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GUNTUR

CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (6)

Fairs and Festivals



(6. Guntur District)

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

PART I-A (i)	...	General Report (Chapters I to V)
PART I-A (ii)	...	General Report (Chapters VI to IX)
PART I-A (iii)	...	General Report (Chapters X to XII)
PART I-B	...	Report on Vital Statistics
PART I-C	...	Subsidiary Tables
PART II-A	...	General Population Tables
PART II-B (i)	...	Economic Tables [B-I to B-IV]
PART II-B (ii)	...	Economic Tables [B-V to B-IX]
PART II-C	...	Cultural and Migration Tables
PART III	...	Household Economic Tables
PART IV-A	...	Report on Housing and Establishments (with Subsidiary Tables)
PART IV-B	...	Housing and Establishment Tables
PART V-A	...	Special Tables for Scheduled Castes and Scheduled Tribes
PART V-B	...	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
PART VI	...	Village Survey Monographs (46)
PART VII-A (1) PART VII-A (2) PART VII-A (3)	...	Handicrafts Survey Reports (Selected Crafts)
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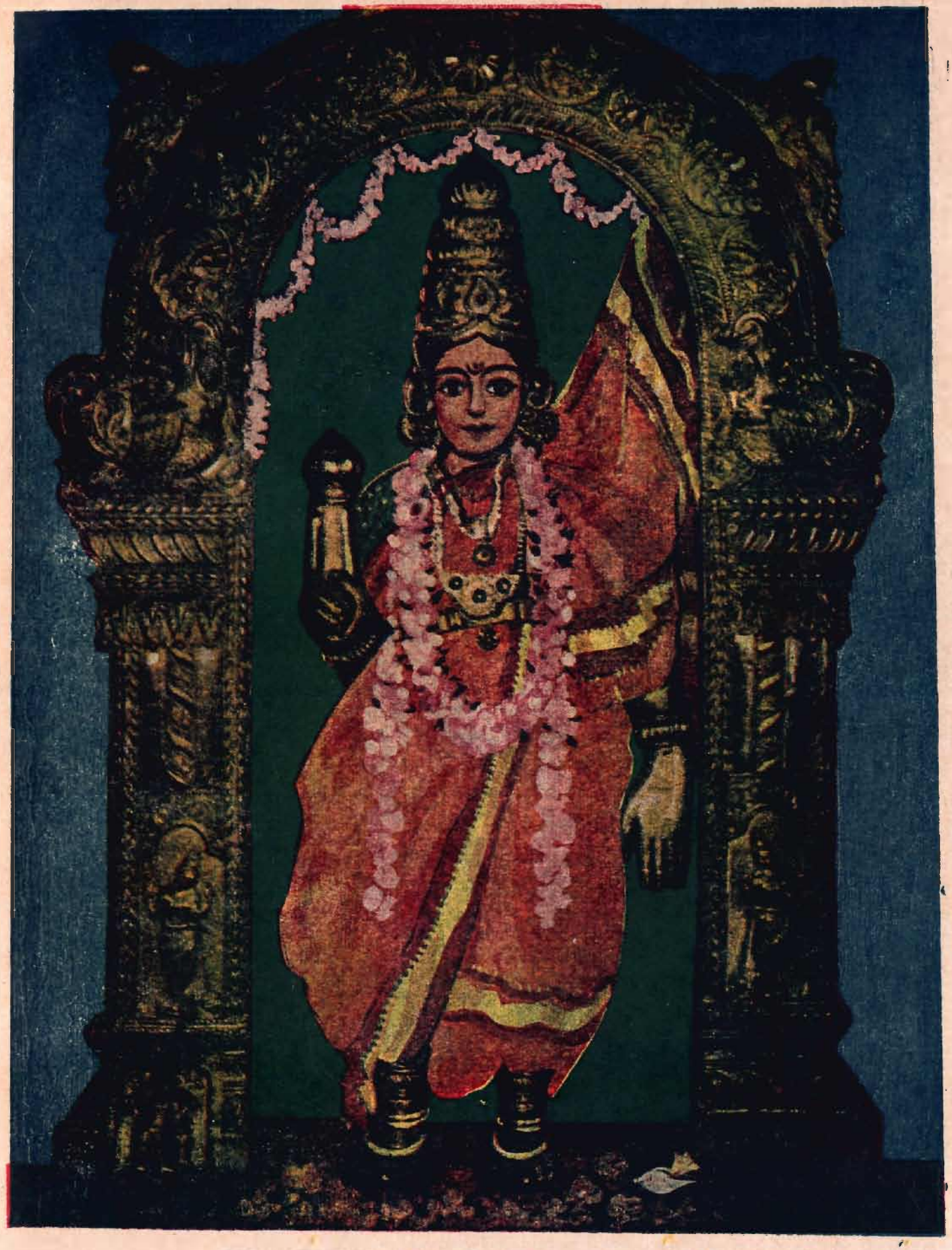


Plate I : Balachamundi Ammavaru, Amaravati, Guntur Taluk

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FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots 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 live-stock 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 plied 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 quesionnaire 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 qustionnaire 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 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 craftmanship 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 discription 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 throghout the year in your village/ town in the quesrionnaire 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 reponsibilities. Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk."

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

announcing the scheme and appealing to all interested to send whatever information they could.

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal Census duties of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas; there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached; a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

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

No. 1 Srikakulam District
No. 2 Visakhapatnam District
No. 3 East Godavari District
No. 4 West Godavari District
No. 5 Krishna District
No. 6 Guntur District
No. 7 Nellore District
No. 8 Chittoor District
No. 9 Cuddapah District
No. 10 Anantapur District
No. 11 Kurnool District
No. 12 Mahabubnagar District
No. 13 Hyderabad District
No. 14 Medak District
No. 15 Nizamabad District
No. 16 Adilabad District
No. 17 Karimnagar District
No. 18 Warangal District
No. 19 Khammam District
No. 20 Nalgonda District

In each volume, the matter is arranged taluk-wise. At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair of 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
Chaitram	...	March-April
Vaisakham	...	April-May
Jaishtam	...	May-June
Ashadham	...	June-July
Sravanam	...	July-August
Bhadrapadam or Bhadra	...	August-September
Asviyujam or Asvin	...	September-October
Kartikam	...	October-November
Margasiram	...	November-December
Pushyam or Pausa	...	December-January
Magham	...	January-February
Phalgunam	...	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 discription,

(2) A taluk-wise statement of all the fairs and festivals,

(3) A taluk-wise list of markets and *shandies*, and

(4) A month-wise list of fairs connected with the festivals. This was culled out from the taluk-wise statement of the fairs and festivals.

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

The extraction of information from the filled in questionnaires was entrusted to Sri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as *Aradhana* and *Andhra Prabha Weekly etc.* The Research Assistant also conducted local enquiries in a few cases. One recent Publication which was found useful in compiling information on the larger temples of Andhra Pradesh was a publication of the Bharatiya Vidya Bhavan entitled *Temples* and *Legends of Andhra Pradesh* by Sri N. Ramesan, I. A. S. an officer on the cadre of Andhra Pradesh State.

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

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

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village :-
Name of Firka :-
Name of Taluk ;-
Name of District :-

A. The Village :

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

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

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

4. Give details of places of common religious worship ?

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

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

(i) The Worship of deities & 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 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 discription of the same. If the deity has no anthropomorphic [1] or Zoomorphic[2] 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 detialed chronological description date by date, of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony ? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasad' organised during the festival ?

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

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

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

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

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

(ii) The Fair :

16. Where is the fair held? On how much land? To whom does the land belong — to an individual owner, or is it dedicated land ? Are taxes, rents, gifts, *etc.*, collected from the fair and festival? At what time of the day or night is the

---

1. Human form.
2. Animal form.

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 stall holders 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 verious other assorted goods,

(d) Medicine—Ayurvedic herbs, kaviraji, hakimi, *etc.*,

(e) Books and pictures—What are the most common types of books and pictures that sell best?

(f) Clothing materials—mill made, handloom products, piece-cloths, 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 wodden dolls, earthenware, basketry, *etc.* Which are the places from where these articles of arts and crafts usually come for sale ? Do the sellers come regularly every year?

(i) Other miscellaneous articles.

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

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

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

24. Other remarks : Describe any other features.

Name of correspondent :

Address :

Occupation :

Date of sending the reply :

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్ర శ్నా వ ళి

గ్రామం పేరు :–
ఫిర్కా పేరు :–
తాలూకా పేరు :–
జిల్లా పేరు :–

(ఎ) గ్రామం.

1. గ్రామపు వునికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి. అత్యంత సమీపంలో వున్న రైల్వే స్టేషను పేరు, దాని దూరం, మోటారు లేక పడవ మార్గం, దానిదూరం తెలుపండి. తాలూకా, సబుడివిజనులు ప్రధాన కార్యస్థానాల నుండి రోడ్డుద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్య మేదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి ? తరగతు లేమిటి ? వివిధవర్గాల ప్రధాన జీవనోపాధులేమిటి ?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలు పండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు ?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు :-

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

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

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించి నదా ? దేవత పేరు తెల్సి విగ్రహరూపాన్ని సంగ్రహంగా వివ రించండి. ఈ దేవత సాధారణ గ్రామదేవతా ? లేక వ్యక్తిగత లేక కుటుంబదేవతా ? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా ? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆదేవతను ఏ రూపంలో ఆరాధిస్తున్నారు ? గ్రామంలో ఇంకా ఏ ఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి ? ఆన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా ?

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పేరు యొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా ? ఆ మహాత్ముని లేక పేరు యొక్క జీవితాన్ని గూర్చి, మత బోధనలగూర్చి సమగ్రంగా వివరించండి. ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రచారంలోవున్న ఏదేని కథనుగాని తెల్పండి.

10. దేవతారాధన, ఉత్సవం ఏ తేదీ నుంచి ప్రారంభ మవుతాయి ? అవి ఎంతకాలం వరకు జరుగుతాయి ? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింపబడతాయి ? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి. ఆరాధన, ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవారీగా వివరించండి. మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి ? ఉత్సవకాలంలో సాముదాయక విందులు, ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా ?

11. ప్రజల కోర్కెల మన్నింపుకుగాను దేవతకు మొక్కు బడులు జరుగుతున్నాయా ? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి ? పశుల లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి ? ఈ బలులు ఆసలు కార్య క్రమంలో ఏ భాగంగా వుంటాయి ?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అను చరులు, ఏ తరగతికి లేక కులానికి చెందినవారు ? పూజారి యొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (పదవి)-టి పేర్లను తెలుపండి.

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

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక వర్ణానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా ? సమావేశమైతే వారలా యెందుకు సమావేశమవుతారు ?

15. మతసంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి ? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా ఉపవాసాలు, విందులు, రాత్రుళ్ళు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీస్నానాలు మొదలైనవి జరుగుతాయా ?

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

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది ? ఎంత స్థలంలో జరుగుతుంది ? ఆ స్థలం ఎవరికి చెందినది ? ఎవరేని ఒక వ్యక్తిదా ? లేక అది దేవత కర్పించబడిన స్థలమా ? జాతరఉత్స వాల్లో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడ తాయా ? జాతర పగలుకాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది ? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా ?

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది ? ఎన్ని రోజులపాటు జరుగుతుంది ? ప్రజలెంత మందివస్తారు ? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు ? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు ? సాధారణంగా ఎంతమంది వస్తారు ? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల పగటు నిష్పత్తి ఎంత ? ప్రజలు యాత్రికులు జాతరకెళ్ళడానికి లభించేప్రధాన వాహనా లేమిటి ?

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

19. జాతరలో దుకాణాలు, అంగళ్ళు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి ? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు ? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది ?

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

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్ప డాలు ఇతర ఆహార పదార్థాలు.

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

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

(డి) మందులు—ఆయుర్వేద ఔషధులు, కవిరాజి, హకీమి మొదలైనవి.

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

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

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏఏ వస్తువులు, పరికరాలు అమ్మబడుతాయి ? పశువులు, మేకలు, పక్షులు, తది తర జంతువుల అమ్మకాలు కూడా జరుగుతాయా ?

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

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైనా వున్నాయా ? ప్రత్యేకంగా పెండాలులు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా ? ఉత్సవానికిగాని, జాతరకుగాని ఇతర చోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటే ఎక్కువ కాలం వుంటారా ?

22. జాతరకు వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైనవాటి వివరాలు వేర్కొనండి. నాటకశాలలు మొదలైనవాటిలో సాధారణంగావుండే విషయాలేమిటి ? ఏఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి ? గ్రామంలోనే ఏదైన నాటక బృందంగాని, వినోద బృందంగాని వున్నదా ? ఆ బృందం నాయకునిపేరు, చిరునామా తెలుపండి. నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా ? ప్రతి సంవత్సరం ఆవే బృందాలు వస్తుం టాయా? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినేవారు గాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది ?

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

24. ఇతర విషయాలు. ఏ ఇతర అంశాలనైనా వివ రించండి.

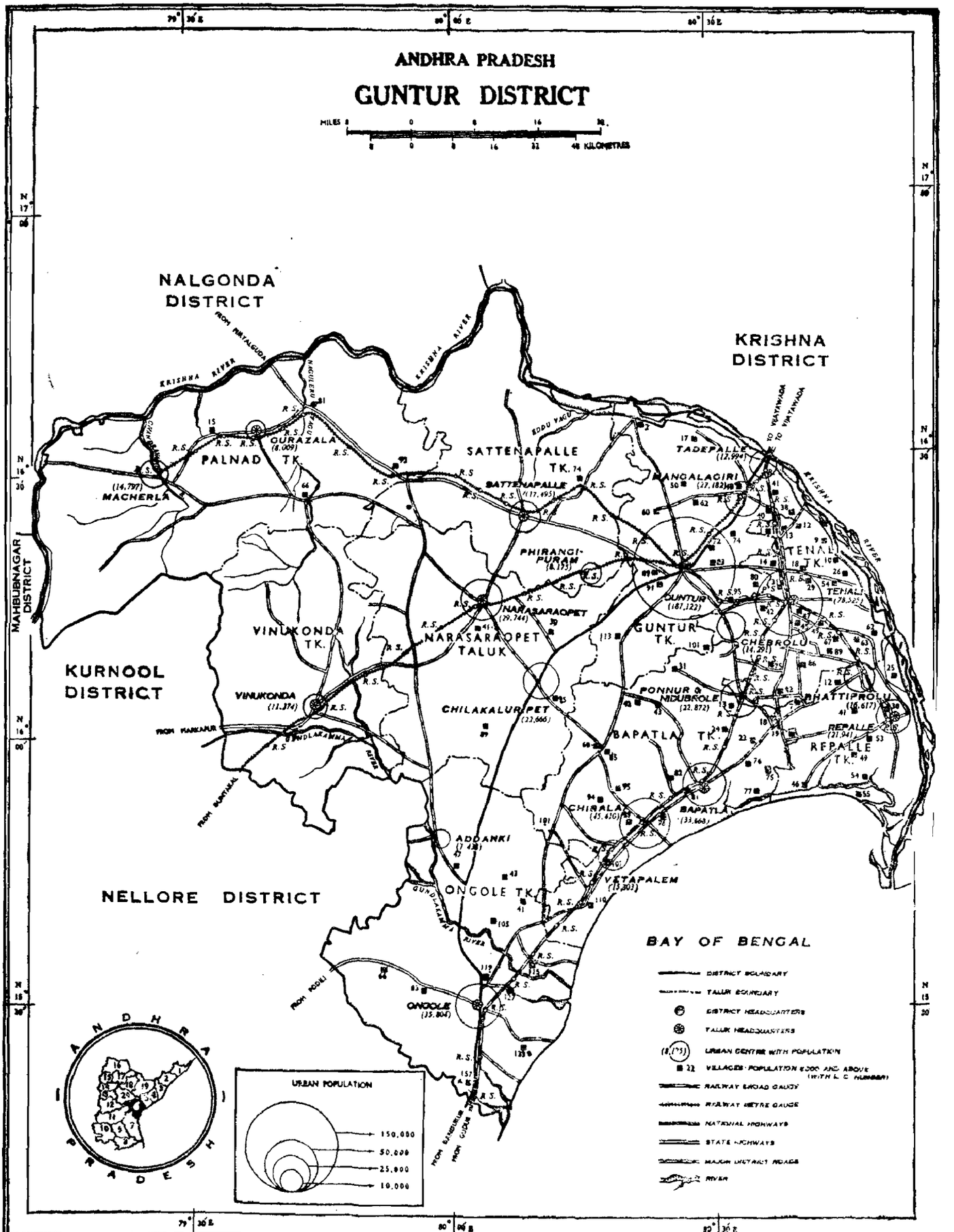
వివరించిన పేరు :—

చిరునామా:—

వృత్తి:—

సమాధానం పంపే తేదీ:—

GUNTUR DISTRICT



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

CONTENTS

Section		Pages
I	GUNTUR TALUK	1–40
II	TENALI TALUK	41–73
III	REPALLE TALUK	75–85
IV	BAPATLA TALUK	87–111
V	ONGOLE TALUK	113–131
VI	NARASARAOPET TALUK	133–160
VII	VINUKONDA TALUK	161–168
VIII	PALNAD TALUK	169–188
IX	SATTENAPALL TALUK	189–195

APPENDICES

I	Calendar of Festivals commonly observed in Guntur District	[3]–[23]
II	Statement of Fairs and Festivals	[24]–[73]
III	List of Markets and Shandies	[74]–[75]
IV	List of Fairs	[76]–[79]

MAPS

		Facing Contents Facing Page
	Guntur District	
	Guntur Taluk	1
	Tenali Taluk	41
	Repalle Taluk	75
	Bapatla Taluk	87
	Ongole Taluk	113
	Narasaraopet Taluk	133
	Vinukonda Taluk	161
	Palnad Taluk	169
	Sattenapalle Taluk	189

ILLUSTRATIONS

Plate		*Frontispiece Facing Page*
I	Balachamundi Ammavaru, Amaravathi, Guntur Taluk	
II	*Gopuram* (tower) of Amareswara Temple, Amaravathi	2
III	An exquisite dancing figure on the wall of Amareswara Temple, Amaravathi	2

ILLUSTRATIONS

Plate		Facing Page
IV	Sri Amareswaralingam, Amaravathi . . .	3
V	*Gopuram* (tower) of Lakshminarasimhaswamy Temple, Mangalagiri .	11
VI	Procession of Sri Ramakoti at Sri Ramanama Kshetram, Guntur .	24
VII	*Gopuram* (tower) of Agastheswara Temple, Guntur . .	24
VIII	Sri Kusuma Harnath, Guntur . . .	25
IX	Temple view of Sri Balakoteswaraswamy, Aravapalle . .	79
X	Sri Venugopalaswamy Temple, Kondaveedu . .	138
XI	Victory Pillar in front of Sri Venugopalaswamy Temple, Kondaveedu .	139

GLOSSARY . . . . [81]-[85]

INDEX . . . . [87]-[89]

