community performs puja on that day. A few shops are kept. *Kolatams* and street dramas entertain the visitors.

SOURCE: Sri K. Subbaraju, Teacher, Bommarajupalle

32. **Kothapalle**—Is 3 miles from Palamner.

Family deity Buruju Gangamma temple on a rampart with Her image in female form is the place of worship in the village. Bata Gangamma is also worshipped at a distance of 2 furlongs from the village.

Pongali is offered to Buruju Gangamma during *Sankranti* for a day, i. e., in *Pushyam* (December–January). She is the family deity of Buruju Reddis. Goats are sacrificed and pastry is offered. The deity is taken out in procession during night. This is confined to this and the neighbouring villages within a radius of one mile. Reddis are the patrons. Devotees of this and the neighbouring villages within a radius of one mile congregate. All communities participate. Idols of the village deities Gangamma, Bata Gangamma and Kunta Gangamma are taken in procession with torches and fire works.

Sri Rama Navami is celebrated from *Chaitra Suddha Navami* to *Chaitra Suddha Purnima* (March–April). Procession takes place. *Harikatha* entertains the visitors.

SOURCE: Sri K. Sankarappa Chetty, Teacher, Kothapalle

33. **Keelapatla**—Is 4 1/2 miles from Palamaner and 25 miles from Chittoor by bus. It is said that Keelapattanam was its original name.

Sri Koneti Rama Swamy temple with His consort Sri Alivelu Manga Thayaru is the ancient place of worship in the village. The installed image of the Lord is similar to that of Venkateswara Swamy in Tirupati. There are some inscriptions on the temple walls in an illegible language. It is believed that Sri Koneti Rama

cholera, smallpox, etc., do not break out in the village. The deity is decorated and taken out in procession. *Pongali* (boiled rice mixed with milk and jaggery) is offered occasionally.

SOURCE: 1. Sri P. Raghunathaiah, Teacher, Z. P. High School, Ramasamudram.

2. Sri V. Siva Ramaiah, Teacher, Z. P. Elementary School, Ramasamudram.

25. Moogavadi - Is situated on Punganur-Srinivasapuram bus route at a distance of 27 miles from the taluk head-quarters, Punganur. The nearest railway station is Madanapalle Road. Yaddanapalle, Gundlapalle, Yerrapalle, Gollapalle and Kottur are its hamlets.

It is said that Gundlapalle got its name as it is constructed between rocks (*Gundlu*). Due to the inhabitation of the Gollas the village is called Gollapalle. Yerrapalle was named after Yerrappa, a generous and wealthy man of the village.

The temples of Lord Pundeeswara Swamy with His self manifested stone *Sivalingam*, Kapileswara Swamy, Kasiviswanatha Swamy Veerabhadra Swamy, Venugopala Swamy, Gangamma in Yerrapalle with Her image in human form are the places of worship in this village.

Lord Pundeeswara Swamy *Sivarathrothsavam* is celebrated for seven days from *Magha Bahula Dwadasi* (January-February) to *Phalguna Suddha Vidiya* (February-March). *Dhwajaroohanam*, *ankurarnanam*, *kalyanam*, *dopu* (robbing of the deity's ornaments), *vasanthoathsavam* (Holi and *abhishekam*) and *sayanathsavam* are the functions in chronological order. Devotees fulfil their vows. Flowers, fruits, *patram* (leaves used in worship) and *thoyam* (water) are offered to the deity. For the past 55 years this is being celebrated and is confined to the surrounding villages. Mugavadi villagers are the chief patrons and trustees appointed by the temple committee. Devotees of all castes participate in it. *Pujari* is a Brahmin of Bharadwaja *gotram* with hereditary rights. *Prasadam* is distributed to all. There is free feeding.

A Muslim saint *gandham* and *meravani*, i. e., procession are celebrated in memory of *Sikindarvali* in Gollapalle in the month of *Shabban* (January-February). This is being celebrated for the past 20 years and is confined to the nearby villages. Devotees of all communities congregate.

Veera Saivas are the *pujaris* and patrons for Kasi Visweswara Swamy

SOURCE: C. Subrahmanyaiah, Karnam, Mugavadi-

26. Punganur - Is situated at a distance of 18 miles from Palmaner, 23 miles from Madanapalle Road Railway Station and 45 miles from Chittoor. The Indian beach (*Pongania glabra*) tree grow here in abundance and they are called 'Pungamaram' in Tamil. Hence the village got the name. It is said that as the sage Parasurama did penance here this place was known as '*Parasuramakshetram*' in ancient times. Another version is that a woman by name Pungamma constructed a tank near the place but its bund was breaching year after year. She voluntarily sacrificed herself by throwing herself in the tank and the breach stopped. Her image was installed on the bund, worshipped annually and the village is believed to have been renamed after her. Though the village is threatened with the breach of the bund, there is a strong belief that as long as the influence of Pungamma continued, there is no apprehension of the village being washed away. Pungamma and the other three sisters Rangamma, Tekkemma and Subbamma were reported for truthfulness. There are two more tanks in the names of Rangamma and Subbamma in this place.

The temple of Sugulun Gangamma with a procession image, the temple of Pungamma on Pungamma tank bund with Her stone image in human form the, temples of Siva, Sri Rama, Anjaneya, Lord Vishnu, Lord Kalyana Venkateswara, Manikya Varadaraja Swamy, Someswara Swamy, Kodanda Rama Swamy, Parasurama and Kasi Visweswara, four mosques and a church are the places of worship in this village. The image of Venkateswara is in human form and that of Someswara is in the form of a *Sivalingam*. The image of Parasurama is 6 feet high and well carved. Kasi Visweswara is in the form of a *Sivalingam* which is believed to have been brought from Kasi (Benaras). Annapurnadevi's stone image is in human form. Within the compound of the temple there is a small temple for Veerananjeya, an *Aswathakatta* with the 'Ravi' tree. The issueless woman on the Nagas (cobras) on stone slabs, keep them on the pial and worship them. When rains fail '*Kumbhabhishekam*' (bathing the lingam with potfulls of water) is performed to the lingam. If the lingam is submerged in the *abhishekam* water, it is an indication that they would have tankful of water. Otherwise there would be no supply of water to the tank. It is the experience of the ryots that the tank is invariably

filled when the lingam is submerged in the *abhishekam* water. There is a *koneru* (pond with rivetment of chiselled stones) by the side of the temple and the carvings on the stones are very attractive. There are four domes of black stone on the four sides of the tank. It is said that the great sage Koundinya did penance at this place. The temple was constructed 400 years back. The Vinayaka temple on the tank bund and the Channundeswari temple to the east of the town are other places of worship in this village.

Ganga *Jatara* is an important annual festival of the place. It is also known as Suguturu Gangamma *Jatara*, because, the deity, which was the family God of the Zamindars of Sugutur, was brought and installed by the Jagirdars of Sugutur when they shifted their headquarters to this place from Sugutur. Gangamma was the daughter of a teacher, who was a very orthodox Brahmin. A Madiga (Harijan) became his student claiming that he was a Brahmin and received good education. In the end the teacher gave away his daughter to him in marriage and kept him in his own house. After some time the boy's mother, who went about in search of him, came to the village and recognised him. He got her head shaved, gave her a red saree, smeared *vibhuthi* (sacred ash) to her forehead and admitted her into the family. He asked her to pretend to be dumb and told through out that she was dumb. One day while enjoying a good feast, to which she was not used, she forgot herself in great joy and in order to express her joy and surprise about the dishes she addressed him 'Ori I Kadiriga'. The poor Brahmin girl understood the situation and her fallen state, went to her father and asked for the remedy for a great pollution in the idiomatic term '*Kukkamuttina Kunda nemiche-pavalenu*'. How to purify the pot touched by a dog). Without knowing the actual circumstances the father immediately locked herself in the house, after sending out all her children and burnt herself to death by setting fire to the house. Soon after she was seen among the branches of a margosa tree by her husband, who became infuriated and tried to pull down the tree. She cursed him to be born as a hebuffalo and his mother cursed him to be born as a hebuffalo and his mother thus a sheep to be sacrificed to her year after year. Thus the *jatara* came to be celebrated for two days on the Tuesday and Wednesday immediately preceding the *Telugu New Year's Day* in *Phalguna Bahulam*. After ten day's preparation, the idol is kept in a small wooden car, taken round the village and established finally in a place. A he-buffalo is sacrificed before establishing the idol and fowls, goats and sheep are offered afterwards during worship. On the evening of second day

'garigalu' are offered to the deity by those who have taken a vow to that effect. The bearers of the *garigalu* change their dress, i. e., males as females and females and as males. The *jatara* is celebrated for the last 350 years and attracts people from the neighbouring villages. The Lingayat Zamindars of Punganur are the patrons. Nearly 10,000 Hindus of all castes of this and the neighbouring villages congregate. Ramayya and 9 other Gollas are the *pujaris*.

A fair is held for two days in connection with the *jatara* in the land of Zaminder for last 100 years with a congregation of about 10,000 from the neighbouring villages. Sweetmeats, utensils of earth and metal, glassware, indigenous medicines, novels, cinema books, pictures of Gods, mill cloth and readymade clothes, agricultural implements of iron and wood, toys earth and wood from Vellore of Tamilnadu State are sold. There are choltries in which lodging alone is available for a night. Cinemas, circus, magic afford entertainment to the visitors.

Sri Varadaraja Swamy car festival is celebrated annually. It is said that when Parasurama was doing penance here, Lord Varadaraja Swamy appeared before him and desired him to instal Him there and construct a residence for him. Accordingly Parasurama invited Vaighanasa Maharshi, installed the Lord there and named the place Punganapuri (prosperous town). It is said that Janmejaya, a descendant of the Pandavas repaired the dilapidated temple during his time. Subsequently Krishnama Naidu, the Eekila Dora arranged for the regular worship at the temple. After he left for Conjevaram, Chikkarayalu, the ancestor of the present Zamindars, took up the management and arranged for the *naivedyam* of one *putti* or 160 seers rice every day and its distribution as *prasadam*. He inaugurated the annual car festival. It is an ancient festival confined at present to this place. The Zamindars of Punganur are the patrons of the festival. Hindus of locality congregate. The *pujaris* are Vaighanas of Bharadwajasa *gotram* with hereditary rights.

Sri Kalyana Venkateswara *Tirunala* is celebrated for one day one *Phalguna Sudaha Purnima* (February-March). Sri Someswara Swamy *Tirunala* is celebrated for a day on *Chaitra Suddha Purnima* (March-April). Lingayat Zamindars of Punganur are the patrons of these festival also. The *pujaris* are of Kasyapa *gotram* with hereditary rights.

The cattle fair is an annual occurrence for 15 days from *Vaisakha Bahula Padyami* (April-May). Cattle

Swamy was installed by Bhruhu Maharshi and the temple was reconstructed by Janamejaya.

Koneti Rama Swamy *Brahmothsavam* is celebrated for eight days from *Vaisakha Suddha Ashtami* to *Purnima* (April - May). Arrangements are made 10 days in advance. The deity is taken out in procession on different *vahanams* by different castes during the festival. *Kalyanothsavam* and *rathoathsavam* on *Purnima* are important. Devotees of this and the neighbouring villages congregate. The festival was being patronized by the Punganur Zamindars. But this is under the supervision of Endowments Board for the past 8 years. The temple owns 90 acres of *nanja panja* land which was sold by the *pujaris*. The *inam* land is given to the *pujari* to perform puja, etc. A Vaighanasa Brahmin with hereditary rights is the *pujari*. There is free feeding.

SOURCE: Sri A. Subrahmanya Pillai, Teacher, P.S. Elementary School, Keelapatta.

34. **Gundugallu** - Is 2 miles from Punganur-Kadapanatham road, 3 miles from Gandrajupalle Trunk Road and 10 miles from Punganur.

Kodanda Rama Swamy temple with His stone image is the place of worship in the village.

Kodanda Rama Swamy *Rathoathsavam* is celebrated for 11 days from *Vaisakha Suddha Panchami* to *Purnima* (April-May). Daily puja is performed and *naivedyam* is offered. It is being celebrated for the past 20 years with local significance. The villagers patronize the festival. The deity owns *inam* lands. All local communities participate. A Brahmin is the *pujari* with hereditary rights. A few shops are kept with eatables and foodstuffs.

SOURCE: D. N. Rao, V. M., Gundupalle.

35: **Pasupathur**-Is 10 miles from Punganur-Kadapanatham road and 3 miles from Gundrajupalle Trunk Road.

Sallapuri Gangamma represented by a stone idol is worshipped in this village.

Sallapuri Gangamma *Jatara* is celebrated for a day on *Magha Suddha Purnima* (January-February). Animals are sacrificed after the performance of puja. It is being celebrated for the past 4 years. It is confined to this and the neighbouring villages. Nearly 200 devo-

tees of all communities participate. Vadda Boyadui-an inhabitant of the neighbouring village is the *pujar*.

SOURCE: Karnam, Pasupatnam.

36. **Jangalapalle** - a hamlet of of Gandrajupalle, is 1 1/2 miles from Punganur on Punganur-Ramasamudram bus route.

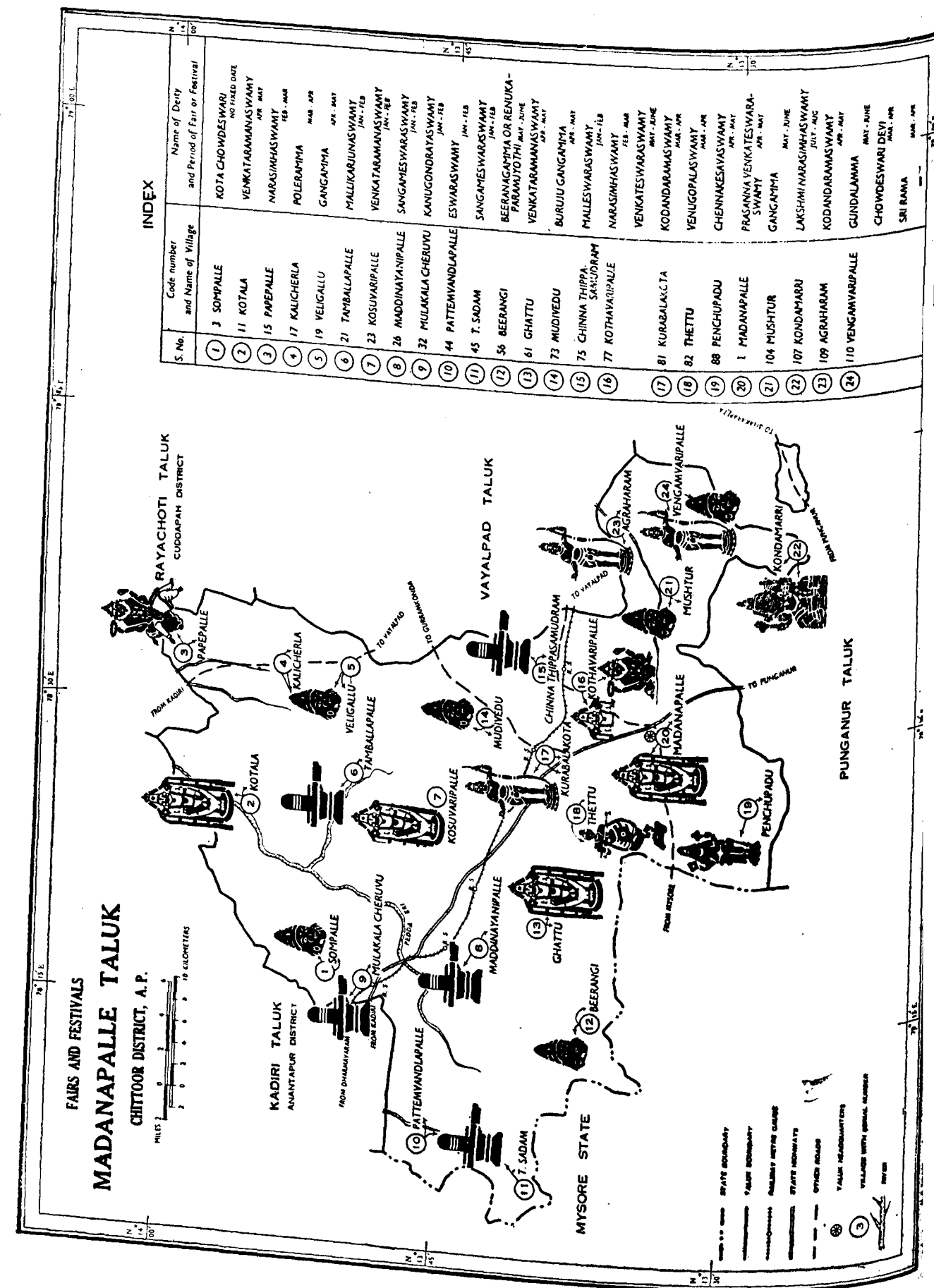
As the Jangams constructed the village it goes by the present name. The place is also known as Hanumantharayani Dinne as the temple of Anjaneya Swamy is constructed in recent times.

Thirty years back Sri Muni Venkatappa, a native of Punganur of Baliya community came and settled here. At that time the local Anjaneya temple was in a dilapidated condition. That place was full of ant-hills, serpents and wild bushes. He took much pains to clear them with the help of the villagers. He repaired the temple and constructed an *Ashram* with *Jeeva Samadhi* (under-ground chamber). He performed penance in it for some time and it is said that he had the *darshan* of Anjaneya. He acquired the title 'Sadguru' and wrote *Sri Ramamrutam* narrating the greatness of the Lord and the attempts made to develop the temple. He gives herbs and ayurvedic medicines to the sick. The temple is surrounded by an enclosure with *ravi* and neem trees and a pial. The devotees installed the images of Rama, Lakshmana and Sita in this temple.

Sri Rama Navami Uthsavam is celebrated for 5 days from *Chaitra Suddha Sapthami* to *Ekadasi* (March-April). *Ankurarpana* on *Sapthami*, *Dhwajarohan* on *Ashtami*, *Kalyanothsavam* on *Navami*, *Rathoathsavam* on *Dasami* and *Dopohthsavam* on *Ekadasi* are the functions. *Vasanthoathsavam* is celebrated on *Dwadasi*. *Uthsavam* is celebrated on every *Purnima*. There are 12 or 13 members in the *Ashram*. Each member shares the expenditure in turn. *Bhajan* is performed by the devotees. Every Sunday *abhishekam* and puja are performed by the devotees. Devotees fulfil their vows. Cocoanuts are offered and puja and *abhishekam* are performed. This is being celebrated for the past 25 years and is confined to the neighbouring villages and Mysore State. Only Hindus from the surrounding villages and Mysore State come and attend the *uthsavam*. *Pujari* is a Brahmin. There is free feeding. A few *sadhus* congregate during the *uthsavam*. *Harikathas* are arranged.

SOURCE: Sri K. Papaiah, Headmaster, S.Z.P. High School, Marlapalle.

MADANAPALLE TALUK



Section VI

MADANAPALLE TALUK

Sompalle— Is situated 1,900 feet above the sea level at a distance of 4 miles from Mulakalacheruvu Railway Station and 30 miles from Madanapalle.

The ancient fort walls of the Palegars stand on the hillock.

The temples of Chennakesava Swamy, Chandramouleswara Swamy, Mallikharjuna Swamy, Sri Rama Swamy and mosques are the places of worship in this village. Lord Chennakesava Swamy temple is believed to have been constructed during the reign of Sri Krishna Devaraya of Vijayanagaram. This is rich with sculptural beauties and artistic excellence. The frescoes on the ceiling and the temple paintings are some of the finest preserved examples of ancient Indian architecture. The stone pillar at the entrance of the temple is one of the highest in India. Once Lord Munroe, the then Governor of Madras, desired to remove it to Madras but due to reasons unknown it was not done. Later Dr. James Cousins, the great Irish poet and the adviser on art to the Government of Travancore, preserved the copies of the paintings of this temple in the Art Gallery of the Travancore Palace. This is recognised as a tourist centre by the Central Government. Goddess Kota Chowdeswari temple with Her stone image in human form is another place of worship in this place.

Goddess Kota Chowdeswari *Tirunala* is celebrated once in a few years for 10 days according to the convenience of the villagers and availability of water. Hence there is no fixed date for its celebration. *Jyothi* and *Baliharanam* are the chief rituals. Brahmins carry the *Jyothi*. An animal is sacrificed first, by the Nandavarika Brahmins and the blood is mixed in the *naivedyam* which is to be consumed by their disciples, the *Thogatas*. Once a year on *Vaisakha Suddha Purnima* (April–May) a procession is held. Devotees keep fulfilling their vows throughout the year. Hair of the head is offered and sheep and goats are sacrificed to the deity. In every house animals are sacrificed and *muddalu* (morsels of food) are offered to the deity after the *tirunala* for 15 days. Intoxicants are taken freely. For the past one century or more this festival is being celebrated and is confined to the surrounding 7 villages. Nandavarika Brahmins and Kapus of Kanugonda family are the chief

patrons and the Balijas are the followers. Nearly 2,000 people of all communities of this and the surrounding 7 villages and other districts like Anantapur, Cuddapah and Korai of Mysore State congregate there. Balijas are the *pujaris* with hereditary rights.

A fair is held in connection with the festival under the tamarind grove near the temple and tax is collected from the tradesmen who come from several parts of the district. Approximately 2,000 people participate in this. Eatables, utensils, earthenware, toilet goods, mirrors and combs, books and pictures, handloom and mill cloth and agricultural implements are sold. Dramas, cinemas, circus, lottery and gambling are the items of entertainment. Pilgrims stay there for 5 or 6 days. There are choultries and hotels.

Lord Sri Rama Swamy *Rathotsavam* takes place from *Chaitra Suddha Navami* to *Bahula Panchami* (March–April) for 12 days. *Rathotsavam* (car festival) is celebrated. Devotees fulfil their vows. Cocoanuts and incense are offered. *Bhajans* and *puja* are performed at homes. For the past 100 years this festival is being celebrated and is confined to this village only. The villagers patronize the festival and local people of all communities take part in it. *Pujari* is a Brahmin of *Srivatsa gotram* with hereditary rights.

SOURCE: 1) Sri V. Lakshmi pathi Rao, Karnam, Sompalle.

2) Sri K. Ramakrishna Reddy, Village Headman, Sompalle.

2. **Kotala** – Is situated in Madanapalle Taluk of Chittoor District. Mulakalacheruvu at a distance of 13 miles is the nearest Railway Station.

Lord Venkataramana Swamy festival is celebrated in *Vaisakham* (April–May) for 10 days. This is of local significance. Nearly 2,000 people of all communities of this village participate in this.

SOURCE: Superintendent of police, Chittoor.

3. **Papepalle** – Is situated at a distance of one mile from the 14/3 milestone of Galiveedu–Gurramkonda road,

25 miles from Kurabalakota Railway Station and 36 miles from Madanapalle by road.

Lord Lakshmi Narasimha Swamy temple with the stone and wooden images of Narasimha (Man-lion), three procession images of panchaloha, the idols of 'Sudarsana' (Lord Vishnu's weapon, the wheel) is the only place of worship in this village. Lord Siva temple with His idol in the form of *Sivalingam* is in a dilapidated condition. One furlong to the north of Lakshmi Narasimha Swamy temple there is a *koneru* known as 'Bandapaina Koneru'. There is an image of Nalla Gangamma in the middle of the village.

Lord Lakshmi Narasimha Swamy Rathothsavam is celebrated from *Phalguna Suddha Dwadasi* to *Bahula Navami* (February-March) for 10 days. Devotees fulfil their vows. This is being celebrated for the past 3 centuries and is of local significance. The Endowment Department patronizes the festival and the trustees superintend it. There is a sanction of Rs. 143.68 from the revenue of the village towards the celebration of the *rathothsavam*. Only local Hindus participate in this. *Pujari* is a Srivaishnava Brahmin.

The village deity Nalla Gangamma is worshipped in *Magham* (January-February) prior to *Mahasivaratri*. Devotees fulfil their vows. Coconuts are offered to Her.

SOURCE: Sri N. R. Venkataramana Rao, Karnam, Papepalle.

4. Kalicherla - Is at a distance of 21 miles from Kurabalakota Railway Station and 30 miles from Madanapalle.

Poleramma temple with Her stone image in human form, Lord Pattabhi Rama Swamy temple with His stone image in human form and Moulali tomb on the nearby hillock known as Moulali *Pahad* are the places of worship in this village. Eswara temple with His idol in the form of *Sivalingam* and Anjaneya Swamy temple are other places of worship in this place.

Village deity Poleramma *Tirunala* is celebrated from *Chaitra Suddha Purnima* to *Bahula Vidiya* (March-April) for 3 days. Preparations are made 15 days in advance. *Tirunala bandlu* (carts decorated with festoons, etc.) are taken round the temple. Devotees fulfil their vows. For the past 150 years this festival is being celebrated and is confined to the surrounding villages within a radius of 20 miles. Kapus are the patrons. Approximately 5,000 people of all castes of this and the surrounding villages within a radius of 20 miles participate in this

festival. A Yadava is the *pujari* with hereditary rights.

A cattle fair known as Poleramma *Pasuvula Parusha* is held in this connection for 10 days. Taxes are not collected. Nearly 5,000 people of this and the neighbouring villages congregate. Eatables, utensils, earthenware, toilet goods, books, handloom and mill cloth, agricultural implements, cattle and toys of various type are sold. Dramas, circus, *bhajans*, *kolatam*, merry-go-rounds, magic, etc., are the items of entertainment. There are choultries and hotels. Pandals are erected and social dinners are arranged. Pilgrims stay there for more than 2 days.

Urus-E-Sheriff - Hazarath Moula-Ali Mushkal-Kusharadhi Yellahu An Hul takes place in the memory of Hazarath Sayyasha Yadulla Mahammed Hussain on Moulaka *Pahad*. He was a native of Cuddapah. He performed penance on the hillock. *Urus* celebrated for 3 days in *Shabban* (January-February) after the *urus* in Cuddapah. Coconuts, incense and jaggery are offered. Puja is performed on every Friday. This is being celebrated for the past 2 years and is confined to the nearby villages within a radius of 40 miles. Hazarath Peeran Sahib of Cuddapah is the patron and supervisor. Nearly 3,000 people of all communities participate. Muslims forming a majority participate in the festival. *Prasadam* is distributed to all and there is free feeding.

A fair is held in this connection with a few shops. *Nathe* (Bhajana) and music parties afford entertainment to the visitors.

Lord Pattabhi Rama Swamy *Tirunala* is celebrated from *Vaisakha Suddha Navami* for 10 days (April-May), Sita Rama Swamy *Kalyanothsavam* (marriage ceremony) is the chief ritual. This is being celebrated for the past 70 years.

SOURCE: 1) Sri B. Rangappa, Village Munsiff, Kalicherla.

2) Sri S.A. Badusha, Teacher, Kalicherla.

3) Sri Syeed Mahaboob, Headmaster, P. S. Urdu Elementary School, Kalicherla.

4) Sri V. Ramachandra Rao, Headmaster, P. S. Elementary School, Batavari Kothapalle.

5) Sri K. Venkata Swamy, Headmaster, P. S. Elementary School, Kalicherla.

6) Sri B. Reddappa, K. M., Kalicherla.

7) Sri Habeeb Khan, Asst. Teacher, Kalicherla.

5. Veligallu—Is at a distance of 14 miles from Kuruchalakota Railway Station, 16 miles from Vayalpadu Railway Station and 22 miles from Madanapalle.

Village deity Maddimani Gangamma temple and Rama temples in Kothavandlapalle, Papathahagari-palle, Kudumulavandlapalle and Bandanadapalle are the places of worship. The above four are the hamlets of this village.

Village deity Maddimani Gangamma *Tirunala* is celebrated for 3 days on *Vaisakha Bahula Padyami*, *Vidiya* and *Tadiya* (April-May). Devotees fulfil their vows. *Bonam*, sarees, blouses, *pasupu* (turmeric), *kumkum*, coconuts and camphor are offered. He-buffaloes, sheep and goats are sacrificed to the deity on the second night. Flowers are also offered. *Muddala panduga* is celebrated 8 days prior to the *Tirunala*. Animals are sacrificed to the deity and a trustee is elected by the villagers for the occasion. During *Ugadi* on *Chaitra Suddha Padyami* (March-April) and *Mahasivaratri* on *Magha Bahula Triodasi* (January-February) the deity is taken in procession (Meravani) to Kothavandlapalle and other villages. This is of ancient origin and is confined to the neighbouring villages. Kapus are the chief patrons. Nearly 500 to 600 people of this and the nearby villages attend the festival. Only Hindus take part in this. *Pujari* is a Yadava.

A fair is held near the temple with a few shops during the night of *Vidiya* and the day of *Tadiya*. Nearly 500 to 600 people participate in this. Eatables, utensils, lanterns, mirrors, combs, pictures and agricultural implements, clothes and toys are sold.

SOURCE: 1) Sri K. R. Himamsab, Teacher, P. S. Elementary School, Veligallu.

2) Sri A. Subba Rao, K. M., Veligallu.

3) Sri Konkala Ramalinga Reddy, V.M., Veligallu.

4) Sri N. S. Prakasa Rao, Teacher, Veligallu.

6. Tamballapalle—Is 13 miles from Kuruchalakota Railway Station and 22 miles from Madanapalle. As the Tambalas, the *pujaris* of Lord Mallikharjuna

Swamy were residing here in the beginning, this village goes by the name Tamballapalle.

Lord Mallikharjuna Swamy temple (on the Malliah Konda alias Indra Keeladri Parvatham) with His image in the form of *Sivalingam*, Lord Kodanda Rama Swamy temple and Goddess Gangamma's temple are the places of worship in this place.

Lord Mallikharjuna Swamy *Sivarathrothsavam* is celebrated for 10 days from *Magha Bahula Triodasi* (January-February). The next day after *Sivaratri* childless women worship the Lord for children. After begetting children they fulfil their vows by performing the tonsure ceremony of the child - *puttu vendrukalu* at the temple and '*chevulu kuttuta*' (ear boring). Fasting, *jagaram* and feasts are observed during *Sivaratri* and on all Mondays in *Karthikam* (October-November). This is being celebrated since the origin of the temple and is extended Mysore and Tamilnadu States also. The villagers patronize the festival. Nearly 10,000 devotees from distant parts of this State and Mysore and Tamilnadu States congregate. Only Hindus participate in this festival.

A cattle fair is held in an area of 10 acres. Taxes are collected. Nearly 10,000 people take part in it. Traders from Tirupati, Kadiri, Madanapalle, Cuddapah and Rayachoti establish their shops for 10 days. Eatables, utensils of brass, bronze aluminium and stainless steel, lanterns, toilet goods, etc., are sold. Dramas, circus, gambling, lottery, magic, etc., are the items of entertainment. Pandals are erected for the occasion and the visitors stay there for 4 to 5 days. There are hotels.

SOURCE: Sri P. Chengal Rao, K. M., Tamballapalle.

7. Kosuvaripalle—Is situated at a distance of 11 miles from Kurabalakota Railway Station and 19 miles to the north-west of Madanapalle.

The temples of Lord Venkataramana Swamy with His 6 feet stone image in human form and 3 1/2 feet stone image of His consort Padmavati Devi, Lord Someswara Swamy with His stone idol in the form of *Sivalingam*, Goddess Tirumala Devi, Sri Rama with His pictures and Nela Mallikharjuna Swamy are the places of worship in this village.

Lord Venkataramana Swamy *Rathothsavam* is celebrated from *Magha Suddha Dasami* to *Bahula Chaviti* (January-February) for 10 days. *Dwajarahana* and *Hanumadvahanam* on *Dasami*, *Simha* (lion

vahanam on *Ekadasi*, *Sesha* (serpent) *vahanam* on *Dwadasi*, *Surya Prabha* on *Triodasi*, *Mohini Uthsavam* and *Gaja* (elephant) *vahanam* on *Chaturdasi*, *kalyanothsavam* (marriage) and *Garudothsavam* (procession on *Garuda*) on *Purnima*, *Brahma Ratham* (car festival) on *Bahula Padyami*, *Paruveta uthsavam* on *Bahula Vidiya*, *Vasanthoathsavam* (Holi) and *Dhwajavarohana* on *Bahula Tadiya* and *Sayanothsavam* on *Chaviti* are the chief rituals of the festival. *Anna santharpana* and fasting are the domestic observances during *rathoathsavam*. This is of ancient origin and is confined to a few neighbouring villages. *Kapus* are the chief patrons. Devotees of all castes from nearby villages take part in it. *Pujari* is a Sri Vaishnavite of *Vadhulasa gotram* on monthly pay.

Vara (weekly) *puja* is performed in Sri Rama temple and Nela Mallikharjuna Swamy temple. There is no *puja* to Lord Someswara Swamy. *Vara puja* is also celebrated in Tirumala Devi temple.

SOURCE: 1) Sri S. Venkata Reddy, Trustee, Venkataramana Swamy Temple, Kosuvaripalle.

2) Sri S. Venkataramana Reddy, Village Munsiff, Kosuvaripalle.

8. **Maddinayunipalle**—Is two miles from Bathalapuram Railway Station and 25 miles from Madanapalle.

Lord Sangameswara Swamy temple with His idol in the form of *Sivalingam*, Lord Rama temple of Yenamareddigaripalle (hamlet) with His picture and Lord Rama temple of Uthuvandlapalle (hamlet) are the places of worship.

Lord Sangameswara Swamy *Mahasivarathrothsavam* is celebrated from *Magha Bahula Ekadasi* to *Amavasya* (January–February) for 5 days. Devotees fulfil their vows by offering *sodamlu* (boelisks) and *Nagupamulu* (cobras made of metal) to the deity and by dragging the *panakam bandlu* (containing pots of jaggery water). *Jagaram* and fasting are observed. This festival is being celebrated for the past 80 years and is confined to the surrounding villages also. Brahmins are the trustees and the villagers are the followers. Though there is *manyam* land of 10 acres, there is neither a *pujari* nor regular *puja*. Nearly 1,000 devotees of all communities of this and the hamlets of this village congregate.

A fair is held in this connection in an area of 2 acres near the temple. Lottery, gambling and magic are the items of entertainment. Special pandals are erected for the occasion and there is free feeding.

Ramulavari *Uthsavam* (fair of Lord Rama) is celebrated in Yenamareddigaripalle a hamlet, on *Chaitra Suddha Navami* (March–April) for a day. The procession of the picture of the Lord is held. *Puja* and *bhajan* are performed. *Harikathas* are arranged. Weekly *puja* and *bhajan* also take place. For the past 20 years this is being celebrated and is confined to this village only. The villagers collect donations and celebrate the festival. Local people of all castes congregate. There is no *pujari*. Each house performs *puja* a day.

Weekly *puja* and *bhajan* are performed in the temple of Rama in Boya Papannagaripalle, a hamlet of this village.

SOURCE: 1) Sri T. Narayana Reddy, Teacher, Lepurikota.

2) Sri K. Bhaskara Naidu, Teacher P. S. Elementary School, Maddinayunipalle.

9. **Mulakalacheruvu**—Is a Railway Station on Dharmavaram–Pakala Railway line at a distance of 26 miles from Madanapalle.

Lord Kanugondraya Swamy temple on Kanugonda, a nearby hillock, with the idol of Kanugondeswara in the form of *Sivalingam*, *Dwarapalakula Devasthanam* at the foot of the hillock with the images of Lord Siva in the form of *Sivalingam* and His consort *Parvati* installed on the crypt and Lord Eswara temple in the village with the images of Lord Eswara and Goddess Chowdeswari in human form are the places of worship in this village. There is an image of Anjaneya Swamy carved on a boulder besides the images of Naga installed near the *Dwarapalakula* temple. There is a temple of Kanyakala Ammavaru with a stone in Her name at the foot of the hill. There is a cave in the temple. It is believed that in the ancient times the great sage Kanva Maharshi had performed penance in the cave. There is a stone inscription before the *deepa stambham* (pillar) of the temple, the language of which is illegible.

Lord Kanugondeswara Swamy *Maha Sivarathrothsavam* is celebrated on *Magha Bahula Chaturdasi*

(January–February) for a day. *Abhishekam* and *archana* are performed. Devotees fulfill their vows. Cocoanuts, *panakam* (jaggery water) and *palaharam* are offered to the deity. This festival is confined chiefly to this village and Kadirinathuni Kota and to the surrounding villages within a radius of 15 miles. The villagers of Mulkala Cheruvu and Kadirinathuni Kota are the patrons. Yadavas are the *pujaris* with hereditary rights. *Palaharam* is distributed to the devotees who observe fasting during *Mahasivaratri* day.

A fair is held in connection with the festival in the open space at the foot of the hillock with a few shops. *Bhajan* and *kolatams* are the items of entertainment. The next day after *Mahasivaratri*, i.e., on *Parana day*, free feeding is arranged for nearly 1,000 people.

Lord Eswara and Chamundeswari *Uthsavam* is celebrated from *Bhadrapada Suddha Padyami* to *Dasami* (August–September) for 10 days. *Akhandams* are lit in the temple. *Puja* is performed in the night. Devotees fulfil their vows. The Thogatas observe 'Noti Beegamulu' (locking the mouth) during *puja* and remove them after the *puja*. On *Bhadrapada Suddha Dasami* animals are sacrificed. *Akhandams* are lit, *puja* is performed 'Bommala koluvu' (arranging the dolls in rows) is arranged and *panakam* (jaggery water) and *Panyaram* (greengram split) are distributed to all. This is an ancient festival with local significance. *Kapus* and Brahmins are the patrons of Eswara and Chowdeswari respectively. Local people of all castes participate in the festival. Brahmins and Thogatas are the *pujaris* for Lord Eswara and Goddess Chowdeswari respectively, with hereditary rights.

SOURCE: 1) Sri P. A. Rachappa, Village Munsiff, Mulakalacheruvu.

2) Sri V. Subba Rao, K. M., Mulakalacheruvu.

10. **Pattemvandlapalle**—This is on the borders of Anantapur and Mysore State at a distance of 13 miles from Mulakalacheruvu Railway Station and 39 miles from Madanapalle via Kandukuru.

Lord Eswara Swamy temple with His black stone idol in the form of a *Sivalingam* is the only place of worship in this place.

Lord Eswara Swamy *Rathoathsavam* takes place from *Magha Bahula Triodasi* to *Palguna Suddha Chaviti* (January–February–February–March) for 7 days. Devotees fulfil their vows. This is of ancient origin confined to the nearby villages also. The villagers patronize the festival. Only Hindus from this the nearby villages congregate. There is no *pujari*.

SOURCE: 1) Sri E. Sivarama Reddy, Village Munsiff, Pattemvandlapalle.

11. **T. Sadam**—Is at a distance of 2 miles from the borders of Mysore State, 20 miles from Bathulapuram Railway Station and 34 miles from Madanapalle.

In bygone days Palegars dedicated many jagirs to Lord Sangameswara Swamy of this place and appointed *pujaris* to perform *puja* known as *chaduvulu*. The *pujaris*, therefore, came to be known as the 'Chaduvulavaru'. As 'Chaduvulavaru' constructed this village it was called Chaduvuru which in due course corrupted into Chadumu and later it was called T. Sadam as it was nearer to Tummaragunta.

Lord Sangameswara Swamy temple, situated at the confluence of the Papagni and Chitravati, with the image, in the form of *Sivalingam*. Lord Chennakeswara Swamy temple, Anjaneya Swamy temple, Lord Garilingeswara Swamy temple and Goddess Chowdeswari Devi temple are the places of worship in this place. Lord Sangameswara Swamy temple is more ancient and sacred than all other temples.

Regarding the history of the temple a legend goes thus: In ancient times Parasurama, after killing the Kshatriyas 21 times installed several *Sivalingams* to avert the 'Dosha' (sin). The *Sivalingam* of this place is believed to be one such. The Papagni river flowing from south to east and the Chitravati river flowing from west meet here. As the deity is installed at the Sangam (confluence). He is called Sangameswara Swamy. This temple was constructed more than 100 years back.

Lord Sangameswara Swamy *Rathoathsavam* takes place from *Magha Bahula Navami* (January–February) to *Phalguna Suddha Vidiya* (February–March) for 9 days. *Ankurarpana*, *dhwajavarohana*, *vrishabha* (bull) *vahana*, *Sesha* (serpent) *vahana*, *aswa* (horse) *vahana*, *kalyana uthsavam* (marriage), *rathoathsavam* (car festival), *dopothsavam* and *thirtha vasi* are the chief rituals celebrated in chronological order.

Devotees fulfil their vows. Flowers, fruits, cocoanuts and *naivedyams* are offered to the deity. River-bath, wearing new and clean clothes, performing *abhishekam* to the Lord, fast, *jagaram* and feasts are the domestic observances. This festival is being celebrated for the past 500 to 600 years and is very widely known. Local people patronize the festival and Government also gives some grant. Local people and nearby villagers congregate. *Pujari* is a Brahmin of Kasyapasa *gotra* for the past 15 to 20 years, enjoying the *manyam* lands. On the day of *rathotsavam* there is free feeding. Dramas and music parties entertain the visitors.

SOURCE: Sri N. Lakshmi Narasimha Sarma, Teacher, Chennarayanipalle, T. Sadam.

12. Beerangi—Is 2 1/2 miles from the borders of Mysore State, 12 miles from Bathulapuram Railway Station and 25 miles from Madanapalle.

The temples of Eswara, Chennakesava Swamy, Rama and the village deity, Renuka Paranjyothi Ammavaru otherwise known as Yellamma and Beerangamma represented by a stone are the places of worship in this village. In the year 1936 some betelnut merchants constructed a small temple for Renuka Paranjyothi as ordained by Her in a dream for their prosperity. Later the temple was developed by the villagers.

The village deity Renuka Paranjyothi *Uthsavam* is celebrated from *Jaishta Suddha Purnima* to *Bahula Chaviti* (June-July) for 6 days. Devotees fulfil their vows. Silver eye-brows, limes and sarcees are offered to the deity. Goats, sheep and fowls are sacrificed. This is being celebrated since 1936 and is confined to the nearby villages also. The villagers patronize the festival. Nearly 10,000 devotees of this village and from several parts of the taluk congregate. Only Hindus participate in it. *Pujari* is a Brahmin.

A cattle fair is held in this connection and tax is collected. Nearly 10,000 people from nearby villages congregate. Eatables, utensils, torches, toilet goods, books and cattle are sold. Occasionally dramas and circus afford entertainment to the visitors. Hotels provide boarding facilities.

SOURCE: Sri K. Venugopala Rao, Village Karnam, Beerangi.

13. Ghattu—Is at a distance of 18 miles from Madanapalle. The nearest railway station is Kummanan

Ghattu.

Prior to the British rule this was held by the Palegars. The hillock is believed to be the abode of Bhriгу Maharshi. As jaggery is supplied in large quantities from this village it came to be known as Bellamghattu (Bellam-jaggery). *Seethaphalams* (custard apples) are exported from here to the Northern India the season and so this is also called Seethaphalagattu.

Lord Venkataramana Swamy temple with His black stone image in human form, Enugu Mallamma temple, the tombs of Hazarat Syed Hyder Shah Vali and his disciple Peershavali and a mosque are the places of worship in this village. The local belief is that the village is guarded on four directions by Lord Venkateswara, Enugu Mallamma, Hyder Shah Vali and Peer Shavali from epidemics and natural mishaps.

Lord Venkataramana Swamy *Vari Rathotsavam* is celebrated from *Vaisakha Bahula Dasami* (April-May) to *Jeshta Suddha Tadiya* (May-June) for 9 days. This is confined to the nearby villages and Mysore State. Brahmins are the patrons. Nearly 4,000 devotees of this and the nearby villages and a few parts of Mysore State take part in it. Only Hindus participate in it. But Muslims too contribute for the festival. *Pujari* is a Vaishnavite. *Panakam* and cart loads of rice are distributed by the ryots occasionally.

A fair is held around the temple for 10 days. Tax is collected. Nearly 4,000 people take part in it. Eatables, utensils, torches, toilet goods, books and pictures of Gods, clothes, agricultural implements, cattle, cumblies, bamboo articles, toys and baskets brought from Mysore State are sold. *Harikatha*, *bhajans*, lotteries, gambling, dramas, etc., are the items of entertainment. A pandal is erected and free feeding is arranged for Brahmins and Vaisyas. Bullock and cart are the chief means of conveyance.

Generally devotees of all communities fulfil their vows to Hazarath Syed Hyder Shavali by performing puja to his tomb.

SOURCE: Sri. G. M. Hanecf, Headmaster, Z. P. Urdu School, Ghattu.

14. Mudivedu—Is 4 miles from Kurabala Railway Station and 12 miles from Madanapalle by bus.

Mudivedu is the corrupted name of 'Mudimugu'.

Buruju Gangamma in the local fort with a stone in her name, Anjaneya Swamy temple, Gangamma otherwise known as Dandu Maremma temple with Her 1 1/2 feet high *panchaloha* image in human form at a distance of 1/4 furlong to the west of the village are the places of worship in this place. There is also a mosque in the village.

Buruju Gangamma *Tirunala* takes place on *Vaisakha Suddha Purnima* (April-May) for a night according to the convenience of the villagers. Cocoanuts and incense are offered to the deity. This is of ancient origin with only local significance. The villagers patronize the festival. Local people of all communities take part in the celebration. Village deity Gangamma. (Dandu Maremma) *Tirunala* is celebrated on *Phalguna Suddha Panchami* and *Shashti* (February-March) for two days. The deity is taken in procession on 'Pothularaju *vahanam*' and *Gurrapu* (horse) *vahanam*. Devotees fulfil their vows. Silver eyes and umbrellas, cart loads of rice and *panakam*, cocoanuts and incense are offered to the deity. He-buffaloes sheep, goats and fowls are sacrificed to the deity. Well decorated bullock carts are taken in procession. Procession of the deity is held on the second night with great pomp displaying fire works, while the villagers carry the petromax lights on their heads. This is of ancient origin, but confined to the nearby villages. Hindus are the patrons and the village committee supervises the festival. Nearly 4 to 5 thousand people of this village and the nearby villages congregate. All communities participate in the festival. *Pujaris* are Yadavas. *Panakam* and *panneram* (soaked greengram dal are distributed to all.

A fair is held for 2 days near Gangamma temple from ancient times. Nearly 4,000 people participate in it. Eatables, utensils, torches, toilet goods, *Ayurvedic* medicines, pictures and clothes and mats, toys, etc., are sold. Swinging boards, magic, lotteries, circus, dramas and *bhajans* are the items of entertainment. There is free feeding for the poor. Bullock carts and motors are the means of transport.

SOURCE: 1) Sri. B. Bayya Reddy, Village Munsiff, Mudivedu.

2) Sri. D. Subba Rao, Headmaster, P. S. Elementary School, Mudivedu.

3) Sri. G. Muniswamy Naidu, Teacher, Primary School, Mudivedu.

15. Chinnathippasamudram—Is 1/2 mile from the Railway Station, 5 miles from Vayalpad and 8 miles from Madanapalle.

Lord Malleswara Swamy represented by a *Sivalingam* located in the grove of Malreddy is worshipped. It is believed that the *lingam* was installed by Chola Kings.

Lord Malleswara Swamy *Sivarathrotsavam* is celebrated on *Magha Bahula Chaturdasi* (January-February) for a day. Procession of the deity is held on *Devara Eddulu* (the bulls dedicated to the Lord) accompanied by music. *Panchamrutha abhishekam* (i.e., giving bath to the deity with (1) water, (2) milk, (3) ghee, (4) curds and (5) honey), is performed and cocoanuts are offered. This is of ancient origin confined to the surroundings villages within a radius of 20 miles.

SOURCE: Sri D. Venkataramana Rao, Karnam, Chinnathippa Samudram.

16. Kothavaripalle—Is 2 furlongs from Lachareddy Cheruvu, 3 miles from Madanapalle via Lachareddy cheruvu on Madanapalle-Chembakur bus route and 10 miles from Madanapalle road railway station.

Lord Narasimha Swamy temple with His image is the only place of worship in this village.

Lord Narasimha Swamy *Tirunala* takes place on *Phalguna Suddha Purnima* (February-March) for a day in accordance with the well known *Tirunala* of Kadiri in Anantapur district. Devotees fulfil their vows. Large quantity of *panakam* is offered to the deity. The deity is taken in procession. The outsiders visit this place with 'Nanyala' and 'Devara Biddulu'. This is being celebrated for the past 100 years and is confined to the surrounding villages. All the villages share the expenditure. Balijas and Kuravas are the chief patrons and followers respectively. Devotees of this village and the surrounding villages of all castes come and take part in the celebrations. Even the Muslims participate in it by offering 'panakam bandlu' (carts of jaggery water). *Pujari* is a Balija with hereditary rights, enjoying one acre fifty cents (1.50) of *manyam* land. He performs puja every Saturday with the income from the land. *Prasadam* is distributed to all. On the second day free feeding is arranged by the villagers.

SOURCE: Miss Kamala, J., Teacher, Kothavaripalle. Reddivaripalle—Is on Madanapalle-Nimmanapalle road, 6 miles 5 furlongs from Madanapalle and 8 miles

from Vayalpad Railway Station. Since Reddis are predominant in this village, goes by the name Reddivaripalle.

Lord Venkateswara Swamy temple with His image resembling that of Tirupati is the only place of worship in this village. But the idol is not as high as that of the one at Tirupati.

Lord Venkateswara Swamy *Tirunala* is celebrated in *Jaishtram* (May-June) between May 16th and 20th for 3 days. Preparations are made 8 days in advance.

For the past 55 years this is being celebrated and is confined to this village only. The temple committee consisting of 5 members elected by the villagers patronizes and supervises the festival. All the villagers share the expenditure. Local people of all communities participate in this festival. *Pujari* is a Sri-vaishnava Brahmin of Parankusa *gotram* with hereditary rights enjoying the *manyam* land. On the last day of this festival there is free feeding to all.

SOURCE: Sri M. R. Vidya Sagur, Headmaster, Reddivaripalle.

17. Kurabalakota - Is a railway station on Dharma-varam-Pakala railway line, 1 1/2 miles from Madras-Bombay G.N.T. road and 8 miles from Madanapalle.

There was a village called Karlagallu to the south of the present village. But in 1717 A. D. Nekhunam Khan of Karupet constructed this village.

The temples of Lord Kodanda Rama Swamy, Veerajaneya Swamy in the premises of Kodanda Rama Swamy, Lord Chandra Mouleswara Swamy, Goddess Kanyaka Parameswari, Chowdeswari, Maremma, Yellamma and mosques are the places of worship in this village.

Lord Kodanda Ramaswamy *Brahmothsavam* is celebrated from *Chaitra Suddha Saptami* to *Bahula Padyami* (March-April) for 10 days. On the day when the star is *Chitra*, *Hamsa vahanam* (procession on a swan dol) takes place. *Kalynothsavam* (marriage), *garudothsavam* and *Brahma Rathothesavam* (car festival) are the other items of the *uthsavam*. Devotees fulfil their vows. This festival is of local significance. The hereditary patron and trustee is Sri K. R. Bhujanga Rao, a Brahmin. Only local Hindus participate in this. *Pujari* is a Srivaishnava Brahmin of Harithasa *gotram*. Occasionally circus and dramas entertain the

congregation. There is poor feeding in the Batchu Seetaramaiah Setty *Dharama Satram* (choultry).

Devotees fulfil their vows to Sri Veeranjanya Swamy by offering hair and performing *puja* with leaves and *pradakshinams*.

SOURCE: Sri K. R. Bhujanga Rao, Landholder, Kurabalakota.

18. Thettu - Is situated near the 162nd milestone of Madras-Bombay G.N.T. road in the Horsely valley at a distance of 3 miles from the motor route, 4 miles from Kurabalakota Railway Station and 11 miles from Madanapalle.

Lord Venugopala Swamy temple with His image and Goddess Paleti Gangamma temple are the places of worship in this village. Lord Venugopala Swamy temple is considered to be the second sacred place in this district. It is also said that the images of the Lord were found in the Bahuda river and were installed by Akura Maharshi. It is said that this temple was constructed 200 years back. There is a *koneru* near the temple by name Bahuda *koneru*. But the temple and the *koneru* are in a dilapidated condition.

Lord Venugopala Swamy *Brahmothsavam* is celebrated on *Chaitra Bahula Amavasya* (March-April) for a day. *Aradhana* is performed. *Rathothesavam* and *Brahma Garudothsavam* are the other items of *uthsavam*. On *Mukkoti Ekadasi*, i.e., *Pushya Suddha Ekadasi* (December-January) fasting, *jagarana* and river-bath are observed by devotees. *Harikathas* are arranged. For the past two centuries this is being celebrated and is confined to this village only. The Hindu Religious and Charitable Endowments Board patronizes the festival and the temple Managing Trustee supervises it. The temple had a few acres of *manyam* land. Only local Hindus participate in this. *Pujari* is a Vaishnavite Brahmin with hereditary rights.

The Rishi Valley School which is an English medium residential institution run on the model of Shantiniketan is situated in this village. Sri J. Kishnamurthi, a philosopher known all over the world is the founder of this institution.

SOURCE: Ramachandra Reddy, Village Munsiff, Thettu.

19. Penchupadu - Is close to the 7/2 mile stone of Madanapalle - Chembakur road and 15 miles from Madanapalle road Railway Station.

Lord Chennakesava Swamy temple is the only place of worship in this place.

Lord Chennakesava Swamy *Uthsavam* takes place for three days from *Molakala Purnima* i. e., *Vaisakha Suddha Purnima* to *Bahula Vidiya* (April-May). Local people of all communities participate in this. *Pujari* is a Sri Vaishnava Brahmin.

SOURCE: Sri S. Venkataramana, Teacher, P. S. Elementary School, Penchupadu.

20. Madanapalle - Is the taluk headquarters and divisional headquarters town in Chittoor district. It is 8 miles away from Madanapalle Road Railway Station on the Pakala-Dharmavaram line. The town is connected with Punganur, Vayalpad, Kadiri and Mysore by major roads. Madanapalle is 2,331 ft. above mean sea level. The climate is exceedingly pleasant. The town is famous for its medical institutions such as Rajakumari Amrit Kaur T. B. Hospital, Mary Loti Lyles Hospital which is associated with the name of Dr. Annie Besant. The T. B. Sanatorium at Arogyavaram, 4 miles from Madanapalle is a very important medical institution.

There are the temples of Prasanna Venkateswara, Someswara, Anjaneya, Kanyaka Parameswari and Vighneswara for Hindus and mosques and churches for Muslims and Christians respectively in this town.

Daily *puja* is performed in all the temples. Prasanna Venkateswara Swamy *Rathothesavam* is celebrated for 9 days from *Vaisakha Suddha Navami* (April-May). Someswaraswamy *Pushpa Pallaki Uthsavam* is celebrated for a day on *Magha Bahula Chaturdasi*. Local Hindus take part in these celebrations.

SOURCE: 1. Sri V. Lakshminarayana Sarma, Headmaster, P. S. Elementary School, Madanapalle.

2. Sri K. Sreenivasulu, Madanapalle.

21. Mushtur - Is on the banks of river Bahuda at a distance of 6 miles from Vayalpad Railway Station by bus and 10 miles from Madanapalle.

As this village is surrounded by the groves of 'Mushti' (*Bot-Strychnos nux vomica*) it goes by the present name.

Lord Chennakeswara Swamy temple and *Namaj Katta* (mosque) are the places of worship in this village.

The stone idols of Gangamma and Satyamma, in an open place to the south of this village, are also worshipped.

Ganga *Jatara* is celebrated for 3 days in *Jaishtram* (May-June) according to the convenience of the villagers, once in 3 or 5 years. An image of Gangamma is prepared in the form of Ammavaru (Shakthi) and decorated with ornaments and clothes for the occasion. Animals and he-goats are sacrificed to the deity. The deity is decorated with flowers also. This is celebrated for the welfare of the village. This is of ancient origin with only local significance. The villagers are the patrons. Only local Hindus participate in it. *Pujaris* are Potters, Washermen and Ahadis; but generally Potters perform the *puja*.

Lord Chennakeswara Swamy *Rathothesavam* is celebrated during *Dasara*, i. e., *Asvija Suddha Padyami* to *Dasami* (September-October) according to the convenience of the villagers once in 3 or 5 years. Only the local Hindus take part in it.

SOURCE: Sri B. Gangappa, Headmaster, P. S. Elementary School, Mushtur.

22. Kondamarri - Is 2 1/2 miles from Punganur-Kallur motor route and 20 miles from Kalikiri Railway Station.

Lord Lakshmi Narasimha Swamy temple on a hillock with His self-manifested stone image in the form of a plantain bud which is said to be growing year by year and Rajanala Banda Anjaneya Swamy image carved out on a big rock and installed by the elders are the places of worship in this village.

Lord Lakshmi Narasimha Swamy *Uthsavam* is celebrated on all Saturdays during *Sravana Suddha Padyami* to *Bahula Amavasya* (July-August). This is concluded by 'Putta Tirunala' (Putta-anthill) on the last Saturday and Sunday. Devotees fulfil their vows. *Dhoopa*, *deepa*, *naivedyam*, eyes and fangs of precious metals are offered to the deity. Devotees perform *puja* and feed the poor. This festival is being celebrated for the past 500 years. Previously there used to be a temple committee. At present the villagers and chiefly the Yadavas patronize the festival. Nearly 5,000 devotees congregate.

Sri Rajanala Banda Anjaneya Swamy is also a famous deity. Several people take an oath to prove their truthfulness before the deity instead of going to the courts for the settlement of their disputes. It is

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believed that the family of one who swears falsely would cease to exist further (Vamsa Nasanam).

SOURCE: Sri Kalle Srinivasa Moorthy, Kondamani.

23. Agraharam - Is 5 miles from Chintaparthi Railway Station and 14 miles from Madanapalle, 12 miles by motor road upto Nimmanapalle and 2 miles by foot-path from there.

As the majority of the population are Brahmins, this village is called Agraharam. Lord Kodanda Rama Swamy temple with His image, village deity Jala Gangamma temple with Her image in human form, Poleramma temple and Mattigudla Kesava Swamy temple are the places of worship in this village.

Lord Kodanda Rama Swamy *Uthsavam* is celebrated from *Vaisakha Suddha Triodasi* to *Bahula Chaviti* (April-May) for 7 days. Cocoanuts are offered to the deity. Devotees take bath in the Bahuda river on *Ekadasi* and *Ratha Sapthami* i. e., *Magha Suddha Sapthami* (January-February). This festival is being celebrated for the past 30 years and is confined to this and the nearby villages. The villagers patronize the festival. Devotees of this village and the nearby villages congregate. *Pujari* is a Brahmin. There is free feeding for 2 days on *Vaisakha Suddha Purnima* and *Bahula Padyami*. Pandals are erected.

During *Mahasivaratri* i. e., *Magha Bahula Triodasi* (January-February) Mattigudla Kesava Swamy *Uthsavam* is celebrated and cocoanuts are offered.

Fowls and goats are sacrificed to Jala Gangamma during *Ugadi*, i. e., *Chaitra Suddha Padyami* (March-April). This is of ancient origin with local significance. There is some *inam* land to the deity. The Yadavas are the patrons and *pujaris*.

Poleramma is the family deity of Yellam Kapus. Goats and fowls are sacrificed to Her on *Vaisakha Suddha Purnima* (April-May). Yellam Kapus are the patrons and *Pujaris*.

SOURCE: Sri Lakshmi Narayanaiah, Karnam, Agraharam.

24. Vengamvaripalle - Is 3 miles from Nimmanapalle, 7 miles from Chintaparthi Railway Station by foot-path and 14 miles from Madanapalle.

Balinayunipalle, Veruvaripalle and Singarayyagaripalle are the hamlets of this village.

Gundalamma temple with a stone image of the deity, Chowdeswari temple of Balinayanipalle, with His 1 1/2 feet *Panchaloha* image in human form, Lord Kadiri Lakshmi Narasimhaswamy temple of Veruvaripalle and Lord Rama temple of Singarayyagaripalle with the picture of the Lord are the places of worship.

Gundalamma *Uthsavam* is celebrated on *Jaishtya Suddha Purnima* (May-June) for a day. Sarees, cocoanuts and fruits are offered to the deity. Fireworks are displayed. This is of local significance. Hindus are the patrons. Only local Hindus participate in this. *Pujari* are Yella Kapus of Yellavakatta *gotram*.

Chowdeswari *Jyothi Uthsavam* begins on the first Friday of *Chaitram* (March-April) and continues for two succeeding days. Devotees from Balinayunipalle fulfil their vows. He goats and rams are sacrificed to the deity. *Deeparadhana* is performed. The image was installed here 15 years back in the name of Chowdeswari Devi of Nandavaram in Kurnool district. Since then this festival is being celebrated and is confined to the nearby 20 villages. Thogata Veera Kshatriya Sangham patronizes the festival. Nearly 2,000 people congregate. Thogatas form a majority among the visitors. Only Hindus participate in it. A Thogata Veera Kshatriya is the *pujari* with hereditary rights.

A fair is held in the bazaar before the temple for 3 days. It is being held for the past 15 years. Nearly 2,000 people and a few business men from places within a radius of 10 miles congregate there. Eatables, utensils, brassware, crockery, lanterns, toilet goods, pictures and toys and bangles are sold in the fair. *kolatams*, *bhajans*, music parties and *bheri vadyams* (a sort of drums,) etc., are the items of entertainment.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* and *Dasami* (March-April) for two days in Singarayyagaripalle. The temple was constructed 30 years back. The picture of the Lord is taken in procession in a palanquin. Silver umbrellas and sugar are offered to the deity. 14 years back Sri Chenna Kesavaiah Setty of Bangalore city got a son after taking a vow to celebrate *Sri Rama Navami Uthsavam* to the Lord. So he dedicated the picture of Lord Rama to the temple besides sending Rs. 25/- every year to meet the expenditure of *tirunala*. This festival is being celebrated for the past 14 years and is confined to the locality. Valmikiis are chief patrons.

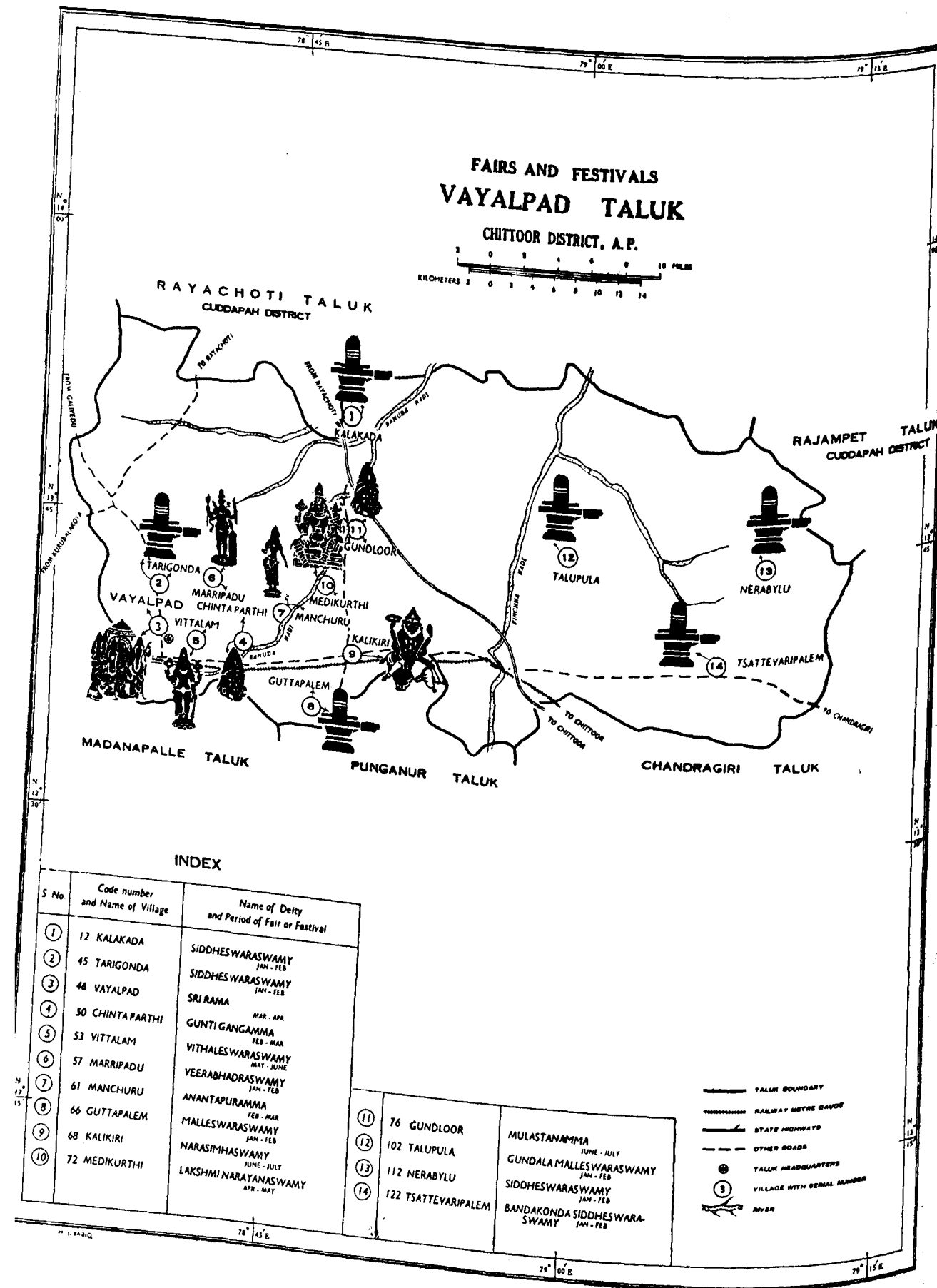
Nearly 1,000 local Hindus participate in it, Valmikiis forming a majority. A Valmiki is the *pujari* for the past 30 years. 64 seers of rice is cooked for the *Devara Eddula Vandlu*. *Pandari Bhajans* and *kolatams* afford entertainment to the congregation.

SOURCE: 1) Sri P. V. Ramachandra Rao, Teacher, P. S. Elementary School, Vengamvaripalle.

2) Sri M. Ratnavelu, Headmaster, P. S. Elementary School, Balinayunipalle.

3) Sri C. Rami Reddy, Village Munsiff, Vengamvaripalle.





Section VII

VAYALPAD TALUK

Kalakada—Is 12 miles from Kalikiri Railway Station.

Lord Siddheswara Swamy is being worshipped in the form of a *Sivalingam*.

Mahasivaratri festival is celebrated for 10 days from *Magha Bahula Chaturdasi* (January-February) with 5,000 local congregation.

SOURCE: Superintendent of Police, Chittoor.

2. **Tarigonda** *alias* Talakona—Is situated at a distance of 27 miles from Pulicherla Railway Station.

There is a temple of Siddheswara Swamy with a stone *Sivalingam* in this village.

Mahasivaratri festival is celebrated for three days from *Magha Bahula Chaturdasi* (January-February). This is an ancient festival of local importance. Nearly 5,000 people from local and surrounding villages come and take part in it.

SOURCE: An Enumerator.

3. **Vayalpad**—It is the taluk headquarters in Chittoor District. It is 56 miles from Chittoor and is connected by bus and train to other important towns in the district.

Valmikipuram is the other name of this village. River Bahuda flows very close to this village and it is said that Valmiki Maharshi's *ashram* was by the side of the river in ancient times.

Sri Pattabhi Ramaswamy temple with the images of Rama, Lakshmana, Bharata, Satrugna, Seeta Devi and Anjaneya and Sri Kasi Visweswara Swamy temple with a stone *Sivalingam* and a mosque are the places of worship in the village. There are two *koneru* (sacred ponds) and a choultry near the temple of Visweswara.

Sri Pattabhi Ramaswamy *Rathothsavam* is celebrated for 8 days from *Chaitra Suddha Shashti* to *Triodasi* (March-April). *Rathothsavam* (car festival)

is celebrated during *Makha nakshatram* (star). *Ara-dhana* and *agama puja* are performed according to *Pancharatra* tradition. Hair is offered by the devotees in fulfilment of their vows. The devotees take bath in two ponds near Sri Visweswara temple. It is an ancient festival and is of local significance. A trustee is appointed by the Commissioner, Hindu Religious and Charitable Endowments. People of all castes participate. A Srivaishnava Brahmin of Kasyapa *gotram* with hereditary rights is the *pujari*. *Prasadam* is distributed to all.

Hajarath Syed Khaja Peer Mastan Vali *Urus* is celebrated for 4 days in December-January, *i. e.*, from January 13th to 16th. It is celebrated in memory of Syed Khaja Peer Mastan Vali.

SOURCE: Sri S. Chinna Swamy, Executive Officer, Vayalpad.

4. **Chintaparthi**—Is one mile from Chintaparthi Railway Station and 6 miles from Vayalpad. It is on Tirupati-Madanapalle road and Dharmavaram-Pakala railway line.

Gunti Gangamma temple with Her awe Inspiring image of 7 feet height, carved on boulder in the Bahuda river in human form, Ahobaleswara temple on the hillock, Chennakeswara Swamy temple, Kanyakaparameswari temple, Eswari temple and a mosque are the places of worship in the village. It is said that the boulder on which Gangamma is carved came rolling in the flood waters of the Bahuda 100 years back and stopped here. The images of Gangamma were carved and a temple was constructed with the procession images of the deity.

Gunti Gangamma *Jatara* is celebrated for 2 days on *Phalguna Suddha Sapthami* and *Ashtami* (February-March) in an area of one acre. Decorated carts are taken in procession. *Pongali*, hair and carts decorated with *chandini* are offered and animals are sacrificed in discharging their vows. Fasting and *jagarana* are observed by a few at their houses. It is an ancient festival and is confined to this and the neighbouring villages within a radius of 6 miles. There are *manyam*

lands. Kapus patronize the festival. Nearly 5,000 devotees of all communities from the nearby villages participate. A Baliya is the *pujari* with hereditary rights.

A fair is held for two days from ancient times with the congregation of local people and the neighbouring villagers. Businessmen come from Vayalpad, Kalikiri, Paler, Madanapalle, etc. Eatables, utensils, books and clothes, mats, toys, etc., are sold. Merry-go-round, carts decorated with *chandini*, procession, *pandari bhajans* and the recitation of stories by the *Ashadis* are the important items of entertainment. A Vaisya family arranges free feeding to the visitors.

Sivaratri festival in Ahobilesvara Swamy temple is celebrated for a week from *Mahasivaratri*, i.e., *Magha Bahula Chaturdasi* (January-February). Puja is performed to the Lord on the hillock. Every Saturday Devi puja is performed in Eswari temple. This is of ancient origin and is of local significance. Brahmins and Potters are the *pujaris* for Ahobaleswara and Eswari temples respectively.

SOURCE: 1) Sri G. Changaiah, Second Assistant, Z. P. Middle School, Chintaparthi.

2) Sri L. Reddamma, Headmaster, Panchayat Elementary School, Chintaparthi.

3) Sri C. Obul Reddy, Chintaparthi.

5. **Vittalam** — Is situated close to the Chittoor-Tirupati road at a distance of 2 3/4 miles from Vayalpad and the motor road. The village got its name Vittalam by the local Vittaleswara Swamy temple.

The temples of Rama, *Gramadevatha* and Vittaleswara Swamy are the places of worship in the village. Vittaleswara Swamy temple is said to have been constructed by Krishna Devaraya. But the temple *garbhalayam* (sanctum sanctorum), *galigopuram* (tower) and the compound wall are in a dilapidated condition. After dilapidation of the temple the three procession images are kept in the Kodanda Rama Swamy temple of Vayalpad. They are of gold colour.

Vittaleswara Swamy *Uthsavam* is celebrated on an auspicious day in *Jaishtam* (May-June). The procession images which are in Kodanda Rama Swamy temple of Vayalpad are brought into the procession and

taken back soon after the *uthsavam* is over. Coconuts, camphor, flowers and plantains are offered to the deity during the procession by the villagers. It is an ancient festival and is confined to the nearby villages. Kapus patronize the festival. About 400 devotees of all communities from the surrounding villages participate. There is free feeding and *prasadam* is distributed to all. A few shops are kept for a day to sell foodstuffs.

Daily puja is performed in Sri Rama temple.

SOURCE: Sri C. Balaiah, Teacher, P. S. Elementary School, Vittalam.

6. **Marripad**—Is 6 1/2 miles from Vayalpad Railway Station and town, 4 miles by bus and 2 1/2 miles by walk.

Veerabhadra temple to the north and His stone image constructed on a flat stone, Chennarayana temple, Rama temple, Yellamma temple and a mosque are the places of worship in the village.

Veerabhadra *Uthsavam* is celebrated for two days during *Mahasivaratri*, i.e., on *Magha Bahula Triodasi* and *Chaturdasi* (January-February). Arrangements are made 3 days in advance. The idol is taken out in procession. The devotees offer coconuts, camphor, fruits and flowers in fulfilment of their vows. It is an ancient festival and is confined to the village. Goldsmiths are the patrons. Only local Hindus congregate. *Pujari* is a Goldsmith with hereditary rights.

SOURCE: Sri P. Krishnama Raju, Headmaster, Samithi Higher Elementary School, Marripad.

7. **Manchuru**—Is 3 miles from Gundaboyanipalle of Madanapalle-Tirupati road, 5 miles from Kalikiri Railway Station on Pakala-Dharmavaram line and 4 miles from Vayalpad.

The temples of Ananthapuramma with Her image in human form, Anjaneya, Someswara Swamy and Sri Rama are the places of worship in the village.

Ananthapuramma *Dhinnemeeda Tirunala* is celebrated for two days on *Phalguna Suddha Saptami* and *Ashtami* (February - March). Animals are sacrificed to the deity. Devotees liquidate their vows. For the past 10 years it is being celebrated and is limited to this village. Kamma community patronize the festival. All local communities participate.

Ganga Jatara is celebrated in the middle of the street for two days from *Jaishta Suddha Purnima* (May-June). It is an ancient festival and is extended to the neighbouring villages such as Kalikiri, Vayalpad etc. Nearly 2,000 devotees congregate.

A few shops are kept in this connection with foodstuffs, utensils, lanterns, books and fancy goods. *Jyoti*, *kolatams*, *veerajadalu* and lotteries are the items of entertainment.

Anjaneya (*Tirunala*) fair is celebrated for two days on *Magha Bahula Triodasi* and *Chaturdasi* (January-February) Coconuts are offered. Fasting, *jagaram* are observed domestically. Gollas (Yadavas) are the patrons and *pujaris*.

SOURCE: 1) Sri N. Narayana Reddy, Headmaster, Panchayat Samithi Elementary School, Kothamanchuru.

2) Smt. R. Vimala Devi, Second Assistant, Panchayat Samithi Elementary School, Manchuru.

8. **Guttapalem**—Is 4 miles from Kalikiri to the West of Kalikiri-Punganur trunk road. From the road one should walk one mile on Urollamma tank-bund to reach this village.

Malleswara temple with His stone *Sivalingam* at a distance of one mile to the East of the village, Paletamma temple to the north. *Bhajan mandir* and a mosque are the places of worship in the village. Paletamma is the family deity of Yekulanayaka community.

Malleswara *Tirunala* is celebrated for a day during *Mahasivaratri*, i.e., on *Magha Bahula Chaturdasi*. The devotees take oil-bath and observe *jagaram* and fasting. The deity is taken in procession into the cave, 'poola konda' which is to the south of the village in the reserved forest. Issueless women prostrate in rows with wet clothes on the ground in front of the Lord from morning till evening with the belief that they will be blessed with children. Devotees take bath in the water flowing at the Lord's feet and cook their food in the valley. For the past one century the festival is being celebrated. It is confined to this and the nearby villages. Yekulanayakulu and Kapus are the patrons. All communities participate in it. Yadavas are the *pujaris*. There is poor feeding.

Paletamma *Tirunala* is celebrated from 13th to 31st January (*Pushyam*). The devotees sacrifice animals to liquidate their vows.

Sankranti is celebrated with much pomp. Cows, oxen, etc., are decorated, worshipped and fed with herbs. They are taken to an open area and scattered by frightening them with drums. Whoever tames the wildest of the cattle is honoured and garlanded by the audience.

SOURCE: Sri G. Govinda Swamy, Teacher, K. Barinapalle of Guttapalayam.

9. **Kalikiri** — Is situated on the Madanapalle-Tirupati bus road at a distance of 13 miles from Vayalpad and 22 miles from Chittoor.

Yellamma temple with Her stone image and Narasimha Swamy temple are the places of worship in the village.

Narasimha Swamy festival is celebrated for one day in *Ashadham* (June-July), i.e., on 10th June. It is of ancient origin with local significance. Hindus are the patrons and all communities participate in it.

Yellamma festival is celebrated for 3 days in *Shravanam* (July-August), i.e., from 17th July. It is an ancient festival. Hindus patronize the festival. Nearly 10,000 devotees of all communities participate.

A cattle fair is held for 15 days by the Panchayat in an area of 11 acres of *patta* land belonging to Sri N. C. Ramireddy. It is being celebrated for the past 20 years. Nearly 5,000 people of all communities from this and neighbouring taluks and districts such as Punganur, Rayachoti, Chandragiri, Anantapur, etc., participate. Sale and purchase of nearly 16,000 cattle takes place in the fair.

SOURCE: Sri P. Eswaraiah, Executive Officer, Kalikiri.

10. **Medikurthi** — Is 2 miles from Cuddapah-Punganur Highway road, 5 miles from Kalikiri and 12 miles from Vayalpad.

Originally it was called "Oudum Buraguchhapuram" and Narayanapura Agraharam. In due course of time it was called "Mediguthi" due to the presence of a number of Medi trees (*ficus glomerata*). This was later corrupted into Medikurthi.

Lord Lakshmi Narayana Swamy temple with His stone image in human form pointing a finger towards Himself, village deity Mahishasura Mardhani temple on the banks of Bahuda river, Siva temple, Sri Rama temple and a mosque are the places of worship in the village.

Lord Lakshmi Narasimha Swamy *Brahmothsavam* takes place for 9 days from *Vaisakha Suddha Chaturdasi* to *Bahula Saptami* (April-May). Devotees fulfil their vows. Procession of the Lord is taken out and coconuts, camphor, flowers, *tambulam* (betel nuts and leaves), etc., are offered before each house. Devotees take bath in the river in *Magham* (January-February) and *Vaisakham* (April-May) months. During *Vijaya Dasami* and *Ugadi* on *Asvija Suddha Dasami* (September-October) and *Chaitra Suddha Padyami* (March-April) *Uthsavams* are celebrated according to Pancharatragamam of Sri Vaishnava tradition. Daily pujas are performed. This is of ancient origin with local significance. *Pujaris* are the patrons. There are *manyam* lands for each temple. Local people of all communities congregate. *Pujaris* are Brahmins of Bharadwaja *gotram*.

There is a stone called Gangarayi in the centre of the village. Gangamma *Jatara* is celebrated for 3 days. Devotees fulfil their vows. After performing puja with cocoanuts, camphor, flowers, plantains, etc., animals are sacrificed. Intoxicants are used as a custom. This is of ancient origin and is confined to the surrounding villages. Donations are collected from the villagers to meet the expenses. Nearly 10,000 Hindus from the neighbouring villages come and take part in it.

A fair is held in this connection near the Gangarayi. Eatables, utensils, torchlights, toilet goods, *Ayurvedic* medicines, pictures, books, clothes, agricultural implements, toys and other goods are sold. Display of fire-works, magic, lottery, music and dramas are the items of entertainment. Besides the choultry, a pandal is erected temporarily for the occasion.

Baliya Settis and Thogata Settis perform *bhajan* near Rama temple in the night in praise of Mahishasura Mardhani. A person possessed by the Goddess goes round the temple, bathes in the river, swallows margosa leaves, burns camphor and reveals the resent happenings and future possibilities to the people who are Her followers.

SOURCE: Sri Y. Sankara Narayana, Medikurthi.

11. Gundlur - Is 8 miles from Kalikiri Railway Station and 14 miles from Vayalpad. It is by the side of Somala-Rayachoti road.

Sri Chennakesava Swamy temple, Gramadevatha Mulastanamma temple and a mosque are the places of worship in the village.

Mulastanamma *Jatara* is celebrated for two days in *Ashadam* (June-July). Animals are sacrificed. Houses are decorated, fasting is observed and vows are fulfilled by the devotees. It is being celebrated for the past two centuries and is confined to this and the neighbouring villages within a radius of 10 miles. About 10,000 devotees of all communities from the surrounding villages congregate.

Chennakesava Swamy *Uthsavam* is celebrated in *Jaishtam* (May-June). A Brahmin is the *pujari*.

SOURCE: Sri V. Venkataiah, Teacher, Gundlur.

12. Talupula - Is 9 miles from Piler on Piler-Yallamanda road.

It is said that during the British rule there was a great danger from the pirates who were looting the towns and villages in the Eastern coast. So the Government encouraged the persons who could try to stop the pirates. At that time this was a forest area. The 'Pala Ekiri' tribe of Benares came here, cut down the forest, constructed a fort on the high land and shouldered the responsibility of safeguarding the place. They had arranged gigantic bronze doors '*talupulu*' (in Telugu) to the fort. The atmospheric vibrations caused by shutting the doors were so strong that the bells in the temple of Goddess Kamakshi in Kanchi were ringing. Hence this village got its name Talupula (doors).

Yet another local belief is that Lord Mallikharjuna of Srisailam in Kurnool district and Lord Venkateswara of Tirumala formerly were in the Nallamalai Hills. A clash occurred between them regarding religious customs and the latter in anger settled on the Seshachala turning his back towards west not to see the former. Venkateswara decided Cuddapah as the threshold and Talupula as the doors to His abode. He declared that the 'Havis' (an oblation of ghee offered through the sacrificial fire) of the entire region should go to Him. Strangely enough even to this day the ghee of this region is not good in taste; as it

belongs to the Lord. So this place goes by the name Talupula.

There is Lord Gundala Mallikharjuna Swamy temple at a distance of 3 1/2 miles to the west in the reserve forest. There is a perennial stream on 3 sides of the temple forming waterfall before the Lord. There is an open place to the eastern side of the temple. It is surrounded by picturesque and natural scenes. Behind the temple to the west, there is deep natural *koneru* (a sacred pool). The devotee who constructed the temple was Musala Bathulayya. The temple is a huge one rich with artistic beauties. The *mandapam* occupies an area of 10 sq. feet. Before the *mantapam* there is a portico with 12 *ankanams* (ankanam is the space between two pillars or beams). The stone used for the temple amazes anyone considering the fact that there are no stone mines in the surrounding area. There is a stone *Dhwajastambham* (Flag-Staff) before the temple, with the images of the sculptor and Musala Bathulayya showing his lameness. To the south of the temple there are three small temples of Siva. The images of the departed devotees and the *pujaris* are preserved in a small temple known as '*Bhaktula Devalayam*'. The copper plate inscriptions regarding the temple are with the Hindu Religious and Charitable Endowments Board. All people except Scheduled Castes can enter the temple.

Srimat Gundala Malleswara Swamy *Tirunala* is celebrated on *Magha Bahula Triodasi* and *Chaturdasi* (January-February) for 2 days. Preparations are made a week in advance. On *Triodasi jagarana* is observed. On *Chaturdasi* '*Jharisnanam* (bath in the water fall) in the morning and *Siddha* puja in the evening are the functions. Devotees fulfil their vows. *Jangamarachana* (puja by a Jangam) is performed by a few. Hair, umbrellas, eyes, nose, etc., made of silver or gold are offered to the deity. Once a week puja is performed. This festival is being celebrated since 16th century and is confined to the neighbouring villages. The temple committee consisting of 4 members is appointed by the Hindu Religious and Charitable Endowments Board to supervise the festival. Pala Ekiri Doras patronize the temple. Nearly 3,000 devotees of all communities local and from the nearby villages congregate. Pala Ekiris are the *pujaris* enjoying the *inam* lands.

A fair is held in this connection near the temple for the past one century. Eatables, utensils, toilet goods, *ayurvedic* medicines, books and clothes, agricultural implements and toys are sold by tradesmen from the nearby villages. *Harikathas*, street

dramas, *burrakathas*, dramas, magic, music parties and playing cards are the items of entertainment. Pandal are erected before the *Bhaktula* temple. Local Arya Vaisyas arrange free feeding.

SOURCE: Sri Kesarla Reddappa Setti, Teacher, Talupula.

13. Nerabylu - Is situated close to the 9th milestone of Bhakaraopet-Talakona road to the south of Vayalpad at a distance of 18 miles from Pulicherla Railway Station and 52 miles from Madanapalle.

There is Siddheswara Swamy temple with His stone idol of 1 1/2 feet height in the form of *Sivalingam* in Talakona valley of Seshachala hill at a distance of 5 1/2 miles to the north of this village. For some time puja was celebrated by the neighbouring villages on *Mahasivaratri*. After sometime Vanam Appa Swamy, a native of Udayamanikyam having guidance (upadesa) from the Siddhas became a sanyasi and the neighbouring villages entrusted the performance of puja to him with hereditary rights. In 1720 Saka (1798 A. D.). Ekili Naidus, the rulers of the region authorised him to enjoy the income of the temple and to construct a temple. Accordingly he constructed the temple, installed the deity and a '*Yantram*' (talisman) and called the deity as Lord Talakona Siddheswara Swamy. It is believed that barren women were blessed with children, the blind with sight and sick with health by worshipping the Lord here. There is a perennial river by the side of the temple. Situated by the side of hills, this place is beautiful with its Scenery. To the east of the temple there are '*Sirodrona Thirtha*' and '*Papanasana Thirtha*'. In the *Sirodrona Thirtha* water falls from a height of 100 feet and in the *Papanasana Thirtha* from a height of 12 feet. There is Nela Kona *Thirtha* where the Lord is believed to have revealed His presence to Siddhus.

Talakona Siddheswara Swamy *Tirunala* is celebrated on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). During *Mahasivaratri* for 2 days. *Abhishekam* is performed to the Lord on the night of *Chaturdasi*. Procession is held on the next morning and in the after-noon *Siddha Vibhuti* is celebrated by the Siddhus. Devotees liquidate their vows. Hair, umbrellas, cradles etc., are offered to the deity. Devotees take bath in the *thirthams*, observe *jagaranam* and fasting and worship the Lord. Barren women with wet clothes prostrate before the Lord till the *Siddha Vibhuti* is distributed by the Siddhus. After *Siddha Vibhuti* function no one stays there, as it is

believed that *rishis* in the surrounding hills come there to perform puja that night. For the past 2 centuries this is being celebrated and is confined to this district and Cuddapah District. Hindus patronize the festival. Nearly 20,000 Hindus from the surrounding parts within a radius of 50 miles come and take part in it. The descendants of Vanam Appa Swamy are the *pujaris* with hereditary rights.

A fair is held in this connection near the temple in an area of 10 acres and tax is collected by the Panchayat. Eatables, utensils, toilet goods and pictures, clothes and toys are sold. Merri-go-rounds, gambling, lottery, dramas *Harikathas* and *burrakathas* are the items of entertainment. Pandals are erected for the pilgrims. There is free feeding. There is a forest T.B. The officers of Cuddapah District camp there during summer.

SOURCE: Sri A. V. Narasimha Rao, Karnam, Nera-byly.

14. **Tsattevaripalem** - Is 1 1/2 mile to the north of Piler-Bhakaraopet road, 10 miles from Pulicherla railway station on Dharmavaram-Pakala railway line, 35 miles from Vayalpad and 48 miles from Madanapalle. As the members of Tsattevari family constructed this village, it goes by the family's name, Tsattevaripalem.

Bandakota Siddeswara Swamy temple with His *Sivalingam* and Nemali gundu Eswara temple with

Sivalingam are the places of worship in the village.

Bandakonda Siddeswara Swamy festival is celebrated for two days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). Puja is performed and cocoanuts, flowers, fruits and *naivedyam* are offered to the deity. Silver umbrellas are offered in fulfilment of owes by the devotees. Fasting, *jagaram* are observed by the devotees. Puja is performed on every Monday. It is of ancient origin and is confined to this and the surrounding villages. All communities participate in the *utsavam*. *Pujari* belongs to Telaga caste. He enjoys hereditary rights and the *inam* lands.

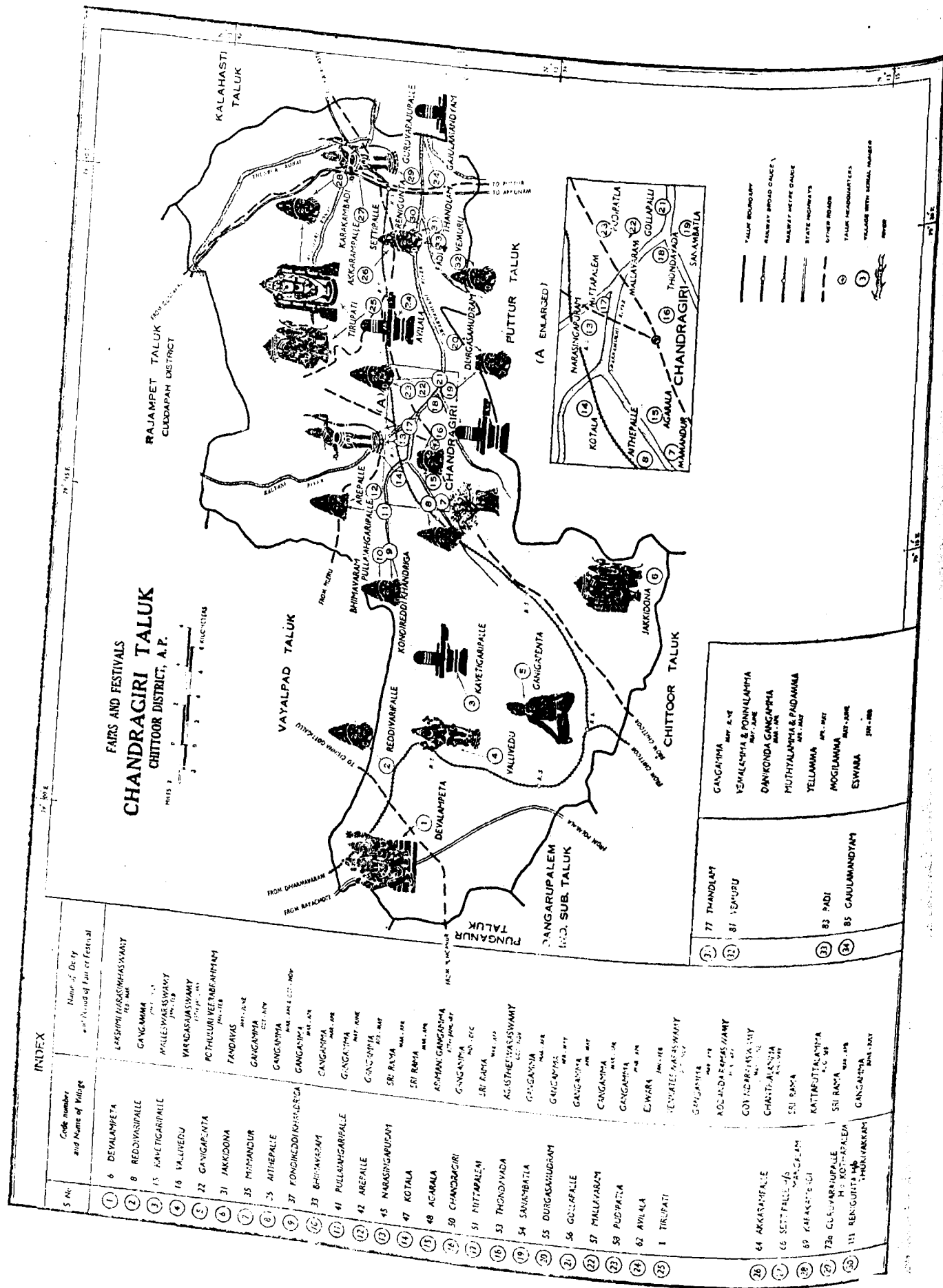
Abhishekam during *Sivaratri*, i.e., *Magha Bahula Chaturdasi* (January-February) and lighting on the day of *Krithika Nakshatram* in *Karthikam* (October-November) are performed in Nemaligundu Eswara temple.

Polireddy Muttam was constructed in this village by late Sri Polireddy and he registered all his property in the name of the Lord Sri Visweswara Swamy. A *Sivalingam* was installed and *gurupuja* is performed twice a year on *Purnima*. *Sadhus* and the poor are fed on the day. At present a committee is supervising the mutt.

SOURCE: Sri Karnam Govinda Pillai, Karnam, Tsattevaripalem.

CHANDRAGIRI TALUK





Section VIII

CHANDRAGIRI TALUK

Devalampet—Is situated between Kallur and Pulicherla at a distance of two miles from Pulicherla Railway Station.

The temples of Lord Lakshmi Narasimha Swamy, Siva and Goddess Durgamba are the places of worship in this village.

Lord Lakshmi Narasimha Swamy *Brahmothsavam* is celebrated for *Phalguna Suddha Dasami* to *Baaula Tadiya* (February–March) for 9 days. *Dwajarahana*, *Hanumantha vahanam*, *Ali vahanam*, *Sesha vahanam*, *Garuda vahanam*, *kalyanothsavam* and *rathostsavam* (car procession), take place from *Suddha Dasami* to *Bahula Padyami*, *Parveta*, *vasanthothsavam* are celebrated on *Vidiya* and *Tadiya* *dhwajarahana* takes place on the night of *Bahula Tadiya*. *Puttu ventrukalu* (hair-dedicated to the Lord from the birth) of the children is offered to the deity. This is being celebrated for the past 200 years and is confined to Kallurupalem area. Zamindars were the patrons in the past. Devotees from the surrounding villages congregate. Sri K. Narasimhachari is the *pujari* with hereditary rights. Lottery, merri-go-rounds and dramas are the items of entertainment.

SOURCE: Sri B. Gopala Naidu, V. L. W., Pulicherla.

2. Reddivaripalle—Is about a mile from Pulicherla Railway Station on Pakala-Dharmavaram Railway line.

This place was ruled by the Zamindars of Pulicherla family. Hence it goes by the present name.

Gangamma temple with Her image is the only place of worship in the village.

Gangamma *Jatara* is celebrated for a day in *Ashadam* (June–July) i. e., 13th July. When rains fail this is celebrated with a belief that rains would pour down. Devotees fulfill their vows. *Kumbham* is offered and goats and rams are sacrificed to the deity. This is being celebrated for the past 250 years. The village headman patronizes the festival. Only local Hindus congregate. *Thappetas*, *Pambala Dhamuru*

(a musical instrument played by the Pambalas) and the stories narrated about Gangamma by the Pambalas are the items of entertainment.

SOURCE: Sri B. Gopala Naidu, V. L. W., Pulicherla.

3. Kavetigaripalle—Is 3/4th mile from Mangalampet road 3 miles from Dhamalacheruvu railway station.

Lord Malleswara Swamy temple on the nearby hillock with His idol in the form of *lingam* and the Pandava temple are the places of worship.

Lord Malleswara Swamy *Sivarathrothsavam* is celebrated on *Magha Bahula Chaturdasi*, (January–February) for a day. Devotees fulfill their vows. This is being celebrated for the past 100 years. The trustees appointed by the Endowment Board are the patrons. The local Hindus participate in it. A Jangam is the *pujari*. There is free feeding. Dramas entertain the congregation.

In the Pandava temple *Maha Bharathothsavam* is celebrated on *Sravana Suddha Padyami* (July–August) by the villagers. Since 1938 this is being celebrated. The villagers patronize the festival. Local Hindus participate in it. *Pujari* is Sri Karanam Krishna Pillai. Dramas and lotteries are the items of entertainment.

Ganga Panduga, *Vinayaka Chavithi*, *Dakkulu Ekadasi*, *Tirunala Panduga*, *Vaikunta Ekadasi*, *Nomula Panduga*, *Krikhika Nakshitra*, *Bhogi Sankranti*, *Pasuvula Panduga*, *Kanumu*, *Thai Amavasya* and *Ugadi* are the other festivals of the place.

SOURCE: Sri N. Ranga Pillai, Karnam, Kavetigaripalle.

4. Vallivedu—Is 4 miles from Damalacheruvu Railway Station.

The temples of Lord Varadaraja Swamy with the image of Vishnu in human form, Anjaneya, Gangamma and Vinayaka are the places of worship in the village.

Lord Varadaraja Swamy *Uthsavam* is celebrated during *Sankranti* in *Pushyam* (December-January) for 4 days. Procession of the Lord takes place on the first three days. On the fourth day *Paruveta Uthsavam* takes place. Brahmins are the patrons and *pujaris*. Local people of all communities participate. *Prasadam* is distributed to all.

SOURCE: Sri K. Peyana Pillai, Karnam, Vallivedu.

5. **Ganigapenta**—Is 5 miles from Pakala railway station.

The image of Sri Virat Pothuluri Veerabrahmendra Swamy of Kandimallayapalle in Cuddapah District is installed in the house of a Viswa Brahmin. The image is in 'Yoga Mudra' posture.

Pothuluri Veera Brahmendra Swamy *Uthsavam* is celebrated from *Magha Bahula Triodasi* to *Amavasya* (January-February) for 3 days. On the first day pooja is performed. The life history and the miracles of the great *Yogi* are narrated on the second day. On the third day procession in '*Pushpa pallaki*' (palanquin decorated with flowers) is held. For the past 10 years this is being celebrated and is confined to a few nearby villages. Funds are collected to celebrate the festival. Hindus of this and the surrounding villages congregate. *Pujari* is Viswa Brahmin. *Prasadam* is distributed to all and there is poor feeding.

SOURCE: 1) Sri N. Ethirajan, V. L. W., Maddinayunipalle Group, Pulicherla Block.

2) Sri V. V. Subbaiah, Karanam, Ganigapenta (P. O).

6. **Jakkidona**—Is 26 miles from Chandragiri.

The temples of the village deities, Muthyalamma, Kota Kotamma, Virupakshamma and Moolasthanamma are the places of worship in the village besides the Bharatha temple.

Devatharadhana is celebrated in *Margasira* (November-December) and *Vaisakham* (April-May). Animals and fowls are sacrificed to the deities and *pongali* is offered. Local people of all communities participate in it. *Prasadam* is distributed to all.

Mahabharatha *Uthsavam* is celebrated in *Jaishtham* from June 1st to 20th. This is being celebrated for the

past twenty years and is confined to the nearby villages. Approximately 2,000 people of this and the nearby villages congregate.

A fair is held in this connection for 15 days in an area of one acre dedicated to the temple. In the day time the epic Mahabharata is narrated in stories and in the nights dramas are enacted.

Siddeswara Swamy *Uthsavam* takes place for two days in *Magham* (January-February).

SOURCE: Sri K. Ratna Pillai, Karanam, Jakkidona.

7. **Mamandur**—Is two miles from Mangilpat railway station on Villipuram-Renigunta line and five miles from Chandragiri railway station.

It is said that this village was formed in the times of Sri Krishna Devaraya of Vijayanagar. There are a few ruins of the canal constructed with bricks and lime that watered the *koneru* in front of the renowned palace.

Sri Rama temple and Ankamma temple with Her image in human form are the places of worship in the village. A stone slab with square and round lines carved on it is installed under a margosa tree to the East of the village in the name of the village deity Doddi Gangamma.

Village deity Doddi Gangamma *jatara* is celebrated in the last week of *Karthika* (November-December) for a day in a plot of two cents called 'Ganga metta' near the entrance of the village. A week prior to the auspicious day a new pot is installed on the 'Ganga metta', worshipped and given away to the village Thoties. The pot is called 'Challakunda'. The Thoties take the pot from the house bearing 'Thappetas' (Country drums, tom-tom) for seven days collecting food in it. The food thus collected is distributed among themselves. *Jatara* takes place on the eighth day. During the day time an earthen image of 'Gallagangamma' is prepared and decorated with flowers. Decorating Her with '*Dishti Chukka*' (an ornamental small round patch on the forehead to avert the effect of evil eye) after animal sacrifice, the image is immersed quickly in the '*Ganji*' (Gruel) while the *tappetas* are beaten incessantly. After this an earthen image of Gangamma is moulded, decorated with flowers and '*Banala Cheera*' (saree of crackers or crackers so formed around the body of the deity as saree) and installed on a platform called '*Sapparam*'.

Then the deity is taken in procession with the local music. People offer *kumbham* and *palaharam* before their houses according to their financial status. The well-to-do devotees even sacrifice animals. At day-break the deity is installed on the Gangamitta under the hut erected with leaves and clothes for the occasion. Devotees liquidate their vows. He-buffaloes, goats, rams and fowls are sacrificed to the deity after performing pooja. The local people invite their kith and kin for the festival. This is being celebrated since the origin of the village. Approximately an amount of Rs. 100/- is collected from the villagers and is spent under the supervision of '*Pina Pedda*' selected by the villagers. Only local Hindus take part in it. Yadavast and Chakalis are the *pujaris* with hereditary rights.

Mala Dasarisi recite the life history of Gangamma, the boons granted for the Harijans and the significance of sacrificing he-buffaloes to the deity, in *dandakam* (a kind of recitation).

Sri Rama Navami is celebrated in *Chaitram* (March-April) for 8 days and *prasadam* is distributed. There is free feeding.

Molakala Purnima is celebrated by the local Kapus on *Vaisakha Suddha Purnima* (April-May). *Navadhanyams* godhumalu (wheat), biyyam (rice), *kandulu* (red-gram), *pesalu* (green-gram), *senagalu* (bengal-gram), *bobbarlu* (the seeds of *Dolichos sinensis*), *nuvvulu* (gingelly), *minumulu* (black-gram) and *ulavalu* (horse-gram) are soaked till they sprout. The sprouted '*navadhanyams*' along with fruits, flowers, coconut and camphor from each house are taken in procession with the music of *thappetas* by the '*Muthaidivas*' to the temple of Grama Shakthi Muthyalamma crossing the 'Gangamitta'.

SOURCE: 1) Sri T. Lakshmi Narayana Pillai, Karnam, Mamandur.

2) Sri M. Viswanadha Reddy, Panchayat President, Mamandur (P. O).

8. **Aithepalle**—Is three to four miles from Chandragiri Railway Station and town.

The local belief is that this village was constructed by the Kammas and Reddis during the rule of Sri Krishna Devaraya of Vijayanagar.

Muthyalamma temple and a *bhajana mandiram* with a picture of Vishnu are the places of worship in

this village. Village deity Gangamma is also worshipped.

Ganga *Jatara* is celebrated twice a year in *Nadiveedi* in *Karthika* (October-November) and *Chaitram* (March-April) for one day. An earthen image of the deity in female form is prepared and worshipped. Animals are sacrificed for the fulfilment of their vows. Intoxicants are taken by the people. It is of ancient origin. Hindus are the patrons. The Hindu devotees from the neighbouring villages congregate. *Pujaris* are appointed at the time of the *jatara*.

A fair is held during the *jatara* with few shops to sell eatables, utensils and pictures.

The village deities Mulasthanamma and Dharamaraju of Chandragiri are brought to this village on 16th January for *Giri Pradakshinam*. The villagers offer coconuts and plantains. In the evening, deities are taken in a procession. About 5,000 devotees from the nearby villages within a radius of 20 miles congregate. A devotee distributes *prasadam* to those who render their services to the Lord.

Many shops are opened at that time.

Sri Rama Navami on *Chaitra Suddha Navami* (March-April), Sri Krishna Jayanthi on *Sravana Bahula Ashtami* (July-August) and *Dhanurmasam* are celebrated in the *bhajana mandiram*. *Jagarana* is observed during *Sivaratri*.

Occasionally *bhajans* are performed in Krishna *Theertham* in Mungilpattu Reserved Forest on *Purnima* and *Amavasya* in memory of a great saint whose name was unknown and who is believed to have been born in *Dwaparayugam*. It is said that he had, 10 feet long braided hair and talked with the village heads.

SOURCE: 1) Sri K. Venugopal Pillai, Village Karnam.

2) Sri A. Subba Reddy, Village Munsiff, Aithepalle.

9. **Kondireddikandriga**—Is 9 miles from Chandragiri.

It is said that this village was built by one Konda Reddi. Hence this goes by the present name.

There is a temple of Anjaneya. Shakthi Raju (the stone in the name of shakthi) in the centre of the main street is also worshipped.

Ganga *Jatara* commences on the last Tuesday of *Chaitram* and ends on the succeeding Wednesday, (March-April). On Tuesday an earthen image of Gangamma in female form is prepared. A he-buffalo is dedicated and goats and rams are sacrificed to Her. Rice is offered. Money is collected from the villagers for celebrating the festival. Only Hindus from the surrounding villages congregate. Kummaris (Potters) are the *pujaris* and the Harijans are the followers. The rice cooked before the deity is distributed to all.

Katama Raju festival is celebrated during *Sankranti* and goats and rams are sacrificed (December-January).

SOURCE: Sri K. Venkata Munuswamy Pillai, Karanam, Kondreddikandriga.

10. Bhimavaram—Is 7 miles from Chandragiri.

It is said that Bhima, the second of the Pandavas performed penance here and hence this place goes by the present name.

Grama Shakthi Raju (stone installed at the time of the construction of the village in the name of Shakthi) and an image of Lord Vighneswara are worshipped in this village.

Ganga *Jatara* commences on the last Tuesday in *Chaitram* (March-April) and ends on the succeeding Wednesday. An earthen image of the deity is prepared on Tuesday and he-buffalo, goats and sheep are sacrificed to the deity. Rice and vegetables are also offered. This is of ancient origin and is confined to the nearby villages. The villagers share the expenditure of the festival. Chief patrons are Kammass and Harijans are the followers. 'Pina Pedda' a person elected by the villagers for the occasion supervises the festival. Nearly 500 Hindus from the surrounding villages congregate. Kummaris (Potters) are the *pujaris*. *Prasadam* is distributed to all. There is free feeding.

A few shops are opened to sell eatables for the occasion.

SOURCE: Shi K. Venkata Munuswamy Pillai, Karanam, Bhimavaram.

11. Pullaiahgaripalle—Is situated to the east of Aithapalle road, to the west of Kotala village, to the south of the Bhima river and to the north of Mangilpet Reserve Forest at a distance of 3 miles from Chandragiri Railway Station and town.

Lord Rama *Bhajana Mandir* with the pictures of Ramā, Gangamma image, a stone slab in the name of Dondi Gangamma, Uma Maheswaramma stone image and Visikati Yellamma are worshipped.

Ganga *Jatara* is celebrated in *Jeshtam* (May-June) for two days. This is commonly celebrated in almost all the villages of the taluk on different dates. A small temple is constructed for the occasion in a plot of 15 yards square in the middle of the street and the image of Gangamma prepared for the occasion is installed in it. Coconuts, *chakkerā pongali* and *vadapappu* (green-gramspilt) are offered and sheep, rams, goats and fowls are sacrificed to the deity. This is of ancient origin and is confined to the nearby villages.

All the villagers bear the expenditure according to their capacity. Kammass are the chief patrons. Nearly 400 people take part in it. Kummaris and Chakalis are the *pujaris*. The ryots give them clothes, presentations etc., for their services.

SOURCE: Sri K. Rangaiah Pillai, Karanam, Pullaiahgaripalle.

12. Arepalle—Is 3 miles from Chandragiri Railway Station and 6 miles from the Taluk office.

Bhajana mandir is the place of worship in this village. A stone slab with cabalistic letters is installed in the middle of the street in the name of the village deity. Gangamma is also worshipped.

Ganga *Jatara* is celebrated for two days in *Vaishakham* (April-May) in the middle of the street in an area of 20 cents. An animal is sacrificed and wearing its intestines as *Jandyam* (sacred Thread) the village Thoti goes round the village. A sheep and he-buffalo are sacrificed. The villagers invite their relatives. This is of ancient origin and of local significance. The expenditure is shared by the villagers. The village Reddy supervises the festival. Potters, Chakalis, Mangalis and Harijans are the followers. Local people of all castes take part in it. *Pujaris* are Potters with hereditary rights.

Sri Rama Navami is celebrated for 9 days in *Chaitram* (March-April).

SOURCE: Sri V. Chandra Sekhara Pillai, Karanam, Arepalle.

13. Narasingapuram—Is about a mile from Chandragiri Railway Station.

Goats, rams and fowls are sacrificed to Katamaraju occasionally.

SOURCE: Sri K. Venkata Narasimhulu Naidu, V. M., Kotala, (P. O).

15. Agarala—Is situated to the west of Chandragiri fort.

This village is said to have been constructed by the Kota Nayakas (generals) to arrest the expansion of the Muslim Kingdom during the reign of Sri Krishna Devaraya of Vijayanagara. But there is no evidence to support it.

Village deity Aremani Gangamma temple constructed by Late Sri Kuppi Reddy in 'Dharma Thopu' a *putta* land, amidst four banian trees is the only place of worship in the village. The stone head of the deity installed in the temple is said to be self-manifested one from earth and some say from an ant-hill.

Village deity Arimanu Gangamma *Uthsavam* is celebrated for three days in *Pushyam* (December-January) during *Sankranti*. Procession of Mulashtanamma, the village 'Shakthi' of Chandragiri along with 'Drowpathi', Bhima and Arjuna installed by Krishna Devaraya is taken out from Chandragiri on *Kanuma*. This is known as *Giri Pradakshina* or *Konda Chuttur* (procession round the hill). The procession starts at 14-00 hrs with *mangala Vayidyams* and *thappetas* covering the surrounding villages. The villagers offer complior to the deities. When the procession reaches the outskirts of this village, the residents receive them with music, offer them drinks and buttermilk and place the deities under the banian trees on two *Katcha Kattas* (public pials). The descendants of Bondaram Kuppi Reddy decorate the deities with garlands, perform puja, offer camphor and *naivedyam* and take the deities in procession in the village. Then the procession returns to Chandragiri covering the other villages, Aythepalle and Reddy Varipalle crossing the river Suvarnamukhi and performing 'pradakshina' to the fortress. Idols of the village deity Mulashtanamma and Drowpathi, Bhima and Arjuna are replaced in their respective temples in Chandragiri. The next day *vasanthothsavam* (holi) is celebrated to Arimanu Gangamma. Devotees fulfill their vows. Goats, sheep and cocks are sacrificed in the surrounding villages. The descendants of Bandam Kuppi Reddy are the patrons and *pujaris*. Approximately 2,000 people of all communities from the surrounding villages congregate.

Eswara temple with the images of the Lord in the form of *Sivalingam* and Parvathi Devi, His consort, Sri Rama *Bhajana Mandir* with His image in human form, Lord Sri Krishna *Bhajana Mandir* with His image in human form and village deity Muthyalamma temple with an obelisk and a stone slab with cabalistic letters in Her name are the places of worship in the village besides Goddess Kanaka Durga temple.

Ganga *Jatara* commences on a Sunday and ends on the succeeding Wednesday after 4 days in *Chaitram* (March-April) i.e., between (March 15th and 31st). On Wednesday night an earthen image of Gangamma is prepared. Goats, fowls, rams and he-buffaloes are sacrificed to Her. This is of local significance. Only local Hindus participate in it. Potters are the *pujaris* with hereditary rights.

Occasionally Muthyalamma *Uthsavam* is celebrated. *Pongali* is offered on a few Fridays.

Sri Rama Navami is celebrated for 9 days in *Chaitram* (March-April). Coconuts and camphor are offered.

SOURCE: 1) Sri Ch. Srinivasa Reddy, V. L. W., Narasingapuram.

2. Sri R. Nadhamuni Reddy, Panchayat President, Narasingapuram.

14. Kotala—Is two miles from Chandragiri Railway Station and 5 miles from Chandragiri.

Pictures of Lord Rama and Krishna, the image of Vighneswara, a stoneslab in the name of Dodi Gangamma, Virupakshamma, Vasikoti Yellamma, Gurappadu and Nagu Mira Swamy Dastagiri are being worshipped in the village.

Ganga *Jatara* is celebrated in *Jeshtam* (May-June) for a day. The festival begins in the nights and ends by mid-day of the next day. A small temple is constructed for the occasion in an area of 15 yds. x 15 yds. and an earthen image of Gangamma is installed in it. Devotees liquidate their vows. Coconuts and sugar are offered and he-buffaloes are sacrificed to the deity. Intoxicants are taken stealthily. This is an ancient festival and is of local significance. Kammass and Kapus are the patrons. Only local Hindus take part in it. Jangams and Kummaris are the *pujaris*.

Sri Rama Navami is celebrated for 9 days in *Chaitram* (March-April).

Ganga *Jatara* is celebrated for a day on the last Tuesday of *Karthikam* (October–November) in the middle of the street. Devotees liquidate their vows. Goats, sheep and cocks are sacrificed to the deity. Intoxicants are taken as a custom. Friends and relatives are invited. This is of ancient origin confined to a few nearby villages. The villagers share the expenditure proportionately. Approximately 200 people from neighbouring villages congregate. *Pujaris* are *Baliyas* of Thoguru family with hereditary rights.

SOURCE: *Sri T. Lakshmi Narayana Pillai, Karanam, Agarala (Village).*

16. **Chandragiri**—Is the taluk headquarters and a Railway Station on Villupuram–Renigunta railway line. It is situated at a distance of 2 miles from the Railway Station, 3 miles to the south of Dhorna–Kambala and 7 miles to the west of Tirupati on Chittoor–Tirupati road, on the right bank of the Swarnamukhi river.

As this is surrounded by crescent (Chandravanka) like hills, this goes by the present name. There is a fortress with walls enclosing an area of 4 square miles with a ditch, 20 yards in breadth all round. This was constructed in 1,000 A. D. by Immadi Yadava Narasimha Raya, king of Karvedu. Rama Raya met his tragic death at the hands of his own son born to a Muslim woman. Ramaraya's brother Tirumalaraya transferred the capital to Penugonda and partly restored the power and prestige of the kingdom. In 1570 he deposed the puppet king Sadasiva and usurped the throne. He belonged to the Aravidu dynasty. His son and successor, Ranga II, was a successful ruler. He was succeeded by his brother, Venkata II (1586–1614), who transferred his capital to Chandragiri. He was able to maintain the integrity of the kingdom, although he encouraged disruption by recognising the foundation of the kingdom of Mysore in 1612. His death was followed by a war of succession and the disruption of the kingdom. Ranga III, the last notable ruler of the dynasty, was unable to suppress his refractory vassals nor could he resist the aggressions of the Sultans of Bijapur and Golkonda. Had the last ruler of Vijayanagar remained loyal to the central authority, the Muslims would not have been able to extend their power towards the far South. In 1782 it came under Hyder Ali of Mysore and continued till the Treaty of Srirangapatnam (March–1792).

The fort wall at Chandragiri is 2 to 3 yards in breadth constructed with huge stones (6 ft x 5 ft). A

portion in the fort area is cultivated at present. From the fort there are steps to ascend the hill. On the hill there are 30 to 40 plate-like hollows for the soldiers to take their food in emergency. There are three pools. One is of fresh water, the second is *Uppu Chatti* with salt water and the third is *Pappu Chatti*. At the foot of the hill near the second fort wall there is a *Dindu bavi* (well) dug by Peda Bayamma, the principal Queen of Venkatapathi. In the middle of the fort to the south of the hill there are two buildings—Raja Mahal and Rani Mahal, constructed with brick and lime. Near the main entrance on the top of the hill there is a stone frame before a balanced boulder. The frame is known as *Urikambalu* (pillars used for hanging). The enemy spies caught in the fort were hanged to the frame and their bodies were visible to a distance of 10 to 12 miles around. Raja Mahal is a three storied building with three towers and steps on either side. Second storey was the darbar. The two storied building Rani Mahal is perhaps the residence of the Commander-in-chief as the first floor was a stable. It has no signs of the residence of a queen. Behind the Raja Mahal there are ruined earthen walls without roof. Poet Tenali Rama Krishna is said to have challenged the king that he would build buildings without using wood, stone and lime. With the permission of the king, he mixed mud with jaggery water and made the elephants trample on it and built the abovesaid building with that substance. It is said that he did not use wood even for beams. But at present there is no proof to support the claim. But the walls have stood the test of time. *Dindu bavi* resembles a lake with red and white lotus flowers. The moat around the fort remains full except in a place called Dubasingunta.

Another interpretation for the name Chandragiri is that there were two servants, Chandragadu and Girigadu in the court of Sri Krishna Devaraya. They gained the appreciation of the king. When the king asked them for a favour, they requested him to construct a village in their name. Hence a village was constructed and named after them as Chandragiri.

Lord Kodanda Rama Swamy temple, Panchalishmeta Dharmaraja temple and *Gramasakthi* Mulasthana Yellamma temple (which are believed to have been constructed by Sri Krishna Devaraya), Veeranjaneya temple, Ankamma temple, Mitta Gangamma temple and the temple of Kamamma, a *Pativratha* (Virtuous wife) are the places of worship in the town. In Kodanda Rama Swamy temple there are the images of Rama, Sita and Lakshmana. The image of Mulasthana Yellamma is in the form of *Sakthi*.

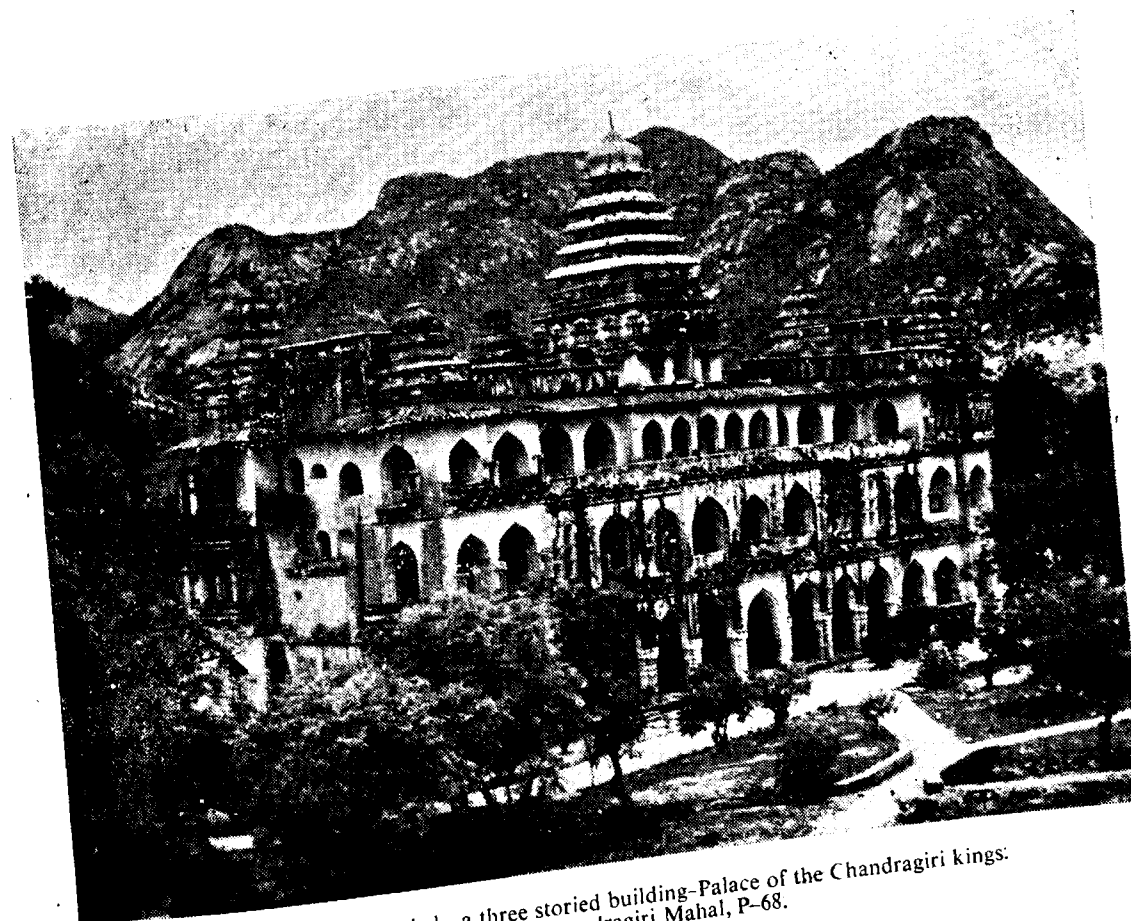


Fig. 1: Raja Mahal—a three storied building—Palace of the Chandragiri kings. This is also known as Chandragiri Mahal, P-68.

Lord Kondanda Rama Swamy *Uthsavam* is celebrated from *Phalguna Suddha Navami to Bahula Chavithi* (February-March) for 11 days. "Ubhayams" are performed for eight days. The images of the deities are decorated and taken out in procession every day. Fasting and *jagarana* are the domestic observances. Kapus patronise the festival. Local people irrespective of caste and creed take part in the festival. *Prasadam* is distributed to all.

Grama Shakthi Mulasthan Yellamma procession takes place for 4 days during *Sankranti* in *Pushyam* (December-January). On the fourth day, the procession goes round the western hill and reaches Sri Raghupathiraya *Koneru* (pond) by the side of river *Suvarnamukhi*. There, the festival ends. People from the surrounding villages visit the place on Fridays through out the year on bullock carts to fulfill their vows. *Pongali* is offered and animals are sacrificed. This festival is confined to the surrounding villages within a radius of 20 miles.

Village deity *Gangamma Jatara* is celebrated for 3 days in the last week of *Margasiram* (November-December). A stone is installed in Her name in the middle of the street. Devotees liquidate their vows by carrying *Veyigandla Duttalu* (pots decorated with dots). *Kumbham* is offered and animals are sacrificed. Intoxicants are taken mostly by the Harijans and other backward classes. This is of ancient origin and is confined to the surrounding villages. Dhobies of *Kanugakaya gotram* are the *pujaris* with hereditary rights.

Tappetas, dappus, gaggirethi kommus, bakas (trumpets) and dance according to the rhythm of *Yelapadalu* (Songs) are the items of entertainment.

Panchali Sametha Dharma Raja Agni *Tirunala* is celebrated for 18 days in *Bhadrapadam* (August-September). Devotees fulfill their vows. Corbans are offered. On the eighteenth day fire-pits are arranged. This festival extends to distant parts also. Donations and taxes are collected. Approximately 2,000 devotees of all communities from places like Tirupati and Pakala congregate there daily for 18 days. *Bharatam* is narrated in the form of *Harikathas* and dramas are enacted during nights.

Karamma Uthsavam is celebrated from *Phalguna Suddha Triodasi to Purnima* (February-March) for 3 days. The life history of Her is recited in the form of *burrakathas* for 3 days. On *Purnima* fire-pits are arranged and the temple is richly decorated with flowers. This is of local significance.

There is a temple of Lord Agastheswara Swamy at a distance of 1 1/2 miles to the North-East from Chandragiri.

- SOURCE : 1) *Sri Venkata Krishna Pillai, Karanam, Chandragiri.*
- 2) *Sri Tyaga Raja Reddy, V.L.W. Chandragiri Group.*
- 3) *History of India PP. 3032- by Sinha & Banerjee*
- 4) "*Chandragiri Durgam, Vidwan Tiruvengada Suri, Telugu Pandit, Board High School, Chandragiri.*"
- 5) *Andhra Prabha Weekly, Dated 25-4-1962.*

17. Mittapalem— Is 1 mile from Chandragiri Town.

It is said that this was a hamlet of Nagapatlapalem 100 years back.

Village deity Muthyalamma temple with obelisks in Her name and *bhajan mandirs* of Lord Rama and Krishna with their images in human form are the places of worship in the village.

Sri Rama Navami and *Sri Krishna Jayanthi* are celebrated on *Chaitra Suddha Navami* (March-April) and *Sravana Bahula Ashtami* (July-August) respectively. Coconuts, camphor and *prasadam* are offered to the deities. Only local Hindus participate in it.

Every Friday *pongali* is offered to the village deity Muthyalamma. Once or twice a year, the obelisks are taken out in procession. *Pongali* and *naivedyam* are offered and goats, rams and fowls are sacrificed to the deity. Local Hindus congregate.

SOURCE: *Sri B. Srinivasulu Reddy, Panchayat President, Mittapalem.*

18. Thondavada—Is 2 miles from Chandragiri and 6 miles from Tirupati.

It is believed that this village was an apartment for the elephants during the reign of Chandragiri Kings. Hence it goes by the present name after the elephant's *thondams* (trunks).

There is a Siva temple in the village with the images of Lord Eswara in the form of *Sivalingam*

and Parvathi Devi. Village deity Muthyalamma temple, Thondamma temple and *bhajana mandirs* are the other places of worship in this place.

Lord Agastheswara Swamy *Mukkoti Uthsavam* is celebrated for a day on *Karthika Purnima* (October–November) for a day with much pomp in commemoration of the installation of the Lord by Agasthya. Devotees fulfill their vows by performing *abhishekam* to the Lord. *Jagarana* is observed during *Sivarathri* on *Magha Bahula Chaturdasi* (January–February). This is of ancient origin and people from distant parts of the district also come and take part in it. Kapus are the patrons.

Approximately one hundred shops are arranged by the businessmen from Tirupati and Chandragiri. Merry-go-round is the only item of entertainment.

During *Grama Jatara pongali* is offered and animals are sacrificed to the village deities. All local communities take part in it.

SOURCE: 1) Sri M. Kesava Reddy, Panchayat President, Thondavada.

2) Sri M. S. Ramakrishna Pillai, Karanam, Thondavada.

19. **Sanambatla**— Is 1 1/2 miles from Chandragiri–Tirupati road, 3 miles from Chandragiri and 5 miles from Chandragiri railway station.

Village deity Muthyalamma temple with a stone-slab and Rama *Bhajana Mandir* are the places of worship in this village. A stone installed in the main cross-road of the village in the name of village deity Gangamma is also worshipped.

Village deity Gangamma *Jatara* is celebrated for 3 days in the first week of *Chaitram* (March–April). It is believed that if *jatara* is performed no evil would befall the village. Devotees fulfill their vows by carrying *Veyi Kandla Duthalu* (Pots decorated with dots) and offering *kumbham* (cooked rice), He-buffaloes, goats and fowls are sacrificed to the deity. Intoxicants are taken as a custom. This is of ancient origin and is confined to this and the nearby villages. Approximately 500 people from the nearby villages besides the local people congregate. *Pujaris* are Kummaras (potters) with hereditary rights.

Thappetas (tom–tom), *dappus*, *gaggirethu kommus* (horns) and dance according to the rhythm of

yelapadalu (songs) by men entertain the congregation.

Seeta Rama *Kalyanothsavam* is celebrated for 11 days from *Phalguna Suddha Navami* to *Bahula Chuviti* (February–March) for 11 days in the *bhajana mandir*. On the first day Sri Rama *Jananothsavam* (birth-day ceremony) takes place. From the second to eighth day '*Ubhayams*' are performed. Sita *Kalyanothsavam* on the ninth day, Sri Rama *Pattabhishekam* (coronation of the Lord) on the tenth day, and *Thotothsavam* (garden procession) on the eleventh day are celebrated. Local Hindus of all castes congregate. *Prasadam* is distributed to all.

Pongali and *naivedyam* are offered to Muthyalamma in *Vaisakham* (April–May) by the villagers. This is of local significance. Local Hindus take part in this. *Pujaris* are Kummaras of Siva *gotram* with hereditary rights.

SOURCE:—1) Sri K. Narasimha Reddy, Panchayat President, Sanambatla (B.P.O).

2) Sri S. Govinda Swamy Pillai, Karanam, Sanambatla (B.P.O).

20. **Durgasamudram**—Is 5 miles from Chandragiri.

In this village there was Durga Dwaram (an entrance to the fort) during the rule of Rangaraya II of Chandragiri.

A legend relating to the origin of the village runs thus. In the past Lakshmi, the consort of Lord Venkateswara installed a *Sivalingam* near the local *bugga* (spring) from which water was flowing out in abundance. Hence it was compared to '*Samudram* (sea) and the village was called '*Bugga Samudram*', which in course of time was corrupted into '*Durga Samudram*' due to the '*Durga Dwaram*'.

Muthyalamma temple with Her metal image, Lord Eswara temple (in dilapidated condition) with His earthen image in the form of *Sivalingam*, Ponnalamma image, Ankalamma tree, Virupakshmma Akkaguru, Tirupati Gangamma stone, Vinayaka image and Rama temple with His pictures are worshipped in the village. It is said that the original idol of Lord Eswara is buried in the ruins of the temple.

Gangamma *Jatara* is celebrated for two days in *Vaisakham* (April–May). Gangamma is being worshipped in the form of a small white stone. The festi-

val begins in the night of Tuesday and ends in the night of Wednesday. An earthen image of Gangamma is prepared for the occasion and worshipped. Devotees sacrifice he-goats, rams and fowls to the deity. The villagers invite their relatives for the occasion. On Wednesday night the earthen image of the deity is immersed in the water. This is being celebrated since the origin of the village. All the villagers share the expenditure of the festival. Only local Hindus take part in this.

Muthyalamma *Uthsavam* is celebrated in *Pushyam* (December–January). On all common Hindu festive days the image of the deity is taken out in procession. This is of ancient origin. Only local Hindus congregate.

Sri Rama *Navami* is celebrated for 10 days in *Chaitram* (March–April).

SOURCE: Sri A. Sidda Reddy, Vice-President, Durgasamudram Panchayat, Durga samudram (B.P.O).

21. **Gollapalle**— Is 4 miles from Tirupati railway station and 5 miles from Chandragiri. Baidipalle is its hamlet.

Village deities Melasthanamma, Vemulamma, Yellamma, Ankalamma and of Lord Rama are worshipped in this village. Gangamma image is made of earth with turmeric coating. In Baidipalle, hamlet of this village, Muthyalamma temple with Her stone head in human form and *bhajan mandir* with the picture of the Lord Rama are the places of worship. A square stone slab is installed in the middle of the main street in the name of Gangamma.

Ganga *Jatara* is celebrated for 2 days in (*Vaisakham* (April–May). An earthen image of Gangamma with turmeric coating is prepared for the occasion. Devotees fulfill their vows. Coconuts and camphor are offered and puja is performed. Animals are sacrificed. Toddy is taken freely. The villagers invite their relations for the occasion. This is of ancient origin and is confined to the nearby villages. All the villagers share the expenditure. Kapus and Besthas are the chief patrons. Nearly 1,000 people of all communities from the nearby villages congregate. A Chakali is the *pujari*.

In Baidipalle Ganga *Jatara* is celebrated in *Vaisakham* (April–May) for 2 days. Devotees fulfill their vows. *Pongali*, *kumbham* (cooked rice) coconuts and

camphor are offered and goats, sheep, he-buffaloes and fowls are sacrificed to the deity. *Jagarana* is observed by the devotees. The villagers patronize the festival. Nearly 700 Hindus from the nearby villages participate in this. *Jataras* An Ediga is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Occasionally *pongali*, *kumbham*, coconuts and camphor are offered and goats, sheep and fowls are sacrificed to Muthyalamma. Only local Hindus take part in this. An Ediga is the *pujari* with hereditary rights.

SOURCE:—1) Sri K. Ramachandra Reddy, Panchayat Vice-President, Gollapalle.

2) Sri M. Venugopal, Karanam, Gollapalle.

3) Sri. Nagaiyah Pillai, Karanam, Baidipalle, Sanambatla (post).

22. **Mallayaram**— Is 4 furlongs from Tirupati–Chittoor road and 2 1/2 miles from Chandragiri Railway Station and town.

Lord Venkateswara temple constructed by the Thondapati family, Ganga mitta in the middle of the street and a *Peerla chavidi* are the places of worship in the village.

Ganga *Jatara* takes place for 8 days from the third Tuesday of *Chaitram* (March–April) to the succeeding Tuesday. On the third Tuesday night the villagers are intimated about the *jatara* by tom-tom. An earthen image of Gangamma is prepared on the fourth Tuesday night and brought into the village in procession. The next day i. e., Wednesday the deity is immersed in water. Sunday, Monday, Tuesday and Wednesday are the important days. When the deity enters the village in procession, devotees sacrifice he-buffaloes, goats, sheep, rams and fowls to the deity. This festival is being celebrated for the past 75 years. Rayakuta Venkatramaiah who had no sons celebrated *jatara* and *Moharram* 75 years back. Since that time this is continued. It is confined to this and the neighbouring villages. All the villagers share the expenses of the festival according to their capacity. A Kapu elected by the villagers as '*Pina Pedda*' supervises the festival. About 500 local people of all communities from the nearby villages congregate. Dhobies and Harijans perform pujas.

There is free feeding for Harijans during this festival.

SOURCE: Sri R. Rama Murthy, Karanam, Mallavaram.

23. Pudipatla - Is 3 1/2 miles from Tirupati Railway Station.

Village deity Gangamma is being worshipped in the form of a stone installed on a pial in open space.

Village deity Gangamma *Jatara* is celebrated before the last week of *Chaitram* (March-April) for eight days. Devotees fulfill their vows. Cooked rice, coconuts, fruits and camphor are offered and he-buffaloes and goats are sacrificed to the deity. The villagers invite their relatives. The villagers patronise the festival. Nearly 500 local Hindus take part in this festival.

SOURCE: Sri A. Srinivasa Pillai, Karanam, Pudipatla.

Chiguruvada hamlet of Utharapukandriga—Is one mile from Tirupati-Royalcheruvu road. Tirupati is the nearest railway station and town.

A stone in the middle of the main street is worshipped in the name of Gangamma.

Ganga Jatara is celebrated in the last week of *Chaitram* (March-April) for a day or two. An earthen image of Gangamma is prepared for the occasion. Animals are sacrificed to the deity. Dhobies are the chief patrons. Nearly 2,000 people of all communities from the nearby villages congregate. Chakalis are the *pujaris*.

SOURCE: Sri M. Pattabhi Rama Pillai, Panchayat President, Chiguruvada (P. O).

24. Avilala - Is situated on Tirupati-Royalcheruvu road at a distance of 3 miles from Tirupati-Railway station and 10 miles from Chandragiri.

This village is believed to be the birth place of Goddess Adi Shakthi. Hence it goes by the present name. *Ganga Jatara* is not celebrated in Tirupati till vermilion and turmeric are sent from this birth place of Adi Shakthi.

The temples of Perumallu, Eswara, Muthyalamma, Eralamma, Yellamma, Chenna Kesava, Pokkalamma

and Sri Rama Mandir are the places of worship in the village.

The *Ganga Jatara* is celebrated in *Chaitram* (March-April) for a day. There is no temple for Gangamma. An earthen image of Gangamma is prepared for the occasion and installed in a selected place. Devotees fulfill their vows. Saries are offered to the deity and animals and fowls are sacrificed after installation of the deity. This is celebrated by collecting donations from the villagers. Local people of all communities participate in this. Chakalis are the *pujaris* with hereditary rights.

Sivarathrothsavam is celebrated on *Magha Bahula Chaturdasi* for a day (January-February). Preparations are made 10 days in advance. There is a common *inam* land of 9 acres for Eswara temple and Perumallu temple. The villagers patronise the festival. Local people irrespective of caste and creed take part in it. Brahmins are the *pujaris*. There is free feeding. *Harikathas* in the night entertain the devotees.

Lord Chenna Kesava Swamy *Aradhana* is celebrated in *Dhanurmasam* i. e., (*Margasiram* (November-December) for a day and *prasadam* is distributed to all.

SOURCE: Sri K. Chenchu Reddi, Panchayat President, Avilala, Tirupati Post.

25. Tirupati - Picturesquely situated, Tirumala is reputed to be one of the most ancient temples in India. Few shrines have such beautiful and inspiring setting as that of Lord Venkateswara. The famous Seven Hills are a big glory combining within them selves inestimable beauty and divinity. *Sastras*, *Puranas* and *Shalakhya* *mahatyams* unequivocally praise the sacred place and hold that in the age of Kali one can attain Mukti (salvation) only through worshipping this Venkata Nayaka or Lord Venkateswara on this hill.

Tirumala is a small town located on the Seventh hill of the Lord of the Seven Hills. The temple of Lord Venkateswara is located here, constructed and developed by generations of royal devotees and commoners, around the self-manifested idol of Lord Srinivasa. The nearest railway station to Tirumala is Tirupati. Tirumala is also called Eguva (upper) Tirupati. The town with the railhead at the bottom of the seven hills is called Diguva (Lower) Tirupati. Tirupati is a municipal town comprising an area of 1 1/2 Sq. miles and is situated at the foot of a picturesque range of hills.

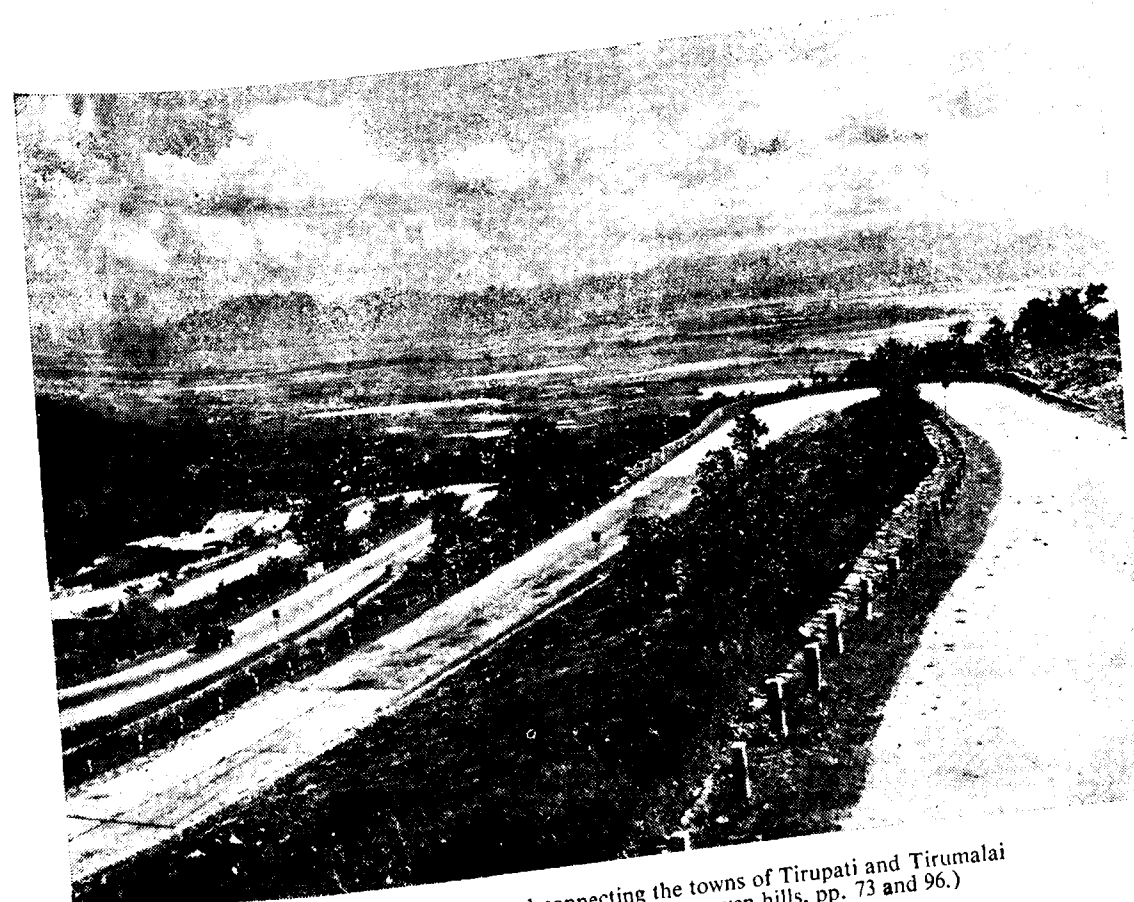


Fig. 2 : The 14 miles Ghat Road connecting the towns of Tirupati and Tirumalai (the abode of Lord Venkateswara on the seven hills, pp. 73 and 96.)

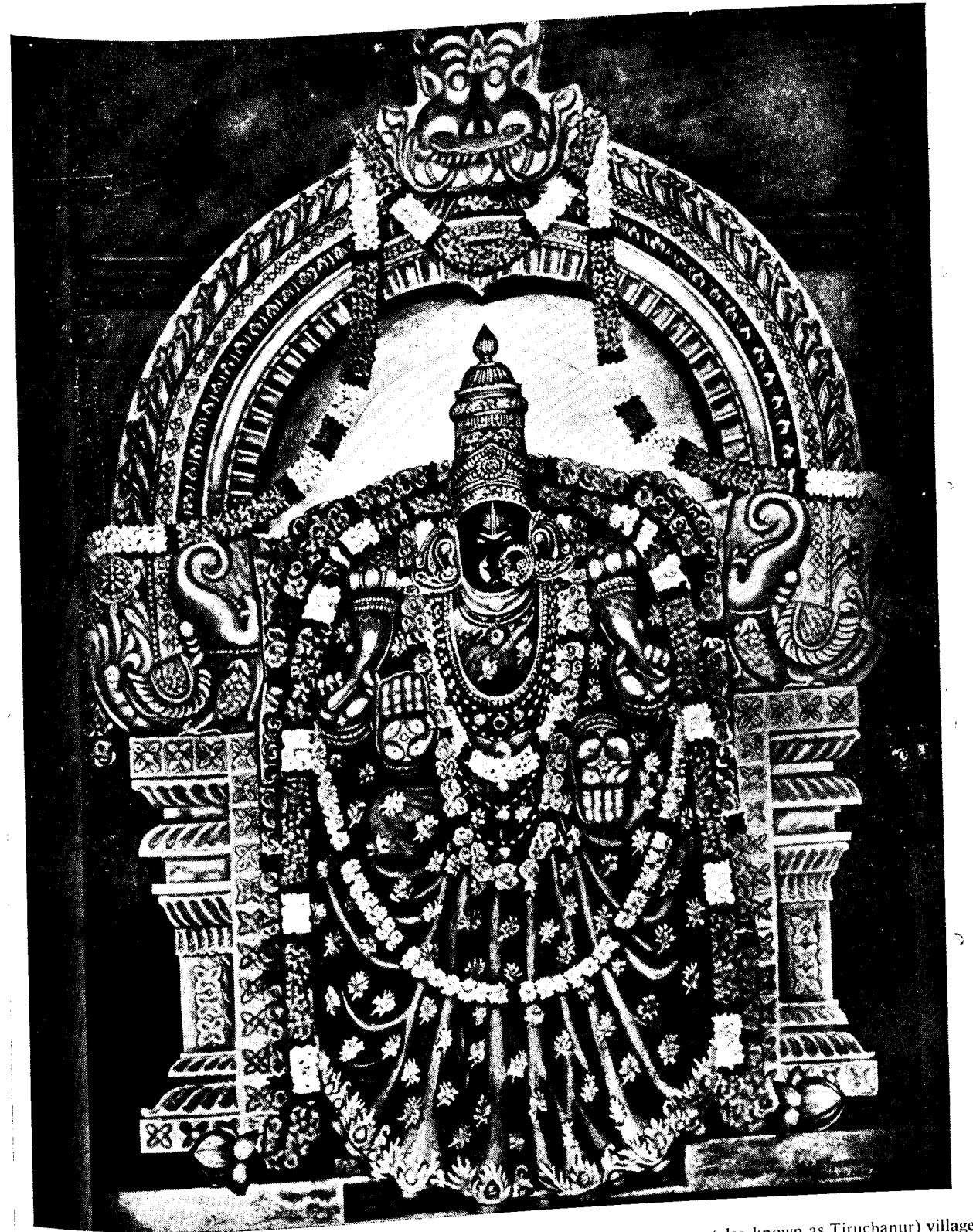


Fig. 3: Goddess Padmavathi, consort of Lord Venkateswara, at Alivelu Mangapuram (also known as Tiruchanur) village, 3 miles from Tirupati. As a custom pilgrims who worship the Lord at Tirumalai also visit His consort's temple, P-73.

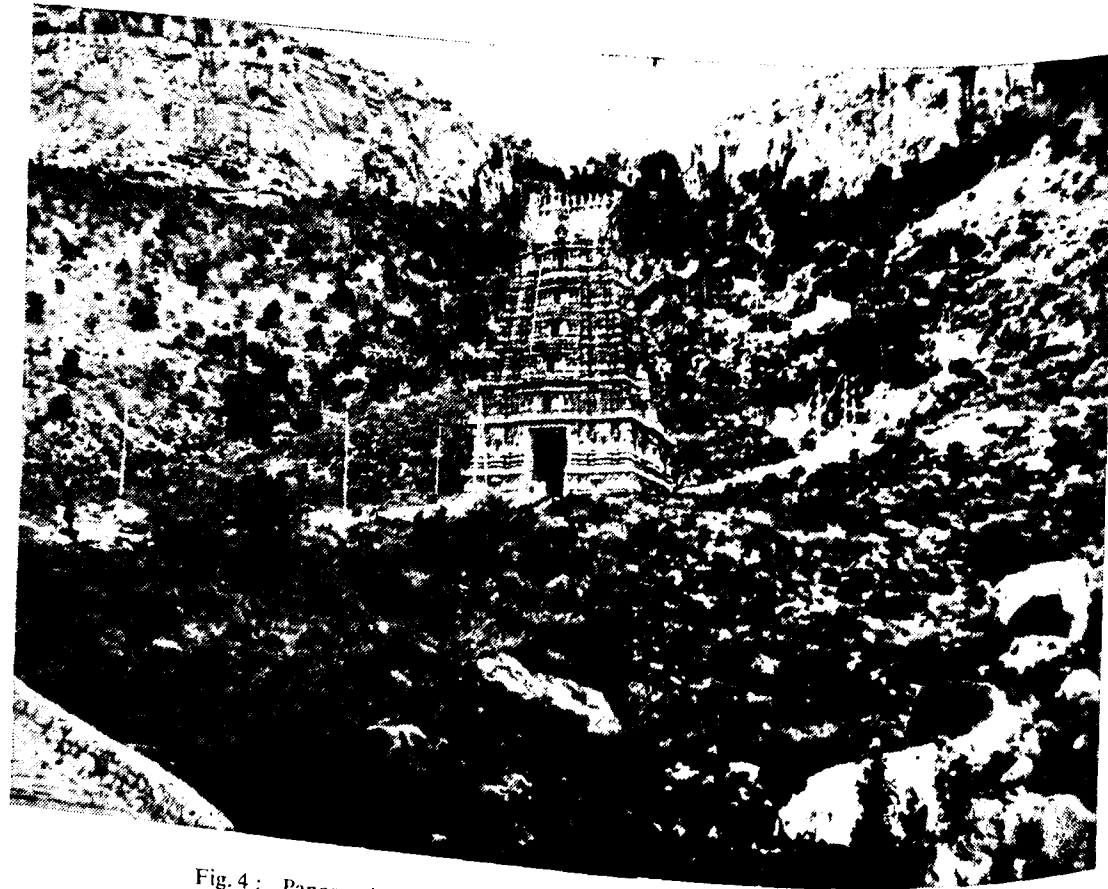


Fig. 4 : Panoramic view of first of the seven hills of Tirumalai, P-73.

in the Eastern *ghats* known as 'Seshachala', Venkatachala etc. The Tirumalais cover an area of 1 1/2 Sq. miles running continuously with the Seshachala hills in the Cuddapah District, and the Nallamalai range in the Kurnool District on the North and the Nagari hills, all of which form part of the Eastern *ghats*. The curves and loops of these hills give a serpentine appearance when seen from above. The worshippers imagine the hills to be the body of the divine serpent Adishesha on whose body Lord Vishnu reposes. The Tirupati hills are said to represent the seven heads of Adishesha.

Tirupati town is easily accessible by road and train and is about 145 kilometres from Madras by road. Renigunta junction on the way to Tirupati is on the Madras-Bombay section of the Southern Railway at a distance of 135 kilometres from Madras. Pilgrims from North, North-East, North-west and South have to change at Renigunta and board the connecting train to Tirupati East, a Railway Station next to Renigunta junction on Renigunta-Villupuram section of Southern Railway.

The meter gauge track between Renigunta and Tirupati has a broadgauge track also. So long distance trains having 'Tirupati' bogie reach Tirupati without change of trains at Renigunta. Tirupati is connected to Vijayawada by an Express train. Similarly there is direct Express train from Madras also. These are several along distance buses. An air trip is also under construction at Renigunta.

On arriving at Tirupati, the pilgrim would have reached the foot of the Seven Hills of the Lord of Tirumalai. Tirumalai is 14 miles away from Tirupati. A beautiful *ghat* road connects the two towns. Innumerable buses of the Tirumalai Tirupati Devasthanams run on this route. The Tirumalai-Tirupati Devasthanams has very many furnished cottages for lodging visitors and pilgrims to Tirumalai on payment basis. Free accommodation can also be obtained by pilgrims in the Tirumalai-Tirupati Devasthanam's Choultries.

Tirupati lying on 130° 38' North Latitude and 79° 25' East Longitude is itself a pilgrim centre with

the famous temples of Lord Govindaraja and Lord Raghunadha. The famous temple of Padmavati, the consort of Lord Venkateswara is in Tiruchanur village at a distance of 3 miles from Tirupati. The place is also known as Alivelu Mangapuram. As a custom pilgrims who worship the Lord of Tirumalai also worship His consort Padmavathi at Mangapuram.

Tirumala is situated 2900 feet above M.S.L. (Mean Sea level). Pilgrims who want to reach Tirumalai by walk can do so by taking the traditional *sopana-margam* to the Hill. The distance to be covered by foot is seven miles. The ascent of the first hill called *Chukkala Parvatam* (hill of the stars-while walking up the hill, one has look up at the sky the height is so steep) is very arduous in view of its steep gradient. After ascending the first hill, one finds a *galigopuram*. This was constructed by one Matlikumarla Anantaraja of the Matli family of Chiefs belonging to Rayachoti Taluk of Cuddapah District. The next most difficult hill on the way to Tirumalai is Mokallakonda, meaning that each step of the hill will be touching the knee (*mokalu*) as the devotees raise one leg after another in walking. On the top of the hill is a small *mantapam* with a small temple for Sri Ramanuja, one of the three *Acharyas* (preceptors) viz., Adi Sankara, Ramanuja and Madhava. There are a number of *mantapams* (stone structures with pillars and roof) all along the route. A little further to the left and away from the tract is a structure called the *ganta mantapam*, where according to tradition, there was a *ganta* or a bell which was struck as soon as *naivedyam* for Lord Venkateswara is offered each noon. And it was only after hearing this gong from Chandragiri that Sri Ranganatha Yadavaraya (1336-1356), a local chief used to take his daily meal. All along the route are beggars who are given alms by pilgrims as they continue their journey.

It is said that the word Tirupati is derived from the Sanskrit word Sripathy and also denotes Tiru and Pati husband-*i.e.* Husband of Sri 1 *i.e.*, Lord Vishnu. 2 In course of time the word Tirupathy became Tirupati. The word Tirumalai is cognate of the word Srisaila which is one of the names for the hill mentioned in

1. Sri the bride of Vishnu, the mother of the world, is eternal, imperishable; as Vishnu is all pervading. So she is omnipresent. Vishnu is meaning, she is speech, Hari is polity, she is prudence; Vishnu is understanding, She is intellect; He is righteousness, she is devotion; she is the earth, Hari its support. In a word of Gods, animals and men, Hari is all that is called Male, Lakshmi is all that is termed female.

2. Vishnu - upon the vast expanse of the waters, on Vasuki's coils, Vishnu reposes during the intervals of creation and is sheltered by the thousand hoods of the snake king Vasuki, which stretch out above him like a canopy upon a lotus which springs from the umbilic of Vishnu sits Brahma, absorbed in meditation as to how the next creation should begin; Lakshmi sits at the feet of Vishnu.

Puranas. The name Tirumalai gained currency only recently.