GUNTUR TALUK

FAIRS AND FESTIVALS

GUNTUR TALUK

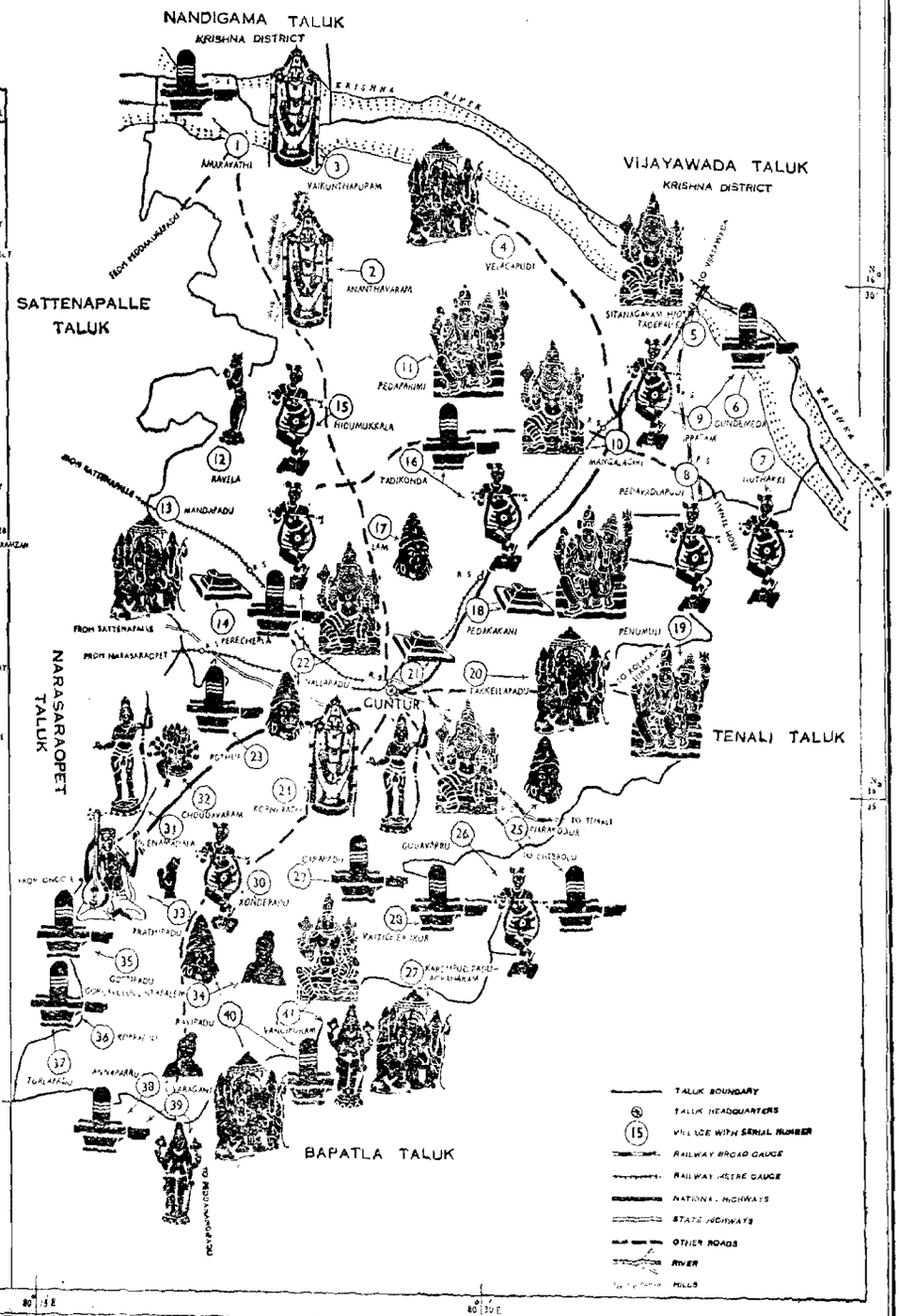
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INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 AMARAVATHI	AMARESWARASWAMY FEB-MAR
2	9 ANANTHAVARAM	VENKATESWARASWAMY NOV-MAY
3	14 VAIKUNTHAPURAM	VENKATESWARASWAMY MAR-APR
4	24 VELAGAPUDI	SRI RAMA MAR-APR
5	111(a) SITANAGARAM H/o TADEPALLI	LAKSHMINARASIMHASWAMY JAN-FEB
6	35 GUNDLMEDA	KASIVISWESWARASWAMY & VENUGOPALASWAMY SEP-OCT
7	38 NUTHAKKI	VENUGOPALASWAMY JAN-FEB
8	40 PEDAYADLAPUDI	VENUGOPALASWAMY APR-MAY
9	41 IPPATAM	BHRAMARAMBA MALLESWARASWAMY SEP-OCT
10	111 MANGALAGIRI	PANAKALA LAKSHMINARASIMHASWAMY FEB-MAR
11	50 PEDAPARIMI	MALLESWARASWAMY & BHRAMARAMBA OCT-NOV
12	55 RAVELA	SRI VEERANJANEYA MAR-APR
13	56 MANDAPADU	SRI RAMA MAR-APR
14	58 PERECHERLA	GURU SYDULA JAN-FEB
15	61 NIDUMUKKALA	SRI VENUGOPALASWAMY APRIL
16	62 TADIKONDA	VENUGOPALASWAMY APR-MAY
		MULASTHANESWARASWAMY MAR-APR
17	64 LAM	POLERAMMA NO FIXED DATE
18	72 PEDAKAKANI	MALLESWARASWAMY JAN-FEB
19	76 PENUMULI	HAZRAT SYED BAITE SHAHID GUAS 26TH & 27TH RAMZAN
20	83 TAKKELLAPADU	GOKARNESWARASWAMY MAR-APR
21	1 GUNTUR	SEETHARAMASWAMY MAR-APR
		RAMA LAKSHMANA AND SITA NOV-DEC
		NARASIMHASWAMY MAR-APR
		MASTAN VALI NOV OR DEC
22	87 MALLAPADU	AGASTHESWARASWAMY & AKKA MALLESWARASWAMY FEB-MAR
		VENUGOPALASWAMY APR-MAY
		PUSHPADRI LAKSHMINARASIMHASWAMY APR-MAY POLERAMMA, ANKAMMA & MAHALAKSHMMA NO FIXED DATE
23	90 POTHUR	MALLESWARASWAMY JAN-FEB
24	91 KONNERADU	VENKATESWARASWAMY MAY-JUNE
25	96 HARAKODUR	VAITYARI VEERAMMA JAN-FEB
26	97 GODAVARRU	VENUGOPALASWAMY DEC-JAN
27	99(a) GUNDAVARAM H/O GODAVARRU	SIVALINGAM JANUARY
28	102 KAREMPUDIPADU H/O AGHAVARAM	RAMANUJANEYASWAMY MAR-APR
29	103 VATTICHERUKUR	BRAHMESWARASWAMY MAR-APR
30	106 GARAPADU	GANGADHARASWAMY MAR-APR
31	107 KONDEPADU	VENUGOPALASWAMY FEB-MAR
32	108 ENAMADALA	SRI RAMA MAR-APR
33	110 CHOUDAVARAM	GAYATHRI UTHSAVAM JAN-FEB
34	113 PRATHIPADU	THYAGARAJU JANUARY
35	113(b) NIMMAGADDAYYAPALEM H/O PRATHIPADU	PRASANNA ANJANEYA-SWAMY NOV-DEC
36	115 GORUVACHAGUNTAPALEM	POTHALURI VEERABRAHMAM APR-MAY
	115(b) ABBINENIGUNTAPALEM H/O GORUVACHAGUNTAPALEM	AYYA MAY-JUNE
37	118 GOTTIPADU	RAJA VISWESWARASWAMY MAR-APR
38	121 RUPARRU	MALLESWARASWAMY
39	122 TURLAPADU	PARVATHAVARDHANI SWAMY JAN-FEB
40	124 ANNAPARRU	RAJA VISWESWARASWAMY JAN-FEB
41	125 VARAGANI	CHENNAKESAVA ARAVELLU MALLESWARASWAMY & BHRAMARAMBA SITARAMASWAMY
42	126 RAVIPADU	RAMA TEMPLE APR-MAY
43	131 VANGIPURAM	LAKSHMINARASIMHASWAMY JAN-FEB
		AGASTHESWARASWAMY FEB-MAR



P. Srabon Rao
ASSTT.

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

Section I

GUNTUR TALUK

Amaravathi—Situated on the right bank of Krishna river. It is 20 miles from Guntur by bus. It can be reached by boat along the course of the river from Vijayawada which is 20 miles from it.

In the hoary past, next to the Vedic religion, Buddhism commanded a large following. It gained a footing in the Cis-Vindhyam lands long before the Satavahanas had made their mark on history. The discovery of some inscriptions in the Mauryan script belonging to third century B.C. at Amaravathi and Bhattiprolu etc., have thrown light on the history of Indian civilization. The Satavahana kings extended their patronage to the Buddhist ascetics. We therefore find that many caves and stupas so far discovered and dedicated to Buddhism, pertain to Satavahana period. The country near the deltas of the rivers Godavari and Krishna was the cradle of Andhra art and culture from the earliest times and some of the antiquities of the town of Amaravathi and Dharanikota date back to the second century. The history of Amaravathi and Dharanikota are inseparable. They have a great historical past. Dharanikota was known as Dhanyakataka, Dhamnakata, Dhamnakataka, Dhanyaghata, Dhanyaghataka or more simply Kadaka, Kota, Dhanyaghati, Sridhnyankapura and Dhunyavatipura. From one of the Jataka stories it is seen that Lord Buddha was born at Amaravathi in a Brahmin family as Sumedha and that Amaravathi formed Kingdom of Sumedha. After the decline of the Sathavahanas, Pallavas, Vishnukundins, Chalukyas, Vakatakas loved the Vedic cult and Buddhism and its influence waned. The decline of Buddhism in Andhradesa, where it had flourished in the early centuries A. D. was noticed by Hiouen Tsang and this decline proceeded further after his time. The reviving Hinduism of the period began the worship of the Buddha at Amaravathi as a manifestation of Siva as Amareswara. Amaravathi flourished again under Kota Kings who ruled this part of the country with Dharanikota (Amaravathi) as their capital. They have proclaimed that they were the worshippers of Amareswara. One of their inscriptions (Saka Year 1104) read thus :-

"శ్రీమదమరేశ్వర దివ్య శ్రీపాద పద్మారాధక
Srimadamareswara divya sripada padmaradhaka
పరబలసాధక శ్రీధాన్యకటక పురవరాధీశ్వర
Parabalasadhaka Sri Dhanyakatakapuravaradhiswara."

From another inscription it is seen that the Amaravathi Sthupa was in good condition when Kota Ketharaju was the king. After the fall of Kota Kings the importance of Amaravathi once again dwindled. Subsequently it came under the rule of Reddi kings who ruled the country from Kondavidu. One of the inscriptions by Vema Chamupathi working under Kondavidu Reddi kings in Saka year 1283 states that Lord Amareswara was reinstalled by him. By this time, Amaravathi had reputation of being an important and sacred place of Andhra. It attracted the attention of the whole country. The worship of the Lord by Sri Krishna Devaraya of Vijayanagaram enhanced the importance of the place.

The Muslim invasion considerably lowered the prosperity and importance of Amaravathi. Handrikam Peddappa undertook to safeguard the temple. The importance of the place was revived by Raja Vasireddy Venkatadri Naidu.[1] Chandulal the Prime Minister during the regime of Nazaruddowla, the Nawab of Hyderabad visited the temple and induced the Nawab to endow lands for the daily lighting, worship and *naivedyam* at the Amareswara temple. As described in the foot-note Venkatadri Naidu shifted his capital from Chintapalle to Amaravathi to avoid the annoyance of the presence of the Company's regiment.

1 Kumaragiri Reddy (1386–1402) had Katayavema Reddi as his army commander and this Commander appreciated the help of one Vasya in putting down rebellion in the East and gave him the title Vasi Reddi. The descendants of this family spread over East Godavari, Krishna and Guntur area. The Manuri family, a Brahmin family brought the Vasi Reddi family members from Nandigama to Guntur area to be of assistance to them and during the later partition of the area a third of Kondavi lu came to the Vasi Reddi family. We hear of Vasi Reddi Vemaya and then of Vasi Reddi Mallikarjunaraylu after a century. History has recorded that Vasi Reddi Mallikarjunudu was the ruler with Vasili as capital from 1500–1527. After his death in a battle field, his wife killed herself with a sword entrusting the two year old son Sadasivarayalu to the maid servant Lakshmi. After his fifth year Lakshmi entrusted Sadasivaraya to Kodaala Ramabhupathi, the ruler of Nuthakki who educated him and gave his

"It is said that during his energetic days he had determined to get rid of a tribe of Chentsus who pillaged his Zamindari and so inviting 150 of the men of the tribe to a feast, he had them all beheaded. Remorse overwhelmed him for his treachery and whenever he sat down to his meals the grain turned into insects. Such is the popular legend".[1]

He did the massacre under the conviction that it was his duty to protect his subjects from the unruly tribe. But subsequently he took it to heart very much. It is said that Lord Siva asked him in a dream to change his capital from Chintapalle to Amaravathi and worship him. He changed the capital and improved it as described elsewhere. It is after Naidu changed to Amaravathi that the place became popular throughout the world as a great Buddhist centre and seat of sculpture with a distinguishing and exemplary standard of its own. It was Rajah Vasireddy Venkatadri Naidu who, in searching for building materials, first laid open the famous Buddhist carvings at Amaravathi so well known now to savants all over the world. It was in digging to obtain stone for these buildings that the Rajah's people unearthed portion of the famous Buddhist ruins at Amaravathi, first described by Colonel Colin Mackenzie. The Rajah's men and subjects did not know the value of the great Buddhist sthupa buried in earth for centuries, and therefore much of the sthupa has been deformed and the building material misused. It was Mr. G. Mackenzie who saw the sculpture on stones and slabs in 1797, recognised the value of the art and brought it to the notice of the cultured world through articles in periodicals. Lovers of art and Government agencies visited the place. Several relics were transferred to different places like Culcutta, Masulipatnam, Madras, England and America. Ferguson the great historian and critic established world fame for the Amaravathi sculpture by his publications. The Andhra Buddhists added to their art not only their religious fervour but also their zeal for art. Ashoka, not content with the confinement of Buddhism to Magadha, desired to make it worldwide and sent Bouddha Bhikshukas for propaganda to several other countries of the world. Mahadeva Bhikshu was sent to Andhra. He did his work in Andhra creditably with zeal and initiative earning the favour of the Andhra Satavahana kings. After the *niryana* (death) of the Lord, his remains were buried in eight places of which Amaravathi might be one. This was the act of Ashoka who wanted to have sthupas throughout the length and breadth of India and abroad. Important sthupas in Andhra are on the banks of great rivers and of them Amaravathi leads as it claims the addition of a University in those days. The aim of the University was to dispel the misconception that the Brahmin alone was entitled to study Vedas and to establish that every one is entitled to improve his knowledge of the soul. Several foreigners came to the university aspiring for social and spiritual enlightenment.

The original sthupa is now reduced as much of its material was removed for construction of residences in the newly formed capital of Rajah Vasireddy Venkatadri Naidu and even some marbles were burnt for *chunnam*.

It may not be out of place to give few details about the sthupa.

"According to the descriptions given by experts, it appears that the base of the stupa was of considerable size, being approximately 162 ft. in diameter. It was mainscoted with sculptural marble, the artistic and iconographic features.....Above the circular base was built the dome, which might have been between 120 to 140 ft. in diameter. The lower portion of the dome, which rose almost perpendicularly from the base, was also encased with marble slabs containing representations of the stupa itself and jataka stories carved artistically in relief. The upper part of the dome was built of brick and covered with stucco on which floral designs and religious emblems were similarly executed in low relief.

daughter to him. We next hear a Veerappanaidu of the family. The ancestor of the family Vasi Reddy Veerappanaidu in the year 1670 obtained from the King of Golconda a *sanad* appointing him as Deshmukh of the *paragana* of Nandigama. The three brothers Ramanna, Jagganna and Venkatadrinaidu had for their share Nandigama Paragana, Chinthapalli Paragana and Penugonchiprolu and Bethavolu Paraganas respectively. Venkatadri Naidu was born on the 27th of April 1761 and in 1765 he lost his parents. Ramanna and his wife brought him up well and he became the ruler after the death of Ramanna in 1793. The East India Company gradually strengthened its sway over all the Zamindars. Venkatadri Naidu changed his capital from Chintapalli to Amaravathi, where at great cost he laid out gardens, restored temples and erected a palace, the roof of which covered with sheets of burnished copper, was the admiration of the district. The Rajah invited merchants from elsewhere to take up their abode in Amaravathi, laid out broad streets, at right angles, planted gardens.

1 G. Mackenzie, *A Manual of Kistna District*, (Madras: 1883), pp. 312—313



Plate II : Gopuram of Amareswara Temple



Plate III : An exquisite dancing figure on the wall of Amareswara Temple



Plate IV : Sri Amareswaralingam

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

The apex of the dome comprised a casket with an umbrella rising above it. Both of them were elegantly carved. The base of the stupa projected some three feet towards each of the cardinal points; this plan was resorted to with the double object of breaking the monotony of the uniform surface of the base and of affording support of the five monolithic pillars which were built at those points, along the upper part of the drum of the stupa. The monolithic pillars in their turn represented a decorative feature of the stupa, and also added strength to the masonry of the building by serving as buttresses. A processional path was arranged round the stupa so that votaries might walk round the building in a ceremonial manner and also view with due respect and reverence the various emblems of the faith and the scenes from the life of the Master. The path was enclosed by a marble railing externally and there were gateways for entry and exit in different directions.

This stupa when intact must have represented a vigorous style of architecture, based upon lofty religious ideals and a highly developed artistic sense."[1]

"The stupa according to some inscriptions was built in the second century B.C., but it was extended, adorned, and encased with fresh bas-reliefs during the following four or five centuries and the greatest decorative schemes were carried out during the period A.D. 150-250. Taking the earliest sculptures first, there are some fragments of the original plinth of the railing, which represent a frieze containing mythical animals interspersed with human figures. The human figures are shown as herdsmen, holding the animals by their tails or ears, and exhibiting considerable energy in controlling them."[2]

In Ferguson's opinion the sculptures of Amaravathi mark 'the culmination of Indian Art'. 'The school of Amaravathi', says Grousset, can show many a scene which is veritable picture in stone, perfect in its composition, by some very great though unknown, artist'. Mr. R.C. Majumdar states 'never so far was the delicate and voluptuous beauty of the human frame so richly and luxuriously conceived and never were technical skill and efficiency more adequate for realisation of the conception'.

The total population of the village is 5,000 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Sudra, Kamma, Kapu, Golla, Gouda, Viswabrahmin, Telaga, Vadde, Chakali, Mangali, etc.; Scheduled Castes (213)—Mala, Madiga; Scheduled Tribes (51); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Amareswara temple

The lofty temple of Amareswara is elegantly perched on the bank of the holy river Krishna which flows majestically, kissing the feet of Amareswara. The river Kirshna flows from west to east. But here it takes a turn and flows north to south. Such spots where the river takes a different course for a short distance are considered to be very holy. There are several interesting legends current regarding the origin of this sacred temple. The *Skandapurana* gives a complete picture of the place and the temple. The legend goes to say that at the end of *Dwaparayuga*, the great sage Narada was requested by Sounaka and other sages to inform them about the best means of obtaining salvation. Narada informed them about the sacredness of Amareswaram. Lord Siva manifested himself as Amareswara here and was residing here for the specific purpose of fulfilling the desires of his devotees. Lord Indra and Kapilamahamuni also worshipped Amareswara. There is no rebirth for the devotee who worships the Lord here. The *Sthalapurana* states that Lord Amareswara is no other than Lord Viswanatha and the river Krishna at this spot is no other than the river Ganges. The same results will be obtained by worshipping Lord Amareswara, as that of a devotee who worships Viswanatha at Benaras. It is said that Lord Siva with His *Pramatha ganas* was residing in Dhanyakatakam. He was also called Crounchanathudu. The capital of this Crounchapuri is called Amaravathi. The legend goes on to say that once the Devathas were defeated by the Rakshasas and they all prayed Lord Siva to save them from Rakshasas. Siva promised them that he would kill the Rakshasas. They took refuge in Dhanyakatakam and from that time onwards it is called Amaravathi, or the abode of the Amaras (the deathless). Puranas recite that Taraka was such a great devotee of Lord Siva that no existing power could destroy him and that only a son born to Siva and Parvathi could kill him. But Parvathi had burnt herself to ashes in the sacrificial fire of her father, Daksha, unable to bear the insult of her father to her and her Lord Siva against whose wishes she had attended sacrifice uninvited. She was reborn as Parvatharajaputhri (daughter of Himavantha) and desired to marry Her Lord again. But Lord Siva was engaged in a deep penance after the death of Parvathi in Her father's place and nobody had the courage to disturb Him from the penance to

1 G. Yazdani, *The Early History of the Deccan*, Parts VII-XI, p. 725
2 G. Yazdani, *op.cit.*, Parts VII-XI, pp. 747-748

marry Parvathi and begot a son. Lord Kirshna had no choice but to induce his son Manmatha to shower his flower arrow on Lord Siva and disturb his penance, though it was certainly a death to Manmatha. Disturbed by Manmatha, Lord Siva opened His third eye and saw Parvathi in front of Him. Manmatha was burnt to ashes. Siva married Parvathi and Kumaraswamy was born.

"Kumaraswamy at the head of the army of the Devatas gave battle to Tarakasura. The fight went on continuously and Kumaraswamy also found himself unable to deal with Tarakasura properly. They once again had necessarily to go back to Lord Siva and pray to him for succour. Lord Siva then told the Devatas that Tarakasura being a great Siva *bhaktha* had so identified himself with the Lord that he carried a Sivalinga in his own throat, and his very life was in the Sivalinga. Hence he suggested that if they could break that Sivalinga, then Tarakasura would die, since, to him life without his Lord was meaningless. Lord Siva also told them that the pieces of the Linga would grow in the Kshetras where they fell, and that as soon as the pieces from the Linga fell, the Devatas should all go to those places and establish those Lingas with consecration and worship, so that the further growth of the Lingas might be arrested.

Accordingly, Kumaraswamy broke the Linga in the throat of the Rakshasa and the Linga broke into five pieces which fell in five different sthalas. Lord Indra with his Guru Brihaspati went to this place where the biggest and the first piece of the Linga had fallen so that he might establish the worship as ordained by Lord Siva himself. Lord Indra asked his Guru Brihaspati as to the way in which he should establish that white-coloured Linga which was growing from the earth to the Akasa. Thereupon Brihaspati advised Indra to consecrate the Linga on the *Asviyuja Suddha Dasami* on which day there would be *Sumuhoorta*, Lord Indra established the Linga on that day and named the Lord as Amareswara and worshipped it.

The Guru of the Rakshasas, Sukracharya, came to that place and asked Brihaspati as to how he could establish the Amareswara Alaya at that place where it was likely to be drowned by the floods of the river Krishna. Then Brihaspati recalled that there was a mountain called Crouncha which was deep in the earth upto Patala and the first piece of the Lingam fell on that mountain and was growing from that spot. Hence even if the river Krishna flows in floods nothing will happen to that mountain and that the river will have to take some other side to flow. Hence it is that the river Krishna flows north to south at this place.

According to Brihaspathi's instructions, the Devatas established the other minor shrines like the Ambika, etc., near Lord Amareswara as Parivara Devatas. The Yakshas and Kinneras also lived there in Amaravathi.

.....The other four places where the four pieces of the Linga from the throat of Tarakasura fell, are Bhimarama or Bhimavaram in Kakinada (of East Godavari District), Ksheerarama or Palakollu in West Godavari, Draksharama in East Godavari and Kumararama which is Kotipalle in East Godavari District."[1]

Bheemeswara Purana mentions these five places:—

"పంచఖండాని కృత్వాధ పంచస్థ్యారామ
Panchakhandaani Kruthvadua Panchasyarama
భూమీష్ణ అమరేశారామ సోమారామ
Bhoomeeshu Amaresaarama Somaarama
క్షీరవనానిచ
Kshiravanaanicha."

The following is an another version. The five pieces of the Amruta Linga fell in the garden of Indra and a banyan tree grew over them and remained unnoticed for a long time. One day Indra was riding over His *Iravatham* (white elephant of Indra). The elephant went round the banyan tree and prostrated before it. When asked to explain, the elephant narrated the past story and revealed to Indra that the five pieces of Amruta Linga were concealed beneath the roots of the banyan tree. Indra demanded that the Lingas be shown. Iravatham uprooted the tree but Indra could see only four pieces. Iravatham explained that he could not see the fifth piece as he had sinned by outraging the modesty of Ahalya. The repentant Indra to wash off his sin, took the first piece to the top of Crounchanagari and established there. As it was established by Amarapathi (the Lord of Amaras or Devathas) it was called Amareswara and the place as Amaravathi.

The banyan tree which concealed the sacred pieces was itself very sacred and Lord Vishnu did not like it to perish. He asked Indra to replant it at Gaya. He did so and the tree is known as Akshayavatam in Gaya. It is believed that the *Akshaya vatacchaya* (the shadow of this banyan tree) is *'Pithru Mukthi hethu dayakam'* (capable of giving salvation to the departed ancestors). The very act of one's going under the shadow of the tree would liberate his ancestors of three generations from the cycle of birth and death. It is under this tree that Gowthama became Lord Buddha. From that time onwards it is also called Mahabhodi.

This temple is the main temple at the place and entire Kshethram covers an area of ten acres, and the compound walls are squares in form. The temple

1 N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 91-92

is reputed to have been surrounded by five compound walls but there are only three at present and the deities that are installed and worshipped within these compounds are several. The tower is in the first compound and from its peak any area within a radius of 100 miles is visible. Within that area and housed in small mantapams are the idols of Pranaveswarudu, Sankaracharya, Kasi Visweswara, Annapurnadevi, Umamaheswarudu, Daththathreya, Jwalamukhi Ammavaru, Agastheswara, Parthiveswara, Someswara, Nagendra, Mahishasuramardhani, Kosaleswara and Veerabhadra. Within the second *prakaram*, there are Vighneswara, Kalabhairava, Kumaraswamy, Hanuman, Ganapathi and also a *sami* (prosopis spicigera) tree. This is smaller than the first and the third is the smallest and the walls are higher. Malleswaraswamy, Visweswara, Venugopalaswamy, Nagendra, Chandeeswara, Kalahastheeswara and Nandeeswara are worshipped in it. The worship of Krishnaveni (the River Goddess) and of Navagrahas is special here. The marble Lingam is 15 feet high, the radius of the circular base being 3 feet and it rises up into the sanctum sanctorum in the second floor. Devotees climb up the steps to the sanctum to perform *abhishekam*, a score of them being accommodated at a time. There is a belief that while mortals worship the Lord at the top, Devas worship His feet entering the temple through a small gate to the north. The idol of the Goddess Balathripurasundari is worshipped after the Lord's puja. The full sized bronze effigy of Raja Vasireddy Venkatadri Naidu is in the front of the sanctum sanctorum, as he contributed to the riches of the temple so spectacularly that his presence in such a form was considered to be appropriate.

Mahasivaratri or Sri Amareswaraswamy Rathothsavam is the chief of the festivals here. This is celebrated for 10 days from *Magha Bahula Dasami* to *Phalguna Suddha Chavithi* (January–February). Decoration of the Lord as a bridegroom on *Dasami*, *ankurarpana* and *dhwajarohana* on *Ekadasi*, *gramothsavam* and *chiluka vahanam* on *Dwadasi*, *pulivahanam* on *Triodasi*, *kalyanam* on *Chathurdasi*, *keelugurrapu seva* & *rathothsavam* on *Amavasya*, *choorna*, *avabrutha*, *vasanthothsavam* and *purnahuthi* on *Suddha Padyami*, *pavalimpu sevas* from *Vidiya* to *Chavithi* are the rituals observed. Vows are fulfilled. Cocoanuts and gifts in the form of cash or kind are offered. *Naivedyam* and *mahanaivedyam* are offered daily. River bath is taken and fasting and *jagaram* are observed on Sivaratri. This is managed by trustees and a Committee of executive officers. There is a land of 816·12 acres with an annual income of Rs. 19,748 to Amareswaraswamy. But at present only 33 acres are in actual possession of the temple yielding an annual income of Rs. 2,800. Steps are being taken to recover the remaining land. Sale of tickets fetch Rs. 3,000 and Hundi Rs. 500 half of which is paid to the hereditary *archakas*. Seventy percent of the income from the lands is used for the temple and 30% is given to the *archakas*. Thousands of devotees irrespective of caste or creed congregate from distant places. *Pujaris* are Sankamanchivaru, Velanati Brahmins of Srivathsasa *gotram* with hereditary rights. *Pulihora*, *chakra pongali*, *dadhyojanam*, *sundal*, *vadapappu*, *panakam*, etc., are distributed to all as *prasadam*.

A fair is held in connection with the festival. Shops are put up near the temple and on both sides of the street in front of the temple for which taxes are collected by the temple committees and the Panchayat Board respectively. About 20,000 people congregate. Sweetmeats, food-stuffs, utensils, mirrors, combs, lanterns, torchlights, photos, pictures, books of deities, toys, etc., are sold. *Harikathas*, *Puranakalakshepams*, *bhajans*, music performances and dramas afford entertainment to the visitors. There are Dorasani Choultry, Sri Rama Krishna Dharmasala, Sri Dhatree Lakshmi Nrusimha Vaisya Choultry providing lodging and boarding facilities to the pilgrims besides the P. W. D. Travellers' Bungalow. Generally the pilgrims stay for two or three days for witnessing the important rituals of the *uthsavam*. People of adjacent villages return home on the same day.

SOURCE: 1. *Sri M. Hanimireddi, B.A., Executive Officer, Amareswara Devasthanam, Amaravathi*
2. *Smt. D. Santhamma, Teacher, Panchayat Samithi Muslim School, Amaravathi*
3. *Sri T. S. Krishnamurthy, Teacher, P. S. School, Amaravathi*
4. *Sri T. Devadanam, Headmaster, P.S.J.B. School, Amaravathi*
5. *Article on Amaravathi in* Andhra Prabha, *Weekly dated 27-6-1962*
6. Places of Interest in Andhra Pradesh *published by Information & Public Relations Department, Hyderabad*
7. Temples and Legends of Andhra Pradesh, *By Sri N. Ramesan, M.A., I.A.S.*

8. Raja Vasireddi Venkatadri Naidu *by Sri Kodali Lækshminarayana, B.A.*
9. *Articles in* Sunday Standard *dated 9-1-1966 and 30-1-1966*

2. Ananthavaram—Situated at a distance of 6 miles to the west of Amaravathi, about 10 miles to the east of Mangalagiri Railway Station and 18 miles from Guntur.

The total population of the village is 2,144 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Naidu, Vaisya, Chakali, Viswabrahmin, Kummari, Mangali, Chundu, Kapu, Reddi, Yadava, Dasari, Sale ; Scheduled Castes (184)—Mala, Madiga; Scheduled Tribes (227)–Yerukula, Yenadi, Lambadi ; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venkateswaraswamy with the stone image on a hillock, Perumallaswamy and Ramaswamy are the places of worship. There are churches for Christians.

Sri Venkateswaraswamy is worshipped on Mondays, Thursdays and Saturdays from *Magham* (January–February) to *Vaisakham* (April-May). Cocoanuts, milk, butter, rice and fruits are offered. This festival is of local significance. A trustee is appointed by the Hindu Religious Endowments Board for the maintenance of the temple. The local devotees irrespective of caste and creed congregate.

Marriages, thread-marriages and tonsure ceremonies are performed during those days at the temple.

SOURCE : *1. Sri N. Jaggaiah, Teacher, Ananthavaram*
2. Sri Vaddemanu Mangaiah, Teacher, Ananthavaram

3. Vaikunthapuram—Situated at a distance of 4 miles to the east of Amaravathi on the banks of River Krishna. This village was formerly called Bouddhaviramam. It is popularly said that in the days gone by a father had to cross a river with his young son and daughter. He could take with him only one at a time. He took the daughter first, left her on the other shore and was returning to take his son. While he was in the middle of the river, its level rose and he was washed away. The orphaned brother and sister who were on the opposite banks of the river were brought up by some charitable strangers, away from each other. After some years had passed, the brother and sister were got married to each other by their guardians as their consanguinity was not known. One day the boy chanced to pass between the calf and the peg to which it was tethered crossing the rope by which they both were tied, which act was considered sinful. The calf ridiculed that the boy had already committed the greater sin of marrying his own younger sister could commit such sin too. The boy who had the gift of knowing the language of the calf was shocked on hearing the dreadful secret. He approached some sages to show him a way to remove the unlawful bond and save himself from that sin inadvertently committed. They advised him to go on a pilgrimage with his wife and bathe in all the sacred rivers with the *bandham* or the knot tying their upper garments together as is done during the marriage. When the knot voluntarily unties and they are separated, it could be taken that they were expiated from the sin. Accordingly the two went from river to river and finally bathed in the Krishna river which flows in the northern direction behind the hill Crounchanagiri near the present village. To their greatest joy, they found that the sacred river itself untied the knot and left them separate. The images of the couple can be seen even to-day in the nearby cave. From that time the place came to be known as Bandha Viramam (*bandham* is a tie or knot and *viramam* breaking or ceasing connection).

Du ing the reign of Raja Vasi Reddy Venkatadri Naidu, his subjects were harassed by a gang of Chentsus, who plundered and looted. To get rid of the sin committed by mercilessly massacring the Chentsus, (for the legend monograph No. 1 Amaravathi may be referred to) he consulted the pandits and took their advice. According to their advice, he constructed many a temple of which that of Lord Venkateswara at this place was one. He invited 60 learned Vaishnava Brahmin families for conducting regular puja according to vedic rites. He provided *manyams* or *Inams* for them and the other servants of the temple as also for the maintenance of the temple and conducting the daily and periodical festivals. With the new temple of Lord Venkateswara, presence of as many as sixty learned and pious Vaishnava families, the addition of wealth by the ruler's magnificient gifts and the consequent peace and plenty, the residents felt that it was so happy a place as Vaikuntham, the abode of Lord Vishnu and called it Vaikunthapuram.

To the north of Venkateswaraswamy temple there is amound called Bhairava Dibba on which there is a stone image of Bhairavaswamy. If it is sounded, it gives out a metallic sound. It is surmised that there is hidden treasure in its bowels. But when it was dug some marble images of the Buddhistic age were found on the upper parts of the mound. Further investigation may perhaps bring to light the great art resembling that of Amaravathi.

The total population of the village is 1,761 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Telaga, Chakali, Kummari, Viswabrahmin, etc., Scheduled Castes(15) -Mala, Madiga; Scheduled Tribes (47)-Lambadi, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Venkateswaraswamy temple with the stone image on the hillock is the only place of worship in this village. It is believed that blood leaked out of the Lord's image while chiselling. *Gandham* (paste of sandalwood) is being applied to the face of the image of the Lord to prevent the bleeding.

Venkateswaraswamy Kalyanam is celebrated for 5 days during *Srirama Navami* i.e., from *Chaitra Suddha Navami* (March—April). During these 5 days, the Lord is taken out in procession on five different *vahanams*. Thousands of devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival.

Venkateswaraswamy Aradhana is performed for a day on *Ashada Suddha Ekadasi* (June-July). The devotees who come from distant places, take bath in the river Krishna and observe fasting.

SOURCE: 1. *Sri J.K. Joseph, Teacher, Roman Catholic Mission School, Vaikunthapuram*
2. *Sri Sanagapati Koteswara Rao, Headmaster, Special Panchayat Samithi Elementary School, Vaikunthapuram*

4. Velagapudi—Situated at a distance of 8 miles from Mangalagiri Railway Station. As there were many woodapple gardens in this place, it came to be called as Velagapudi (*Velaga* means woodapple).

The total population of the village is 1,701 and it is made up of the following communities: Caste Hindus—Kammara, Yadava, Viswabrahmin, Adisaiva, Mangali, Chakali, Sathani; Scheduled castes (80)—Mala, Madiga; Scheduled Tribes (105)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama Mandir situated in a house pertaining to Sri Ch.Ramakrishnachari,a Viswabrahmin, Someswaraswamy temple installed at the time of Sri Raja Vasireddy Venkatadri Naidu, Sri Anjaneyaswamy temple, Sri Veera Malleswaraswamy temple are the places of worship. There are sacred abodes for the deities Poleramma, Perantalu, Pothuraju, Mahalakshmamma, Ankamma, Maddi Ramamma, Maremma, and for Madar Saheb.

Sri Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). The devotees observe fasting and discharge their vows. This festival is of ancient origin and of local significance. The festival expenses are met from the subscriptions collected and from the income on an acre land gifted to this deity. The local Hindus congregate. Sri Chebrolu Ramakrishnachari, a Viswabrahmin, is the *pujari*.

Daily pujas are performed to Sri Someswaraswamy. The temple has only 5 acres of land. There is a managing trustee appointed by the Government. *Pujari* is a Adisaiva of Maharishi *gotram* enjoying 9.75 acres of inam land.

Naivedyam is offered to Anjaneyaswamy in *Karthikam* (October–November) on every day and on all Saturdays. The temple has 3 acres of inam land. *Pujari* is Valluri Subba Ramaiah, a Brahmin of Kousika *gotram*.

The devotees observe fasting and perform *abhishekams* to Veera Malleswaraswamy. The temple has 16 acres of inam land. The *pujari* is an Adisaiva of Maharishi *gotram* and appointed by the managing trustee.

The devotees celebrate Jataras to the village deities when epidemics like cholera and small-pox break out in the village. *Kolupulu* are celebrated for a week with much pomp with the help of subscriptions rasied from the villagers. The images of the deities are prepared with the paste of flour for this occasion. All the devotees offer *bonams* as *naivedyam*. Some people observe fasting and discharge their vows by litting up *akhanda deepams*. On the last day goats, fowls and he-buffaloes are sacrificed. Intoxicant drinks are taken during the Jatara.

SOURCE : *Sri N. Lakshmi Prasada Rao, Headmaster, Panchayat Samithi Elementary School, Velagapudi, Mandapam (P.O.)*

5. **Sitanagaram** hamlet of **Tadepalle**—Situated at a distance of 6 furlongs from Krishna Canal, about 2 miles from Tadepalle Railway Station and 19 miles from Guntur town.

The total population of the town Tadepalle including its hamlet Sitanagaram is 12,994 and it is made up of several sub-communities of Caste Hindus: Scheduled Castes (956) and Scheduled Tribes (724). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lakshmi Narasimhaswamy Theppothsavam (boat festival) is celebrated for one day in *Magham* (January–February). Local devotees of all communities of the village congregate to witness the boats sail in the adjacent river Krishna.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

6. **Gundemeda**—Situated at a distance of 1½ miles from Kolanukonda Railway Station and 18 miles from Guntur.

The inscriptions of Eastern Chalukyas mention that Kota chiefs ruled over the country called Kandravadi with Ganderu as their capital. This village Gundemeda formed part of Kandravadi.

The total population of the village is 2,395 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Kummari, Chakali; and Scheduled Castes (511). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Kasi Visweswaraswamy, Venugopalaswamy, the village deity Ganganamma, Anjaneyaswamy and of Rama are the places of worship in this place.

Sri Sivakesavula Uthsavam is celebrated during Dasara for 2 days on *Asviyuja Suddha Navami* and *Dasami* (September–October). The deities are taken in procession on the first day. On the second day the deities are taken to *sami* (prosopis spicigera) tree and pujas are performed. This is an ancient festival with local significance. The trustees are Hin The local Hindus congregate. *Pujari* for the temple is an Adisaiva of Bharadwajasa *gotram* the one for Venugopalaswamy is a Vaikhanasa B min of Gouthamasa *gotram* with hereditary ri *Prasadam* is distributed to all.

SOURCE . *Sri S. Hanumantha Rao, Gundemada*

7. **Nuthakki**—Situated at a distance of abo miles from Pedavadlapudi Railway Station an miles from Guntur.

The total population of the village is 5,929 it is made up of several sub-communities of C Hindus: Scheduled Castes (316); and Sched Tribes (36). The chief means of livelihood of people are agriculture, agricultural labour and o traditional occupations.

There is a temple of Sri Venugopalaswam the village.

Venugopalaswamy Uthsavam is celebrated 2 days in *Magham* (January–February). Al 1,000 Hindu devotees of all communities of village participate in this Uthsavam.

SOURCE : *Statement of fairs and festivals furni by Superintendent of Police, Guntur*

8. **Pedavadlapudi**—A Railway Station on the Ma –Vijayawada line, 6 miles from Vijayawada an miles from Guntur.

The total population of the village is 6,893 it is made up of the following communities : C Hindus–Brahmin, Telaga, Vaisya, Kapu, Kamm Kamma, Muthracha, Mangali, Chakali, Kamsali, Scheduled Castes (191)–Mala, Madiga; Sched Tribes (86)– Lambadi, Yerukula, Yenadi, Valm Muslims and Christians. The chief means of li hood of the people are agriculture, agricultural l ur and other traditional occupations.

Venugopalaswamy temple with the image human form, Brahmamgari mutt, Siva temple, a c ch and a mosque are the places of worship in village.

Venugopalaswamy Kalyanothsavam is celeb ed for 5 days from *Vaisakha Suddha Ekadasi* to *nima* (April–May). *Kalyanam, rathothsavam* (car stival) are celebrated on the same day. The devo

observe *jagarana*. This is a ten year old festival confined to this and to the neighbouring villages within a radius of 2 or 3 miles. The trustees are appointed by the Endowments Board. Hindus local and from the neighbouring villages congregate. *Pujari* is a Vaikhanasa with hereditary rights. *Prasadam* is distributed to all and there is free feeding on the last day. Pandals are erected.

A petty fair is held in connection with the festival where eatables, fruits, etc., ate sold. *Bhajans* dramas, *puranakalakshepam* and religious lectures afford entertainment to the visitors.

Goats, fowls and sheep are sacrificed to the deity Ganganamma. Kummaris are the chief patrons.

The devotees take river bath and observe fasting and *jagarana* during *Kartikam* (October–November).