History of the hill —

According to the legends, this temple is a sacred place in all the four yugas and was known as Vrishabhachala in the Krithayuga, Anjanachala in Tretayuga, Seshachala in Dwaparayuga and Venkatachala in Kaliyuga. There is a legend that the seven hills represent the seven heads of Adisesha while Ahobilam, where Lord Narasimha Murthi is worshipped, represent the centre of Adisesha and Srisailam represent the tail end of Adisesha.¹

The Vengalam Hill, according to the *Puranas*, is the sporting hill of Lord Vishnu and was brought to earth from Vaikunta by Garuda, the vehicle of Vishnu. The *Puranic* concept of Venkatachalam or Seshachalam is that it is a peak called Ananda—one of the peaks of Meruparvata—and that it is coiled by Adisesha. The connected legend is given in *Brahma Purana* and the *Bhavishyothara Purana*. According to *Bhavishyothara Purana*, once upon a time Lord Srimannarayana was in Vaikuntam. Sesa as *Dwarapalaka* prevented Vayu the God of winds, from entering Vaikuntam. Vayu and Sesa argued the matter until the Lord intervened in the matter. Sesa thus boasted that he was strong and that Vayu was not equal to him in strength. The Lord then said to him 'let there be a contest and I shall judge; coil thyself in the peak of Ananda which is an off shoot of Meru; coiling to the peak with all thy strength. Vayu shall then try to dislodge you from the hill'² "Vayu began to move fiercely with the result that the inhabitants of the three worlds felt considerably distressed. So they approached Adisesha and represented to him that the immediate reaction of their power was disastrous to all others. To mitigate this, they requested Adisesha as the more amiable of the two, to just lift one of his thousand hoods for a second. He did this and lo! a portion of mount Meru was blown away. And that bit alighted on earth is our Tirumalai Hill. So it came to be known as 'Seshachalam' since then³.

The *Varaha Purana* mentions that Vishnu in the *Varaha avatara* (Boar form) and Srinivasa manifested themselves on the banks of the holy *Pushkarini* in *Divya Vimanams* on Venkatachalam, the Kridadri

brought from Vaikuntam to earth. The *puranas* tell us that the Lord took his present form at the end of Dwaparayuga in his infinite grace and love towards the weak and sinning people of Kaliyuga. The request of Brahma and others. The celestial including Brahma are said to worship the Lord. Tirumalai as Nityasuris, invisible to mortal eyes. The *Bhavishya Purana* also mentions how the Lord Svayamvyakta idol was discovered by king Tondaiman in an ant hill, under a tamarind tree on the bank of the Swami *pushkarini*. This *purana* also gives the legend connected with the construction of the first temple of the Lord in Kaliyuga. Once king Tondaiman who came to worship the Lord of Tirumalai was commanded by him as follows:—"I have become Grishasta i.e., a householder. It is not proper that I should be houseless. Construct a temple for me. I credit for this shall be thine". Thondaiman then took an oath immediately that he should obey the Lord's command. Lord Srinivasa and His consort Padmavathi then selected the site for the temple on the southern bank of the Swami *Pushkarini* on Seshachalam. The Lord wished that his temple should have two *gopurams*, a *Dwajasthambham* three *prakarams*, seven doors, the *Astana mantapam*, Yaga *mantapam*, Gosala or a shed for cattle, houses for storing grain, flowers, oil, ghee and houses for dining, decoration and ornaments. The temple was to be a structure of stone and was to be ornamented with copper and gold. The king then constructed a temple for the Lord as directed. It was gem studded, had *chaturmurti* (four images) on it and was a splendid looking *Vimanam*. And the Lord then gladly accepted the *Anandanti* as His residence.

Another interesting *puranic* concept is that the Tirupati hills along with the hills of Ahobilam and the range of hills at Srisailam form the body of Adisesha. It is a geographically accepted fact that all these hills give the appearance of a cobra with its hood raised basking in the open Sun. The seven hills of Tirumalai are supposed to represent the seven hoods of Sesa and the Lord as Kalimardhana Krishna presumed to dance on the Adisesha representing the divine rhythm in the limitless cosmos.

In the Kaliyuga, our own age, there lived Kalahasti a very pious and learned Brahmin by name

nayaji, who after doing penance was blessed with a son, named Madhava, who although as learned as the father, was lustful. He took a fancy for a Chandala woman who was addicted to all conceivable vices and was a whore to boot. Madhava gave up all rules of caste and lived with her happily for twelve years on the banks of Krishna. When she died, he became crazy, roamed about and followed a party of kings who were on their pilgrimage to Tirumalai. When he went up the hill and stood along with others in front of the temple (or God, we are not sure), a horrible stench arose from his body and sudden there shot up a fire enveloping his body and his sins were all burnt away. So the hill came to be known as Venkatachalam (the Hill which burns away all sins). But great Sanskrit scholars have not even to this day been able to derive this meaning etymologically for the word Venkata. It was prophesied or blessed that this Madhava would be reborn as the illegitimate son of a Chola king and would rule over Tondai Mandalam. *Vamana Purana* seems responsible for this story.

To make all these legends improbabilities, there is another legend which says that Sri Venkateswara made this hill his habitation on a day 28 *Mahayugas* before the present one of which Kali is the last yuga. One *Mahayugam* (according to *puranas*) is equivalent to 43,20,000 Manava years and 28 such *Mahayugas* have passed since Sri Vishnu came over to Tirumalai i.e.,

7,77,60,000 Manava years. This is said to be mentioned in the *Varaha*, *Vamana*, *Bhavishyottara*, *Brahma*, *Brahmanda* and *Padma puranas*.¹

The Hill has 20 names, several of them are very significant. They are (1) Seshachala, (2) Garudachala, (3) Venkatadri, (4) Narayanadri, (5) Vrushabhadri, (6) Vrishadri, (7) Anjanadri, (8) Theerthadri, (9) Srinivasa-dri, (10) Chintamanigiri, (11) Varahadri, (12) Jnanadri, (13) Kanakacharadri, (14) Anandadri, (15) Neeladri, (16) Sumerusikharadri, (17) Pushkaradri, (18) Kreedadri, (19) Sreesailam and (20) Simhachalam. In the daily *Suprabhatam* or the waking up ceremony of the Lord Venkateswara sung before dawn at about 2-00 a.m. the six names viz., Sesa Sails, Garuda-chala, Venkatadri, Narayanadri, Vrushabhadri and Vrishadri are found as seen in the following *sloka*.

శ్రీశైవతే, గృహదేవ, వెంకటాద్రి
Sri Seshasails Garudachala, Venkatadri
నారాయణాద్రి, వృషభాద్రి, వృషాద్రి, ముఖ్యమ్
Narayanadri, Vrushabhadri, Vrushadri mukyam
అఖ్యమ్ త్వదీయ వనతేరనిశం పదంతే
Akhyam thwadeeya Vasatheranisam Vadanthe
శ్రీవెంకటాచలపతే శివ సుప్రభాతమ్
Sri Venkatachalapathe thava Suprabhatam

Temple— On the hill the main temple is that of Lord Venkateswara. It is an architectural master piece. The sketch overleaf shows the structure of Lord Venkateswara temple on Tirumala.

1. History of Tirupati Vol. 1 by Sri T. K. T. Viraraghavacharya, PP. 32-33.

1. Temples and legends of Andhra Pradesh by N. Ramesan PP. 57-58.

2. Sri Vinkateswara by P. Sita Pati, P. 83.

3. History of Tirupati Part I by Sri T. K. T. Viraraghavacharya, PP. 31-32.

and his two queens Tirumala Devi on the left and Chinna Devi on the right. They are made of bronze. On the south there are three more statues, copper one being that of king Venkatapati Raya and the stone ones of Achyuta Raya and his queen Varadaraja Amma. There is also a copper statue of Todarmul, minister of Akbar with that of his wife in this enclosure. Akbar used to send annually through Todarmul jewels, clothes etc., for the *Brahmothsavam*. As the journey from Delhi to Tirupati used to take more than 3 months, wherever the arrival of Todarmul was delayed, his statue used to be the representative of Akbar for commencing the celebrations of *Brahmothsavam*.

Dhwajastambha Mantapam — The next important mantapam in the *Sampangi Mantapam* is *Dhwajastambha Mantapam*. The mantapam gets its name from the *Dhwajastambham* or the Lord's flagpole installed in the mantapam. The Lord's *Balipitam* is also to be seen in this mantapam. There are the figures of Trimurthi with four arms, Srinivasa, Anjaneya and Yoga Narasimhaswamy on the pillars of this mantapam. There is another figure of Krishna perched on a tree with the clothes of three Gopikas in his hands. The *Gopikas* are portrayed in the nude as praying for their clothes. Another figure shows Anjaneya carrying the Sanjeevi mountain. The *Dhwajastambham* is a long timber-pole circularly shaped and encased in gilded copper sheets. It stands on a cut stone structure covered with gilded copper sheets. The *balipitam* in front of *Dhwajastambham* is made of cut stone and is square in shape. This is also gilded.

The Pula Bhavi or well into which flowers are immersed—*poovu* in Telugu means a flower and *pula* Phavi means the well of flowers. It is a step well used for disposing of the used flowers and flower garlands of the temple. The tradition as laid down by Ramanuja is that flowers on the hill should be used only for God and not for man. It is also the rule according to all *Agams* that flowers removed after use by the deity should be deposited in a well. A legend in Varahapurana lends support to this view. It runs thus; Chakravarthi Thondaman was the local ruler in Kaliyuga. He was in the habit of visiting the Lord of Tirumalai by using a subterranean passage called the *Narasimhabilam*. On one occasion the king pursued by his enemies rushed to the temple at mid-night for safety. The Lord of Tirumalai was sporting at this time with His consorts Sridevi and Bhudevi. Seeing the king entering the holy premises, Sridevi hid Herself in the *Vakshasthala* of Srinivasa while Bhudevi sought refuge

in the *Pula Bhavi* or well of flowers dug by one Rangadasa for watering the flowers in the *Nandanavanam* or garden attached to the temple. Sri Ramanuja, after listening to this legend set up images of Srinivasa and Bhudevi on the step well, and ordained that the used flowers, flower garlands, Tulasi etc., of the temple should be dropped in the well in honour of Bhudevi. But according to a local version the legend is different. It is as follows:—Once Lakshmi displeased with the Lord, jumped into the well. When the Lord requested Her to come out, she told Him that she would remain in the well and urged Him to favour Her with the flowers used to worship Him. Even now when the flowers are thrown in the well they sink immediately without floating on the surface as though Lakshmi is accepting them eagerly. These flowers are not used by any except on *Panchami theertha Mahanavam Day* at Thiruchanur. On that day the flowers are sent to Padmavathi Devi instead of throwing into the well. They are used for Padmavathi Devi and afterwards distributed among the devotees. This is the only occasion on which the flowers used for performing puja to Lord Venkateswara are distributed among the devotees. It is believed that river Viraja is flowing at the feet of Lord Venkateswara and that this well is a part of that river.

The Inner Gopuram—The base of the inner gopuram measures 24' x 36' x 9'. There is a compound wall starting from this gopuram and the measurements of this inner *prakaram* are 160' x 235'. The walls of the *prakaram* bear several inscriptions. But none of them gives a clue to find out when the *prakaram* was constructed. Entering the inner gopuram, we step into the circumambulatory path called the *Vimana Pradakshinam*.

Vimana Pradakshinam—The second *Pradakshinam* is called the *Vimana Pradakshinam*. This is a quadrangular space enclosed between the walls of the second *prakaram* of the inner gopuram and the walls of the first *prakaram* which surround the sanctum sanctorum. The open space of this *pradakshinam* between the gateway of the inner gopuram and the large mantapam to the west of it, the *Mukha Mantapam* is hardly 18'. It is this open space which is called the *Vimana Pradakshinam*. The kitchen, the *yagasala*, the *kalyana mandapam*, the *vahanam* rooms and the *parimalam* room are in this *pradakshinam*. The shrines of Vakulamalika, Yoganarasimha Varadaraja Ramanuja, Senapati and Garuda are also in the *pradakshinam*.

There is one well in this *pradakshinam* called the *Bangaru Bhavi* (Golden well), from which all the water required for the temple and the kitchen in particular is drawn. This well is considered to be holy.

The legend connected with the *Bangaru Bhavi* is given in the fifth *Stabaka* of the Sri Venkatachala *Ithihasa Mala* already referred to. Water for *abhishekam* of the Lord in olden days was being obtained from the Papanasana *Thirtham* in the Tirumalai hills. Once Sri Alavandar present at Tirumalai noticed that Tirumali Nanbi who was at this time performing the duty of carrying water for the temple was not in a position to do so due to sickness. Sri Alavandar therefore prayed to the Lord that He should accept the water from the well in the temple constructed by one Rangadasa. Sri Ramanuja who heard the above legend during his visit to Tirumalai also ordained that the waters of Papanasa *Tirtham*, Akasa Ganga *Thirtham* and the well called Sundaraswamy well (or *Bangaru Bhavi*) are holy and can be used for all purposes in the temple. The water from the *Bangaru Bhavi* has been used in the temple ever since.¹

Kalyana Mantapam — This is a large *mantapam* in the southern portion of the *Vimana Pradakshinam* and measures about 80' x 36'. It consists of 29 pillars, one of which forms part of the corridor wall found to the east of it. The *mantapam* has also a small shrine. As the name itself suggests the *mantapam* is being used to perform the *kalyanam* or marriage ceremony of Lord Venkateswara. It shows unmistakable traits of excellence of the Vijayanagara school of architecture. Behind the shrine is a raised portion called the *Yagasala* where *Homams* are performed in connection with *Brahmothsavam* and other festivals. Whenever a devotee pays the prescribed fee and requires *Kalyana* to be performed, the idol of Malayappa Swamy, the procession image of Lord Venkateswara is brought here to take part in this festival.

The third *Pradakshinam* is called the *Vaikunta Pradakshinam* which goes round the sanctuary on the sides and the back i. e., South, West and North. It is always kept closed and it is opened only on one day in the year, i. e., on *Vaikunta Ekadasi*, eleventh day in the bright fortnight of the month of *Dhanus* (December-January) and closed on the next day. The doors of the gate leading into the sanctum sanctorum are covered with gold plates and therefore they are called *Bangaru Vakillu*. There are two images of Jaya and

Vijaya on both sides of this door. They are *dwarapalakas* or sentinels of the temple. They are made of copper and are beautiful. They have four arms, the upper hands hold the *chakra* and *sankha* while one of the lower hands bears the *gada* or mace. The other hand is in the *suchi hasta* pose, the pose in which we are warned to be clean in mind and body while entering the sanctum sanctorum. On the *Bangaru vakili*, the images of the Devadasa Murtis (twelve deities) of Vishnu viz., Kesava, Narayana, Madhava, Govinda, Madhusudhana, Trivikrama, Vamana, Sridhara, Hrishkesa, Padmanabha, Damodara and Sankarshana are portrayed. The pavilion in front of this is the *Rangat-mantapam*. The *Hundi* is situated here.

The Sayana Mantapam— This is a room of 18' 6" square. It is devoid of any noteworthy sculptures or structures. Lord Venkateswara is put to sleep in this *mantapam* during the *Ekanta seva* at night.

Garbha Griha or Sanctum Sanctorum— This is situated behind the *Sayana Mandiram*. The sanctum sanctorum consisting of *Garbha Griham* and the *Mukhamantapam* attached thereto, is a double structure. Two distinct and separate sets of walls do exist, one set enclosing or gripping the other with perhaps an airspace (or *antar mandalam*) in between. The space between the *Garbhagriham* and *Sayana mantapam* is called the *Kulasekharappadi* in honour of Kulasekhar Alwar. Devotees are not allowed to step in this or enter the *garbha griham* of the Lord of Tirumalai. The sanctum sanctorum is a square shaped structure (12' square).

The *Vimanam* over *Anandanilayam* is a three storied structure. It has a square base of 27 feet 4 inches and a height of 37' 8" including the *kalasa* over the present *garbha griha* terrace. The *Vimanam* may be divided into three parts. In the first part there is no figure. In the second and the third parts there are nearly 40 and 20 figures respectively. At the top of the second where third stage commences ample space is left. At the four corners, two lions with a lotus in between them are beautifully portrayed. Besides, in the middle of the eastern and western sides there are rectangular openings unlike in some *Vimanas*, even elsewhere. Probably these serve the purpose of the exit after the work in the inside is completed.

Before the recent renovation of this *Vimana*, these vents were blocked up by a thin wall. Now the Devasthanam authorities have blocked them with

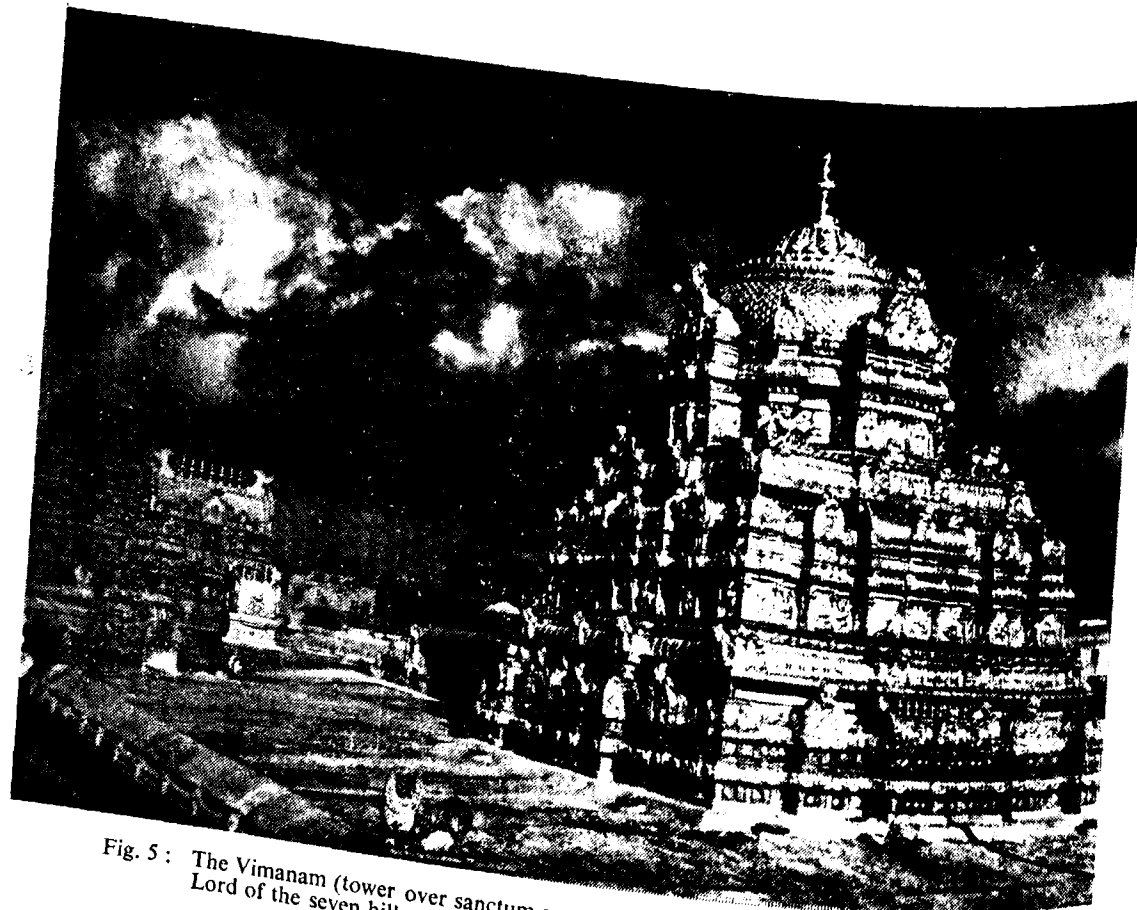


Fig. 5: The Vimanam (tower over sanctum sanctorum) over Anandanilayam, the abode of the Lord of the seven hills, Venkateswara, P-79.

1. Sri Venkateswara by Sri P. Sitapati, P. 63.

Besides this Dhruva bera of Sri Venkatesa, there are other copper images, which are four in number, and which along with the Dhruva bera make the *pancha beras* of the temple. To the right of the central image, there are utsava beras, known as Sri Malayappa Swamy with Sridevi and Bhudevi. He is the processional image that comes out for all functions. Just below the Dhruva bera is the Bhoga Srinivasa the Kanthuka image to whom the deity worship is first accorded. He is a true diminutive replica of the main image and being made of silver, symbolising purity, is a charmingly worked out image who receives the priority in all rituals. To the left of the main image the other two of the five *beras* are stationed. One is the Swapna bera known as Koluva Srinivasa Murthy, who presides over the daily darbar in the *mandapam*. At the Dhruva bera, is a small silver idol or the kanthuka, which is used for the daily *abhishekam*. There is adjacent to this idol, the Swapna Srinivasa Murthy and this *murthy* is taken out only once in a year on the *Karthika Dwadasi* day at 4-00 a. m. and taken back to the temple before Sun-rise. The idea is that the Parabramha represented by the Dhruva bera in constant conjunction with the Purusha viz., the kanthuka bera and the Pradhana, namely the Snopha murthy, is the cause of the creation and sustenance of the world. There is also an utsava bera, of the image of the Lord that is taken out for all the festivals and processions. Just adjacent to this there is the Balibera—the Ugra Srinivasa he is embodiment of anger and tamasaguna, representing the destructive aspect of the *paramatma*.

Besides these five forms of Venkatesa representing the five operational manifestations of the Supreme Lord, the central shrine houses the images of Sri Rama, Sita and Lakshmana, as well as Sri Krishna in *navanita-nritya* form with Rukmini by His side. Coming out from the main shrine one sees the images of Sugriva, Hanuman and Angada in a platform known as 'Ranar Medai'. Just opposite to them are the copper images of Vishwaksena, Ananta and Garuda.

The main shrine forming the inner most enclosure is covered at its opening by the famous 'Bangaru Vakili' or the golden gate flanked on either side by gigantic copper images of the *Dwarapalakulu-Jaya* and *Vijaya*. It would be worth while to make a closer study of this famous door-way in which there are very interesting and important icons of Vishnu. There are two doors each of which is partitioned into twelve

apartments. There is a fine image in each one of them. Starting at the topmost row, from left to right there are *Chakra*, Sri Venkatesa, Vishnu as *Paramapada-nadha* and *Shankha*. This represents the Param form of Supreme God, who is iconographically represented both in His manifestations as the Lord of Vaikunta and the Lord of Tiruvengada, who are both one and the same. The second row four seated images representing Vasudeva, Sankarshana, Pradyumna and Aniruddha, which represent in visible form of Vyuham aspect of the Parabrahmam. Under each of these four deities are their derivative images represented by the *dwadasa* murthies beginning in Kesava and ending in Damodara. Each of these are standing images carrying the particular *Ayudha* ascribed to them and are iconographically perfect representations of the twelve forms. Thus it will be seen that this famous doorway is the quintessence of the Vaishnavite view of God Narayana and it must be noted that the daily chanting of Suprabhata, the awakening of the Lord from His cosmic slumber, is done near this door-way which then remains close.

The following Vamana *purana* has a *sloka* which speaks about the antity of the shrine of Lord Venkatesa.

కృతే వరదరాజస్థు త్రైతాయం రంగనాయకః
Krithe Varadarajasthu Threthayam Ranganayakaha
ద్వపరేచ జగన్నాథః కలె వెంకటనాయకః
Dwaparecha Jagannadhaha Kale Venkatanayakaha.

This quotation specially indicates that Sri Venkatesa is the only deity in this Black-age Kaliyuga, who will satisfy every and all wishes of His devotees, who faithfully seek His Benevolence¹.

Legends relating to the Deity—The original deity was of Varahaswamy, the Boar incarnation of Mahavishnu (swetha Varaha) who had saved Mother Earth from Hiranyaksha Lord Srinivasa came there and it was settled that He should remain there on condition that the Lord Varahaswamy should be worshipped first and any offering of respect should be given to Him first. According to custom this procedure is respected even today. Some believe that the idol of the temple is that of Lord Siva. There is reason to believe that it was worshipped as such till the arrival

1. A Handbook of South Indian Images by T.N. Srinivasan M.A., By Tirumalai-Tirupati Devasthanam.

gold gilded plates, having the images of Srinivasa and Narasimha in the Eastern and Western sides respectively. At the two top corners of each of the blocking plates, small holes arranged in a circular shape are made to allow some little ventilation.¹

Main idol of Lord Venkateswara—The personification of Lord Venkateswara in 'Archa' form is considered "Swayambhu" or self-existent, which means that the image was not made by any one but formed itself out of divine manifestation. Though it is not within the compass of this book to discuss at length, the *puranic* authenticity about the origin of the image of Sri Venkatesa, it must be at once conceded that the idol of this deity, as one sees it now at Tirumalai, is undoubtedly the best of the innumerable images that are now in this country. The workmanship excels normal human skill and capacity and one noteworthy feature is that the image is so well and delicately carved out that it surpasses even the very many charming copper coins in beauty of execution and marvellous wealth of minute details. Lord Venkatesa is represented in 'Sthanaka' or standing form in *Uttamadasa tala* measuring about 10 feet in height. It is carved out in a very fine grained metal like black gneissic stone and some call it a *salagramasila*. The *Padma peeta* on which He stands is considerably of much lower height than those one comes across in ordinary images. The two feet are delicately poised and the image stands perfectly erect and majestic. He has four hands, the lower right hand being held downwards and slightly forwards in Varada pose which is locally called *Vaikunta Hastha*. The pose seems to signify that He is willing to give His devotee any form of gift that he may seek from Him in good faith and earnestness. The other lower left hand is extended straight to the left thigh and the palm is turned inwards and firmly placed against the thigh in *kativalambita* pose exhibiting a determined aspect that by a steady adherence to the Divine feet alone, any object can be achieved be it *Bhoga*, *Vira* or *Yoga*. To those who are firmly attached to Him, the right hand offers rescue and help. The two upper hands are raised to the level of the shoulders; the right one carries a

golden *chakra*, while the left palm holds a *sankha*. The image, in its original form, is decked with the usual ornaments of a far-off epoch which are delicate and fewer than what one sees in images of later periods. The head-dress the *Kireetamakuta* is of fine workmanship being of much smaller height. The two ear lobes bear the *Makara Kundalams*. There is a small but elegantly carved out image of *Vakshasthal* Lakshmi or Tirumarpunachier on the chest. Sri Venkatesa has the usual *jagnopavita*, bracelets and armlets. The waist portion is well worked out with a series of waist belts and the *Peethambaram* or drape is sparingly done. The majestic bearing of the Lord with a slightly uplifted face and a delicate backward bend of the chest, gives the onlooker a thrilling sensation.²

Sri Venkatesa is decorated with a variety of jewels that makes His glorious form look grandeur still. The number of ornaments are too numerous, but some of them are peculiar to this particular deity and the most prominent of them are narrated here. He wears a pair of Nagabharams² or serpent bracelets on the two lower arms. Among the neck ornaments he wears a simple but unique jewel, which is a pair of tiger claws mounted in a gold case and a gold *kanti*. Besides Mahalakshmi on His right chest, he wears another gold jewel representing Padmavathi, which adorns His left chest. Lower down, He has a finely carved *Dasavatara* waist-belt from which hangs the ancient and hoary sword known as *Suryakatari*. Still lower, the knee portion is enveloped by a *vanki* like gold ornament and just below that He wears a pair of gold *thandais* or anklets. Hanging from the two outer hands are suspended several rows of gold ornaments, the more unique being, the Lakshmi *haram*, which has one hundred and eight Lakshmi images, the *thulasiharam* the five rows of pendants and the *Saligramaharam*, containing a *Saligraman* each in a spherical gold case over which are engraved the *sloka* of Sri Venkatesa *Sahasranamam*. The *kireetam* portion is graced by a huge gold *kireetam* known as Akasaraaja *kireetam* and the image is dressed in costly gold-laced clothes.

¹ Art and History at TIRUMALAI TEMPLE by V. N. Narasimham, An extract from Sunday Standard dated 29-9-1963.

² Nagabharams - It was stated that a Gajapathi king by name Veeranarasimha was at Tirupati in the course of pilgrimage and arranged for the construction of a tower. At this stage Lord Adishesha appeared before him in a dream and told him that, since the whole hill was his own body, the weight of the tower was increasing the load on Him. The king thereupon stopped the tower and in token of the Lord Adishesha appearing before him, got a representation of Adishesha made as a jewel and placed it on one of the arms of the God. There was another tradition that not one but a pair of Naga jewels was presented to Lord Venkateswara on the occasion of His marriage with Padmavathi by His father-in-law Akasaraaju.

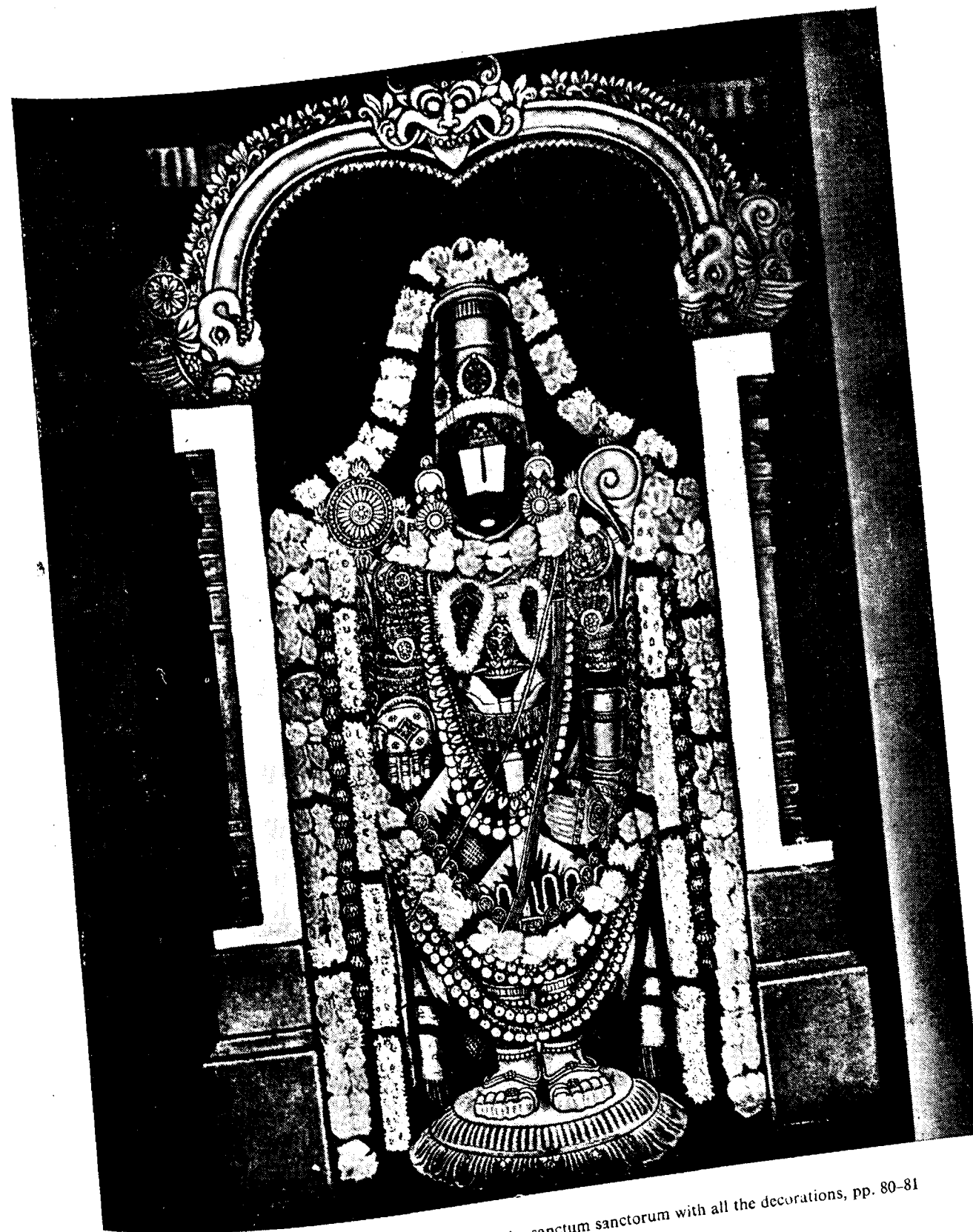


Fig. 6 : Main idol of Lord Venkateswara in the sanctum sanctorum with all the decorations, pp. 80-81

f Ramanujacharya, the Vaishnavite saint who said that it was all wrong and placed a *Shanku* and *Chakram* of gold before the image and had the temple doors closed. The next morning these ensigns were found grasped in the idols hands and this was regarded proof positive that He was Vishnu. The *Shanku* and *Chakram* do not form part of the stone image at all. It is said that Sri Ramanuja, who is considered to be the *Avatara* Adishesha took the form of a cobra and went in through the opening intended for the *Abhisheka Thirtha* and prayed to the Lord, where upon the Lord Himself took up the emblems of Lord Vishnu. The path way through which a great saint like Ramanuja passed, was then closed and to this day the *Abhisheka Thirtha* is being taken out only in vessels. The arrangements of the hair as 'ajata' (Or tangled mass) and the cobras carved on the body of the idol as well as other peculiarities show that it was intended to be worshipped as Siva. Other customs like pooja with Bilva leaves which was never allowed by Vaishnavism, also lend support to it. Still others regard Lord Venkateswara as Shathi or Balatripura Suddari. The northerens call the deity Balaji. *Brahmothsavam* for the Lord takes place during *Navarathri* days specially intended for Devi worship. Tradition has it that the idol and the hill represent Sri Chakra. There are others who say that it is Lord Subrahmanya without consort. The early Alvars did not visit Lord Venkateswara but described Him as being Hari Hara Rupa. It was only in the 10th century that its being Vishnu was thought of by Nammalwar. The nude *vigraha* has the following features. Its feet are underground (a Saivite sign). Its feet are washed by a Spring (Viraja) a Vaishnavite sign. There is Nagabharanam (a Saivaite sign) as well as a Srivatsam (A Vishnu sign) on the chest; finally the head has a jata (a Siva sign) and a crown (a Vishnu sign). It is, therefore inferred to be the shape of both Hari and Hara. Whatever might be the controversy about the deity, the large generality consider it to be Vishnu, who had revealed Himself there after His being deserted by His wife, the Goddess Mahalakshmi for His not having chastised the sage Bhrigu who struck at His breast which was Her abode. The story in this connection runs as follows—When the world became impious and disturbed by the Maya of the Kali Purusha, the *Sapta* Maharshies Athri, Kasyapa, Bharadwaja, Viswamitra, Gowthama, Vasista and Jamadagni and others performed yajna to promote peace. But just before offering the 'Havis' to Devendra, the King of Gods, they sent Bhrigu, a saint, to find out the most patient among the Trimurthies. Bhrigu went to Brahmaloaka, but Lord Brahma, the creator and Saraswathi, the presiding deity of wisdom did not notice

him. So he cursed Brahma to be unfit to receive worship in Bhooloka (earth). Hence Brahma is not worshipped in the world. He went to Kailasa and seeing the divine couple Lord Siva and Parvathi dancing; feeling neglected and insulted he cursed the Lord to have nothing but Vibhuthi (sacred ash) and Bilva leaves as *naivedyam*. In great fury he proceeded to Vaikunta and on viewing Lord Vishnu and His consort Lakshmi in *ekantham* (privacy) he lost his temper and kicked the Lord on his chest, the abode of Lakshmi with his leg. But the Lord, rising from His serpent bed received the saint courteously begged his pardon and began to massage the saint's feet. Saint Bhrigu was very proud of having an additional eye in his foot. The Lord massaging his feet slowly pierced the eye. Immediately saint Bhrigu regained his consciousness and prayed the Lord for mercy and was excused. But Goddess Lakshmi considering the incident as an in-excusable crime and left Vaikunta to do penance on earth.

Lord Vishnu unable to bear the separation of Lakshmi, came down to Bhuloka, wandered several places in vain in search of Lakshmi and at last settled in Lord Varahaswamy's Ashram under the motherly care of Vakulamatha, who named Him Srinivasa. In fact Vakulamatha was waiting for Lord Srinivasa to come to her to fulfil her desire according to His promise in Krishnavatara (incarnation of Lord Krishna). Vakulamatha was Yasodha in her previous life and brought up Lord Krishna as a mother. One day Lord Srinivasa pursued a mad elephant while hunting and accidentally saw Padmavathi Devi, the daughter of Akasaraaju and the incarnation of Sri Mahalakshmi.

Srinivasa and Padmavathi fell in love with each other at first sight. Srinivasa returned to the Ashram and sent Vakulamatha to Akasaraaju to settle his marriage with Padmavathi. In the meantime Srinivasa went to Akasaraaju in the disguise of a Yerukalasani (female fortune teller) and asked him to accept Srinivasa as his son-in-law. When Vakula went to the king, the royal couple accepted the alliance and the marriage of Srinivasa and Padmavathi took place.

Narada carried this news to Lakshmi who was performing penance in Kolhapur. She was furious and attacked the Lord and His consort in a garden. Vexed with the dispute of his wives, Srinivasa turned into a stone image. Both the consorts repented for their thoughtless behaviour. Mahalakshmi settled in Karsaveerapuram (the present Kalhapur) turning herself into a stone image and Padmavathi in Mangapuram

till the end of Kaliyuga. Vakulamatha became a garland and dressed herself in the Lord's neck for ever.

The unprotected image of Srinivasa was covered by an ant-hill in due course. A tamarind tree and a Champaka tree twisted themselves on the ant-hill. After some time Akasaraaju and Dharunimaya passed away and a conflict arose between Vasudhan, the son of Akasaraaju and Thondaman, the king's brother. As the two were equal in strength, the kingdom was divided between the two. In gratitude towards the Lord, who had given him the *Sanku* and *Chakra*, Thondaman constructed the temple for Him and arranged for daily worship. It is stated in the *puranas* that there was a tunnel from Narayanavanam, the capital of Thondaman to this temple and Thondaman was worshipping the Lord by going through it every day.

The popular belief is that the first *archa* form, which the supreme being divulged for the benefit of human meditation, was in the Tirupati shrine. Hence it is that the Dhruva bera of the *moolavigraha* presents all the three facets of the Lord and is a Trinity in unity, though only two aspects are physically visible in the manifested form. The Brahma aspect, representing creation is unmanifest and the other two aspects of the Lord namely Vishnu and Siva are manifest to us in the Dhruva bera. The Jata in the Kutam and the Nagabharanam on the right fore-arm of the Lord recall to us Lord Siva while Mahalakshmi on the right side of the chest and the other general features of the image present us a vision of Lord Vishnu. In other words, this idol combines in itself the Vyaktha Vishnu, the Avyaktha Brahma and the Vyaktha Siva, hence the Lord may be described as the *Vyaktha* form of *Paramathma* itself. It is generally believed that this spiritual influence is kept up here not by the daily worship of human *archakas* but by the *nithyasuris* who are the ever present angels. This is still reflected in the custom of the temple where every night the vessels used for worship are filled with *pranyathirtha* which is distributed as *prasada* the next day as it is said to be the *Abhisheka Theertha* used by the *nithyasuris*.

Two of the idols in the temple deserve a special note.

"Sri Malayappa revealed Himself in one of the glades of the mountain known as 'Malayappa kona'. The deity

1. The Pantheon at Tirupati published by T.T. Devasthanam.
2. The Pantheon at Tirupati published by T.T. Devasthanam.

was brought and installed in the temple in 1,300 A. D. He is Sree Venkateswara's *amsa* for processional purposes. During the *Brahmothsavam* Sri Malayappaswamy will be giving *darsan* to the millions of His devotees adorning the several *vahanams*".¹

"Sri Ramanuja's shrine is the only shrine at upper Tirupati dedicated to an Acharya. The great Acharya rendered yeoman service to this temple. He ordained the temple worship and routine in this temple, which is conserved to this day. He installed Sri Govindaraja and Sri Andal and built the modern (lower) Tirupati around the shrine. The icon of Sri Ramanuja is in *upadesa mudra* as different from the Anjali pose obtaining in any other place or temple".²

The paintings of the inner side of the walls of the first *prakaram* to the right of the temple where hundreds of devotees stand or squat for hours together for the *Dharma Darsan* of the Lord are about 50 in number. They vividly represent the legend about the Lord. Commencing from Kasyapa Rishi consulting Narada as to whom the *yagna phalam* (fruits of sacrifice) should go. The paintings and the descriptive notes below them refresh the memory of the devotees knowing the history of the temple and beneficially engage them during the hours of patient waiting. Acting from behind the curtains, Narada induces Kasyapa to request Bhrigu to find out the Yagnapurusha in order to serve two useful purposes. The one was to punish the vain glorious Bhrigu who defied even the trivities with his extraordinary powers on account of his third eye on one of his soles. The other and more benevolent purpose was to send Lord Vishnu to earth to redeem mankind from the thousand and odd sins in Kaliyuga. The discomfiture of Bhrigu, the anger of the divine consort of Lord Vishnu, her deserting the Lord, the Lord doing penance in an ant-hill, the other two trinities taking the form of cow and calf to feed Lord Vishnu and so on till the marriage of Lord Srinivasa and Padmavathi. Entering the Sanctum sanctorum they march one by one to have the Lord's *Darshan*. The Devasthanam have installed specially designed duct systems inside the *Bangaru vakili* to work in conjunction with 2 high pressure 75 h. p. fans, each of which delivers about 1,000 cubic feet of air per minute. The first duct extracts the hot and stale air effectively from the sanctum sanctorum and discharges it outside. The other duct blows cool and fresh air into the sanctum sanctorum. By this system efficient ventilation is provided without in

the least deviating from the strict sanctity observed in the temple.

The temple of Sri Varaha Swami is on the west bank and at the north-west corner of the Swamy *pushkarini* in Tirumalai. There is a tradition that Sri Varaha Swamy, also known as Gnanappiran, was the oldest deity in Tirumalai. Although there are no inscriptions to confirm the existence of this temple before the year 1380 A. D., it is generally believed that Sri Varaha Swamy was the original deity presiding over the Tirumalai hill. According to Hindu mythology the present age is in the 8th sub-division of what is called *Vaivaswathamanvantaram* of Sweta Varaha Kalpam and in Kaliyuga. Mythology also tells us that all the Vedas and Vedangas revealed by God Himself go into hiding or oblivion on the occurrence of *Mahapralaya* when all the manifested creation is dissolved and absorbed into Him. There will be nothing but an ocean of *tamas* or darkness. It is in this ocean that the Vedas lie hidden. After another creation takes place God in His avatar as Sri Varaha restores to us the eternal but hidden Vedas. This is probably the reason why Sri Varahaswamy is regarded as the oldest God on the Tirumalai. Mythologically Tiruvengadamudaiyar's manifestation on the hill was only at the beginning of the Kaliyuga of *Vaivasvatamanvartara* of the Sweta Varahakalpa. His Archavatara then usurped the seat which Adi-Varaha was occupying.

Tirumalai is also called Varaha *Kshettam*. Those living around Tirupati while doing *Sankalapam* for all ceremonies recite 'Varaha Kshetre Ananda Vimanachattayam' to define the position of the place in space. But the place is not called Varaha *Kshetram* in any of the inscriptions nor by any of the Alvars.

The metaphysical relationship between Gananappiran (Varaha Swamy) and Sri Venkateswara is demonstrated every day in the procedure adopted for offering *naivedyam*. Food prepared in the kitchen of Sri Venkateswara is sent to Sri Varaha Swamy temple. It is only when the bell in the latter temple strikes to signify that the *prasadam* has reached that temple and is ready for offering, that the bells of Sri Venkateswara's temple begin to ring and the *naivedyam* takes place simultaneously in the two temples. The Avatara Nakshatram of both the deities is *Sravanam* sacred to Vishnu.

It is believed that in Tirumalai, there are as many as 3 1/2 crore *theerthams* amongst which 108 are important. Out of them ten *theerthams* are recognised as most sacred.

Kataha Theertham (Thotti theertham)—This is located in the Venkateswara temple to the north of *Vimana pradakshinam* and it flows from the Lord's feet. Since ancient times, Sri Swamy *pushkarini snanam* (bath) *Srinivasa darsanam* and *Katha Theerthapanam* are claimed to be *Trilokya durlabham* (not available) any where else in the world).

Pandava Theertham is one mile to the north-east of Venkateswara Swamy shrine. In *Dwapara yuga*, the Pandavas are believed to have resided here with *vratham* for one year according to the command of Lord Krishna before the great war of Kurukshetra. They were blessed in that period with a dream revealing their success and the defeat of the Kauravas.

Papanasanam is three miles to the north of Swamy *Pushkarini*. As is believed to be the purifier of sins, it goes by that name (papa-sin, nasani-destroyer).

Akasaganga is situated between the Swamy *Pushkarini* and the Papanasana *Theertha* at a distance of two miles to the North of the Swamy *pushkarini*. The water falls from the hill. Three vessels full of water is carried for Sri Venkateswara Swamy *Thiruvardhana* daily from here. This is believed to be the spot where Anjanadevi performed penance in an ashram for 12 years without food and begot Hanuman as her son.

Jabali Theertham is two miles to the north of the Swamy *Pushkarini*. As Jabali Maharshi stayed here with his disciples, it got the present name. For several yugas saint Agasthya resided here and worshipped the Lord.

Vaikunta Theertham—There is a cave at a distance of two miles to the north-east of Swamy *Pushkarini* with the name *Vaikunta Guha* and the water that flows out of it is called *Vaikunta Theertham*.

Chakra Theertham is two miles to the north-west of Tirumalai. Padmanbha, a *rishi*, performed penance and had the *darsan* of Lord Venkateswara wearing *sanku*, *chakra* and *gadha* (conch, disc and mace).

Ramakrishna Theertham is six miles from the Swamy *Pushkarini*. This was formed by Krishna, a *rishi*, who did penance here. Afterwards another *rishi* Ramakrishna did penance and was blessed with the Lord's appearance on Garuda, on *Pushya Suddha Purnima* coinciding with *Pushyami nakshathram*.

Kumaradhara is three miles to the north-west of Papanasana *Theertham*. In the Markandeyapur-



Fig. 7: Papanasanam waterfalls: it is 3 miles to the north of Swamy *Pushkarini*—the Lord's bathing ghat or pond. It is believed that a bath here would purify people from all their sins, P-84:

nam it is quoted that Kumaraswamy, son of Lord Eswara did penance here to get rid of the *Brahmathya dosha* after the annihilation of Taraka, a Rakshasa and Lord Venkateswara blessed him. Since then it goes by the present name.

Chona Theertham is ten miles to the north of the *Swami pushkarini*.

Thumbura Theertham—Thumbura, a great *rishi* did penance here and when the Lord appeared and sanctioned him a boon he requested.

భగవన్ మమ నామైవ

Bhagavan mama namaaiva

తీర్థమి తత్ ప్రసిద్ధ్యథు

Theerthami thath prasidhyathu

“Oh Lord make this *theertham* a renowned one after my name” and the Lord granted his request. As the Lord appeared there while the *Uthihra Phalguni Nakshathram* ruled the day the *theertham* is also known as *Phalguni Theertham*. Arundhathi and Vasista also had the *darsan* of Lord Venkateswarara after penance here.

The last but not the least to be described is *Swamy Pushkarini* to the north of the temple close to the Northern wall. It is on the North-Western bank of this *Pushkarini* that the temple of Lord Varaha Swamy is situated.

Vasantha mantapam—*Vasantha mantapam* is a big hall which can accommodate 3,000 to 4,000 people. The Sri Venkateswara Veda Samskrita *Pathasala* is located by the side of the *Vasantamantapa*.

The *Vasanthamantapa* is in front of the Veda Samskrita *Pathasala*. *Vasantotsavam* is celebrated for 3 days in *Vasantaritu* (Chaitra, Vaisakha months). During the days of the Mahants (prior to 1932) about 2,000 people used to be fed one time for 3 days coincidence with *Sri Rama Navami* festival from *Navami*.

The Lord is brought to the *Vasanthamantapa* during *Chaitra, Vaisakha* months on any 3 days by the temple authorities. At 10 a. m. *Abhishekam, Aradhana, Nivedana* and lastly *Astham i. e.* distribution of *Prasadam* take place and the Lord is taken back to the temple at about 5 to 7 p. m. About 500 people obtain *prasadam*.

Instead of sprinkling *vasantam* as in marriages, *chandanam* (sandal) mixed with saffron in liquid form is distributed among the people which is applied to the body. *Vasantotsavam* is celebrated in *Vasantharitu* in Venkateswara temple while it is celebrated along with *Brahmothsavam* in other Vaishnava temples.

Lambada pilgrims—People of Lambada Scheduled Tribe all over the country became the disciples of the first Mahant of Lord Venkateswara temple Sevasaji, who found a muth known as *Hathiranji muth* on the Tirumalai hill According to this convenience, Lambadis of different parts and areas of the country come to the Mahant who is their Guru in batches or groups of about 50; 100; and 200 so on. They offer *Gurudakshina* according to their capacity. The Mahant provides them with free boarding and lodging during their period of stay here. He blesses them and offers each person a *Tulasimala* (a piece of oscimum garland) and *namu* (white stone to keep vertical marks on the forehead-Trinama). Lambada youths are initiated as disciples of the Mahant here. The *simhasanam* of the Lambadas is in existence in the Mahant's Mutt since the days of emperor Krishnadevaraya, the great. During the period of stay at the Mutt on the Tirumala hills, the Lambadas make as many *darshans* of the Lord as they desire.

Temples in Tirupati Town—The following are the temples and other places of worship, in *Diguva* (lower) Tirupati—(1) Sri Govind Raja Swamy temple (2) Sri Kodanda Rama Swamy temple (3) Sri Kapileswara Swamy temple (4) Sri Jeers Matham in Govindaraja North Mada Street (5) Sri Mahanthu Math in Govindaraja North Mada Street (6) Sri Madhvamattam in Ramulavari East Mada Street (7) Sri Ramanuja Mattam in Sri Govindaraja Sannidhi Street (8) Sri Sankara Mutt in Sri Ramulavari South Mada Street (9) Sri Kalyana Venkateswara Swamy temple in Kotha Street (10) Sri Kanayakaparameswari temple in Kotha Street (11) Sri Thyagaraja *Bhajan Mandiram*, Kalyana *mandapam*, Gandhi Street (12) Vaisalamma, Ilugolamma and Rangamma temples (13) Sri Varahaswamy temple in Kapu Street (14) Sri Gangamma temple in Tatayya Gunta (15) Sri Tallapaka Gangamma temple (16) Ankamma temple (17) Church in Tirupati west compound and (18) Mosque in the Narasimha Theerthapadu Street.

Sri Govinda Raja Swamy was installed in the Tirupati temple on the 24th February 1130 A. D.

It is designedly called here as Govindaraja shrine and not His temple. There was already a temple of Sri Parthasarathi on the spot and it is not improbable that the *gopuram* was the one attached to it. The *gopuram* is now known as the inner *gopuram*.

At the time of installation of Sri Govindaraja Swamy in 1130 A.D. the temple of Parthasarathi being the older one would have been the more important one. And it would have continued to be so far some time longer until, for some reason or other, its doors were closed for worship. Its *dwajasthambam* and *balipeetam* were removed. Now there is no worship in that temple as the idol there is said to have suffered some sort of mutilation or defect. It is perhaps the Garudalwar of that shrine who is now found accommodately adjoining the *prakaram* 1.

This temple appears to have originally comprised a small central shrine, enclosing Sri Krishna as Parthasarathi, the charioteer of Partha, i. e., the Pandava Arjuna, in the Mahabharata war. This idol of Sri Krishna became disfigured several centuries ago through some unknown cause and hence the temple was closed and adjoining it on the North, a new temple was constructed and an idol of Sri Govindaraja Swamy brought from the temple of Chidambaram by a damsel.

"In the inscriptions found engraved on the temple *prakara* wall which are dated from the 13th century onward there is no mention made of Parthasarathi or Krishna as the presiding deity of the temple. Only Sri Govindaraja is mentioned in them as the presiding deity and Krishna is referred to as the processional image. On the installation of Sri Govindaraja in the new shrine in the temple, the processional image of the original Parthasarathi Swamy was adopted as the processional image of Sri Govindaraja in all processions of the festival of the temple." In 1935-36 the Tirupati Devasthanam Committee installed a gold gilded *dwajasthambam* at an expenditure of Rs. 97,700/-.

The big *gopuram* in the Sannidhi Street was constructed some where about 1628 A. D. by Matla Kumara Anantharaya of the Desa Chola family and it was one of his numerous and costly acts of charity.

Hanuman shrine at the end of Sri Govindaraja Swamy Sannidhi Street facing the temple was constructed

1. T.T. Devasthanam.

ted by Karavathipuli Alvar Appa Pillai in 1509 (Saka 1431), who arranged for daily food offerings also.

Vasanthamantapam in front of the outer *gopuram* was commenced by one Sathagopa Jiyar of the Ahobila Mutt, some time before 1494 A. D. One Nallar Anganai took the unfinished *mantapam* by paying 2,000 *panam* to the Devasthanam as compensation and completed it at his own cost. He made an endowment for the celebration of Vasantha festival therein.

The four-pillard *mantapam* near Vedantha Desik's temple and in front of Govindaraja's temple was constructed by Sriman Mahmandaleswara Narasaraja Udaiyar son of Kommaraja Siru Thimmaraja Udaiyar who endowed properties for food offerings therein on several occasions noted in the inscription.

Neerali *mantapam* was constructed within the *Prakaram* towards the south and near the *potu* (kitchen) by one Appa Pillai son of Karavattipuli Yalwar, one of Krishnadevaraya's generals in 1506 A.D.

Chithrakoota *mantapam* in front of the shrine with the *dwarapalakas* extends upto Garudalwar's shrine in the East. It is two parts—one near the main shrine having an elevated floor higher in level than the eastern half near the Garudalwar's shrine. It may be that the two were constructed at different times although now they form one structure.

Lakshmidēvi *mantapam* constructed between 1537 and 1542 A.D., perhaps, is an extension of the old Vasanthamantapam.

The above are the principal structures which may be considered as integral parts of the temple of Sri Govindaraja Swamy.

There are some shrines inside the enclosure formed by the inner *gopuram* and its *prakaram* walls. Within the enclosure originally there were only two shrines, one dedicated to Sri Parthasarathi and the other to Sri Govindaraja Swamy. There are also the temples of Sri Krishna, Sri Ramanuja, Thirumangai Alwar, Vedantha Desika and Sri Manavala Mamuni. Outside the Govindaraja Swamy temple there are the temples dedicated to Kodanda Rama, Nammalwar, Tirumangai Alwar and Perialwar.

The idol of Lord Govinda Raja Swamy is in the reposing form on Adishesha with *Chathurmukha*

Brahma in the *Nabhi* (naval) with Sri Devi and Bhudevi at His feet. The icons in bronze, are Bhogasrinivasa, moorthy in reposing posture, Yagamoorthy, Bali beram, Stapanam beram and uthsava beram. There are twelve Saligramams in the sanctum sanctorum.

The measure at the head of the reposing Lord needs explanation. When Akasaraju agreed to give Padmavathi in marriage to Lord Srinivasa, he had to send for Brahma, Siva, Indra and their families, relatives and retinue and when they all gathered there, it was pointed out to Lord Srinivasa to feed the huge crowd of guests. The Lord had no money and on Lord Siva's suggestion the requisite money was borrowed from Kubera, the Lord of wealth, after executing a bond drafted by Brahma. The bond ran as follows. "On *Vaisakha Sukla Saptami* of *Vilambi* year of *Kaliyuga* Srinivasa has borrowed from Kubera for the purpose of His marriage fourteen lakhs of *Ramamudra nishkamulu* to be duly repaid. The condition is that the loan should be liquidated within a thousand years from the year of the marriage. Brahma is one witness, Sankara is the second witness and the *Aswatham tree* is the third." The bond was drafted by Brahma under an *Aswatha tree*. The unwritten conditions were that Lord Srinivasa would get no money from His Abode in *Vaikunta* and take back nothing but would liquidate the debt with His earnings on earth in *Kaliyuga*. Govinda Raja Swamy was entrusted to measure back the debt to Kubera. The measure in the temple is believed to be the one then used and after the strenuous duty for a thousand years Govindaraja Swamy got tired and reposed Himself in the present posture keeping the measure at His head. The consorts are doing *seva* at His feet.

"The Alwars are twelve in all. They have formed a guild, to which are admitted only men of heroic temper—men who are soldiers of truth and servants of God. One of them is a sister saint Sri Andal by name. She is a rare flower of Indian culture. She is one of our Gargis and Maitreyis. She is a heavenly bride, has sung of her marriage with the Lord.

Sri Ramanuja is said to have installed Sri Andal in Govindaraja shrine. The image of the deity is so very enchanting in the mould and appearance that it is said to be the beautiful representation of the one at Sri Vallipathur, the birth place of Sri Andal".

Raghunatha Swamy or Kodanda Rama Swamy temple is spacious and clean with life size images of Lord Rama, Sita and Lakshmana. The four pillars

in the *Mukhamantapa* are the requisite examples of the Vijayanagara architecture. The temple and its *gopuram* were renovated from time to time. This was built in 1480-81 by Narasimharaya Mudaliyar. There are wooden car and car-*mantapam*. There is a *navagraha* temple in the tower.

Sri Kapilewara shrine is the one dedicated to Siva in this pantheon of temples at Tirupati. It is situated about 1 1/2 miles from the town at the foot of the hills with a picturesque waterfall known as *Kapilathreetham*. It is excavated in rock and nicely constructed with dressed granite stone steps. The *puranas* state that Sri Sudarshana *chakra* of Lord Vishnu did penance here to attain unity with Siva and hence the *Theertha* is called *Chakrathalwar Theertha* or shortly as *Alwar Theertha*. The *Sivalingam* is said to have been originally worshipped by sage Kapila in the *Pathalaloka*. It is said that it issued for the form the underworld and that its further growth was checked by the celestial cow *Kamadhenu*. The *lingam* is stated to be silvery in colour at the bottom, golden in the middle and reddish at the crown portion. It is under the canopy of a boulder over-hanging it and there is no scope for *pradakshinam*. One Munaiahdaraiyar constructed a *Mukhamantapam* and Atchutha Raya took interest to maintain the temple's importance. To the right of the entrance there is a small Anjeneya temple. Inside there are *Dwarapalakas*, *Vinayaka* to the right and *Subrahmanya Swamy* on peacock to the left.

History of Tirumalai Temple—The temple dates from hoary antiquity being mentioned in Tamil Sangam Poetry and by the early Alwars and it is stated that its deity is referred to even in the *Rigveda*. There is a large volume of epigraphic testimony for the antiquity of the temple which has been published by the Devasthanam. The epigraphical records show that the holy temple at Tirumalai (with the attached shrines) has always been esteemed and patronised by the rulers of the land. The Pallava King of Kanchipuram (380 A.D.) appears to be the earliest donar to the temple. The rulers of the Chola dynasty, the Pandya kings of Madura and the Ballalas of Dharmasamudram laid their treasure at the feet of Sri Venkateswara along with their bodies and mind. The number of benefactions to the shrine increased with the rise of the Vijayanagara dynasty. Several kings of the first Vijayanagara dynasty made large presents to the God. The founder of the second dynasty, Saluva Narasimhadeva, enlarged the temple and regulated the worship in it. Krishnadevaraya, the greatest ruler of Vijayanagara made munificent presents to the temple. His half brother

and successor Achyuta Deva, continued and enlarged the benefactions. Even after the disruption of the Vijayanagara empire and the removal of the capital to Penukonda and later to Chandragiri, the royal benefactor was the local chief Matlakumara Anantarajayya. The statues of Krishnadevaraya and his consorts, Tirumaladevi and Chinnadevi, were installed in his own life time at the portals of the temple. There is a statue of Venkatapatiraya. After the decline of the Vijayanagara dynasty, the temple received gifts from the noble and chiefs of the other parts of the country. Raghoji Bhonsle, the Maharatta General visited the temple and besides making arrangements for its permanent administration, presented valuable jewels to the God including a great emerald which is still preserved in a box named after him. The most notable among the donations made during recent years are those of the rulers of Mysore State and of Gadwal in Nizam's dominions. The temple has further all along been receiving a never-ceasing stream of offerings from the Hindu devotees from all parts of India¹.

Nityakalyanam Patchathoranam—Tirupati is renowned as a *kshetram* with '*Nithyakalyanam and Pachathoranam*' (daily marriages and other auspicious functions with green festoons). This is borne out by the custom that Hindu marriages are performed in this holy place even during the months and periods which are considered inauspicious such as *Ashadham* and *Pushyam* and *Gurumoudhyam* and *Sukramoudhyam*. Marriage or *kalyanam* for the Lord and festooning with the mango leaves is done daily in the temple between 2 to 4-30 p.m. in the *kalyanamantapam*.

Marriages, Satyanarayana *Vratams*, *Kesakhandana* (tonsuring and clean shaving) Pujas, *Gandadeepa* Pujas, Sankalpas, *pinda Pradanams* (offering of Pindams to the departed ancestors) etc., are celebrated on the hill. While for celebrating marriages at home certain months like *Ashada*, *Bhadrapada*, *Pushya* etc., are prohibited or inauspicious, marriages celebrated on any part of the hill any season and time are sanctified. Past vows by parents or vows by the persons themselves are fulfilled by celebrating marriages on the Tirumal hill. These celebrations are conducted through *pourohitis Sangam*—Association of priests in which 69 members enrolled themselves (as 26-1-'71). The charges for Brahmins, Kshatriya, Vaisya and Padmasali marriages is Rs.12 while for marriages of Sudra (fourth class of Hindus) marriages it is Rs. 6. Charges for Satyanarayana *Vratam* and Upanayanam (thread ceremonies are Rs. 5 and Rs. 10 respectively. From March 1971, all the charges will be increased by 50% or 1 1/2

times. During the Fasli years 1375 to 1379 (1967 to '70) 4,225; 5,176; 5,099; 4,762 and 4,104 marriages were celebrated. The receipts through various ceremonies obtained by the *pourohita sangham* respectively were Rs.53,760; Rs. 62,720-75 P; Rs. 58,638-50 P; 60,733 and Rs.60,763-75 P.

Almost from early morning till late in the night, different pujas are performed in the temple. Starting with the *suprabhatam* a series of rituals are performed till *Ekanta Seva* in the night. Three times each day pilgrims are allowed to have free '*Darshan*' of the Lord. These are called *Dharma Darshanams*. The first is early in the morning at about 7 O' clock, the second is at mid-day and the third at night at about 7 O' clock. Those who wish to have a free *Darshan* of the deity can go in to the temple during these hours of *dharma Darshanam*. If, however, anybody wants to have *Harati* performed, he will have to obtain a ticket from the Devasthanam Office, on payment of Rs. 1/- and on the presentation of the ticket the officiating priest will perform the *Harathi*. The reason for this is that on Thursdays the deity is decorated with flower garlands (*phoolangi seva*) and in the noons on Fridays the *Abhishekam* is performed. But those who wish to see the *phoolangi seva* on the evening of Thursday can do so payment of Re. 1/- per head.

Apart from the *Dharma Darshans* there are a number of other services during which pilgrims are permitted to have *Darshan* of the deity on payment of fixed fees. Those who wish to have a *Darshan* during any or all of these *sevas* can have it on payment of the scheduled fees.

Daily worship and *sevas* at the temple of Sri Venkateswara at Tirumalai commence at 4 a.m. and continue up to 9 p.m. while on Friday they commence at 3 a.m. *Suprabhatam* of the Lord is broadcast through radio on all Saturdays in the morning. There is a work called *Venkatachala Ithihasa Mala* in which the main times for the conduct of worship at Tirupati are laid down. This work is divided into 7 parts, the first three parts being concerned with the Vaishnava characters of the image and the remaining four being concerned with what Sri Ramanuja, the famous Vaishnavite saint and after him his disciple Sri Anantarataya, did for the temple. Sri Ramanuja [restored the rituals of worship according to Vaikhanasa agama, after performing the purificatory rite and after repairing the Vimana over the main shrine which is called the Ananda Nilaya. Ablutions to the God on every Friday were arranged in accordance with the Ananda Sambhita

Vaikhansa Agama. The face mark prescribed for the Lord (or the *urdhva pundra*) was a mixture of camphor for four days from Thursday, 3 days from Monday to Wednesday.

All the jewels and ornaments of the Lord were to be removed on Thursday and the God was to be dressed only with flowers on that day. Ramanuja also arranged for the *Nachiyu Tirupavai*, a famous collection in the *prabandhas* for the proper worship of the temple. In the temple he entrusted the work to an early Vaikhanasa priest called Bimbadhara. 1 Monthly festivals and 2 annual festivals are celebrated in the temple. In the annual festivals, *Brahmothsavam* is important. This festival was first started by Brahma and hence it is called *Brahmothsavam*. Dasaratha, the king of Ayodhya before performing the '*Puthra Kamesti Yajna*'

went to Venkatadri according to the advice of his guru Vasista. Lord Srinivasa who was performing penance near the *Pushkarini* gave *darshan* to Dasaratha. At that time Brahma and all other Devathas who came for the *darshan* of Lord Venkateswara prayed Him to accept to perform an *uthsavam*. Hence Brahma commenced the *uthsavam* with *Dhwajarohana* and from that time onward it is being celebrated. But in the 10th century another *Brahmothsavam* was introduced by 'Samama' the queen of Pallava, in the month of *Ashadham* (June-July). Again in 1300 A.D. another *Brahmothsavam* in Mangali (Mangairam) was introduced. In the middle of the 16th century another 10 *Brahmothsavams* during the 10 remaining months were performed. But now only one *Brahmothsavam* is performed during *Dasara*.

MONTHLY FESTIVALS : 1

1. On *Sravana* nakshatram:—The deity is said to have been revealed under this nakshatram, so there will be a festival every month on this day with street procession.
2. On *Rohini* nakshatram:—This is the Janma Nakshatram, birth star of Sri Krishna. A festival is conducted for Sri Krishna on this day.
3. On *Arudra* nakshatram:—This is the Janma Nakshatram of Sri Ramanuja. The deity idol is taken in procession along with the idol of Ramanuja and place for some time in the pavilion before the temple of Ramanuja.
4. On *Punarvasu* nakshatram:—This is the Janma Nakshatram of Sri Rama. A festival to Rama is performed on this day.

ANNUAL FESTIVALS : 2

1. *Vasantotsavam*:—This festival is performed every year for three days from the 13th to 15th day of the bright fortnight of Chaitra (March-April).
2. *Nityotsavam*:—This festival takes place for 40 days from the Telugu New Year's Day (March-April).
3. *Teppotsavam*:—The deity is taken in procession in the tank on a beautifully decorated *teppa* for 5 days. On the first and second day Lord Krishna with Rukmini and Sri Rama are taken in the boat respectively and on the last three days Sri Venkateswara adorns the boat.
4. *Brahmothsavam*:—This is performed for 9 days during Navaratri in mostly of *Asvija* (October-November). But when an additional or intercalary month appears in a year, this festival is performed in the month of *Bhadrapada*. Then an additional Navaratri festival is performed.
5. *Dhanurmasotsavam*:—This is performed every day early in the morning, during the whole of the month of *Dhanus* (from about 15th December to 14th January). The *Ekadasi* in the bright fortnight of this month is called *Mukkoti*. Early in the morning on the next day, the *Ekadasi*. The third or inter most *pradakshinam* is opened only on this day. Early in the morning on the next day, the *Ekadasi*. The third or inter most *pradakshinam* are closed in the evening on *Dwadasi*. The tank is said to be moribund. The gates of the *Vaikuntha* *pradakshinam* are closed in the evening on *Dwadasi*.
6. *Adhyayanotsavam*:—This festival is conducted for 25 days before and after *Vaikuntha* *Ekadasi*. The earlier festival is celebrated during day time and the later festival is celebrated during night.
7. *Rathasapthami*:—This festival takes place on the 7th day in the bright fortnight of *Magham* (January-February).
8. *Pavithrotsavam*:—The festival is conducted for three days in the month of *Sravanam* (July-August) every year.

ASTHANAMS

In addition to the above processional festivals there are a few festivals in which the deity is seated to hold *Darbar* in the *Rangamandapam* during the festival. Such festivals are called *Asthanams*.

1. *Telugu New Year's Day Asthanam*:—The year's *panchangam* (almanu is read out *Panchanga* *Sravanam*) to the deity.
2. *Anivara Asthanam*:—This takes place on the first day of the month of *Karkataka* (middle of July), when accounts of the years are read out and institute ceremonies take place.
3. *Deepavali Asthanam*:—This takes place on the day of *Deepava* li.

During *Brahmothsavam*³ there is a deviation from the daily routine regarding *seva* to the Lord.

The *Brahmothsavam* of Govindarajaswamy in Diguva Tirupati takes place in *Jyestham* (May-June). It commences from the day of *Aslesha Nakshatram* with the hoisting of the Garuda flag on the top of the temple flag staff and continues for nine days with the routine processions on different *vahanams* in the forenoon and night of each day and concludes on the day of *Anuradha Nakshatram* with *Dhwajaroohanam*.

The details of the programme are the same as the *Brahmothsavam* in the Venkateswara temple as shown above with slight variations. Originally, one *Brahmothsavam* was conducted for Sri Govindaraja in the month of *Vaisakham*. During the 13th century we find that a second *Brahmothsavam* was instituted for celebration in the month of *Ashadham* and for its celebration, provision was made by the queen of the quasi-independent ruler of this part of the country. Tribhuvanachakravarthi Sri Veera Narasingadeva Yadawaraya in the 30th year of his reign, corresponding to 1235 A.D. donated half the village of Payidapalli (now known as Paidipalle) and a new wooden car for the procession of the deities. But this second *Brahmothsavam* must have been stopped during the management of these temples by the East India Company from about 1800 to 1843, when all the villages granted to the temples by the Hindu rulers in earlier times were appropriated by the Company, or even earlier during the regime of the Nawabs of Arcot before 1800. And now-a-days only one *Brahmothsavam* takes place.

Another festival at Govindarajaswamy temple is the *Theppothsavam* (Boat Festival) for 5 days from

Chaitra Suddha Dwadasi (March-April). Lord Krishna and Sri Andal are taken in procession on the float in the Govindaraju *Pushkarini* in front of the temple.

Kodandaramaswamy *Brahmothsavam* is celebrated for 3 days from *Phalguna Bahula Dwadasi* (February-March) and the details of the programme are as given above with slight variations. *Theppothsavam* for the Lord is celebrated on the second day during *Chaitram* (March-April).

At Kapileswara Swamy temple, *Theppothsavam* is celebrated for 3 days from *Pushya Suddha Triodasi* to *Padyami* (December-January). On the first day, the images of Lord Vighneswara and Chandrasekhara (Lord Siva wearing the crescent moon) are taken on the decorated float in the pond in front of the temple i. e., *Kapilatheertham*. On the second day, the image of Lord Subrahmanya Swamy is taken and the image of Lord Kapileswara Swamy occupies the float on the concluding day. All these are ancient festivals. Sri Venkateswara Swamy *Brahmothsavam* is of all India importance. The *Brahmothsavams* at Govindaraja Swamy temple and Kodandarama Swamy temple are visited by pilgrims from Tamil Nadu, Andhra Pradesh and Mysore States. The other functions are confined to devotees residing in Tirumalai, Tirupati and the neighbouring towns.

Temple Administration-Particulars of ownership of the Tirumala hill:-The Yadavarajas who were ruling from Narayanavanam in the 12th and 13th Centuries as feudatories of Cholas were great patrons of the temple. Tirupati was not affected by the Muslim invasions of Malik Kafur (1310-11) and Ulugh Khan

Programme of Brahmothsavam³

Previous Evening.....Ankurarpanam

Senadhipati procession.			
1st day	Evening	...	Dhwajaroohanam
	Night	...	Big Sesha Vahanam
2nd day	Morning	...	Small Sesha Vahanam
	Evening	...	Hamsa Vahanam
3rd day	Morning	...	Simha Vahanam
	Evening	...	Muthupandili (Pearl palanquin)
4th day	Morning	...	Kalpavriksha (Kalpa tree)
	Evening	...	Sarvabhupala Vahanam
5th day	Morning	...	Mohini Avataram-Pallaki
	Evening	...	Garuda Vahanam
6th day	Morning	...	Hanumatha Vahanam
	Evening	...	Vasantotsavam
	Evening	...	Gajavahanam
7th day	Morning	...	Surya Prabha
	Evening	...	Chandra Prabha
8th day	Morning	...	Rathotsavam (Car festival)
	Evening	...	Asva Vahanam
9th day	Morning	...	Pallaki Uthsavam (Palanquin festival)
	Evening	...	Chakra Snanam (Bathing festival)
	Evening	...	Dhwajaroohanam.

Note: -The same of programme with slight variations is followed in the case of Sri Govindaraja Swamy, Sri Kodanda Rama Swamy and Sri Padmavati Devi Brahmothsavams.

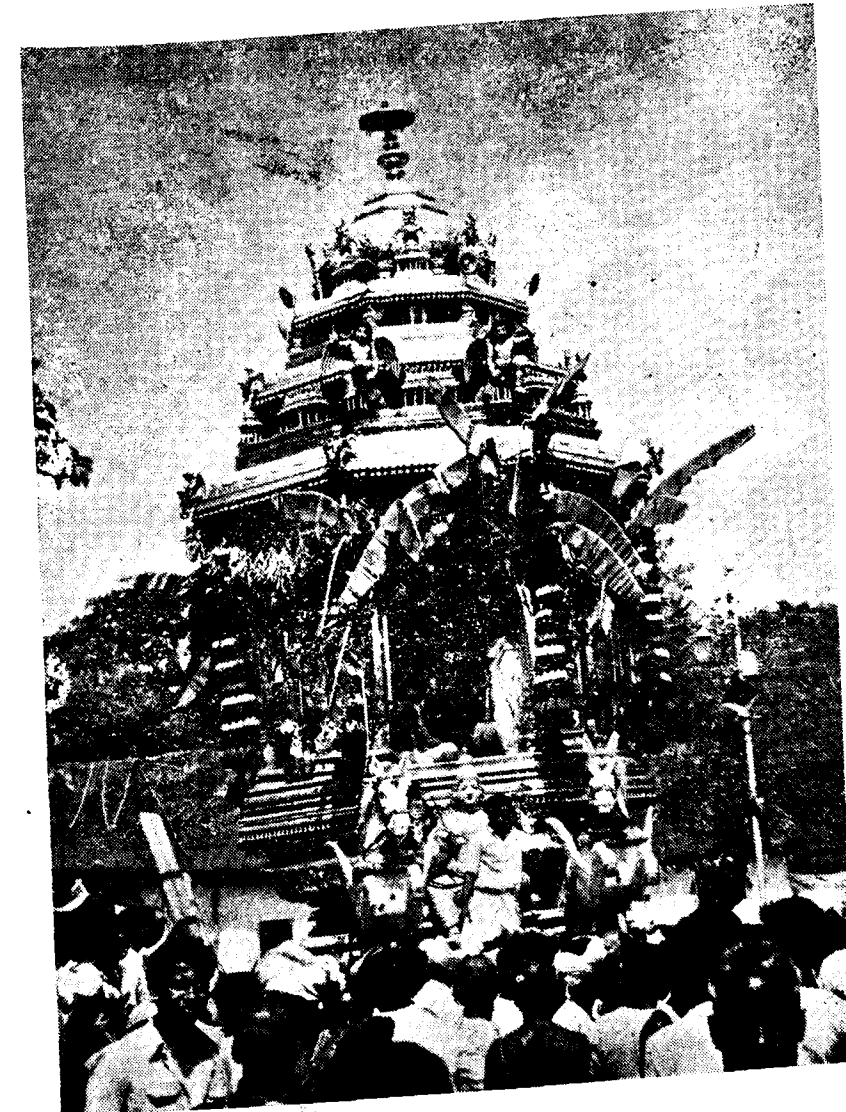


Fig. 8 : Vendhadham (silver car) in Tirumalai, pp. 89-90

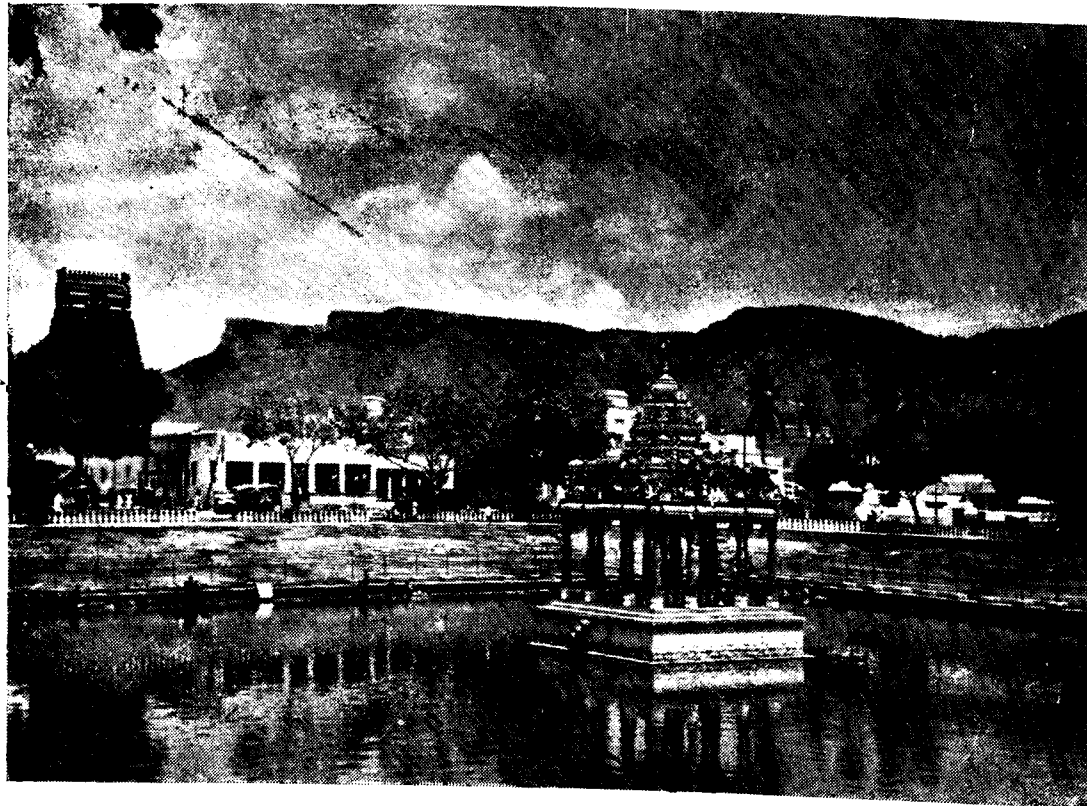


Fig. 9 : Pushkarini (pond) in front of Govindarajaswamy temple in Tirupati town. Theppotsavam (Boat Festival) is celebrated for 5 days from Chaitra Suddha Dwadasi (March-April). Lord Krishna and Sri Andal are taken in procession on the float in the Govindaraja Pushkarini, P-90.