SOURCE: *1. Sri Pidugu Krishnamoorthy, Teacher, Pedavadlapudi*
2. Sri G. Joseph, Teacher P. S. H. E. School, Pedavadlapudi
3. Sri Y. Pakeeraiah, Teacher, P. S. H. E. School, Pedavadlapudi
4. Sri M. J. Jesu Ratnam, Teacher, P. S. H. E. School, Pedavadlapudi

9. Ippatam—Situated at a distance of 4 miles from Mangalagiri *via* Pedavadlapudi. In the past there was a fort on a mound on the western side of this village. The ruler of these parts seems to have fired a cannon on Morrigutta, a hillock in Mangalagiri range. Since the fort walls gave way (*vippukunta* means to track or break open in vernacular) the village goes by the name Vippatam which gradually changed into Ippatam.

Mollempudi the hamlet of Ippatam is situated at a distance of 2 miles from Pedavadlapudi and 6 miles from Mangalagiri.

The total population of the village is 2,942 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Balija, Kapu, Gowda, Mangali, etc.; Scheduled Castes (136)—Adi Andhra; Scheduled Tribes (30); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Bhramaramba Malleswaraswamy temple, Rama Mandir and a mutt for Balija community are the places of worship in Ippatam. Sri Venugopalaswamy temple, Rama Mandir and a church are the places of worship in Mollempudi, hamlet of Ippatam.

Bhramaramba Malleswaraswamy Uthsavam is celebrated in Ippatam for 9 days commencing from *Asviyuja Suddha Vidiya* to *Dasami* (October–November) with *kalasa sthapana* on the first day. The Lord is taken out in procession to the *sami* (prosopis spicigera) tree for *paruveta* on *Dasami*. Cocoanuts and fruits are offered. This festival is of ancient origin but of local significance. The managing trustee is Sri Indla Rangaiah. The local Hindus congregate. *Pujaris* are Sarvasri Somarajapalli Appaiah and Adiseshaiah, Saivas of Parasara *gotram* with hereditary rights enjoying Inam lands. *Prasadam* is distributed to all.

Fasting is observed during Nagulachavithi by the devotees.

Aradhana in Balija mutt is being observed on *Kartika Suddha Purnima* (October–November). On this occasion, free feeding is arranged. *Prasadam* is distributed to all.

Sri Venugopalaswamy Kalyanam is celebrated for a day on *Margasira Suddha Purnima* (November-December) in Mollempudi. Paruveta Uthsavam is celebrated on *Asviyuja Suddha Dasami* (September-October). Fasting is observed during festival days. These are being celebrated for the past 10 years with local significance. Bommareddy Lakshmiah, a Kapu, is the trustee. The chief patrons are Reddys. The local Hindus congregate. *Pujari* is Guntur Manganandacharyulu, a Vaikhanasa of Bharadwajasa *gotram* and he is paid Rs 50 per month. *Prasadam* is distributed to all.

SOURCE: *1. Sri Ippatapu Sariraju, Teacher, Ippatam*
2. Sri E. V. Krishna Murthy, Teacher, Mollempudi

10. Mangalagiri—Situated on the Vijayawada—Guntur road, 8 miles to the south-east of Vijayawada and 13 miles to the north-west of Guntur. It is a Railway Station on the Hubli–Masulipatnam line. Mangalagiri means 'the auspicious hill.' This picturesque hill was visited by the great Vijayanagar King Sri Krishna Deva Raya.

"Near the foot of the stone flight of steps is a stone pillar, with Telugu inscriptions on all sides, recording grants of villages. It is dated A. D. 1520 and mentions the capture of Kondavidu by Timma Arasu, general of Krishna Raya, in 1515. Another stone near the temple of Garudalvar has inscriptions on four sides, recording grants in the reign of Sadasiva Raya of Vijayanagar A. D. 1558. These dates are noteworthy, because at that period Sultan Quli Qutb Shah held Kondapalle and was making frequent attacks on Kondavidu, so it is curious to see how the Hindus continued to endow temples and record the endowments by public inscriptions even in sight of a Mussulman fortress and almost in the track of Mussulman armies. The lofty gopuram in the temple at the foot of the hill is said to have been erected by one of Krishna Raya's courtiers. Another account attributes it to the Hindu agent at Masulipatnam of the Dutch East India Company, and a third story is that it was erected in its present form at the end of last century by Vasireddi Venkatadri Naidu."1

The place was under the control of Golkonda Nawabs for a longer period. It was plundered in 1780 by Hyder Ali but could not be conquered. In 1816 a gang of Pindaries again looted the place. It slowly recovered from these two attacks during the time of Vasireddy Venkatadri Naidu who ruled the place from Amaravathi. There is a big *koneru* (tank) in the centre of the place which went dry in 1882. As many as 9,840 guns and 44 bullets which might have been related to Pindaris have been found here after the Pindaris looted this place. This place is one of the 8 important *Mahakshetrams* (sacred places) in India. The eight places where Lord Vishnu manifested Himself are (1) Srirangam (2) Srimushnam (3) Naimisam (4) Pushkaram (5) Salagramadri (6) Thothadri (7) Narayanasramam and (8) Venkatadri. According to the sayings, Thothadri is the present Mangalagiri.

There is an interesting legend to show as to how the mountain came into existence. The mountain itself is in the form of an elephant. Pariyatra, an ancient king had a son Hrasva Srungi with all bodily deformations. Hrasva Srungi visited all holy and sacred places to regain normal bodily stature and finally visited this holy place of Mangalagiri and stayed for three years performing penance. All the Devathas advised him to stay at Mangalagiri and continue to do penance in praise of Lord Vishnu. The father of Hrasva Srungi came with his retinue to take back his son to his kingdom. But Hrasva Srungi took the shape of an elephant and transformed himself into a mountain 'Mangalagiri' to become the abode of Lord Vishnu who is locally known as Panakala Lakshmi Narasimhaswamy.

The total population of the town is 22,182 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Padmasale, Kummari, Viswabrahmin, Mangali, Uppara; Scheduled Castes (922)—Mala and Madiga; Scheduled Tribes (481)—Yerukula and Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other hereditary professions.

The temple of Sri Panakala Lakshmi Narasimhaswamy is situated on the hill. On the right side of the steps provided to reach the temple, there is a stone inscription by Sri Krishnadeva Raya of Vijayanagar and a little further up, the foot prints of Mahaprabhu Chaithanya are to be seen. Midway on the steps there is a temple of Sri Venkateswaraswamy. In the temple of Lord Panakala Narasimhaswamy there is only the face with the mouth widely opened. A *dhwajasthambham* was erected in front of the temple in 1955. Behind the temple there is the temple of Sri Lakshmi, to the west of which there is a tunnel which is believed to lead to Undavalli caves on the banks of the Krishna. The stone inscription of the Kings of Vijayanagar relate besides to the conquest of Rayalu over Kondapalle etc., that Siddiraju Thimmarajayya Devara granted a total of 200 *kunchams* (10 *kunchams* make one acre) land in 28 villages of which Mangalagiri was one and a gift of 40 *kunchams* by China Thirumalayya to Ramanujakutam. The Lord that has established Himself on the hill is in the form of Narasimha (man-lion) which Lord Vishnu assumed to kill Hiranyakasipa, a Rakshasa father of Prahlada, a great devotee. He is also called Sudarsana Narasimhaswamy. The legend says that Namuchi, a Rakshasa after great penance obtained a boon from Brahma that he would not be killed by anything that is either wet or dry. He began to harass Indra and the Devathas. Encouraged and supported by Lord Vishnu, Indra commenced destroying the army of Rakshasa Namuchi, who hid in a cave in *sukshmakaram* giving up his *sthulakaram* (physical manifestation). Indra dipped Sudarsanam, the disc of Lord Vishnu in the foam of the ocean

1 *Kistna District Manual*, p. 179

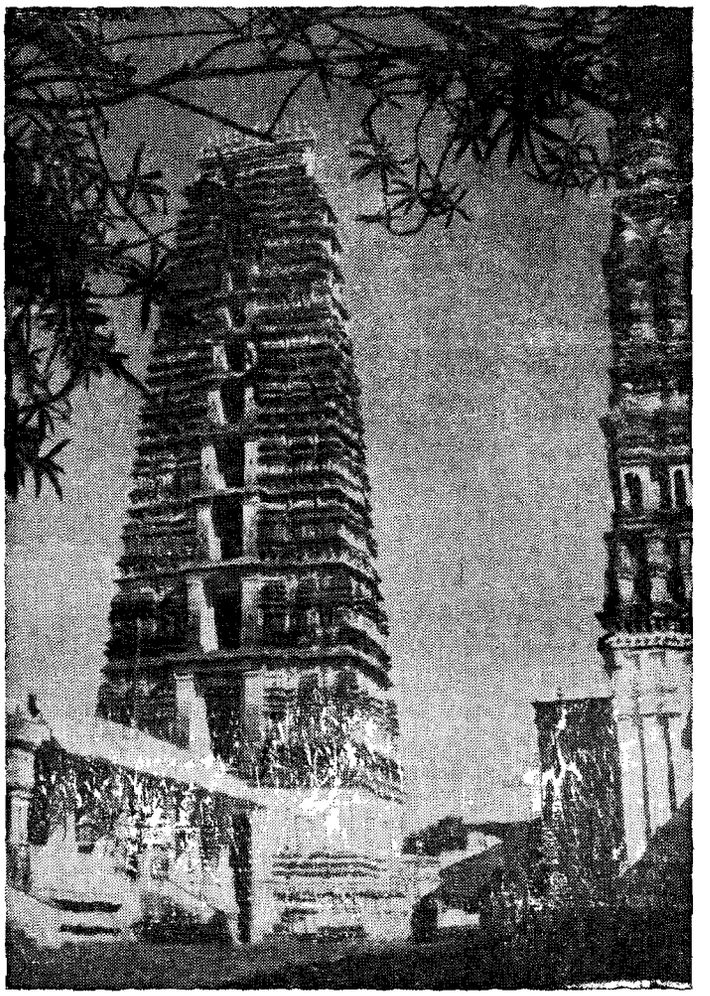


Plate V : Gopuram of Lakshmi Narasimhaswamy Temple

—Courtesy : Director, I. & P. R. Dept., A. P., Hyderabad

and sent it into the cave. Lord Vishnu manifesting himself at the centre of the disc destroyed the *pranavayuvu* (life breath) of the Rakshasa with the fire of His exhalation. He thus got the name of Sudarsana Narasimha. The blood that flowed from the body of the Rakshasa seemed to have formed into a pool at the foot of the hill which is known as Raktha Kulya. The body of the Rakshasa transformed into a hill. The Devathas themselves were unable to withstand the fire of the anger of the Lord and they prayed for appeasement. The Lord took *amrutham* (nectar) and cooled down. It was in Krithayugam. The Lord said that He would be satisfied with milk in Dwaparayugam, with ghee in Threthayugam and with *panakam* (jaggery water) in Kaliyugam. Hence the Lord is called in Kaliyugam as Pankala Lakshmi Narasimhaswamy.

There is another legend relating to this deity. In Thretayugam, Lord Rama could not get liberation in spite of strict observance of the *dharma* and was advised to visit this temple to attain *mukthi* (salvation).

It is also believed that Lord Rama while departing for Vaikuntham after completing his mission in that incarnation advised Anjaneya to stay at Mangalagiri and after obtaining his blessings to remain in this world for ever. Anjaneya took his abode at Mangalagiri as Kshetrapalaka. The place thus also came to be known as Mukthyadri (the hill that grants *mukthi*—salvation).

In Threthayugam, the second of the four *yugas*, people who enjoyed in heaven as a result of their good deeds in the world felt most unhappy to return to the troubles and turmoils of the world after the results of their good deeds were completely exhausted as for the dictum, 'క్షీణపుణ్యమర్త్యలోకంబిశంతి' (when once the fruits of good deeds are exhausted the soul has to come back to the world). They prayed Indra, the Lord of heaven, to save them from the impending fate. Indra advised them to spend their time in the world at Mangalagiri to attain salvation again.

In Krithayugam, the first of the four *yugas* when the sinners were few, Yamadharmaraja, the Lord of Hell advised them to wash off their sins by doing penance at Mangalagiri. The Mangalagiri is in existence from the beginning of the Universe with the names Thotadri in Krithayugam, Sthuthadri in Threthayugam, Mukthyadri in Dwaparayugam and Mangaladri in Kaliyugam affording salvation to sinners also. In Krithayugam, Vaikhanasa Maharsh worshipped the Lord and His idol is worshipped even to-day in the temple.

There is at the foot of the hill another temple whose origin is traced to the time of Yudhistira, the eldest of the Pandavas. In Vijayawada itself, which is 8 miles from Mangalagiri there is a hill called Indrakiladri in which Arjuna is said to have done *tapascharya* (penance) in order to obtain the weapon Pasupata from Lord Siva. Yudhishtira is said to be the founder of this temple and the deity here also is called Sri Lakshmi Narasimhaswamy. There seems to be some legendary connection between Vijayawada and Mangalagiri. About 175 years back Raja Vasireddy Venkatadri Naidu who was well known and who ruled from Amaravathi as his capital constructed a stupendous *gopuram* (tower) on the eastern gate of the lower temple of Lakshmi Narasimhaswamy. It is one of the highest *gopurams* in South India and only one of its type in this part of India. It is 125 ft. in height with 11 storeys and gates facing east and west. This great and imposing tower dwarfs the central shrine. The devoted patience of thousands of skilled craftsmen and the labours of many more apprentices which had gone into this great structure is a testimony to the religious fervour which characterised the builder. Opposite to this eastern tower is the black lake. Pilgrims wash their feet here before entering the temple.

The image of the Lord in the form of Narasimha (man-lion) and that of Lakshmidevi to His left are of stone. The garland of the Lord with 108 *saligramams* is of special significance here. Dakshanavartha Sankham, a special conch believed to be the one that was used by Lord Krishna and presented by the Maharja of Tanjore is one more possession of significance of the Lord. There is also an ancient *ratha* (temple car) belonging to the temple with ornamental wood carvings depicting the scenes from the great epics of Bharata, Bhagavata and Ramayana. Thimmaraju Devaraju, a military chieftain of the Vijayanagara rulers improved this temple. He had constructed *prakarams* (compound walls), *mandapas*, *gopurams*, five images of Lord

Bhairava, a festival chariot, ten varieties of courts for annual ceremonies, flower gardens, lakes and tanks. He had also installed *utsava vigrahas* in the temple (metal images intended for being taken out in a procession). To the north of the temple there is a temple of Sri Rajyalakshmi to the south that of Rama with Sita and Lakshmana and to the west *vahanasala* (the store house for the vehicles–of which the golden *Garudavahanam*, the silver *Hanumanthavahanam* and *poornachnam* are noteworthy). The Lakshminarayana temple to the south of this temple, Malleswaraswamy temple and the Anjaneya Mandiram in Pedda Bazar are the other places of worship in the town.

Sri Panakala Lakshmi Narasimhaswamy Brahmothsavam is a very important annual festival. It is believed that the celebration was inaugurated by Dharmaraja at the behest of Lord Krishna. Pradyumna, the son of Lord Krishna, requested his father to celebrate his birthday annually for a *sapthaham* (seven days) from *Phalguna Suddha Sapthami*. Lord Krishna entrusted this work to Dharmaraja, the eldest of the Pandavas who was the successor to the throne at Hasthinapura. At present the festival is celebrated for 11 days commencing from *Phalguna Suddha Shasti* (February–March). The peculiarity in this temple is that jaggery water locally known as *panakam* is poured as an offering to the Lord with a conch. The jaggery water is actually poured into the mouth of the Lord as an offering. While the jaggery water is being poured into the mouth of the Lord, a gargling sound is clearly audible as if the Lord is actually drinking it and the sound becomes shriller and shriller as and when the Lord is drinking. The sound will come to a stop after sometime and the balance of the jaggery water is thrown out. This phenomenon happens not once in a day but is a recurring feature during the course of the day as and when the devotees offer *panakam*. It will be interesting to note that even a single ant is not traceable near the Lord nor around the temple in spite of the offering of so much jaggery water. As the offering of *panakam* to the Lord is peculiar, the Lord here is called Panakala Narasimhaswamy. There is a legend about the offering of the *panakam* (jaggery or sugar water) to the Lord. It is said that the hill was once a volcano. Sugar or jaggery water, it is said, neutralises sulphur compounds found in a volcano and prevents a volcanic eruption. It is an ancient festival and widely known. It is under the management of the Hindu Religious & Charitable Endowments Board and there is an Executive Officer. The temple has lands to an extent of nearly 400 acres yielding an annual income of over sixty thousand rupees. A Board of 5 trustees, two with hereditary rights, has been constituted at present by the District Court. Nearly a lakh of Hindu devotees from all over India congregate. *Pujaris* are Vaikhanasa of Gowthamasa *gotram*. *Prasadam* is distributed to all. Srirama Navami, Hanumajjayanthi, Narasimhajayanthi, and Vaikuntha Ekadasi are celebrated here on a large scale.

A fair is held in this connection for a week near the temple since ancient times. About 100,000 people, local and from distant places, congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, cloth, clothes and toys are sold.

There are choultries belonging to the temple There are also Pesakalapudi Buchuvari choultry and Madhya choultry providing facilities for the pilgrims. There will be free feeding in the name of Balamba, a philanthrophist in Balamba Annasatram.

The legend about the origin of the Balamba Annasatram is that Balamba was born in Mangalagiri in the Devulapalli family and married Kaivaram Subbanna. She lead the conjugal life for a very short period and later renounced the world and became a devotee of Lord Narasimha and became a *yogini* and commenced penance in a cave of the Mangalagiri hills. One day a shepherd ran to the *pujari* of the temple with the news that he saw a five year old boy in the lap of Balamba in the valley. The Archaka and the leader of the place followed the shepherd to the spot. As soon as they reached the place they saw to their amazement the boy disappearing from Balamba's lap. The shepherd recounted to the others the conversation between the boy and Balamba. It is said that when Balamba enquired the boy about his parents etc., the boy told her that he was parentless and that he came to her for food. When she pointed out her own helplessness to feed him in that valley, he asked her to go home where she would feed crores of people. Hearing this conversation all the people that came there went to Balamba prostrated before her and took her home. She

commenced feeding the poor. Many persons offered bags of grain and other food commodities. Balamba fed thousands of poor persons every day. One day while thousands were taking their food in an open place, the sky became cloudy and it was thought that it would rain. Balamba prayed Lord Narasimha and stopped the rain till the dinner was over. Another day about hundred hungry people came at an untimely hour and requested her to serve them food immediately. The food in the kitchen was sufficient only for ten but with full faith in the Lord, she invited all the hundred and asked the servants to serve them food. The food was quite sufficient to serve all. One day a group of five revealed to Balamba after taking food in the *annasatram* (choultry) that they were sages doing penance in the Mangalagiri hills and that she would get salvation after completing her mission in this world and disappeared. From that time onwards the food she served proved an efficatious *prasadam* to the suffering humanity, restoring sight to the blind, relieving the possessed, and curing several incurable diseases. In pleasant memory of Balamba *annadanam* is continued annually during the period of Brahmothsavam by the residents of the place.

Ksheera vruksham (the milk tree) on the Mangalagiri hill is of great attraction particularly to the women. The legend goes to say that King Sasibindu in the course of his pilgrimage met Naradamaharshi in Narasimhaswamy temple and when enquired, told him that he was tired of worldly pleasures and was on pilgrimage to holy places. Narada advised him to do penance in that holy place. The queen grew furious and cursed Narada to become a *ksheera vruksham* on the hill within the easy reach of devotees, blessing women at its very sight, with prosperity and children and washing off the sins they committed out of ignorance or oversight for having ill-advised her husband to desert her and take to penance. Narada took this not as a curse but as a boon as it meant service to humanity, blessed the queen with happy life with her husband and a th usand children. Even to-day the milk tree is on the Mangalagiri hill and throughout the year thousands of women visit and worship the tree for begetting children.

There is a legend connected with the making of the procession idols of the temple. A reputed goldsmith was appointed to make the procession images of the Lord. In spite of all his skill and care, the *panchalohas* (five metals) melted together in a huge crucible and smeared over the wax images to form a brilliant coating, the metals used to separate themselves and this bitter disappointment continued day after day. He began the process of burning one day after praying for the Lord's grace and heard a voice that success in his work required human sacrifice. Just then his son rushed to him and requested the father for water to quench his great thirst. He lifted his affectionate son and threw him into the molten mixture of the five metals and the body disappeared in no time. The amalgam was cast and beautiful icons of the Lord were then completed. After completing the work, the goldsmith thought about his son and called out in agony 'come my son and I will give you water to quench your thirst'. It is believed that the body jumped out of the image and stood before his father.

There are several such legends proving the power and grace of the Lord of Mangalagiri.

SOURCE : 1. *Article from* Andhra Prabha, *Weekly dated 18-7-1962*

2. *Sri Chintamaneni Anjaiah, Executive Officer, Sri Mangalagiri Lakshminarasimhaswamy temple*

3. *Sri K. Ramabrahmayya, Teacher, P.S.S. & S. V. Nilayam, Mangalagiri*

4. *Sri Ch. Anjaneyulu, Headmaster, P.S.S. & S. V. Nilayam, Mangalagiri*

5. *Sri Narahari Krishna Rao, Teacher, S. P.S.M. Elementary School, Mangalagiri*

6. Temples and Legends of Andhra Pradesh *by Sri N. Ramesan*

7. Places of Interest in Andhra Pradesh *by Information and Public Relations Dept., Hyderabad*

8. Gunturu Mandala Sarvasvam, *1959, edited by Daruvuri Veeriah*

9. *Articles in* Aradhana, *January. 1956, June 1957. December 1961 and March 1963*

10. Mangalagiri Mahathyam *by Kavisarvabhowma, Mahamahopadyaya, Kalaprapurna, Kaviraja. Andhra Vyasa. Abhi-*

naya Srinadha, Veda Vidya Visarada Sripada Krishna Murthy Sastri

11. An article on Mangalagiri *in* The Indian Express *dated 30-1-1966 by S. R. Koteswara Sarma*

11. Pedaparimi—Situated at a distance of 3 miles from Tadikonda on the Guntur–Tadikonda bus route, 8 miles from Mangalagiri Railway Station and 13 miles from Guntur. The original name of this village was Vathsavayipalem as Vathsavayi kings ruled this place in olden days. It is believed that the people of this village and those of Neerukonda used to be at war always with one another. The people of Neerukonda were brave and courageous. Also they had the advantage of a hillock. So whenever the inhabitants of Vathsavayipalem attempted to defeat Neerukonda villagers the former were completely routed. On one such occasion, Vathsavayi kings were killed and their wives and close relatives killed themselves by entering into fire at the northern part of the village. Thus the rule of Vathsavayi kings came to an end. Later on the people in the neighbouring small hamlets came to this place and resided here christening this village as Pedaparimi.

The total population of the village is 6,290 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamsali, Thamballa, Yadava, Padmasale, Vaddera, Kamma, Chakali, Mangali, Vadrangi, Kapu, Viswabrahmin, etc.; Scheduled Castes (593)—Mala, Madiga, Mala Dasu, Madiga Dasu; Scheduled Tribes (239)—Yerukula, Yenadi, Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving, carpentry and other traditional occupations.

The temples of Malleswaraswamy with a Sivalingam and an image of Bhramaramba, Venugopalaswamy with the image of the Lord and His consort, Rama, Anjaneyaswamy, Vinayaka and of Poleramma are the places of worship in this village. There are a church for Christians and a mosque for Muslims.

Sri Malleswara Bhramaramba Kalyanothsavam is celebrated for 6 days from *Kartika Bahula Dasami* to *Amavasya* (October–November). Arrangements for the celebration of the festival are made a week in advance. *Rathothsavam* is on the last day. Fruits, flowers and cocoanuts are offered. This is an ancient festival which is attended to even by the neighbouring villagers. There is some manyam land to the temple. The patrons are the villagers. People from this and the neighbouring villages congregate. *Pujari* is a Thamballa with hereditary rights. *Prasadam* is distributed daily to all. There is a free feeding on the last day.

Sri Venugopala Rukmini Kalyanam is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April–May). Arrangements are made in advance. *Rathothsavam* is on the last day. Cocoanuts are offered. This is an ancient festival extended to a few nearby villages. The temple has inam land. The patrons are the villagers. People from this and the nearby villages congregate. All communities participate in the festival. *Pujaris* are Vaishnavas with hereditary rights. *Prasadam* is distributed to all daily and there is free feeding on *rathothsavam* day.

Sivaratri, Sankranti, Srirama Navami, Sri Krishna Jayanthi and other festivals are also celebrated in these temples.

Jataras to the village deities are celebrated once in a year. These are called *kolupulu* and are performed especially when epidemics prevail in the village.

SOURCE: *1. Sri I. Ramaiah, Teacher, Panchaya Samithi Hindu Junior Basic Schoo Sakhamur*

2. Sri K. Grace Rathnam, Teacher, Z.P.S Elementary School, Pedaparimi

3. Smt. P. Emyelamma, Teacher, P. S Junior Basic School, Pedaparimi

4. Sri B. V. Krishna Rao, Assistant, S.V.I High School, Tadikonda

12. Ravela—Situated at a distance of 2 miles fro Mandapadu Railway Station, 4 miles from Band rupalle Railway Station on Guntur–Macherla met gauge line and 14 miles from Guntur.

The total population of the village is 3,582 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kapu, Kummari, Yadava, Mangali, Chakali, Thogata, etc.; Scheduled Castes (221)—Mala, Madiga; Scheduled Tribes (89)—Yerukula, Yenadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, weaving, sheep rearing and other traditional occupations.

Sri Veeranjaneyaswamy temple with 3 ft. high stone image of the deity is in Kamaiah thopu (garden). This image was originally in a temple in Thurlapadu the neighbouring village. About 150 years back when the village was deserted, the temple also went into ruins and the image was exposed to wind and rain. In 1937 the Seetharamanjaneya Society under the leadership of Subba Rao brought the image to Ravela in a procession and installed it in Kamaiah thopu. A mantapam is recently constructed for the deity by Sri Thalla Veera Reddy. Sri Rama temple with a photo is built by Reddy Sangham. Temples of Poleramma, Maha Lakshmamma, Venugopalaswamy and Anjaneyaswamy are the other places of worship in this village. There are three churches for Christians and a Peerla Panja for Muslims.

Srirama Navami is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March-April). Cocoanuts, *vadapappu* and *panakam* are offered. This is an ancient local festival. Hindus are the patrons. The local Hindus congregate. *Prasadam* is distributed to all.

The Jatara of village deities viz., Poleramma, Maha Lakshmamma and Ankamma is celebrated once in 20 or 30 years or when famine and epidemics prevail in the village. Goats, sheep and fowls are sacrificed during the Jatara.

Sri Venugopalaswamy Uthsavam is celebrated for 3 days during Dasara (September–October). *Pongallu* are offered to the Lord and the Lord is taken in procession on *prabhas*. A trustee is appointed for this temple recently and the *pujari* is a Vaishnava.

The devotees take river bath and observe fasting and *jagarana* during festive days, i. e., on Mahasivaratri, Toli Ekadasi and Mukkoti Ekadasi, etc.

SOURCE: *Sri R. Venkata Siva Sitharamarao, Village Karnam, Ravela*

13. Mandapadu—A Railway Station on the Guntur–Macherla metre gauge line. The village is one furlong away from this Railway Station and 9 miles from Guntur town.

The total population of the village is 1,325 and it is made up of several sub-communities of caste Hindus; Scheduled Castes (225); and Scheduled Tribes (85). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Srirama Navami is celebrated for 2 days on *Chaitra Suddha Navami* and *Dasami* (March–April). Local Hindus congregate.

SOURCE: *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

14. Perecherla—Situated at a distance of 4 furlongs from the Narsaraopet–Guntur bus route, 6 furlongs from Perecherla Railway Station on the Guntur-Narsaraopet metre gauge line and 7 miles from Guntur town and Railway Station.

The total population of the village is 3,288 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (195); and Scheduled Tribes (162). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Guru Sydula Urs is celebrated for 3 days in *Ramzan*. Local devotees of the village congregate without any distinction of caste or creed.

SOURCE: *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

15. Nidumukkala—Situated at a distance of about 10 miles from Guntur on the Guntur–Amaravathi bus route.

This village was under the rule of Vijayanagar Kings and Reddys of Kondavidu. *Kistna District Manual* mentions:

"In the street of Nidimukkula is a stone with an inscription of Krishna Raja's reign and on a tank bund to

one's left on entering the village is a curious building said to have been erected by the Reddis of Kondavidu."1

The total population of the village is 2,678 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (354); and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy Uthsavam is celebrated for 3 days in April with 2,000 local congregation of all communities of the village. There is an inam land of 44.44 acres with an annual income of Rs. 935.

SOURCE : *1. Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

16. Tadikonda—Situated at a distance of 2½ miles from the Guntur-Amaravathi road and 10 miles from Guntur town and Railway Station.

"This village, Tadikonda, abounds in remains of old temples and inscriptions. One temple is said to have been built by the Buddhists or Jains and still to contain Buddhist or Jain figures. At the beginning of this century four Zemindars, Repalle, Rachur, Sattenapalle and Chilakalurpadu, held each one quarter of Tadikonda and strange to say, each made his quarter of Tadikonda, the head-quarters of a 'Sammat' or circle of villages. Perhaps each was jealous lest the other should appropriate the renown of this ancient shrine."2

A stone inscription of Salivahana Saka 880 (Friday the 15th December 958 A. D.) reveals that this is a town more than thousand years old. This is the earliest inscription that makes mention of Tadikonda. Sri Narendra Mrugaraja Vijayadithya also known as Ammaraja Vijayadithya, an emperor of Chalukya dynasty, constructed at Vijayawada a temple by name Samastha Bhuvanasrayalayam. For its maintenance he gifted, besides Tadikonda, Amalapudi, Gollapudi and Asunulaparru. Amalapudi appears to be the present Anumarlapudi 12 miles from Tadikonda and Asunulaparru has not been located. Gollapudi is near Vijayawada. No boundaries are given in the inscriptions to any village except Tadikonda and those given for Tadikonda prove beyond doubt that this is the place referred to. Tadikonda formed part of Gudlakanderu Vatika or Gudla Kanderu Seema which means the administrative unit of Kantheru abounding in temples. The renowned temples at Guntur, Tadikonda, Vaikuntam and Amaravathi are a few of those temples. In inscription No. 319 of Volume X of South Indian inscriptions, mention is made that Neetikonda near Tadikonda was gifted by Prarajulu and Byrajulu the grand children of Kotalenamma, the then ruler of Katakapuri to the present Moolasthaneswara which was previously known at different periods as Kameswara, Pandeeswara and Koteswara. They were the rulers of Kataka in the third century A. D. There are other inscriptions indicating that Tadikonda existed more than 1,000 years back.

The total population of the village is 14,570 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Kapu, Telaga, Yadava, Viswabrahmin, Padmasale, Chakali, Kummari, Boya; Scheduled Castes (1,411)—Mala, Madiga; Scheduled Tribes (544)—Yerukula, Yenadi; Muslims and Christians. Agriculture is the chief means of livelihood of the people and tobacco is the main crop. There are a number of tobacco companies that employ a few hundreds of labourers skilled and un-skilled, besides the managing staff.

The temple of Sri Venugopalaswamy is an important one in Tadikonda. An inscription on the walls of Lord Mallikarjunaswamy of Srisailam in Kurnool district by Papanaraja the then head of Srisailam, reveals that he constructed in 1139 A. D. the temples of Venugopalaswamy and Gattu Mallikarjunaswamy at Tadikonda. Thirty acres of land was gifted to the temple by the Nidamarthi Zamindar, Sri Rajamanikkarao about 150 years ago. The temple was improved year after year and the images of Kodandaramaswamy, Pandurangaswamy, Madana Gopalaswamy and Prasanna Anjaneyaswamy were installed. The images of the twelve Alwars, the great advocates of Vaishnava cult, namely, (1) Poyigai Alwar (2) Paodaththalwar (3) Peyalwar (4) Tirumalishai Alwar (5) Tirumanghai Alwar (6) Nammalwar (7) Ilai Alwar (Sri Ramanujacharya) (8) Madhura Kavialwar (9) Kulasekhara Alwar (10) Perialwar (11) Thondaradipoodialwar and (12) Theruppayi Alwar were also added. All this is the work of the *archakas* who have devoted themselves to the day to day improvement of the temple. Sri Krishnamacharyulu who is the moving spirit behind these *archakas* is himself a poet and the author of the *Venugopala Sathakam* and a great devotee of

1 & 2 Kistna District Manual, p. 188

the Lord. He approached several philanthropic individuals and societies and got several *vahanams* (vehicles for procession) such as *ponnamanu* (a tree of Lord's liking), *enugu* (elephant), *sesha* (Serpent), *garuda* (sacred kite) and *Anjaneya* (Hanuman), a palanquin, a car, etc., prepared. He also got a *mantapam* constructed to house the *vahanams*. The chief deity in the temple is Sri Venugopalaswamy with his consorts Rukmini and Satyabhama. It is believed that in olden days the Lord was actually receiving milk from the hands of the devotees and granting their prayers. He played His flute during nights and the sweet music was being heard round about for sometime. Lord Anjaneyaswamy of the place is believed to bless the issueless with children and to afford relief to persons haunted by evil spirits. He is worshipped with *akupuja* and *sahasranama* puja etc., on Saturdays.

Another old temple of the place is that of Moolasthaneswara also known as Manumapotheswara. The image is a Sivalingam with a stone bull in front. There is a stone idol of Bhramaramba, the divine consort, housed in a small temple within a modest compound on the right side of the main temple. The Lingam is believed to be self-manifest and was originally found in an ant-hill. A rich potter was told by his cowherd that one of his cows was discharging its milk into an ant-hill. The potter found it true, dug up the ant-hill, found this Sivalingam, built a small temple over it and made arrangements for the worship of the Lord. Subsequently the Chola Kings improved the temple and gifted lands for its maintenance. The inscriptions Nos. 49,390, 408 mentioned in Volume X of South Indian Inscriptions reveal *inter alia* the time of the construction of the temple, the name and the family of the constructor and the four plots of land granted for the maintenance of the temple. Inscription No. 1188 on the four sides of the Nandisthambham (the stone pillar with the image of Nandi, the sacred bull carved on the top) dated Thursday, in the bright fortnight of Vaisakham, 1266 A. D. gives details of several gifts by several individuals to a number of temples including those existing at Tadikonda. From the text of the inscriptions, it can be inferred that there are some temples yet to be unearthed. Neelareeganne temple is in the middle of the main street with a mere stone Nandi and is believed to be the locality of the old Uttareswara temple deserving investigation by the Archaeological department. The department has already taken possession of a plot, 90 cents in area known as Bheemalingani-dibba near the present high school hoping to unearth a temple.

Sreegireeswara temple is another important temple of the place, by the side of the tank bund, constructed by Dontharaju Papiah in the Telugu year Rakshasa in Fasli 1226. One *kuchchela* (20 acres) of land was granted by Nidamarthi Zamindar Sri Rajamanikya Rao and Thirupathi Rao and their family members undertook the celeberation of the festivals. Recently Sri Dontharaju Seshagiri Rao constructed the tower, *Kalyanamantapam* and the front hall and installed the image of Anjaneya. In the temple there are the stone Sivalingam, a small stone image of Ganapathi and the stone image of Bhramarambha with four hands, holding lotus, *trisoolam* (trident), sword and serpent. In front of the temple there are the stone bull and *dhwajasthambham*. To the right of the temple another *mantapam* was constructed and the stone images of Kasi Visweswaraswamy, Annapurna Devi, Vinayaka, Kalabhairva and Kumaraswamy were installed in 1925 by Dunliraju Seshagirirao.

Veerabhadraswamy temple is in the middle of the town with the stone image of the Lord and recently Mallapalli Mruthyunjaya Ayyavarlangar installed the image of Bhadrakali, the Lord's consort.

Veera Chenna Mallikarjunaswamy temple is about a furlong from the foot of the hill on the western side of the village. It was constructed in Fasli 1196 about 300 years ago, by Sri Thadikonda Buchchiah Ayyavarlu. He rang a bell without *boddu* (tongue) and won the special privilege of using *pagati divitees* (burning lamps in day time) during family functions, processions, etc., in streets and public places which was the special privilege of kings. Rajamanuvu Venkatesam granted for thirty years the usufruct of one *kuchchela* (20 acres) of land for the temple. There is a stone Nandi outside the temple and the stone *dhwajasthambham* in front has been recently covered with copper sheet.

Between this temple and the hillock there is the very modest sized temple of Bandari Kedareswara on a stone boulder. This is believed to have been constructed by Tadikonda Malliah, in Fasli 1229 who is a descendant of Aghora Sivacharya of Kavali. It is completely neglected and has not got even an idol though there is in the name of the temple Inam

land of 100 acres in Saidepudi Agraharam of Krishna District and being illegally enjoyed by others.

Gattu Mallikarjunaswamy temple is on the highest peak of the hillock, 400 feet high to the west of the village and is stated to have been constructed in 1061 Fasli. The original Lingam was lost, a new Sivalingam and the image of Parvathi have been installed in a seperate small building. Sri Venkateswaraswamy temple is midway on the hillock at a height of 150 feet and about 400 steps lead one to the temple.In a cave a stone with the image of Sri Venkateswaraswamy carved on it was found and contiguous to it the tower and the temple were constructed. The idol of Lord Seshasayee (Vishnu sleeping on the Serpent king with Brahma in His umbilicus and Sridevi and Bhudevi at His feet) is a recent addition. Facing this and Lord Venkateswara there is the image of Hanuman housed in a small temple in front of the main temple. The 30 feet square *koneru* with perennial supply of water is used by the devotees for bathing on festive occasions, particularly on Vaikunta Ekadasi. Besides these, there are four temples for Rama, two for Saibaba and one for Chennakesava. There are also a mosque and a chureh. The Bairagi mutt and the Veerabrahmam mutt are the other places of worship in this place.

Sri Venugopalaswamy Kalyanothsavam was celebrated with great pomp till a decade back attracting thousands of people from distant places. The celebration was in no way inferior to those at Mangalagiri during *Phalgunam* and Guntur in *Chaitram* (March-April). The festival is continued by the devotees on a modest scale attracting a few hundreds from outside. The renovation committee has to its credit, the improvement of having put up a *dwaram* (entrance) to the temple at a cost of Rs. 1,200 of spreading slabs in the compound at a cost of Rs. 1,500 of repairing the *vahanams* (vehicles used for procession)spending over Rs.1,500 of electrifying the templeand renovating the *kalyana mantapam* etc. It has under plan several other improvements. There is a saying that originally this place was a thick forest and rendezvous of a thief, Parkala. While Lord Vishnu was hunting in the forest in the guise of an ordinary individual, Parakala attempted to plunder him and when overpowered by the Lord, he explained that what he could get from the plunder was being spent only for the worship of Lord Vishnu. The Lord was pleased and gave him *moksham* (salvation). *Dongala Dopidi* (plunder by the thieves) is one of the functions during the marriage festival of the Lord. Somebody steals the Lord's jewels. He will be searched, caught and questioned and the jewels will be restored. The festival is being celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). But special worship and *panupu seva* continue from *Suddha Padyami* to *Bahula Padyami*. Yadavas of the village provide the wherewithal for the celebration of the *dhwajarohanam* (inauguration) ceremony on the first day. On the second day the Telagas of the place undertake the procession of the Hanumantha *vahanam* while the Reddis undertake procession of the *ponna vahanam*. On the third day the Kammas of the northern street celebrate the *ambari uthsavam*. *Seshavahanam* on the morning of the fourth day followed by marriage in the night and *garuda vahanam* on the fifth day are the other rituals. On the evening of the fifth day the Kammas of the eastern street finance the celebration of the festivals. Residents of several towns and villages co-operate in the celebration of the festival. On the sixth day the Kammas of the western street undertake the *keelu gurram seva* (procession on the horse) with great pomp. This is a significant festival to all the local Hindus of the place. Feasts are held except on *Ekadasi* and *Purnima*. Fasting is observed with *jagarana* (keeping awake the whole night engaged in puja or listening to *Harikathas*) and *bhajans* Cocoanuts, plantains and certain valuables are offered in fulfilment of vows. This is an ancient festival attracting Hindus from Guntur and other surrounding places. A few thousands of people congregate on the car festival day. The *pujaris* are Brahmins of Pancharathra lineage and Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all. The temple renovation committee is planning to construct *anna-sathram* and renew the charitable work for feeding the poor during the festival.

A fair is held during the Kalyanothsavam of Sri Venugopalaswamy. About 50 shops sell eatables, utensils, books,photos, clotes agricultural implements and fancy goods. *Bhajans* and lotteries and acrobats afford entertainment.

Mulasthaneswaraswamy Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Triodasi* (March-April). Cocoanuts, fruits, betel leaves etc., are offered to the deity. This is an ancient festival confined to the village. Local Hindus congregate.