(1323). The period of Vijayanagara rule (1326-1630) constitutes the brightest chapter in the history of Tirumala Tirupati temple. A number of endowments were made by the Vijayanagar rulers to the Lord.

By 1650, South India had passed under Muslim domination, first under the Sultan of Golkonda and then under the Nawab of Arcot acting nominally for the Moghul emperor through the Nizam of Hyderabad. These ensured much insecurity and uncertainty consequent on the fight of for primacy in the Carnatic between the Nizam, the Maharastras and the European trading companies. During this period, Lala Khemaram, the Rajput General of Nawab Sadat-Ullah-Khan (1710-1732) appeared as protector of Tirumala temple. He had a *hirudu* 'Todara Malla' (proficient fighter). From 1746 to 1761, Tirupati was under the control of the French and after 1751 passed under the that of the British, when pilgrim traffic and, along with it, revenues began to revive thanks to the restoration of conditions near normalcy. The rulers of Mysore including Hyder Ali extended their patronage to Tirupati. In 1801, the East India Company assumed the direct administration of the Carnatic and the Tirupati temples passed under the authority of the District Collector. In 1841, the Company's Court of Directors resolved to withdraw from all religious institutions.

In 1843 A. D., the East India Company, divested itself of direct management of non-christian places of worship and the control of the shrine of Sri Venkateswara with a number of estates was transferred to Sri Sevadasji, the Head of Hathiramji Mutt at Tirumalai.

An area of 10 1/3 Sq. miles having the temple in the Centre and the roads leading to lower Tirupati, Chandragiri, Balapalle and the water-falls with the land of 50 yards in each side of the road and around water-falls was granted to T.T.D. in 1874 by the then Madras Government. Total extent of about 6,273 acres is used by the T.T.D. for several of their institutions as detailed below:—

1. Choultries	... 110 acres
2. Roads	... 20 „
3. Gardens	... 20 „
4. Temples	... 8 „
5. Forests	... 6115 „

For nearly a century till 1933 A. D., the temple was under the administrative charge of the head of this foundation who was called the 'Mahant'.

In 1933, by a special act passed by the Madras Legislature, the Tirumalai Tirupati Devasthanam Committee was invested with the power of administration and control through a Commissioner appointed by the Government of Madras.

By another enactment, Act XIX of 1951, the Hindu Religious and Charitable Endowments Act, the administration was entrusted to a Board of Trustees and an Executive Officer was nominated and appointed by the State Government. It is this body and the Executive Officer who are now responsible for the management of this ancient shrine in South India.

There are a number of temples under the control of the T. T. D. The income from this group of temples, expenditure for their maintenance and the conduct of various festivals over a number of institutions maintained by the Devasthanam is accounted for by the Committee and the Executive Officer. The main income of the Devasthanam is from the *Hundi* into which devotees put their offerings in the form of coins, currency notes, gold and silver jewels according to their vows and capacity. The income is increasing month by month and year by year, and is well over 5 crores of rupees per annum now. This income is supplemented by the profits remunerative enterprises such as T. T. D. Transport Department, S. V. Canteen, Tirupati and Tirumalai and T. T. Devasthanam Press, which amount to about fifteen lakhs of rupees. The interest on investment in Government securities etc., which

amount to over one crore and thirty lakhs of rupees is the other item of income to the Devasthanam. Only Hindus congregate for the above festivals from all parts of India. Though the pilgrims from distant parts do not visit particularly to witness any of the celebrations except *Brahmothsavam* they take advantage of their visits to enjoy the festival on the occasion. The floating population will be between 8 to 10 thousands a day. The congregation on other festivals is about 20 thousands. The congregation during *Brahmothsavam* is over a lakh.

Pujaris—There are four main Vaikhanasa, Vaishnava Brahmin families of Kowsikasa and Bharadwajasa *gotrams* for the worship of the Lord with hereditary rights. To assist them there are several Vaikhanasa Brahmins two of whom are *Jiyyangars* of Ramanuja

List of temples under the control of Tirumala Tirupati Devasthanams.

- I. The temple of Sri Venkateswara Swamy on Tirumala Hills attached with the temples of :—
 1. Sri Varaha Swamy
 2. Sri Sri Bhashyakarulu No. 1 (within the pagoda)
 3. Sri Bedi Hanumantharaja Swamy
 4. Sri Kshetra Palaka
 5. Sri Dora Bhashyakarulu
 6. Sri Anjaneya Swamy (in front of Varaha Swamy)
- II. The temple of Sri Govindaraja Swamy at Tirupati with sub temples of :—
 1. Sri Nancharamma
 2. Sri Chordikodutta Nancharamma
 3. Sri Modal Alwar
 4. Sri Chakrath Alwar
 5. Sri Madura Kavi Alwar
 6. Sri Anjaneya Swamy (near Dwajasthambam)
 7. Sri Anjaneya Swamy (near pedda bugge)
 8. Sri Manavala Mahamuni
 9. Sri Nammalwar
 10. Sri Vedantha Desikulu
 11. Sri Woolu Alwar
 12. Sri Tirumala Nambi
 13. Sri Bhashya Karulu Number II
 14. Sri Kurath Alwar
 15. Sri Sanjeevaraya Swamy
 16. The Tirumangai Alwar
- III. The temple of Sri Kodanda Rama Swamy Tirupati.
- IV. The temple of Sri Kapilaswara Swamy at Tirupati.
- V. Sri Padmavati Ammawari Swamy at Tiruchaneor with sub temple of :—
 1. Sri Krishna Swamy
 2. Sri Sundaraja Swamy and
 3. Sri Suryanarayana Swamy
- VI. Any other minor temple attached in any of the above temple and not specifically mentioned above.

Vaishnava sect and Thengala Vaishnava sect. Vaishnava Brahmins with hereditary rights are the *pujaries* at Govindarajaswamy temple and Kodandarama Swamy temple. A Smartha Brahmin is the *pujari* at Kapileswara Swamy temple.

Hundi—Some people keep *hundis* in their households and keep coins in them daily or at their desire. When members of the household visit Tirupati, the *hundi* collections are deposited in the *hundi* at Lord Venkateswara on Tirumala.

Some people while going to Tirupati to fulfil their vow, or to celebrate a marriage beg alms in cash in 3 villages, accompanied with music as friends and relatives follow on. This alms collection is called *Jogu*. Some people spend from these collections to meet the expenditure for the journey to the Lord only and not for the return journey while some people deposit all the collections in the *hundi* at the Lord.

Devotees who bring offerings to Lord Sri Venkateswara have to deposit them in the big *hundi*; It is kept near the *Bangaru Vakili*. It is easily accessible to devotees. The best way of making offerings to God is to put them in this *hundi*. Valuable ornaments can be handed over to the officer-in-charge of Panpatyadar from whom a receipt can be obtained. If these offerings are intended to be used for the decoration of the deity, the sum equal to the cost of the offering is to be deposited in the Devasthanam. It is only then that the offerings will be used to adorn the deity.

Temple entry and worship :—

Worship the of temple and all sub-shrines and sannades attached to the temple is open to all Hindus irrespective of the caste or sect to which one belongs.

The right to entry for worship in the temple shall not entitle a worshipper either to perform puja himself or to enter into the *garbhagriha* or such portions of the temples, as are reserved according to the custom or usage observed in the temple for certain classes of persons only, like the priests, *archakas*, etc.

Worshippers of the respective sexes shall worship from the places allocated to them separately as per the order of the executive authority in force for the time being, and no discrimination shall be shown between one worshipper and another and no worshipper shall enter into the places prohibited from entry, unless with the previous permission of the executive authority. This regulation shall not debar the executive authority

or any officer or servant of the Board from entering such places on duty.

Non Hindus will be allowed access into the temple. Only with the permission of the executive authority upto the limits a non Hindu can be allowed as per the usage and custom prevailing in the temple.

Offering of hair—Quite many of the pilgrims both men and women offer hair to Lord Venkateswara in fulfilment of their vows.

Many people tonsure their children at the *Kalyana Katta* on the Tirumala hill. This ceremony known as *Puttuventrukalu Theeyuta* is celebrated during the 3rd month or 5th or 7th or 9th or 11th month or 3rd year or 5th or 7th year, usually. On fulfilment of desires, people vow to offer their hair to the Lord. Even ladies also get their heads clean shaven at the Lord. Some women offer 3 scissors of hair on the head. Upto 14-9-'70, the barbers charge per clean shave was 0-28 paise and from 15-9-'70, it was raised to 30 paise. If the barber goes to the cottage, where the pilgrims stay and does a clean shave the charge is 0-41 paise prior to and after 15-9-1970 also. Of the sale proceeds of shaving tickets, 75% goes to the barbers and 25% goes to the T. T. D. During 1969, the sale proceeds of tickets issued for shaving were over Rs. 3 lakhs which works out to over 10 lakhs shavings during the year, 33,000 shaving per month and 1150 shaving per day on average.

Prostrations :

People offer to make prostrations known as *Sastanga pradakshinam* or *Angapradakshinam* in fulfilment of desires, if cured of prolonged illnesses, success in court disputes, etc. etc., the causes of which are innumerable. The *pradakshinams* are of 3 kinds viz., *Mukkoti Pradakshinam*, *Vimana Pradakshinam* and *Sanpangi Pradakshinam* (see parts 35, 36 and 37 in the ground plan of Sri Venkateswara temple). The general practice and the practice of people of Andhra is to make 1 or 3 or 9 prostrations around the temple. This practice or custom is known as *Vadahala sampradayam* while according to the Thengala custom or *Sampradayam* 2 prostrations are made usually. The common people who are not aware of any of the *Sampradayams* or customs simply vow to make so many prostrations around the temple.

Prasadam—Every day after the second *darshan*, the food offered to God is distributed free to all pilgrims at the *Bangaru vakili*. This distribution of *prasadam* is done in all the temples on a modest scale. The

Mysore Maharaja's choultry offers a free mid-day meal to Brahmins. Others can mess in the Devasthanam canteen both at Tirupati and on the hill. There are also hotels catering to the needs of the pilgrims. At Tirumalai, *laddu* and *vada*, the *prasadam*s of the Lord specially prepared to last long are sold by the Devasthanam to the pilgrims so that they can be taken with them to different corners of the country for distribution among friends and relatives. *Kalakanda*, dried dates (Kharjuram) in packets of different sizes outside the temple can be purchased by the devotees and offered to the Lord. The most valuable *prasadam* which pilgrims greatly cherish are the sandal paste and camphor powder called *Srespadarenu* which is applied to God. The sandal paste is distributed to the pilgrims in small quantities during the morning *darshan*. The camphor powder adorning the deity's face is removed every Thursday and small quantities of this can be obtained by the devotees on request.

Special kinds of food can be prepared and offered to God on payment of prescribed fees. The money can be paid in the office and a receipt obtained for it. The food prepared and offered to God will be afterwards given to the pilgrims in the course of the day.

Special festivals are also celebrated in the prescribed manner by paying fixed fees. Such festivals are conducted in the after-noon after the temple doors are closed at the end of the second *naivedyam*.

Ganga Jatara--The Ganga *Jatara* is the annual festival conducted for the local *Gramadevathas*, Goddess Tatayyagunta Gangamma and Goddess Thallapakamma or Thallapakagunta Gangamma. The former is stationed in a shrine between the Malayyagunta tank and Tatayyagunta tank and she is said to be the sister of Lord Venkateswara. The latter is situated at the border of the temple and the name Thallapakamma came into being because a famous devotee of Lord Venkateswara, Thallapaka Annamacharya worshipped. He lived for 94 years from 1408 A.D. and he devoted his whole life to the service of Lord Venkateswara. In praise of the deity as Lord Vishnu he

had composed about 32,000 songs, writing one song a day. All these songs were inscribed on copper plates and they are unearthed by the late Sri Veturi Prabhakara Sastry who did yeoman service to Telugu devotional literature and public by discrediting their existence and instituting the Annamacharya festival every year. These songs are being set to musical notations by Sri Rallapalle Anantha Krishna Sarma. About 13 volumes of songs are published. The name Tatayyagunta Gangamma came into existence because the famous Vaishnavite Acharya Tatacharya, got the idol installed there getting it from a village near Cuddapah. The festival commences on the fourth Tuesday in the month of *Chaitram* (March-April). On the previous night an announcement by tom-tom is made. It is distinguished from the majority of similar festivals by a custom which requires the people to appear in a different disguise (*veshamu*) every morning and evening. The disguise on the first day morning, is that of a Bairagi, in the evening that of a serpent and so on. During the first three days there is much obscenity but the festival becomes more decent towards the end. The *Matangi Vesham* of Sunday morning describes special mention. The devotee who consents to play this role dances in front of the image or representation of the Goddess and when he works himself upto a proper pitch of frenzy, a metal wire is passed through the middle of his tongue. It is believed that this operation causes no pain nor even bleeding and the only remedy adopted when the wire is taken out is the chewing of a few margose leaves and some *kumkum* of the Goddess. This 'Vesham' is undertaken only by a 'Kaikolan' (Weaver) and is performed only in two places one at the house of a certain Brahmin and one at the Mahant's Mutt.

Choultries--There are two choultries maintained by the Devasthanam in Diguva Tirupati--the new choultry and Pushpathota choultry with an expenditure of Rs. 3,50,000 with 126 rooms. Both are spacious and electrified and are kept clean and safe. In both, loading and cooking utensils for the use of the pilgrims are provided free of charge. The new choultry is

more spacious than the other one and is very near the railway station.¹ Besides, the buses which ply up the ghat road, start from this choultry and pilgrims, who put up in it can easily book seats. There is a cloak-room in which the pilgrims can deposit their luggage for safety, free of charges, when they go up the hills. In the choultry, there are a large number of self-contained tenements for small families of pilgrims. The main building has a few furnished upstairs rooms which can be had at a nominal daily rent. In the *mantapam* of the Pushpathota choultry, Thota *uthsavam* is performed to Lord Kodanda Ramaswamy on every Saturday evening. There is a restaurant in the choultry. The choultry is self-contained having a Railway Booking Office, a Branch Post Office, a branch of the Devasthanam co-operative Stores selling provisions and a free dispensary for the benefit of the pilgrims.

There are also some other private choultries in the town which provide accommodation for the pilgrims among which the choultry of the Maharaja of Mysore in the heart of the town deserves mention. The Mysore Maharaja's choultry offers a free mid-day meal to Brahmins.

There is another one known as Komalamma choultry before the Government Hospital donated by Vijaya Raghavulu Chetty which provides accommodation to pilgrims.

On arrival at Tirumalai the pilgrim may go to the enquiry office and fix up his lodging and other arrangements with the officers there. The office has been established by the Devasthanam for the convenience of the pilgrims. There are many choultries uphill, maintained by the Devasthanam and the pilgrim can get accommodation in any one of them. The chief

and the largest of these is the thousand pillared *Mandapam*. It is now partitioned and converted into lodgings for the accommodation of the pilgrims. All lodges are provided with electric lights and water taps. Utensils are also supplied to the pilgrims for cooking their food. Provisions can be purchased at a branch of the Devasthanam co-operative stores located in one of the rooms in the *mandapam*. There is a police station also in the *mandapam* to ensure safety to the pilgrims.

Besides the *mandapams*, there are other buildings for the residence of the pilgrims. They are what are called the North Mada Sheds to the North of the temple containing spacious rooms for the accommodation of the pilgrims. There is also the *Diwanam* building very near the temple for the use of the pilgrims. There is another choultry maintained by the Devasthanam called the Pithapuram *chatram* which is situated to the West of the temple by the side of the Mysore Maharaja's *Chatram*. The devasthanam has recently constructed blocks of cement buildings containing tenements for the accommodation of small families of pilgrims. There are at present four such blocks each containing five suites of rooms. In addition to these, the Devasthanam has put up a pilgrim shed in the neighbourhood of the Alwar tank where pilgrims may stay and rest. The old Vicharanakarta's Office building has also now been converted into a choultry for the accommodation of pilgrims.

The Devasthanam is also maintaining a Travellers' Bungalow for the accommodation of Government and other officers visiting Tirumalai on duty.

The names of the different rest houses are enumerated below:-

1. Devasthanam choultries are near the Railway Station.

The following facilities are available.

- (a) Free accommodation and also furnished rooms on payment
- (b) Free loan of vessels
- (c) Luggage room for depositing luggage free of charge
- (d) Canteens for food
- (e) Transport facilities to Tirumala, Tiruchanur and Renigunta at rates notified
- (f) Taxis for hire
- (g) Postal facilities
- (h) A Railway Booking Office
- (i) Co-operative stores for purchasing provisions
- (j) A free dispensary for medical aid
- (k) Licenced coolies to carry luggage
- (l) Enquiry Offices for guiding you
- (m) Book-Stall for guide books, pictures, Prarthan Samans, current Naya paisa coins etc.

1. Thousand-pillared Mantapam
2. Thousand-pillared Upstairs Rooms (26)
3. Diwanam Building
4. V. K. S. Office Building
5. Sub-Station, Cement Block (Ramanujakutam)
6. Doly Mantapam-Cement Block (Srinikethanam)
7. Alwar Tank-Cement Block (Anantha Vilas)
8. Pithapuram Choultry
9. Ethiraja Asramam
10. Medara Mantapam
11. North Mada-Cement Block (Varaha Nivas)
12. North Mada Zinc sheds, Kropavilas.

Conveyance—In the past pilgrims used to reach the temple on the hill by walking the 7 miles distance through flight of steps, through *dolis* and on bullock-carts. This route is called *Sopanamargam* (flight of steps). The Tirupati-Tirumala road was constructed in 1944 and was declared as a private road according to the then Madras Government order of the year 1945. The control and maintenance of the road were entrusted to the Tirumala-Tirupati Devasthanams for 99 years. In 1945, two buses were started to ply on the ghat road. The fleet strength of the buses increased gradually. As on 31-12-1969, 70 buses were plying on the ghat road.

The pilgrim strength is increasing year by year. From 53,06,773 in 1967, it increased to 80,894,167 in 1970. The total number of buses operated (the number of buses operated daily added up) on the ghat road during 1968, '69 and '70 are 20,589; 24,665 and 25,750. Each bus takes 6 trips on average per day. The capacity of a bus is 42 passengers. The annual earnings of the T.T.D. Transport during the years 1967, '68, '69 and '70 are Rs. 60,13,963; Rs. 82,97,139; Rs. 90,94,126 and Rs. 1,05,00,000 (estimation) respectively.

Water Supply—Another great amenity provided by the Devasthanam for the benefit of the pilgrims is the protected water supply now made available at Tirumalai. The Papavinasanam water works was commissioned in 1952 and now the town on the hill has protected water supply. Finding the water supply still insufficient to meet the demand of the increasing number of pilgrims and the *Dharamasalas* and rest houses, the Devasthanam has undertaken to execute a Scheme known as Gogabham Dam Scheme to harness all the waters and to effect increasing supply to Tirumalai at a cost of Rs. 3 lakhs.

Other Activities—The Devasthanam has also undertaken the construction of various rest houses, tenements

and blocks of rooms for the use of the pilgrims. These are provided with all facilities for the stay of pilgrims and their families.

A very notable achievement of the Devasthanam has been the complete eradication of malaria which was infesting the hill for a long time especially during certain seasons.

The Devasthanam also looks to the proper sanitation of the town of Tirumalai. It also maintains a free hospital at Tirumalai.

The Devasthanam has also been able to make worthy contributions for the cause of education. One of the foremost and unique institutions started and run by the Devasthanam is the Oriental Research Institute which came into existence in 1939. Eminent Scholars of the land have been associated with this institution and conducted research in Sanskrit, Telugu and Tamil and so far over fifty publications have been brought out and more are under way. The department for the publication of the works of Sri Ramanuja and the propagation of his philosophy has been recently started and two books have been brought out already. Another note-worthy contribution of the Devasthanam in the field of culture and religion is the conducting of the Annamacharya festival and propagating his Sankir-thanams in Telugu. This Institute has been handed over to Sri Venkateswara University in November 1956 with a handsome grant.

Three High Schools, one at Tirupati, one at Vellore and the third at Tirumalai Hills and Elementary Schools at Balamandir at Tirupathi and another at Tirumalai are maintained by the Devasthanam.

The Devasthanam raised the middle school at Tirumalai into an Oriental High School for the study of Sanskrit as one of the main subjects. The Oriental College imparts instruction in Sanskrit, Tamil, Telugu and Hindi.

A *Patasala* for training in temple services is one of the unique institutions run by the Devasthanam, where instruction is imparted in the Vedas, Prabhandhas and in Agama Sastra. Those rendering service in the temple as Archakas etc., are given a full course of training in this institution.

A college called Sri Venkateswara College to give instruction in Higher Education was started in 1945. A degree course in Oriental culture is introduced and the

College was affiliated to Sri Venkateswara University in 1961-62.

Sri Padmavathi College is functioning since 1951 for imparting education to Girls separately.

Sri Venkateswara College for music and dance was started in 1959 for development of music and art in this area.

Sri Venkateswara Training Centre for sculpture was started in 1960.

Sri Venkateswara School for Nadaswaram music was also inaugurated in 1960 for giving practical and theoretical instructions in the music for the benefit of the service in the temple.

Besides these educational, religious and cultural institutions the Devasthanam also maintains some charitable institutions. The foremost among these are an orphanage (Balamandir) and a poor home for the disabled and for those suffering from leprosy.

The Balamandir provides accommodation for two hundred boys and girls; an Elementary School is attached to the orphanage. The children are given training in handicrafts, besides education. They are also trained in the motor transport workshop mechanism and in printing press.

Sri Venkateswara poor home provides accommodation for 200 disabled men and women and those suffering from leprosy. It is situated in Akkarampalle village about 1 1/2 miles East of Tirupati. It contains small blocks of buildings with a hospital and a prayer hall attached. The inmates engage themselves in gardening, spinning, shoe-making and in doing *Bhajana*.

The Devasthanam maintains a good *gosala* for the temple purposes. The milk is utilised for temple. Besides cows, horses, bulls and three elephants are also maintained for the temple processional purposes.

Flower gardens—There are 24 flower gardens on the hill of which 8 to 10 gardens are giving flowers. In 1962-63, a garden Superintendent was appointed to develop the flower gardens, to raise nurseries, to multiply flower plants and to supply flowers to the Lord. He has also to attend to the decoration and beautification of the entire Tirumala township area. Roses, *maruvam*, *kanakambaram* and *crysanthimum*

(*Banthi*) are available throughout the year in these gardens. These flower gardens are known as *Nandanavanam*.

Dharma Prathisthanam—Hindu *Dharma Prathisthanam* came into existence on 2-5-1969 under section 91 (3) (c) of the Andhra Pradesh Endowments Act No. 17 of 1966. The rules of Hindu *Dharma Prathisthanam* were contained in G. O. Ms. No. 578, Home Endowments dated 26-4-69.

The *Dharma Prathisthanam* came into being:

i) to inculcate religious discipline and moral values among the people and younger generations;

ii) to instil faith in the fundamentals of the Hindu *Dharma* and its tenets and the way of life in India;

iii) to arrest decay in the daily discipline of the individuals;

iv) to provide moral and religious instructions in the classes;

v) to arrest the growing proselytisation in the country;

vi) to propagate the tenets of the Hindu *Dharma* in and outside India through persons well versed in Hindu *Dharma Sastras* and their exposition to the people. To say in a few words, the *Dharma Prathisthana* is intended to preserve, propagate and promote Hindu *Dharma* through various means.

The Hindu *Dharma Prathisthanam* has 5 life members and 2 ex-officio members (the Chairman and Executive Officers of the T.T.D.) as the governing body and Executive Committee consisting of not less than 7 and not more than 12 members to carry out the decisions of the Governing Body. A common paid secretary for the Governing Body and the Executive Committee shall be appointed to discharge the Executive functions and to be in charge of the work connected with the Hindu *Dharma Prathisthanam*.

The paid secretary who is the Chief Executive of the *Dharma Prathisthanam* is yet to be appointed and the Temple Officer is in charge of its activities (as on 12-2-1971).

SOURCES: 1. Sri A. Ranga Swamy, *Correspondent, The Hindu, Tirupati*.
2. Sri R. Venkataramanaiahnangap, *Pensioner*.

3. *Sri Kambhampati Subrahmanaya Sastri, Teacher, Maruthinagar, Tirupati.*
 4. *Sri D. Balakrishna Muthy, M.A., Lecturer S. V. R. College, Tirupati.*
 5. *Sri Dr. P. T. Sugannaha Rao L.M., Tirupati.*
 6. *Sri N. Varadachar, Correspondent, Tilak Road, Tirupati.*
 7. *Sri C. Rama Murthy, Peishkar, T. T. Devasthanams, Tirupati.*
 8. *Sri V. S. Varadachari M. A., B.Ed. Head Master, Municipal High School Tirupati.*
 9. *Sri K. C. Varadachari M. A.; Phd., S. V. V. College, Tirupati.*
 10. *Sri P. Muni Reddy, Chairman, Municipal Council, Tirupati.*
 11. *Places of Interest in Andhra Pradesh by information and Public Relations Department, Hyderabad.*
 12. *A Hand Book of South Indian Images by T. N. Srinivasan M. A.*
 13. *Temples and Legends of Andhra Pradesh by N. Ramesan.*
 14. *An extract from Aradhana dated June, 1957.*
 15. *Extract from Sunday Standard dated 29-9-63.*
 16. *Extract from Andhra Pradesh Weekly dated 17-7-63.*
 17. *Tirupati, the most Sacred Hill temple, issued by T. T. Devasthanam, Tirupati.*
 18. *Sri Krowdhi Nama Samvasthsara Sidhantha Panchangam 1964-65. Issued by T. T. Devasthanam, Tirupati.*
 19. *T. T. D's. Administration Report 1-7-62 to 30-6-63.*
 20. *Tirupati, Tirumala Yathadarpanam, Published by Venkateswara book Depot. Chittoor, A.P.*
 21. *A Booklet in English with Title page lost.*
 22. *Sri Venkatachala Mahathyam, in Telugn Issued by T.T. Devasthanam.*
 23. *Aradhana dated December, 1961.*
 24. *Synonms (Paryavachaka Padamulu) of Sri Venkatadri by V.S. Venkatanaryana M. A.; B.Ed.*
 25. *Sri Venkateswara Leela Mahathmyam by N. Subrahmanyam. Issued by T. T. Devasthanam.*
 26. *A history of Tirupati Volume II Devan Bahadur Dr. S. Krishna Swamy Aiyangar.*
 27. *Sri Sadhus Subrahmanya Sastri, B.A. Late Devasthanam Archaeologist and Retd. Peshkar, 156 Parta Street.*
 28. *History of Tirupati Vol. I by T. K. T. Veeraraghavacharya.*
 29. *Souvenir Brochure for the visit of Sri Jawaharlal Nehru to Tirupati.*
 30. *Andhra Kavi Sapthasali by Sri Bulusu Venkataramanaiah.*
 31. *Andhra Kavaihrulu by Sri Utukuri Lakshmi Kantham.*
 32. *Hindu Desa Punya Kshetramulu by Sri Kota Mahadeva Sasthri.*
 33. *Padmayathi Kshetra Mahatyam by Sri V.K. Seshadri Iyyangar.*
 34. *History of Lord Venkateswara by Sri P. Sitapati*
and
 35. *Information collected by Sri Ch. Purnachandra Rao, M.A.; LL. B. Tabulation Officer, O/o Director of Census Operations, A.P. Hyderabad.*
26. **Akkaramapalle**—Is situated one mile from Tirupati by the side of Karkambadi road.
- Sri Rama Bhajan Mandir, village diety and Chantalamma temple with Her stone image are the places of worship in the village.
- Chantalamma Aradhana and Ganga Jatara are celebrated in *Vaisakham* (April-May) i.e., in the 2nd week of May). An earthen image of the village deity is prepared for the occasion. Devotees fulfill their vows. 'Ubhayams' are performed. Animals and fowls are sacrificed to the deity. The villagers patronise the festival by collecting donations. Local people of all communities take part in this. *pujaris* are Potters and

Dhobies. *Parsadam* is distributed to all and there is poor feeding.

The village deity Chantalamma is also worshipped and animals are sacrificed when epidemics like cholera, small-pox etc., prevail or when animal diseases break out in the village. *Pongali* is offered to Katamaraju and Bonthala Gangamma during *Kanumu* in *Pushyam* (December-January). When the village tank is full 'Poli' is scattered and *parsadam* is distributed to all.

Every Monday the villagers go to the 'Kapila Thirtham' near Tirupati, take bath in it and worship Lord Kapileswara Swamy. As this village is very near to Tirupati, the festivals of Tirupati extend to this village also.

SOURCE: *Sri A. Chenchu Reddy, Land Lord, Akkarampalle.*

27. **Settipalle** hamlet of **Mangalam**—Situated on Tirupati-Renigunta Road at a distance of 3 miles from Tirupati Railway Station and 10 miles from Chandragiri.

Lord Sri Rama Bhajana Mandir with His picture is the only place of worship in the village.

Sri Rama Navami Uthsavam is celebrated for 10 days from *Chaitra Suddha Navami* (March-April). On the 10th day the picture of the Lord is taken in procession in the village. Local Hindus congregate. *Prasadam* is distributed to all.

Ganga Jatara begins in the last week of *Vaisakham* (April-May) and ends on *Jestha Suddha Padayami* or *Vidiya* (May-June). A small temple with green leaves is erected for the occasion in the waste land of the village. Goats, rams, sheep and fowls are sacrificed to the deity. Local Hindus take part in this. *Pujaris* are Dhobis.

SOURCE: *Sri Bheemi Reddy, Panchayat Vice-President, Settipalle (P.O.).*

28. **Karakam Badi**—Is 3 miles from Renigunta Railway Station and 15 miles from Chandragiri.

Village deity Ankamma temple with Her image in human form and Lord Sri Rama temple are the places of worship in the village.

Kattaputtalamma Jatara is celebrated for a day in *Bhadrapadam* (second week of September). De-

votees fulfill their vows. He-buffaloes, rams and goats are sacrificed to the deity after performing pooja. Muthrasies are the chief patrons. Local people irrespective of caste and creed congregate. *Pujari* is a 'Chambadi' with hereditary rights.

Sri Rama Navami is celebrated in *Chaitram* (March-April) for 12 days and *prasadam* is distributed to all.

Ganga Jatara and Ankamma Thirunala are celebrated in *Jyaishtam* (May-June) and *Sravanam* (July-August) respectively.

SOURCE: *Sri K. Radhakrishna Moorthy, President, Karakambadi Panchayat.*

29. **Guravaraju Palle** hamlet of **Kothapalem**—Is situated by the side of Renigunta-Kalahasti road at a distance of 3 furlongs from Renigunta railway station.

Lord Sri Rama Mandir with His picture is the only place of worship in the village.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March-April) for a day. Local people of all communities participate in this. *Prasadam* is distributed to all. There is free feeding. Dramas and fancy dresses are the items of entertainment.

Ganga Jatara is celebrated in *Vaisakham* (April-May) for a day. Goats, sheep, rams and fowls are sacrificed to the deity. The villagers patronise the festival. Local people irrespective of caste and creed congregate.

SOURCE: *Sri K. Ramachandraiah, Guravarajupalle, Vedalla Cheruvu (P. O.)*

30. **Renigunta**—Is a railway junction on Madras-Raichur railway line at a distance of 15 miles from Chandragiri.

Lord Sri Rama temple, Gangamma temple with Her image in human form, a few mosques and churches are the places of worship in the village.

Gangamma Jatara is celebrated for a day in *Ashadam* (June-July). After performing puja goats, rams, fowls etc., are sacrificed to deity. Intoxicants are used as a custom. This is an ancient Jatara confined to the nearby villages. Approximately 2,000 Hindus from the surrounding villages, Ellamandiyam, Pillapalem etc., congregate.

Sri Rama Navami is celebrated for 12 days in *Chaitram* (March-April). This is being celebrated since the origin of the village. Hindus are the patrons. Local Hindus participate in it. *Pujaris* are Brahmins with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1) *Sri A. Venkata Subbaiah, Executive Officer, Panchayat Office, Renigunta.*

2) *Sri G. Venkatappayya, V. L.W., Renigunta.*

31. Thandlam—Is one mile from the branch road of Padipet on Tirupati-Pudi main road and 12 miles from Chandragiri.

Ganga Jatara commences in the last week of *Vaisakh* (April-May) and ends on *Jaishtha Suddha Padyami* or *Vidiya* (May-June). A small hut with green leaves is erected for the occasion. Goats, sheep, rams and fowls are sacrificed to the deity. Only local Hindus take part in this. *Pujaris* are Dhobis.

Sri Rama Navami is celebrated from *Chaitra Suddha Navami* (March-April). On the last day the picture of the Lord is taken out in procession. Local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: *Sri M. Pattabhi Rami Reddy, Thandlam.*

32. Vemuru—Is 14 miles from Tirupati railway station.

Village deity *Vemalamma* temple with Her stone image in human form, *Ponnalamma* temple with Her stone image in human form a *Bhajan Mandir* in dilapidate condition and a 'Peerla Chavidi' are the places of worship in the village.

Grama Jatara of *Vemalamma* and *Ponnalamma* is celebrated in *Jaishtham* (May-June) i. e., on June 5th and 6th for 2 days after harvesting the crops. Preparations are made 15 days in advance. 'Bali Thiruguta' is observed as it is believed that it would help the village to prosper and save the village from pest for cattle and people. Devotees fulfill their vows. Sarees and ornaments are offered to the deity. He-buffaloes, rams, goats and fowls are sacrificed, to the deity. 'Bali Thiruguta' means a person carries the winnow full of rice mixed with the blood of the sacrificed he-buffalo on his head and scatters it shouting 'Bali' round the village. A few people use intoxicants as a custom. The villagers patronise the festival. Donations are collected according to the number of yokes possessed by the households. Local people of all

communities congregate. Potters are the *pujaris* with hereditary rights.

When rains fail the villagers clean their houses prepare *pongali* on a Sunday, take it to the village tank towards the West and offer it to 'Devendra' (Lord of the Gods and the deity presiding over 'Swarga' or Paradise) after performing pooja. Then they have dinners there.

Sri Rama Navami is celebrated in *Chaitram* (March-April).

Vaddepalle at a distance of 6 miles from Pakala Railway Station and 18 miles from Chandragiri, *Panakam* at a distance of 14 miles from Tirupati Railway Station and 'Brahmanapalle' situated on Tirupati-Pudi civil road at a distance of 2 1/2 miles from Pudi railway station and 13 miles from Chandragiri are the hamlets of this village.

Lord Chenna Kesava Swamy temple and the stone image of Dhanakonda Gangamma are worshipped in *Vaddepalle*.

Dhanakonda Gangamma Jatara is celebrated in *Chaitram* (March-April) for a day. Animals and fowls are sacrificed to the deity. The village headman patronise the festival. Local Hindus take part in it. *Prasadam* is distributed to all.

Muthyalamma temple (in a dilapidated condition) with Her stone image in human form. *Paidamma* temple with Her stone image and *Bhajan Mandir* in *Mittameedi Kandriga* are the places of worship in *Panakam*.

Grama Jatara of *Vemuru* extends to this village also. When rains fail or when epidemics like cholera and smallpox prevail in the village, the villagers accompanying all the animals including dogs and fowls, go to the garden outside the village to the east before day break on Wednesday in *Chaitram* (March-April), offer *pongali*, sacrifice animals to the village deity, and return to the village in the evening with beasts and fowls. In the night *kumbham* (cooked rice) is offered before the village *Shakthiragi* (The stone installed at the time of construction of the village in the name of *Shakthi*), animals are sacrificed. Local people irrespective of caste and creed congregate. *Kumbham* is distributed to the servants and Dhobis etc.

Lord *Prasanna Ranganatha Swamy* temple, *Eswara* temple, village *Shakthi Yellamma* temple and *Peerla Chavidi* are the places of worship in *Brahmanapalle*.

Gramadevatha Yellamma Jatara is celebrated in *Vaisakh* (April-May) for 10 days. Devotees fulfill their vows. Sarees etc., are offered to the deity and animals and fowls are sacrificed. The villagers patronise the festival. Local people of all communities take part in it. *Pujaris* are Dhobis. *Prasadam* is distributed to all and there is free feeding.

Sahasra Deeparadhana is celebrated in *Eswara* temple on *Magha Bahula Chaturdasi* (January-February), during *Mahasivaratri* for a day. *Jagarana* and fasting are observed. The villagers patronise the festival. Local people of all communities congregate. *Pujaris* are Brahmins. *Prasadam* is distributed to all. Social dinners are arranged and there is free feeding.

There is a Swamy by name *Sri Kunjamuru Gopalacharyulu* in the temple of Lord *Ranganatha Swamy*. When epidemics like cholera etc., break out, the neighbouring villagers invite the Swami to their villages to perform *bhajans* to avert the diseases. Once a year in *Magham* (January-February) the near-by disciples of Swamy perform 'Pada pooja' and *Uthsavam* to him.

SOURCE: 1) *Sri B. Munasami Naidu, Panchayat, President, Vemuru, Padipet (P.O).*

2) *Sri K. Punyakoti Pillai, Karanam, Vaddepalle.*

3) *Sri K. Ramachandra Naidu, Panchayat Vice-President, Panakam (vill), Padipet (P.O).*

4) *Sri C. Munusami Nayakar, Panchayat President, Brahmanapattu (P.O).*

33. Padi—Is one mile to the East of Tiruchanur, 5 miles to the East of Tirupati railway station and 12 miles from Chandragiri.

In the past this village flourished with 'Padi Pantalu' (crop and cattle in abundance). Hence the rulers of Chandragiri named it as 'Padi Village'.

Bhavana Maharshi temple with His image, village deity *Mogilamma* temple with Her head and *Sri Rama Bhajana Mandir* are the places of worship in the village.

Village deity *Mogilamma Jatara* is celebrated from *Jaishtha Suddha Padyami* to *Dasami* (May-June) for 6 days. Animals are sacrificed to the deity. The village headman, a Kapu, patronise the festival. Local people of all communities participate. A 'Karamala' is the *pujari*. There is poor feeding. The gruel of 'ragi' (finger millet) is distributed to all.

Bhavana Maharshi Uthsavam is celebrated from *Magha Bahula Triodasi* (January-February) to *Phalgunna Suddha Panchami* (February-March) for eight days. The 'Pina Pedda' of the *Padmasale* community is the patron. Local people of all communities congregate, though it has special significance to the *Padmasales*. *Pujaris* are *Padmasales*. *Prasadam* is distributed to all.

SOURCE: *Sri T. Siddha Reddy, Panchayat President, Padipet (Vill), Tiruchanur (P.O).*

34. Gajulamandyam—Is 2 miles from Renigunta railway station, 3 miles from Pudi railway station and 18 miles from Chandragiri.

Eswara temple, *Perumallu* temple, *Pattabhi Rama Swamy* temple, *Kambarayas* temple, *Yellamma* temple, *Nukalamma* temple, *Ankalamma* temple and a church are the places of worship in the village. In some temples there are 'Panchaloha' (five metals) images, stone images and picture.

Nandi Seva (*Sivaratri*) is celebrated on *Magha Bahula Chaturdasi* (January-February) for a day. The villagers are the patrons. Local Hindus congregate. *Pujaris* are *Saivite Brahmins*. *Prasadam* is distributed to all.

Ganga Jatara is celebrated in *Chaitram* (March-April). Devotees fulfill their vows. Animals and fowls are sacrificed before the deity. Local Hindus congregate. *Prasadam* is distributed to all.

Village deity *Yellamma Jatara* is celebrated on the last Friday of *Sravanam* (July-August); *Vannia Kapus* are the *pujaris*.

SOURCE: 1) *Sri B. Govindaraju Reddy, V.L.W., Gajulamandyam.*

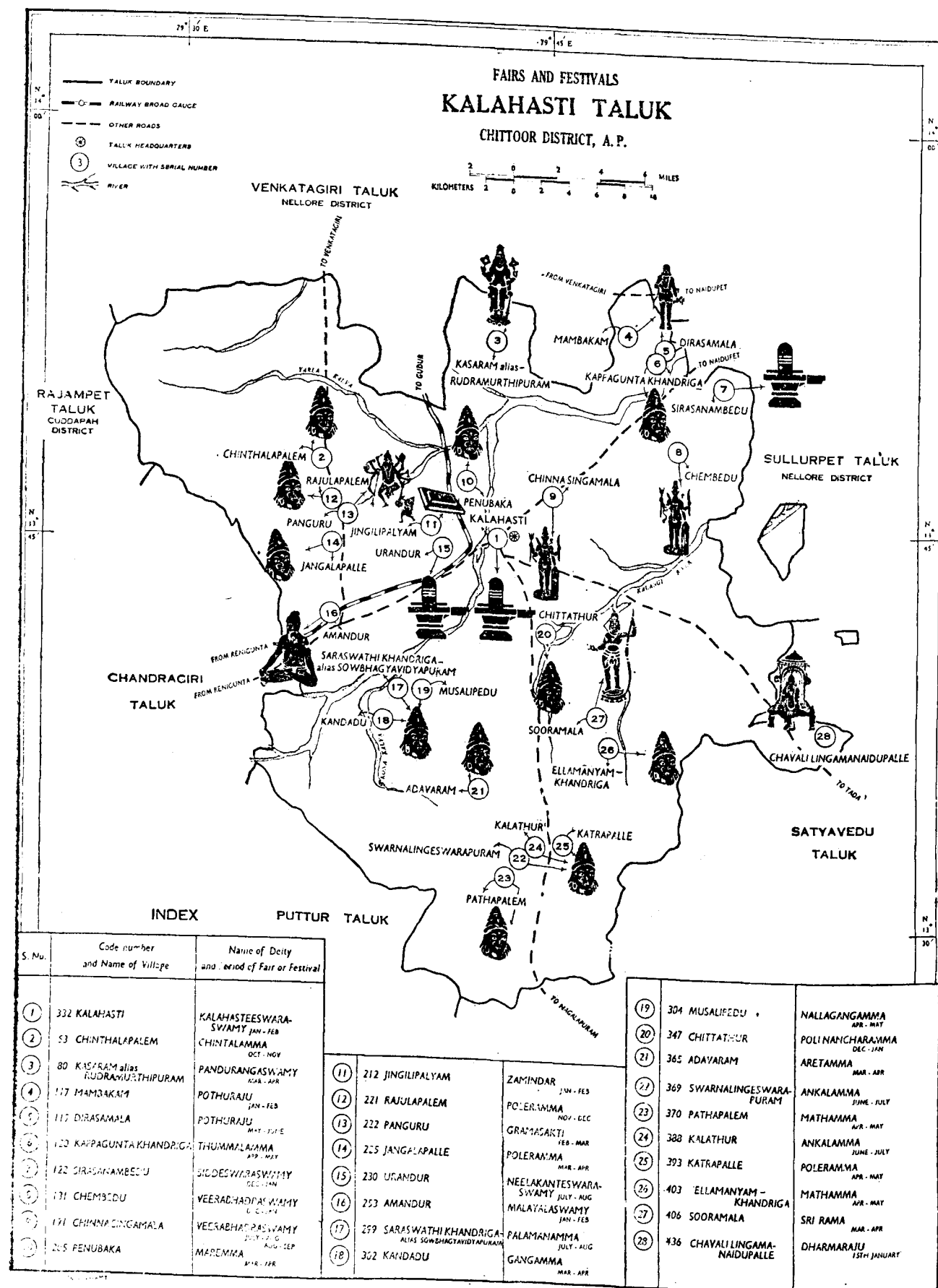
Panchayat President, Gajulamandyam.

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KALAHASTI TALUK

Section IX

KALAHASTI TALUK



SRI Kalahasti - Is one and a half miles from Sri Kalahasti Railway Station on Renigunta-Gudur section. There are nine bus routes connecting the place from Naidupet (17)*, Middekandriga (21), Tirupati (23), Sullurpet (29), Nellore (61), Chittoor (65), Madras via Tada (70), Kanchi (74) and Trivellur (75).

Kalahasti was under the Vijayanagara and Simhapuri kings for some time after which it came under the Venkatagiri *Samsathanam*. Finally it became a *Samsathanam* itself. The river Suvarnamukhi flows on one side of the town. On the North there is a temple of Durgamba and in the South there is a temple of Kannabeswara in memory of the great devotee Kannappa. During the annual festivals the idol of Lord Siva is taken through the North gate. Suvarnamukhi takes a northerly course at Kalahasti which is a rare phenomenon. The river flows touching the West wall of the Kalahasteswara temple.

A legend about the origin of this river is interesting. The entire universe gathered on the Himalayas in the North, to witness the marriage of Lord Siva and Parvathi. The weight was so much that earth began to sink in the North and it was only Lord Siva or Agasthya that could maintain the balance by settling in the South. Siva was the bridegroom and at His behest Agasthya settled at Kalahasti. But there was no perennial river there and he prayed Lord Siva to supply this urgent need at the place. At Lord Siva's order Brahma brought down Akasaganga to Kalahasti which is flowing in the name of Suvarnamukhi. It is stated that Lord Indra got rid of his curse from Maharshi Gowthama after taking bath in this river. It is also said that Suvarna (gold) used to be found in the river. The place is named Kalahasti after the temple of Lord Kalahasteswara.

Kalahasti is extensively mentioned in *Puranas*. Its historical background runs to ages and it has been sung by famous mystic poets. Sri Adi Sankaracharyulu has praised the place in his '*Sivananda lahari*'. He has established a '*Sree chakram*' and a marble *Siva-*

lingam in Kalahasteswara temple. The Telugu poet Dhurjati, renowned for sweetness of his poetry, has praised the place, the Lord and the river in '*Kalahasti Mahathmyam*'. The *puranic* version for associating Kalahasti with Mount Meru is that as result of an altercation between *Adisesha* (the serpent God) and *Vayu* (the God of Air) three blocks separated themselves from Mount Meru and fell at different places. One of these places is Kalahasti. The other is at Thiruchirapalli (in Tamil Nadu State) and the third is at Trincomalee in Ceylon. Kalahasti and the hill Kailasagiri here are famous in *puranas*. According to the Skanda, Saiva and Linga Puranas, the idol of Sri Kalahasteswara is said to have been brought by Brahma, the creator, from Mount Kailas as a gift from Lord Eswara. According to the instructions of the Lord, He kept the idol and worshipped the same, so that He may by his worship recollect the process of creation, which He has forgotten. Hence the hill is named Kailasagiri. In Skanda Purana Arjuna is said to have visited the place during his *Theerthayatra*, worshipped Kalahasteswara Swamy and visited the sage Bharadwaja on the hill Kailasagiri from whom he heard the sacredness of the place and of the river Suvarnamukhi.

The main temple here is that of Sri Kalahasteswara. The derivation of the word Kalahasti is Sri (spider), Kala (serpent) and Hasti (elephant). It is said mythologically that in Kritayuga, Lord Siva gave salvation to a spider, a serpent and an elephant as he was pleased with their singleminded devotion to Himself. The spider had woven a net above the *lingam* to protect it from the Sun and performed *abhishekam*; the serpent worshipped the Lord with his phani (hood). The serpent was unaware of the worship of the spider and elephant. One day, during its puja, the serpent found some Bilva leaves and some *abhishekam thirtham* near the Lord. It thought that some one was harming the Lord and hence surrounded the Lord to observe the mischief maker. Next day the elephant as usual came with water in his trunk to perform puja. Thinking that the elephant was spoiling

* The figures within brackets indicate the distance of the place in miles from Kalahasti.

the sanctity of the *linga*, the serpent got into its trunk. The elephant, unable to resist the pain, dashed its trunk against the *lingam* thereby crushing the serpent and the spider; the elephant itself died of pain on the spot. Lord Siva gave *Mukti* to all the above three, being pleased with their devotion. Hence this *kshetra* is called Sri Kalahasti. The *linga* contains in it traces of these three also. It is in the shape of the trunk of an elephant with tusks on either side and a figure of the spider at the bottom and at the top the form of a snake with five hoods.

There is the eye of Kannappa between the tusks. It is also believed to be one of the five *lingas* of nature, viz., the five elements—*Prithvi* (earth), *Appu* (water), *Thejas* (fire), *Vayu* (air) and *Akash* (sky). The *Prithvi lingam* is at Kanchi with the name Ekambareswara Swamy. The *Appu lingam* is at Jambukeswaram with the name Jalakantheswara Swamy. The *Thejolingam* is at Thiruvannamalai with the name Sri Annamaleswara. The *Vayulingam* is at Kalahasti with the name Sri Kalahasteswara and the *Akashalingam* is at Chidambaram with the name Nata Rajeswara. There is an oil lamp in the *Garbhagudi* (sanctum sanctorum) fixed to a vertical lamp pillar to the right side of the *lingam*. Two lights constantly burn from the lamp. They are always flickering as if blown by wind even though there are no holes or windows anywhere to let the air in. In fact all other lights inside *Garbhagudi* burn steady fast. This is said to prove that Kalahasti *lingam* is 'Vayu (air) lingam'.

The temple was built at the foot of Kailasagiri by the Pallava kings and later by Thondamini Chakravarthi. The Chola kings renovated and built the main temple. Kulothunga Chola, the great Chola king, constructed the *galigopuram* in the eleventh century A. D. In the 12th century A. D. Veerānarasimha Yadava Raya, who ruled in Narayanavaram near Puttur and Karvetinagaram, built the present outer *Prakaram*, four *gopurams* connecting the four entrances to the temple. They also constructed a huge anicut from the temple to the foot of the Durga hill, across the river Suyarnamukhi.

The Vijayanagara rulers developed the *Mantapams* inside the temple. From an inscription of Krishna-devaraya we find that he built the hundred pillared *Mantapam* and the *galigopuram* in 1516 A. D. Sri Achutharaya of Vijayanagara dynasty, got his coronation performed in the presence of Lord Kalahasteswara in 1529 A. D. before he finally celebrated

it for the third and last time at Vijayanagara, his capital city. Finally the Nattukotai Chettiers of Devakottai gave the final shape to the temple in 1912 at a cost of nearly nine lakh rupees.

The main entrance of the temple begins from *Bikshalagaligopuram* which is now disconnected with the temple. Close to this and facing the East is a temple dedicated to Kasi Viswanatha Swamy and Annapurna. Passing this one enters the temple *prakara* through Bala Gnanananda *Gopuram*.

Close to the turret within the outer *prakara*, there; is a small temple of Subramanyeswara facing South opposite to this is the temple of Balaprasunamba and Eswara facing West. Passing on from here, one meets the temple of Pathala Vighneswara a few yards from the Bala Prasunamba temple. The Vighneswara idol is placed fifty feet below ground level. Just opposite to this is the tower gate leading to the North. From there one has to return to South where one sees the Western gate of the temple *prakaram* opening to river Suvarnamukhi. Outside the gate one finds two tanks—*Surya Pushkarini* to the left and *Chandra Pushkarini* to the right. It is the water of *Surya Pushkarini* alone that is used for the *Pachchakarpuram Abhishekam* of the Lord, and for cooking *naivedyam* and *prasadam*. Adjacent to the gate is the temple of Suryanarayana. Close to the Western gate one finds the temple of Subrahmanya Swamy. To the South of temple, there is Krishna Devaraya *Mantapam* which is otherwise called hundred pillared *Mantapam*. To the East of this temple there is a *Pagadamani* tree and close to this there is a 16 pillared *Mantapam*. Just north to this *Mantapam*, there is *jalakoti Mantapam*. Opposite to this is the temple of *Ashtothara Lingam* and on the Eastern side of the temple there is an 'Akhandā Bilva tree'. Generally Bilva leaf will have three petals whereas the leaves of this tree are having 5 to 9 or 11 petals. To the East of the 100 pillared *Mantapam*, there are two small temples built by Akkanna and Madanna, ministers of Golkonda Nawabs and maternal uncles of Ramdas of Bhadrachalam fame. Adjacent to this there is a tower gate facing South which leads to Bharadwaja Ashramam, Manikarnika temple and Kannappa hill. Opposite to Akkanna and Madanna temples there are two temples of Kali and Siva. To the North of them there is a small temple of Indra and two Siva temples, one of which was constructed by Madura dancing girls during the time of Cholas. Further North to this is the office room facing West and adjacent to this there is the Romasa Maharshi temple. Opposite to the office room

and in front of the gate there is a single stone pillar of 75 feet height with a small stone *nandi* (bull) at the top. Next to that is the flag staff (*Dhwajasthambham*) of Dakshinamurthy covered with copper sheet coated with gold. Turning to the north one can see the small temple of Shanmuga. The idol has six heads and twelve hands and each head represents one of his six names, viz., Subrahmanya Swamy, Kumaraswamy, Shanmukha, Changa Raya Swamy, Karthikeya and Mahasena. The stone idols of His two wives Sreevallī and Devasena are on either side of the Lord. Devasena is the daughter of Indra and Sreevallī is a *Yama-kalasani* whom the Lord loved and married in the disguise of a Yakshala.

A small well in the temple known as Pathala *Theertham* or Saraswati *Theertham* attracts the pilgrims in great numbers. Children remaining dumb till fifth year are given *theertham* (the sacred water from the well) for forty days some time before they complete their tenth year. There is a great belief that the children begin to speak after taking this *theertham*. The metal idols and *ghanas* are kept in a *mandapam* known as Nagamar *Mantapam*. Passing to the north from the *mandapam* one finds *dhwajasthambham* of Lord Kalahasteswara.

The Lord of Tirupati faces east and the Lord of Kalahasti faces west. The sight of both is supposed to meet on the *dhwajasthambham*. Facing the *dhwajasthambham* there is the Lord of Kalahasti in the form of a *Sivalingam* as described before. Around the *lingam* there are from top to bottom, nine circular tiny steps indicating as it were the existence of the *navagrahas* (nine planets) and hence the Lord's *darshan* is believed to be a shield against *navagrahadosham*—the evil effects of any of the nine planets. The idols of *dwarapalakas*, viz., Chandeeswara and Mundeeswara are of human size. The idols of Suryabhagawan, Subrahmanyeswara and Vinayaka have a place outside the sanctum sanctorum. There are several idols to the north of the *dhwajasthambham*. Nandi, the sacred bull, is in front of the *swayambhoo* (self-manifested) *lingam*. The *lingam* has a pedestal (*panivattam*) of two feet height, its own height being three feet. In the hall just in front the main shrine there is the idol of Kannappa, the great devotee of the Lord. Kannappa who was called Thinnappa earlier lived in the forest hunting animals. He was a great devotee of the Lord and he

used to offer the flesh of the animals to the Lord first as sacrament after tasting it himself to see if it was good enough to be offered to the Lord. To test his sincerity and devotion, the Lord one day made it appear as if blood was dropping from the *lingam*. Thinnappa thought that some one had harmed the Lord and immediately without any hesitation removed one of his own eyes and offered it to the Lord in place of the one from which blood was flowing. The flow from the eye of the Lord stopped at once. After some time Thinnappa noticed that the other eye of the Lord was also effected. He at once began to remove his other eye also to offer to the Lord as he did with the first. Since he would become blind on removal of both his eyes and would not be able to locate the Lord's eye, he marked the place of the Lord's eye with his left foot, so that he could locate the exact spot where the Lord's eye to replace it with his own eye. The Lord was pleased with the strength of his devotion; gave him *darshan* and restored his eye sight and also gave him the name 'Kannappa' that is, one who gave his eyes to the Lord (*kannu* in Telugu means eye). Pleased with his devotion the Lord also ordained that he should be near the *lingam* permanently. Therefore, one finds the idol of Kannappa near the *lingam*. Pujas are first offered to him and then only to the Lord. On the top of the hill there is another temple of Kannappa Nayanar. Kannappa is believed to be Arjuna in his previous birth.

The Goddess here is called Gnana Prasunamba and is housed in a separate temple facing east inside the main temple close to the sanctum sanctorum of the Lord. *Shakthi* and *Mukthi* are Her *dwarapalakas* and they are the wives of the *dwarapalakas* of the Lord. In the front hall in the main temple is the bed room where *ekanta seva* is performed every day. The small metal idols of the Lord and Ammavaru are kept there and milk and fruits are offered. *Sukravarapu puja* to Ammavaru is a special and regular weekly routine on Fridays. Ammavaru is said to be the sister of Lord Venkateswara of Tirupati. She is called Gnana Prasunamba, because she bestows Gnana or the supreme knowledge of reality on those who worship Her with devotion. She was the first to inform Indra, king of Devathas, of the Parabrahma and hence she is so named. There is a small anecdote about this in the Gnanaopanishad.

In the Kalahasti *stalapurana*, it is clearly stated as to which rishis worshipped which *lingam* in each of the four *yugas* in order to attain salvation. The *stalapurana* states that when Brahma, the creator

began to perform penance in the presence of this *linga*, Lord Siva left Kailas and took His abode in this idol. Goddess Parvati, finding that she had been left alone, came to this *linga* and began Her puja and penance. During this period Durga was her attendant. After completion of the penance of Brahma and Parvati, Lord Siva gave *darshan* to them. Durga, the attendant was also granted a boon and according to her wish she was converted into a Goddess. Hence there is a hill here called Durga hill. The Lord and the Goddess are taken out in procession round the hill on two occasions, i.e., on the ninth day of *Mahasivaratri* festival and on *Makara Sankranti* day.

A small shrine on the slope of the Kannappa hill is dedicated to Brahma. In it is a *lingam* with four faces. Close by on the boulders are bas-relief sculptures of Saivite mythology. The Manikanteswara shrine which is also close by, is of very ancient origin with an important inscription. The rock cut *Mantapa* to the south-east of the temple is called the Manikarnika *ghattam*. This is in memory of a woman having been blessed with the holy *Taraka Mantra* by Lord Siva Himself, who whispered it in to her right ear.

Besides the idols of the Lord and Gnana Prasunambha there are the following idols in the temple of Sri Kalahasteswara Swamy.

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|---|---|
| 1. Vighneswara | 26. Veera Raghava Swamy |
| 2. Apari Murthy | 27. Ramalinga Swamy |
| 3. Sundara Murthy | 28. Sita Devi Lingam |
| 4. Manikya Murthy | 29. Lakshmana Swamy |
| 5. Samandar Murthy | 30. Sri Ramulavari Lingam |
| 6. Saraswathiratham | 31. Parasuramuni Lingam |
| 7. Subrahmanya Swamy | 32. Saneswara Swamy |
| 8. The Icons | 33. The Lingams worshipped |
| 9. Dhvajastambham | 34. by the Saptarishis |
| 10. Sri Kalahasteswara Swamy | 35. Bhuta Vinayaka |
| 11. Surya Bhagawan | 36. Durga Devi |
| 12. Kanaka Durga Devi | 37. Nagaraja Swamy |
| 13. Chaturmukha Brahma | 38. 63 devotees (the renowned Veera Saiva devotees) |
| 14. Arunachaleswara | 39. Spider |
| 15. Homagundam | 40. Sarpam (serpent) |
| 16. Dakshina Murthy | 41. Elephant |
| 17. Moksha Ganapathi | 42. Bhima |
| 18. Nandiswara | 43. Arjuna |
| 19. Subrahmanya Swamy | 44. Nakula |
| 20. Kasi Lingam | 45. Sahadeva |
| 21. Rameswara Lingam | 46. Dharmaraja |
| 22. Sri Bhakta Kannappa | 47. Drowpadi |
| 23. Vighneswara | 48. Lakshmi |
| 24. The Lingam worshipped by the kings of Vijayanagar | 49. Saraswati |
| 25. Tirupati Venkateswarlu | |

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| 49. Parvathi | 72. Swan; sikharam |
| 50. Markandeya Lingam | 73. Sahasra Lingeswarudu |
| 51. Sapta Rishis | (1,000 tiny lingams are carved all round the Lingams) |
| 52. Kalabhairava | 74. 1,008 Lingams |
| 53. Bhattala Bhairava | 75. Swamivari vahanam |
| 54. Devakanyakas (Angels) | 76. Ammavari vahanam |
| 55. Nagakanyas | 77. Akkannagari Lingam |
| 56. Yagasala | 78. Madannagari Lingam |
| 57. Yama Rakshalu | 79. Prasanna Eswara |
| 58. Chitrakutam | 80. Aghra Lingam |
| 59. Padmam (Lotus) | 81. Vayu (air) Lingam |
| 60. Sri Parvati Devi | 82. Akasha (sky) Lingam |
| 61. Pradakshanam (Circumambulation) | 83. Pridhvi (earth) Lingam |
| 62. Theertham | 84. Thejes (fire) Lingam |
| 63. Swamy-Ammavarlu | 85. Ramalingaiah Lingam |
| 64. Panpu Seva | 86. Kalidasa Lingam |
| 65. Parvati Hundi | 87. The lingams worshipped by Chola kings |
| 66. The round stone boulder on the top of the hill | 88. The marble lingam |
| 67. Chitrakutam Lingam | 89. Yamaduthas |
| 68. Yamadharma Raju Lingam | 90. Mruthyunjaya Lingam |
| 69. Dharmaraju Lingam | 91. Dakshina Murthy |
| 70. Ammavari sikharam | 92. Nandeeswara |
| 71. Kailasagiri hill | |

The temple of Dharmaraja with his metal image, the images of Bhima, Arjuna, Nakula, Sahadeva and Drowpadi had been preserved in Kalahasteswara temple. The temples of Varadaraja Swamy, Neelakanteswara Swamy, Mukthi Vinayaka and some mosques are the other places of worship in this place. The temples of Kannappa and Durga are important. There are also the temples of Eswara and Ganapathi.

The following *theerthas* within the Kailasagiri hills are famous and sacred: (1) Harahara *Theertham* which is 3 miles from Kalahasti, (2) Kalinga *Theertham* which is 5 miles from Kalahasti towards the east, (3) Sahasralinga *Theertham* which is 5 miles to the south-west of Kalahasti, (4) Markandeya *Theertham* 6 1/2 miles from Sahasralinga *Theertham*, (5) Mayura *Theertham*, named after Mayura Maharshi, (6) Bharadwaja *Theertham* which is 3 1/2 miles from the main temple, (7) Narada *Theertham* in the centre of the town (8) Saraswati *Theertham* which is said to have the efficacy of making the dumb, between five and ten years, speak, (9) Suka *Theertham* after Suka Maharshi, (10) Brahma *Theertham*, (11) Manikarnika *Theertham*, (12) Thatwaprakasa *Theertham*, (13) Neelakanta *Theertham*, (14) Surya Pushkarini *Theertham*, (15) Chandhra *Theertham*, (16) Veda *Theertham*, (17) Chakra *Theertham* and (18) Rama *Theertham*. Saraswati *Theertham* is in the temple of Kalahasteswara.

Sivaratri Brahmothsavam is celebrated for 13 days from *Magha Bahula Navami* (January-February) to

Phalguna Suddha Shasti (February - March). The routine during the 13 days of the *Brahmothsavam* in general are the Kannappa *dhvajarohanam* on the first day, the Lord's *dhvajarohanam* on the second; the procession of the Lord on Suryaprabha in the morning and *Chapparam* in the evening on the third; the silver *Hansa* on the fourth; silver *Hansa* and parrot on the fifth; *Indravimanam* and *Chapparam* on the sixth; car festival on the seventh; Nandi on the eighth, Rudrakshambari on the ninth; Banathambari on the tenth; silver *ambari* on the eleventh; *pallakiseva* on the twelfth and *ekantha seva* on the thirteenth day. The *vahanams* for Ammavaru are silver *ambari* on the first day, Bhuthaki and Chiluka (parrot) on the second; Ravana and silver peacock on the third; Sesha on the fourth; vrushabha (bull) and lion on the fifth; elephant and lion on the eighth; horse and lion on the tenth; lion and *kamadhenu* on the eleventh and *pallaki* on the twelfth day. Almost all the vehicles are of silver. *Mahasivaratri* on *Chaturdasi*, car festival on *Purnima*, *kalyanothsavam* on *Padyami* and *Kailasagiri Pradakshanam* on *Tadiah* are important. Car festival is conducted on small cars of recent make as the original car was destroyed by fire some years back. The huge figures that used to decorate the original car and which are preserved as unserviceable in the temple, give us an idea of the extraordinary size of the original car. *Kailasagiri Pradakshanam* is a very imposing ceremony. The Lord and Ammavaru are taken in a procession round the hill as the hill 'Kailasagiri' is abutting the temple, allowing no space for *pradakshanam* round the temple either to the devotees or to the Lord. Hence *Giri Pradakshanam* of 14 miles is arranged on two occasions i.e., once during *Sivaratri Brahmothsavam* and the second on the third day of *Sankranti*. The latter is a very important function and thousands of devotees meet the Lord in the other direction at *Koneti Raya Mantapam* and bring Him and Ammavaru to the temple. It is an ancient festival of all India importance. There is a scheme decreed in O.S.I. of 1935 of District Court of Chittoor Under Class VII of which the Hindu Religious and Charitable Endowments Board should appoint an Advisory committee and an executive officer to manage the affairs of the temple. The temple possesses 25 acres of wet land at Gudivada and 18 acres of dry land at Ammanabrolu in Krishna district. The Government pays a contribution of about Rs. 12,000 per annum for taking over the village of Kalahasti. A substantial income of about Rs. 10,000 per year is collected as entrance fee from the devotees at the rate of 30 paise per head. The approximate total income from these and other sources like rents of buildings, etc., is

about Rs. 36,000 per annum. The expenditure comes to Rs. 28,000 leaving a balance of Rs. 8,000. About 50,000 Hindus from all over India congregate. Saivites of Bharadwaja *gotram* are the *pujaris* with hereditary rights and they are also called with the name *Gurukul Sihalapathulu* and *Stanikulu*. *Prasadam* is sold every day to the pilgrims.

A fair is held in this connection for 11 days since long. Thousands of people from all over India congregate. Traders come from surrounding villages. More than 100 street hawkers take part in the fair. Food-stuffs, utensils, torches, mirrors, Ayurvedic medicines, books, clothes, toys and fancy goods are sold.

There are no temple choultries. But the *mandapams* within the temple compound can accommodate over 2,000 people. There are 14 public choultries which afford free accommodation for 3 days. Some private people have constructed a few self-contained rooms for rent. Recently the Tirumala-Tirupati Devasthanams, Tirupati, constructed a *dharma satram* outside the western gate and another is under construction. Boarding facilities are provided by permanent hotels and a few temporary hotels opened for the occasion. *Dharma satrams* are specially opened during the occasion by the well-to-do people of the place to feed the common pilgrims. The Pushpagiri mutt choultry feeds all the Brahmin visitors and the Vaisya community makes ample arrangements for its people. The Bharadwaja tank, the Narada tank and another tank in Puslaveedhi together with the ever flowing Suvarnamukhi provide water facility for the pilgrims. There is a shop within the temple compound besides a score of permanent shops outside the temple compound selling the requisites of the pilgrims. Another score or more will be temporarily added during *Brahmothsavam*.

During *Brahmothsavam* more than 100 police and 50 scouts help the visitors in the town at the temple and bathing *ghats*. Additional health staff attend to sanitation. Special trains and additional buses are run on all the main routes. The railways open a special booking office in the town. Licenced guides are available for a fee of Rs. 2/- to help the pilgrims and explain the name and significance, etc., of the idols numbering over 150 in the temple.

Jwalathoranothsavam on *Margasira Suddha Purnima* (November-December) is a small function attended by about 500 devotees. A palm tree is fixed with a lamp burning at the top, vertically between the wall of the main temple and the outer wall on the

western side. Dry palm leaves are piled around this tree and are set fire.

Brahma-havam is celebrated for 10 days from *Srayana Bahu'a Chaviti* to *Triodasi* (July-August) in the name of Sri Changanraya, one of the names of Sri Subrahmanya Swamy or Kumara Swamy. The Lord is taken in procession to the Narada *Theertham* at the foot of the Kumara Swamy hill, during the first five days and for *theppa-havani* on the seventh day. On the other days the procession is confined to the town. Car festival on the seventh day and *theppothuvani* in Narada *Theertham* and the marriage festival on the eighth day are important. The celebrations attract about 5,000 people from the neighbouring taluks. *Theppothsavam* is also celebrated on *Dwadasi* and *Kalyanotsavam* on *Triodasi* to Kumaraswamy on the hill.

Sri Durgamba Devi *Navarathrotsavam* is celebrated for 10 days from *Asrija Suddha Padyami* to *Dasami* (September-October). *Abhishekam* and *archan* are performed on the hill on all the 10 days. In Kalahastheswara temple the deity is taken in procession only within the temple every day besides performing *abhishekam* and *archana*. The *alankarams* (decoration) to the original deity during the period are attractive and significant. On the first day she is decorated in Her usual form. On the second day she is decorated in the form of Vishnu; on the third day, in the posture of doing penance for the grace of Lord Sivar; on the fourth day Siva's appearance before Her; on the fifth day Rakthabhisasura *padha*. She is represented as Bindasura Mardhini, Vyaghrasura Mardhini, Asurasura Mardhini and Mahishasura Mardhini, on the sixth, seventh, eighth and ninth days. There is the *paruveta* on the tenth day in the usual form.

Sri Dharma Raja Swamy *Brahmothsavam* is celebrated for 12 days from *Ashada Suddha Sapthami* to *Bahula Tadiya* (June-July). The main functions during the celebrations are the processions representing the successive incidents in the life of the Pandavas, recitation of *Bharatham* and enacting some portion of *Mahabharata* during nights.

The following is the general programme for the twelve days, besides daily reading of *Mahabharatham*. On the first day the procession after *Dhwajavahanam* (flag hoisting or inauguration) represents the birth of the Pandavas; on the second day the education of the Pandavas and the burning of the lac house; on the third day killing of Hidimbasure and Bakasura; on the fourth day *Mathsya yanthra chchedana* (shooting

the fish like figure high up looking at its shadow in the water container below); on the fifth day, marriage of Drowpadi; on the sixth day, *Rajasuya Yagam* (sacrifice) on the seventh day, Drowpadi *Vasthrapaharanam* (attempt to strip Drowpadi off her saree); on the eighth day penance of Arjuna, service of Pandavas and Drowpadi in disguise under king Virata and Uththara Gograhnam; and on the ninth day Krishna as ambassador at the court of Duryodhana asking for at least five villages to the five Pandava brothers, the killing of Duryodhana and Dussasana. *Agnigundam* (fire walking) on the evening of the tenth day is an important function. *Pujari* and the palanquin bearers of the Lord walk on the fire with the palanquin to and from three times. Afterwards, over a thousand devotees who have fasted the whole day walk on the fire. The next day is *avarohanam* (conclusion or taking down the flag) after *vasanthotsavam*. Finally the celebrations conclude with *paruveta* on the twelfth day.

The dramas enacted on the 12 nights relate, respectively, (1) Sri Krishna Leela, the birth of Kauravas and Pandavas, (2) Education of Pandavas under Dronacharya including the great offer of his thumb by Ekalavya when Dronacharya demanded it as *Garudakshina*, (3) killing of the Rakshasas, Hindimbasure and Bakasura, (4) *Mathsya yanthra chchedana*, (5) Marriage of Drowpadi, (6) Marriage of Sasirekha (daughter of Balarama, who is the elder brother of Lord Krishna) with Abhimanya, the son of Arjuna, (7) Drowpadi *vasthrapaharanam*, (8) Penance of Arjuna and Virata *parvam*, (9) Krishna *rayaharam* and the Mahabharata war, (10) Sarangadhara and (11) *Sampurna Ramayanam*.

A number of temporary shops are added to the local ones. Hindus from the neighbouring taluks numbering about four to five thousands come and participate in it.

There is one marked difference between Srisailam and Kalahasti. At Srisailam, the devotee can straight go to the temple, embrace the *lingam* and himself perform *abhishekam* to the Lord with the water brought from Pathala Ganga. But, at Kalahasti, the pilgrim is not allowed to touch the *lingam*. In fact, there is no *panchamrutha abhishekam* to the *lingam* at all. *Abhishekam*, decoration, worship and offerings are all done to the two feet high *panivattam*. Only *Rudrabhishekam* is performed to the *lingam*. *Lingam* is washed with water, the juice of five hundred limes is smeared over the *lingam* and finely powdered sugar candy is sprinkled over it. The powder that falls off

after the juice is dried up is gathered and used as *Sreepadarenuvu* (the sacred dust of Lord's feet).

- SOURCE: 1. *Temples and Legends of Andhra Pradesh* by N. Ramesan.
2. *Sri Kotta Venkata Narasimha Sastry, Telugu Pandit, Board High School, Kalahasti.*
3. *Vidwan Sri G. Tiruvengada Suri, Telugu Pandit, Z.P. High School, Kalahasti.*
4. *Aradhana March, 1956.*
5. *Sri Kalahasti Mahathyam* by Vidwan Bulusu Venkateswarlu, M.A.
6. *Sri Kalahasti Kshetra Mahathyam* by Sri G. Venkatramaiah, Sundari Street, Kalahasti.
7. *Aradhana, June 1957.*
8. *Places of Interest in Andhra Pradesh* by Information and Public Relations Department, Hyderabad.
9. *Extract from Andhra Pradesh weekly dated 20-11-63.*
10. *Additional information gathered by the Research Assistant from Basava-puranams, by Palkuriki Somanatha and Subrahmanyam Devaras of Gangapatnam and from the Records, bills and Programmes of festivals of the temple office at Kalahasti.*

2. **Chinthalapalem**—Is 8 miles from Yerpedu Railway Station on Gudur-Renigunta Railway line.

Chinthamma temple with Her wooden image is the only place of worship in the village. The image is broad at the bottom and at the top it resembles the horn of bull.

Chinthamma *Aradhana* is celebrated for four days from *Kartheeka Suddha Sapthami* to *Dasami* (October-November). Arrangements are made two days in advance. Rams are sacrificed to the deity. It is being celebrated for the past 60 years with local significance. Hindu devotees participate in it. A Balija is the *pujari* with hereditary rights.