The *Pujari* is an Adisaiva of Koundinyasa gotram with hereditary rights. *Arudrothsavam* in *Pushyam* and *navarathri pujas* in *Asviyujam* are observed in the temple. *Prasadam* is distributed during *navarathrulu.*

A fair is held during the Kalyanothsavam of Lord Mulasthaneswaraswamy where eatables, utensils, books, photos, clothes, agricultural implements and fancy goods are brought and sold.

SOURCE : 1. *Sri B. Narasimha Rao, Teacher, Tadikonda*
2. *Sri T. Subba Reddy, Teacher, S. V. V. High School, Tadikonda*
3. *Sri T. Nageswara Deekshithulu, Headmaster, P.S.J.B. Elementary School, Tadikonda*
4. *Sri V. Venkateswarlu, Teacher, P. T. Samithi Elementary School, Tadikonda*
5. *Extract from* Andhra Prabha, *Daily dated 11-5-1960*
6. *Extract from* Andhra Patrika, *Daily dated 22-5-1959*
7. Zilla Parishad Sanchika, *Guntur*
8. Sri Mahabhaktha Vijayam *in Telugu by Sreepada Subrahmanya Sastry*

17. Lam—Situated by the side of Guntur–Amaravathi bus route at a distance of 6 miles from Guntur. This is an ancient village. The Tadikonda inscription of Chalukya King Amma Raju II (A.D. 945–971) mentions the name of this village. There are also two inscriptions in the village; one on a stone in front of Siva temple and another at the Bhairavagunta tank. Both the inscriptions have not been so far deciphered.

The total population of the village is 2,910 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kapu, Telaga etc.; Scheduled Castes (139)—Mala, Madiga; Scheduled Tribes (6); Muslims and Christians. The chief means of their livelihood are agriculture and other traditional occupations.

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

Poleramma puja is performed when diseases prevail in the village. There is no fixed date. *Chaldi* (mixture of rice and curd) is offered to the deity as *naivedyam.* Intoxicants are used during the *jatara.* It is an ancient local festival. The chief patrons are Yadavas. The local Hindus congregate. *Pujari* is a Telaga.

Dasara on *Asviyuja Suddha Dasami* (September-October) and *Mukkoti Ekadasi* on *Pushya Suddha Ekadasi* (November-December) are the other festivals observed in the village. Fasting, sea-bathing and *jagaram* are the common observances during these festivals.

SOURCE : *Sri Chavali Somiah, Teacher, Zilla Parishad School, Lam*

18. Pedakakani—Situated at a distance of 1½ miles from Nambur railway station and 6 miles from Guntur and Mangalagiri. Though Kakani was its name in the remote past, it is referred to as Kotikakandipuram in many of the inscriptions. This Kotikakandipuram changed to Kakanyapuram as it is believed to be *Kaka Anyapuram* meaning there is no other Kshethram which gives *moksham* (salvation). Thus Kakanyapuram is corrupted to Kakani.

This village seems to be an anicient and historical one. The *Krishna District Manual* mentions:—

> " On stone in front of the Gopalsami temple is an inscription dated A. D. 1270 in the regency of Rudra Mahadeva, daughter of Ganapathi devi, the queen mentioned by Marco Polo. On a stone in front of the Virabhadra temple is an inscription dated A. D. 1581 of Salva Timma Arasu, General of Krishna Raya. "1

The total population of the village is 8,338 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Kapu, Telaga, Golla, Gowd, Chakali, Mangali, Kamsali, Jangam, Chundu, etc.; Scheduled Castes (374)—Mala, Madiga; Scheduled Tribes (193)—Valmiki, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Malleswaraswamy, Veerabhadra, Venugopalaswamy and Rama are the main places of worship for Hindus. The tomb of Hazarat Syed Bajithshahid Olia is worshipped by Muslims.

Renturi Chittarsu, one of the Ministers of Srikrishna Devaraya, was a native of Kakani who invited Krishnadevaraya to construct *prakaram, manta-*

1. *Kristna District Manual*, p. 181

pam and *gopuram* to Lord Siva when the king visited Kakani. The King accepted this and made Chittarsu to install a five feet high sivalingam, which was said to have been brought from Srisailam. This fact was recorded in an inscription. "Veereswara" is used in the inscription instead of Malleswara. But in course of time the temple went into ruins, which was again revived by Kollipara Venkataratnam a Vaisya, with the help of his friends and relatives during the period 1890–1911 A. D. He also installed Bhramaramba, Veerabhadra and Nandeeswara in small temples, beside Malleswara, with separate *dhwajasthambhams*. His son-in-law installed Ganapathi. These facts are inscribed in front of the *Asthanamantapam*. *Vimanam* of the Siva temple is full of beautiful sculptures. Bhramaramba is to the left of Malleswara, to the right are Veerabhadra and Kali, in the Mukhamantapam. To the north-west is Sri Anjaneyaswamy and around the temple are numerous *nagaprathimas* (Serpent-gods) dedicated by devotees.

Venugopalaswamy is the tutelory God of this Kshethram installed by the Queen Manikyamma of Kakandi in 1184 Saka (Dundubhi year) on Thursday *Magha Suddha Dasami* even before the installation of Malleswara. From this it is evident that Kakani was a Samsthanam 250 years before Sri Krishnadeva Raya visited the Kshethram.

Sri Siripurapu Venkatasubba Rao, who visited the Kshethram in December 1945, witnessing the inconvenience of the pilgrims, formed an association called *Yathrika sangham* (Pilgrims' association) and built the present Mukhamantapam to the temple of Malleswaraswamy, at a cost of Rs. 10,000 raising subscriptions from the public. Now there are choutries also. On every Sunday, thousands of people visit the temple and offer special *pujas* and *neivedyams*. Lakhs of devotees have the *darsan* of the Lord in *Chaitram*, *Vaisakham*, *Kartikam*, *Magham*, *Phalgunam* (Telugu months). Thousands of devotees, throng here. Vows are fulfilled, tonsure ceremonies of their children are done christening, thread marriages and marriages are celebrated in the presence of the Lord. Every Sunday devotees come with not less than a hundred *prabhas* in procession, which is an annual feature at Kotappakonda, another important shrine of Guntur District. In *Kartikam* and *Magham*, these *prabhas* are innumerable and their decoration done with great care and skill attracts the attention of visitors. On these occasions, devotees cook *pongali* in the temple premises, and offer it to Nandeeswara. This is distributed to the people as *prasadam* which is believed to be *mahimanvi* as in Jagannatha Kshethram of Orissa State. believed that women are blessed with chi taking this *prasadam*, who in their turn distribu the next year. On every Sunday and Thursd devotee foretells the future. Many of the dev hear this *sodi* (sooth-saying). It is said a w ancestor of the present sooth-sayer served the and had the grace of the Lord by which she wa to foretell the events. It is believed that the de dants of her family also have bequeathed the p of sooth-saying which has become true in cases.

Sri Malleswaraswamy Kalyanothsavam and mothsavam are celebrated together for 7 days d Mahasivaratri from *Magha Bahula Chathurdasi* uary–February). Pujas are performed accordi *Kamikagamanam*. *Rudrabhishekams*, *bilvarchana sha bilva* or *lakshakumkuma archanas*, *sahasran chana* are performed to the Lord and Amma Cocoanuts, rice, *pongali*, fruits, milk, ghee, *vi* and camphor are offered to the Lord. This ar festival is widely known and people from all of India congregate. The temple has 17.10 ac land with an income of Rs. 37,547. The tem now under the management of the Endow Board. The present *pujari* is Chadalavari Sankarasastri, a Saivite Brahmin of Parasara g *Prasadam* is distributed to all. Choultries facilities to the visitors. *Harikathas*, *purana kshepams*, *bharatnatyams* afford entertainment visitors.

A fair is held in connection with this fe Sweetmeats, foodstuffs, cocoanuts, plantains, s ash, camphor, books, photos, pictures and u are sold.

Arudrothsavam on *Margasira Suddha P* (November–December) and Navarathrulu (Se ber–October) are also celebrated.

Hazrath Syed Bajith Shahid Olia Urs is brated for two days on 28th and 29th of *R* This saint belongs to the period prior to M It is said there were seven brothers of the including himself, who died in a battle. tombs for them 10 yards in length and 3 ya breadth were constructed. Many interesting are current regarding the powers of this saint. said that when the Guntur–Vijayawada R Line was being constructed an Engineer lost h sight as he had proposed to have the railwa across the tomb of the saint. It is said he re his sight when he prayed the saint and aban

his proposal. Yet another story is that a Tahsildar did not grant permission for the construction of a travellers bungalow near the tomb till he saw a big serpent on the tomb, which went away and without doing any harm to the Tahsildar. *Naivedyams* are offered. Cash is also offered and animals are sacrificed. Though the patrons of the festival are Muslims, people of all communities of the village participate in the festival. *Muzavar* is a Muslim with hereditary rights. Dinners are arranged.

A fair is held in connection with the Urs for 2 days with a congregation of about a thousand. A few shops sell sweetmeats, cocoanuts and incense.

SOURCE : 1. *Sri Y. Mastanrao, Executive Officer, Sri Malleswaraswamy temple, Pedakakani*
2. *Sri N. Anthony, Teacher, T. C. M. Junior Basic School, Pedakakani*
3. *Sri D. Mastan, Teacher, Pedakakani*
4. *Sri Ghanta Bheemiah, Teacher, Z. P. Elementary School, Pedakakani*
5. *Article on Malleswaraswamy temple in* Aradhana, *November 1962*
6. Places of interest in Andhra Pradesh *by Information and Public Relation and Department, Hyderabad*

19. Penumuli—Situated at a distance of 1½ miles from the Duggirala Railway Station and 15 miles from Guntur.

The total population of the village is 3,481 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kamsali, etc.; Scheduled Castes (168)—Mala, Madiga; Scheduled Tribes (139); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Gokarneswaraswamy with the images of His consorts Ganga and Parvathi, of Sri Rama, Perantalamma and Dilli Powlasamma are the places of worship here.

Gokarneswaraswamy Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Triodasi* to *Bahula Vidia* (March-April). This is being celebrated for the past 2 years. It is of local significance only. There is an inam land of 18.90 acres besides an annual income of Rs. 3,425. The local devotees irrespective of caste or creed congregate. *Pujari* is an Adi Saiva of Kasyapasa *gotram* with hereditary rights.

SOURCE : *1. Sri Vejendla Jeevam, Teacher, Penumuli*

20. Takkellapadu—Situated at a distance of 2½ miles from the Guntur Railway Station.

The total population of the village is 5,156 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Mangali, Chakali etc.; Scheduled Castes (393)—Mala, Madiga; Scheduled Tribes (279)—Valmiki, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Sita Ramaswamy with the black stone image of the deity in human form, Sri Chandrasekharaswamy, Ankamma, Poleramma and of Chowdeswaramma and a mutt to Sri Veerabrahmam are the places of worship in this village. The images in Sri Sita Ramaswamy temple are installed by Cherukuri Venkaiah, Moparthi Ramaswamy and Venkata Krishnaiah.

Sri Sita Rama Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Ashtami* to *Dwadasi* (March-April). *Dhwajarohnam* on the first day i. e., *Ashtami*, *kalyanothsavam* on *Navami*, *rathothsavam* on *Dasami*, *chakrawari* on *Ekadasi* and *pavvalimpuseva* on *Dwadasi* are the rituals. The Lord is taken in procession. Cocoanuts and fruits are offered. Fasting is observed. This festival is 60 years old and of local significance. A Committee of trustees consisting of six members manages the festival. The temples have 15 acres of inam land for daily *pujas*. The local Hindus congregate. *Pujaris* are Vaikhanasa Brahmins, Vedantham Raghavaiah of Athreyasa *gotram* and Narayana Satyanarayanapurachar-yulu of Bhadrwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Navarathrothsavam is celebrated for 10days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Vaikunta Ekadasi is celebrated on *Margasira Suddha Ekadasi* (November-December). The devotees observe fasting on that day and the *Uttara Dwaram* (northern door) of the temple is opened on

that day. *Arudrothsavam* is celebrated on *Margasira Suddha Purnima* or on *Pushya Suddha Purnima* (November–December or December–January). Ugadi or New Year's day is celebrated on *Chaitra Suddha Padyami* (March–April). *Sahasranama* pujas in the morning and *panchanga sravanam* in the evening are performed.

SOURCE: *Sri B.M. Krishna Murthy, Teacher, Takkellapadu*

21. Guntur—District headquarters and a Railway junction on the Vijayawada–Guntur broad gauge section of the South Central Railway with branch lines to Tenali and Macherla. It is situated at a distance of 19 miles from Vijayawada. The *Kistna District Manual* gives a graphic account of Guntur.

> "The town of Guntur lies about six miles to the east of picturesque Kondavidu range of hills. A spur or ridge of red soil with laterite gravel runs out east from the last outlier of these hills and ends in a patch of gritty sandstone of the upper Gondwana series. At this point, interesting to a geologist the town of Guntur is situated and from the end of this ridge the ground falls away to black soil and deltaic alluvium with a considerable slope, for the elevation of Guntur is said to be as much as 85 feet above sea level.....The village of Ramachendrapuram Agraharam, which has been absorbed by Guntur, was probably much older, for on a pillar of the mantapam in the temple of Lakshmi Narasimhaswami is an inscription recording a private grant in A.D. 1218. There is another temple to the east of the Red Tank with four inscriptions."[1]

There are stone inscriptions indicating that the place was renowned even a thousand years back. An inscription, in the Malleswaraswamy temple at Vijayawada, dated 1069 Salivahana Saka(1147A.D.) describes that Duttanamathya Soma, a minister constructed in Guntur a temple and a tank. The author of another inscription dated 1280 is recorded to be Koochanamanthri under Udaya Raju, the king of Guntur. Yet another inscription of 1255 A. D. is attributed to Rayana Manthri, a Commander-in-Chief of the king of Guntur region. An inscription dated 1072 Salivahana Saka (1157 A. D.) in the Agastheswara temple at Pratha Guntur (Old Guntur) records that during that year the temple, the *mandapams* and the compound were constructed. It is also recorded that the square shaped field at Gaddipudi village has been assigned to the temple. Though the village Gaddipudi is an independent village, still a sect of Harijans in Guntur go by the name Gaddipudi Malas and it is also believed that there was a bridge by name 'Gaddipudi Bridge' on the Guntur–Mangalagiri road. Thikkana, the great Telugu poet, has described that his forefathers who belonged to the 12th century were the residents of Guntur. The story goes that in the present spot in Guntur which goes even today by the name 'Yerracheruvu', there was a big *gundu* (rock) in the tank, Yerracheruvu. Two princes, Mohanraju and Gopalraju ailing from leprosy chanced to bathe in Yerracheruvu and rub their bodies. They immediately felt relieved. Subsequently they were cured of leprosy and became healthy. So they got the rock broken up and constructed a big tank. They constructed the Agastheswara temple and steps to the tank on the eastern side, where they installed the image of a Vinayaka and named the place as the Vinayaka Ghattam. Shri C. P. Brown who worked as a Judicial Officer in these parts appears to have recorded that the place was for a while called 'Gundur' because a 'Gundu'(rock) of considerable size was broken. The name gradually became Guntur. Earlier the place was called Murthujanagar during the Nizam's rule. The original town was what is now being called Pratha Guntur. The French, who had occupied Kotappakonda, shifted their army to Guntur as there was water facility from two tanks and constructed a fort there in 1752. The present locality known as Ramachendrapuram Agraharam within the town was known as Ramachendrapalem in 1718 and got the present name as several plots in the area were gifted to learned and pious Brahmin families. About that period the washermen of the locality constructed a street and a small tank for their convenience and named it 'Sangadi Gunta' after their leader 'Sangadu'. The Zamindars of Chintapalle settled at Guntur when they shifted their headquarters, from Chintapalle to Amaravathi and gifted several plots for others to construct houses. One of them is known as 'Syamala Dasu Agraharam' after the Gujarathi merchant who came to Guntur from Hyderabad in 1760. He constructed 20 houses at his cost with the permission of Sri Vasireddy Venkatadri and gifted them to Brahmins. This Agraharam is to the north of the road from Jinna Tower to old Guntur. Pothuri Krishna Rao,

1. *Kistna District Manual*, pp. 181-182

a minister of the Vasireddy kings, constructed an Agraharam to the east of the Kothapeta road and it now goes by the name Krishna Rao Agraharam. The present Kothapeta includes the Syamaladas Agraharam, the Krishna Rao Agraharam, Mannesultanpet and Bhavaji Mutt. The Bhavaji Mutt was constructed along with a temple by one Bhavaji whose descendants are the trustees of the temple which is managed by an Executive Officer of the Government. The French fort of 1752 where the French had kept their army is the present Hindu College. The army was shifted to Hyderabad in 1779 and till Guntur went under the British rule in 1788, Syph Jung, a Foujdar held sway over the locality. Guntur appears to have been founded in the 18th century by the French. At the time of the cession of the Circars to the English in 1765 it was exempted during the life of Basalat Jung, whose personal Jagir it was. In 1788 it came under British possession. A Muslim priest Mohiddin Padusha known for pious life died in 1810 and Maharaja Venkata Gunda Rao, the Zamindar of Narasaraopet constructed a *darga* in the name of the saint by the side of the Guntur-Chilakalurpet road. He endowed the *darga* with 180 acres of land which now fetches about Rs. 3,000. This amount is now utilised for maintaining the *darga* and conducting the festivities and for the convenience of the devotees who go there in great numbers. The railway line was first laid in 1888 and the Railpet was the name given to the surrounding locality. The Arandelpet and Brodipet are the names of two Collectors of Guntur.

The total population of the city is 188,395 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Viswabrahmin, Rajaka, Mangali, Sale, Kummari, Yadava, Telaga, Kshatriya, Gowda, etc., Scheduled Castes (5,653)—Mala, Madiga; Scheduled Tribes (3,227)—Yerukula, Yenadi, Sugali; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, employment, casual labour and other traditional occupations. The predominant tobacco industry, jute mills, spinning mills, *beedi* factories and fountain pen factories afford employment to most of the people.

Sri Ramanama Kshetram is a very great religious centre of worship in Agraharam area of Guntur. The chief architect of this centre is a great devotee of Lord Rama, Sri Ragam Anjaneyulu. Sri Ragam Anjaneyulu is the son of Ragam Pichaiah Dasu and Sundaramma. In 1908 Sri Dasu was a Range Officer at Vinukonda. Sundarmma used to worship Anjaneyaswamy of the place. She named her son as Anjaneyulu. Even from his boyhood days, Anjaneyulu used to sing in praise of Lord Rama and jump and dance in ecstasy repeating the name of Lord Rama. In 1916 when the boy was 8 years old, his father, then working as Range Officer at Pecheruvu (on the way to Srisailam from Amakur) got an earthen image of Lord Rama. He housed it in a toy-temple constructed with three tiles he could get and began to worship the same with the wild flowers and offer wood-apples that are avilable in the forest area. It is this toy-temple that is the origin of the present Mandiram developing into a very great religious centre in India. The worship that was commenced that day is continuing unbroken till to-day. When his father came to Guntur, he kept it in a small nitche in the wall of their humble house in Singadipeta. He transferred the image of Rama to the small wooden temple which he made and commenced festivals on holy days. The boy was encouraged by his parents and relatives. He began to assemble the school-children of his age and perform *bhajans* on Saturdays in primary school in Agraharam. Sri Vasireddi Suryanarayana was his good companion, a bachelor who dedicated his life to the services of Lord Rama. In 1926 Anjaneyulu took one more stride and began daily Rama *bhajana* through the streets of the town. *Kartika Suddha Purnima* has been taken as the day for establishing Sree Seetha Ramanama Sankeerthana Sangham. After the modest schooling, Anjaneyulu accompanied by Vasireddi Suryanarayana visited Bhadrachalam in 1926, Tirupathi in 1927 and Pandaripuram in 1928. The visits to these renowned religious centres and other sacred places and his experiences there increased his belief in the efficacy of *namasankeerthana* (repetition of the name of the Lord). After visiting the above religious centres, he started a school on a pial in the spacious compound of Lord Narasimha swamy temple for self-maintenance and called it as Sri Seetha Rama Vidyalayam. He had to accept marriage on 20-3-1930. On 19th September 1927 he had established with the co-operation of the other teachers of his school, 'Sri Seetha Ramanama Sankeerthana Mandiram' in the school building which he had taken on rent, opposite to Narasimhaswamy temple. He held *bhajan* for a particular period thrice a day and for a longer period on Saturdays. In order to bring it within the easy

reach of one and all, Ramanama Sankeerthana publication branch was started and the *sankeerthanas* were printed in booklets and distributed among the public. In order to maintain the proper pronunciation of the several *namams, ekahams* (one day conferences) and *sapthahams* (seven day conferences) were held in several places of Guntur District and at times outside the district. Thus the third branch of propaganda was added to the Sankeerthana (Bhajana) and Prachurana (Publication) Branches. The fourth branch of Annadanam (feeding the blind, lame and sick) with the raw rice etc.; collected from door to door was opened in 1931. The fifth was the Sadhana branch established in 1932 for observing a code of daily practice and conduct for the attainment of spiritual life. The sixth was the inauguration of Ramakoti Mahothsavam (worship of the books containing the one crore of the sacred names 'Sree Rama' written by one individual). Sri Pichaiah Dasu completed writing Ramakoti in 1933 in *Punarvasu Nakshatram* of *Margasira* month. Ramakoti *puja* was performed in forty-four houses simultaneously and it has become now an annual feature. It was a three day festival with *Harikathas, bhajanas* and lectures. After this festival, Bhakta Pitchaiah went to Bhadrachalam and surrendered his Ramakoti (the books in which he had written the sacred name of Sree Rama) to Lord Rama on Srirama Navami. Though he went there hale and healthy, he died there the day after presenting his Ramakoti. He was responsible for the annual celebrations of Sree Ramakoti Mahothsavam. In the beginning small rented houses were taken for celebrating this for some years and finally the present august building was constructed in 1935 and was occupied on 19th April 1936.

A compound consisting of an area of two acres with the main gate facing north, is the area where the *Kshetram* is located. The first building to the right (west) of entrance is the Saraswathi Nilayam or the library of religious books contains the publications of the Sangham intended for sale. The building next to it is the office of the Sangham. To the next of it is the Ramakoti Mandir or Ramakoti Bank wherein the completed books of Ramakoti are preserved. The Ramakotis that are completed by the devotees during the year subsequent to the celebration of the Ramakoti Mahothsavam are worshipped and stored in this Mandir. There are at present 360 Ramakotis. A noteworthy thing in this Mandir is the representation of complete Ramayana in 108 pictures by Kundurthi Narasaiah. Hundreds and thousands of the word 'Sri Rama' are so written in every one of the 108 pictures. To the right of the Mandir is the main temple of Sri Kodanda Rama wherein the marble images of Lakshmana, Rama and Seetha were installed on 19-6-1938. In front of these three images, the marble images of Jaya and Vijaya, the gate keepers of Lord Vishnu are also kept. The Bhagavatha Sevamandir to its right contains the oil paintings of the great sages of India. A cradle hangs from the middle of the hall in which *pavalimpuseva* is performed to the procession images of Lord Rama. Facing the Ramalayam and Bhagavatha Sevamandir is the spacious *mandapam* measuring 60'×80' constructed at a cost of Rs. 60,000. This is intended for *Harikathas,* lectures, marriage functions and mass *bhajana* during the festival and other important occasions. In side the *mandapam* against the parapet walls, 28 blocks of coloured cement figures are seen representing 28 important scenes of Ramayana *viz.*, (1) Lord Siva preaching to Parvati Devi the efficacy of Ramanamam, (2) Dasaratha performing Puthrakamesti Yagnam, (3) Sri Rama Jananam, (4) Viswamitra taking Rama and Lakshmana, (5) Thataka Vadha (6) Ahalya Sapavimochanam, (7) Dhanurbhangam, (8) Sita Rama Kalyanam, (9) Parasu Rama Garvabhangam, (10) Sri Rama crossing the river with Guha, (11) Bharata taking the Padukas of Sri Rama, (12) Marichavadha, (13) Seethapaharanam, (14) Sabari offering tasted fruits to Sri Rama, (15) Hanuman meeting Rama and Lakshmana, (16) Vali Sugreeva Yuddham, (17) Hanuman crossing the ocean, (18) Hanuman giving Mudrika to Sita, (19) Lankadahanam, (20) Hanuman giving Chudamani to Sri Rama, (21) Bridging the ocean, (22) Rama granting protection to Vibhishana, (23) War with Kumbhakarna, (24) War with Indrajit, (25) War between Rama and Ravana, (26) Sita entering fire, (27) Rama in Pushpakavimana on his way to Ayodhya and (28) Sri Rama Pattabhishekam. On the southern side facing north, there is a temple of Hanuman. Adjacent to the *Mandapam* along its southren side there is the *koneru* (pond) converted Nallacheruvu. Beyond the pond to the south there are a dozen cottages constructed for meditation by the *Sadhakas*. An open space facing south for constructing a pandal during the festival, the kitchen, the dining hall, the store room, the guest house and other facilities make the



Plate VI : Procession of Sri Ramakoti at Sri Ramanama Kshetram

—Courtesy: Secretary, Sri Ramanama Kshetram



Plate VII : Gopuram of Agastheswara Temple



Plate VIII : Sri Kusuma Harnath

—Courtesy : Secretary, Sri Kusuma Harnatha Seva Samithi

institution self-contained. The guest house is intended only for saints and *Sadhakas* and other invitees and not to others.

Sri Lakshmi Narasimhaswamy temple about 3 furlongs to the north-east of Sri Rama Mandir is an old and noted temple of the place. It ts said that originally the Lord was in the hills of Kondavidu and ordered a devotee of Vengipuram family to establish the image at Guntur removing it from Vengipuram. The image is of stone in human form with Sri Lakshmi Devi on the lap. Inside the temple there is a shrine of Rajyalakshmi Devi. The images of the twelve Alwars *viz.*, (1) Poyigha Alwar, (2) Puduttalwar, (3) Payalwar, (4) Tirumalishi Alwar, (5) Tirumangai Alwar, (6) Wam Alwar, (7) Emberumalwar (Sri Ramanujacharya), (8) Madhwa Kavi Alwar, (9) Kulasekhara Alwar, (10) Peri Alwar (11) Tondiipadi Alwar and (12) Tiruppanar Alwar the great advocates of Vaishnava cult together with those of the other Vaishnava saints are kept within the temple. On the parapet wall in front of the temple are painted the figures of the above twelve Alwars together with those of Nadhamunigal, Kuruthalwar and Modali Andal. In front of the temple within the compound there are the *Kalyanamantapam* and *Adhyayanamantapam*. The tombs of Mastan Vali in Nagarampalem, the temple of Veeranjaneyaswamy in Brodipet, Agastheswaraswamy and Venugopalaswamy temples in Patha Guntur, the Mohana Ranganayakaswamy and Siva temples in Arandalpet, the Bhramaramba Malleswaraswamy, Jagannadhaswamy and Anjaneyaswamy temples in Kothapet, the Kanyakaparameswari temple in Eluru Bazar, the Omkareswara Kshetram in Brodipet and Satyanarayanaswamy temple in Pattabhipuram, Veerabramham temple in Nallacheruvu Agraharam and Saibaba temple in Kothapeta, churches and a number of mosques are the other places of worship in the city.

A recent addition is the temple of Kusuma Haranath in the vicinity of Jinna Tower in Kothapet. Haranath is believed to be the incarnation of Lord Siva by His devotees whose number is increasing in all parts of India. The number of his temples is on the increase year after year and the literature about Him too is increasing. He was born in Sonamukhi in Bankura district of Bengal on 1-7-1865 in the Bandyopadhyaya Brahmin family reputed for Vedic lore. It is narrated that when his grandfather had sent his second wife to her parent's house, she died there in her 29th year of age leaving behind her son Jairam who was only fourteen years of age by then. Jairam was told by a Brahmin that he would become the father of two daughters and five sons of whom one would be an incarnation of Lord Siva. Jairam refused to marry. In 1834 he had an attack of cholera and nobody approached him even to offer water. He prayed to Lord Gopalakrishna in that state of helplessness. Lord Siva appeared with Gowri and informed him that He (Siva) would be born as his son. Jairam who was a hater of Siva thus realised that Siva and Vishnu are identical and in 1835 he married Bhagavathi Sundari Devi of Calcutta who was believed to be Kanakalatha Devi reborn. Kanakalatha Devi was the widow of Lakshmana Mukherji of Bengal. Harnath was born to these couple on 1-7-1865, *Ashada Suddha Navami* of Krodhana year, when Sundari Devi who was pregnant entered the cowshed. There was an earth tremour and an earthquake was apprehended. The people had experienced such a tremour 400 years earlier when Sri Krishna Chaithanya was born. On that occasion people began to chant *Hari bole Hari bole* and to the accompaniment of the chanting Harnath was born at 5-45 a. m. that day. After a few years at Sonamukhi, Chandrakala wife of Kandarapa Sundara Bhattacharya gave birth practically to a still born child. Harnath who had followed his mother to their house took the new born baby and stretched the legs and stared at her. The baby came to life and began to cry. Harnath married the same girl on 29th January 1879. In his boyhood Harnath had seen a magnetic figure in the company of his brother. He passed F. A. in 1886 and while studying B. A., he forgot himself in meditation in the class and came to his sense only when the peon woke him up. Harnath had shown several miracles even as a boy. One day his mother was surprised to hear the sleeping son repeating Siva Sahasranama Keerthana. When he woke up, he was not able to repeat it. He explained to his mother that in his dream he went to Heaven where Brahma, Vishnu and Siva with their consorts got up from their seats, welcomed him and began to sing Siva Sahasranama Keerthana in honour of his visit and that he too had joined them. He talked of universal brotherhood, Advaitha philosophy and oneness of God. He preached the efficacy of *Panchakshara manthram*

'*KU SU MA HA RA*', 'Kusuma' being the name of his wife. He professed that he was an incarnation of God that the joys and woes of his devotees were his own and ordained that he should be loved and respected. He died on 25-5-1927 after informing all that he would die. He showed to his brother-in-law the place where his body had to be cremated and the stock of cow's ghee and the store of sandalwood that had been gathered for his cremation. He also informed the people that thronged there that his body should not be cremated within 8 hours after his death. He died at 9 p. m. and those that had grudge against him insisted that the body should be cremated before sun-rise. As the death was after sun-set, they did not allow the body to be kept for 8 hours after the apparent death. In fact, 8 hours was the usual period of Harnath's *mahasamadhi*. *Jagruth* is the making stage; *Swapna* is the dreaming stage; *Sushupthi* and *Samadhi* are the next two stages of a *Sadhaka* or a saint when in deep meditation. During the later two stages though the *Sadhaka* is completely unconscious of the outer world, the outer world perceives in the body sense of life. But during the stage of *mahasamadhi* the body exhibits all symptoms of death till the *sadhaka* or the saint returns to *Jagrithavasta*. Before the eight hours had lapsed, the body was burnt and Harnath Baba evidently knew that such thing would happen when he predicted his death. The body was placed on the funeral pyre and was set fire after the cow's ghee was sprinkled over it. There emanated an un-usually sweet smell and by the time right half of the body was burnt Baba returned to consciousness, sat on the pyre with *padmasanam* and told them that he could not return to their amidst as half of his body was burnt and allowed the mortal body to be extinguished. The following are the few of the superhuman incidents in the life of Kusuma Harnath.

In his 8th month, he was found in the cradle playing with a cobra.

He used to tell in his 10th month where eatables were hidden. Once his father had kept the basket of eatables behind the Sivalingam and tested him. Haranath revealed where the eatables were kept. His sister Kamala challenged him to tell where she had hidden the bundle of betel leaves. Out came the correct answer from Haranath that the bundle was in the granary.

Haranath Baba expressed his desire to offer *kadamba* flowers to Lord Rama on *Srirama Navami* which are available only during rainy season from trees aged over 4 or 5 years. Even the trees won't be green during summer, Baba stood before a two year old tender *kadamba* plant, the only green one during that part of the year in the compound of the high school. It yielded three flowers.

He scared away the tiger that was sucking the blood of a cow and saved the cow.

To prove the existence of the power of God to an atheist Engineer, he burnt a forest, creating fire all through the forest.

In 1890 he established a Hari Sabha and spent all his time to chant and sing the name of the Lord along with others. His brother Sivanarayan chastised him for forgetting his duty to the family. Baba refused to take his food till he got an employment and a college friend wrote to him that he was employed in Kashmir. He placed the letter in his brother's hand and read out the contents even before the letter was opened by his brother.

Once while Baba was travelling from Rawalpindi to Srinagar, the clerks found him dead. He came back to life and revealed that his spiritual individual brought him back to life after re-arranging the several parts of his body. He was a man changed for the better and even the colour of the body became conspicuously brighter and created a great surprise in all quarters.

Sri Ramakoti Mahothsavam is a great annual celebration in Sri Ramanama Kshetram and is the 6th stage in the development of this great Hindu Religious Institution. In fact the Kshetram is the centre of daily functions and rituals and of a mission to spread the efficacy of Ramanama Sankeerthana. Akhanda Hari Nama Sankeerthana is one of them i. e., repeating the sacred name of Lord Rama continuously during all the 24 hours of the 365 days of the year. Six Brahmins are selected and are appointed so that each one of them repeat the name of the Lord for 4 hours by turns during the 24 hours of the day. They chant *Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare*. This was inaugurated on Monday *Margasira Bahula Vidiya* (20-12-1937) of Eswara year at 8 a.m. by Sri Sri Sri Prabhudaththa Brahmachari Maharaj of Prayag and is thus continuing till

now without a minutes break. It has been explained above how Ramakoti *Uthsavam* came into being in 1933 with the completion of a crore of names of Sri Rama by Sri Pitchayya Dasu, father of Sri Anjaneyulu. It is being continued annually with great zeal and attraction. The Ramakoti Bank was established and printed books in the form of ordinary exercise books with each page ink-ruled in tabular form to contain a fixed number of *Ramanamams*, are stored and supplied for a price to the rich and free to the poor. There is no need to count the number of names. The requisite number of books containing the crore of names can be calculated and filled up. All the volumes that contain the full crore of names finished between the period of two festivals by the several individuals are worshipped during the festival and kept in almirahs for permanent safe custody. About 400 such completed volumes are stocked now in the bank. The third aspect of the mission of this centre is to distribute a printed questionnaire form among the *Sadhakas* to be filled in daily against each item. Branches of this centre are being established in other parts of the coastal Andhra Districts at present. The annual festival is for five days in the month of *Margasira* (November-December). It commences on *Punarvasu nakshatra*, the sacred *nakshatram* in which Lord Rama was born. A day earlier all preparations are made and the festival is actually inaugurated. Early in the morning between 4 and 5 o'clock on the first day, the propaganda van goes round the important streets of the town singing in praise of the Lord. At 5 O'clock in the morning the formal inauguration of *Akhanda Nama Sankeerthana* for the ensuing year is inaugurated; the others join the appointed one in repeating the name of the Lord. The important function of the day is the *Sree Ramakoti Sahasra Namarchana* simultaneously in 108 places. *Sree Sita Rama Kalyana Mahothsavam* is the important function on the second day. The anniversary of the *Sangham* is on the third. On the fourth is *Sree Rama Pattabhisheka Mahothsavam* with *theppa tirunala* (floating festival) and on the last festival concludes. But there are other functions such as *burrakathas*, *Harikathas*, lectures, all of high order and by eminent men. *Avabruthasnanam* and other minor concluding rituals are attended to on the following day. The festival is thus observed practically for seven days. It commenced in 1933 and is extending year after year to several parts of India, the impetus being the publication branch of the centre and the devotion of Sri Anjaneyulu who has dedicated his life to this mission. He, however, serves in the local elementary school for his maintenance. The festival is managed by a Committee according to the rules of the *Sangham* which was registered under the Indian Societies Act. It needs no mention that Anjaneyulu is the force behind all the activities. A minimum amount of Rs. 10,000 is being collected from the devotees every year. The amount thus collected is being utilised for the Publication Branch, for the payment of remuneration to establishment and propaganda work. Hindus over a lakh from Guntur and the adjoining districts congregate. Devotees from other parts of the country are also attending the festival in the recent past. Their number is increasing year after year. The *pujaris* are Brahmins, who are selected and appointed for *Akhandanama Sankeerthana* and paid money but with no hereditary rights. *Prasadam* is distributed to all on the last day. In fact though the workers alone are fed during the four days there is a general feeding on the last day on a large scale. Though there are no special lodging facilities in the compound of the temple, the city affords shelter for thousands of outsiders. A huge temporary pandal is erected in the open space on the southern side of the pond. The pond and a number of water taps afford water facility within the compound.

Sri Narasimhaswamy Kalyanothsavam is celebrated annually from *Chaitra Suddha Saptami* (March-April) for 16 days. *Ankurarpana* (inauguration) is on the first day, *dhwajarohana* (flag hoisting) is on the second day with procession on *chilukavahanam* in the night. *Suryachandravahanam* is on the third, *simhavahanam* on the fourth, *yali* (a kind of tree) *vahanam* on the fifth, *Hanumanthavahanam* on the sixth and *ponnavahanam* on the seventh. *Kalyanamahothsavam* is celebrated in the morning of the eighth day i.e., on *Chathurdasi* followed by *Enugavahanam* (procession on an elephant vehicle) in the night. There is procession on *Garuda vahanam* (on the morning of *Purnima*). The important function is the car festival during the night of *Purnima*. On *Bahula Padyami*, *Parvathi vasanthothsavam*, *avabruthasnanam* and procession on horse are the functions. On the night of *Vidiya*, *pushpayagam* is the function. This is to take the procession image of the Lord round the temple, twelve times each time accompanied by a particular type of musical instruments and 12 *naive-*

dyams are offered. The festival is considered to be closed and the Lord is given rest for 5 days which in itself is a festival. This is called *pavalimpu seva*. On the first day, the Lord is decorated as *Vennamudda* Gopala, on the second day as Kaliyamardana, on the third day as Sri Ranganayaka, on the fourth day as Parthasarathi and finally *pattabhishekam* (coronation) ceremony is performed.

Another festival at the temple is the *Adyayanothsavam* in *Dhanurmasam* i. e., *Pushyam* (December–January) for 21 days from *Suddha Padyami* during which period the religious book written by Nammalwar is read. This is done only in three places namely Srirangam in Tamilnad and Guntur and Nellore in Andhra. The celebration is known as *Payalupaththu Uthsavam* during the first day and the subsequent celebration is known as *Rapaththu Uthsavam*. During the *Payalupaththu Uthsavam*, puja and offerings are made early in the morning and the procession images are taken in procession three times round the temple and kept in the *kalyanamantapam*. The idol in the temple is decorated as Jaganmohini on the tenth day and as Vaikunthavasa on the eleventh day on the vehicle of Garuda. Early in the morning there is the *Uththaradwaradarsanam*. During the period of *Rapaththu Uthsavam*, the images are kept after procession in Adhyayanamandapam. The speciality of the *uthsavam* during this period is that music is played on flute during the *uthsavam*. The reading of the book is concluded on the last day.

On *Asviyuja Suddha Dasami* (September–October) there is the procession of the Lord on *gajavahanam* (elephant vehicle). This is a very old festival confined to the residents of Guntur. At present it is under the management of a board of trustees, the managing trustee being Komanduru Lakshmi Narasimha Anantha Narayana Deekshithulu. Hindus congregate in thousands. *Prasadam* is distributed to all.

The third annual celebration at Guntur is Mastan Vali Urs. Mastan Vali is a Muslim saint who died here about seventy years ago and the celebrations are at his tomb in Nagarampalem. He resided in a small house in Sankarikunta area of the town and even today his sandals, the *Kamandalam* (an ascetics water pot) and the small earthen oil lamp are preserved in the house. He is reputed to have lived for 200 years. Those that came into contact with him perceived superhuman power in him and commenced propagating their conviction about him. The following few instances are of interest. Once the saint suddenly changed into a tiger and entered the forest on the Guntur–Mangalagiri road and this was witnessed by several people. When he was travelling during night on a cart harnessed with he-buffaloes and without a lamp, the Circle Inspector of Police attempted to charge him. But when the Inspector went home, he found Mastan Vali sitting at the cradle of the Inspector's son. A poor woman was weeping over the lost fowl, which was actually killed by the man who had stolen it. The Vali sympathised with the woman and called out for the fowl. It jumped from the cooking vessel and ran to the Vali who restored it to the poor owner. Several other miracles are to his credit and even after his death he is believed to grant the prayers of his devotees. There is a stream of visitors daily to the tomb from several parts of the State and outside. The Urs is celebrated for 2 days in November or December. It was on the 14th and 15th December in 1962 and will be on the corresponding day and month according to the Hijri Calendar every year. At 9 p.m. on the first day *gandham* (sandal paste) in the name of the Vali starts from Kannavarithota area of the town and is taken in procession along with a horse to the accompaniment of various musical instruments to the Vali's former residence in Sankarikunta. After worshipping his sandals, the procession is taken to the Collector's Bungalow and to the houses of the Kannavari families who are his great devotees and finally set for the *darshan* of the huge crowd at the *darga*. On the following day, there is a huge crowd of devotees in every street and lane adjoining the tomb with offerings in cash and tiny ornaments of silver, cocoanuts and flowers. The festival has great significance and is widely known in the adjoining districts. A Muslim trustee manages the *darga* and festival. About a lakh devotees with no caste distinction whatsoever congregate. The *mujavar* is a Muslim with no hereditary rights.