SOURCE: Sri B. Krishnama Naidu, Patam P.O. via Yerpedu.

3. **Kasaram alias Rudramurthipuram**—Is 4 miles from Yellakuru railway station on Renigunta-Gudur Railway line.

Chennakesava temple and Yamamma temple with Her image in human form are the places of worship in the village. Pandu Ranga Swamy stone image is being worshipped in human form.

Pandu Ranga Swamy *Tirunala* is celebrated for seven days in *Chaitram* (March-April). The devotees take oil-bath, wear silk dresses and participate with devotion. Some devotees enter the *agnigundam* (fire pit). It is 15 years old and is confined to this and the neighbouring villages. Hindus participate in it. Muthrasa is the *pujari*. There is free feeding for the pilgrims.

SOURCE: Sri S.P. Vijaya Rathnam, Teacher, Kasaram.

4. **Mambakam**—Is 2 1/2 miles to the south of Naidupeta-Venkatagiri road, 3 miles from Naidupeta-Kalahasti bus route and 16 miles from Kalahasti.

Pothuraju stone image under a tree is being worshipped by the villagers.

Pothuraju *Kolupulu* or 'poli' is celebrated for five days in *Magha Suddham* (bright fortnight) (January-February). It is a local belief that it brings good harvest. Rice is cooked from the harvested crop. The devotees contribute towards the expenditure in proportion to the extent of the land. A ram and sheep are purchased with that money for sacrifice. Cooked rice is mixed with the blood of the sacrificed animals which is called *raktapu annamu* (rakthamu in Telugu means blood and *annamu* means food.) The *raktapu annamu* is scattered on the outskirts of the village. Residents of the village fully armed protect the mixture from being smuggled by outsiders, as it is believed that the *poli* or property of the village is carried away with it. They do not hesitate to kill even the nearest relative from another village if smuggling is attempted. At this time rams and sheep are sacrificed and *pongali* is offered to the deity, for a week before *Ugadi* (March-April). It is being celebrated since the origin of the village. The village heads are the patrons. All local communities participate in it. Rajaka and *Talari* are the *pujaris*. *Pongali* is distributed as *prasadam*.

SOURCE: Sri A. Venkata Subrahmanyam, Teacher, P.S.E. School, Dwarakapuram, Palachuru.

Sri Rama Navami is celebrated for 11 days from *Chaitra Suddha Navami* to *Bahula Chaviti* (March-April). *Prasadam* is distributed to all.

Grama Shakthi Mathamma Uthsavam is celebrated in *Vaisakham* (April-May) for ten days by the Adi Jambava community of the village. Animals are sacrificed. *Agnigunda pravesam* (entering the fire pit) is celebrated on the last day.

SOURCE: *Sri N. Sankaraiah, Teacher, Panglu (B. O.), via Yerpedu.*

14 Janagalapalle—Situated at a distance of 3 furlongs from the motor route, 5 miles from Yerpedu railway station and 12 miles from Kalahasti.

This village was named Jangalupalle by the Jangalu of ancient times, who lived there in a majority.

Sri Rama temple is the only place of worship in the village. The images of Poleramma, Yamalamma, Ankamma, Gangamma, Gurappa, Tharamma, Chemborulu, Muneeswarlu and the idol of Subrahmanya Swamy are worshipped.

Poleramma *Jatara* is celebrated for two days during the last week of *Chaitram* (March-April) in an area of 20 square yards in the centre of the village. Animal sacrifice was in vogue in ancient times. But now only offerings of cocoanuts, fruits and flowers are made. It is being celebrated since the origin of the village with a small congregation of 700 from this and the neighbouring villages. Binda Balijalu are the patrons. Dhobi is the *pujari*. There are social dinners and free feeding.

The pilgrims stay for four days. *Prasadam* is distributed to all. Temporary shops are kept by the businessmen of this village. Fancy dresses and dramas entertain the visitors.

SOURCE: *Sri B. Venkata Subbaiah Setty, Jangalapalle.*

15. Urundur—Situated at a distance of 3 miles from Kalahasti railway station, 1 1/2 miles from the motor route and 3 miles from Kalahasti town.

Sri Neelakantheswara Swamy temple with a stone *Sivalingam*, the images of Devi and Vinayaka, Nandi (the sacred bull) *Dhwajas* and *prakarams*, Chennakeshava Swamy temple with the images of Swamy, Amavaru and Anjaneya, Pattabhi Rama Swamy

Bhajana Mandir with the images of Sita, Rama, Lakshmana, Bharata, Satrugna and Hanuman and Yellamma temple with a wooden image and *peerla chavidi* are the places of worship in the village.

Sri Neelakanteswara Swamy *Brahmothsavam* is celebrated for ten days from *Sravana Suddha Ekadasi* to *Bahula Panchami* (July-August). *Dhwajarojana* on the first day, *uthsavam* on the second, third and fourth days, Nandi *seva* on the fifth day and *rathothsavam* on the sixth day, *kalyanam* on the seventh day, *paruveta* on the eighth day, *Dhwajarojana* on the ninth day and *pallaki seva* on the tenth day are celebrated. *Uthsavam* on *Chaitra Suddha Padyami* (March-April), *Ashadha Suddha Ekadasi* (June-July), *Maharnavami Uthsavam* on *Asvija Suddha Navami* (September-October), *Chukkani Uthsavam* on *Margasira Suddha Purnima* (November-December), *Harikatha* on *Pushya Suddha Purnima* (December-January), *Makara Sankranti Uthsavam* in *Pushya Bahulam* (December-January), Kailasagiri *Pradakshanothsavam* during *Kanumu*, *Radha Saptami* on *Magha Suddha Saptami* (January-February), *Bheeshma Ekdasi* on *Magha Suddha Ekadasi* (January-February) and *Mahasivaratri* on *Magha Bahula Chaturdasi* are celebrated in the same temple in addition to *Nitya Aradhana*. It is an ancient festival celebrated according to *Kshetra Mahima* and it is of local significance.

Daily puja is performed to Sri Chennakesava Swamy, Sri Pattabhi Ramaswamy and Yellamma. *Sri Rama Navami* is celebrated for 14 days from *Chaitra Suddha Navami*. *Pujari* of Yellamma Devatha belongs to Muthracha caste and is having hereditary rights.

Poleramma *Jatara*, Ankamma and Maremma *Jataras* are celebrated in *Bhadrapadam* (August-September) for a day only.

SOURCE: *Sri M. Radhathi Pillai, Teacher, Uredur B. O.*

16. Amandur—Situated at a distance of 1 1/2 miles from Yerpedu railway station. There is one pond in Vyasaramam which is called Kasi *Theertham* or Kasi *Bugga*. It contains water in all seasons of the year.

There is one temple of Uttarakeswara Swamy in a dilapidated condition. It was constructed by Sri Malayala Swamy, a saint.

Sri Malayala Swamy *pujalu* are celebrated for two days on *Magha Suddha Ekadasi* and *Dwadasi* (January-February). Big pandals are erected and decorated with lights. Offerings are made by the devotees. Fasting is observed by devotees on every *Ekadasi*. It is being celebrated from 1926 and is widely known. Devotees come from all parts of the country. The devotees patronise the festival. All communities participate in it. There is free feeding for nearly 1,000 people on these two days.

SOURCE: *Sri K. Nagarajan, Revenue Inspector, Yerpedu.*

17. Saraswati Khandriga alias Sowbhagya Vidya-puram—Situated at a distance of 10 miles from Kalahasti town.

The idols of Palamanamma in the form of a stone image and Santhali Gangamma in human form are worshipped. Palamanamma is worshipped at a distance of one furlong to the village. Santhali Gangamma is worshipped on the main road during *Jatara*.

Palamanamma *Kolupulu* are celebrated for 3 days in *Sravanam* (July-August), i.e., from 15th July. Arrangements are made one day in advance. Fowls, grats and sheep are sacrificed. It is an ancient festival confined to this and the neighbouring villages. Panchayat members patronise the festival. Nearly 200 Hindu devotees participate in it. Free feeding is arranged. *Prasadam* is distributed to all.

Santhali Ganga *Jatara* is celebrated on a Tuesday in *Vaisakham* (April-May).

SOURCE: *Sri G. Venkateswarlu, Minor Irrigation Overseer, Saraswati Khandriga alias Sowbhagya Vidyapuram.*

18. Kandadu—Is 7 miles from Yerpedu railway station and 11 miles from Kalahasti. A story regarding the origin of village runs thus:—

To ward off the sin of killing the *Rakshasas*, Lord Kumaraswamy, son of Lord Eswara and the Commandant-in-chief of the Devatha's (Gods) army, installed a *Sivalingam* here. He has also dug a pond, known as 'Kumara *Theertham*', with his sacred weapon *Velayudham*. He worshipped the Lord with one lotus daily from 'Kumara *Theertham*' which was filled by the waters of Sadasiva Kona. After this worship and penance he went back to Kailasa. Hence this village goes by the name Kandada (Kandadu means Kumaraswamy).

Skhandeswara Swamy temple with a stone *Sivalingam* installed by Lord Kumara Swamy, Sadasiva temple with His idol in the form of *Sivalingam* and an image of Parvati in human form in Sadasiva Kona and *Bhajana Mandirs* are the places of worship in this place.

Sadasivuni *Parupu Uthsavam* is celebrated in *Ashadham* (August-September) i.e., on the last Sunday and Monday for two days in Sadasiva Kona. Devotees fulfil their vows. Hair is offered. When rains fail the villagers perform *Sahasra Namarchana* of Lord Sadasiva in Sadasiva Kona and it is said that rain comes immediately after it. This is of ancient origin and is confined to the nearby taluks. The village heads are the patrons. Nearly 1,000 Hindus participate in it. A Jangam Devara is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Pandals are erected and there is free feeding.

Ganga *Jatara* on a Tuesday in *Chaitram* (March-April) and Tirupati Ganga *Jatara* on the last Tuesday of *Chaitram* are the other local *uthsavams*.

SOURCE: *Sri G. Venkateswarlu, Yerpedu.*

19. Musalipedu—Situated at a distance of 5 miles from Yerpedu railway station and 9 miles from Kalahasti.

There is a small hut of *Gramadevatha* Nalla Gangamma with the image in female form and also a Siva temple.

Nalla Gangamma *Jatara* is celebrated for 9 days from *Vaisakha Suddha Saptami* to *Purnima* (April-May). It is celebrated both during day and night in an area of 70 cents. Animals are sacrificed and *kumbham* (cooked rice) is offered to the deity. Oil-bath, fasting and decoration of houses are the domestic observances. It is being celebrated for the past 60 years. People of this village and neighbouring villages take part in it. A committee of Kapu, Kamma, Karanam and Balija castes of the village patronise the festival. Nearly 1,000 devotees of all communities participate. *Pujari* is a Jangam.

SOURCE: *Sri G. Venkateswarlu, Minor Irrigation Overseer, Yerpedu.*

20. Chittathur—Situated at a distance of 10 miles from Kalahasti railway station.

Bhajana Mandir with the pictures of Sita, Rama, Lakshmana, Bharata, Satrugna, Sri Krishna and Venkateswara Swamy, *Grama Shakthi*, Poli Nancharamma temple with Her stone image in human form and *peerla chavidi* are the places of worship in this village. A temporary hut is erected for Gangamma during the days of *uthsavam* and Her earthen image is worshipped.

Grama Shakthi Poli Nancharamma *Uthsavam* is celebrated for a day in *Pushyam* (December-January). Cocoanuts, turmeric and *kunkum* are offered. Goats and fowls are sacrificed. It is an ancient festival of local significance. The villagers are the patrons. All communities participate. The *pujari* is appointed temporarily during the *uthsavam*.

Sree Rama Navami is celebrated for 13 days from *Chaitra Suddha Navami* (March-April). *Vadapappu*, *panakam* cocoanuts and boiled bengalgram are offered as *naivedyam*. *Grama Gangamma Jatara* is celebrated for two days in *Kartheekam* (October-November). *Peerla Panduga* is celebrated for ten days in *Moharrum* (March-April).

All these festivals are of ancient origin and of local significance. The villagers are the patrons. All communities participate in all the festivals.

SOURCE: Sri C. K. Gurappa Pillai, Headmaster, P. S. Elementary School, Chittathur, Kananur (P.O.).

21. Adavaram— Situated at a distance of 4 miles to the west of the 10th milestone on Middi Kandriga road and the nearest railway station is Kalahasti.

Gramadevatha Aretamma temple with Her stone image under a neem tree is the place of worship in the village.

Aretamma *Uthsavam* is celebrated in *Chaitram* (March-April) for one day. Animals and fowls are sacrificed. It is an ancient festival with local congregation. Kummaries are the patrons. *Pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all.

SOURCE: Sri T. Raghunatha Naidu.

22. Swarnalingeswarapuram— Situated at a distance of 1 1/2 miles to the west of the 10th milestone on Kalahasti-Middi Kandriga road.

Ankalamma temple with Her stone image is the place of worship in the village.

Ankalamma *Jatara* is celebrated for one day in *Ashadham* (June-July). Sarees and blouses are offered. Animals and fowls are sacrificed in fulfilment of their vows by the devotees. Local people congregate. The patrons belong to Vadde community. All communities participate in it.

SOURCE: Sri Raghunatha Naidu.

23. Pathapalem— Situated at a distance of one mile to the west of Ollur, 2 miles from Middi Kandriga road and 19 miles from Kalahasti railway station.

Sri Rama's temple is the only place of worship in the village. Village deity Mathamma is also worshipped.

Mathamma *Kolupulu* are celebrated for two days in *Vaisakham* (April-May). *Vepa cheeru* (the branches of neem tree are tied to a rope just like saree) and *veyyi kandla kunda* (pot decorated with one thousand white spots) are offered. A goat and a he-buffalo are sacrificed. It is an ancient festival confined to this village and neighbouring villages. The villagers are the patrons. Nearly 200 devotees of all communities participate in it. *Pujaris* belong to Chakali, Mala and Pambala castes and are having hereditary rights.

There is free feeding to all.

A few shops are kept to sell foodstuffs and eatables, utensils, lanterns and torches, books and toys. *Kolatams*, lotteries and dramas entertain the visitors.

SOURCE: An Enumerator.

24. Kalathur— Situated at a distance of 5 furlongs from the 15 5/8 milestone of Kalahasti-Middi Kandriga road.

Ponnalamma temple, Pokaramma temple, Sri Rama *Bhajana Mandir*, Vighneswara temple, Muneswara temple, Naguru Meera Swamy temple and Ankalamma temple with Her stone image of 5 feet height are the places of worship in the village. Pothuraju hill is at a distance of 2 miles to the north of the village.

Ankalamma *Kolupulu* are celebrated for 5 days in *Ashadham* (June-July). Poleramma procession on

the night of the first day, offerings of *Vepa cheeru*, *veyyi kandla kundalu*, sarees and jewellery on the second day, offerings of *pongali* to Ponnalamma and procession of Ankalamma on the third day, procession of the deity by 3 p. m. on the fourth day and offerings of *pongali* and procession of the stone image on the fifth day are the celebrations. Afterwards the idol of 16 feet height and 8 feet width is decorated with coloured powder. Offerings of sarees and jewellery are made. Goats and sheep are sacrificed. The devotees take bath in the morning, observe fasting upto noon and take their meals after performing puja. The *jatara* is celebrated over an area of 500 sq. yards. It is being celebrated for the past 500 years and is confined to this village and neighbouring villages. Nearly 2,000 Hindu devotees participate in it. Jangam is the *pujari* with hereditary rights.

A few shops are kept by the businessmen of Madras, Kalahasti, Sreeramapuram, Putturu and Nagalapuram. Foodstuffs and eatables, utensils, torches, books and toys are sold.

SOURCE: Sri Sundara Venkataratnam, Headmaster, Kalathur.

25. Katrapalle— Situated at a distance of 1/2 mile to the east of Boddireddikandriga and 19 miles from Kalahasti.

Poleramma temple with Her stone image and Sree Rama temple are the places of worship in the village.

Poleramma *Jatara* is celebrated for one day in *Vaisakham* (April-May). Goats and he-buffaloes are sacrificed. It is confined to this and the neighbouring villages. The villagers are the patrons. Nearly 300 devotees of all communities participate. Dhobi is the *pujari*.

SOURCE: Sri Mutham Setty Jayaramaiah, Katrapalle, Rajulakandriga.

26. Ellamanyam Khandriga— Situated at a distance of 14 miles from Kalahasti Railway Station.

There is Mathamma temple in which the deity is worshipped in animal form.

Mathamma *Aradhana* is celebrated for 5 days in *Vaisakham* (April-May). *Pongali* is offered and animals are sacrificed. It is being celebrated since the

origin of the village with local significance. *Madigas* are the patrons. A Pambala is the *pujari*.

SOURCE: Sri B. Garayaiah, Train Officer, Adaram.

27. Sooramala— Situated at a distance of 9 1/2 miles from Kalahasti-Kalinga road, 3 miles from Kalahasti-Naidupet road and 6 miles from Kalahasti.

Sree Rama *Bhajana Mandir* with His picture and Kedareswara temple with a *Sivelingam* are the places of worship in the village. *Gramadevatha* Ponnalamma represented by a stone in human form is worshipped.

Sree Rama Jayanthi is celebrated for 15 days from *Chaitra Suddha Navami* to *Bahula Ashvini* (March-April). Only Hindu devotees participate in it.

Poleramma *Jatara* is celebrated for 2 days from the third Tuesday in *Kartheekam*. Cocoanuts and camphor are offered. Goats and fowls are sacrificed during the procession. All Hindu devotees participate in it. Kummaries, Chakalis and Mala are the *pujaris*.

SOURCE: Sri G. Bhattiah Doss, Teacher, P. S. E. School, Sooramala.

28. Chavalilingamanaidupalle— Situated at a distance of 8 miles from Tada Railway Station and 22 miles from Kalahasti town.

The temple of Dharmaraja with wooden images in human form is the place of worship in the village. There is a stone image of Mogili Nancharamma below the bank of the village tank.

Dharmarajulu *Uthsavam* is celebrated in *Pushyam* (December-January), i.e., 15th January. Cocoanuts and *pongali* are offered. *Jagaram* on *Sivaratri* and *Vaikunta Ekadasi* are also observed. It is being celebrated for the past 50 years with local significance. All Hindus congregate. Members of the Palle community are the *pujaris*.

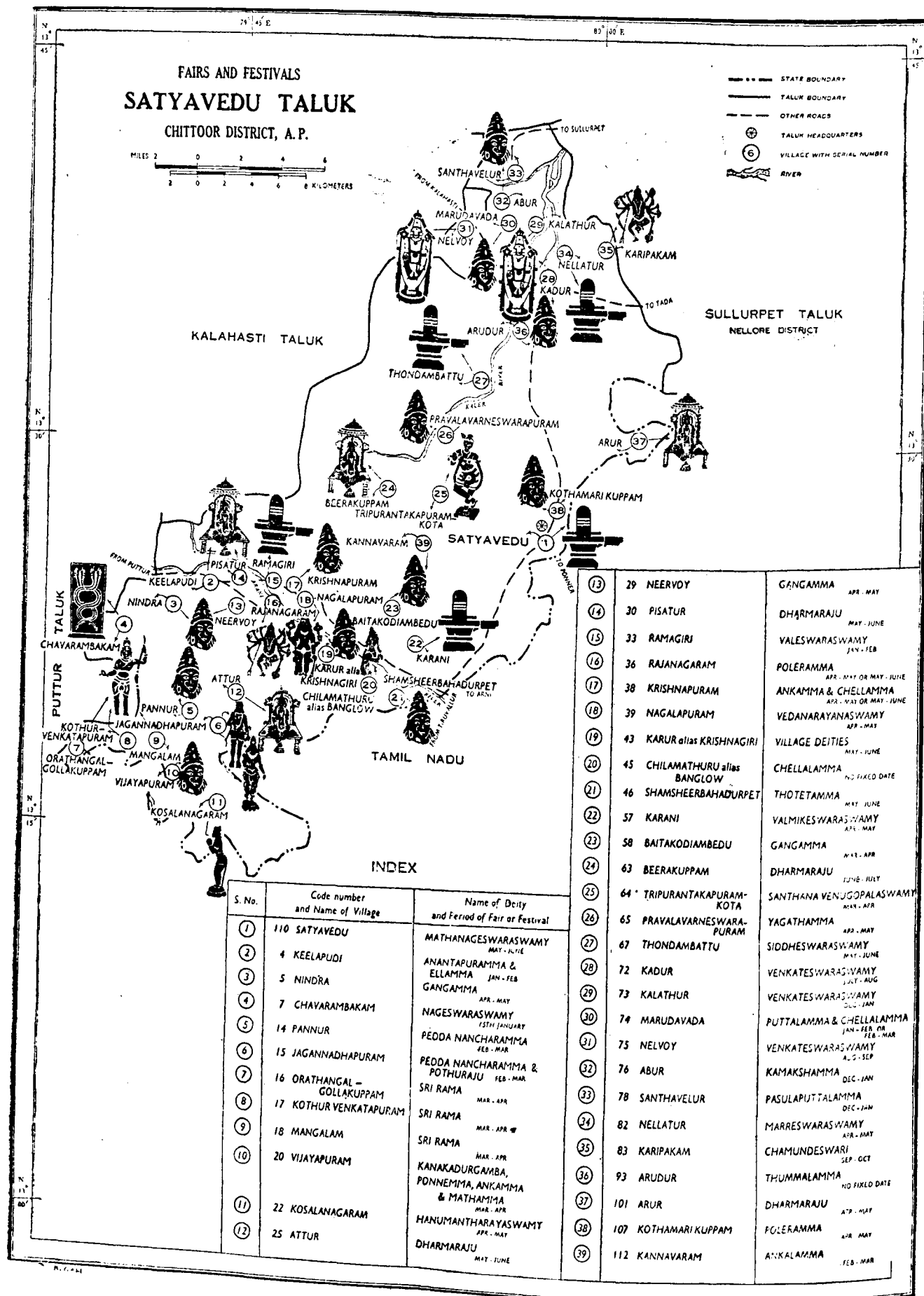
Jatara is celebrated near the tank. It is an ancient festival and nearly 500 devotees participate in it. Goats and fowls are sacrificed. *Pongali* is offered to the deity and the same is distributed among the servants.

SOURCE: Sri S.V. Subbarayudu, Headmaster, P.S.E. School, C.L.N. Palle.

SATYAVEDU TALUK

Section - X

SATYAVEDU TALUK



Satyavedu—Is at a distance of 14 miles from Kavaraipet Railway Station and 36 miles from Kalahasti.

In the past, several "Yagams" were performed in the nearby mango grove known as 'Bogayapu Thopu'. At that time this place was called 'Saptapuri'. But during the Poundarika Yaga, a clash occurred between the rishis and the local leaders. So the local leaders changed the name as 'Saptavedu' which in due course was corrupted into Satyavedu. The local belief is that several inscriptions are lying buried in the mango grove. But none of them is found out till this day. Yet another local interpretation is that a great sage, Mathanga Mahamuni worshipping Lord Mathangeswara lived here with a maiden by name 'Satya'. Several rishis within a radius of 10 miles were visiting them occasionally. Hence the place was called 'Satyapuri' after Satya. Gradually it was corrupted into Satyavedru and Satyavedu.

Mathangeswara temple with the stone *Sivalingam* and brass procession images of the Lord in human form with 4 hands, Venugopalaswamy temple, Venkateswaraswamy temple, Vighneswara temple, mosque and church are the places of worship in the town. Mathangeswara temple is at a distance of one mile from the town. There are the images of *navagrahas* (9 planets) in human form in this temple. Sadavalamma temple in the forest is at a distance of 1 1/2 miles from the village. Village deity, Gangamma is worshipped in the form of *gulakarai* (pebble) installed in the centre of three cross roads.

Lord Mathangeswaraswamy *Brahmothsavam* is celebrated for 11 days from *Jaishtha Suddha Panchami to Purnima* (May-June). Preparations are made two months in advance. Coconuts and camphor are offered and *deeparadhana* is performed. Ammavari *Kolupu* takes place in this temple for 10 days from *Asvija Suddha Padyami to Dasami* (September-October) during *Dasara*. Besides this Arudra *Darsana Uthsavam* is celebrated on *Pushya Suddha Purnima* (December-January). *Kartheeka Deepothsavam* and *Mahasivaratri* are celebrated with much pomp. *Abhishekam* is performed on *Magha Bahula Triodasi* (January-February) during *Mahasivaratri* with a con-

gregation of 4,000 devotees. Fasting and *jagaranam* are the general observances during *Sivaratri*, *Vaikunta Ekadasi* and *Kartheeka Deepothsavam*.

Sri P. Dushyanta Raju, a Kshatriya is the trustee appointed by the Hindu Religious and Charitable Endowments Board. Hindus of this and the nearby villages congregate. *Pujari* is Sri Narasimhaiah, a Brahmin of Bharadhwajasa *gotram*. There is free feeding on *Vaikunta Ekadasi*.

There is a choultry. Dramas entertain the visitors.

During Gangamma *Jatara* animals are sacrificed.

SOURCE: P.V. Lakshmaiah, clerk, Panchayat Office, Satyavedu.

2. Keelapudi—It is on Puttur-Nagalapuram Highway Road, 12 miles from Puttur Railway Station, 24 miles from Satyavedu and 42 miles from Chandragiri, the Sub-Divisional Headquarters.

Village deities Ananthapuramma, Yellamma and Karapathamma, Gangamma are worshipped in human form. There are no permanent temples for these deities. There is a *bhajana mandir* with the picture of Lord Krishna.

The *jatara* of Ananthapuramma and Yellamma takes place on a Tuesday during the bright fortnight of *Magham* (January-February) for a day. Devotees discharge their vows. *Pongali* and sweetmeats are offered and animals are sacrificed to the deity. For the past 100 years this is being celebrated and is confined to this village only. Kshatriyas and Vanniya Reddis are the chief patrons. All local Hindus participate in the festival.

Gangamma *Jatara* is celebrated on the fourth Tuesday of *Vaisakham* (April-May) for a day. Devotees take keen interest in the redemption of their vows which are generally made in times of illness or distress. Sweetmeats and *pongali* are offered to the deity. Goats and fowls are also sacrificed. The villagers patronise the festival. *Pujari* is a Chakali (Washerman).

Ganji (gruel) and *panakam* (spiced jaggery water) are served to the poor.

Besides the above *jataras* all castes and communities in the village commonly celebrate the *Kanumala Panduga* for domestic animals.

SOURCE: 1. Sri S. Rama Rao, B.A., Extension Officer, (Co-operation) Pichatur.

2. Sri K. Varadaraja Pillai, Keelapudi.

3. Sri Chinna Obula Raju, V. M., Keelapudi.

3. **Nindra**—Is 11 miles from Nagari Railway Station, 27 miles from Satyavedu, 35 miles from Chittoor and 42 miles from Chandragiri.

Lord Bikshateswara temple, Lord Kota Guravappa temple in the fort built by some feudal Lords; Lord Vighneswara temple, village deity Gangamma temple, Venkateswara temple in dilapidated condition, Rama temple and a *Peerla chavadi* are the places of worship in this village. Buddharamani is another deity.

Village deity Gangamma *Tirunala* or *Jatara* is celebrated with pomp for three days from the fourth Tuesday of *Vaisakham* (April-May) mostly by the cultivators. Devotees fulfil their vows; the house-wives especially take keen interest in the redemption of their vows, which are generally made in times of illness or some ailment. An image of Poleramma in human form is prepared for the occasion, installed in the middle of the street and worshipped. During the procession of the deity, goats, fowls and rams are sacrificed to the deity. *Pongali* is offered to the deity at homes. This is being celebrated since the origin of the village. Local Hindus participate in this. A Chakali is the *pujari* with hereditary rights.

Though the village heads are enjoying the 4 acres of *manyam* land of Lord Eswara, there are no poojas or *uthsavams* for the Lord. *Pujari* is a Brahmin of Bharadwajasa *gotram*.

SOURCE: 1. Sri S. Rama Rao, B.A., Extension Officer, (Co-operation) Pichatur (Block), Pichatur.

2. Sri G. Bhaskara Reddy, Social Education Organiser, Pichatur.

3. Sri B. Krishnaiah, Head Master, P. S. Elementary School, Nindra.

4. Sri K. Balasubrahmanyam Pillai, Karanam, Nindra.

5. Sri Chunduri Ramayya, Grama Sevak, Korpedu Group, Nindra.

4. **Chavarambakam**—Is one mile to the east of Nagari Mukku konda (2,000 M.S.L.-Eastern ghats). 5 furlongs from Nagari-Nagalapuram Road and 9 miles from Nagari Railway Station.

This was a village in Karvetinagar *zamin* whose revenue was dedicated to maintain the *satrams* (cho-ultries) in Kasi (Benaras) and Kumbha Konam under the supervision of Revenue Officer Kasivasi Chokkalinga Thambi Rayan.

Lord Nageswaraswamy temple and village deity Sampathamma temple are the places of worship in this village. Lord Nageswaraswamy *Giripradakshina Uthsavam* is celebrated on the day immediately after *Sankranthi* i. e., in *Pushyam* (January-February) for a day. This is celebrated with great pomp. Devotees from Narayanavanam and Kemparapalem bring the deity on *vahanams* and after *edirimpur seva*, they go back to their villages, via Nagari before dawn. Approximately they cover an area of 30 miles around the Nagari Mukku hills carrying the heavy *vahanams*. *Karthika Deepam* is another festival celebrated here. This is extended to the nearby villages also. There are *manyam* lands. Nearly 500 devotees from the nearby villages congregate there. *Pujari* is a Brahmin of Kasyapa *gotram* since the origin of the temple enjoying the *manyam* lands.

A fair is held in this connection at a distance of 1/2 mile to the west of this village with a few shops.

SOURCE: Sri Esam Narasimhulu, Headmaster, P. S. Primary School, Chavarambakam.

5. **Pannur**—Is at a distance of 10 miles from Nagari Railway Station and 30 miles from Satyavedu and Chandragiri by Road.

Lord Siva temple, Adikesava temple and an incomplete temple of the village deity Pedda Nancharamma are the places of worship in the village.

Village deity Pedda Nancharamma festival takes place in *Phalgunam* (February-March) for 2 days. It is believed that the performance of *jatara* promotes peace and prosperity to the villagers. Sweetmeats are offered. Goats and fowls are sacrificed to the deity. On the last day, feasts are arranged domestically. For the past 100 years it is being celebrated and is confined to the village only. The villagers patronize the festival and all the local communities participate in the *jatara* with great enthusiasm. *Pujari* belongs to Balija community.

Daily puja is performed to Lord Siva by the Saivate Brahmins enjoying the *inam* lands.

Besides the above *jatara* all the local castes commonly celebrate the *Kanumala Panduga* for domestic animals.

SOURCE: 1. Sri S. Rama Rao, B. A., Extension Officer (Co-operation), Pichatur Block.

2. Village Munsiff, Pannur.

3. Sri P. Dhanunjaya Reddy, Headmaster.

4. Sri. Y. P. Jagannadha Reddy, V.L.W., Pannur.

6. **Jagannadhapuram**—Is 11 miles from Nagari Railway Station, 31 miles from Satyavedu and 50 miles from Chittoor.

Lord Sri Rama temple with His picture, the village deity Pedda Nancharamma temple with the stone images of Nancharamma and Pothuraju in human form and Vengamma *Perantalu* temple with Her stone image in human form are the places of worship in the village.

Grama jatara is celebrated on the last Wednesday in *Phalgunam* (February-March) before *Ugadi* for a day. The festive day is informed to the villagers on the Sunday night by tom-tom. The *jatara* begins on the night of Wednesday and ends at the day break on Thursday. Pedda Nancharamma and Pothuraju are worshipped. The villagers have great belief that these deities are the guardians of the village and are said to avert epidemic diseases and cause rain fall. The *jatara* actually comes to an end after a procession of the deities on the night of Thursday. Devotees fulfil their vows. During the course of procession of the deities on Wednesday night goats, fowls etc., are

sacrificed by the devotees before their respective houses to please the deities. This festival is celebrated since the origin of the village with local significance. The villagers patronise the festival. Local people of all castes take part in it. *Pujari* is the village Washer-man with hereditary rights. *Prasadam* is distributed to all.

The annual *jatara* of Vengamma *Perantalu* is celebrated on the Friday preceding the new moon day in *Magham* (January-February). The legend goes that about 120 years ago one Srimati Konduri Vengamma willingly entered the *chiti* (pyre) of her husband and performed Sati. This festival is observed in commemoration of her birth anniversary. Sweets and *Puttu-vendrukalu* (hair dedicated to the deity for the first time since birth) are offered to the deity. This is being celebrated for the past 100 or 120 years. The present patron and the priest of this festival is Sri Konduri Vengalraju, a Kshatriya of Pasupata *gotram*. All the local communities participate in the festival and *prasadam* is distributed to all.

Sri Rama Navami is celebrated for 13 days with much pomp from *Chaitra Suddha Navami* (March-April) by the 'Putlana Raju Charities Trust Board' consisting of 13 members, for the past 60 years. Local people of all communities take part in it. *Pujari* is a Brahmin who performs daily puja to the deity. *Prasadam* is distributed to all.

SOURCE: 1. Sri P. Subbaraghava Raju, Teacher, Jagannadhapuram, Pannur (P.O).

2. Sri G. Bhaskara Reddy, S.E.O., Pichatur Block (P.O), Via Nagalapuram.

3. Sri M. Nageswara Pillai, Headmaster, Z. P. Higher Elementary School, Jagannadhapuram.

4. Y.P. Jagannadha Reddy, V.L. W., Pannur.

7. **Oruthangalgollalakuppam**—Is 4 miles from Nagari Railway Station, 12 miles from Pichatur and 35 miles from Satyavedu.

Sri Rama temple with His picture, village deity Ankamma temple and a *bhajana mandir* are the places of worship in the village.

Sri Rama Navami is celebrated from *Chaitra Suddha Navami* (March-April) for 10 days. Preparations

are made 10 days in advance. Marriage of the Lord is celebrated. *Vasanthotsavam* (Holi) is also performed. The villagers invite their kith and kin for the occasion. This is being celebrated for the past 20 years and is confined to this village only. The villagers patronise the festival. Local people of all communities participate in the festival.

Ankamma *Kolupu* and Mathamma *Kolupu* are celebrated for 5 days and *Grama Jatara* takes place for 3 days. Yadavas and Madigas are the *pujaris* for Ankamma and Mathamma respectively. Chaklis are the *pujaris* for *Grama Jatara*.

SOURCE: V.L.W., Mangalam.

8. Kothurvenkatapuram—Is 6 miles from Nagari Railway Station and 50 miles from Satyavedu.

Sri Rama temple with His picture, Vighneswara temple, Padivettamma temple and Savadamma *Raksha* are the places of worship in this village.

Sri Rama Navami is celebrated from *Chaitra Suddha Navami* (March-April) for 10 days. Preparations are made 10 days in advance. A picture of the Lord is taken in procession. *Naivedyam* is offered to the deity for 10 days by different families of the village. *Kalyanotsavam* (marriage) and *vasanthotsavam* are the main rituals of the festivals. This is being celebrated for the past 20-25 years. The villagers patronise the festival. Local people irrespective of caste and creed participate in it. *Pujari* is a Brahmin.

Ankamma *Kolupu* is celebrated in *Chaitram* (March-April) for 3 days by the residents of Agaram. Ankamma is worshipped in the form of a small pot called *garaga*. Devotees fulfil their vows. *Pongali* and *naivedyam* are offered. The villagers invite their kith and kin for the occasion. The villagers are the patrons. Local people of all communities congregate. *Pujari* is a Pamba Dasari.

Grama Jatara takes place in *Vaisakham* (April-May) for 3 days. *Garaga* is installed by the village Washerman for the occasion. Procession of *garaga* is held for 3 days. On the third night an earthen image of Gangamma is prepared and taken in procession with much pomp. Devotees liquidate their vows in the form of "*Kumbham Kudu*". Goats, sheep and fowls are sacrificed to the deity after the *uthsavams* in the morning. Harijans and Washermen

are the patrons. All local communities share the festival. Chakalis are the hereditary *pujaris*.

SOURCE: Sri D. Chengalraya Naidu, V. M., Kothurvenkatapuram.

9. Mangalam—Is 8 miles to the west of Nagari Railway Station, 12 miles from Nagalapuram and 31 miles from Satyavedu.

This has eight other villages as its hamlets, and is also known as Mangalam Khandrika.

Sri Rama temple with His picture in the village and the temples of the village deities Ponnemma, Ankamma and Pothuraju in its hamlets are the places of worship.

Sri Rama Navami is celebrated from *Chaitra Suddha Navami* (March-April) for 12 days. Puja is performed thrice a day. Seetha Rama *Kalyanam* (marriage of Sita and Rama) on the 9th day, *Pattabhishekam* (coronation) on the 10th day, *Vasanthotsavam* (Holi) on the 11th day, '*Thota uthsavam*' or '*Vana viharani*' (procession in the garden) on the 12th day are the chief rituals of the festival. Devotees fulfil their vows. Houses are decorated with festoons. Fruits, flowers, camphor and sugar are offered to the deity. This is being celebrated for the past 35 years only. The villagers particularly the Vysyas patronise the festival. Local people of all communities participate in it. A Vaisya of Nabilla *gotram* is the *pujari*. *Pulihora* in the day time and *sundalu* in the night are distributed as *prasadam*.

SOURCE: Sri M. Krishnama Setty, Headmaster Kshurikapuram (P.O).

10. Vijayapuram—Is 9 miles from Tiruttani Railway Station.

The temples of Kanakadurgamba, Ponnemma, Ankamma, Mathamma, Pothuraju and Vighneswara are the places of worship.

Gramadevathala Jatara is celebrated from *Chaitram* (March-April) to *Kartheekam* (October-November) by worshipping a deity in each month. Devotees liquidate their vows. *Pongali* and *naivedyam* are offered to the deity. Goats, sheep and fowls are sacrificed. This is of local significance. The villagers are the patrons. All local communities participate in it.

SOURCE: Village Level Worker, Kshurikapuram, Mangalam (group).

11. Kosalanagaram—Is 10 miles from Thiruttani Railway Station and 40 miles from Satyavedu.

This village is situated in the hilly region.

Hanumantharayaswamy temple with His stone image, Goddess Mathamma temple with a stone in Her name, Pothuraju temple widely known as Pothuraju with His wooden image, the stone image of the deity Nagulamma in the form of a serpent and the *Shakthi Rayi* (the stone installed on the boundary at the time of construction of this village) are worshipped. The temple of Lord Kanakappa and two *koneru* (ponds) are in dilapidated condition. A Sanskrit inscription in Telugu script in the temple states the period of the temple. Konda, the ruler of Muduvella and his consort Kondamma constructed the temple of Kanakappa in Chinapalem with a crypt. *Antharalam* (the middle space) and *Mahamantapa* (a big portico). Muddu Ramabhadra of Vellara dynasty of 'Konakappa' *gotram* repaired and improved the temple by constructing *Sabha Mantapam* (assembly hall), *Pradakshina Mantapam* and *Jalakreeda Mantapam* and installed Varadhi *Lingam* and Goddess Akhilanda Devi along with other deities in 1686 (1764 A. D.). But it is in a dilapidated condition Saka at present.

Gramadevatha Aradhana is celebrated on a Sunday between *Chaitram* (March-April) and *Vaisakham* (April-May) i.e., between March 1st to April 30th. This is celebrated for the welfare and prosperity of the village. An earthen image of Poleramma is prepared for the occasion. Devotees fulfil their vows in the form of *Ganda Deepams*, *Pakka Soolalu*, *vepa cheeralu* (neem leaves sarees) *upaharams*, *guggilla bandlu* (carts of cooked gram) *Poli Dandalu* (rolling round the temple), *veyyi kandla kundalu* (pots decorated with one thousand dots) etc. In the end *kumbham* (cooked rice) is offered. Goats, fowls and sheep are sacrificed to the deity. During the procession of the deity '*Eduru kumbhamulu*' and display of fire works are celebrated. *Pongali* is offered to the other village deities, Mathamma and Gangamma besides Poleramma. The village elders are the patrons. Local people of all communities congregate. Washermen are the *pujaris* with hereditary rights. *Prasadam* is distributed to all. There is free feeding also.

Hanumantharayaaswamy *Uthsavam* is celebrated on *Vaisakha Suddha Purnima* (April-May) for a day. Local and nearby villagers participate in it.

SOURCE: 1. Sri E. Kotaiah, V.L.W., Jamhada.

2. Sri V. Krishnama Raju, Head Master, P. S. Elementary School, Kosalanagaram.

12. Attur—Is 11 miles from Nagari Railway Station, 35 miles from Satyavedu and 50 miles from Chandra-giri.

The temples of Dharmaraja, Padivettamma, Dilli Polakshamma with Her image in the form of *Shakthi*, Vinayaka, Sri Rama and Nageswaraswamy are the places of worship in the village.

Dharmaraju *Brahmothsavam* is celebrated for 11 days in *Jaishtha Suddham* (May-June). *Dhwajarohana* and *kalasa sthpana* in the morning, *abhishekam* and *uthsavam* in the night on the first day, *abhishekam* in the morning and *uthsavam* in the evening on the second, *abhishekam*, puja and *uthsavam* in the morning, decoration of Ponna Krishna in the evening of the third day, *abhishekam*, *uthsavam* in the morning and decoration for Krishna *Jala Kreedalu* in the evening of the fourth day, *abhishekam* and *uthsavam* in the morning, decoration of the Lord, as in *Mathya yantra kalyanam*, on the fifth, *abhishekam* and *uthsavam* in the morning and decoration for Drowpadi *vastrapaharana* on the sixth, *rathotsavam* on the seventh and *abhishekam* and puja on the eighth, ninth and tenth and *pattabhishekam* (coronation) and *Dhwajarohanam* on the eleventh day are the celebrations during these 11 days. Dramas are arranged on every night. Vows are fulfilled. Fruits, cocoanuts are offered fowls and animals are sacrificed during the *uthsavam*. Nearly 1,000 Hindu devotees participate. A Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection for 11 days from ancient times and about 1,000 people of this and the neighbouring villages such as Sagunnadevampet, Kali-antakam, Agarampet, Madhavaram, Veergalatheer etc., come and take part in it. Traders come from surrounding villages. Foodstuffs, lanterns, utensils, etc., are sold. Dramas entertain the visitors.

Sri Rama Navami is celebrated for 12 days from *Chaitra Suddha Navami* to *Bahula Panchami* (March-April). *Kalyanam*, *vasanthotsavam* and *uthsavam* are celebrated on 10th, 11th and 12th days respectively. *Pattabhishekam* is celebrated on the 13th day on a grand scale and installation of the original images takes place on the 14th day.

Sri Krishna Janmashtami is celebrated for 9 days from *Sravana Bahula Ashtami* (July-August). *Navarathri uthsavam* is celebrated for 10 days in Sri Nageswaraswamy temple. The function commences with *Kalasa stapanam*. *Aradhana* and *abhishekam* are performed daily.

Paruveta is celebrated on 16th January. The images of Nageswaraswamy, Kamakshamba, Ganga, Garuda *vahanam*, Krishna and Pattabhi Rama are decorated and *uthsavam* is celebrated. *Abhishekam* and *aradhana* are celebrated to Polakshamma in *Pushyam* (December-January). *Abhishekam* and *aradhana uthsavam* are celebrated to Dharmaraja on 18th January and *aradhana* is performed to Nageswaraswamy during *Mahasivaratri* on *Magha Bahula Chaturdasi* (January-February).

Grama Jatara is celebrated for a day in *Vaisakham* (April-May) in the second week. Preparations are made 4 days in advance. Vows are liquidated. Fowls and goats are sacrificed. It is an ancient festival of local significance. The villagers are the patrons. Only Hindus participate in it. *Pujari* is a Rajaka with hereditary rights.

SOURCE: 1. Sri G. Pachappa Reddy,

2. Sri B. Muthu, Headmaster, P. S. Elementary School, Attur.

13. Neervoy Is 15 miles from Puttur Railway Station and 24 miles from Satyavedu.

There is no permanent temple for Gangamma, the village deity.

Ganga Jatara is celebrated for two days in *Vaisakham* (April-May). An image of Gangamma is prepared in human form for the occasion. Devotees fulfil their vows which are generally made at times of illness. Animals are sacrificed to the deity. This is of local significance. The villagers are the patrons. Local people of all communities take part in it. *Pujari* is a Dhobi. *Ganji* (gruel) and *panakam* (jaggery water) are distributed to the poor.

SOURCE: Sri M. Munirathnam Naidu, V. L.W., Pichatur.

14. Pisatur-Is one furlong to the east of Araniyal project and 14 miles from Puttur Railway Station. It is on the banks of River Aruna.

As there are innumerable wild flower plants (*pitchi poolu chetlu*) on the banks of Aruna, the Tamilians called it Pichatur. This is also popular as 'Gangunta'.

Dharmaraju temple and Gangamma temple with Her image in human form-are the places of worship in this place.

Grama Jatara is celebrated for 5 days from *Vaisakha Bahula Amavasya* (April-May). Coconuts and camphor are offered to the deity. An image of Gangamma is moulded by the Kummari (potters) and decorated by the Chakalis (Dhobis). Only local Hindus participate in it.

Dharmaraja *Thirunala* takes place for 10 days in *Jaistham* (May-June). Harijans are prohibited from entering the temple. The idols of Panchapandavas, i.e., Dharmaraja, Bhima, Arjuna, Nakula and Sahadeva are worshipped. Coconuts and camphor are offered. River bath and fasting are the domestic observances during the *Thirunala*. This is of local significance.

SOURCE: Sri M. Munirathnam Naidu, V. L. W., Pisatur.

15. Ramagiri-Is 16 miles from Puttur Railway Station.

This place is mentioned as Ramagiri Kshetra in the discourse between Suka Yogi and Parikshinmaharaja in the second chapter of part five of 'Sri Madandhra Maha Bhagavatha'.

Lord Valeeswara Swamy temple at a distance of 4 furlongs and at the foot of the hill Ramagiri with His idol in the form of *Sivalingam* is a famous one.

It is said that Lord Rama after killing Ravana, the Rakshasa king of Lanka, decided to install a *Sivalingam* in Rameswaram to get rid of the *Brahmahathya Dosha* (Sin of killing a Brahmin-Ravana) according to the advice of great sages like Vashista. So Anjaneya, the faithful devotee of Rama, was sent to Kasi (Benares) to bring an idol of Lord Eswara with great care. On his way to Kasi in the air, Anjaneya passed through this village. At that time there was no hill in this place but a wide lake called 'Kalinga Madugu' which extended upto Kalahasti. The people dwelt on either banks of the lake. Lord Kala Bhairava along with His consort Goddess Kalika Devi

was the presiding deity of this village. Lord Bhairava seeing Anjaneya on his sacred task, intended to get installed the *lingam* here itself. He prayed the Sun God to burn severely till mid-day; and Gangadevi to dry up and leave no water between Kasi and this village and Vayu to blow from south to north with all his might between the two places. He commanded the villagers in a dream not to come out of their respective homes till mid-day on the next day. Anjaneya started from Kasi to Rameswaram with the idol of Eswara on His head. But by the time he reached this place he was tired absolutely due to the scorching Sun, adverse wind and lack of water. He got down from the air and began to search for water. Lord Bhairava leaving off His eight hands and Swarna Vahana appeared before Anjaneya in the disguise of a shepherd. Anjaneya asked him whether he could get water in that place. Bhairava prayed Ganga Devi and the lake was visible to Anjaneya. Anjaneya giving the *lingam* to the shepherd requested him not to place it on the ground till he returned after quenching His thirst. But while Anjaneya was about to take bath in the lake the shepherd placed the *lingam* on earth crying out that the burden was too much for him to bear and disappeared. Immediately a great change followed in the atmosphere. In great rage Anjaneya tried to pluck the *lingam* with His *valam* (tail) but in vain. Then he tried to pull it out with His hands. But all his attempts resulted only in making the *lingam* lean on its left side. Then Anjaneya realising the presence of Lord Bhairavaswamy and the hindrance caused by the Kalinga Lake he dropped the Kanigiri hill in the lake and cursed the place to become a jungle. He again went to Kasi and brought a *Sivalingam* before evening to Rameswaram. But in the meantime Rama had installed one *Saikata lingam* (Lingam of sand) in Rameswaram. So Rama installed the Kasi *lingam* beside the Sand *Lingam*. Even to day the two *lingams* are to be seen in Rameswaram. As the *lingam* that was intended for Rameswara was installed here and as the lake disappeared due to the *giri* (hill), this place goes by the name Ramagiri. As Anjaneya pulled the *lingam* with his *valam* (tail) the Lord goes by the name Valeeswara. The water sprung from the lake still flows into the Ramagiri Devasthanam *Koneru* from the mouth of a *nandi* to the south. It forms into a lake called '*Saddikattu Madugu*'. The idol of Lord Valeeswara is there with Kala Bhairava, Kalinga Lake and Goddess Marakatamba. The temple was constructed by the Chola Kings. The *Sthalapurana* is reprinted from a copper plate inscription by Sri R.S.

Sivaswamy Gurukula. The procession images of the Lord are in human form.

Lord Valeeswaraswamy *Mahasivarathrothsavam* is celebrated on *Magha Bahula Chaturdasi* and *Amavasya* (January-February) for two days. On *Mahasivaratri Deeparadhana* and pooja are performed day and night. The next day procession is held in the day time. Devotees fulfil their vows. *Abhishekam* and *aradhana* are performed. Devotees observe fast and *jagarana*. This is of ancient origin confined to the nearby villages within a radius of 10 miles. The trustees patronize the festival. Nearly 3 to 4 thousand devotees of all castes from the nearby villages congregate. *Pujari* is a Saivite Brahmin of Agasthya *gotram* with hereditary rights.

A fair is held for the past 40 years near the temple with a congregation of 3 or 4 thousand people. Eatables, utensils, lanterns, mirrors, combs, pictures and agricultural implements, clothes and toys are the chief commodities that are sold. Dramas, *Harikatha*, *Bhajans*, cattle exhibition and other activities conducted by the National Extension Service are the items of entertainment. There are two choultries. There is free feeding also.

SOURCE: 1. Sri H. Varadaraja Rao, V.L.W., Nagalapuram.

2. Sri K. Kuppuswamy Pillai, Teacher, Nagalapuram.

16. Rajanagaram-Is 17 miles from Puttur Railway Station and 22 miles from Satyavedu.

It is said that nearly 200 years back this village was constructed by Raja Saheb, a subordinate of the Nawab of Arcot. Hence it goes by the name Rajanagaram.

Temples of Lord Kodanda Rama, Drowpadi and Pandavas, Kanyakaparameswari, Vighneswara and *bhajan mandirs* are the places of worship in the village.

The legend relating to the origin of Lord Kodandaramaswamy temple is as follows. Nearly 100 years back one Puliganti Subbarayani alias Subrahmanya Das, a Smartha Brahmin of Bharadwaja *gotram* had great interest in hunting. Once his father shot Garuda bird (a species of kite believed to be the vehicle of Lord Vishnu), with his gun but repented sincerely for injuring the *vahana* of Lord Vishnu, took pity and

nursed it in his home. But the bird died within a short period. Immediately he became disgusted with earthly enjoyments and was blessed with poetic talent. He became a pious devotee of Lord Rama and began to worship the images of Rama, Lakshmana and Sita. He composed several *padhyams* (poems) *gadyams* (prose) and *kirtans* (hymns) on the Lord and finally passed away in 1870 at the age of 80 leaving behind several disciples. He constructed the temple of Lord Rama, donated his entire property and appointed the Vaisyas as the trustees. His house became the *bhajana mandir*.

Poleramma *Jatara* takes place for eight days from a Wednesday to the succeeding Wednesday in the bright fortnight of *Vaisakham* (April-May) or *Jaishtham* (May-June). A temporary pandal is erected and the image of Poleramma in the form of *Shakti* moulded for the occasion is installed in it. Devotees fulfil their vows. Fruits and flowers are offered to the deity. Animal sacrifice was once in vogue. This is being celebrated since the origin of the temple of Gangamma. The villagers patronize the festival. Vaisyas are the trustees. Only local Hindus participate in this. *Pujari* is a Jangam.

Drowpathamma *Uthsavam* commences on a Friday either in *Ashadam* (June-July) or *Sravanam* (July-August) and lasts for 11 days. *Nippulu thokkuta* (walking on the fire) and *Veedhi Bhagavatam* are the functions of the festival. Fruits and flowers are offered to the deity. This is being celebrated since the origin of the temple. *Grama pradakshina uthsavam* takes place on different *vahanams* day and night. Vanija Vaisyas otherwise known as Gandla Balijas are the patrons and trustees. Local Hindus participate in it. *Pujaris* are Smartha Brahmins with hereditary rights.

Ramothsavams are celebrated from *Chaitra Suddha Navami* (March-April) for 11 days. Daily pooja and *bhajana* are performed in the temple. Occasionally *Harikathas* are held. This is being celebrated since the construction of the temple. Local Vaisyas are the patrons and trustees. Only local Hindus participate in it. *Pujari* is a Pancharathra Vaishnavite Brahmin on monthly salary basis. *Prasadam* is distributed to all.

Navarathri uthsavams are celebrated in Kanyakaparameswari temple for ten days from *Asvija Suddha Padyami* to *Dasami* (September-October) under the patronage of the Vaisyas. Fire pits are arranged.

Smartha Brahmins are the *pujaris*. There is free feeding on *Dasami* for the Vaisyas and Brahmins.

SOURCE: Village Munsiff, Raja Nagaram.

17. Krishnapuram-Is 18 miles from Puttur Railway Station and 22 miles from Satyavedu.

There are two temples of village deities viz. Ankamma and Chellamma with their wooden images. There is a Vinayaka temple also.

Village deity Ganga *Jatara* commences on a Sunday during the bright half of *Vaisakham* (April-May) or *Jaishtham* (May-June) and ends on Wednesday after 4 days. This *Jatara* is celebrated according to the convenience of the villagers or when cattle diseases prevail in the village. On Tuesday the deity is taken out in procession. Devotees fulfil their vows. *Pongali* is offered to the deity by all. Kamma Naidus, Vonniya Reddis and Balijas are the chief patrons. Local people of all communities participate in it.

Pongali is offered to Ankamma and Chellamma once in a year and when epidemics break out.

There is *manyam* land to Lord Vinayaka temple.

SOURCE: Sri. V. Kannaiyah Pillai, Teacher, Samithi Welfare School, Krishnapuram.

18. Nagalapuram-Is situated at a distance of one mile from the river Aruna, 2 miles from the Ramagiri hills, 6 miles to the east of Araniyar project, 10 miles from Uthukota, 18 miles from Puttur.

Inspired by his mother Nagamamba in a dream, Sri Krishna Devaraya, the great Empror of Vijayanagar Kingdom, dedicated several *manyams* to local temple of Lord Vedanarayanawamy and renamed the village as Nagamambapuram in 1523. This is evident from the inscription on the second main *gopuram* of the temple. But in course of time the name was corrupted into Nagalapuram.

The temple occupies an area of 12 acres with six big *gopurams*. Nowhere in South India such a separate temple for the incarnation the Mathsya is to be found. The idols of Hayagreeva, Venugopala, Bhuviraha Lakshmi Narayana and the Alwars and the Acharyas are kept in the santum sanctorium. But the temple is in dilapidated condition at present. There are other

temples of Lord Rama, Narasimha and Hanuman. There is a sacred pool called '*Veda Pushkarani*'; Vighneswara temple, Dharmaraja and Harikandeswara temple are the other places of worship in this village.

Lord Veda Narayanawamy *Brahmothsavam* is celebrated for 3 days in *Vaisakham* (April-May). '*Surya Pooja*' is celebrated in *Chaitram* (March-April). A special feature of the temple is that before the sun sets the rays fall on the feet of the Lord on 25th March; on the navel of the Lord on 26th March and on the face of the Lord on 27th March. On other days the sun rays seldom enter the temple. Preparations are made one month in advance. Devotees fulfil their vows. Functions take place for three days with much pomp. This is confined to several surrounding villages within a radius of 40 or 50 miles. Several thousands of Hindus from the villages within a radius of 40 to 50 miles congregate. *Pujari* is a Vaishnavite Brahmin of Agasthya *gotram* with hereditary rights.

In this connection a fair is held for 3 days near the temple. A few thousands of people congregate. The Panchayat collects taxes. Traders from the nearby villages and Madras open temporary stalls to sell estates, brass and copper utensils, earthenware, lanterns, toilet goods, pictures, clothes, agricultural implements and toys. Tanjore *keelu gurrams* dances, music parties, *bhajans*, merry-go-round etc., are the items of entertainment. Vaisyas and Reddis provide meals to pilgrims of their castes.

Poleramma *Jatara* takes place for a day according to the convenience of the villagers. The image of Poleramma is prepared for the occasion in the form of *Shakti* with six hands wearing sword, spear shield, obelisk etc. a ring on the side of the nose and several ornaments resembling those of a Koya Woman. Devotees fulfil their vows. Coconuts, fruits, flowers, *pongali*, *kumkum*, turmeric and *thambulam* (betel nut and leaves) are offered to the deity. Animal sacrifice follows the offering of camphor. The villagers invite their kith and kin the occasion. There is *manyam* land to meet the expenditure of the festival. Only local Hindus participate in it. *Pujari* belongs to 'Ousodu' caste. *Prasadam* is distributed to all.

During *Sankranthi* in *Pushyam* (December-January) Dharmarajula *Uthsavam* is celebrated.

On *Pushya Suddha Panchami* (December-January). Thyagaraja Vardhanthi is celebrated by the villagers.

SOURCE:- 1. Sri K. Sankar, B A., Teacher, Z. P. High School, Nagalapuram.

2. Sri C. S. Varadachari, Headmaster, Z.P. High School, Nagalapuram.

3. Sri Hothoor Varadaraja Rao, Village Level Worker, Nagalapuram.

4. Sri V. Radhakrishna, Statistical Assistant.

19. Karur alias Krishnagiri-Krishnagiri is 20 miles from Puttur Railway Station and Satyavedu.

Two temples of the village deity, two temples of Lord Rama with his pictures in human form, Vighneswara temple with His idol and Dharmaraja temple with his image in human form are the places of worship in this village. There is also a mosque in the village.

Grama Jatara is celebrated in *Jaishtham* (May-June) but there is no fixed date for it. Goats, rams and fowls are sacrificed to the deity. Daily pooja is performed during the whole *Dhanurmasam* i.e. *Pushyam* (December-January). On the last day of *Pushyam*, *Paruveta* is celebrated. There is *inam* land for these temples to meet the expenditure. Local people of all castes take part in it. Sri Varada Reddy of Vannia caste and Sri Thalari Chendraitha of Palegar caste are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

There are *inam* lands for Lord Sri Rama temple and Vighneswara temple. *Sri Rama Navami* is celebrated from *Chaitra Suddha Navami* (March-April) to *Bahula Vidiya* for 9 days besides performing daily pooja in *Dhanurmasa*. Karanam Lakshmana Chari is the *pujari* with hereditary rights for this temple and Vighneswara temple.

Once in two or three years *uthsavam* are celebrated in Dharmaraja temple. *Pujari* is Sri Kuppaiyah.

For Allah's mosque there is *inam* land. *Moharrum* is celebrated in the mosque for 10 days in which all local communities take part. *Pujaris* are Shaik Asan Saheb and Mina Saheb.

SOURCE: Sri S. Suryanarayanaiah, Teacher, Krishnagiri, Pulikondram (P.O.).

20. Chilamathuru alias Banglow—Is 1 1/2 miles from Kalahasthi road, 3 miles from Thada Railway Station and 18 miles from Satyavedu. During the rule of the Palegars, they lived in bungalows in this place. Hence this village goes by the name Banglow.

Lord Kari Krishnaswamy temple with His stone image along with His consorts Rukmini and Satyabhama on either side, village deity Chellalamma temple on the tank bund with Her stone image in sitting posture and Ankamma temple are the places of worship in this village.

Village deity Chellalamma *Jatara* is celebrated for a day once in 3 or 4 years according to the convenience of the village ryots. *Ganda Deepams* prepared with flower and *vepa cheeralu* (sarees prepared with neem leaves) are offered to the deity. *Pongali* is offered and goats and rams are sacrificed at the temple prior to the procession of the deity from the temple. During the course of the procession, the villagers sacrifice goats and rams before their respective houses to the deity. A he-buffalo is sacrificed to the deity and its blood is mixed with rice and the same is sprinkled around the village as *Bali Annam*. Local people of all castes congregate there. Pochevaru are the *pujaris* with hereditary rights.

Gangamma *Jatara* takes place in *Vaisakham* (April-May) for 3 days. 'Ambali' (gruel) is distributed to the poor and the servants of the temple on the first two days. An earthen image of Poleramma is taken in procession on the third day. During the course of the procession the villagers offer cocoanuts and camphor to the deity before their houses. Devotees fulfil their vows. Animals and fowls are sacrificed to the deity. Local Hindus participate in it. One of the villagers acts as *pujari*.

SOURCE: Sri D. Anjaneya Moorthy, Karnam, Chilamathuru.

2. Sri Koneti Venkataraju, V. M., Chilamathuru.

21. Shamsheer Bahadurpet—Is 1/2 furlong to the south of Arani river, 1/2 mile from Madras-Tirupati bus route.

Poleramma temple and village deity Thuttemma or Thotetamma with Her stone image in human form are the places of worship in this village.

Thotetamma *Aradhana* takes place on Sundays in May. Devotees fulfil their vows. Camphor is offered to the deity. There is *manyam* land to these temples. Local people of all castes participate in it. Jangam is the *pujari* with hereditary rights.

SOURCE: Sri B. Narasimhulu Naidu, Village Munsiff, Shamsheer Bahadurpet.

22. Karani—Is 11 miles from Satyavedu and 16 miles from Thiruvallur.

This village was constructed 60 years back by the people to avoid the flood havoc.

Sri Markatambika Valmikeswaraswamy *Brahmothsavam* of Suratapalle is confined to this village. This is celebrated in *Vaisakham* (April-May) for 10 days. Residents of all the surrounding villages perform *abhishekam* to the Lord separately. Devotees take the idol of the Lord in procession to their respective villages. *Abhishekam* is also performed during *Maha Sivaratri* in *Magham* (January-February) and fasting and *jagarana* are observed. The next day after *Sivaratri* rice is collected from all houses in the village and free feeding is arranged. This festival extends to the surrounding villages also. Reddis are the patrons. Devotees of all castes from the neighbouring villages come and take part in it. Jangams are the *pujaris*. Cinemas, *Veedhi Bhagavatam*, *burrakathas* (ballos) etc., are the items of entertainment.

To celebrate *jatara* an earthen image of Poleramma is prepared. In the day time *ambali* (gruel) is offered. In the night the idol is decorated and cocoanuts are offered. The deity is brought to the pandal of margosa leaves in the middle of the village in a procession from the Dhobi's house. During the course of the procession *naivedyam* is offered. In the night *Veedhi Bhagavatam* is enacted before the deity. Next day is a day of feasts and dances. Gurumathswami Ankamma is the family deity of Muthracha Naidus. *Kolupu* in Her name is celebrated by them. The figure of Lord Eswara is drawn in *muggulu* (decorative lines drawn with chalk or coloured powders).

Grama Devi (village deity) puja is another festival of the village. *Abhishekam* is performed and the deity is decorated with flowers. *Palaharams* are prepared and kept on cots in front of the deity and

offered as *naivedyam* to Her and the same is distributed to all.

SOURCE: Sri K. Bala Raman, Village Munsiff, Karani.

23. Baitakodiambedu—Is situated near Nagalapuram on Madras-Puttur Road at a distance of 20 miles from Puttur Railway Station.

The temples of Krishna Moorthiswamy, Sri Rama Swamy, Dharmaraja, Gangamma, Ponnemma and Gangamma of Nandanam with wooden and stone images in Her name are the places of worship in the village. There is no temple for Ankamma.

Grama Jatara is celebrated for 5 days during the bright half of *Chaitram* (March-April). An earthen image of the deity with wooden head is prepared for the occasion. On the fifth night the deity is brought to the centre of the village in procession and *Veedhi Bhagavatam* is enacted before the deity. Devotees liquidate their vows. *Pongali*, coconuts and camphor are offered to the deity. Goats and fowls are sacrificed domestically. This is of ancient origin and of local significance. Local people of all castes participate in it. A person of Vannia caste is the *pujari*.

During *Sankranti* in *Pushyam* (December-January), Ponnemma *Paruveta Uthsavam* is celebrated. The idol of Ponnemma is decorated by the villagers and is seated near the temple. A hare is left freely to move before the procession is held. Domestically *Aradhana* is performed. Jangam is the *pujari*.

SOURCE: Sri M. Raghavapillai, Karnam, Baitakodiambedu.

24. Beerakuppam — is 27 miles from Puttur Railway Station (9 miles by foot-path plus 18 miles by bus-route) and 27 miles from Satyavedu.

Regarding the origin of the village, it is said that Palayapattur Rajas of Tripurantakapuram ruled 50 surrounding villages of Tripurantakapuram. Diwan Kariappa Modali, who had no male descendants, constructed this village 500 years back.

Dharmaraju temple, Kanagathamma temple and *Bhajana Mandir* are the places of worship in the village.

Dharmaraju *Uthsavam* takes place in *Ashadam* (June-July) for 11 days. Lectures on Mahabharata are delivered for 10 days in the evening. Some Hindu girls dance in the fire pit on the 10th day. *Vasantho-thsavam* is celebrated on the eleventh day. This is being celebrated for the past 40 years. The villagers patronize the festival while the village headman supervises it. Local people of all communities participate in it.

Mariamamma *Jatara* is celebrated in *Phalgunam* (February-March) for 3 days according to the convenience of the villagers. On a Wednesday *pongali* is offered to the deity and the date is informed to the villagers by tom-tom. On the next Wednesday and earthen image of the deity is moulded and decorated with flowers. Goats and fowls are sacrificed. A procession is held and the deity is installed in a hut. On the next evening a he-buffalo is sacrificed, its blood is mixed in the rice and the *poli* is scattered round the village. Thereafter, the image is immersed in water outside the village. This is being celebrated since the origin of the village. The village elders are the patrons. Local people of all communities take part in it. Jangam is the *pujari* with hereditary rights enjoying the *manyam* land.

SOURCE: Sri Vadivelu, Pillai, Karnam, Beerakuppam.

25. Tripurantakapuram Kota—Is 26 miles from Puttur Railway Station and Satyavedu.

It is said that in 'Dwaparayuga' Lord Krishna reared herds of cows in this place. As Palegars ruled this place prior to 1500 A. D., this is also known as 'Paliam. Tripurantakapuramkota. There are several remains of an old fort in this place indicating the existence of an old fort. The temple is on an elevated place. Gollavari Khandriga at a distance of one furlong to the south is another hamlet.

The Palegars constructed a temple, installed an idol of Lord Santhana Venugopalaswamy according to Vaishnava Pancharatra tradition and dug a '*pushkarani*' (Tank) before the temple. They endowed it with *manyams* to perform *aradhana* six times a day and to celebrate functions on all festive days. At that time there were several Vaishnavites spreading Hinduism, enjoying the *manyams*. An inscription in the temple states the date of construction of the temple as 136 Fasali. During the Mohammedan invasions Hindus left the place burying all the idols except the

main idol of the Lord in the earth. After some time the villagers returned and settled there. A few images along with the image of Goddess Rajyalakshmi were recovered. The ruined temples were repaired at the Ceginning of the 20th Century with the income of the *manyams*. The temple was repaired in 1940; new procession images along with Chakrathalwar were prepared and 'Kumbhabhishekam' was performed incurring an expenditure of about Rs. 10,000. In the meantime the Brahmins left the place. Occasionally Srivaishnavites from sacred places like Kancheepuram, Tiruvallur etc., come and perform poojas. This is the history of the temple according to late Changaiah (1845-1956) a Sri Vaishnavite and some seventy to eighty year old elders of the village. There are sixteen images in Venugopalaswamy temple, 5 of stone, 1 of wood and 10 of copper. They are:

1. 2 images of Santhanagopalakrishna; one of stone and the other of copper in human form.
2. 4 images of Ubhaya Nachiyars, 2 of stone and the rest of copper in human form.
3. Copper image of Kodandaramaswamy in human form.
4. Copper image of Lakshmana.
5. Copper image of Andal in human form.
6. Copper image of Rajyalakshmi in human form.
7. Copper image of Sita in human form.
8. Copper image of Chakrathalwaru in the form of disc.
9. Stone image of Venkateswara in human form.
10. Stone image of Rajyalakshmi in human form.
11. Wooden image of Garudalwar in the form of Man bird.
12. Chinni Krishna image of copper in human form.

The stone images of the village deities Ankalamma and Ponnaimma in human form are installed under trees outside the village. The image of Gangamma is installed under a tree. *Bhajan mandir* and a mosque are the other places of worship in the village.

Chaitra Purnima is celebrated on *Chaitra Suddha Purnima* (March-April) in the temple of Lord Santha-

na Venugopalaswamy. Common Hindu festivals, like *Sankranthi*, *Sri Rama Navami*, *Gokula Ashtami* or *Sri Krishna jayanthi*, *Vijaya Dasami* and *Vaikuntha Ekadasi* are also celebrated. The *uthsavams* are celebrated in Vaishnavite tradition. Special *abhishekam* and *aradhana* are performed and *naivedyam* is offered. Procession is held in the night. Devotees fulfil their vows. Clothes, imitation ornaments and umbrellas, are offered to the deity. Fasting is observed during *Vaikuntha Ekadasi*. There are *manyam* lands for the temple servants, Barbers, Dhobis, Potters, Devadasis (dancers). Local Kammas, Reddis, Balijas and Naidus patronize the festival. Srivaishnavites of Bharadwaja *gotra* perform poojas.

Gangamma *Kolupu* and Ankalamma *Jatara* take place in *Pushyam* (December-January) of *Phalgunam* (February-March). Goats, sheep, fowls and he-buffaloes are sacrificed. *Naivedyam* is offered. It is customary to take intoxicants during the *jatara*. The villagers patronize the festival and all local communities congregate. *Pujari* is a caste of Jangam.

SOURCE: Sri M. K. Manoharan, Headman, Tripuranthakapuram (Palagani), Beerakuppam (B.O.), (via) Nagalapuram.

26. Pravalavaraneswarapuram-Is 14 miles from Satyavedu by bus and 16 miles from Tada Railway Station.

Obularaju Khandriga Pogadamanu *Thattu* and Chamarthi Khandriga are the hamlets of this village.

Mathamma temple with Her wooden image, praval temple of Pogadamanu *thattu* with a picture of Lord Vishnu and Gangamma image, the earthen images of Bhoopatheeswara and a bull to the west; stone and wooden images of Yagathamma and a few *Bhajan mandirs* with the pictures and stone images of the Lord are the places of worship in this village.

Yagathamma *Kolupulu* are celebrated in *Vaisakham* (April-May) for 5 days. Devotees fulfil their vows. Goats, he-buffaloes and fowls are sacrificed to the deity. This is being celebrated for the past 100 years. The villagers patronize the festival. Local people of all castes participate in it.

Mathamma *Uthsavam* is also celebrated in *Vaisakham* (April-May).

Pongali is offered to Gangamma.

SOURCE: Sri M. Madhava Pillai, Karnam, Pravalavaraneswarapuram, Beedakuppam.

27. Thondambattu-Is 13 miles 3 furlongs from Tada Railway Station.

Lord Siddeswaraswamy temple with His image in human form riding on a horse and village deity Gangamma temple with a stone in Her name are the places of worship in this village.

Lord Siddeswaraswamy *Samaradhana* is celebrated for a day once in two years in *Jaishtam* (May-June) on a Sunday. The idol of the Lord is taken in procession. Cocoanuts and camphor are offered to the deity. This is being celebrated for the past two centuries. Local people irrespective of caste and creed take part in the festival. *Pujari* is a Kammari (Blacksmith) of Eswara *gotra* with hereditary rights. There is free feeding.

Gangamma *Jatara* is celebrated on a Wednesday in *Chaitram* (March-April) according to the convenience of the villagers. The deity is taken in procession. He-goats and rams are sacrificed to the deity. This is being celebrated for the past 200 years. The villagers are the patrons. Local people of all castes share the expenditure of the festival. *Pujari* is a Dhobi of *Punya gotram*. *Prasadam* is distributed to all. There is free feeding.

SOURCE: Sri G. Venkata Subba Reddy, Village Munsiff, Thondambattu.

28. Kadur-Is 6 miles from Tada Railway Station on Madras-Calcutta Railway line, 14 miles from Satyavedu, 23 miles from Kalahasthi and Chittoor and 48 miles from Madras.

Lord Venkateswaraswamy temple with His stone image in human form and the village deity Vemalamma temple with Her stone idol in the form of a *lingam* are the places of worship in this village. People of the Scheduled Castes are not allowed into the temple.

Venkateswaraswamy *Uthsavam* is celebrated from the third Saturday of *Shravanam* (July-August) for two days. The deity is decorated and taken out in procession. *Vasanthothavam* (Holi) and *Theppothsavam* (Boat procession) are the other main functions of the festival. This is of local significance. There is *manyam* land of 7 acres. Local people of all communities participate in the festival. *Pujari* is a Mutharasi. *Prasadam* is distributed to all.

There is 2 acres of *inam* land to Vemalamma temple and daily pooja is performed under the trusteeship of a Brahmin.

SOURCE: Sri V. Lakshmaiah, Headmaster, Kadur.

29. Kalathur-Is 7 miles from Sullurpet Railway Station and 20 miles from Satyavedu.

The ancient temple of Lord Prasanna Venkateswara Swamy with His Panchaloha images in human form and the village deity Vemalamma temple are the places of worship in the village.

Lord Prasanna Venkateswara Swamy *Brahmothsavam* is celebrated once in three years from *Pushya Bahula Amavasya* (December-January) for 2 or 3 days. Poojas are performed to the deity twice a day. On all other common Hindu festive days like *Srikrishna Jayanthi*, *Vijaya Dasami*, *Karthika Purnima*, *Mukkoti Ekadasi* etc., special poojas are performed to the deity. The temple owns 60 acres of *inam* land besides the *archaka manyam* of 20 acres. Sri Dhurjati Venkata Subbaiah Pantulu, a Brahmin is the trustee with hereditary rights. The ryots who are enjoying the *manyam* lands are not paying the rents to the temple for the past 5 or 6 years. So the income of the *archaka manyam* is being utilised for the celebrations. Devotees of all castes of this and the nearby villages congregate. *Pujari* is a Brahmin of Vaikhanasa *gotram* enjoying the rent of the *archaka manyam* land, temporarily.

Village deity Poleramma is worshipped in *Karthikam* (October-November) and Vemalamma *Aradhana* takes place in *Pushyam* (December-January).

SOURCE: Sri D. Dhurjati Ramakrishnaiah, Karanam, Kalathur.

30. Marudavada-Is 6 miles from Sullurpet railway station and 19 miles from Satyavedu.

This was an *inam* village given to Brahmins who gave it to a local Devanga and left the place. The Devangas are still enjoying the *inam* lands.

Venkateswara Swamy temple, Puttalamma temple with Her wooden image, Chellatamma temple with Her stone idol and Venkateswara temple in Harijanavada in dilapidated condition are the places of worship in this village. Scenes from the Ramayana are painted on the walls of Puttalamma temple.

Gramadevathala Kolupu or *Jatara* is celebrated in the middle of the village on a platform called Ganga Mitta. A procession of the deities is held. On the last day he-buffaloes are sacrificed and the images of the deities are immersed in water. Rams and fowls are also sacrificed to the deities. This is being celebrated since the origin of the temple. The local Hindus patronize the festival. Local people of all communities participate in it. Sawasugudi Raghavalu and Maren Bodi Seetty are the *pujaris* for Puttalamma and Chellatamma respectively.

Occasionally all the villagers celebrate Goddess Chowdeswary *Uthsavam*.

- SOURCE: 1. *Sri Animuthyam Munuswami Reddy, Marudavada.*
2. *Sri O. B. Murthy, Headmaster, Z. P. School, Marudavada.*

31. Nelvay—Is 10 miles from Tada Railway Station and Kalahasthi Railway Station and 13 miles from Satyavedu.

Lord Venkateswara Swamy temple with his stone image is the only place of worship in the village.

Venkateswara Swamy *Uthsavam* is celebrated on the 4 Saturdays of *Bhadrpadam* (August-September). This is of local significance. Kammas are the patrons. Local people of all castes participate in the festival.

- SOURCE: 1. *Sri O. B. Murthy, Headmaster Z. P. School, Marudavada.*
2. *Sri Y. Subba Reddy, Karanam, Ambur Santhavelur.*

32. Ambur—Is 8 miles from Sullurpet railway station, 18 miles from Satyavedu and 25 miles from Kalahasthi.

Sri Venkateswara Swamy temple with his stone image in human form, village deity Kamakshamma with Her stone image in human form and Pothuraju temple to the south are the places of worship in the village.

Temple of Jalakanteswara situated in the midst of a tank is in a dilapidated condition. The temple was destroyed during the days of Haidar Ali. Yet a small *Sivalingam*, Nandeewara and Vighneswara are there in ruined stage. There is an inscription in Nagari script on a semi-circled stone.

Kamaskhamma *Paruveta Uthsavam* is celebrated in *Karthikam* (October - November) or *Margasiram* (November-December) or *Pushyam* (December-January). The earthen images of the village deities, Kamakshamma, Poleramma and Ganga are installed on Ganga Mitta, a platform in the middle of the village. A procession of the deities is held during which goats, rams and he-buffaloes are sacrificed. On the last day Adishakthi *Dunna* (he-buffalo dedicated to Adishakthi) is sacrificed and the image are immersed in the water. The villagers patronize the festival. People from the surrounding villages of all communities participate in it. Sri Chenchu Raghavulu of Gudivalla caste and Pasala gotra is the *pujari* with hereditary rights enjoying the *manyam* land.

Lord Venkateswara Swamy *uthsavam* is celebrated during *Dasara* in *Asvijam* (September-October).

- SOURCE: 1. *Sri D. Jogi Rao, V. M., Ambur Santhavelur (P. O).*
2. *Sri K. Krishnaiah, Teacher, P. S. E. School, Marudavada.*

33. Santhavelur—Is 9 miles from Sullurpet railway station, 22 miles from Kalahasthi and 25 miles from Satyavedu.

In the by gone days a grand shandy was being held in this place. Hence it goes by the present name.

The temple of Lord Beleswara Swamy is an ancient one, with the idol of the Lord, in the form of *Sivalingam* But it is in a dilapidated condition. A few inscriptions on white stone in Malayalam script were unearthed by rains, 10 years back. They were installed around the temple.

The temples of Venkateswara, Pasula Puttalamma to the north, Subrahmanyeswara Swamy, Rama with His picture, Krishna with the images of the Lord and His consorts Radha and Rukmini. Valliyamma with the images of the deity and Her consort and *Peerla chavidi* are the places of worship in this village. There are also temples of Gangamma, Kanyakalamma, Vighneswara, Veera Bhadrasmamy, Kamashamma and Bhadra Reddy.

Pasula Puttalamma Paruveta Uthsavam takes place during *Pasula Panduga* on *Pushya Bahula Triodasi* (December-January) for a day. The festival starts at 4 O' clock in the evening and ends at 9 O' clock in the night. Coconuts, fruits and *pongali* are offered to

the deity. Local people of all communities participate in the festival. *Pujari* is a Mutharacha.

Lord Venkateswara Swamy *Uthsavam* is celebrated on *Shravana Bahula Ashtami* (July-August) during *Krishnashtami* for a day.

Occasionally *Garuda Seva* takes place in the temples of Lord Rama and Lord Krishna.

Daily pooja is performed in Lord Venkateswara Swamy temple with the income of the *manyam* land.

There is *manyam* land for Valliamma temple also. *Pujari* is a Jangam.

- SOURCE: 1. *Sri Y. Veeraswami Reddy, Karanam, Santhavelur.*
2. *Sri. B. Rangappa Reddy H. M., Z. P. H. School, Santhavelur.*

34. Nellatur—Is 8 miles from Tada Railway Station on Madras-Waltair line and 14 1/2 miles from Satyavedu.

Lord Marreswaraswamy temple with a stone without any form, Venkateswaraswamy temple and the village deity Gangamma in the form of a stone are worshipped in the village. As the temple of Lord Marreswara Swamy is located under an old "*marri tree*" (Banyan tree), it goes by that name.

Marreswaraswamy *Kolupu* is celebrated in *Vaisakham* (April-May) for 3 days according to the convenience of the villagers. Coconuts, flowers and *pathri* (leaves used in worship) are offered to the deity. All the villagers share the expenses of the festival. Devotees of all castes of this and the surrounding villages participate in it. *Prasadam* is distributed to all. There is free feeding.

Venkateswaraswamy *Uthsavam* takes place in *Asvijam* (September-October) for 2 days according to the convenience of the villagers. Garigamma *Jatara* is celebrated for 2 days in *Karthikam* (October-November) with the expenditure of the villagers according to their convenience.

SOURCE: *Sri Y. Ranga Swamy, Nellatur.*

35. Karipakam—Is 1 1/2 miles to the west of Grand Trunk Road and 4 miles from Bathalavallam.

There is a temple of Goddess Ramalinga Chamundeswari. Her image is in human form with 16 hands holding sixteen weapons and several images showing the ten incarnations of the Goddess viz., Renuka, Kali, Mahishasura Mardhani, Prasunamba, Thrisuladharini, Saraswathi etc. Harijans are prohibited entry into the temple.

There is a *Samadhi* (tomb) of Jyothi Gopalswamy a *Brahma gnani*.

Ramalingam Chamundeswari *Uthsavam* is celebrated from *Asvija Suddha Padyami* to *Dasami* (September-October) for 10 days. *Aradhana* is performed on *Ashtami*, *Navami* and *Dasami* with much pomp. *Paraku seva* and *Narasam seva* are performed by the devotees by shedding blood from their chests strongues with swords. *Vadapappu* (soaked green gram), *panakam* (jaggery water) and *chitrannam* (cooked rice mixed with condiments and lime juice) are offered to the deity—Houses are decorated with "*rangavalli*." (decorative lines drawn with colours). This is being celebrated for the past 200 years. This is confined to the local Devangas only. Devangas are the patrons. *Pujari* is Sri Sajja Srinivasulu, a Devanga of *Parvatha Maharshi gotra*.

Venkateswaraswamy *Uthsavam* is celebrated in *Bhadrpadam* (August-September) for 9 days. *Vadapappu*, *panakam* and *chitrannam* are offered to the deity. This is of local importance. The descendants of Prithvi Subbaiah, a Devanga, are the patrons. Only local Devangas share expenditure of the festival.

Grama Sakthi Urthalamma jatara is celebrated when epidemics like cholera, small-pox etc., break out in the village. He-buffaloes, rams and fowls are sacrificed to the deity. Intoxicants such as toddy, liquor etc., are consumed during the procession.

SOURCE: *Sri K. Muniswamy, Headmaster, Higher Elementary School, Karipakam.*

36. Arudur—Is 8 miles from Tada Railway Station and 12 miles from Satyavedu.

Lord Siva temple and village deity Thummalamma temple are the places of worship in the village. Chowdamma is the family Goddess of the Devangas.

Village deity Thummalamma *Uthsavam* is celebrated for 2 or 3 days according to the convenience of the villagers or when epidemics and cattle diseases breaks out in the village. Hence there is no fixed

date for the celebration. Devotees fulfil their vows. The villagers sacrifice goats, rams and fowls before their respective houses during the course of the procession of the deity. Brahmins and Reddis are the chief patrons. Though the non-Hindus share the expenses of the festival, they do not participate in the celebrations. *Pujaris* are Jagris and Jangam.

Lord Eswara *Sivarathrothsavam* is celebrated for a week during *Magha Bahula Triodasi* (January-February) according to the convenience of the villagers. The temple owns 40 acres of land—eight acres of land is being enjoyed by the Mangali (barbar) and Jangam and the remaining land is being enjoyed by the Reddis and the Brahmin *pujari*.

Chowdamma *Uthsavam* is celebrated by the Devangas according to their convenience.

There is a temple of Lord Srinivasa in the Harijan street of Kancharapalem, hamlet of this village.

SOURCE: *Sri Kaduru Manikyam, Teacher, Arudur.*

37. **Arur**—Is 7 miles from Satyavedu of Arambakam of Southern Railway, is the nearest Railway Station.

Venkateswara Swamy temple and Dharmaraja Swamy temple are the places of worship in the village. Harijans are not allowed to enter into the temple.

Dharmaraja Swamy *Uthsavam* is celebrated in *Vaisakham* (April-May) for the past 30 years. Velama Reddis are the chief patrons. Local people of all castes participate in it. *Pujari* is a Jangam with hereditary rights.

Animals are sacrificed during Ganga *Jatara*.

SOURCE: *Sri Karanam Gangi Reddy, Karanam, Mallavaripalem.*

38. **Kothamarikuppam**—Is 2 miles from Satyavedu.

Village deity Chellathamma temple with Her stone image and Mathamma temple in the Madiga Wada (street) with a stone in Her name are the places of worship in the village.

Poleramma *Jatara* is celebrated in *Vaisakham* (April-May) once in two years. The function begins on a Wednesday at 2 p.m. and ends on the succeeding Thursday night. An earthen image of Poleramma is prepared for the occasion by the Kummari on a conve-

nient Wednesday as per the desire of the villagers. *Pongali* is offered as *naivedyam* to the village deity Chellathamma at the temple at 2 p.m. by the villagers. Devotees sacrifice he-goats to Chellathamma to fulfil their vows. At 9'O clock in the night, the village Dhobi decorates the earthen image of Poleramma with pearls and jasmynes, and carries it on this head from his home in a procession covering five villages. During the course of the procession, he stops at each house and each house sacrifices a he-goat. This is known as *Manchalu Veyuta*. After the procession the deity is installed in a hut erected on a platform for the purpose in the centre of the village. As soon as the deity is placed in the hut a he-buffalo and ram are sacrificed. The next day devotees fulfil their vows by taking cart loads of ambali (gruel) round the hut and by offering coconuts and *naivedyam*. *Ambali* is distributed to the congregation. In the evening at 4'O clock, covering their bodies with margosa leaves. The women roll round the hut. This is known as *Polidandalu Vevuta*, *Guggillabandlu* (carts of cooked Bengalgram) are taken round the hut and offered as *naivedyam*, to the deity. *Guggillu* are distributed to the congregation. At 8'O clock in the night, 70 measures of cooked rice is poured before the deity on a blanket as *kumbham koodu*. An animal is sacrificed and the blood is mixed in rice.

The rice is scattered round the village boundaries by the Washerman, Thalaries, Vetties, Bindelavaru and Madigas. After that the *kumbham* is distributed to the servants of the temple. Then the hut is removed and the deity is left in the fields by the villagers singing songs in Her praise. This is confined to the surrounding 4 villages. People of all castes of this and the nearby 4 villages congregate. *Prasadam* is distributed to all.

There is a temple of Lord Venkateswara in Narsaraja Agraharam, hamlet of Kothamarikuppam.

SOURCE: *Sri D. Muni Reddy, V. M., Kothamarikuppam.*

39. **Kannavaram**—Is 24 miles from Balijapeta Railway Station, 28 miles from Puttur Railway Station and 35 miles from Satyavedu.

Lord Kondanda Rama Swamy temple was constructed 150 years back by Sri Venkatachala Modali to fulfil his vow after begetting two sons. There are the idols of Lord Vishnu, Sri Devi and Bhudevi in the temple. Lord Malathopu Eswara temple at a distance of 1 1/2 miles in the forest with the copper idol of

the lord, a stone *Sivalingam* and a stone image of Ganapati, Ankamma temple with Her wooden image and Gangamma temple with a wooden and two stone images of the deity are the places of worship. The temples of Kodanda Rama Swamy and Eswara are in a dilapidate condition. There is a *Bhajan Mandir* also.

Ankamma *Jatara* is celebrated in *Phalgunam* (February-March). *Paruveta* and *kolupu* are the main items of the festival. Goats and fowls are sacrificed to the deity. Intoxicants are used as a custom. The villagers patronize the festival. Local people of all castes congregate. Mutharasi Reddis are the *pujaris* in Ankamma and Gangamma temples.

Maha Sivaratri Uthsavam is celebrated in Lord Malathopu Eswara temple on *Magha Bahula Triodasi* (January-February). Coconuts, fruits and camphor are offered to the deity. 3 acres of land is dedicated to the lord by the villagers. Sri Matcha Gangi Reddy is the trustee. Local people of all communities take part in this. Mutharasi Reddis are the *pujaris*. *Prasadam* is distributed to all. There is free feeding.

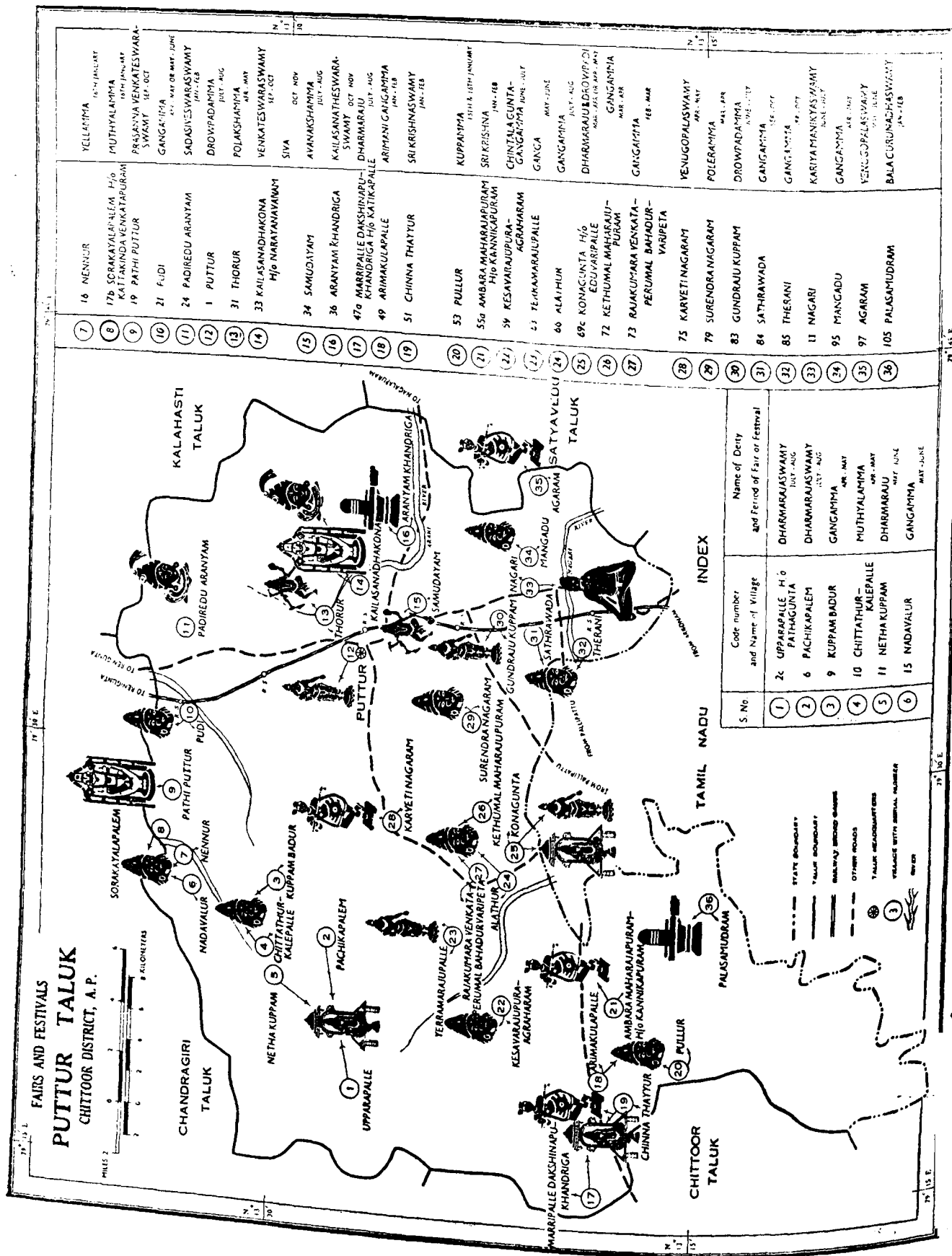
Sri Rama Navami in *Chaitram* (March-April), *Gokula Ashtami* in *Sravanam* (July-August), *Vijaya Dasami* in *Asvijam* (September-October) and *Vai-*

kunta Ekadasi in *Margasiram* (November-December), are the festivals celebrated in the temple of Lord Kodanda Rama. The late Venkatachala Modali had assigned 4 acres of *manyam* land for pooja, one acre for flower-garden, 2 acres for *Mangala Vayidyam* (Music Party) and 3/4 acre for the garland makers. His son performed pooja and celebrated *uthsavams* with the aid of the Kalahasthi Zamindars, who gave 4 acres of land for the service. Sri Ratna Mudali, son of Rama Swamy Modali succeeded them. In the meantime the villagers of Tripuranthakapuram filed a case in the Munsiff Court of Tiruvallur claiming the land given by the Kalahasthi Zamindars as belonging to the temple of Rajagopalaswamy of their village. It lasted for 4 years during which Brahmin pooja ceased. Ratna Modali won the case and arranged poojas in Hindu tradition. But a clash occurred between him and the villagers, who reported against him to the endowment Board of the then Madras State. The Board appointed two local Mutharasi Reddis and a Yadava of Allapagunta village as trustees, after 2 1/2 years. But Ratna Modali did not obey the orders of the Board and so the dispute is not yet settled. Velamas patronize the festival and local people of all communities take part in the *uthsavam*.

SOURCE: *K. S. Eswara Mudali, V. M., Kannavaram.*



PUTTUR TALUK



Section - XI

PUTTUR TALUK

Upparapalle—Is the hamlet of Pathagunta. Puttur, at a distance of 24 miles, is the nearest Railway Station to this village.

Dharmarajaswamy is worshipped in the village.

Dharmaraja festival is celebrated in *Sravanam* (July-August) for ten days. Nearly, 1,500 local Hindus congregate.

SOURCE: Superintendent of Police, Chittoor.

2. Pachikapalem—Puttur at a distance of 22 miles is the nearest Railway Station to this place.

Dharmaraja Swamy is worshipped in the village.

Dharmaraja Swamy festival is celebrated for 10 days in *Sravanam* (July-August).

SOURCE: Superintendent of Police, Chittoor.

3. Kuppambaduru—Is 11 miles from Tirupati, 13 miles from Karvetinagaram, 20 miles from Puttur and 32 miles from Chittoor. The bus from Tirupati to Chittoor and Karvetinagaram passes through this village.

Vighneswara temple with His stone image, Sri Rama temple and Sri Krishna temple with their pictures and *Grama Shakthi* temple with Her metal image in human form and *Peerla chavidi* are the places of worship in the village. An earthen image of Gangamma is prepared and worshipped annually. *Akkagarlu* and *Perantalu* are the other deities of worship.

Grama Jatara is celebrated for two days in *Vaisakham* (April-May). *Pongali* is offered and fowls, goats and he-buffaloes are sacrificed at a short distance from the temple, opposite to the deity. It is an ancient festival of local significance. Village elders patronize the festival. Local people of all communities participate. Jangams and Chakalis are the *pujaris*. *Prasadam* is distributed to all.

Sri Rama Navami for ten days from *Chaitra Suddha Navami* (March-April), *Sri Krishna Jayanthi* on *Sravana Bahula Ashtami* (July-August), *Grama Shakthi Uthsavam* for two days in *Pushyam* (December-January) are the other festivals celebrated in the village. All these are of ancient origin except *Grama Shakthi Uthsavam* which is being celebrated for the past 100 years. Only Hindus participate in the above festivals.

Royalacheruvu is the hamlet of Kuppambaduru and was constructed during the reign of Chandragiri Rajas.

Ganga Jatara is celebrated during the first week of *Jaishtham* (May-June) for seven days. Fowls are sacrificed. It is of ancient origin with local significance. The villagers patronise the festival.

4. Chittathur Kalepalle—Is one mile from Tirupati-Chittoor bus route, 12 miles from Tirupati Railway Station and 21 miles from Puttur. It is said that in ancient times this was given as *inam* to the Brahmins by the Raja of Karvetinagar.

Lord Sri Rama temple and Sri Krishna temple with their pictures and *Gramadevatha* Muthyalamma temple with metal images are the places of worship in the village.

Grama Jatara is celebrated for 3 days in *Vaisakham* (April-May). *Pongali* and *palaharam* are offered to the deity. Goats, fowls and he-buffaloes are sacrificed in front of the deity at a short distance. It is an ancient festival of local significance. Village leaders patronise the festival. Local Hindus participate in it.

SOURCE: P. Venkatamuni Swamy Pillai, Karanam, Chittathur Kalepalle.

5. Nethakuppam—Is situated on Tirupati-Rayalacheruvu road at a distance of 5 miles from Rayalacheruvu by foot-path and 15 miles from Tirupati Railway Station.

An old temple of Dharmaraja and Mathamma temple in the Harijanawada are the places of worship in the village.

Dharmaraja *Uthsavam* is celebrated for 18 days from *Jaishtha Suddha Ekadasi* (May-June). *Dhwajaroohana* on the first day and procession on other days are celebrated. The *uthsavam* ends with *agnipravesam* (entering the fire pit) by the devotees. Fowls and animals are sacrificed at the time of *agnipravesam*. It is an ancient festival of local significance. The villagers are the patrons. Nearly Rs. 2,000/-are spent on the occasion by collecting donations. Local Hindus congregate. *Pujaris* are Jangams.

SOURCE: *Vemadi Ankam Naidu, V. M., Nethakuppam.*

6. Nadavalur—Is situated close to the 5/6th milestone on Tirupati-Rayalacheruvu road, 7 1/2 miles from Pudi Railway Station and Tirupati Railway Station and 18 miles from Puttur.

Sri Rama and Sri Krishna *Bhajana mandirs* with their pictures, Sri Gurappa Swamy temple with *Panchaloham* (five metals) image and *Grama Shakthi* temple are the places of worship in the village.

Ganga Jatara is celebrated in *Jaistham* (May-June). An image of Ganesh is prepared with turmeric and worshipped. In the centre of the street a pandal is erected for the deity. Cocoanuts and camphor are offered and animals are sacrificed. It is an ancient festival of local significance. Harijans, Pomkalas, Chakalis and Mangalis are the patrons. Local Hindus congregate.

Sri Rama Jayanthi on *Chaitra Suddha Navami* (March-April), *Sri Krishna Jayanthi* on *Sravana Bahula Ashtami* (July-August) and Sri Gurappa Swamy *Uthsavam* in *Pushyam* (December-January) are the other festivals of the village.

SOURCE: *N. Kuppu Swami Pillai, Nadavalur.*

7. Nennur—Is 2 miles from Tirupati-Rayalacheruvu bus-route, 6 miles from Tirupati Railway Station and 15 miles from Puttur.

Regarding the origin of the village, it is said that during the reign of Nawabs, members of the Nennur family stayed in Nellore. As one of the Muslims wished to marry a girl of this family, they deserted the village. Their family deity Yellamma appeared

and asked them to construct a village at the spot where the axis of the cart would bend. Accordingly a village was constructed by them with their family name 'Nennur'.

Sri Pattabhi Rama temple, Nagara Swamyvari Racha Pradesam, Peerla chavidi and village deity Yellamma temple are the places of worship in the village. Only Yellamma's head in human form is in the temple. It is said that Her body is in Nellore. There is a big ant-hill in the temple and it is worshipped during *Nagula Chavithi*, *Sravana Suddha Chavithi* (July-August). *Grama Shakthi* Mutyalamma temple with Her *Panchaloha* (five metal) image is the place of worship in its hamlet Sorakayalapalem.

Yellamma *Uthsavam* is celebrated for one day in *Pushyam* (December-January) i. e., on 16th January. Fowls and animals are sacrificed; clothes and other things are offered. It is of ancient origin and of local significance. All communities participate in this *uthsavam*. Jangam is the *pujari*. *Prasadam* is distributed to all. There is free feeding.

Sri Rama Navami for 9 days from *Chaitra Suddha Navami* (March-April), *Sri Krishna Jayanthi* for 9 days from *Sravana Bahula Ashtami* (July-August) *uthsavams* during the whole month of *Dhanurmasam* i. e., *Pushyam* (December-January) with special pujas on *Sankranthi* i. e., on 14th January, and *Ganga Jatara* for two days from *Vaisakha Suddha Ashtami* (April-May) are the other festivals celebrated in the village. A Chakali is the *pujari* for *Ganga Jatara*. Kapus are the *pujaris* in Pattabhi Rama temple. These are of ancient origin and of local significance. All local communities participate in them.

SOURCE: *N. Kalyana Reddy, Village Munsiff, Nennur.*

8. Sorakayalapalem hamlet of Kattakinda Venkata-puram—Is 5 miles from Pudi railway station and 14 miles from Puttur.

Village deity Muthyalamma temple with Her *panchaloha* (five metal) image is the only place of worship in this village.

Muthyalamma *Uthsavam* is celebrated for a day during *Sankranthi* in *Pushyam* (December-January) i. e., on January 16th. Devotess liquidate their vows. Rams, goats and fowls are sacrificed to the deity. This is being celebrated for the past 600 years and is

of local significance. The village ryots patronize the festival. Local people take part in it. A Kumrari is the *pujari*.

SOURCE: *Sri K. Manda Swamy Pillai, Train Officer, Sorakayalapalem.*

9. Pathiputtur—Is 2 1/2 miles from Pudi Railway Station and 12 miles from Puttur.

Sri Prasanna Venkateswara Swamy temple with His image and Sri Chandramowleswara Swamy temple are the places of worship in the village.

Brahmothsavam of Sri Prasanna Venkateswara Swamy is celebrated in *Asvijam* (September-October). *Uthsavam* is celebrated on every *Ekadasi* of each month in addition to daily *aradhana*. Sri Karvetinagaram Raja and the Endowments Board are the trustees of the temple. All communities participate in it.

SOURCE: *Venkata Subba Raidu Pillai, Karnam, Pathiputtur.*

10. Pudi—Is a Railway Station on Madras-Renigunta Railway line at a distance of 9 miles from Puttur.

Thirumandyam is the hamlet of this village. The income of this village was spent in the past towards the Tirumani (a kind of white clay used by Vaishnavas in making the mark on the forehead) of Lord Venkateswara of Tirupati. Hence the village was called 'Tirumani' which gradually corrupted into Tirumandyam.

Bhajana mandir and *Akkagarla* temple in this village; *Bhajana mandir*, *Akkagarla* temple and Satyamma temple in its hamlet Vemapuram; Eswara temple, Satyamma, Akkamma, Chellesamma, Muthyalamma and Eswara temples in Thirumandyam are the places of worship.

Ganga Jatara is celebrated in *Vaisakham* (April-May) for two days for the welfare of the village and crops. Offerings are made in the form of *pongali*, fowls and goats. A he-buffalo is sacrificed during *jatara*. It is being celebrated from the origin of the village and is confined to the village. The villagers are the patrons. All communities participate. Jangam, Rajaka, Kummara and Vadde are the *pujaris* according to the custom of the village. *Prasadam* is distributed to all and community dinners are arranged.

Uthsavam is celebrated in Rama Mandir in *Chaitram* (March-April) for seven days and daily *aradhana* is performed.

It is the custom of the village that every bride and bridegroom should worship (Akkagarlu) before their marriage ceremony takes place.

Uthsavam is celebrated in Vighneswara temple during *Sivarathri* on *Magha Bahula Chaturdasi* (January-February). *Pongali* is offered and vows are liquidated to Chellasamma, Muthyalamma, Satyamma, during *Gramadevatha jatara*.

SOURCE: *T. Mahadeva Pillai, Karnam, Tirumandyam.*

11. Padireduaranyam—Is 3 miles from Pudi Railway Station.

Sri Sadasiveswara Swamy temple at a distance of 8 miles from the village and Kamakshamma temple at a distance of 1 mile from the abovesaid temple are the places of worship.

Mahasivarathri festival is celebrated for two days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). *Jagaram* is observed on *Mahasivarathri* by some devotees. It is being celebrated for the past 50 years and is confined to the surrounding villages. Hindus of this and from the nearby villages congregate. Vadamalapet Brahmins are the *pujaris* and they perform puja and *abhishekam* during the *uthsavam*. *Anna santharpana* (free feeding) takes place on the last day.

The pilgrims stay in the pandals erected during the *uthsavam*. *Harikathas* entertain the congregation.

SOURCE: *Pudi Parasuram Venkaiah, Karnam, Padireduaranyam.*

12. Puttur—Is the taluk headquarters in Chittoor District, about 42 miles from Chittoor.

The temples of *Gramadevatha*, Drowpadamma, Sada Siveswara Swamy, Kanyaka Paramsewari and Sri Subrahmanya Swamy are the places of worship in the village.

Sri Drowpadamma *vari Tirunala* is celebrated in *Sravanam* (July-August) for 10 days. Arrangements are made a month in advance. It is being celebrated

since the origin of the temple and is confined to this and the neighbouring villages. Members of the Solvakam family are the patrons. Nearly 25,000 Hindus of this and the nearby villages participate.

A fair is held for ten days in front of the temple in connection with the festival. Nearly 25,000 Hindus of this and the neighbouring villages congregate. Businessmen come from Tiruthani, Kanchi, Madras and neighbouring towns and villages. Eatables, utensils, lanterns, books and clothes, hand-made articles and other fancy goods are sold. Dramas and recitation of *Bharatam* entertain the visitors.

SOURCE: K. Viswanadha Pillai, Karnam, Puttur.

13. Thorur—Is 2 miles from Puttur Railway Station and town. Its former name Doravur was corrupted into 'Thorur' in usage.

Village deity Polakshamma temple with Her stone image in human form with four hands. Eswara temple with a stone *Sivalingam*, *Navagrahas* (nine planets) in stone and *Nandi* (the sacred bull) and Sri Kodanda Rama Swamy temple with the pictures of the Lord and Sita are the places of worship in the village.

Polakshamma *Aradhana* commences on an auspicious Friday night at 21.00 hrs. during *Vaisakha* (bright half of the month i.e., (April-May) with *Kapukattuta* (safe-guard ceremony) and lasts for the next 8 days with different *uthsavams* and display of fire works with much pomp and ceremony. *Uthsavam* is celebrated on the succeeding Sunday on a large scale. Fowls and animals are sacrificed before the deity in the morning of Sunday, according to the social status of the people. For the past 100 years it is being celebrated and is limited to the locality. The villagers patronize the festival and there are *inam* lands dedicated by the Zamindar of Karvetinagaram. People of all communities participate. *Pujari* is a Jangam Devara, enjoying the *inam* lands. Fancy dresses, dramas and display of fire works are the items of entertainment.

Narakachaturdasi on *Asvija Bahula Chathurdasi* (October-November), *Sree Rama uthsavam*, *Navarathri*, *Kedara Gowri Vratam* and *Ugadi* in *Chaitram* (March-April) are the other festivals of the village.

SOURCE: Munaswamy Pillai, Karanam, Thorur.

14. Narayana Vanam—Puttur at a distance of 5 miles is the nearest Railway Station to this place.

It is a small village very near to Kailasanathakona. There is a temple of Kalyana Venkateswara. It is said that Lord Venkateswara came for hunting to this place and fell in love with Padmavathi, the daughter of Kasiraju. Then their marriage was performed at this place. Hence in this temple Lord Venkateswara's stone idol is in human form with a bow in one hand. Further, unlike in other temples of Lord Venkateswara, the idol of Goddess Padmavathi is also situated in the same temple. This is one of the rare temples of this kind of Lord Venkateswara. *Brahmothsavam* is celebrated in *Asviam* (September-October) for 10 days and local people take part in it.

SOURCE: V. Radhakrishna, Statistical Assistant, Census Office.

15. Kailasanadhakona—Is 7 miles to the east of Puttur in a thick forest of Tirupati-Madras Trunk Road. Kailasanadhakona is on the northern side of Kaka Mukha *parvatam* and on the southern bank of the river Aruna. It is said that sage Agastya lived in this place and hence it is also known as Agastyasramam. Kasiraju lived in Indrakeelakam (Narayanavanam or Narayanapuram). This village is believed to have acquired its name 'Kailasanathakona' because Parvathi and Parameswara came down to Agastyasramam from *Kalisam* to attend the marriage of Padmavathi with Lord Venkateswara. Sage Agastya installed Kailasanadha *lingam* at this place. There is a perennial water fall of about 100 yards height. It is said that even in *Dwadasa Varsha Kshamam* (12 years famine) the water fall did not dry up.

Sri Kamakshamba Sametha Kailasanatha Swamy is worshipped in this place. Every year *Laksha Bilvarchana* (worshipping the Lord repeating His thousand names one hundred times and offering *Bilva* leaves for each name) is performed during *Karthikam* (October-November). *Abhishekams* are performed. *Vedas* are chanted. Thousands of devotees take bath in the *kona* and perform puja during Mondays in *Karthikam* (October-November). Childless and sick people discharge their vow after the fulfilment of their desires. The temple committee collects subscriptions from the devotees for these celebrations. Nearly two thousand local Hindus congregate on every Monday in *Karthikam*. There is free feeding for 3 days during *Laksha Bilvarchana*, *Harikathas* and music concerts are arranged by the committee.

SOURCE: V. Radhakrishna, S. A. Census Office.

15. Samudayam—Is 3 miles from Puttur Railway Station.

Sri Avanakshamma temple on the banks of a pond to the south of the river Aruna with Her black stone image of 7 feet high in the form of *Kalikashakthi*; Agasteswara Swamy temple, Vinayaka temple and *Bhajana mandir* are the places of worship in the village.

Avanakshamma *Brahmothsavam* is celebrated for 15 days in *Sravanam* (July-August). Hindus are the patrons. The expenses of the *uthsavam* are met from the collections by the villagers. All communities participate.

SOURCE: Sri L. Subba Rama Reddy, Samudayam.

16. Aranyamkandriga—Is near the 7th mile-stone on Puttur-Nagalapuram road and 7 miles from Puttur.

Originally this place was a forest and afterwards houses were constructed and a village grew up with the name 'Aranyamkandriga' (Aranyam means forest).

Sri Rama *Bhajana Mandir* and Kailasanatheswara Swamy temple in a valley, 1 1/2 miles away from the village are the places of worship in the village.

Lord Kailasanatheswara Swamy *Laksha Bilvarchana* is celebrated for ten days in *Karthikam* (October-November). Money is collected by selling tickets for the performance of puja. It is of local significance. *Uthsavams* are also celebrated on every Monday in *Karthickam* (October-November). Only local Hindus participate in it.

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

Poleramma *Jatara* is celebrated in *Chaitram* (March-April). Animals are sacrificed. Donations are collected from the villagers. All communities participate.

SOURCE: Sri Arjuna Pillai, Karanam, Aranyamkandriga.

17. Marripalle Dakshanapu Khandriga hamlet of *Katikapalle*—Is situated on Chittoor-Tirupati road at a distance of 15 miles from Chittoor, 23 miles from Karvetinagaram and 30 miles from Puttur. To distinguish this village from Marripalle Uttarapu Khandriga, it is called Marripalle Dakshanapu Khandriga.

Dharmaraja temple with stone and wooden images and Subba Rao *Mutt* with a *Sivalingam* are the places of worship in the village.

Dharmaraja *Uthsavam* is celebrated for 15 days in *Sravanam* (July-August). The celebration is in vogue for the past 50 years and it extends to this and the neighbouring villages also. The villagers patronize the festival. Nearly 4,000 Hindus of this and the neighbouring villages congregate.

A fair is held in this connection day and night for 15 days in an area of 5 acres. Street dramas and dramas entertain the gathering.

Sivarathri on *Magha Bahula Chathurdasi* (January-February) is celebrated in Subba Rao *Mutt* for a day. Daily puja is performed. Fasting is observed on *Mukkoti Ekadasi* and *Sivarathri*. It is an ancient festival of local significance. There are *inam* lands. Local Hindus congregate. Maharastrians who are the descendants of Subba Rao are the *pujaris*. There is free feeding on *Maha Sivarathri* day.

SOURCE: Sri Anjaneyulu Pillai, Karnam, Marripalle Dakshnapu Khandriga.

18. Animakulapalle—Is situated on Chittoor-Puttur road at a distance of 15 miles from Chittoor, 19 miles from Karvetinagaram and 26 miles from Puttur by road. The village got its name Animakulapalle after the village deity Arimanu Gangamma.

Gramadevatha Arimanu Gangamma temple with Her stone image in human form and a *Bhajana mandir* are the places of worship in the village.

Arimanu Gangamma *Jatara* is celebrated for 10 days in *Magham* (January-February) i.e., from 10th January. The temple is decorated and *deeparadhana* is celebrated to the deity by the devotees in fulfilment of their vows. It is an ancient festival and extends to the surrounding villages also. The villagers patronise the festival. Nearly 2,000 Hindus of this and the nearby villages participate in it. A *Kapu* is the *pujari*.

A fair is held in connection with the festival in an area of 2 acres of waste land for ten days since long. Shops to sell foodstuffs and eatables are opened temporarily. Pilgrims stay in the choultry.

Street dramas and dramas are the items of entertainment.

SOURCE: Sri M. Varadappa Naidu, Karnam, Arimakulapalle.

19. Chinnathayyur—Is situated on Chittoor-Puttur road at a distance of 16 miles from Chittoor, 19 miles from Karvetinagaram and 26 miles from Puttur.

Sri Krishna Swamy *vari Bhajana mandir* with His picture and Kannikala temple are the places of worship in the village.

Sri Krishna Swamy *Aradhana* is celebrated for 9 days in *Magham* (January-February). *Naivedyam* is offered to the lord. It is an ancient festival of local significance. The villagers patronize the festival. Only Hindus participate in it. Sri Gudiwada Venkatappa Naidu is the *pujari*. *Prasadam* is distributed to all.

Ganga *Jatara* is celebrated in *Chaitram* (March-April). Camphor and *naivedyam* are offered to the deity.

Sri Rama Navami, *Nomula Panduga*, *Kartheeka Deepam*, *Sankranthi*, *Ugadi*, *Mahasivarathri* and *Vaikunta Ekadasi* are the other festivals celebrated in the village.

In Jangalapalle hamlet there is Dharmaraja temple with the wooden images of Pandavas.

Sri Dharmaraja *Uthsavam* or *Bhaaratha uthsavam* is celebrated for 18 days in *Chaitram* (March-April) or in *Vaisakham* (April-May). Recitation of *Bharatam* during day time and enacting the tales of *Bharatam* during the nights are the important functions during these 18 days. '*Agni Thokkuta*' is celebrated on the last day. It is celebrated once in 3 years. It is 60 years old and is of local significance. Local Hindus are the patrons. All local communities participate in it. A Kummari is the *pujari* with hereditary rights.

SOURCE: 1. Sri Kuppuswamy Pillai, Karanam, Chinnathayyur.

2. Sri K. Balamuni Pillai, Train Officer, Jangalapalle.

20. Puller—Is situated on Chittoor-Puttur road at a distance of 19 miles from Karvetinagaram, 25 miles from Chittoor and 26 miles from Puttur by road.

Kuppamma temple with Her stone image and Yellamma temple are the places of worship in the village.

Kuppammavari *Uthsavam* is celebrated for 2 days in *Magham* (January-February) i. e., on 15th

and 16th January. *Naivedyam* is offered. It is an ancient festival of local significance. The villagers patronize the festival. Local Hindus participate.

A fair is held in this connection for two days from ancient times in an extent of two acres of waste land, with local congregation.

Ganga *Jatara* and Yellamma *Jatara* are celebrated in *Chaitram* (March-April) and *Vaisakham* (April-May) respectively. *Naivedyam* and camphor are offered.

SOURCE: Muni Venkata Raya Pillai, Karnam.

21. Ambara Maharajapuram h/o Kannikapuram—Is situated on Chittoor-Puttur road at a distance of 7 miles from Karvetinagaram, 23 miles from Chittoor and 24 miles from Puttur.

Sri Krishna Swamy temple with His photo, Gangamma temple and Anjaneya temple with His stone image are the places of worship in the village.

Sri Krishna Swamy *Aradhana* is celebrated for 9 days in *Magham* (January-February). It is an ancient festival of local significance. The villagers patronize the festival. Only local Hindus participate in it.

A fair is held for 9 days during day time. It is an ancient one.

Gangamma *Jatara* is celebrated in *Chaitram* (March-April). *Naivedyam* is offered.

Sri Rama Navami, *Anjaneya Aradhana*, *Sankranthi*, *Maha Sivarathri* and *Vaikunta Ekadasi* are the other festivals celebrated in the village.

SOURCE: Sri V.M. Ponnu Swamy Pillai, Train Officer, Ambara Maharajapuram.

22. Kesavarajupura Agraharam—The civil road from Pallipattu to Karvetinagaram is the only route to this village.

This village was constructed by Kesavaraju the Zamindar of Karvetinagaram, in his name and was given to Brahmins as a gift.

Sri Rama temple with the pictures of Kodanda Rama and Krishna and the metal images of Rama, Lakshmana and Sita, Chintala Gunta Gangamma temple with Her stone image and Mahankalamma temple are the place of worship in the village.

Chintalagunta Gangamma *Kolupulu* are celebrated for 3 days from a Sunday in *Ashadam* (June-July). Animals are sacrificed. It is being celebrated for the past 70 years and is of local significance. All communities participate. *Pujaris* are Yadavas (Gollas).

Sri Rama Navami is celebrated for ten days in *Chaitram* (March-April) and daily pujas are performed. Brahmins are the *pujaris*.

Tirunala is celebrated in Mahankalamma temple for 3 days and *pongali* is offered. Yadavas are the *pujaris*.

SOURCE: Sri D. Munu Swamy Pillai, Karanam, Kesavarajapura Agraharam.

23. Yerramarajupalle—Is 1 1/2 miles to the south of 25th milestone of Chittoor-Penumur route, 17 miles from Puttur Railway Station and 26 1/2 miles from Chittoor.

Sathiamma temple, Dhanikonda Gangamma temple and a *bhajana mandir* with the pictures of Rama and Krishna are the places of worship in the village.

Gramadevatha Gangamma *Jatara* is celebrated on Tuesday and Wednesday in *Jaishtam* (May-June) near Ganga Mitta. An earthen image of the deity is prepared for the occasion. Animals are sacrificed. The villagers patronize the festival by collecting donations. Local Hindus congregate. Rajakas (Dhobis) are the *pujaris*.

SOURCE: Sri P. Venkata Reddy, Yerramarajupalle.

24. Alathur—Is one mile from the 28th milestone of Chittoor-Puttur road, 13 miles from Chittoor and 14 miles from Puttur.

Sri Varada Venkateswara Swamy temple, *bhajana mandir* with a picture of Rama, *Gram Shakti* temple and a mosque are the places of worship in the village.

Gram Jatara is celebrated for 8 days in *Sraavanam* (July-August). It is celebrated on a convenient Tuesday. Animals are sacrificed by the devotees before the temple in liquidation of their vows. The villagers patronize the festival. Local Hindus take part in it. *Pujaris* are Chakalis.

Giripradakshinam is celebrated for a day in *Pushyam* (December-January) i. e., 16th January. The

Zamindars of Karvetinagaram, the temple committee and the Mahant were giving Rs. 500/- to meet the expences of *Brahmothsavam* and *Giripradakshinam* of Sri Varada Venkateswara Swamy. But under the management of the H. R. & C. E. Commissioner, the above sanction was stopped. As such, rituals and pooja were also stopped.

SOURCE: Sri P. M. Guruswamy, Rev. Inspector, Karvetinagaram.

25. Konagunta H/o Eduvaripalle—Is 1/2 mile from Puttur-Chittoor road, 14 miles from Puttur and 26 miles from Chittoor.

Vinayaka temple with His *panchaloha* (five metal) image, Dharmaraja temple with the *panchaloha* images of Krishna, Dharmaraja and Drowpadi, village deity Kanaka Medalamma temple with Her wooden image and Sri Rama temple are the places of worship in the village.

Sri Dharmarajula *vari Agni Uthsavam* is celebrated in *Chaitra Suddham* (March-April) or *Vaisakha Suddham* (bright half of April-May) for 10 or 15 days. The villagers patronize the festival. Local Hindus participate in it. *Pujari* is having hereditary rights. Recitation of *Bharatam* and *Harikathas* are conducted in the village.

Gram Jatara of Kanaka Medalamma is celebrated for 3 days in *Phalgunam* (February-March). Animals are sacrificed by the devotees in liquidation of their vows.

Intoxicants are used as a custom.

SOURCE: Sri P. M. Guruswamy, Revenue Inspector, Karvetinagaram.

26. Kethumalmaharajapuram—Is situated close to the 7th milestone of Chittoor-Surendranagar bus route at a distance of 10 1/2 miles from Puttur Railway Station and town and 33 miles from Chittoor Railway Station.

One of the Zamindars of Karvetinagaram laid the foundation to this village and so it is called "Kethumalmaharajapuram".

Bhajana mandir with pictures of Rama, Sita etc., is the place of worship. An earthen image of Gangamma is worshipped in human form. There is a wooden image of Mathamma.

Grama Jatara is celebrated for 8 days from *Chaitra Suddha Panchami* (March–April). The celebration of the festival is announced a day in advance. Animals are sacrificed to the deity. The villagers patronize the festival. A Chakali is the *pujari*. Shops are temporarily opened by the businessmen of neighbouring villages with foodstuffs, utensils, vermilion and turmeric etc.

Mathamma *Kolupu* is celebrated for five days and *Sri Rama Navami* is celebrated for 10 days. Adi-Andhras are the patrons and Pambalas are the *pujaris* for Mathamma *Tirunala*. The same festivals are celebrated in its hamlet 'Damodaramaharajapuram'.

SOURCE: *Sri P. M. Guruswamy, Revenue Inspector, Karvetinagaram.*

27. Raja Kumara Venkata Perumalraja Bahadur Vari Peta—Is 10 miles from Puttur Railway Station and 31 1/2 miles from Chittoor.

The Zamindar of Karvetinagaram constructed and gave this village to Padmavathi Perumal Setti on lease with his name "Raja Kumara Venkata Perumalraja Bahadur Vari Peta".

Sri Rama temple with the picture of Kodanda Rama Swamy, Sri Vinayaka temple with His stone image and Gangamma temple with the stones in Her name are the places of worship in the village.

Gangamma *Jatara* is celebrated for 9 days in *Phalgunam* (February–March). There is free feeding on these 9 days arranged by the devotees in liquidation of their vows. Animals are sacrificed. Local Hindus congregate. Rajakas are the *pujaris*. *Prasadam* in the form of *sundalu* is distributed to all.

Sri Rama Navami is celebrated for 10 days in *Chaitram* (March–April). Brahmins are the *pujaris*. *Vinayaka Chavithi* is celebrated on *Bhadrpadam Suddha Chavithi* (September–October) for a day with local congregation. *Pujari* is a Brahmin.

SOURCE: *Sri Panapakam Muni Swamy Pillai, Karnam, Raja Kumara Venkata Perumalraja Bahadur Vari Peta.*

28. Karvetinagaram—Is situated at a distance of 7 1/2 miles from Puttur town on Chittoor–Puttur road. It is said that this was once the capital of the kings of Surya dynasty. The kingdom was bounded on the east by

Kalahasthi, west by Devalampeta, south by Thrivela-gadu and north by Tirupati. Sri Kumara Swamy Raja who died in 1955 appears to be the 150th head of the state. Assessing the average period of each ruler as 30 years, the kingdom must have been 4,500 years old. But only the history of the past 200 years or so is available. As they were the great devotees of Lord Venkateswara they invariably prefixed the Lord Venkata or Thirumala to their names. The original capital of these kings was Narayanavanam. Once they came to this area for hunting and stood aghast when their dogs were chased back by the native hares. They decided it to be the fitting place for the construction of their capital, cleared the forest, constructed the capital and named it as Kaduvetti Nagaram-kadu in Tamil means forest, vetti—cut and nagaram in Sanskrit means town. In course of time it has become Karvetinagaram. Some claim the reason for Karvetinagaram as—కర్వేతి నగరం నగరం (the city constructed after hunting in the forest). Yet another version is that it was called Karvetinagaram as there was Goddess Karveti within the boundaries of the city. About 200 years back Veera Kavi Raju was ruling this place (1750–60). His younger brother was Pedda Venkata Perumalla Raju. During a quarrel between the brothers, Veera Kavi Raju hurled a sword against the younger brother who escaped from it and left the place. The door that received the sharp sword stood as a proof till recently. The younger brother earned name and rewards by killing a tiger at Punganur and bringing under control the naughty horse at Mysore. He also toured Northern India and returned to Karvetinagaram to be crowned as king in place of his brother who died of carbuncle. During his time four buildings viz., Chandrasala, Nagabhatkhana, *Durbar* hall for *Dasara durbar* and *Kalyana Mantapam* were constructed. The octagonal wall was constructed during his time. The lotus flowers on the ceiling and the creepers on the walls of the *durbar* hall remind us of the skill of the sculptors of the day. Pedda Bomaraju, his son succeeded him and constructed a tank to the south of the city. His eldest son, Venkata Perumallaraju, constructed a pond and building reputed as *Addalamedu* in an area of over 10 acres to the south-east of the city during 1865. *Dhatu-karuvu* (the famine during Telugu year Dhatu) about 100 years back is proverbial in South India. As a measure of relief the construction of these two are said to have been undertaken and irrespective of the amount of work turned out, wages were paid to

the labourers. Venkata Perumallaraju was a great devotee of Lord Subrahmanya Swamy of Tiruttani and desired to construct a temple for the Lord on a hillock to the south of the city. He commenced and completed the *koneru* (tank) but did not live till the completion of the temple. The *koneru* is called Skanda *Pushkarini*. Its area is about 10 acres and is said to be equal to the height of seven elephants. The Surya kings were great patrons of poets and musicians. Polipetti Venkataramaiah, the author of *Lavanya Satakam* and *Venugopala Satakam*; Sarangapani who wrote *Sarangapadalu*; Balakavi Subrahmanyam, the author of *Sathrugnavijayam* and several other poets were patronised by these kings.

The temple of Lord Venugopala Swamy with the stone images of the Lord, Rukmini and Satyabhama along with a cow is one of the important temples of the place. Within the compound of this temple there is small temple with the images of Lord Kodanda Rama Swamy, Sita and Lakshmana. The temple of Kasi Visweswara Swamy contains the *Sivalingam* brought from Benares and the stone idols of Goddess Annapurna, Lord Vinayaka and Lord Yoga Subrahmanyam. Sadasiveswara Swamy temple has a *Sivalingam* installed by rishis in the sanctum sanctorum. The *Mukhamantapam* contains the stone images of Vinayaka, Shanmukhaswamy and five hooded serpent.

Venugopala Swamy *Brahmothsavam* is celebrated in *Vaisakham* (April–May) for ten days. Special pujas are offered on all Hindu festivals and on every Friday. This is an ancient temple. The affairs of the temple are looked after by a trust board. The *pujari* is a Vaikhanasa Brahmin of Gowtamasa *gotram*.

In another temple dedicated to Dharmaraja, the eldest of five Pandavas, there are the stone idols of all the five Pandavas and Drowpadi, their wife. During July–August every year, Bharata *Uthsavam* is celebrated for 18 days and all local Hindus participate in it. *Purana kalakshepam* for 18 days is arranged wherein one canto of *Maha Bharatam* is read out to an audience by a learned scholar every day for 18 days. In the nights, certain portions of *Bharatam* are enacted by drama troupes. On the final day a fire pit is arranged opposite to the temple wherein several devotees walk with bare foot on the cinders without getting burnt. This is known as Drowpadi *Agnigun-*

dam. There is a *pujari* of Kshatriya caste who attends to the daily ritual of the temple

SOURCE: 1. *Sri R. B. Sri Rama Raju, Karvetinagaram.*

2. *Sri V. Radhakrishna, Statistical Assistant, Census Office.*

29. Surendranagaram—Is 4 miles from Puttur Railway Station and town and 38 miles from Chittoor.

Bhajana mandir with a picture of Rama is the only place of worship in the village. Village deities Gangamma and Poleramma are also worshipped.

Poleramma *Grama Jatara* is celebrated for 8 days in *Chaitram* (March–April). It commences on a Tuesday and is celebrated upto Thursday. Animals are sacrificed. The villagers patronize the festival. Only local Hindus participate. Rajakas are the *pujaris*.

Ganga *Jatara* is celebrated for one day in *Vaisakham* (April–May).

SOURCE: *Sri D. K. Muni Swamy Pillai, Karanam, Surendranagaram.*

30. Gundrajukuppam—Is one mile from Cuddapah Grand Trunk Road and 2 1/2 miles from Nagari.

Drowpadamma temple with Her stone image in human form is the only place of worship. An earthen image of Gangamma in female form is temporarily installed in the middle of the street and worshipped during Ganga *Jatara*.

Drowpadi Devi *Agni Tirunala* is celebrated for twelve days in *Ashadam* (June–July). 'Nipputhokkuta' (entering the fire pit) is a significant ritual. This is of local significance. The villagers patronize the festival. Only Hindus participate.

Ganga *Jatara* is celebrated for two days in *Sraavanam* (July–August). Before installing the earthen image of the deity in the middle of the street, a procession is taken out on the first night and animals are sacrificed during the processson. Fancy dress and mimicry are the items of entertainment on the first

night. The villagers patronize the festival. Local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: *Sri K.V. Jayaram Pillai, Karanam, Gund-
rajukuppam.*

31. Sathrawada—Is 1 1/2 miles to the east of Nagari Railway Station.

The temples of Kamakshamma, Avalamma, Perumalla Swamy and Eswara are the places of worship in the village.

Gangamma *Jatara* is celebrated for one day in *Bhadrapadam* (September–October). It is announced on the night of third Tuesday. On the fourth Tuesday the *panchaloha* image of the deity is installed in a hut in the middle of the street. *Kumbham* is offered and animals are sacrificed. Devotees take their meals only after *aradhana*. It is of local significance. The villagers are the patrons. *Pujaris* are having hereditary rights.

Brahmothsavam, Avatamma *Uthsavam*, Kamakshamma *Uthsavam* and *giripradakshinam* are the other festivals of the village. The idol of Lord Siva is decorated at mid-day on *Sankranti* in *Pushyam* (December–January) and is taken to the *mandapam* in Nagari. This is known as *giripradakshinam*.

SOURCE: *Sri M. Chengalraya Pillai, Karanam, Nagari.*

32. Therani—Is 1/2 mile by cart route from Munur which is 2 miles to the west of Nagari Railway Station.

Yellamma temple with Her *panchaloha* image, Sri Vaikuntanadha Swamy temple and Sri Ponnamma temple are the places of worship. Gangamma *Devatha's* *panchaloha* image is also being worshipped in the village.

Gangamma *Jatara* is celebrated on the second Tuesday in *Bhadrapadam* (September–October) for a day. *Jatara* is announced on the night of first Tuesday. A hut is constructed and the deity is installed in the middle of the street. *Kumbham* (cooked rice) is offered and a he-buffalo and goats are sacrificed. It is of local significance. The villagers patronize the festival. All communities participate in it. Chakalis are the *pujaris* with hereditary rights.

Yellamma *Uthsavam* is another festival celebrated in *Chaitram* (March–April).

SOURCE: *Sri Munuswamy Pillai, Karanam, Therani.*

33. Nagari—Is situated on Arkonam and Renigunta road at a distance of 20 miles. It is a Railway Station on Madras–Raichur Railway line.

Sri Kariya Manikya Swamy temple and Sri Karakanteswara Swamy temple with their images in human form, a church and a mosque are the places of worship in the village.

Sri Variya Manikya Swamy *vari Brahmothsavam* is celebrated for a day in *Ashadam* (June–July). It is an ancient festival of local significance. Local people of all communities participate in it. A Brahmin is the *pujari* with hereditary rights.

Giripradakshinam (circumambulation of the hill) is celebrated for a day at a distance of 3/4th mile from the village and a fair is held in this connection. Nearly 50,000 devotees of all communities of this and the neighbouring villages congregate. Foodstuffs and eatables, utensils and fancy goods are sold in shops opened temporarily on this occasion. Lotteries, magic, dramas etc., entertain the congregation.

Fowls are offered to *Grama Shakthi* Desamma and Gangamma.

SOURCE: *Sri K. Changalraya Pillai, Karanam, Nagari.*

34. Mangadu—Is 3 miles from Nagari Railway Station.

Sri Rama *Bhajana mandir* with a picture of Rama *Pattabhishekam* and a mosque are the places of worship in the village. A temporary hut is erected and an earthen image of Gangamma is prepared and worshipped in it during the *jatara*.

Ganga *Jatara* is celebrated for two days in *Vaisakham* (April–May). Decoration with festoons, the procession and animal sacrifices are the important items of the *jatara*. Fowls and animals are sacrificed during the procession which takes place before the installation of the deity in the hut. This is of local significance and the villagers patronize the festival. Only Hindus participate in it.

Sri Rama *Navami* is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March–April). *Bhajans* and procession take place during these nine days. *Pattabhishekam* (coronation ceremony) is celebrated and procession is held on the last day. The villagers patronize the festival. *Prasadam* is distributed to all.

Peerla Panduga, *Ramzan* and *Bakrid* are celebrated by the Muslims in June, February and May respectively. Animals are sacrificed domestically.

SOURCE: *Sri K. Muthu Pillai, K. M., Mangadu.*

35. Agaram—Is 4 and 5 miles from Nagari town and Nagari Railway Station respectively and 15 miles from Nagari–Nagalapuram Grand Trunk Road.

The temples of Vinayaka, Sri Venugopala Swamy, Mavuramma and Dharmaraja are the places of worship in the village. An earthen image of Gangamma is prepared and worshipped in the middle of the street temporarily during *jatara*.

Sri Venugopala Swamy *Brahmothsavam* is celebrated for a day in *Jaishtham* (May–June).

Dharmarajula Swamy *Agni Thokkuta* (entering the fire pit) is celebrated in *Jaishtham* (May–June).

Ganga *Jatara* is celebrated in *Vaisakham* (April–May). Animals are sacrificed. The villagers are the patrons.

SOURCE: *Sri P. C. Ramachandra Pillai, Karanam, Agaram.*

36. Palasamudram—Is 18 miles from Thiruttani and 25 miles from Puttur.

Sri Kanikalamma temple, Sri Govatsa Nadheswara temple and a church are the places of worship in the village. Balagurunadhaswamy is being worshipped in the form of *Sivalingam* installed between the idols of two cobras under a big banian tree. This tree which is 200 years old occupies an area of more than 4,000 sq. feet. Though the Madras (Adayar) Banian tree is known to be the biggest one in South India, the enumerator says that this tree surpasses it in all respects. He also expects that this place may become a sacred place if protection is given by the Archaeological Department.

Bala Gurunadha Swamy *Uthsavam* is celebrated for a day on *Magha Suddha Saptami* (January–February). It is being celebrated for the past 100 years and is of local significance. All communities participate in it.

Sankranti is celebrated in *Pushyam* (December–January) and *prasadam* is distributed to all.

Kanikalamma *Uthsavam* is celebrated on a Monday in *Shravanam* (July–August). Offerings are made in the form of camphor and presentations. The patrons are Kshatriyas and there is no specific *pujari*. There is poor feeding.

SOURCE: *Sri P. Rama Swamy Raju, Teacher, Palasamudram.*

APPENDIX—I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN CHITTOOR 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	Sri Rama Navami	.. Chaitra Suddha Navami	.. March-April
3	Nagulachaviti	.. Karthika Suddha Chaviti	.. October-November
4	Varalakshmi Vratam	.. Second Friday in Sravanam	.. July-August
5	Sri Krishna Jayanti	.. Sravana Bahula Ashtami and Navami	.. July-August
6	Vinayaka Chaviti	.. Bhadrapada Suddha Chaviti	.. August-September
7	Mahalaya Amavasya	.. Bhadrapada Bahula Amavasya (New Moon Day)	.. August-September
8	Dasara	.. Asvija Suddha Padyami to Dasami	.. September-October
9	Deepavali	.. Asvija Bahula Chathurdasi and Amavasya	.. September-October
10	Dhanalakshmi Puja	.. Asvija Bahula Amavasya (New Moon Day)	.. September-October
11	Subrahmanya Shashti	... Margasira Suddha Shashti	.. November-December
12	Sankranti	.. Pushyam (Makara Sankramanam)	.. 13th to 15th January
13	Bhishma Ekadasi	.. Magha Suddha Ekadasi	.. January-February
14	Mahasivaratri	.. Magha Bahula Chathurdasi	.. January-February
MUSLIM FESTIVALS		Date of Muslim month (HIJRI)	
1	Ramzan (Id-ul-Fitr)	.. 1st day of Shavval	.. February-March
2	Bakrid	.. 10th of Zilhaj	.. April-May
3	Moharram	.. 10th of Moharram	.. May-June
4	Milad-un-Nabi	.. 12th of Rabi-ul-Avval	.. July-August
5	Peer-e-Dastagiri	.. 11th of Rabi-us-Sani	.. August-September
6	Shab-e-Barat or Night of Record	.. 11th of Shaban	.. December-January
CHRISTIAN FESTIVALS			
1	New Year's Day		.. 1st January
2	Good Friday		.. On a Friday in April
3	Christmas		.. 25th December

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 in Chittoor 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 Yuga 1. 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 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. All exultation pervades the occasion. The advance preparations for this most important common festival are getting the houses whitewashed 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 needs hardly be said that *Ugadi* is the festival of the villagers. The house-wives in the villages get up earlier than 3 O' clock in the morning and commence cooking sweets, and side dishes. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bhakshyam* or other sweets, the special preparation called *Ugadi pachchadi* or *chedu* or *gojju* is tasted by every one before taking the first morsel of food on that 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 classes 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 some places this *vepa prasadam* is served in hotels before serving the menu ordered.

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 women-folk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns and at the *rachchakatta* or *rachchabanda* (the community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. People will be anxious to know the quantum of income and expenditure according to the *Kandaya Phalam* (కండా ఘటం) that is furnished in the almanac in relation to their birth star. 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 deities during the year over wind, rain, crops, cattle health, etc., are also announced together with the effect and the percentages of yield of crops of different varieties. The functions in towns during the night are the processions of Gods and *katha kalakshepams* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

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 either on the first day or the day said to be auspicious. At times this is prolonged till *Eruvaka Purnima* i. e., *Ashadha Suddha Purnima* (June-July). The yoke and the plough and the bulls are worshipped after applying turmeric powder and *kumkum* and a cocoanut is broken either at the house or in the field.

The Christians observe this festival though not on elaborate scale, but as the beginning of a New Year with which they are blessed by the Lord. The time honoured *bhakshyam* which their fore-fathers had on 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 New Year 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.

Though Tamilians observe their New Year's Day on a different day according to Solar system in their houses, they also join in the pomp and exuberance of the *Telugu Ugadi*.

2. **Sri Rama Navami** is celebrated on *Chaitra Suddha Navami* (March-April). Sri Rama, the God king was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitram* (March-April) in the *Punarvasu* lunar asterism. In the temples of Sri Rama special pujas are conducted to celebrate the birth of Sri Rama. This festival is the anniversary of that auspicious day. Rama as an ideal son, Bharatha and Lakshmana as ideal brothers, Sita as an ideal wife are immortalised in the following poem:

రామువంటి కొడుకు, భరత సౌమిత్రిలవంటి
Ramuvanti koduku, Bharatha Sowmithrulavanti
తమ్ములు, సీత వంటి భార్య
thammulu, Sita vanti bharya
పసున యెందును లేరు లేరంచు
Vasudha yendunu leru leranchu
మందు యుగంబు పురుషులు తలలపవలదే
Mundu yugambula purushulu thalalupavalade
అరీతి వారు నడచుకొన వలదే
Aareethi varu nadachukona valade"

On this day Rama, His consort Sita, His brothers Lakshmana, Bharatha, Sathrugna and His devoted Bhaktha, Anjaneya are invoked. Sita and Rama are worshipped according to prescribed rites. This is a common Hindu festival celebrated by most of the Hindu families. His image or his picture is taken in procession in which all Hindus participate. It is not a sectarian festival. In the evenings distribution of *panakam* and *vadapappu* in temples of Sri Rama and in the houses is common. In some centres the celebrations commence on *Chaitra Suddha Padyami* and conclude with *kalyanothsavam* on *Navami* and on *Purnima* with car festival. In towns each locality pools the liberal subscriptions from the residents and spends liberally in honouring pandits, who give religious discourses, *Haridasus* and musicians, etc., for the marriage ceremony (*kalyanothsavam* of Sri Rama), for distribution of *panakam*, *vadapappu* and other items of *prasadams*. The rich of the locality feed the poor.

There is not a Hindu family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest Rama or Hanuman temple. The poor get into a feeling of festivity and observe the festival with solemnity and devotion. They attend *Sita Kalyanam* procession and *Harikathas*. There will be huge processions of the Lord in decorated vehicles or cars accompanied by music and fire works.

Lord Rama was born on *Chaitra Suddha Navami* (March-April) and it is but appropriate that His birthday is celebrated on that day. Great significance is attached to *Sita Kalyanam* which is celebrated throughout the Rayalaseema districts with great pomp. Almost in every nook and corner of these districts *Brahmothsavam* is celebrated for a period of nine days commencing from or concluding on *Sri Rama Navami*. Just before *Ramavathara*, force and violence ravaged the country resulting in massacre and bloodshed

1. Yuga is an age, especially a sub-division of the life of the Universe. The first is called the Krita Yuga (Satya Yuga) to which the Hindus assign 1,728,000 years. The second called Treata Yuga lasted about 1,296,000 years. The third called Dwapara Yuga lasted about 864,000 years. And the last in which we are now living is called Kali Yuga or the age of Misery. It is expected to last about 432,000 years.

The destruction of Karthaveeryarjuna and the revenge of Jamadagni's son Parasurama who massacred the Kings's lineage and the atrocities of Ravana created terror in the minds of *sadhus* and *sajjans* (peace loving and good natured persons). They anxiously prayed for a *satwagunayutha sakthi* to establish *santhi* (peace) by destroying the *thamogunayutha rokshasa* Ravana. *Rajagunayutha* Janaka played his part in the noble task by giving Sita in marriage to Rama who was an incarnation of Vishnu and *santhakaram* (personification of peace). But for this alliance of Rama and Sita, the destruction of Ravana and the *tamas* could not have achieved. Lord Rama exhibited his prowess by breaking Lord Siva's bow, symbol of *rajas* (combination of *satwa* and *tamas*). He then married Sita, the symbol of *satwa* in order to establish *santhi*, *satyam* and *ahimsa*. Everybody who likes these virtues performs Sita Rama *Kalyanam* with faith and devotion.

In some places of this district, the celebration commences on *Chaitra Suddha Navami* and lasts for 10 days to celebrate the ten great events in the life of Rama. Valmiki Ramayanam is read with devotion by Brahmins appointed for the purpose and they explain the great events of Rama's life. The chief events are Sita *Kalyanam* and Rama *Pattabhishekam*.

Vadappu, *panakam*, *sundal*, country fans and patti (cotton) are distributed by rich people, who arrange for the worship of the Lord in their houses on the day. The former three offerings are significant, in that they are products useful for consumption in summer. Siddavatam fruit known as *pagidipandu* is also offered by some people.

3. Nagula Chavithi is observed on *Karthika Suddha Chavithi* (October–November). A person whose father or mother or any other relation happens to have died of snake-bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes with the object of propitiating them. 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, have oil-bath, don new clothing and worship ant-hill. Generally each family has an ant-hill which is being worshipped for years. *Chalimidi*, *panakam* and *radappu* are offered. Miniature eyes and hoods of Nagendra made of silver are placed on the ant-hill and fresh cow's milk is poured into it after breaking cocoanuts. A bit of earth from

the ant-hill is applied to the ears of children, who complain of discharge of pus. Although silver or gold images of *nagas* are worshipped at home, the women invariably visit the ant-hill for worship. Several women fast during the day and take *chalimidi*, *radappu* and *panakam* in the night.

4. Varalakshmi Vratam is celebrated on a Friday in *Sravanam* (July–August) preferably on the Friday preceding the full moon day in *Sravanam* for prosperity and for begetting worthy children. It is based on the following legend. A Brahmin woman by name Padmavathi in the Kosala kingdom was good, pious, dutiful to her husband and hospitable to the sick, poor and needy and to the guests. Goddess Varalakshmi was pleased to instruct her in a dream to observe the *Varalakshmi Vratam* on the Friday preceding the full moon day in *Sravanam* for enhancement of Her prosperity and attaining salvation. Padmavathi did like that after getting the permission of her husband.

For celebrating the *vratham*, *muthaidivas* get up before sunrise and take bath in the nearby river or tank or well. They clean the puja room and prepare a neat spot for the proposed worship, smearing cowdung paste over it. The spot is decorated with *muggu* (designs with flour on the borders and the centre). Over the central design a measure of rice is heaped and a *kalasam* is kept over it. A small bamboo *mantapam* is erected over the spot. Goddess Varalakshmi is invoked with *mantrams* and worshipped with flowers and *naivedyam* is offered with nine kinds of preparations. The following *dhyanam* is chanted while performing the *vratham*.

“పంచే లక్ష్మీం పరమమయాం శుద్ధ
Vande Lakshmi parativamayeem suddha
జంబూనాదభం
jamboonadabham
తేజోపూరం కనకవనసం స్వర్ణభూషోజ్వలాంగీం
Thejopuram kanakavasanam swarnabhushojwalangi m
బీజాపూరం కనకరలకం హేమపద్మం వధానం
Bheejapuram kanakakalasam hemapadmam dadhanam
మాన్యం శక్తిం సాలజననీం విష్ణు వామాంక
Manyam sakthim sakalajananeem Vishnu vamanka
సంస్థాప్తమ్
Samstham”

The women who perform *vratham* wear nine rounds of saffron coloured thread to their right wrists. *Muthaidivas* (women in married status) are invited,

harathi is offered, flowers and *thambulam* are distributed to them. *Vayanams* are given to a Brahmin keeping in a new winnow, fruits, flowers, *thambulam* and *dakshina* with new clothes and the nine varieties of preparations at the rate of twelve each and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva and non-Brahmin families observe it as an annual festival on one of these Fridays, though based on different legend. The legend is that Veerasimha, the King of Magadha prayed Lord Siva to save his subjects from epidemics and famine. Lord Siva told him in a dream about the efficacy of *Sravana Sukravara Vratam* and ordained that it should be observed by the king himself, his queen, children and all his subjects. Accordingly they performed the *vratham* and there was relief and subsequent prosperity to all subjects of the kingdom.

The concerned legends are recited and listened to. In the Rayalaseema districts of Andhra, this is observed only by a few families in towns and big places.

In Chittoor district the newly married brides invariably perform this and the mother gives her a present, however, small. The daughters are brought to their parents' house.

5. Sri Krishna Jayanthi or Sri Jayanthi is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birth day. Sri Maha Vishnu took this as His eighth incarnation in the series of his ten *avatharas*.

People celebrate the great events of Sri Krishna's birth on this day. Fruits like *Neredu*, *Jama* and several kinds of eatables are offered to the Lord. *Palakayalu*, *janthikalu*, *chakkilalu* are invariably prepared for the festival.

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 accouchment, 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 baby from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of river 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 with his hood spread over the infant God to protect from the inclemency of weather, and it is said that the river made a 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. The next evening there is a procession of the Lord and there is a celebration of *utlu* i. e., two vertical poles are erected on either side of a road; a horizontal bamboo is tied across and a pulley 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 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. Though all the Hindus participate in the festival the Vaishnavites and a few of the of other Hindus fast. In most of 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 are held only within the temple. This festival is observed in rural parts on a modest scale by Vaishnavites in their houses and by the rest of the Hindus at the temple of Lord Krishna. The *utti* function takes place in front of the temple or in the main street of the village.

6. Vinayaka Chavithi is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending upon the social and economic status of the family. This is celebrated on the fourth day of the waning moon in the month of *Bhadrapadam* (August–September).

Ganesa is the God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writ-

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.

ng and all worldly affairs of importance are begun by Hindus with an invocation to Ganesa. The name Ganesa is a word composed of *isa*, the governor or leader, and *gana*, a company (of deities). He is represented as a short, fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvathi 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 transplanting 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 Mahabharata to the dictation of the sage Vyasa. The *Ganesa* or *Vinayaka Chaturdhi* is observed in commemoration of the birth day of Ganesa. Lord Siva granted him the privilege of the first worship on all occasions. Lord Siva had once to start for battle against Tripurasura. He did not care to worship Ganesa before starting. All of a sudden the conch which was Siva's chariot sank to Pathalaloka. It rose up only after Siva has realised the error and offered worship to Ganesa for *sarvavighnopasanthi* (averting all obstacles).

Except in the poorer classes, each family worships an earthen image of Lord Ganesa (Ganapathi) in their houses. It is also a practice to have *darsan* of at least 5 such images. People worship Vinayaka with 21 kinds of leaves and flowers stipulated for the special puja. Special preparations such as *undrallu*, *kudum-ulutha* 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. Implements are cleaned and worshipped along with Ganesa. These are decorated with dots of *vibhuthi*, *pasupu* and *kumkum*. Flowers and flower garlands are profusely used in villages. The trader worships his weights and measures, the agriculturist his plough, scythe, spade, etc., the carpenter, the barber and other artisans the implements which they generally use in their professions. The family weapons, if any, such as guns, daggers, swords etc., are also cleaned and decorated with

flowers; and turmeric and *kumkum* are applied and puja is performed by burning incense. All Hindus avoid seeing the Moon on that day to safeguard themselves against any unmerited accusations during the subsequent twelve months under a superstitious belief that it is the curse given by Ganesa to the Moon, that if anyone sees the Moon on *Vinayaka Chavithi*, he would be a victim of unmerited accusations. If by chance they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk he was taking. By so doing, they are supposed to be absolved of the evil consequences of seeing the Moon.

Gunjillu is a favourite rite to Lord Ganesa. Boys enjoy by putting *pallerukayalu* (a kind of thorns) on the road so that the passers-by are hurt and abuse them (the boys). It is believed that receiving abuses by doing so is good.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (August-September). The day of the New Moon in the month of *Bhadrapadam* 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 making 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 that Sun enters that Sign Virgo (*kanya*) that departed manes leaving the world of Yama, the destroyer, come down to the world of men and occupy the houses of their descendants in the world. Therefore, the fortnight preceding the New Moon day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya¹. It is the special function of the nearest male relative of the deceased to make offerings (*pinda pradanam*) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance. The fortnight is known as *Mahalaya Paksha* (the fortnight of offerings) and the ceremonies as *sraddha*².

1. Every Hindu is enjoined to visit Gaya atleast 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.

Offering *pindams* to the souls of departed ancestors by the Brahmin and Vaisya families is the function of the day. Some of the non-Brahmins content themselves by giving to a Brahmin a day's ration *swayampakam* or *moyina* in the name of the departed ancestors.

8. **Dasara** is a festival of ten days from *Asvija Suddha Padyami* to *Dasami* (September-October). In the Rayalaseema districts of Andhra Pradesh the first nine days are called *Sarada* or *Saran Navarathrulu* and are dedicated to the worship of Durga. Parvathi Devi is believed to have assumed several forms to save the universe from *rakshasas*. She killed Mahishasura as Mayadevi, Chanda and Munda as Chamundi, Sumbha and Rakthabijasura as Kalikadevi, Durga Rakshasa as Durga etc. During these nine days the idol of Parvathi or any other deity of *Sakthi* form is decorated in one of her *avatharas* and worshipped. *Harikathas* and religious lectures are arranged in all temples particularly in the temples of Durga and Kanyakaparameswari. On the sixth day (moola star) Brahmin and Vaisya families and a few non-Brahmin families perform Saraswathi puja. They arrange books before a picture or an idol of Saraswathi (the Goddess of learning) worship her and offer *nai-vedyam*. On the eighth day Durga Puja or *Durgashtami* is celebrated. A few Shakteyas worship Durga. On the ninth day the Brahmins perform puja to the family deities while the Vaisyas worship weights and measures etc. The agriculturists and others of hereditary professions such as carpenters,

barbers etc., worship the implements which they generally use in their profession. The agriculturist for example worships his ploughs, sickle, spade etc. The family weapons such as guns, daggers, swords etc., are cleaned and puja is performed. In the modern days the motor vehicles are invariably washed, decorated with flowers; turmeric and *kumkum* are applied and puja is performed by burning incense. It is called *Ayudha Puja*.

The *Navarathrulu* are followed by *Vijayadasami*. It is believed that it is the anniversary of the day on which Bhagiratha³ the ancestor of Sri Rama brought down the river Ganga from the heaven. *Dasahara* means removal of ten sins (*Dasa*: ten i. e., ten sins and *hara* that which removes or expiates). *Dasara* is perhaps a corrupt form of the word *Dasahara*. The legend has it that Brahma as the head of the Gods, prayed to the Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that Sri Rama after his wife Sita was abducted by Ravana, came to know that the latter was keeping her under the Ashoka tree in Lanka 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 battles. The whole of the period of ten days beginning from the first day of the bright half of *Asvija* (September-October) is devoted to the worship of Durga.

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2. **Sraddha**: 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 *Dhumayana* of the seven planes but they can only reach the *Svarloka*, heaven or *Bhuvarkloka*, the astral plane, according to the life they have led in the world. The souls or 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 its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate mantras. When the *preta*-body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Through out the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul becomes *pitru*, 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.
3. 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 were in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it, they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha the great grandson of Sagara did penance and brought down the Ganga from Heaven and led her from the Himalayas where she had alighted, to the sea. The sons of Sagara were purified.

Vijaya Dasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, taking oil-bath and wearing 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
Sami samayathe papam
శమి శక్తు విశాశనం
Sami sathru vinasanam
అరుణస్య ప్రసూతా
Arjunasya dhanurdhari
రామస్య ప్రయదర్శనం
Ramasya priyadarshanam”.

meaning sami destroys sin, extinguishes enemies on that sacred day of *Asviya Suddha Dasami*, when Arjuna took up the bow and Lord Rama rejoined Sita.

Vijaya Dasami is considered to be very auspicious for sending children to schools and for starting any new undertakings. The boys in elementary schools along with their teachers go clad as puranic heroes with bows and arrows in their hands, participate in *kolatam* and receive donations for their teachers.

In towns and certain 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 and artificial fruits in their natural colours etc., in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the 10 days friends are invited and offered fruits and *thambulam*. The poorer section of society enjoy this *koluvu* by visiting the richer families. The villagers go round about the towns, make it a point to enjoy the sight on one of the 10 days, generally on the 10th day, the day of common festivity. These toys are preserved in separate boxes carefully during the year. They gradually increase year after year as at least one new toy is invariably added every year. This is taken as an opportunity to introduce to the young boys and girls, the various Gods and Goddesses, animals, birds and wild beasts, and national leaders, whose figures are kept in the *koluvu*. There is a belief that this *koluvu* includes Savithri Puja by young girls, who are supposed to get good husbands.

9. Deepavali and 10 Dhanalakshmi puja-Deepaval is also called *Narakachaturdasi* and is celebrated on *Asviya Bahula Chathurdasi* (September-October). Dhanalakshmi puja comes off on the next day. All Hindus believe that Lord Krishna along with His consort Satyabhama killed Narakasura and returned home early in the morning on this day thus saving the universe from the harassment of the *rakshasa*. This slaying of *rakshasa* is an occasion for great jubilation and is celebrated with grand display of fire works both in the morning and night. This is the main *puranic* background for the enthusiastic scenes observed early in the morning on *Chathurdasi* with crackers and fireworks, as if to receive the divine couple Lord Krishna and Satyabhama on their return after killing the *asura*. Other *puranic* incidents are also connected with this day. Lord Vishnu trod Balichakravarthi to *Pathalaloka* in His fifth incarnation as Vamana on this day. Sri Rama returned to Ayodhya after killing Ravana and was coronated on this day. This is believed to be the only day on which the sufferers in hell (narakam) can pray to Lord Yamadharmaraja for release. It is also said to be the day on which Bhattivikramarka who has to his credit several superhuman achievements was crowned as the emperor of the country with the blessings of his brother Bhatti. Puranas support the episode of Bali and the worship of Yama for *naraka vimukthi*. The following sloka also lends support to the above belief:

“చతుర్దశ్యాంతు యేషీపన్ నరకాయ
Chathurdasyamthu yedeepan narakaya
దధంతిచ
dadhanthicha
తేషాం పితృగణాస్వరే నరకాత్పర్షమాప్ను
Thesham pithruganaswarge narakathswargamapnu-
యః
yaha”.

meaning if Yama is worshipped with lamps on *Asviya Bahula Chaturdasi* (September-October) the fore-fathers who suffer in hell get released and sent to heaven.

Yet the popular belief has grown very strong that the celebrations mark the destruction of Narkasura. Whatever it might be, *Deepavali* is one of the very important festivals for Andhras.

Being an occasion of rejoicing and welcoming the Lord, elders as well as the Youngsters get up very early in the morning, take oil-bath and celebrate the

happy occasion with fireworks on a scale suited to the purse of the family. Village urchins that cannot afford the crackers etc., tie thin bundles of dried stems of cholam plant and jump about the streets using them as torches crying that Narakasura is destroyed.

Preparations for the festival are made well in advance. Daughters and sons-in-law are invited on this occasion. It is a period of festivity during which special food preparations are made. There is display of fireworks during the nights. In towns and some villages hundreds of lamps are lit on the pials and compound walls of their houses by the rich families. A few families light extra lamps for 3 days after the festival. The merchant class, particularly the Marwaris, perform Dhanalakshmi Puja on the *Amavasya* night inviting friends and relatives. Marwaris worship Dhanalakshmi represented by a metal vessel made of copper, silver or gold, the mouth of which is tied with yellow coloured cloth. There is a slit in the cloth through which coins are inserted. The amount placed in the vessel on this day is never used normally. The vessel is worshipped with a heap of money that is collected from debtors etc. The vessel is profusely decorated with flowers and costly jewels. The picture of Lakshmi is worshipped in the places of business. Fruits, flowers and *thambulam* and distributed among the invitees. In some cases there is the practice what is known as *chadivimpulu* which is the presentation of a small amount by the invitees as a token of good wishes for the next year's prosperous business.

Dhanalakshmi Puja is performed by most of the business people. The Marwaris give much prominence to this puja and collect all dues invariably for the puja; even if the amounts are to be returned to the same persons immediately after the function according to the necessity.

11. Subrahmanya Shashti or *Skanda Shashti* takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November-December). Subrahmanya-swamy, 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 and a bow and spear are in either of his hands. He is depicted to be very handsome. It is said that women who have no male children especially propitiate Him to beget a son as handsome and 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, Parvathi had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva was doing severe penance and nobody could disturb his penance so as to make Him marry Parvathi and beget the saviour of the world. Manmadha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Lord Siva married Parvathi and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanyeswara is believed to be the snake God and the Lord of the *Nagaloka*. Several Hindus worship the snake God during *Subrahmanya Shashti*, though the majority do it during *Nagulachavithi*. Fasting during the day, worshipping Lord Subrahmanya and offering coconuts and *naivedyam* are observed as the rituals. 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 who participate in it.

Devotees go to Tiruttani and fulfil their vows to Lord Murugan by carrying *kavadi* (sling).

12. Sankranti — Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*makara*), which is identified with the Uttarayana or return of the Sun to the North or to the winter solstice. The festival marks the return of the Sun to the northern hemisphere. It is generally observed from 13th to 15th January. It is known as *Pongal* in Southern India and is dedicated to the glorification of agriculture. In the Rayalaseema districts of Andhra Pradesh it is the most important festival.

Sri Manohar Prabhakara puts it in his article in the Deccan Chronicle dated 19-1-1962.

“It is in the real sense a festival of the harvest. Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables. Everything will be in plenty. One and all, boys and girls, men and women, young and old, rich and poor hail this festival as the symbol of affluence with joy and exuberance”

In this district advance preparations are made for the festival for this *Pedda panduga* (great festival). Money is saved for purchasing new clothes for married daughters and sons-in-law who are invariably invited. Houses are whitewashed a week in advance and every Morning *muggulu* (designs on the floor with corn flour) of big sizes are drawn and in the centre of the biggest *gobbi muddalu* (semi-cone shaped small blocks of cow-dung) are arranged artistically and decorated with *pasupu*, *kumkum* and flowers. These *gobbi muddalu* are removed in the evening and preserved for the *bhogi mantalu* early in the morning of the festival day, which is called *Bhogi*. On that day people get up early in the morning, take oil-bath, sit chit-chatting by the side of the *bhogi mantalu* (a fire prepared with logs of wood, the *gobbi muddalu* combustible household things such as winnows, sieves etc., and the youngsters even manage to steal some useful things and toss them into burning flames). It looks as if the *bhogi mantalu* have been intended to burn away all the unwanted material and thus relieve a congested house. In some places, womenfolk and girls dance round the *bhogi mantalu* singing songs about Gods, spring season, and harvest.

In some families, newly wedded girls worship Goddess Gowramma represented by a *kalasa* (a small pot with a cocoanut placed on the top and betel leaves arranged artistically in a circle all round at the bottom). Flowers, fruits and sweets are offered and the *kalasam* is taken out in procession in the evening and cleaned in a well, tank or river. Brahmins, Vaisyas, Lingayats and other rich non-Brahmins, place pieces of sugar candy and *bhogi pandlu* (*ziziphus jujuba*) and coins over the heads of children.

The famous poet Abhinava Thikkana Sri Thumala Sitaramamurthi Chowdary has very vividly told in the following poems how this mirthful festival is celebrated in the Andhra Districts :

లేగటిపాలలో గ్రాగి మగిన తీయ
Legatipalalo gragi magina theeya
తీయ కప్పుక భోగి పాయసంబు
Theeya kappura bhogi payasambu
చవులూరు కరివేప చివురాకతో
Chavuluru karivepa chivuraakutho
గమగమలాడు పైరవంకాయ కూర
Gamagamaladu pairavankaya kura

తరుణకుస్తంబరీదళ మైత్రిమైనాల్క
Tarunakustambareedala mythrimynaalka
త్రుప్పదుల్చెడి నక్కదోసబజ్జి
Thruppudulchedi nakkadosabajji
క్రోత్తబెల్లపు తోడికోడలై మరగిన
Kroththabellapu thodikodalai maragina
ముదురు గుమ్మడిపండు ముదురుపులుసు
Muduru gummadipandu mudurupulusu
జిడ్డుదేరిన పెన్నలగడ్డ పెరుగు
Jidduderina vennalagadda perugu
గరిగరికజాటు ముంగారు చెరకురసము
Garigarikajatu mungaru cherakurasamu
సంతరించి విందుభోజనము సేయ
Santharinchi vindubhojanamuseya
రండు రందని పిలిచె సంక్రమణ లక్ష్మీ
Randu randani piliche Sankramana Lakshmi
ఈ కోడిపందెంబు లేమి చెప్పెడినయా
Yee kodipandebu lemi cheppedinayaa
అంద్రజాతీయ శౌర్యాభిలిష్య
Andhrajatheeya sowryabhilipsa
ఈ రంగవల్లిరతేమి తెల్పెడినయా
Yee rangavallikalemi thelpedinayaa
తెలుగునాటి కళాధీనబుద్ధి
Telugunaaree kalaadheenabuddhi
ఈ గంగిరెడ్డు వాడేమి పల్కెడినయా
Yee gangireddu vademi palkedinayaa
మరుగునెడ్డ తెనుగు మాటలేట
Maruguvadda Tenugu matatheta
ఈ గొప్పి సంబరంబేమి చాటెడినయా
Yee gobbi sambarambemi chatedinayaa
దనివిగొల్పెడు నాంధ్రధర్మవిష
Danivigolpedu naandhradharmabhiksha
ఈ దునిర పాయసంబులేమి చూపు
Yee ruchira payasambulemi choopu
తెలుగు లేజంట తొలుకాయలపు జవులు
Telugu lejanta tholukaaruvalapu javulu
వింతలొలికించు కలికి సంక్రాంతినిట్లు
Vintalolikinchi kaliki sankrantinitlu
తెలుగుదన వింటనింట మూర్తిభవించె
Telugudana mintaninta moortheebhavinche

నే డప్పినట్టి కోడలిచేత నొక యత్త
Neladappinatti kodalichetha noka yaththa
భోగి పొంగలిపూజ పూరి చేసె
Bhogi pongalipuja purthichese
పుట్టించితి వచ్చినట్టి కూతు గులాబి
Puttinintiki vachchinatti koothu gulabi
చెక్కిళ్ల నొకతల్లి చెనకి పుణికి
Chekkilla nokathalli chenaki punike
మారు వడ్డించెడి మరదలి కెంగేలు
Maru vaddinchedi maradali kengelu
పిసికి వదలనె నొక్క పెంకెబావ
Pisiki valdane nokka penkebava
వంగి మ్రుగ్గులు దిడ్డు పడుపుపై నీర్చల్లె
Vangi muggulu diddu vaduvupai neerchalle
గడపీచి చను నొక్క గడుసు మగడు
Gadiveedi chanu nokka gadusu magadu
అప్పుడు వచ్చిన ప్రయుని సోయము గనుచు
Apudu vachchina priyuni soyagamu ganuchu
దలపు చాటున నొక్క పైదలి చెరువు
Dalupu chaatuna nokka paidali chemarche
మధుర మధురానురాగ సామ్రాజ్య పీఠి
Madhura madhuraanuraaga saamraajya peethi
జగము కొలువుండె మకరధ్వజమ్ము నెత్తి
Jagamu koluvunde makaradhwajammu netti.

Sankranti is a happy contrast to the incessant rainy *Shravanam* and *Bhadrapadam*, the damp *Asvini* and the cold and unhealthy *Karthikam*. The festival is a spontaneous manifestation of the people's urge for gaiety and mirth. With the prospect of bountiful harvest the faces of the ryots in the village brighten. One hears their happy whistles in the fields. The harvesting ushers a period of festivity. The womenfolk get busy filling the granaries, planning for the festival, cleaning and whitewashing their houses. ఉత్తరాయణం వచ్చింది ఉరెట్టుకొ (Uththarayanam vachchindi vurettuko — Uththarayanam has come, hang yourself) is said by persons to their equals in a jocular way. The implication is that during the six months of *Dakshinayanam* the gates of *Vaikuntam* (the abode of Lord Vishnu) are closed and therefore those that die during that period have no chance of entering

Vaikuntam. On the commencement of *Uththarayanam* the gates of *Vaikuntam* are flung open and hence it is worthwhile to hang oneself to death as that will ensure entrance into *Vaikuntam*. It is because of this that Bhishma who had a fatal blow in the battle field waited for *Uththarayanam* *Punyakalam*, since he acquired the power to die whenever he desired. *Bommalakoluvu* commences in the evening. During this festival toys, fancy goods, pictures and artificial fruits in their natural colours etc., are arranged in a gallery. Miniature parks in sandy beds are laid as an additional attraction. These toys are preserved in separate boxes carefully during the year. They gradually increase year after year since at least one new toy is added to the stock every year. Friends and relatives are invited to attend the *koluvu* where they are offered fruits and *thambulam*. This festival affords a good opportunity to introduce to teach young boys and girls about various Gods and Goddesses, animals, birds and wild beasts with the models kept in the *koluvu*. This *koluvu* includes Savithri Puja by young girls who are supposed to get good husbands. The family deities are worshipped and offered fruits, coconuts and *naivedyams*. Lingayats worship besides their family deities, a trident, the weapon of Lord Siva on this occasion.

The second day is *Sankranti* on which it is seen why this festival is called *Pedda panduga*. The streets are thronged by persons of lower strata of society in their new attire going from door to door expecting doles and alms. The village pipers and drummers the *budabukkals*, the Satani Dasaris singing *bhajan kirtans*, Kommu Dasaris, the Jangams with their conches and bells and *gangireddus* (decorated bullocks and beggars with monkeys etc., all parade the streets. In fact these people are seen all through the month preceding this festival. Bunches of marigolds in their rich colours strewn all round enhance the beauty of the festive celebrations. The farmer has invariably to feed the Dhobi, Barber, *Paleru* (the cultivator of his fields), the Blacksmith, the Carpenter, the family servant and the common hereditary village servants of all types.

The third day is *Kanuma* and on this day work is suspended and no journeys are undertaken. కనుము నాడు కాకి యైన బయటికి వెళ్లదు (Kanumunadu kaiki yaina bayatikiki velladu — meaning even a crow does not stir out on Kanumu). The non-vegetarians enjoy a good feast and most of the people revel in drinking. Cock-fights, ramfights, wrestling and running races for bulls are the important items providing entertainment.

Mukkanuma celebrations taking place on the fourth day are of special significance. *Gopuja i. e.*, worship of cows and bulls is an important function of the day. The story behind this is that Lord Siva took Basava as His *vahanam* (vehicle). One day the Lord ordered Basava to announce to the world that every one should take oil-bath every day and food once a month. Inadvertently, Basava announced that every one should take food every day and oil-bath once a month. When Lord Siva came to know of it, He grew angry and cursed that Basava should go down to earth and commence ploughing the fields from *Eruvaka Punnami i. e.*, *Ashadha Suddha Purnima* (June-July) and help the people in producing enough of food by *Sankranthi* every year. As a mark of gratitude and thanks giving, the cows and bulls are washed and decorated on this day; *Payasam* is given to them and in the evening they are taken out in a procession.

13. **Bhishma Ekadasi** is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti manes constituted an important element. This day is dedicated to Bhishma, the son of Ganga, the great uncle of Pandava and Kaurava princes. He was killed in the course of great war between the Pandavas and the Kauravas and

dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to make good this deficiency, persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings. 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons'. After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam*. Brahmins observe fasting, perform puja to Bhishma and break their fast on *Dwadasi* with *parana*, a feast. Certain families invite a Brahmin and hear the story of Bhishma's life and give him a day's ration. The festival is observed in this district even in villages at least by a few educated families.

14. **Mahasivaratri 2** falls on the fourteenth day of the waning moon in the end of *Magham* (February-March). This is the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation

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 History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till she was assured of her issue from the kind 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 the female child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied, I can renounce the empire of heaven but truth I shall never renounce. Lying on his death bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity of the art of war, the means of attaining salvation etc.

2. We dive into the ethical, metaphysical and allegorical lesson and import of the Mahasivaratri-Vrata. It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great Vrata. It is briefly as follows:

A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under the tree and wakes therefrom to find the Sun has set already. Intense and awe-inspiring darkness envelopes the whole forest, no ray of light enters it to pierce the darkness and show him his way home; but the forest night is vigorously alive and resounds with the roarings of lions, tigers and other wild quadrupeds. It is impossible to think of returning home and he therefore decides to ascend the tree and pass the night on that brittle perch which, however unsafe, seemed safer at any rate than terra firma. Fortunately for him few happy coincidences combine for his happiness and they are (1) that it is Mahasivaratri night, (2) that it is a Bilwa tree which he has climbed, (3) that an ancient Sivalinga is just below him, (4) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food and (5) that it being the Sasirutu (dewy season) the Bilwa leaves which are wetted by the seasonal dew (and which owing to his frequent changing of his uncomfortable posture) are displaced from their setting, fell continually all the night through on the Sivalinga beneath.

In other words the hunter has unwittingly fulfilled all the requirements of the Mahasivaratrivrata including the fasting, the all night vigil and the Bilwarchana worship (with Bilwa leaves) and to and behold. We find Bhagawan Sri Sankara pouring forth His grace on the hunter purging him all his innumerable sins and giving him salvation.

The story is a long and beautiful one, pathetic in its setting and soul stirring in its description. This bare skeleton summary of it will, however, suffice for our present purpose.

Let us now proceed to a brief study of the inner spiritual, allegorical and symbolical significance of this Maha vrata. But in order to unravel and understand its inner secret it is necessary that we should analyse the compound word 'Sivaratri-Vrata' into its three component parts i.e., Ratri, Siva, Vrata of each separately and then synthesize them again together. Along therewith, we shall of course have also consider the sadhana (means required) for and the phal (the result) of the vrata.

after death. The ceremony is said to have been enjoined by Siva himself who declared to his wife Uma, that the fourteenth day of the dark half of *Magham*, if observed in honour of Him, should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tidhi* or lunar day; holding a vigil and worshipping the *Linga* during the night. After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to celebrate the worship. Then he recites special *mantras* and offers an *arghya* (oblation) after which he goes through *matrikanyasa*, a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (i. e., touching parts of the body while repeating certain mantras) accompanies every offering made to the *Linga*. They offer fruits, flowers and incense and lights and the like during the whole ceremony. The *Linga* is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first watch 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 watch 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*.

Contd. Page 158.

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows is the blissful one. He is omnipresent, omniscient, and omnipotent. Ratri is to give and means that which gives peace and happiness. In the present instance ratri does not mean physical night but symbolises the withdrawing by the sadhaka (aspirant) on the ladder of the spiritual progress of all his sense, his mind and his intellect, his whole being away from all the follies and the distractions the snares and the delusions of the mere sensual world around him and his in-drawing of himself into the supreme self within.

The idea behind the vigil prescribed is thus not mechanical one of physical awakesness but of our keeping constant and vigilant watch over ourselves (i. e. our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the Paramathmatha the inner reality, the supreme self within which we generally sleep over or are not fully alive or awake to. Upavas means Samadhi-yoga stage wherein the jiva has become one with paramatma and there is the actual experience of absolute Monism, oneness of God, the individual soul and the whole universe. Krishna Chaturdasi night is prescribed because the jiva has withdrawn himself into the Lord but is not yet so completely absorbed and merged as to lose his individual consciousness when no further sadhana is left or ever possible. This is the subhamuhoortha (the auspicious moment) for Sivopasana which can lead us to amavasya or the Samadhi-yoga.

Amavasya grammatically means dwelling i. e. dwelling of the Sun and Moon together. On the spiritual plane, however, the Sun and the Moon symbolise the paramatma and the jivatma (the universal soul and the individual soul) respectively. Amavasya means Samadhi-yoga stage wherein the jiva has become one with paramatma and there is the actual experience of absolute Monism, oneness of God, the individual soul and the whole universe. Krishna Chaturdasi night is prescribed because the jiva has withdrawn himself into the Lord but is not yet so completely absorbed and merged as to lose his individual consciousness when no further sadhana is left or ever possible. This is the subhamuhoortha (the auspicious moment) for Sivopasana which can lead us to amavasya or the Samadhi-yoga.

To sum up, recapitulate and conclude, the hunter of the narrative, there is jiva (the individual soul) who goes out on his incessant quest after sensual enjoyments but, tired and sick and sore and disgusted with his unending travel and vain search for real and lasting happiness through sense enjoyments, falls asleep to them or withdraws himself from them, fasts absolutely (i. e. shuns sensuality, materialism and bestiality altogether) wakes up to realise the character of forest darkness of agnana ignorance which envelopes him on all sides, seeks protection therefrom and its terrors by clinging the tree of jnana-sadhana keeps vigil all through, i. e., is always on his guard against succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja (worship of Siva, the Antharyami) Lord of the universe and thereby attains the oneness with God consciously or unconsciously. Is the one ultimate inner wish of and heart's inner most desire of every jiva (Individual soul) in the whole universe-such are the allegorical lessons of Mahasivaratri. (Article in Bhavan's Journal, March, 4, 1962 on Mahasivaratri and its Significance by H.H. Sri Bharathe Krishnaatheertha of Puri).

All Hindus except Vaishnavites observe this festival in this district. There is not much difference in the observance by the several sub-communities that observe it. On *Magha Bahula Chaturdasi* (January-February) devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram* which they take as *prasadam*, observe *jagaram* (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 residence but at a holy place or a place of Siva pilgrimage such as Srisailam, Mahanandi etc., and at times hundreds of miles away from home with the belief that these places are further sanctified during the period by the presence of *devathas* that visit the centres to worship the presiding deity though invisible.

Tamil New Year's Day is celebrated by the Tamil speaking people in Puttoor, Chittoor, Satyavedu, Chandragiri and Kalahasti taluks. It comes in the month of *Chaitra*. It is celebrated in more or less the same manner as *Ugadi* festival is celebrated.

Ramalinga Swamigal Jayanthi is also celebrated in the month of *Thai* by the Tamilians.

Pongal is an important festival for the Tamil Population in the district. It is celebrated in the month of *Thai* during the first 3 days. On the first day (Pongal) Lord Surya (Sun) is worshiped. On the second day called *Mattup pongal* in the morning, cattle, are worshipped by the agriculturists as a token of the services rendered by the cattle. In the evening *Manjuruttal* or driving the bulls is celebrated. On the third day *Kanni Pongal* is celebrated. The celebrations correspond to those of *Sankranti* celebrated by the Telugu people.

COMMON MUSLIM FESTIVALS :

1. **Ramzan** is an observance taken up during the entire ninth month of *Ramzan* by all Muslims and on the last day of the month they celebrate *Idd*. Prophet Mohammed, while he was doing penance in Gha-e-Hira (a cave) in Mecca at his fortieth year is believed to have acquired Quran sent by Alla 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., every day and break it only after sun set. In the large towns of this district these timings are indicated for the convenience of the Public by a siren or bursting a fire cracker. In certain towns and big villages of this district where the Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O' clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time 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) every day additional prayer namely *tara-veh* (20 rakaths) is offered and a part of the Holy Book (Quran) is recited. On *badirath* or the best night (shab-e-khader), which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed. On the *badirath* all keep awake till 4.00 a. m. when the

reading of Quran will be completed and sweets are distributed. The fast is broken after sun set at home by some and with a common dinner from a common plate in the mosque by several. The last day is *Khutba* day i.e., 1st day of *Shavval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do families distributes among the poor 1 1/4 measure of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *Id-gah* (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 to have an *Id-gah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. According to the rules of *Shariyat* every person after crossing the age of 12 years must observe all the fasts regularly. He or she can be excused in extra-ordinary circumstances, like serious illness, monthly period for women etc. It is a fact that a great deviation has taken place from the injunctions of *Shariyat* (religious law) in this matter. But then again a Muslim would incur public opprobrium, if, during the period of *Ramzan*, he takes food or smokes publicly. Usually the procession of *Id-gah* goes by one route and returns by another, wherever it is convenient to do so. The beggars that line up on both routes will then have the benefit of the charity of the rich.

2. **Bakrid** is also called *Id-e-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Badi-Id* (the great feast). It is celebrated on the 10th day of *Zilhaj* (April-May) and is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33-38. Two of the verses are :

"Ye may obtain advantages from the cattle upto the set time for slaying them; then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you that ye magnify God for His guidance; moreover announce glad tidings to those who do good deeds".¹

The legend goes that before the birth of prophet Mohammed there, was Ibrahim (Abraham), a prophet who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail who was made to prostrate blind folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Alla-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 them.

In commemoration of this sacrifice, *Bakrid* is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *Id-gah* (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 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 of the

animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining one-third reserved for the family. It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice 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. *Chappaties* (wheat bread), sweets and bowls of *khima* are the preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters.

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 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".²

"Ali, the son-in-law of Muhammad was the fourth Khalif of Islam. He is described as 'the last and worthiest of the primitive Musalmans who imbibed his religious enthusiasm from companionship with prophet himself and who followed to the last the simplicity of his character'. He was a man calculated by his earnest devotion to the prophet and his own natural graces to win as he has done, the admiration of succeeding generations. A strong opposition, however, arose and Ali was assassinated in a mosque at Kufa. It is not easy, amid the conflicting statements of historians of the rival sects, to arrive at the truth in all the details of the events which happened then; but generally

1. E. Denison Ross, op. cit., p. 103

2. E. Denison Ross, op. cit., p. 106

received opinion is that after the assassination of Ali, Hassan, his son renounced his claim to the Khalifate in favour of his father's rival Muavia. Hassan was ultimately poisoned by his wife, who, it is said, was instigated by Muavia to do the deed, in order to leave the coast clear for his Yezid. The most tragic event has yet to come. Yezid, who succeeded his father, was a very licentious and irreligious man. The people of Kufa being disgusted at his conduct, sent messengers to Hussain, the remaining son of Ali, with the request that he would assume the Khalifate. In vain, the friends of Hussain tried to persuade him to let the people of Kufa first revolt, and thus show the reality of their wishes by their deeds. In an evil hour Hussain started with a small band of forty horsemen and one hundred foot-soldiers. On the plain of Karbala he found his way barred by a force of three thousand men. 'We are few in number' said Hussain and the enemy is in force. I am resolved to die. But you, I release you from your oath of allegiance; let all those wish to do so leave me'. 'O! Son of Apostle of God's, was the reply, what excuse could we give to the grandfather on the day of resurrection, did we abandon thee to the hands of thine enemies? One by one these brave men fell beneath the swords of the enemy, until Hussain and his infant son alone were left. Weary and thirsty, Hussain sat upon the ground. The enemy drew near, but no one dared to kill the grandson of the prophet. An arrow pierced the ear of the little boy and he died. 'We came from God and we return to Him', were the pathetic words of Hussain as with a sorrowful heart he laid the dead body of his son on the sand. He fought bravely for a while; but at last fell covered with many wounds".¹

Several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashura* (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 observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan

and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

"Some days previous to the festival the *imambara* (house of the Imam), also called *ashur khanah* (ten day-house) is prepared. As soon as the new moon appears the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbat* or some sugar in the name of Hussain. The *fatihahs* conclude thus: 'O God, grant the reward of this to the soul of Hussain'. *Sherbat* 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) the family of the Prophet, and is the special standard of the Shiahs."²

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out 'Hussain! Hussain!'. The three days are enjoyed with fancy dresses of tigers, bears etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is tenth night, all the *taziyahs* and *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten days' observance of *Dasara* with fire walking in several places is seen in the ten days' observances of *Moharram*. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read the *taziyahs* and *alams* are taken away to the nearby river, 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 day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days. It is observed only for a day except by the Shiahs. *Sherbat* is generally distributed. After the third day the *alams* are taken home and kept in safe custody for the next *Moharram*.

4. **Milad-un-Nabi** is observed by all Muslims on the twelfth day of the month *Rabi-ul-Awwal* in commemoration of the birth day of Prophet Mohammad as also of his death day. 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 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 perance and got Quran from God through Gabriel. He preached that Almighty was one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Awwal*. On this day food is cooked and after *fatihahs* are read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the *moustache* (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the Qazi.

5. **Peer-e-Dastagiri** is celebrated on the eleventh day of the fourth month i.e., *Rabi-ul-Shani* by the Sunnis 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 Sunnis are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in *Moharram* it is a very happy occasion though for a single night. In the rural parts of this district it is an interesting sight to witness a 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 ten 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* and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire-works. We find in these celebrations the influence of *Deepavali* celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fireworks. This is a common festival among Muslims, though the celebration is confined to a few Muslim families in towns.

1. Rev. Edward Sell, *The Faith of Islam* (1880), pp. 236-237

2. E. Denison Ross, op. cit., pp. 107-108

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 mid-night 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 09.30 hours the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5.30 hours in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 a. m. is attended by all. Dedication of the Biblical names by the Pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings 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, cleaned and whitewashed. The day is one of rejoicing with choice sweet-meats 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 but observed by all educated people. The Christians distribute sweets to all their Hindu and Muslim friends as well in the locality.

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, 22nd nor later than April, 25th.

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 Moris Parker).

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 Easter 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 parts: (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 and (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday up to Easter *i. e.*, the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion Week'. The religious minded elders observe the fast very strictly and engage themselves in prayers. On Friday, church service is conducted from 11.00 hrs. to 16.00 hrs when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before his death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast atleast on that day. The Sunday following is Easter. Early in the morning at 5.00 hours, 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 hours they return home and get ready to attend the church by 9.00 hours. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3.00 to 4.00 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 families 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 Jordan. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the Protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

3. Christmas is the birth day celebration of Jesus Christ. Though 25th is the birth day of Jesus, the celebration commences 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 person with a white flowing beard and a red snow suit, who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by mid-night of the Christmas Eve, then the parents keep presents like sweets, balloons, toys etc., in stockings and keep them under their beds or on the tables. In the morning the children are told that Christmas Father had come and left them presents. Even in the church the eldest member is dressed like the Christmas Father and is made to wander about in the congregations, distributing sweets

etc., to the children from the stockings hung to a bamboo stick on this shoulder. On the night of 24th December, the members of the church, specially youngsters, go around the town in groups singing Christmas carols to wake up the Christians and inviting them to church for the important celebration on 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment, exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the Christmas tree with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the Christmas tree.

The Roman Catholics do not have the Christmas tree but exhibit in a 'crib' (a small hut-like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in this district, whether rich or poor, in towns or villages. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners of 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 are resorted to, to support their Mission.

PPENDIX II

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
1. CHITTOOR TALUK									
1 Kothakota	5	1 furlong from the 15th mile stone on the Chittoor Tirupati bus route and 15 miles from Chittoor, 1 mile from Kothakota Railway Station	Sri Rama Navami (March-April), 9 days	Local, religious	Kedandaramaswamy, metal image	Local congregation Hindus	..	-	-
2 Thenepalle	15	On the Chittoor-Cuddapah road at the 14th mile stone and 3 miles from Puthalapattu Railway Station on Villupuram - Renigunta Railway line	Chinnamma On Friday in every month 1 day	Local, religious	Chinnamma in the form of small stones.	Local congregation Hindus	..	-	-
3 Pennumuru	29	7 miles from Puthalapattu Railway Station, 10 miles from Pakala Railway Station, 14 miles to the south of Chittoor, 21 miles to the east of Karvetinagaram and 30 miles to the north of Tirupati.	Sankara Jayantibi Vaisakham (April-May), 3 days.	Local, religious	Jagadguru Sankaracharyulu.	Local congregation Hindus	-	-	-
4 Kameschinayyapalle	30	10 miles from Puthalapattu Railway Station and 17 miles from Chittoor.	Sri Krishna Sravana Behula Jayanthi Ashtami (July-August) 10 days.	Local, religious	Venugopalswamy wooden image in human form.	Local congregation Hindus	-	-	-
5 Chittoor	1	District Headquarters and a Railway Station on Villupuram - Renigunta Railway Line and 100 miles from Madras. There are communication facilities to all important towns in Andhra Pradesh, Madras and Mysore States	From Chaitra Suddha Navami (March-April), 12 days	Widely known, religious	Kodanda Ramaswamy, image in human form.	10,000 local & from the neighbouring villages of Chittoor District. Hindus	-	Sri Arunachaleswaraswamy festival, Kanyakaparameswari festival, and Ganga Jatara are the other festivals that are celebrated in this town	-
6 Kakkalapalle	46	3 furlongs from the 3rd mile stone on Chittoor-Pakala road and 3 1/2 miles from Chittoor Railway Station and town	Virupaksha Pushyam (December-January) 15 days	Local, religious	Virupakshamma image in human form	Local congregation Hindus	..	-	-
7 Kalijavedu	53	2 miles from Nandam on Chittoor-Puttur road, and 8 miles 3 furlongs from Chittoor Railway Station and town	Pennamma Chaitram (March-April), 1 day	Local, religious	Pennamma, image in human form.	Local congregation Hindus	..	-	-
8 Gangadhara Nellore	61	6 1/4 miles from Chittoor Railway Station and town	Ali Yellamma Pushyam (December-January) 4 days.	Local, religious	Ali Yellamma, in stone image, in female form with 4 hands holding trisulam and serpent around her neck.	-do-	-	-	-
9 Vinjam	63	On the 6th mile of Gangadhara Nellore-Avalakonda road (4 miles by foot-path from the 13th mile stone on Chittoor - Puttur road) and 12 miles from Chittoor Railway Station and town.	Siddeswaraswamy Giripradakshinam festival 1 day	Local, religious	Siddeswaraswamy, Sivalingam.	Local congregation Hindus	-	Mahasivaratri is also celebrated in this temple on Magha Bahula Chaturdasi (January-February).	-
10 Thungundaram	66	On the 12 1/2 mile stone on Chittoor-Avalakonda motor route and 13 miles from Chittoor.	Ganga Jatara Vaisakham (April-May) 3 days.	Local, religious	Gangamma, image in female form with 4 hands.	Local congregation Hindus	..	-	-

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 descrip- tion of the deity connected with the fair or festival	Estimated congre- gation—local or otherwise. Do all communities par- ticipate ?	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. CHITTOOR TALUK—Contd									
69 11 Ellapalle	2 miles from Chittoor - Tiruthani trunk road, 8 miles from Ramapuram Railway Station and 11 miles from Chittoor	Virupaksha-Sravanam festival	(July-August). 3 days.	Local, religious	Virupakshamma, stone image in human form.	Local congrega- tion. Hindus	—	Dharmaraju festi- val is also celeb- rated in Ashadam (June—July) in this village	
70 12 Ambheda- rapalle	1 1/2 miles from Chittoor - Avalakonda road, 8 miles from Ramapuram Railway Station and 13 1/2 miles from Chittoor	Marina Gangamma Jatara	Chaitra Suddha Purnima (March-April). 1 day.	Local, religious	Marina Gangamma	Local congrega- tion. Hindus	—	—	
71 13 Mahadeva- mangalam	1 mile from Chittoor - Avalakonda road, 10 miles from Ramapuram Railway Station and 11 miles from Chittoor.	Gangamma Not known Jatara		Local, religious	Gangamma, stone image with 4 hands.	Local congrega- tion. Hindus	—	—	
72 14 Bhakara Narasinga- rayanipeta	About 4 miles from Chittoor - Tiruthani trunk road and 10 miles from Ramapuram Railway Station and 12 miles from Chittoor.	Kodanda - In Vaisakh ramaswamy (April-May) Pushpapal- 10 days. Uthsavam		Local, religious	Kodanda Rama Swamy, a stone image of 7 1/2 feet high and 4 1/2 feet wide in human form.	Local congrega- tion. Hindus	—	—	
72 (d) Kadapagunta hamlet of Bhakara Narasinga- rayanipeta	3 miles from Chittoor - Tiruthani trunk road, 9 miles from Ramapuram Railway Station.	Kadapa- lamma Uthsavam	Ashadam (June-July)	Local, religious	Village deity Ka- dapalamma.	Local congrega- tion. Hindus	—	—	
72 (f) Anagallu hamlet of Bhakara Narasinga- rayanipeta	2 miles from Chittoor - Tiruthani trunk road and 8 miles from Ramapuram Railway Station.	Gangamma In Vaisakh Jatara (April-May). 3 days.		Local, religious	Gangamma, stone image.	Local congrega- tion. Hindus	—	—	
72 (i) Rasimireddi- palle	2 1/2 miles from Chittoor - Tiruthani trunk road, 8 miles from Ramapuram Railway Station	Muthyalamma Jatara	Twice in a year in Pushyam (December- January) and in Ashadam (June- July) 1 day on each occasion	Local, religious	Muthyalamma, stone image.	Local congrega- tion. Hindus	—	—	
74 15 Mukkalat- turu	7 1/2 miles from Chittoor Railway Station	Mukkumari In Pushyam Gangamma Jatara	Gangamma during Sankranti from 13th to 16th January 4 days	Local, religious	Gangamma with her stone image in human form with 4 hands holding sword and trisu- lam in 2 hands.	Local congrega- tion. Hindus	—	—	
73 (b) 16 Arathila hamlet of Muttukur	2 miles from Peyanapalle Railway Station on Villupuram - Renigunta line, 3 miles from Chittoor - Tiruthani road and 12 miles from Chittoor	Drowpada- mma festival	Phalgunam (February- March). 20 days	Local, religious	Drowpadamma with her image in human form.	Local congrega- tion. Hindus	—	—	
76 17 Velukuru	3 furlongs to the south of Chittoor - Puttur road and 5 miles from Chittoor Railway Station	Muthyalamma Jatara	In Pushyam (13th to 16th January) during Sankranti 4 days.	Local, religious	Muthyalamma with her image with 4 hands holding sword and trisulam in 2 hands.	Local congrega- tion. Hindus	—	—	
80 18 Narigapalle	1 1/4 miles from Madras-Bangalore trunk road, 3 miles from Peyanapalle Railway Station and 6 miles from Chittoor.	Muthyalamma Jatara	From a Friday to Sunday either in Vaisakh (April-May) or in Ashadam (June-July). 3 days.	Local, religious	Muthyalamma, stone image.	Local and from neighbouring vi- llages. Hindus	—	—	
84 19 Madhavaram	3/4th miles from Chittoor - Gudiyatham road, 1 1/2 miles from Bangalore-Madras trunk road and 3 miles from Chittoor Railway Station	Gangamma Jaistam Jatara (May-June). 2 days.		Local, religious	Gangamma village deity with her image in human form.	Local congrega- tion. Hindus	—	—	

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
1. CHITTOOR TALUK—Contd									
87 20 Yadamar	On Chittoor—Gudiyatham road 6 miles from Chittoor	Varadaraja-swamy Brahmotsavam	Vaisakham (April-May). Festival 10 days fair 15 days	Widely known religious	Varadarajaswamy, stone image in human form with 4 hands Sanku, Chakra and in Abhayastha posture with Sridevi and Bhudevi on either side.	Thousands local as also from distant places and Madras State. Hindus	Estates, utensils, linens, mirrors and toys.	-	-
96 21 Kammampalle	6 furlongs from Chittoor—Tiruthani road and 7 miles from Chittoor Railway Station	Gangamma Jatara	Vaisakham (April-May). 3 days.	Local, religious	Gangamma stone image.	Local congregation. Hindus	-	-	-
99 22 Chittapara	4 1/2 miles to the west of the 3rd mile stone on Chittoor - Katapadi road.	Gangamma Chaitram Jatara	Chaitram (March-April). 2 days.	Local, religious	Gangamma, earthen image.	Local congregation. Hindus	-	-	-
100 23 Bandapalle	5 miles to the west of the 8 4/8th mile stone on Chittoor—Katapadi road.	Gangamma Chaitram Jatara	Chaitram (March-April). 2 days.	Local, religious	Gangamma earthen image.	Local and from the nearby villages. Hindus	-	-	...
101 24 Papasamudram	2 miles to the west of Bombay-Madras trunk road 5 miles from Bommasamudram Railway Station and 10 miles to the south of Chittoor	Adi Sakthi Aradhana	On the third Tuesday in Chaitram (March-April). 1 day.	Local, religious	Adi Sakthi (Virupakshamma) wooden image.	Local congregation. Hindus	-	-	Sita Rama Kalyanotsavam is also celebrated on Purnima (December-January)
106 25 Ramapuram	A Railway Station on Villupuram—Renigunta metre gauge section of the Southern Railway and 15 miles from Chittoor	Ganga Jatara	On the third Tuesday in Chaitram (March-April). 1 day.	Local, religious	Gangamma, village deity.	Local congregation. Hindus	-	-	-
111 26 Thalambudu	8 miles from Chittoor	Drowpadamma festival	In Bhadrapadam (August-September). 20 days	Local, religious	Drowpadamma, wooden and stone images.	Local congregation. Hindus	-	-	-
112 27 Ananthapuram	Beside Chittoor—Tiruthani trunk road, 6 miles from Ramapuram Railway Station and 10 miles from Chittoor	Gangamma Jatara	In Jaishtham (May-June). 3 days	Local, religious	Gangamma in the form of garige no temple.	Local congregation. Hindus	-	-	...
112 (b) Venkatapuram hamlet of Ananthapuram	2 miles from Chittoor - Tiruthani road, 3 miles from Peyampalle Railway Station and 10 miles from Chittoor	Arathala Gangamma festival	In Jaishtham (May-June) 3 days	Local, religious	Gangamma, a stone image.	Local congregation. Hindus	-	-	-
112 (c) Kurchiveda hamlet of Ananthapuram	By the side of Ramapuram - Narayanipeta road, 1 mile from Chittoor—Tiruthani road, 5 miles from Ramapuram Railway Station and 11 miles from Chittoor.	Dharmaraja festival	In Vaisakham 1st May to 9th June 40 days	Local, religious	Dharmaraju, image in human form but no temple	Local congregation. Hindus	-	-	-
116 28 Thimmampalle	13 miles from Chittoor	Gangamma festival	Vaisakha Suddha Triodasi to Purnima (April-May). 3 days	Local, religious	Gangamma, stone image	Local congregation. Hindus	-	-	-
116 (a) Grillapalle hamlet of Thimmampalle	3 furlongs to the north of Ramapuram Railway Station	Nagamika Pujas	On all Sundays, Tuesdays and Fridays	Widely known religious	Nagamika in the form of Kalasam	Local and from distant places. Hindus	-	-	-
116 (b) Venkatalakshumbapalem hamlet of Thimmampalle	1 furlong to the east of Ramapuram Railway Station	Yagneswaraswamy Paruveta festival	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Yagneswaraswamy and Ganana Prasamba	Local and from 14 nearby villages. Hindus	-	-	Karthika deepotsavam is also celebrated on the hill-top in Kartikam (October-November).
117 (a) 29 Krishnaramapuram hamlet of Pasumanda	3/4th mile to the west of Ramapuram Railway Station	Virupakshamma Pujas	Every Friday.	Local, religious	Virupakshamma, stone image	Local congregation. Hindus	-	-	-

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1	2	3	4	5	6	7	8	9	10

1. CHITTOOR TALUK—Concld.

30	Marakalakuppam	1 mile from Bommasamudram Railway Station on Katpadi - Gudur line (5 furlongs from Madras-Bangalore road) (10 miles from Velur), 13 1/2 miles from Chittoor and 85 miles from Madras	Renukamba Uthsavam	In Pushyam during Sankranti on 15th January. 1 day	Local, religious	Renukamba village deity, a stone image	Local and from the neighbouring villages. Hindus	—	—
31	Nagamangalam	1 3/4th miles from Madras-Bangalore trunk road 14 mile from Chittoor and 84 miles from Madras	Nagamangalam festival	Pushyam (December-January). 3 days	Local, religious	Nagamangalam image made of 'Panchalohas' in human form, with four hands	Local congregation. Hindus	—	—
32	Gollamadugu hamlet of Mandikrishnapuram	4 furlongs to the north-west of Bommasamudram Railway Station, 2 miles to the east of Bommasamudram and 14 miles from Chittoor	Desimarama festival	Magha Bahula Chaturdasi (January-February). 2 days	Local, religious	Desimarama image in female form	Local congregation. Hindus	—	—
1	Irala	11 miles from Putalapattu by foot-path, 15 1/2 miles to the northeast of Chittoor Railway Station and 22 miles from Bangarupalem	Veerabhadraswamy festival	From Magha Bahula Chaturdasi (January-February). 15 days	Local, religious	Veerabhadraswamy sivalingam and the procession image in human form	5,000; local and from nearby villages within a radius of 5 miles congregate. Hindus	Estables, tents, lanterns, mirrors, and cosmetics, ayurvedic drugs, pictures, clothes, agricultural implements and toys	A cattle fair is also held.

2. BANGARUPALEM TALUK

2	Pulluru	1 mile from Pakala Chittoor bus route, 7 miles from Putalapattu and 12 miles from Bangaripalem	Venkateswara Swamy	From Bhadrapada Suddha Saptami (August-September). 5 days	Local, religious	Venkateswara Swamy	Local congregation. Hindus	—	Gangamma Jatara is celebrated in Chaitram (March-April)
3	Kaminayani-palle	On Irala-Chittoor bus route, 7 miles from Putalapattu Railway Station and 20 miles from Bangaripalem	Gangamma Jatara	In Chaitram (March-April). 2 days	Local, religious	Gangamma image in human form	Local congregation. Hindus	—	—
4	Punya-samudram	6 miles from Chittoor Railway Station and 15 miles from Bangaripalem by Road.	Pedaramma image	In Jaishtham (May-June) or Ashadham (June-July). 1 day	Local, religious	Pedaramma image upto head in human form only	Local congregation. Hindus	—	—
5	Uthra-Brahmanapalle	6 furlongs to the north of 7 1/4th mile stone on Chittoor-Aragonda road.	Krishna Perumallai Swamy festival	In Pushyam during Sankranti, 15th January. 1 day	Local, religious	Krishna Perumallai Swamy stone image blowing the flute with Mukmini Satvabhama on either side	Local congregation. Hindus	—	—
6	Puttur	1 mile to the south of the 8th mile stone on Chittoor-Aragonda road and 7 miles from Chittoor Railway Station	Kodanda Rama Swamy Festival	In Ashadham (June-July). 10 days	Local, religious	Kodanda Rama Swamy his image along with the images of Sita, Lakshmana and Saneivarayawamy (Hanuman)	Local congregation. Hindus	—	Ganga Jatara is also celebrated in Jaishtham
7	Teavam-palle	On the 8th mile stone of Aragonda Chittoor road, 8 1/4th mile from Chittoor and 13 miles from Bangaripalem	Grama devathala Uthsavam	In Jaishtham (May-June) or Ashadham (June-July). 10 days	Local, religious	Rama Subrahmanya Swamy and Dharmaraj.	Local congregation. Hindus	—	—
8	Diguva Thadaka	10 miles from Chittoor Railway Station	Gangamma dhan	In Jaishtham (May-June). 2 days	Local, religious	Gangamma	Local congregation. Hindus	—	—
9	Mogili	On Madras-Bombay National Highway at 11 1/2th mile stone, 5 miles from Bangaripalem and 18 miles from Chittoor Railway Station	Mogileswaraswamy Brahmothsavam	From Magha Suddha Brahmotsavam (January-February). 10 days	Local, religious	Mogileswaraswamy, Sivalingam	Local and from nearby villages congregate. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
2. BANGARIPALEM TALUK—Concld.									
61	Perakurgol-lapalle alias Gollapalle	1 mile to the west from the 7th mile-stone on Chittoor-Gudiyatham road, and 8 miles from Chittoor Railway Station.	Gangamma Jatara	In Jais'ham (May-June) 1 day	Local, religious	Gangamma earth-image in human form	Local congregation. Hindus	—	—
1	Settipalle	3/4th mile to the east of Kadapanatham - Punganur road, 12 miles from Palmaner and 37 miles from Kup-pam Railway Station	Gangamma Jatara	In Pushyam i.e. during Sankranthi (generally on 15th January) 1 day	Local, religious	Gangamma stone image in human form	Local congregation. Hindus	...	...
3	Lakkanapalle	14 miles from Palmaner and 37 miles from Kuppam Railway Station	Venu Gopala Swamy festival	Asvija Suddha Padyami to Dasavini (September-October) 10 days	Local, religious	Venugopalaswamy stone image in human form	Local congregation. Hindus	...	...
10	Devadoddi	Beside Palmaner—Kuppam road and about 30 miles from Kaup-pam Railway Station	Venugopala Swamy festival	From Phalguna Suddha Purnima (February-March) 3 days	Local, religious	Venugopalaswamy stone image in human form	Local congregation. Hindus	...	...
12	Ganginayani-palle	One mile to the south of Kadapanatham - Sankarayatpet road and about 35 miles from Kuppam Railway Station	Challapur-remma Jatara	On a Wednesday after Magha Suddha Purnima (January-February) 1 day	Local, religious	Challapur-remma stone image in female form with head only	Local congregation. Hindus	...	...
14	Belupalle	1 mile from Chittoor-Kuppam road 9 1/2 miles from Palmaner, 34 miles from Chittoor Railway Station and 38 miles from Kuppam Railway Station	Kalyana Venkata Ramana Swamy festival	Vaisakha Suddha Purnima (April-May) 5 days	Local, religious	Kalyana Venkata Ramana Swamy in the form of "Brindavan"	Local congregation. Hindus	...	...
15	Keelapalle	9 miles from Palmaner and 34 miles from Chittoor Railway Station	Gopala Krishna Swamy Garudoth-savam	Not known 9 days	Local, religious	Gopala Krishna Swamy image of Krishna carved on a Brindavan	...	...	...
16	Pathikonda	8 miles from Palmaner and 33 miles from Chittoor Railway Station	Bhairava Swamy festival	Magha Bahula Tricetasi to Amavasya (January-February) 3 days	Local, religious	Bhairava Swamy image in human form	Local and from neighbouring villages congregate. Hindus	...	...
19	Dandapalle	About 4 1/2 miles from Palmaner	Lakshminarayana Swamy and Anjaneya Swamy festivals	Asvija Suddha Padyami to Dasavini (September-October) 10 days	Local, religious	Lakshminarayana Swamy and Anjaneya Swamy stone images	Local congregation. Hindus	...	Lakshminarayana Swamy temple is situated on a hillock called Obaleswari Konda, 1 mile to the west of the village and the Anjaneya Swamy temple is 2 miles to the north of this village on a hillock
22	Metumayi	1 mile from the 27th mile stone on the Chittoor-Madanapalle road, 3 miles from Palmaner and 27 miles from Chittoor Railway Station	Kodanda-rana Swamy festival	From Chaitra Suddha Navami (March-April) 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
I	Palmaner	Taluk Headquarters 25 miles from Chittoor, 33 miles from Madanapalle and 47 miles from Kuppam	Kasi Visweswara Swamy Bramhoth-savam	Magha Suddha Seshami to Bahula Tadiya (January-February) 12 days	Local, religious	Kasi Visweswara Swamy	Local congregation. Hindus	...	...
33	Kolamasanapalle	7 miles from Palmaner and 31 miles from Chittoor Railway Station	Arimanugamma Gangamma Jatara	Magha Suddha Panchami (January-February) 3 days	Local, religious	Arimanugamma in Sakthi form	Local congregation. Hindus	...	Chalvarayaswamy festival is celebrated for 10 days from Chaitra Sud-dha Navami to Bahula Tadiya (March-April)

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1	2	3	4	5	6	7	8	9	10
3. PALAMANER TALUK—Contd.									
13 Baipagaripalle	37 Kurmayi	3 miles from Palamaner - Gudiyatham road	Varadaraja-swamy festival	In Ashadam (June -July)	Local, religious	Varadarajaswamy image with 4 hands and a crown on his head	Local congregation and from neighbouring villages. Hindus	...	...
14 Nellipalle	43	14 miles from Palamaner	Eswara festival	Magha Triodasi (January-February) 5 days	Local, religious	Eswara Sivalingam	Local congregation. Hindus	...	Ganga Jatara is also celebrated on Jaishia Bahula Triodasi (May-June)
15 Kadapanatham	51	30 miles from Kuppam Railway Station	Nalagondraya Swamy car festival	From Phalguna to Purnima (February-March) 8 days	Local, religious	Nalagondraya Swamy form less stone image	Local congregation. Hindus	...	...
16 Venkatagirikota	63	22 miles from Kuppam Railway Station and 25 miles from Palamaner by bus. There is bus communication to Bangalore	Venugopala Swamy Brahmothsavam	Magha Suddha Tadiya (January-February) 10 days	Local, religious	Venugopalaswamy image in human form blowing the flute	50,000; local and from nearby villages within a radius of 50 miles. Hindus	Eatables, utensils, lanterns, ayurvedic drugs, pictures, cloths, agricultural implements and toys	...
17 Padigalakuppam	81	1 Furlong from Chittoor - Kuppam road	Basavewara Swamy festival	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Basavewaraswamy	Local congregation. Hindus	...	...
18 Ramakuppam	93	3 miles to the east of 14/3 milestone on Kuppam-Chittoor road, 17 miles from Kuppam Railway Station, 34 miles from Palamaner, 59 miles from Chittoor and 67 miles from Channarayana	Kasivisweswara Swamy festival	In Chaitram (March-April) 10 days	Local, religious	Visweswara Swamy Sivalingam	Local congregation. Hindus	...	...

4. KUPPAM TALUK

18 Ramakuppam	93	3 miles to the east of 14/3 milestone on Kuppam-Chittoor road, 17 miles from Kuppam Railway Station, 34 miles from Palamaner, 59 miles from Chittoor and 67 miles from Channarayana	Kasivisweswara Swamy festival	In Chaitram (March-April) 10 days	Local, religious	Visweswara Swamy Sivalingam	Local congregation. Hindus	...	...
1 Peddur	11	8 miles from Marikuppam Railway Station on the Marikuppam-Bangalore road, 12 miles from Kuppam	Chowdeswari Jatara	Asvija Suddha Dasami (September-October) 1 day	Local, religious	Chowdeswari image with four hands covered with zinc sheet and having silver eyes and crown.	Local congregation. Hindus	...	...
2 Rallabudugur	15	10 miles from Kuppam and 80 miles from Madanapalle	Venkataramana-swamy and Kodanda Rama-swamy festivals	In Phalgunam (February-March) 15 days	Local, religious	Venkataramana-swamy and Kodanda Rama-swamy images in human form	10,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, picture, cloths and agricultural implements.	...
3 Kenamani-palle	24	3 miles from Kuppam Railway Station by cart-route	1. Srinivasa Swamy Brahmothsavam	Phalguna Dasami (February-March) 10 days	Local, religious	Srinivasaswamy bronze image in human form	Local congregation. Hindus	...	...
4 Kanchanaballa	41	14 miles from Kuppam Railway Station	2. Kasivisweswara Swamy Jayanthi	Vaisakha Suddha Panchami to Navami (April-May) 5 days	Local, religious	Kasivisweswara Swamy, Sivalingam	Local congregation. Hindus	...	...
5 Kolamadugu	57	10 miles from Kuppam Railway Station	Veerabhadraswamy Brahmothsavam	In Magham (January-February) 5 days	Local, religious	Tirupati Ganga-namma image painted in colours	1,500 local and from neighbouring villages. Hindus	Eatables, utensils, foodstuffs, books, and clothes	...

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1	2	3	4	5	6	7	8	9	10
4. KUPPAM TALUK—Concld.									
6	Karlagatta	6 miles from Kuppam Railway Station and 60 miles from Chittoor	Veerabhadraswamy festival	No fixed date 2 days	Local, religious	Veerabhadraswamy 2 feet high image made of Panchaloha in human form on horse vehicle	Local congregation. Hindus	...	...
7	Yamaganipalle	4 miles to the North of Kuppam Railway Station	Drowpadi Agnigundam or Dharma-rajula festival	From Vaisakha Suddha Panchami (April-May) 20 days	Widely known, religious	Drowpadi stone image and Dharma-rajula wooden image	Local and from district places. Hindus	...	...
8	Chinnagollapalle	1 mile from Gudupalle Railway Station and 7 miles from Kuppam	Gangadhara Parameswaraswamy festival	From Chaitram (March-April) 9 days	Local, religious	Gangadhara Parameswaraswamy Sivalingam	4,000; local and from nearby villages. Hindus	Eatables, foodstuffs, utensils, torch-lights and toys	...
9	Ontipalle	2 furlongs from Gudupalle Railway Station and 7 miles from Kuppam	Rallagangamba Parusha festival	From Chaitra Suddha Triodasi (March-April) 13 to 14 days	Local, religious	Sri Rallagangamba image in human form	10,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes and toys	Pandals are erected and there is poor feeding
10	Cheekatipalle	2 miles from Gudupalle Railway Station and 7 miles from Kuppam	Sri Rama festival	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Rama Picture	Local congregation. Hindus	...	...
11	Settipalle	On Kuppam - Palamaner road, 3 miles from Kuppam	Venugopabrahmam festival	From Chaitra Suddha Padyami (March-April) 10 days	Local, religious	Venugopalaswamy Brindavan	2,000; local and from nearby villages. Hindus	Eatables, foodstuffs, utensils, and torchlights mirrors and combs, Books & toys	Ganga Jatara is also celebrated for one day on Chaitra Suddha Padyami (March-April)
114 (a)	Kanchibandariapalle hamlet of Settipalle	1 1/2 miles to the West of Kuppam - Palmaner road and 4 miles from Kuppam	Sallapuremma festival	In Jaistham (May-June) 8 days	Local, religious	Sallapuremma	2,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures, clothes, agricultural implements and toys	...
117	Beggilipalle	3 miles from Kuppam	Maremma Jatara	In Chaitram (March-April) or Vaisakham (April-May) 9 days	Local, religious	Maremma stone image	200; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, toys, etc.,	...
1	Kuppam	Taluk head quarters and a Railway Station on Madras-Bangalore broad-gauge section of the then Railway	Someswaraswamy Brahmoth-savam	From Magha Suddha Dasami (January-February) 9 days	Local, religious	Somesvara Swamy stone Sivalingam	Local congregation. Hindus	...	...
130	Gundlasagar	About 2 miles from Kuppam	Agni Maremma Purusha festival	From Chaitra Suddha Vidiya (March-April) 13 days	Widely known, religious	Agni Maremma, stone image	20,000; local and from Mysore, Madras and Andhra Pradesh States. Hindus	Eatables, utensils, lanterns, mirrors, and combs, pictures, clothes, agricultural implements and toys	...
152	Kamathanur	1 mile from Kuppam	Dandu Gammam festival	In Phalgunam (February-March) 12 days	Local, religious	Dandugammam	Local congregation. Hindus	...	...
164	Peddagopana-palle	2 miles from Kuppam	Maremma Jatara	In Vaisakham (April-May) 11 days	Local, religious	Maremma, image	Local congregation. Hindus	...	...
172	Gongur	4 furlongs from Kuppam - Krishnagiri road	Prasanna Veerabhadraswamy festival	In Vaisakham (April-May) 10 days	Local, religious	Prasanna Veerabhadraswamy	Local congregation. Hindus	...	...
193	Kangundi	On Kuppam-Vijalapuram road, 7 miles from Vijalapuram	Malleswaraswamy Ann Basavanna Swamy festivals	Magha Chaturdasi (January-February) 3 days.	Local, religious	Malleswaraswamy, Sivalingam and Basavanna Swamy image in the form of a Nandi (stone bull)	Local congregation. Hindus	...	...
5. PUNGANUR TALUK									
1	Vootupalle	On Tirupati Madanapalle road 28th milestone, 5 miles from Kalikiri Railway Station on Pakala-Dharmavaram metre gauge section of Southern Railway	Mallikarjuna Swamy Festival	Magha Bahula Chaturdasi and Anavasya (January-February) 2 days	Local, religious	Mallikarjuna Swamy stone Sivalingam	Local and from nearby villages. Hindus	...	...

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No. and name of Village/own	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 consecrated with the fair or festival	Estimated congregation—local or otherwise? To 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. PUNGANUR TALUK—Contd.									
2	Chintamakulapalle	2 furlongs from the Punganur-Tirupati road	Kadiri Narasimha Swamy vari festival	Phalguna Suddha Purnima (February-March 1 day)	Local, religious	Kadiri Narasimhaswamy	Local congregation, Hindus	...	...
3	Palamanda	Beside Punganur-Kovvuru road about 4 miles from Kadiri Railway Station 36 miles from Revenue divisional headquarters Madanapalle, 38 miles from Punganur and 43 miles from Chittoor	Kasiviswamy Chaturdasi festival	Magha Bahula Chaturdasi (January-February) 10 days.	Local, religious	Kasiviswanadhaswamy stone Sivalingam	Local congregation, Hindus	...	...
4	Kambhavaripalle	About 8 miles from Kadiri Railway Station and 28 miles from Punganur	Gangamma Jatara	On last Sunday in the dark fortnight of Phalgunam (February-March) before Ugadi 1 day	Local, religious	Gangamma earthen image prepared for the occasion	Local congregation, Hindus	...	...
5	Kandur	7 miles from Kadiri Railway Station 13 miles from Punganur and 50 miles from Chittoor	Kandur Gangamma Jatara	Chaitra Suddha Padyami (March-April) 3 days.	Local, religious	Nadivedhi Gangamma, earthen image with Silver head, eyes and legs	5,000; local and from nearby villages within a radius of 10 to 15 miles Hindus	Eatables utensils, lanterns mirrors, combs, pictures, toys and agricultural implements	Palctamma Tirunala is also celebrated in Sravarnam (July-August)
6	Ammagari-palle	Beside Kallur-Punganur road 13 miles from Pulicherla Railway Station on Pakala-Dharmavaram metregague section of the Southern Railway, 27 miles from Punganur, 35 miles from Chittoor and 42 miles from Madanapalle.	Gangamma Jatara	In Vaisakham (April-May) 3 days	Local, religious	Gangamma village deity	Local congregation, Hindus	...	...
7	Errathvaripalle	2 miles from Sodam and 10 1/2 miles from Pulicherla Railway Station.	Sallapuramma	Magaha Suddha Purnima (January-February) 1 day	Local, religious	Sallapuramma	500; local and from nearby villages. Hindus	...	Chadumu Amnavari festival is celebrated during Ugadi i.e., on Chaitra Suddha Padyami (March-April)
8	Booragama-nda	2 miles from Punganur-Tirupati motor road, 10 miles from Pulicherla Railway Station and 32 miles from Punganur by road.	Prasanna Lakshmi-Suddha Ekadasi festival	From Phalguna Suddha Ekadasi (February-March) 10 days	Local, religious	Prasanna Lakshmi-Venkateswara Swamy	Local congregation, Hindus.	...	...
9	Sandra-makulapalle	1 1/4 miles from the Veerabhadra Swamy temple on Madras-Bombay National Highway, 12 miles from Punganur and 15 miles from Madanapalle Railway Station.	Veerabhadraswamy image in human form	From Phalguna Suddha Purnima (February-March) 2 days	Local, religious	Veerabhadraswamy image in human form	Local congregation, Hindus	...	...
10	Thimmanayanapalle	16 miles from Pulicherla Railway Station and 23 miles from Punganur.	Venkateswaraswamy stone image and photo in human form	During Vaikunta Ekadasi i.e., on Margasira Suddha Ekadasi (November-December) 1 day	Local, religious	Venkateswaraswamy stone image and photo in human form	Local congregation, Hindus.	...	...
11	Bodevaripalle	Between Punganur and Madanapalle on Madras-Bombay National Highway at the 147/4 milestone, 7 1/2 miles from Punganur and 16 miles from Madanapalle Railway Station.	Chowdeswaridevi Deeparadhana	Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Chowdeswaridevi stone image in human form	Local congregation, Hindus.	...	...
12	Somala	13 miles from Kadiri Railway Station	Eswara festival	Jaishtam (May-June) 1 day	Local, religious	Eswara Sivalingam	Local congregation, Hindus	...	...
13	Chembakur	12 miles to the South of Madanapalle, 15 miles to the West of Punganur and 20 miles from Madanapalle Road Railway Station.	Gattu Venkatarama-swamy festival	Phalgunam (February-March) 10 days	Local, religious	Gattu Venkataramana Swamy image in human form	1000; local and from neighbouring villages. Hindus	...	...

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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
5. PUNGANUR TALUK—Contd.									
14	Kagathi	3 miles to the North of Punganur - Chowdepalle road 8 miles from Punganur and 22 miles from Chittoor Railway Station	Gangamma Jatara	On a Sunday or Thursday in Sravanam (July-August) 1 day	Local, religious	Gangamma image in female form	400; local congregation Hindus	...	...
15	Chowdepalle	22 miles from Kalikiri Railway Station	Eswara festival	Chaitram (March-April) 1 day	Local, religious	Eswara Sivalingam	1,000; local congregation.	...	...
16	Kappalle	On Ramasamudram - Madanapalle road at the 13/4 mile stone, 15 miles from Punganur and 23 miles from Madanapalle Road Railway Station	Bandi Gangamma Jatara	Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Bandi Gangamma, stone image	800; local and from the nearby villages. Hindus.	...	...
17	Bheemaganipalle	1/2 mile from the 143rd mile stone on Chittoor-Madanapalle road	Bheemeswaraswamy Rathothsavam	Jaishta Suddha Purnima (May-June) 8 days	Local, religious	Bheemeswaraswamy stone Sivalingam	Local congregation. Hindus	...	...
18	Katiperi	2 miles to the North of Punganur - Chowdepalle road, and 5 miles from Punganur by road	Gangamma Jatara	On a Tuesday and Wednesday in Jaishtam (May-June) 2 days	Local, religious	Gangamma image, in female form	Local congregation. Hindus.	...	...
19	Mangalam	1 mile from Punganur by foot-bath, 2 miles by bus and 22 miles from Madanapalle road Railway Station	Gangamma Jatara	On the Tuesday and Wednesday before Ugadi i.e. in Phalgunam (February-March) 2 days	Local, religious	Gangamma, image in human form	800; local and from the neighbouring villages. Hindus	...	...
20	Laddigam	About 28 miles from Kalikiri Railway Station	Neelakanteswaraswamy festival	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Neelakanteswara Swamy	Local congregation. Hindus	...	...
21	Charala	On the 3rd mile stone on Chowdepalle—Palmaner road and 13 miles from Punganur	Radhasapthami	Magha Suddha Saptami (January-February) 1 day	Local, religious	Kasivisweswara Swamy and Parvati	Local and from the neighbouring villages. Hindus	...	...
22	Avulapalle	21 miles from Kalikiri Railway Station	Venkateswaramaswamy festival	In Pushyam (December-January) 1 day	Local, religious	Venkateswara Swamy	1000; Local congregation. Hindus	...	...
23	Elavanellore	2 furlongs from the 13 mile stone on Punganur-Srinivasapuram road	Chennarayana Swamy Pujas	On all Saturdays in Sravanam (July-August) 4 days	Local, religious	Chennarayanaswamy-stone image	Local congregation. Hindus	...	Narasimha Swamy festival is celebrated on phalguna Suddha Purnima (February-March)
24	Ramasamudram	10 miles from Punganur on Punganur-Srinivasapuram road	1. Janardhanaswamy festival 2. Kasivisweswara festival	In Pushyam (December-January) 4 days	Local, religious	Janardhanaswamy image resembling the image of Tirupati Vengateswara Swamy	Local congregation. Hindus	...	...
25	Moogavadi	1/2 mile to the South of Punganur -Srinivasapuram road, 6 miles from Punganur and 27 miles from Madanapalle Road Railway Station	Pundareeswaraswamy festival	Magha Bahula Dwadasi to Phalgunam (February-March) 6 days	Local, religious	Pundareeswara Swamy Sivalingam	Local and from nearby villages. Hindus	...	...

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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. PUNGANUR																
26	I (63) Punganur	Taluk Headquarter 18 miles from Palamaner, 23 miles from Mandanapalle Road Railway Station. 28 miles from Srirangapatnam Railway Station on Bangalore-Mysore narrow gauge section of the Southern Railway and 45 miles from Chittoor. There are communication facilities to Madras, Mysore, Chittoor, Tirupati and Cuddapah	1. Sugutur Ganga-mma Jatara	On the last Tuesday and Wednesday in Phalguna-mam (February-March) 2 days	Widely known religious	Sugutur Ganga-mma silver image in human form with 4 hands holding sword and trisulam in Abhayastham pose				10,000 local and from distant places congregate. Hindus	Eatables, utensils, lanterns, combs, pictures, toys, cloth, and agricultural implements.	...				
2. Kalyana Phalguna Suddha Venkateswara Purnima (February-March) 1 day																
27	Nekkondi	5 miles to the east of Punganur	Prasanna Agastheeswara festival	Magha Ashtami to Phalguna Suddha Vidiya (January-February) 10 days	Widely known, religious	Kalyana Venkateswara image in human form				Local congregation. Hindus	...	...				
Agastheeswara Swamy, stone Sivalingam																
10,000; local and from neighbouring villages. Hindus																
28	Karsanapalle	About 6 miles from Punganur	Harakeswara festival	From Magha Bahula Chaturdasi (January-February) 5 days	Local, religious	Harakeswarami, 2,500; local congregation. Hindus				...	...	...				
29	Peddavelagatur	On Punganur-Kadapanatham road, about 7 miles from Punganur and 15 miles from Palamaner	Varadaraja Swamy Aradhana	Not known	Local, religious	Varadaraja Swamy image in the form of Vishnu				Local congregation. Hindus	...	Sri Rama Navami on Chaitra Suddha Navami (March-April) and Ganga-ma Aradhana are also celebrated				
30	Chalamangalam	2 miles from Palakasi and 12 miles from Punganur	Someswara Swamy Rathothsavam	Vaisakha Suddha Navami to Purnima (April-May) 7 days	Local, religious	Someswara Swamy stone Sivalingam				Local congregation. Hindus	...	...				
31	Bommarajupalle	12 miles from Punganur and 30 miles from Madanapalle road Railway Station	Obuleswara Swamy Jatara	Ashadham (June-July) 2 days	Local, religious	Obuleswara Swamy stone				500; local and from the nearby villages. Hindus	...	...				
32	Kothapalle	3 miles from Palamaner	Buruju Ganga-mma Pongallu	In Pushyam (December-January) 1 day	Local, religious	Buruju Ganga-mma image in female form				Local and from neighbouring villages within a distance of 1 mile. Hindus	...	...				
33	Keelapatta	4 1/2 miles from Palamaner and 25 miles from Chittoor or	Konetiraya Swamy Brahmothsavam	Vaisakha Suddha Ashtami to Purnima (April-May) 8 days	Local, religious	Konetiraya Swamy stone image.				Local and from nearby villages. Hindus	...	...				
34	Gundugallu	2 miles from Gandrapalle and 10 miles from Punganur	Kodanda Rama Rathothsavam	Vaisakha Suddha Panchami to Purnima (April-May) 11 days	Local, religious	Kodanda Rama Swamy, stone image.				Local congregation. Hindus	...	...				
35	Pasupathur	About 3 miles from Gandrapalle and 10 miles from Punganur	Sallapuri Ganga-mma Jatara	Magha Suddha Purnima (January-February) 1 day	Local, religious	Sallapuri Ganga-mma, stone image.				200; local and from the nearby villages. Hindus	...	...				
36	Jangalpalle hamlet of Gandrapalle	1 1/2 miles from Punganur on Punganur-Ramasamudram bus route	Srirama festival	Chaitra Suddha Saphami to Eka-dasi (March-April) 5 days	Local, religious	Rama Sita, Lakshmana and Anjaneya				Local and from distant places. Hindus	...	...				

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STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10

6. MADANAPALLE TALUK

1	Sompalle	4 miles from Mulakalacheruvu Railway Station on Dharwar-Jatavaram Pakala metre-gauge section of the Southern Railway and 30 miles from Madanapalle	Kota Chowdeswari	According to the convenience of the villagers 10 days.	Local, religious	Kota Chowdeswari, image in human form	2,000, Local and from nearby villages, Hindus.	Eatables, utensils, lanterns, pictures, clothes and agricultural implements	...
11	Kotala	About 13 miles from Mulakalacheruvu Railway Station.	Venkataramana Swamy festival	In Vaisakham (April-May) 10 days.	Local, religious	Venkataramana Swamy	2,000, Local congregation. Hindus	...	...
15	Papepalle	One mile from 14/3 milestone on Gali-veedu-Gurramkonda Road, 25 miles from Kurabalakota Railway Station and 36 miles from Madanapalle.	Lakshminarasimha Swamy Rathotsavam	Phalguna Suddha Dwadasi to Bahula Shashti (February-March) 10 Days.	Local, religious	Narasimhaswamy stone image in human body and lion's head flanked by Lakshmi	Local congregation. Hindus	...	...
17	Kalicherla	21 miles from Kurabalakota Railway Station and 30 miles from Madanapalle	Poleramma Jatara	From Chaitra Suddha Purnima to Bahula Vidiga (March-April) 8 days	Widely known, religious	Poleramma stone image	5,000, Local and from distant places. Hindus	Eatables, lanterns, combs, pictures, toys, cloth, readymade clothes and agricultural implements	...
19	Veligallu	14 miles from Kurabalakota Railway Station 16 miles from Vayalpadu and 22 miles too the north of Madanapalle	Gangamma Jatara	Vaisakha Bahula Padyami to Tadiya (April-May) 3 days	Local, religious	Gangamma a black stone	500 to 600; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, clothes and agricultural implements	...
21	Tambalpalle	On Mudivedu Nambalupuli kunta road, 13 miles from Kuruchalakota Railway Station and 22 miles from Madanapalle	Mallikarjuna Swamy festival.	Magha Bahula Traidasi (January-February) 10 Days	Local, religious	Mallikarjuna Swamy Sivalingam	10,000; Local and from neighbouring villages and from Mysore and Madras States. Hindus	Eatables, lanterns, mirrors, combs, pictures, toys, clothes and agricultural implements	Pandals are erected and there is free feeding. Karthika Uthsavulu are also celebrated on all Mondays in Karthikam (October-November) in Mallikarjuna Swamy temple.
23	Kosuvripalle	11 miles from Kurabalakota Railway Station and 19 miles to the North-West of Madanapalle.	Venkataramana Swamy Rathotsavam	Magha Suddha Dasami to Bahula Chaviti (January-February) 10 days	Local, religious	Venkata Ramana Swamy 6' high stone image	Local and from the neighbouring villages. Hindus	...	...
26	Maddaniyapalle	2 miles from Battulapuram Railway Station and 25 miles from Madanapalle.	Sangameswara Swamy festival	Magha Bahula Ekadasi to Amavasya (January-February) 5 Days	Local, religious	Sangameswara Swamy Sivalingam	1,000, Local and from nearby villages. Hindus	...	...
32	Mulakala Cheruvu	It is a Railway Station on Pakala Dharmavaram metre gauge section of the Southern Railway and 26 miles from Madanapalle	Mahasivaratri festival	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Kanugodray Swamy Sivalingam	Local and from nearby villages within a radius of 15 miles. Hindus	...	...
44	Pattamvadiapalle	13 miles from Mulakala Cheruvu Railway Station and 39 miles from Madanapalle via Kandukur	Eswara Swamy Rathotsavam	From Bahula Triodari (January-February) 7 days	Local, religious	Eswaraswamy stone Sivalingam	Local and from nearby villages. Hindus	...	...
45	T. Sadam	20 miles from Battulapuram Railway Station and 34 miles from Madanapalle	Sangameswara Swamy Rathotsavam	Magha Bahula Navami to Panguha Suddha Vidiya (January-February) 9 days	Local, religious	Sangameswara Swamy stone Sivalingam	Local congregation. Hindus	...	...

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10

6. MADANAPALLE TALUK—Contd.

12	Beerangi	2 1/2 miles from the Mysore State borders, 12 miles from Battulapuram Railway Station and 25 miles from Madanapalle.	Beerangamma Jatar	Jaishta Purnima to Bahula Panchami (May-June) 6 days.	Local, religious	Beerangamma or Renuka Paramiyoti in human form	10,000; local and from the neighbouring villages. Hindus	Eatables, Utensils, lanterns, pictures, cloth and ready-made clothes	A cattle fair is held
13	Gattu	About 5 miles from Tummanangutta Railway Station and 18 miles from Madanapalle.	Venkatarama swamy Rathothsavam	Vaisakha Bahula Dasami to Jaishta Suddha Tadiya (April-May) 9 days	Local, religious	Venkatarama swamy, black stone image in human form	4,000; Local and from the nearby villages and from Mysore State Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and agricultural implements	...
14	Mudivedu	4 miles from Kurabalakota Railway Station from Madanapalle by bus	Buruju Gangamma Jatar	Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Buruju Gangamma no image	Local congregation. Hindus	...	...
15	Chinatippa Samudram	8 miles from Madanapalle Road Railway Station and 5 miles from Vayalpad	Malleswara Swamy festival	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Malleswaraswamy stone sivalingam	Local and from nearby villages within a radius of 20 miles. Hindus	...	...
16	Kothavari-palle	3 miles from Madanapalle and 10 miles from Madanapalle Road Railway Station	Narasimha-swamy festival	Phalguna Suddha Purnima and Bahula Padyami (February-March) 2 days	Local, religious	Narasimhaswamy stone image in human form	Local congregation. Hindus	...	...
17	Reddivari-palle hamlet of Kothavari-palle	On Madanapalle Road 6 miles from Madanapalle and 8 miles from Vayalpad Railway Station.	Venkateswara-swamy festival	In Jaishtam (May-June) 2 days	Local, religious	Venkateswara-swamy bust size image Venkateswara-swamy of Tirupati	Local congregation. Hindus	...	...
18	Thettu	Near 162 milestone Madras-Bombay National highway, 4 miles from Kurabalakota Railway Station 11 miles from Madanapalle	Venugopala Swamy Brahmothsavam	Chaitra Suddha Septhami to Bahula Padyami (March-April) 10 days	Local, religious	Kodandarama-swamy	Local congregation. Hindus	...	...
19	Penchupadu	On Madanapalle-Chembakur Road at the 7/2 mile stone 15 miles from Madanapalle Railway Station	Chenna-Kesava Swamy festival	Vaisakha Suddha Purnima to Bahula Vidiya (April-May) 3 days	Local, religious	Chennakesava swamy	Local congregation. Hindus	...	...
20	Madanapalle	Taluk headquarter on Bombay-Madras National highway, 8 miles from Madanapalle Road Railway station Dharmavaram-Pakala metre gauge section of the Southern Railway and there are communication facilities to Chittoor, Tirupati Cuddapah, Anantapur and Bangalore	Prasanna Venkateswara Rathothsavam	Vaisakha Suddha Navami to Bahula Vidiya (April-May) 9 days	Local, religious	Prasanna Venkateswara Swamy	Local congregation. Hindus	...	...

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance 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

6. MADANAPALLE TALUK—Contd.

104	Mushtur	On the bank of Babuda river 6 miles from Vayalpad Railway Station and 10 miles from	Gangamma	Once in 5 years June in Jaistham (May-June). 3 days	Local, religious	Gangamma image in female form decorated with ornaments and clothes	Local congregation. Hindus	Sri Chenna Kesava Swamy Rathotsavam is celebrated on 3 or 5 years during Dasara i.e. from Asvija Suddha Padyami to Dasami (September-October)	...
107	Kondamarri	Madanapalle 20 Miles from Kalikeri Railway Station	Lakshmi Narasimha Swamy festival	On Saturdays in Sravanam (July-August). 4 or 5 days	Widely known, Local, religious	Lakshmi Narasimha swamy put-tusila like a plantain places.	Local and from Distant places. Hindus	...	...
109	Agraharam	5 miles from Chinthaparthi Railway station and 14 miles from Madanapalle of which 12 miles by bus up to Nimmanapalle and the rest by walk.	Kodandarama Swamy festival	Vaisakha Suddha Triodasi to Bahula Chavithi (April-May). 7 days	Local, religious	Kodandarama Swamy image	Local and from nearby villages. Hindus	...	...
110	Vengamvari - palie	3 miles from Nimmanapalle 7 miles from Chinthaparthi Railway Station by foot-path 14 miles from Madanapalle of which 11 miles can be covered by bus and the rest by walk	Gundamma Jatara	Jaishtha Purnima (May Jun). 1 day	Local, religious	Gundamma stone image	Local congregation. Hindus	...	...
12	Kalakada	12 miles from Kali-kiri Railway Station	Mahasivaratiri	From the first Friday in Chaitram (March-April). 3 days	Local, religious	Chowdeswaridevi 1 foot high image made of panchaloha in female form	2,000. Local and from 20 nearby villages, Hindus	Eatables, utensils, lanterns, pictures and toys.	...
45	Tarigonda (Talakona)	27 miles from Pulicherla Railway Station.	Mahasivaratiri festival	From Magha Bahula Chaturdasi (January-February). 10 days	Local, religious	Sri Rama Photo	...	...	...

7. VAYALPAD TALUK

1	Kalakada	12 miles from Kali-kiri Railway Station	Mahasivaratiri	From Magha Bahula Chaturdasi (January-February). 10 days	Local, religious	Siddheswara Swamy. Sivalingam	5,000; Local congregation. Hindus	...	...
45	Tarigonda (Talakona)	27 miles from Pulicherla Railway Station.	Mahasivaratiri festival	From Magha Bahula Chaturdasi (January-February). 3 days.	Local, religious	Siddheswara Swamy Sivalingam	5,000; Local nad villages. Hindus	...	...
1	Vayalpad	Taluk Head quarters and a Railway Station on Pakala-Dharmavaram metre gauge section of the Southern Railway, 56 miles from Chittoor	Rama Swamy Rathotsavam	Chaitra Suddha Shastri to Triodasi (March-April). 8 days.	Local, religious	Sri Rama with the images of Lakshmana, Bharatha, Satrugna, Sita and Ajaneya.	Local congregation. Hindus	...	Hajarath Syed Khaja Peer Mashtan Vali urs is celebrated for 4 days from January 13th to 16th.
50	Chintaparthi	A Railway Station on Pakala-Dharmavaram metre gauge section of the Southern Railway, 6 miles from Vayalpad	Guntigamma Jatara	Phalguna Suddha Saphami and Ashtami (February-March). 2 days.	Local, religious	Guntigamma 7' high image covered on a rock in awe-inspiring form	5,000; Local and from nearby villages within a radius of 6 miles. Hindus.	Eatables, utensils, lanterns, pictures clothes, agricultural implements, baskets & toys	Ahobileswara Swamy festival is celebrated a day before Mahasivaratri, i.e., Mahgha Bahula Triodasi (January-February)
53	Vittalam	2 3/4 miles from Vayalpad on Chittoor Tirupatiroad.	Vithaleswara Swamy festival.	On a day in Jaistham (May-June). 1 day	Local, religious	Vithaleswara Swamy 3 feet high image in golden colour.	400; Local and from nearby villages. Hindus.	...	...
57	Marripadu	6 1/2 miles from Vayalpad Railway Station and Town of which 4 miles can be covered by bus and 2 1/2 miles by walk.	Veerabhadra Swamy festival	Magha Bahula Triodasi and Chaturdasi (January-February). 2 days	Local, religious	Veerabhadra Swamy stone image in human form	...	...	...

STATEMENT OF FAIRS AND FESTIVALS

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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 descrip- tion of the deity connected with the fair or festival	Estimated congre- gation—local or otherwise. Do all communities par- ticipate ?	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. VAYALPAD TALUK—Contd.

61	7	Manchuru	3 miles from Gundanaipalle on Madanapalle-Triplichi road, 5 miles from Kalikiri Railway Station and 11 miles from Vayalpad	Anantapuramma Jatara	Phalguna Suddha Saptami and Ashtami (February-March). 2 days.	Local, religious	Anantapuramma image in human form	Local congregation. Hindus	...	Anantapuramma festival is celebrated for 2 days on Magha Bahula Triodasi and Chaturdasi (January-February). Ganga Jatara is also celebrated on Jaishtha Suddha Purnima (May-June).
66	8	Guttapalem	4 miles to the West of Kalikiri-Punganur road.	Malleswara Swamy festival.	Magha Bahula Chaturdasi (January-February). 1 day.	Local, religious	Malleswara Swamy Sivalingam	Local congregation. Hindus	...	...
68	9	Kalikiri	A Railway Station on Pakala-Dharmavaram metre gauge section of the Southern Railway. 13 miles from Vayalpad and 22 miles from Chittoor.	Narasimha Swamy festival	Ashadham (June-July). 1 day	Local, religious	Narasimha Swamy	Local congregation. Hindus	...	...
72	10	Medikurthi	2 miles from Cuddapah-Punganur road 5 miles from Kalikiri Railway Station and 12 miles from Vayalpad	Lakshminarayana Swamy festival	Vaisakha Suddha Chaturdasi to Bahula Saptami (April-May). 9 days.	Local, religious	Lakshminarayana Swamy, stone image in human form.	Local congregation. Hindus	Eatables torchlight, pictures, agricultural implements, etc.	Ganga Jatara is also celebrated for 3 days
76	11	Gundloor	8 miles from Kalikiri Railway Station and 14 miles from Vayalpad	Mulasthanamma Jatara	In Sravanam (July-August). 3 days	Local, religious	Yellamma stone image	10,000; Local and from the nearby villages. Hindus	...	A cattle fair is held in which nearly 16,000 cattle gather
102	12	Talupula	9 miles from Piler	Gundala Malleswara Swamy festival	Magha Bahula Triodasi and Chaturdasi (January-February). 2 days	Local, religious	Gundala Malleswara Swamy Sivalingam	Local and from the nearby villages congregate. Hindus	Eatables lanterns, pictures, toys, clothes, agricultural implements and drugs	...
112	13	Nerabaylu	On Bhakarapeta-Talakona road to the South West of Vayalpad at the 9th mile-stone, 18 miles from Pulicherla Railway Station, 48 miles from Vayalpad, 52 miles from Madanapalle	Talakona Siddheswara Swamy festival	Magha Bahula Chaturdasi and Amavasya (January-February). 2 days	Widely known, religious	Siddheswara Swamy, Sivalingam of 11 1/2' height	20,000; local and from Chittoor and Cuddapah Districts. Hindus	Eatables, utensils, lanterns, pictures, toys and clothes	Actually this festival is celebrated at Talakona on Seshachalam hills 5 1/2 miles away from this village
122	14	Tattevaripalem	1/4 mile to the North of Piler-Bhakarapeta road, 10 miles from Pulicherla Railway Station, 35 miles from Vayalpad and 48 miles from Madanapalle	Bandakonda Siddheswara Swamy festival	Magha Bahula Chaturdasi and Amavasya (January-February). 2 days	Local, religious	Bandakonda Siddheswara Swamy, Sivalingam	Local and from neighbouring villages of the Taluk. Hindus	...	...
6	1	Devalampeta	Between Kallur and Pulicherla and 2 miles from Pulicherla, Railway Station on Pakala-Dharmavaram metre gauge section of the Southern Railway	Lakshmi narasimha swamy brahmotsavam	From Phalguna Suddha Dasami (February-March). 9 days	Local, religious	Lakshminarasimha Swamy, stone image	Local and from surrounding villages. Hindus	...	...
8	2	Reddivari-palle	About a mile from Pulicherla Railway Station	Gangamma Jagara	Ashadham (June-July). 1 day	Local, religious	Gangamma	Local congregation. Hindus	...	...
15	3	Kavetigari-palle	3 miles from Domalacheruvu Railway Station and 10 miles from Mangalampeta Railway Station	Sri Malleswara Swamy festival	Magha Bahula Chaturdasi (January-February). 1 day.	Local, religious	Malleswara Swamy Sivalingam	Local congregation. Hindus	...	Pandavula festival is also celebrated in Sraavanam (July-August).
16	4	Vallivedu	4 miles from Domalacheruvu Railway Station and 28 miles from Chandragiri	Varadaraja Swamy festival	During Sankranti generally from 13th January-4 days.	Local, religious	Varadarajaswamy image in the form of Vishnu	Local and from nearby villages. Hindus	...	...

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8. CHANDRAGIRI TALUK

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station or 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. CHANDRAGIRI TALUK—Contd.									
5	Canigapenta	5 miles from Pakala Railway Station and 25 miles from Chandragiri	Pothuluri-veera-brahmam festival	Magha Bahula Triodasi, Chatur-dasi and Amavasya (January-February). 3 days	Local, religious	Pothuluriveera-Brahmam image in Yoga mudra	Local and from nearby villages. Hindus	...	...
6	Jakkidona	26 miles from Chandragiri	Mahabharato thsavam	In Jaistham (May-June). 20 days	Local, religious	Pandavas	2,000; Local and from nearby villages. Hindus	...	...
7	Mamandur	2 miles from Mungallipet Railway Station on Villupuram-Renigunta line and 5 miles from Chandragiri	Gangamma Jatara	Karthikam (October-November). 1 day	Local, religious	Gangamma, stone slab under a neem tree	Local congregation. Hindus	...	...
8	Aithepalle	3 to 4 miles from Chandragiri	Gangamma Jatara	Twice a year in Chaitram (March-April) and (October-November). 1 day on each occasion	Local, religious	Gangamma earthen image in female form	Local and from nearby villages. Hindus	...	...
9	Koddireddi-kandriga	9 miles from Chandragiri	Gangamma Jatara	Tuesday and Wednesday in Chaitram March-April). 1 day	Local, religious	Gangamma earthen image in female form	Local and from neighbouring villages. Hindus	...	...
10	Bhimavaram	7 miles from Chandragiri	Gangamma Jatara	Last Tuesday in Chaitram March-April). 1 day	Local, religious	Gangamma earthen image in female form	Local and from nearby village-Hindus	...	...
11	Pullaiahgari-palle	3 miles from Chandragiri	Gangamma Jatara	In Jaistham (May-June). 2 days	Local, religious	Gangamma a stone	400, Local congregation. Hindus	...	...
12	Arepalle	On Chandragiri Tirupati road 3 miles from Chandragiri	Gangamma Jatara	In Vaisakham (April-May). 2 days	Local, religious	Gangamma a stone	Local congregation. Hindus	...	...
13	Narasingapuram	About a mile from Chandragiri	Sri Rama Navami	Chaitra Suddha Navami March-April). 9 days	Local, religious	Sree Rama	Local congregation. Hindus	...	...
14	Kotala	About 2 miles from Chandragiri	Sri Rama Navami	Chaitra Suddha Navami (March-April). 9 days	Local, religious	Sree Rama a photo	Local congregation. Hindus	...	...
15	Agarala	About 3 miles from Chandragiri	Arimani Gangamma Jatara	During Sankranti generally from 13th January. 3 days	Local, religious	Arimanigangamma stone image	2,000; Local and from nearby villages. Hindus	...	...
16	Chandragiri	Taluk headquarters on Villupuram-Renigunta line 7 miles to the West of Tirupati	Gangamma Jatara	Margasiram (November-December). 3 days	Local, religious	Gangamma a stone buried in the earth	2,000; local and from neighbouring villages. Hindus	...	Sitaramakalyanam is celebrated for 11 days in Phalgunam and Dharmarajula agnitarunala celebrated in Bhadrpadam are the other festivals.
17	Mittapalem	About a mile from Chandragiri	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
18	Thondavada	About 3 miles from Chandragiri and 6 miles from Tirupati	Agastheswara Swamy Mukkotuthsavam	Karthika Suddha Purnima (October-November). 1 day	Local, religious	Agastheswara Swamy stone Sivalingam	Local and from Tirupati and Chandragiri. Hindus	...	...
19	Sanambatla	1 1/2 miles from Chandragiri Tirupati road 3 miles from Chandragiri	Gangamma Jatara	In Chaitram (March-April). 3 days	Local, religious	Gangamma a stone buried in the earth	500; Local and from nearby villages. Hindus	...	Sri Rama Navami is also celebrated on Chaitra Suddha Navami (March-April) and Pongallu are offered to Muthyalamma in Vaisakham (April-May).
20	Durgasamudram	4 miles from Tirupati East Railway Station and 5 miles from Chandragiri	Gangamma Jatara	In Vaisakham (April-May). 2 days	Local, religious	Gangamma earthen image and a white stone	Local congregation. Hindus	...	...

STATEMENT OF FAIRS AND FESTIVALS

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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. Local 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
2	3	4	5	6	7	8	9	10
8. CHANDRAGIRI TALUK—Contd.								
21	56	Gollapalle	4 miles from Tirupati East Railway Station and 5 miles from Chandragiri	Gangamma Jatara (April-May). 2 days	Local, religious	Gangamma earthen image is prepared and decorated for the occasion	1,000; local and from nearby villages. Hindus	...
22	57	Mallavaram	4 furlongs from Tirupati-Chittoor road 2 1/2 miles from Chandragiri	Gangamma Jatara From Third Tuesday of Chaitram (March-April). 8 days	Local, religious	Gangamma stone image	550; Local congregation. Hindus	...
23	58	Pudipatla	3 1/2 miles from Tirupati Railway Station	Gangamma Jatara From Third Tuesday of Chaitram (March-April). 8 days	Local, religious	Gangamma stone image	500; Local congregation. Hindus	...
24	62	Avilala	On Tirupati-Rayalacheruvu road 3 miles from Tirupati East Railway Station and 10 miles from Chandragiri	Sivaratri Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Eswara, Sivalingam	Local congregation. Hindus	...
25	61 (e)	Chiguravadah	1 mile from Tirupati-Royalacheruvu road, about 2 miles from Thummala-Tirupati	Gangamma Jatara In the last week of Chaitram (March-April). 1 or 2 days	Local, religious	Gangamma earthen image	2,000; Local and from the nearby villages. Hindus	...
26	64	Akkarampalle	1 mile from Tirupati	Gangamma Jatara From Third Tuesday of Chaitram (March-April). 10 days	Local, religious	Gangamma	5,000 and from all over India. All communities	...
27	69	Karakambadi	3 miles from Renigunta Railway Station and 15 miles from Chandragiri	Kattaputta-Jatara In the dark fortnight of Bhadrappa-dam (August-September). 1 day	Local, religious	Kattaputtalamma	Local congregation. Hindus	...
28	70	...	...	...	...	...	...	...
29	71	...	...	...	...	...	...	...
30	72	...	...	...	...	...	...	...
31	73	...	...	...	...	...	...	...
32	74	...	...	...	...	...	...	...
33	75	...	...	...	...	...	...	...
34	76	...	...	...	...	...	...	...
35	77	...	...	...	...	...	...	...
36	78	...	...	...	...	...	...	...
37	79	...	...	...	...	...	...	...
38	80	...	...	...	...	...	...	...
39	81	...	...	...	...	...	...	...
40	82	...	...	...	...	...	...	...
41	83	...	...	...	...	...	...	...
42	84	...	...	...	...	...	...	...
43	85	...	...	...	...	...	...	...
44	86	...	...	...	...	...	...	...
45	87	...	...	...	...	...	...	...
46	88	...	...	...	...	...	...	...
47	89	...	...	...	...	...	...	...
48	90	...	...	...	...	...	...	...
49	91	...	...	...	...	...	...	...
50	92	...	...	...	...	...	...	...
51	93	...	...	...	...	...	...	...
52	94	...	...	...	...	...	...	...
53	95	...	...	...	...	...	...	...
54	96	...	...	...	...	...	...	...
55	97	...	...	...	...	...	...	...
56	98	...	...	...	...	...	...	...
57	99	...	...	...	...	...	...	...
58	100	...	...	...	...	...	...	...
59	101	...	...	...	...	...	...	...
60	102	...	...	...	...	...	...	...
61	103	...	...	...	...	...	...	...
62	104	...	...	...	...	...	...	...
63	105	...	...	...	...	...	...	...
64	106	...	...	...	...	...	...	...
65	107	...	...	...	...	...	...	...
66	108	...	...	...	...	...	...	...
67	109	...	...	...	...	...	...	...
68	110	...	...	...	...	...	...	...
69	111	...	...	...	...	...	...	...
70	112	...	...	...	...	...	...	...
71	113	...	...	...	...	...	...	...
72	114	...	...	...	...	...	...	...
73	115	...	...	...	...	...	...	...
74	116	...	...	...	...	...	...	...
75	117	...	...	...	...	...	...	...
76	118	...	...	...	...	...	...	...
77	119	...	...	...	...	...	...	...
78	120	...	...	...	...	...	...	...
79	121	...	...	...	...	...	...	...
80	122	...	...	...	...	...	...	...
81	123	...	...	...	...	...	...	...
82	124	...	...	...	...	...	...	...
83	125	...	...	...	...	...	...	...
84	126	...	...	...	...	...	...	...
85	127	...	...	...	...	...	...	...
86	128	...	...	...	...	...	...	...
87	129	...	...	...	...	...	...	...
88	130	...	...	...	...	...	...	...
89	131	...	...	...	...	...	...	...
90	132	...	...	...	...	...	...	...
91	133	...	...	...	...	...	...	...
92	134	...	...	...	...	...	...	...
93	135	...	...	...	...	...	...	...
94	136	...	...	...	...	...	...	...
95	137	...	...	...	...	...	...	...
96	138	...	...	...	...	...	...	...
97	139	...	...	...	...	...	...	...
98	140	...	...	...	...	...	...	...
99	141	...	...	...	...	...	...	...
100	142	...	...	...	...	...	...	...

The following festivals viz., Vasanthotsavam, from Chaitra Suddha Tridasi to Purnima (March-April) for 3 days, Nityotsavam from Chaitra Suddha Padayami (March-April) for 40 days, Dhanurmasotsavam during Dhanurmasam (December-January), 30 days Adhyayanotsavam in Pushyam (December-January) for 25 days and Rathasapthami on Magha Suddha Sapthami (January-February) are also celebrated.

Eatable, utensils, lanterns, mirrors, and combs, pictures, and Agricultural implements

Kodanda Rama-swamy stone images of Rama, Lakshmana and Sita

Govindarajaswamy 8 feet stone image in a reclining posture with his head resting on his left arm as a pillow

Chanthalamma earthen image is prepared for the occasion

Local congregation. Hindus

Local congregation. Hindus

Local congregation. Hindus

Local congregation. Hindus

Local congregation. Hindus

STATEMENT OF FAIRS AND FESTIVALS

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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 descrip- tion of the deity connected with the fair or festival	Estimated congrega- tion—local or otherwise. Do all communities par- ticipate?	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. CHANDRAGIRI TALUK—Contd.

73 (a) Guruvarajapalle hamlet of Kotha- palem	Beside Renigunta Kalahasti road about 1/2 mile from Renigunta Railway Station.	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama photo	Local congrega- tion. Hindus	...	...	...
III 74 (a) 28 Renigunta hamlet of Tukki- vakkam	It is a Railway Junction on Madras -Raichur broad gauge section of the Southern Rail- way and 15 miles from Chandragiri.	Gangamma Jatara	Ashadam (June-July). 1 day	Local, religious	Gangamma image in human form.	Local congrega- tion. Hindus	...	...	...
77 29 Thandlam	12 miles from Chandragiri	Gangamma Jatara	From the last week of Vaisa- kham to the se- cond week of Jai- shtam (May-June). 20 days	Local, religious	Gangamma	Local congrega- tion. Hindus	...	...	...
81 30 Vemuru	14 miles from Tirupati Railway Station	Grama Jatara	In Jaishtham (May-June). 2 days	Local, religious	Venamma and Ponnammam stone images in human form	Local congrega- tion. Hindus	...	...	...
81 (M) Voddepalle hamlet of Vemuru	6 miles from Pakala Railway Station and 18 miles from Chandragiri	Danikonda Gangamma Jatara	In Chaitram (March-April). 1 day	Local, religious	Danikonda Ganga- mma stone image	Local congrega- tion. Hindus	...	...	...
81 (P) Panakam hamlet of Vemuru	14 miles from Tirupati Railway Station	Grama Jatara	In Vaisakham (April-May). 2 days	Local, religious	Muthyalamma and Pydamma stone images in human form	Local congrega- tion. Hindus	...	...	...
81 (T) Brahmanpalle hamlet of Vemuru	On Tirupati-Pudi road, 2 1/2 miles from Pudi Railway Station and 13 miles from Chand- ragiri	Yellamma Jatara	In Vaisakham- (April-May). 10 days	Local, religious	Yellamma stone images in human form	Local congrega- tion. Hindus	...	...	...
83 31 Padi	1 mile to the East of Thiruchanoor 5 miles to the East of Tirupati and 12 miles from Chan- dragiri	Mogilamma Jatara	Jaishtha Suddha Panchami to Das- ami (May-June). 6 days	Local, religious	Mogilamma stone image	Local congrega- tion. Hindus	...	...	Bhavanarushi festi- val is also celebra- ted from Magha Bahula Triodasi to Phalguna Suddha Panchami (Febru- ary-March)
85 32 Gajulaman- dyam	2 miles from Reni- gunta and Pudi Railway Station and 18 miles from Chandragiri	Sivaratri	Magha Bahula Chaturdasi (Jan- uary-February). 1 day	Local, religious	Eswara Sivalingam	Local congrega- tion. Hindus	...	...	Ganga Jatara is also celebrated in Chaitram (March- April)

9. KALAHASTI TALUK

I 1	Kalahasti	On the bank of river Suvanamuki. Taluk Headquarters and a Railway Station on Gudur Renigunta section of the Southern Railway and 30 miles from Chandragiri	Mahasivaratri	Magha Bahula Navami to Phalguna Suddha Panchami (January-February). 13 days	Widely known, religious	Kalahasteswara Swamy Sivalingam	Lakhs of devotees local and from distant places like Madras, Mysore Andhra Pradesh and Bombay States. Hindus	Eatable, utensils lanterns, mirrors combs, pictures, toys, Ayurvedic drugs, mill cloth and handloom cloth	There are countries and there is free-feeding. Ganga Jatra celebrated in Kartthikam and Dharmarajula festival celebrated in Ashadham are the other festivals
53 2	Chinthala - palem	8 miles from Yerpedu Railway Station on Gudur-Renigunta section of the Southern Railway	Chintalamma Aradhana	Karthika Suddha Sapthami to Dasami (October-November). 4 days	Local, religious	Chintamma wooden image	Local congregation. Hindus	...	...
80 3	Kasaram alias Rudramurthipuram	4 miles from Yellakaru Railway Station and 8 miles from Chandragiri	Panduranga Swamy festival	In Chaitram (March-April). 7 days	Local, religious	Panduranga Swamy stone image in human form	Local and from neighbouring villages. Hindus	...	...
117 4	Mambakam	2 1/2 miles to the South of Naidupet Venkatagiri Road, 3 miles from Naidupet - Kalahasti bus route and 16 miles from Kalahasti	Potharaju festival	In the bright fortnight of Magham (January-February). 5 days	Local, religious	Potharaju stone image under a tree	Local congregation. Hindus	...	...

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STATEMENT OF FAIRS AND FESTIVALS

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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

9. KALAHASTI TALUK—Contd.

5	Dirasamala	1 1/2 miles from Kalahasti - Naidupet bus-route 6 1/2 miles from Naidupet and 12 miles from Kalahasti	Potharaju festival	In Jaishtham (May-June). 3 or 5 days	Local, religious	Pothuraju stone slab	Local congregation. Hindus	...	...
6	Kappaguntakhandriga	7 miles from Naidupet Railway Station and 10 miles from Kalahasti	Thummalamma Jatara	In Vaisakham (April-May). 3 to 5 days	Local, religious	Thummalamma stone image under a neem tree	Local congregation. Hindus	...	...
7	Sirasanambedu	1 mile from Naidupet - Kalahasti motor route, 4 miles from Naidupet and 16 miles from Kalahasti	Siddheswaraswamy Mahotsavam	In Pushyam (December-January). 3 days	Local, religious	Siddheswara Swamy stone image	5,000; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, read, made clothes and agricultural implements	...
8	Chembedu	2 miles from Palalakundi motor route, 10 miles from Kalahasti by road and 12 miles from Kalahasti Railway Station	Veerabhadra Swamy festival	During Sankranti i.e., in Pushyam (December-January). 1 day	Local, religious	Veerabhadraswamy image in human form	Local congregation. Hindus	...	...
9	Chinnasingamala	On Kalahasti-Naidupet road, 4 miles from Kalahasti	Veerabhadra Swamy festival	In Sravanam (July-August) or in Bhadrpadam (August-September). period not known	Local, religious	Veerabhadra Swamy	Local congregation. Hindus	...	...
10	Penubaka	1 furlong to the East of Kalahasti-Venkatagiri road, About 2 miles from Kalahasti	Maremma Jatara	In Chaitram (March-April). 2 days	Local, religious	Maremma	Local congregation. Hindus	...	...
11	Jingilipalyam	3 miles from Kalahasti Railway Station	Kalahasti Zamindar, Aradhana	Magham (January-February). 1 day	Local in memory of Zamindar	Zamindar of the Village, tomb	Local congregation. Hindus	...	...
12	Rajulapalem	4 furlongs from the 10th milestone on Byrajukandriga-Papanaidupeta road, 7 miles from Yerpedu Railway Station and 11 miles from Kalahasti	Poleramma Jatara	On a Tuesday in Margasiram (November-December). 2 days	Local, religious	Poleramma cart-then image	Local and from the nearby villages congregate. Hindus	...	...
13	Panguru	1 furlong from Venkatagiri-Kalahasti-Tirupati bus route and 5 miles from Yerpedu Railway Station	Gramasakthi festival	In Phalgunam (February-March). 10 days	Local, religious	Gramasakthi image	Local congregation. Hindus	...	...
14	Jangalapalle	3 furlongs from Kalahasti-Venkatagiri bus route, 5 miles from Yerpedu Railway Station and 12 miles from Kalahasti	Poleramma Jatara	In the last week of Chaitram (March-April). 2 days	Local, religious	Poleramma, image in human form	700; Local and from nearby villages. Hindus	...	...
15	Urundur	About 3 miles from Kalahasti	Neelakanteswara Swamy Brahmotsavam	Sravana Ekadasi to Bahula Panchami (July-August). 10 days	Local, religious	Neelakanteswara Swamy Sivalingam	Local congregation. Hindus	...	...
16	Amandur	1 1/2 miles from Yerpedu Railway Station	Malayala Swamy Pujalu	Magha Suddha Ekadasi and Dwadasi (January-February). 2 days	Widely known, religious	Malayala Swamy a saint	Local and from distant places	...	...
17	Saraswathi Kandriga alias Sowbhagyavidyapuram.	4 furlongs from Byrajukandriga-Papanaidupeta road, 6 miles from Byrajukandriga and 10 miles from Kalahasti	Palamanamma festival	In Sravanam (July-August). 3 days	Local, religious	Palamanamma stone image	Local and from nearby villages. Hindus	...	...

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APPENDIX - II
STATEMENT OF FAIRS AND FESTIVALS

[38]

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

9. KALAHASTI TALUK—Contd.

18	Kandadu	302	2 furlongs from the 10th milestone on Byrajukandriga-Papanaidupeta road 7 miles from Yerpedu Railway Station and 11 miles from Kalahasti	Ganga Jatara From a Tuesday in Chaitram (March-April). 3 days	Local, religious	Gangamma earthen image	10,000; Local and from nearby villages. Hindus	...	Pandals are erected and free feeding is arranged
19	Musalipedu	304	At the 5th milestone on Byrajukandriga-Papanaidupeta road, 5 miles from Yerpedu Railway Station and 9 miles from Kalahasti	Vaisakha Suddha Sapthami to Purnima (April-May). 9 days	Local, religious	Nallagangamma, image in female form.	1,000; Local and from neighbouring villages. Hindus	...	...
20	Ghittathur	347	On Kalahasti-Puligunta road, 10 miles from Kalahasti	Polinancha ramma Jatara In Pushyam (December-January). 1 day	Local, religious	Polinancharamma stone image in female form.	Local congregation. Hindus	...	Gangamma Jatara is celebrated for 2 days in Karthikam (October-Novembre)
21	Adavaram	365	4 miles to the West of the 10th milestone on Middikandriga Kalahasti road and 14 miles from Kalahasti	Aretamma festival In Chaitram (March-April). 1 day	Local, religious	Aretamma stone image under a neem tree	Local congregation. Hindus.	...	...
22	Swarnalingeswarapuram	369	1/12 miles in the West of 10th milestone on Kalahasti Middikandriga road.	Ankalamma In Ashadham (June-July). 1 day	Local, religious	Ankalamma stone image	Local congregation. Hindus	...	...
23	Pathapalem (Pathapalyam) Station	370	19 miles from Kalahasti Railway Station	Mathamma In Vaisakham (April-May). 2 days	Local, religious	Mathamma image in human form	Local and from nearby villages. Hindus	...	...
24	Kalathur	388	5 furlongs from the 15 5/8 milestone on Kalahasti - Middikandriga road.	Ankalamma Ashadham (June-July). 5 days	Local, religious	Ankalamma 5 feet high image in female form	2,000; Local and from neighbouring villages. Hindus	...	...
25	Katrapalle	393	19 miles from Kalahasti Railway Station	Poleramma Vaisakham (April - May), 1 day	Local, religious	Poleramma stone image	300; Local and from neighbouring villages. Hindus	...	...
26	Ellamanyam-khadriga	403	14 miles from Kalahasti Railway Station	Mathamma In Vaisakham (April - May). 5 days	Local, religious	Mathamma	Local congregation. Hindus	...	...
27	Sooramala	406	3 miles from Kalahasti - Naidupeta road and 6 miles from Kalahasti	Sri Rama-Jayanti Chaitra Suddha Navami to Bahula Ashtami (March-April). 15 days	Local, religious	Sri Rama photo	Local congregation. Hindus	...	Poleramma Jatara is celebrated on the third Tuesday in Karthikam
28	Chavali-palle	436	8 miles from Tada Railway Station and 22 miles from Kalahasti	Dharmaraju festival During Sankranti Generally on 15th January. 1 day	Local, religious	Dharmaraju wooden image	Local congregation. Hindus	...	...

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
10. SATYAVEDU TALUK—Contd.									
4	Chavarambakam	Five furlongs from Nagari—Nagapuram road, and 9 miles from Nagari Railway Station	Giri pradakshinotsavam	During Sankranti generally on 15th January. 1 day	Local, religious	Nageswara Swamy	500; Local and from nearby villages. Hindus	...	...
5	Pannur	10 miles from Nagari Railway Station and 30 miles from Satyavedu	Pedda Nancharamma Jatara	Phalgunam (February–March). 2 days	Local, religious	Pedda Nancharamma stone image	Local congregation. Hindus	...	...
6	Jagannadhapuram	11 miles from Nagari Railway Station and 31 miles from Satyavedu.	Gramadevathala Jatara	On last Wednesday in the dark fortnight of Phalgunam (February–March). 1 day	Local, religious	Pedda Nancharamma and Pothuraju images in human form.	Local congregation. Hindus	...	Vengamma Perantalu age also celebrated on a Friday before Magha Bahula Amavasya January–February)
7	Oruthangalgollalakuppam	4 miles from Nagari Railway Station, 12 miles from Pichatur 35 miles from Satyavedu	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 10 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
8	Kothur Venkatapuram	6 miles from Nagari	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 10 days	Local, religious	Sri Rama a photo	Local congregation. Hindus	...	Grama Jatara is also celebrated for 3 days
9	Mangalam	8 miles to the west of Nagari Railway Station 12 miles from Nagalapuram and 31 miles from Satyavedu.	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 12 days	Local, religious	Sri Rama a photo.	Local congregation. Hindus	...	...
10	Vijayapuram	9 miles from Tiruthani Railway Station	Gramadevathala Jatara	In Chaitram (March–April). period not known	Local, religious	Kanakadurgamba-Ponnamma Ankamma and Mathamma	Local congregation. Hindus	...	...
11	Kosalanagararam	10 miles from Tiruthani Railway Station and 40 miles from Satyavedu	Hanumantharaja Swamy festival	Vaisakha Suddha Purnima (February–March). 1 day	Local, religious	Hanumantharaja Swamy stone image	Local and from nearby villages. Hindus	...	...
12	Attur	11 miles from Nagari Railway Station 35 miles from Satyavedu and 50 miles from Chandragiri	Dharmarajurathra Brahmamotsavam	In the bright fortnight of Jaishtham (May–June). 11 days	Local, religious	Dharmaraju	1,000; Local and from nearby villages. Hindus	...	Grama Jatara is also celebrated for one day in Vaisakham (April–May)
13	Neervoy	15 miles from Puttur Railway Station and 24 miles from Satyavedu.	Gangamma Jatara	In Vaisakham (April–May)	Local, religious	Gangamma image in female form	Local congregation. Hindus	...	...
14	Pisatur	On the bank of river Aruna. 14 miles from Puttur Railway Station	Dharmaraju festival	In Jaishtham (May–June). 10 days	Local, religious	Dharmaraju	Local congregation. Hindus	...	Grama Jatara is also celebrated for 5 days from Vaisakha Bahula Amavasya (April–May)
15	Ramagiri	47 miles from Madras, on Puttur road 16 miles from Puttur	Mahasivaratri	From Magha Bahula Chaturdasi (January–February). 2 days	Local, religious	Valeswara Swamy Sivalingam	3,000 to 4,000; Local and from nearby villages within a radius of 10 miles. Hindus	Eatables utensils mirrors, pictures, toys, clothes and agricultural implements	There are two choultries and free feeding is arranged
16	Rajanagararam	17 miles from Puttur Railway Station and 22 miles from Satyavedu	Poleramma Jatara	From a Wednesday to the next Wednesday in the bright fortnight of Vaisakham (April–May) or in the bright fortnight of Jaishtham (May–June). 8 days	Local, religious	Poleramma in Sakthi form	Local congregation. Hindus	...	Drowpadhi festival is also celebrated from a Friday for 11 days in Ashadham (June–July) or Sravanam (July–August)
17	Krishnapuram	Beside Puttur–Nagalapuram road 18 miles from Puttur Railway Station and 22 miles from Satyavedu	Gramadevathala Jatara	From Sunday to Wednesday in the bright fortnight of Vaisakham (April–May) or Jaishtham (May–June). 4 days	Local, religious	Ankamma and Chellamma wooden images	Local congregation. Hindus	...	...

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
10. SATYAVEDU TALUK—Contd.									
18	Nagalapuram	On Puttur—Madras road, 18 miles from Puttur.	Vedanarayana Swamy Brahmotsavam	In Vaisakham (April—May). 3 day	Local, religious	Vedanarayana Swamy 5 feet high stone image in Machiyavattaram	A few thousands; Local and from nearby villages within a radius of 40 to 50 miles. Hindus	Eatables, lanterns, mirrors, combs, pictures of Gods toys clothes and agricultural implements	...
19	Karur alias Krishnagiri	20 miles from Puttur Railway Station	Grama Jatara	In Jaistham (May—June).	Local, religious	Village deities, image in human form.	Local congregation. Hindus	...	Sri Rama Navami takes place from Chaitra Suddha Navami to Bahula Vidiya (March—April)
20	Chilamathur alias Banglow	3 miles from Tada Railway Station and 18 miles from Satyavedu	Chellalamma Jatara	No fixed date, according to the convenience of the villagers.	Local, religious	Chellalamma, stone image in sitting posture	Local congregation. Hindus	...	Ganga Jatara is also celebrated from 3 days in Vaisakham (April—May)
21	Shamasheeri-Bahdurpet	Beside Arani river, 22 miles from Puttur Railway Station	Thotemma Aradhana	In Jaistham (May—June) Period not known	Local, religious	Thottethamma, stone image in female form.	Local congregation. Hindus	...	...
22	Karani	11 miles from Satyavedu and 16 miles from Tiruvottur	Suratapalle Marakathambika Valmikeswara Aradhana	In Vaisakham (April—May). 10 days.	Local, religious	Valmikeswara Swamy	Local congregation. Hindus	...	...
23	Baitakodiambedu	On Puttur—Madras road, 23 miles from Puttur Railway Station.	Gangamma Jatara	In the bright fortnight of Chaitram (March—April). 5 days	Local, religious	Gangamma wooden image	Local congregation. Hindus	...	...
24	Beerakuppam	27 miles from Puttur Railway Station of which 18 miles by bus and 9 miles by foot-path.	Dharmaraju festival	In Ashadham (June—July). 11 days	Local, religious	Dharmaraju	Local congregation. Hindus	...	...
25	Tripurantakapuramkota	26 miles from Puttur Railway Station	Santhana Venugopalaswamy festival	Chaitra Suddha Purnima (March—April). 1 day	Local, religious	Santhana Venugopala swamy	Local congregation. Hindus	...	...
26	Pravalavara-newarapuram	16 miles from Tada Railway Station 14 miles from Satyavedu	Yagathamma Jatara	In Vaisakham (April—May). 5 days	Local, religious	Yagathamma stone and wooden images	Local congregation. Hindus	...	Mathamma jatara is also celebrated in Vaisakham (April—May)
27	Thondambattu	3 miles to the West of 8/3 milestone on Satyavedu—Tada road.	Siddheswaraswamy Sathana radhana	Once in two years On a Sunday in Jaistham (May—June). 1 day.	Local, religious	Siddheswaraswamy earthen image riding on horse back	Local congregation. Hindus	...	...
28	Kadur	14 miles from Satyavedu	Venkateswaraswamy festival	From third Saturday in Sravanam (July—August). 2 days	Local, religious	Venkateswaraswamy stone image	Local congregation. Hindus	...	...
29	Kalathur	7 miles from Sallurpet Railway Station and 20 miles from Satyavedu.	Venkateswaraswamy Brahmotsavam	From Pushya Bahula Amavasya (December—January). 2 or 3 days	Local, religious	Venkateswaraswamy stone image in human form	Local and nearly from villages. Hindus	...	Vemalamma festival is also celebrated during Sankranti, (generally on 16th of January.)
30	Marudavada	6 miles from Sallurpet Railway Station and about 19 miles from Satyavedu and 20 miles from Kalahasti.	Gramadevathala Jatara	In Magham (January—February) or Phalgunam (February—March) period not known	Local, religious	Puttalamma and Chellalamma wooden image and stone image respectively	Local congregation. Hindus	...	...
31	Nelvoy	10 miles from Tada Railway Station and 13 miles from Satyavedu	Venkateswaraswamy festival	On all Saturdays in Bhadraddham (August—September 4 or 5 days	Local, religious	Venkateswaraswamy stone image	Local congregation. Hindus	...	...
32	Abur	8 miles from Sullurpet-Railway Station 18 miles from Satyavedu	Kamakshamma Paruveta Festival	In Karthikam (October—November) or Margasiram (November—December) Pyshyam (December—January) period not known	Local, religious	Kamakshamma stone image in female form	Local congregation. Hindus	...	Venkateswaraswamy festival is also celebrated during Dasara i. e., from Asvija Suddha Padyami to Dasami (September—October)

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10

II. PUTTUR TALUK—Contd.

15	Nadavalur	At the 5/6th mile-stone of Tirupati-Rayalacheruvu road and 18 miles from Puttur	Gangamma Jatara	In Jaisham (May-June).	Local, religious	Gangamma	Local religious. Hindus	...	...
16	Nennur	2 miles from Tirupati-Rayalacheruvu bus route, 6 miles from Tirupati Railway Station and 15 miles from Puttur	Yellamma Jatara	During Sankranti (Generally on 16th January). 1 day	Local, religious	Yellamma only the head of the deity	Local congregation. Hindus	...	...
17 (b)	Sorakayala-palem hamlet of Kattakindavenkata-puram	5 miles from Pudi Railway Station and 14 miles from Puttur	Muthyalamma Jatara	During Sankranti (Generally on 16th January). 1 day	Local, religious	Muthyalamma	Local congregation. Hindus	...	...
19	Pathipatur	2 1/2 miles to the West of Pudi Railway Station and 12 miles from Puttur	Prasanna Venkateswara Swamy Brahmothsavam	Asvini (September-October).	Local, religious	Prasanna Venkateswara Swamy	Local congregation. Hindus	...	...
21	Pudi	It is a Railway Station on Madras-Renigunta broad gauge section of the Southern Railway 9 miles from Puttur	Gangamma Jatara	In Vaisakham (April-May) or Jaisham (May-June). 2 days	Local, religious	Gangamma stone slab	Local congregation. Hindus	...	...
24	Padiredu Aranyam	3 miles from Pudi Railway Station	Maha Sivaratri festival	Magha Bahula Chaturdasi to Amavasya (January-February). 2 days	Local, religious	Sadesiveswara Swamy	Local congregation. Hindus	...	...
1	Puttur	At Taluk headquarters in Chittoor District about 42 miles from Chittoor	Drowpadamma Tirunala	In Sravanam (July-August). 10 days	Local, religious	Drowpadamma	25,000; Local and from neighbouring villages. Hindus	Eatables utensils, lanterns, pictures, toys, clothes and Agricultural implements	...
31	Thorur	2 miles from Puttur Railway Station and Town	Polakshamma Jatara	From a Friday in the bright fortnight of Vaisakham (April-May). 9 days	Local, religious	Polakshamma image in female form with 4 hands	Local congregation. Hindus	...	...
33	Narayana-vanam	5 miles from Puttur Railway Station.	Venkateswara Swamy Brahmothsavam	In Asvini (September-October). 10 days	Local, religious	Venkateswara Swamy	Local congregation. Hindus	...	...
33 (i)	Kailasanatha Kona hamlet of Narayana-vanam.	7 miles to the East of Puttur	Kailasanadha Swamy Lakshabilarvachana	Karthikam (October-November).	Local, religious	Lord Siva	1,000; Local congregation. Hindus	...	...
34	Samudayam	3 miles from Puttur Railway Station	Avanakshamma Brahmothsavam	In Sravanam (July-August). 15 days	Local, religious	Avanakshamma 7 feet high stone image in shakthi form	Local congregation. Hindus	...	...
36	Aranya-khandriga	Beside the 7th mile stone on Puttur-Nagalapuram road 7 miles from Puttur	Kamalasa-nareswara Swamy Lakshabilarvachana	Karthikam (October-November). 10 days	Local, religious	Kamalasanareswara Swamy	Local congregation. Hindus	...	...
47 (a)	Marripalle Dakshinapu Khandirga hamlet of Katikapalle	15 miles from Chittoor, 23 miles from Karvetinagar and 30 miles from Puttur	Dharmaraju festival	In Sravanam (July-August). 15 days	Local, religious	Dharmaraju stone image	4,000; Local and from nearby villages congregation. Hindus	...	...
49	Arimakulapalle	15 miles from Chittoor 19 miles from Karvetinagar and 26 miles from Puttur	Ariman Ganganma Jatara	Magham (January-February). 10 days	Local, religious	Ariman Ganganma stone image in human form	2,000; Local and from nearby villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10

10. SATYAVEDU TALUK—Contd.

33	78 Santhavelur	9 miles from Sulurpet Railway Station	Pasula Puttalamma festival	Pushya Bahula Triodasi (December-January). 1 day	Local, religious	Pasula Puttalamma.	Local congregation. Hindus.	...	Venkateswara Swamy festival is also celebrated during Krishnashtami i. e., on Sravana Bahula Ashtami (July-August)
34	82 Nellatur	8 miles from Tada Railway Station and 14 1/2 miles from Satyavedu	Marreswara-swamy festival	In Vaisakham (April-May). 3 days	Local, religious	Marreswara-swamy	Local and from neighbouring villages. Hindus	...	Venkateswara Swamy festival in Asvijam (September-October) and Garigamma Jatara in Karthikam (October-November) are the other festivals celebrated
35	83 Karipakam	4 miles from Bathalavallam	Chamundeswari festival	Asvija Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Chamundeswari image in human form with 16 hands holding 16 weapons	Local congregation. Hindus	...	Venkateswara Swamy festival is also celebrated in Bhadrabadam (August-September)
36	93 Arudur	8 miles from Tada Railway Station and 12 miles from Satyavedu	Thummalamma Jatara	No fixed date according to the convenience of the villagers 2 or 3 days	Local, religious	Thummalamma	Local congregation. Hindus	...	...
37	101 Arur	7 miles from Satyavedu	Dharmaraju festival	In Vaisakham (April-May)	Local, religious	Dharmaraju	Local congregation. Hindus.	...	...

38	107 Kothamari-kuppam	2 miles from Satyavedu	Poleramma Jatara	Once in 2 years on a Wednesday and Thursday in Vaisakham (April-May).	Local, religious	Poleramma	Local congregation. Hindus	...	...
	108 Narasaraju Agharam	About 6 furlongs from Satyavedu, 14 miles from Kavrapeta Railway Station	Poleramma Jatara	On Wednesday in Vaisakham (April-May) 1 day	Local, religious	Village deity Poleramma earthen image	Local congregation. Hindus	...	...
39	112 Kannavaram	24 miles from Balijapeta Railway Station and 35 miles from Satyavedu	Ankalamma Jatara	In Phalgunan (February-March).	Local, religious	Ankalamma wooden image	Local congregation. Hindus	...	...

11. PUTTUR TALUK

1	2 (c) Upparapalle hamlet of Pathaguntla	About 24 miles from Puttur Railway Station	Dharmaraja Swamy festival	In Sravanam (July-August). 10 days	Local, religious	Dharmaraju Swamy	1,500; Local congregation. Hindus	...	...
2	6 Pachikapallam	About 22 miles from Puttur Railway Station	Dharmaraja Swamy festival	In Sravanam (July-August). 10 days	Local, religious	Dharmaraju Swamy	Local congregation. Hindus	...	...
3	9 Kuppam Baduru	11 miles from Tirupati and 13 miles from Karvetinagaram and 20 miles from Puttur 32 miles from Chittoor	Gangamma Jatara	In Vaisakham (April-May). 2 days	Local, religious	Gangamma earthen image is prepared for the occasion	Local congregation. Hindus	...	...
	9 (a) Rayalcheruvu hamlet of Kuppam Baduru	11 miles from Tirupati Railway Station and 20 miles from Puttur	Gangamma Jatara	In first week of Jaistham (May-June). 7 days	Local, religious	Gangamma	Local congregation. Hindus	...	...
4	10 Chittathurkalapalle	12 miles from Tirupati and 21 miles from Puttur	Muthyalamma Jatara	In Vaisakham (April-May). 3 days	Local, religious	Muthyalamma metal image	Local congregation. Hindus	...	...
5	11 Nethakuppam	On Tirupati Rayalcheruvu road, 5 miles from Rayalcheruvu and 15 miles from Tirupati	Dharmaraju festival	From Jaistha Suddha Ekadasi (May-June). 18 days	Local, religious	Dharmaraju	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10

II. PUTTUR TALUK—Contd.

19	Chinnath- ayyur	51	16 miles from Chit- toor, 19 miles from Karvetinagaram and 26 miles from Puttur	Sri Krishna Swamy festival	In Magham (January- February). 9 days	Local, religious	Sri Krishna Swamy, a photo	Local congrega- tion. Hindus	... Ganga Jatara is also celebrated in Chaitram (March- April) and Yellam- ma pujas in Vaisa- kham (April-May) are also celebrated
20	Pullar	53	1 1/2 miles from Puttur— Chittoor Road, 17 miles from Chittoor, 18 miles from Karvetina- garam and 26 miles from Puttur	Sree Dharmaraju festival	In Chaitram (March-April). or Vaisakham (April-May). 18 days	Local, religious	Dharmaraju wooden image	Local congrega- tion. Hindus	...
21	Ambarama- harajapuram hamlet of Kannika- puram	55 (a)	19 miles from Kar- vetinagaram and 26 miles from Puttur by road	Kuppamma Jatara	During Sankranti (Generally on 15th and 16th January). 2 days	Local, religious	Kuppamma stone image	Local congrega- tion. Hindus	Ganga Jatara in Chaitram (March- April) and Yellam- ma pujas in Vaisa- kham (April-May) are also celebrated
22	Kesvaraju- pura Agra- haram	59	About 18 miles from Karvetina- garam	Chinthala- gutta Gan- gamma Jatara	From Sunday in Ashadham (June-July). 3 days	Local, religious	Chinthalagutta- Gangamma	Local congrega- tion. Hindus	...
23	Yerranara- jupalle	63	1 1/2 miles to the South of the 25th milestone on Chit- toor Penumuru route, 17 miles from Put- tur Railway Station and 26 1/2 miles from Chittoor	Grama Jatara	On a Tuesday and Wednesday in Jaishtham (May- June). 2 days	Local, religious	Ganga an earthen image in human form is prepared for the occasion	Local congrega- tion. Hindus	...
24	Alathur	66	13 miles from Chit- toor and 14 miles from Puttur	Gangamma Jatara	In Sravanam (July-August). 8 days	Local, religious	Gangamma Devatha	Local congrega- tion. Hindus	...
25	Konagunta hamlet of Eduvaripalle	69 (c)	1 1/2 miles from Put- tur— Chittoor road 14 miles from Put- tur and 26 miles from Chittoor	Dharmaraju festival	In the bright fort night of Chaitram (March-April) or Vaisakham (April-May). 10 to 15 days	Local, religious	Dharmaraju Drow- padi image of Panchalohas;	Local congrega- tion. Hindus	Grama Jatara is also celebrated in Phalgunam (Febru- ary-March)
26	Kethumal- maharaju- puram	72	At the 7th mile- stone of Chittoor- Surentranagaram bus road 10 1/2 miles from Puttur Railway Station and 33 miles from Chittoor	Grama Jatara	Chaitra Suddha Panchami (March-April). 8 days	Local, religious	Nadiveedhi Ganga- mma image in human form made of clay	Local congrega- tion. Hindus	...
27	Rajakumara Venkata- Bahadurvari- pet	73	6 furlongs to the West of the 30/7 milestone of Chit- toor— Puttur road, 10 miles from Put- tur Railway Station and 31 1/2 miles from Chittoor	Gangamma Jatara	Phalgunam (February- March). 9 days	Local, religious	Nadiveedhi Ganga- mma earthen image in human form	Local congrega- tion. Hindus	...
28	Karvetinaga- ram	75	7 1/2 miles from Puttur and 33 miles from Chittoor	Drowpa- damma festival	In the bright fort- night Ashadham (June-July). 10 days	Local, religious	Drowpadamma bronze image	Local congrega- tion. Hindus	...

APPENDIX - II

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1	2	3	4	5	6	7	8	9	10	

11. PUTTUR TALUK—Contd.

29	79 Surendranagar	One mile to the South of the 37/1 milestone of Chittoor - Puttur road, 4 miles from Puttur and 38 miles from Chittoor	Poleramma Jatara	In Chaitram (March-April). 8 days	Local, religious	Poleramma	Local congregation. Hindus	...	Gangamma Jatara is celebrated for one day in Vaisakham (April-May)	
30	83 Gundrakuppam	2 1/2 miles from Nagari Railway Station	Drowpadidevi Agniti-tirunala	Ashadham (June-July). 12 days	Local, religious	Drowpadamma stone image	Local congregation. Hindus	...	...	
31	84 Sathrawada	1 1/2 miles from Nagari Railway Station	Gangamma Jatara	Bhadrapadam (September-October). 1 day	Local, religious	Gangamma image made of Panchalohas	Local congregation. Hindus	...	...	
32	85 Therani	About 2 miles from Nagari Railway Station	Gangamma Jatara	In Bhadrapadam (September-October). 1 day	Local, religious	Gangamma image is made Panchalohas	Local congregation. Hindus	...	...	
33	Nagari	A Railway Station on the Madras-Renigunta broad gauge section of the Southern Railway equidistant from Arkonam and Renigunta at about 20 miles	Kariyamani Swamy Brahmothsavam	In Ashadham (June-July). 1 day	Widely known, religious	Kariyamani Swamy image in human form	5,000; Local and from neighbouring villages. Hindus	Estables, utensils, foodstuffs and fancy goods	...	
34	95 Mangadu	A furlong to the North of the 2nd milestone of Nagari-Nagalapuram road, about 3 miles from Nagari Railway Station	Gangamma Jatara	In Vaisakham (April-May). 2 days	Local, religious	Gangamma earthen image in female form, prepared for the occasion	Local congregation. Hindus	...	...	
35	97 Agaram	About 5 miles from Nagari Railway Station	Venugopala Swamy Brahmothsavam	In Jaistham (May-June). 1 day	Local, religious	Venugopala Swamy	Local congregation. Hindus	...	...	
36	105 Palasamudram	18 miles from Tiruethani Railway Station and 25 miles from Puttur	Balagurunadha Swamy festival	Magha Suddha Sapthami (January-February). 1 day	Local, religious	Balagurunadha Swamy no ten but a Sivaling hills) under a banyan tree	Local congregation	...	...	

APPENDIX - III LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Name of Town/Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4

11. PUTTUR TALUK

Daily Market	Puttur	Vegetables and edible oil	All days
do	Pachikapalem	Clothes, vegetables and grains	Monday
Weekly Market	Vadamalapet	Vegetables	All days
do	Narayanavanam	do	do
do	Karvetinagaram	Clothes, vegetables and grains	do

SOURCE :—1. Collector, Chittoor.

2. Tahsildars of Kuppam, Chandragiri, Satyavedu, Puttur and Vayalpad.

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APPENDIX—IV

LIST OF FAIRS

Period of the fair	Duration	Taluk	Village where the fair is held	The festival, if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
January—February	15 days	Bangarupalem	Irala	Veerabhadra Swamy festival	Eatables, utensils, lanterns, mirrors and combs, Ayurvedic drugs, pictures, clothes, agricultural implements and toys
	10 days	Palamaner	Venkatagirikota	Vengopalaswamy Brahmothsavam	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, clothes, agricultural implements and toys
	1 day	Madanapalle	Madanapalle	Someswara Swamy Pushpa Pallaki Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, clothes and agricultural implements
	10 days	Madanapalle	Tamballapalle	Mallikharjuna Swamy festival	Eatables, utensils, lanterns, mirrors, combs and toys
	2 days	Vayalpad	Talupula	Gundala Malleswara Swamy festival	Eatables, utensils, lanterns, pictures, toys, clothes, agricultural implements and drugs
	2 days	Vayalpad	Nerabylu	Talakona Siddheswara Swamy festival	Eatables, utensils, lanterns, pictures, toys and clothes
	13 days	Kalahasti	Kalahasti	Maha Sivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, Ayurvedic drugs, mill cloth and handloom clothes
	2 days	Satyavedu	Ramagiri	Maha Sivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, clothes and agricultural implements
February—March	15 days	Kuppam	V. Rallabuduguru	Venkataramana Swamy and Kodanda Rama Swamy festival	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes and agricultural implements
	3 days	Punganur	Kandur	Kandur Gangamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and agricultural implements
	2 days	Punganur	Punganur	Sogulur Gangamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, cloth and agricultural implements
	2 days	Madanapalle	Mudivedu	Dandu Maremma Jatara	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, baskets and clothes
	2 days	Vayalpad	Chintaparthi	Gunti Gangamma Jatara	Eatables, utensils, lanterns, pictures, clothes agricultural implements, baskets and toys

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LIST OF MARKETS AND SHANDIES

Weekly Market	Kosuvapalle	Vegetables	Wednesday
do	Z. Sadam	do	Tuesday
do	Kothakota	do	Sunday
do	Ghatru	do	Wednesday
do	Madivedu	do	Sunday
Weekly Market	Vayalpad	Vegetables and Sundry articles	Wednesday
do	Chortopalle	do	Sunday
do	Kalakada	do	Wednesday
do	Maddipatla, Vandlapalle	Vegetables, clothes and Sundry articles	Sunday
do	Garnimitta	do	Thursday
do	Vagalla	do	Wednesday
do	Mahal	do	Friday
do	Gurramkonda	do	Thursday
do	Chintaparthy	do	Saturday
do	Tarigonda	do	Wednesday
do	Marripadu	do	Thursday
do	Kalikiri	do	Saturday
do	Piler	do	Tuesday
do	Rompicherla	do	Monday
do	Ellamanda	do	Wednesday
do	Venkataramajupuram	do	Saturday
do	Agraharam	do	Monday
do	Nerabylu	do	Wednesday
do	Yerravaripalem	do	Thursday
do	Chinnagottigallu	do	Friday
do	Bhakarapet	do	Thursday
Weekly Market			Friday
do			Saturday
do			Friday
do			Thursday
Weekly Market	Chandragiri	Vegetables and Sundry articles	Sunday
Vegetable Market	Titupati	Vegetables	All days
Vegetable Market	do	Meat	do
Meat Market	do	Fish	do
Fish Market	Renigunta	Vegetables and Sundry articles	Saturday
Weekly Market	Kalluru	Vegetables, hides and skins and Sundry articles	Thursday
do	Mangalampet	do	Saturday
do	Damalcheruvu	do	Saturday
do	Pulicharla	do	Sunday
do	Kommedreddy Garipalle	do	Sunday
do	Pakala	Vegetables and Sundry articles	Friday
do			Monday
Weekly Market			Monday
Vegetable Market			Monday
Fish and mutton Market			Monday
Vegetable and mutton Market			Monday
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GLOSSARY

<i>Abhayahastam</i>	... Raised right palm of deities representing a posture of assuring	<i>Chakra</i>	... Disc, the weapon of Lord Vishnu
<i>Abhishekam</i>	... Religious rite of pouring or sprinkling sacred waters on the image of a deity	<i>Chakrasnanam</i>	... A ritual in festival where disc is kept for a while on the heads of devotees for a while while taking bath
<i>Addalamedu</i>	... Mirror palace	<i>Challakunda</i>	... Pot of butter milk
<i>Agamapuja</i>	... Prayer for the darsan of God	<i>Challamuddalu</i>	... Cooked millet balls
<i>Agnigunda pravexam</i>	... Entering the fire-pit	<i>Chepparamseva</i>	... A ritual during a festival
<i>Agraharam</i>	... A village given as donation to Brahmins	<i>Chathurmukha</i>	... Four faced
<i>Alankaram</i>	... Decoration	<i>Chavidi</i>	... A building used for common purposes by the community
<i>Amavasya</i>	... New moon day	<i>Cheruvu</i>	... Tank
<i>Ankanam</i>	... Space in between two pillars or beams	<i>Chiti</i>	... Pyre
<i>Ankurarpana</i>	... Inauguration of a celebration	<i>Devata</i>	... Celestial being; deity
<i>Anmasantarpana</i>	... Free feeding, usually, meant for the poor	<i>Deebu</i>	... A vessel prepared out of ripe water gourd
<i>Antharalam</i>	... The middle space	<i>Deepam</i>	... Light or lamp
<i>Aradhana</i>	... Special worship	<i>Deeparadhana</i>	... Lighting of oil lamps in front the deity
<i>Archana</i>	... Conducting of worship	<i>Dhatukaruvu</i>	... The famine occurred during the Telugu Year Dhatu
<i>Ashram</i>	... Hermitage	<i>Dhoopaseva</i>	... Offering of incense to the deity by waiving around the deity
<i>Aswavananam</i>	... Horse vehicle	<i>Diguva</i>	... Lower
<i>Bali</i>	... Sacrifice	<i>Dopothsavam</i>	... A ritual during festival where the deity is robbed and the culprit is traced
<i>Balyakreedalu</i>	... Acts or deeds of the boyhood days	<i>Dhwajarohana</i>	... Inauguration of the festival flag post
<i>Bhajana Mandir</i>	... A place where devotional group singing and dancing to the accompaniment of musical instruments take place	<i>Dhwajasthambham</i>	... Flag staff; pillar in front of the temple
<i>Bherivadyams</i>	... High sounding musical instruments like drums, etc.	<i>Dwaparayugam</i>	... The third yuga which lasted for about 8,64,000 years
<i>Brahmahathyadosha</i>	... Sin of killing a Brahmin	<i>Dwarapalakas</i>	... Watchmen idols on either side of the entrance of temples
<i>Burrakathas</i>	... Folklore related to some God or hero usually related to the accompaniment of a special type of drums and a stringed instrument called burra	<i>Ekadasi</i>	... Eleventh day of a fortnight
<i>Burelu/boorelu</i>	... A sweet preparation made of rice flour and jaggery cooked in sweet oil	<i>Ekantaseva</i>	... Festival in privacy
<i>Buddi</i>	... A small kerosene lamp without chimney	<i>Ekantam</i>	... Privacy
		<i>Enuguvahanam</i>	... Elephant vehicle
		<i>Gada</i>	... Mace
		<i>Gadyam</i>	... Prose

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	9 days	Kuppam	Chinnagollapalle	Gangadhara Parameswara Swamy festival	Eatables, foodstuffs, utensils, torchlights and toys
	13 days/ 14 days	Kuppam	Outipalle	Rallagangamamba Parusha	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes and toys
	10 days	Kuppam	Settypalle	Venugopala Swamy Brahmotsavam	Eatables, foodstuffs, utensils, lanterns and torchlights, mirrors, combs, books and toys
	13 days	Kuppam	Gundlasagaram	Agni Maremma Purusha	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, agricultural implements and toys
	3 days	Madanapalle	Veligallu	Gangamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, clothes and agricultural implements
	10 days	Chandragiri	Tirupati	Gangamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures and agricultural implements
April—May	15 days	Chittoor	Yadamari	Varadarajaswamy Brahmotsavam	Eatables, utensils, lanterns, mirrors, combs, pictures and toys
	3 days	Kuppam	Kenchanabalia	Tirupati Gangamma Jatara	Eatables, utensils, foodstuffs, books and clothes
	9 days	Kuppam	Baggilapalle	Maremma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes and toys etc.
	9 days	Madanapalle	Ghattu	Venkataramana Swamy Rathotsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, toys and agricultural implements
	9 days	Vayalpad	Medikurthi	Lakshminarayana Swamy festival	Eatables, utensils, lanterns, clothes, pictures, agricultural implements, toys and medicines
	3 days	Satyavedu	Nagalapuram	Veda Narayana Swamy Brahmotsavam	Eatables, utensils, lanterns, mirrors, combs, pictures of Gods, toys, clothes and agricultural implements
May—June	8 days	Kuppam	Kanchibandariapalle h/o Settypalle	Sadiputamma festival	Eatables, utensils, lanterns, pictures, clothes, agricultural implements and toys
	6 days	Madanapalle	Beerangi	Beerangamma Jatara	Eatables, utensils, lanterns, pictures, cloth and ready made clothes
	1 day	Madanapalle	Vengamvaripalle	Chowdeswari Jyothi Uthsavam	Eatables, utensils, lanterns pictures and toys
June—July	1 day	Puttur	Nagari	Kariyamanikya Swamy Brahmotsavam	Eatables, utensils, food stuffs and fancy goods
July—August	10 days	Puttur	Puttur	Drowpadamma Tirunala	Eatables, utensils, lanterns, pictures, toys, cloths and agricultural implements
December—January	3 days	Kalahasti	Sirasanambedu	Siddeswara Mahotsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, readymade clothes and agricultural implements
Period not specified	10 days	Madanapalle	Sompalle	Kota Chowdeswari Jatara	Eatables, utensils, lanterns, pictures, clothes and agricultural implements

<i>Gajavahanam</i>	... Elephant vehicle	<i>Kolupulu</i>	... Worship of village deities
<i>Ganji</i>	... Gruel	<i>Koneru</i>	... Pond
<i>Garbhalayam</i>	... Sanctum Sanctorum	<i>Kshetram</i>	... A holy place: land
<i>Gariga</i>	... Earthen images	<i>Kudumulu</i>	... Round balls made of rice flour, milk and jaggery
<i>Garudavahanam</i>	... Vehicle in the name of sacred kite; vehicle of Lord Vishnu	<i>Kumbham kudu</i>	... Rice, redgram dal, red pumpkin cooked in a big pot and poured over a cloth spread over a mat and offered to the deity
<i>Garudaseva</i>	... Taking the deity in procession on an eagle carrier or vehicle	<i>Kumkum</i>	... Vermilion
<i>Ghanta/Ganta</i>	... Bell	<i>Lingam</i>	... Phallic emblem
<i>Giri</i>	... Hill		
<i>Giripradakshinam</i>	... Going round the hill		
<i>Gotram</i>	... Clan		
<i>Guggillabandlu</i>	... Carts of of cooked gram		
<i>Gundu</i>	... Stone		
<i>Gurropuvahanam</i>	... Horse vehicle	<i>Mahadwaram</i>	... Main entrance
		<i>Mahamantapa</i>	... A room with pillars and roof-all of stone, a structure for placing an idol of a deity
<i>Hamsavahanam</i>	... Swan vehicle	<i>Mandapam</i>	... A small room with pillars and roof, all of stone; a structure for devotees to sit under in a temple
<i>Harati</i>	... Wave of offering generally with lighted camphor or wick dipped in ghee	<i>Mandiram</i>	... Temple like erection
<i>Harikathas</i>	... Legends of exploits of Gods or heroes related with singing, music and dance	<i>Manyam</i>	... Land gifted or denoted towards service or merit or proficiency
		<i>Marrichettu</i>	... Banyan tree
<i>Inam</i>	... Gift of land towards service or proficiency or merit	<i>Mervani</i>	... Procession, music concert
		<i>Muddalu</i>	... Morsels of food
<i>Jagaram</i>	... Keeping awake the hole night (pernoctation)	<i>Muggulu</i>	... Decorations with line drawings drawn in the front yards of houses by housewives regularly in the early morning
<i>Jalakreedalu</i>	... Swimming or sporting in water		
<i>Jananam</i>	... Birth	<i>Mutyalapallaki</i>	... A palanquin decorated with pearls
<i>Kailasgiri pradakshinam</i>	... Go around the hill of Kailasa	<i>Nabhi</i>	... Nave
<i>Katnkaryam</i>	... Decoration	<i>Nagavahanam</i>	... Serpant vehicle
<i>Kalyanam</i>	... Marriage	<i>Nagulachaviri</i>	... Festival celebrated on the 4th day after Deepavali
<i>Kandakam</i>	... Moat; ditch		
<i>Kanamu</i>	... Following day of Sankranti	<i>Naivedyam</i>	... Offering in kind made to God and consumed later
<i>Kalikashakthi</i>	... Kali deity	<i>Nakshatram</i>	... Star
<i>Kas'hurt</i>	... Musk	<i>Nandi</i>	... Sacred bull vehicle of Lord Siva
<i>Kavadl</i>	... Sling		
<i>Kireetam</i>	... Crown	<i>Navagrahas</i>	... Nine planets viz., Surya, Chandra, Angaraka, Budha, Guru, Sukra, Sani, Rahu and Ketuvu
<i>Kirthanas</i>	... Songs		
<i>Kolatam</i>	... A dance to the beat of short sticks held in hands		

<i>Nippuluthokkuta</i>	... Walking on fire-pit	<i>Rajasuyayagam</i>	... Proclamation of challenge of unrivalness by a king or an emperor through sending a horse with message inscribed on its forehead
<i>Nityadeeparadhana</i>	... Lighting of oil lamps daily to a deity	<i>Raktapu anaamu</i>	... Raktamu in Telugu means blood and annamumeans food; food of blood
		<i>Rathothsavam</i>	... Car festival
<i>Padyams</i>	... Poems	<i>Ravanabrahmavahanam</i>	... Ravana Brahma of Ramayana epic as vehicle to Lord Siva
<i>Palaharam</i>	... Eatables	<i>Rayabaram</i>	... Sending message through a dignitary : Negotiation for compromise through sending a dignitary by a king to another king
<i>Pamba</i>	... Musical instrument		
<i>Panakam</i>	... Spiced jaggery water	<i>Rayi</i>	... Stone
<i>Panchaloha</i>	... Five metals	<i>Rudrabhishekam</i>	... Abhishekam to Lord Siva
<i>Pancharatra</i>	... Five nights		
<i>Paruveta</i>	... Paru means run and veta means hunt	<i>Sahasradeeparadhana</i>	... Burning of thousand oil lamps before the deity
<i>Pasupu</i>	... Turmeric powder	<i>Saligramasila</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 mythical meaning and to be typical of Vishnu
<i>Patasala</i>	... School		
<i>Pattabhishekam</i>	... Coronation	<i>Samaradhana</i>	... Free feeding
<i>Patrams</i>	... Leaves	<i>Sankhu</i>	... Conch
<i>Panneram</i>	... Split greengram	<i>Santrapana</i>	... Free feeding
<i>Pindapradanam</i>	... Food presented at a sraddha to the spirit	<i>Satrams</i>	... Choultries
<i>Pindideepalu</i>	... Lights prepared with flour	<i>Sati</i>	... Woman entering her husband's funeral pyre
<i>Pongali</i>	... Sweet rice	<i>Seshavahanam</i>	... Serpant vehicle
<i>Poovu</i>	... Flower	<i>Simhavahanam</i>	... Lion vehicle
<i>Prabha</i>	... A long vertically projected stand conically shaped at the top and covered with a designed cloth	<i>Sirassu</i>	... Head
<i>Pradakshinam</i>	... Going round a deity	<i>Sundalu</i>	... A sweet preparation with rice, blackgram dal etc.
<i>Pradesam</i>	... Place		
<i>Prasadam</i>	... Eatables distributed after offering to the deity	<i>Sreepadarenavu</i>	... Sacred dust of Lord's feet
<i>Prakaram</i>	... A rampart: a compound wall of a temple	<i>Stalapurana</i>	... Story narrating the importance of a place - village or town
<i>Pruthvi</i>	... Earth		
<i>Pujari</i>	... Priest; one who conducts worship to deity	<i>Stupa</i>	... Pillar
<i>Palabhavi</i>	... Well of milk		
<i>Pulihora</i>	... A preparation of rice, tamarind juice, turmeric powder, etc.		
<i>Puranakalakshepam</i>	... Listening to epics or stories relating to God		
<i>Poornima</i>	... Full moon day		
<i>Pushkarani</i>	... Sacred pond		
<i>Pushpapallaki</i>	... Palanquin decorated with flowers		
<i>Pushpaharamulu</i>	... Flower garlands		
<i>Puttuventrukalu</i>	... Tonsuring a child at a deity		
<i>Puttillu</i>	... Parent's house		