SOURCE : 1. *Statement of Fairs & Festivals, furnished by Collector, Guntur and Superintendent of Police, Guntur*
2. Sangraha Andhra Vignana Kosam, *Vol. 3*
3. History of Sree Ramanama Kshetram, *Published by the Kshethram, Guntur*
4. The Life of Kusuma Haranath *by Sri Chaduluri Twasta Bhrahma Sarma*

5. Encyclopaedia Britannica—11.

22. Nallapadu—Situated at a distance of 4 miles to the west of Guntur on the National Highway. This place was originally a forest and there was the temple of Agastheswaraswamy which is even now in the centre of the village. Long ago, some people migrated from south to this place and taking advantage of the temple and the fertility of the soil built houses with *patimannu* (old earth) and roofed them with palm leaves. Since the *patimannu* and the mud from the fields which was used for the walls, was black, the place was called Nallapadu, *nalla* means black.

The total population of the village is 3,228 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Telaga, Kapu, Viswabrahmin, Kummari, Vadde, Goundla, Chakali, Mangali, etc., Scheduled Castes (63) Mala; Scheduled Tribes (6)–Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Agastheswaraswamy with a Siva lingam which is believed to have been installed by Agasthya Maharshi, is the oldest temple of the village. The temples of Akasa Malleswaraswamy and Pushpadri Lakshmi Nrusimhaswamy on a hillock, Venugopalaswamy and of Rama in the village are the other places of worship. Mahalakshmamma, Poleramma and Ankamma represented by two trees are also worshipped. To the south of the village there is Guttalamma *alias* Puttalamma temple with an image in Shakthi form. It is said that a girl named Puttalamma was born in the family of Kamalanabhunivaru of Brahmin community and attained puberty before marriage. In those days there was a custom in Brahmin families, whereby girls who attained puberty prior to the marriage were made to live in a hut built in the middle of a river so that the hut might be washed away with the flood waters of the river. Puttalamma and her father were going in search of a river. When they arrived at this village it was noon and her father asked Puttalamma to stay outside the village and went to get food. Before he returned, a big ant-hill grew over her. She called the nearby shepherd who was a Golla and informed him that she established herself as the deity Puttalamma and that *jatharas* should be celebrated in her name, *naivedyams*, *bonams*, etc., being offered first by his family. The shepherd narrated all the facts to her father. He grieved for her and returned to his village. Even now during Jatara the first *bonams* that are offered are of the Chigurupati Golla family. The members of the family Kamalanabhunivaru visit the place during the Jatara.

Siva Kalyanam in the temples of Agastheswaraswamy and Akasa Malleswaraswamy are celebrated for 3 days from *Phalguna Suddha Triodasi* to *Purnima* (February–March). The procession deities are taken out in procession. *Prabhas* are brought and *bhajans* are performed. Cocoanuts, fruits and flowers are offered. Fasting and *jagaram* are observed on *Chathurdasi*. This is an ancient festival extended to a few nearby villages. The patrons are the villagers. Devotees of all communities from this and the neighbouring villages, congregate.

Sri Venugopalaswamy Kalyanam is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima*, (April–May).

Sri Pushpadri Lakshmi Nrusimhaswamy Kalyanam is celebrated for a day on *Vaisakha Suddha Purnima* (April–May).

Gramadevatala Kolupulu to Poleramma, Ankamma and Mahalakshmamma are celebrated for 7 days once in five years. *Devatharadhana* and *Kolupulu* are performed to the deities. *Naivedyams* are offered. These festivals of the deities are of ancient local festivals. The chief patrons are Kapus. Local people congregate. *Pujari* is a Kammara of Kasthuneela *gotram* with hereditary rights.

Maremma Kolupu is celebrated for one day with no fixed date. An earthen image of the deity is prepared every time for the occasion.

Puttalamma Jatara has been stopped for the last 12 years. But pujas are performed, offerings are made and vows are fulfilled every week and especially when diseases prevail in the village.

Christmas on December 25th and the New Year's day are celebrated in the churches by the Christians. Peerla Panduga is celebrated by Muslims during *Moharram* month.

SOURCE: 1. *Sri Degala Subba Rao, Teacher, Special Zilla Parishad Elementary School, Nallapadu*

2. *Sri D. Ranga Rao, Teacher, Special Zilla Parishad School, Nallapadu*

3. Sri D. Sathyanarayana, Teacher, Special Zilla Parishad School, Nallapadu

23. Pothur – Situated at a distance of about 7 miles from Guntur.

The total population of the village is 3,051 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (163); and Scheduled Tribes (122). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Malleswaraswamy *Uthsavam* celebrated for 3 days during Mahasivaratri from *Magha Bahula Triodasi* to *Amavasya* (January-February). Local devotees of the village congregate. All Hindu communities participate in the festival.

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Guntur*

24. Kornepadu – Situated at a distance of 1½ miles to the west of Guntur-Prathipadu bus route and 6 miles from Guntur.

The total population of the village is 5,684 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Telaga, Muthracha, etc.; Scheduled Castes (215) - Mala, Madiga; Scheduled Tribes (193); Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Venkateswaraswamy with the stone image of the deity in human form, Lord Visweswaraswamy and Vengaveerudu are the places of worship in this village. Vengaveerudu was born in Mannava family and died at an early age. As he was a *veerudu* (a valient person), he was deified and a temple was constructed in his memory and he is being worshipped. A new temple for Visweswaraswamy is under construction.

Sri Venkateswaraswamy Kalyanothsavam is celebrated for one day on *Jaishta Suddha Purnima* (May-June). Cocoanuts and new clothes are offered to the Lord. *Kumkuma puja* is performed to Goddess. It is an ancient local festival. The patrons are Brahmins. Local people irrespective of caste and creed congregate. *Pujari* is a Vaikhanasa of Bhargavasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Abhishekams are performed to Visweswaraswamy in *Karthikam* (October-November) and *Magham* (January - February). Fasting and *jagarana* are observed. The patrons are Brahmins. Local Hindus congregate. *Pujari* is a Saiva of Parasara *gotram* with hereditary rights.

Vengaveerudu *Uthsavam* is celebrated when diseases prevail in the village. Trustees are Kammas and the *pujari* is a Golla.

SOURCE : *Sri S. Ramayya, Headmaster, Zilla Parishad Higher Elementary School, Kornepadu*

25. Narakodur – Situated at a distance of 1 mile from Vejendla Railway Station and 6 miles from Guntur. Buses of Guntur - Ponnur, Tenali-Mutlur and Brahmanakodur routes pass through this village.

The total population of the village is 3,540 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamma, Yadava, Gowda, Uppara, Kammara, Chakali, Mangali, Sale, Telaga, etc.; Scheduled Castes –(16) Mala, Madiga, Scheduled Tribes (60)— Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Siva, Vishnu, Village deity Ankamma with the image of the deity in human form, Yadava's family deity and Vuyyuru Veeramma with the stone image in female form are the places of worship in this village.

Vuyyuru Veeramma Tirunala is celebrated for 15 days from *Magha Suddha Padyami* to *Purnima* (January - February). Festival arrangements are made 10 days in advance. Fasting, feasting, tank bath and *jagarana* are observed. *Nithyanaivedyaaradhana* is performed for 15 days and on the last day *kumkuma bandlu* are taken out in procession and animals are sacrificed. This is an ancient festival. The patrons are Danaboyina Krishnaiah, Danaboyina Ankamma, Uggam Venkatadri and Thota Veeriah. The devotees, local and from the neighbouring villages, congregate without distinction of caste or creed. *Pujari* is a Yadava of Kannenga *gotram* with hereditary rights.

Ankamma Kolupulu are celebrated for 5 or 9 days in *Vaishakham* (April-May) once in 5 years. Goats, fowls and sheep are sacrificed. This is an ancient festival though of local significance. The chief patrons are Danaboyina Subbiah, Danaboyina Gangiah and Chavali Seetaramiah of Arikuppa *gotram*. Local Yadavas congregate.

Parvathi Puja is performed for 2 days on *Asviyuja Suddha Ashtami* and *Navami* (September-October); *Semi puja* is performed on *Dasami*. Siva and Parvathi are worshipped on Mondays and on *Purnima* in *Kartikam* (October-November). The devotees perform pujas to Siva and Parvathi and observe fasting and *jagarana*. The Endownments Board manages the festivals. Local Hindus congregate. *Pujari* is one Nagalingam Subbarao, a Saiva of Parasara *gotram* with hereditary rights.

Lord Siva and Lord Vishnu are taken in procession on bullock carts on festival days. *Pujari* in Vishnu temple is Vedantam Narsimhachari, a Vaikhansa of Athreya *gotram*.

SOURCE : 1. *Sri B. Ramaraju, Narakodur*
2. *Sri N. Subbarao, Teacher, Narakodur*

26. Godavarru— Situated at a distance of 2¼ miles from the milestone of 4 miles and 5 furlongs on the Guntur-Ponnur Road, 4 miles from Vejendla Railway Station and 6 miles from Guntur. Gundavaram hamlet of Godavarru is situated at a distance of one mile from Guntur-Ponnur bus route and 3 miles from Vejendla Railway Station and 7 miles from Guntur.

The total population of the village is 3,282 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Kapu, Kamma, Chakali, Mangali, Yadava, Telaga, etc.; Scheduled Castes; (198) – Mala, Madiga; Scheduled Tribes (31)–Yerukula, Yenadi, Valmiki; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Venugopalaswamy with black stone image of the deity in standing posture, Malleswaraswamy with the Sivalingam and with the images of Vinayaka, Parvathi and Subrahmanyaswamy in human form, Bhaktha Anjaneyaswamy, Veerabhadraswamy, Rama, Poleramma and a mosque are the places of worship in Godavarru village. The temples of Ganganamma, Rama and Siva are the places of worship in Gundavaram, the hamlet of Godavarru.

Sri Venugopalaswamy festival is celebrated on *Vaikuntha Ekadasi* i. e., on *Pushya Suddha Ekadasi* (December-January) for one day. Devotees fulfil their vows. Cocoanuts are offered. This is being celebrated for the past 125 years with local significance. Sons of Sri Gudavarapu Chinna Malliah are the chief patrons. Ambadipudi Venkateswarlu is the Secretary of the Trust Board of this temple. Local Hindus congregate. *Pujari* is Sri Divi Seetharamacharyulu, a Vaikhanasa of Gowthamasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding to Brahmins.

Sri Sita Rama Kalyanam in celebrated on *Chaitra Suddha Navami* (March – April) in Rama temple and *vadapappu* (soaked greengram dhal) and *panakam* (jaggery or sugar mixed in water) are distributed to all.

Sri Malleswaraswamy Uthsavam is celebrated on Sivaratri, i. e., *Magha Bahula Chathurdasi* (January–February). The Lord is taken in procession and *prabhas* are taken round the temple. Cocoanuts are offered to the Lord. River bath, sea bath, fasting and *jagarana* are observed. This is an ancient festival. The patrons are the villagers. Local people congregate. *Pujari* is Sri Sankaramanchi Lakshmi Narayana, a Saiva with hereditary rights.

Poleramma Aradhana is performed on every festive occasion. Cocoanuts are offered. Animal sacrifice is prohibited.

Sankranti is celebrated in Siva temple at Gundavaram for 2 days on 13th and 14th January. Cocoanuts are offered. This is an ancient local festival. Gadapati Koteswararao, a *Kamma*, is the chief trustee. Local Hindus congregate. *Pujari* is Sri Sankaramanchi Lakshminarayana of Srivathsasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : 1. *Sri A. Satyanarayana, Teacher, Special Zilla Parishad Elementary School, Godavarru*

2. *Sri D. Chenchaiah, Headmaster, Special Zilla Parishad Elementary School, Godavarru*
3. *Sri Z. Ratnam, Teacher, Special Zilla Parishad Elementary School, Gundavaram*

27. Karempudipadu Agraharam— Situated at a distance of 8 miles from Vejendla Railway Station and 14 miles from Guntur. About 200 years back Sri Mamuru Vankateswara Bahadur ruled over this village. Later it was gifted to Brahmins as an Agraharam. But now there are no Brahmins in the village.

The total population of the village is 770 and it is made up of the following communities: Caste Hindus–Kapu, Yadava, Chakali, etc.; Scheduled Castes (12)– Mala, Madiga; Scheduled Tribes (48)– Yenadi; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramanjaneyaswamy temple and a church are the places of worship in this village.

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). Cocoanuts and *vadapappu* are offered to Sri Rama. This festival, which is of local significance is being celebrated for the past 80 years. The Endowments Board patronizes the festival. Local devotees irrespective of caste or creed congregate. *Panakam* and *vadapappu* are distributed to all.

SOURCE : *Sri Kolangani Rosaiah, Teacher, Karempudipadu Agraharam*

28. Vatticherukur— Situated at a distance of 10 miles from Guntur. It is believed that the original name of this village was Achyuthanagaram. Sugarcane was grown abundantly in this village through well irrigation. It is said that Sri Krishnadeva Raya, the famous Vijayanagara Emperor, used to camp here with his army whenever he came for hunting in the nearby forests of the village. As they could get only the tasty juice of sugarcane, the soldiers used to say to each other, "వట్టి చెఱుకే రా- *vatti cherukera*!" (*vatti* means purely and *cheruku* means sugarcane). The soldiers might have meant that only sugarcane is available here. However, from this expression used by the soldiers, the village is believed to have got the name Vatticherukuru.

The total population of the village is 2,697 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Viswabrahmin, Jangam, Kamma, Telaga, Mangali, Chakali, Uppara, Kalavanthulu, etc.; Scheduled Castes (149) - Mala, Madiga; Scheduled Tribes (108) – Yerukula, Yenadi; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Ganga Bhramaramba *sametha* Brahmeswaraswamy temple with a Sivalingam and the procession idols of Nataraja, Siva, Ganga, Bhramaramba and the temple of Sri Rukmini Satyabhama *sametha* Venugopalaswamy with the Lord's image in human form holding *sankhu* (conch), *chakra* (disc), *gada* (mace), and *padma* (lotus) in four hands are the places of worship in this village. These two big temples are said to have been built by Chola kings as seen from the *kaifiyat* of this village. Later King Prataparudra gifted a land of one *kuchchela* (equal to 30 acres) to each temple and another one *kuchcha* land to both the temples jointly. Afterwards Manikyarao and Janganarao Bahadurs,the zamindars of Repalle, were entrusted by Aswapathi Gajapathi and Achyutaramarayulu to look after the maintenance of the temples. In 15th century, Sri Krishna deva Raya appointed some of the villagers as the trustees to the temples. There are two temples of Rama in the village, constructed by the villagers, with the images of Sita, Rama, Lakshmana, Bharata, Sathrughna and Anjaneya in human form. Small temples are built to *Poleramma* and *Addankamma* with the images of deities in *shakti* form.

Sri Brahmeswaraswamy Panchahnika Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). The procession images of the Lord and His consorts are taken out in procession through the streets of the village. Fruits cocoanuts and gifts are offered. This is an ancient festival extended to a few nearby villages. The chief patron and trustee is Sri Nori Venkatrama Deekshithulu with hereditary rights. People from this and the neighbouring villages congregate irrespective of caste or creed. *Pujari* is Sri Dandibhotla Anjaneya Sastri, a Brahmin of Kousika *gotram*, appointed on monthly salary.

Prasadam is distributed to all. *Harikathas, purana-kalakshepams* and dramas afford entertainment to the visitors.

Sri Venugopalaswamy Uthsavam is celebrated for a day on *Mukkoti Ekadasi*, viz., *Margasira Suddha Ekadasi* (November–December). The Lord is taken in a procession. Cocoanuts are offered. Fasting is observed. This is an ancient festival though of local significance. The patron is Sri Nori Venkatrama Deekshithulu. Local people congregate. *Pujari* is Sri Devi Srinivasacharyulu, a Brahmin of Gouthamasa *gotram*. *Prasadam* is distributed to all.

Sri Sitarama Kalyanam and Vasantanavarathrulu are celebrated in Rama temples for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April) with local congregation.

Kolupulu are performed to Poleramma and Addankamma once in a year with local congregation. *Pongali* is offered to the deities.

Cleaning the houses, performing pujas to the deities, *bhajans, punyakathasravanam*, inviting relatives and friends to dinners are the domestic observances on all festive occasions. Fasting and *jagaram* are observed on Sivaratri. Bath in the tank is taken in *Kartikam* (October–November) and in *Magham* (January–February).

SOURCE : *Sri Ravi Venkatarao, Headmaster, Special Zilla Parishad Elementary School, Vatticherukuru*

29. Garapadu— Situated at a distance of 8 miles from the Guntur Railway Station.

The total population of the village is 2,443 and it is made up of the following communities: Caste Hindus–Brahmin, Viswabrahmin, Kamma, Kapu, Vadde, etc.; Scheduled Castes (93); Scheduled Tribes (95)–Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple, Addankamma temple, Gangadharaswamy temple with a Sivalingam and a stone mandapam to keep *vahanams* and a shrine of Parvathi in the same compound are the places of worship in this village. The images of Puttalamma and Pothuraju are also worshipped but there are no temples.

Gangadharaswamy Kalyanam is celebrated for 4 days from *Chaitra Suddha Vidiya* to *Panchami* (March–April). *Dhwajarohanam* on *Vidiya, veerapuja, yagnam* and *homam* on *Tadiya* and *kalyanam* on *Panchami* are the important rituals. The festival concludes with *vasanthothsavam*. It is being celebrated for the past 90 years but is of local significance. The patrons are Viswabrahmins. Local people irrespective of caste or creed congregate. *Pujari* is a Thambala. *Prasadam* is distributed to all.

SOURCE : 1. *Sri B. Prakasam, Teacher, Special Zilla Parishad Elementary School, Garapadu*
2. *Sri B. Nagireddy, Headmaster, Special Zilla Parishad Elementary School, Garapadu*

30. Kondepadu—Situated at a distance of 4 furlongs to the east of the 8th milestone of Prathipadu–Guntur motor route and 8 miles from the Guntur Railway Station.

The total population of the village is 1,032 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, etc.; Scheduled Castes (3) – Mala; Scheduled Tribes (23)–Yerukula and Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Venugopalaswamy temple with the image of the deity in human form, Kondalamma temple and a church are the places of worship in this village.

Venugopalaswamy Uthsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). *Garudagudda* on the first day, *garudaseva* on the second, *ponnamanu* on the third, *thalambralu* on the fourth and *rathothsavam* on the fifth are the rituals observed. This is a local festival having been started about 30 years ago. The managing trustee is Gollapudi Amaraiah. Local Hindus congregate. *Pujari* is Nalluri Rangacharyulu, a Vaikhanasa Brahmin with a salary of Rs. 600 per year.

SOURCE : *Sri Peravali James, Headmaster, Special Zilla Parishad Elementary School, Kondepadu*

31. Enamadala—Situated at a distance of about 10 miles from Guntur on Guntur–Amaravathi bus route.

The total population of the village is 4,835 and it is made up of several sub-communities of Caste Hindus; Scheduled castes (62); and Scheduled Tribes (154). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama Kalyanothsavam is celebrated for a day on *Chaitra Suddha Navami* (March-April) with a local congregation of all Hindu communities. There is inam land of 197-10 acres in the name of the temple with an annual income of Rs. 6,203.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Guntur*

32. Choudavaram— Situated at a distance of 3 furlongs to the west of the Madras-Calcutta National Highway and about 8 miles from Guntur.

The total population of the village is 1,623 and it is made up of the following communities: Caste Hindus-Kummari,Gouda, Kapu, Kamma,etc.; Scheduled Castes (43)- Mala, Madiga; and Scheduled Tribes (103). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gayathri temple constructed by Sivalanka Paripurnanda Chari is the only place of worship in the village.

Gayathri Uthsavam is celebrated for 5 days from *Magha Suddha Tadiya* to *Sapthami* (January-February). This is a local festival having been started only eight years back. The local devotees irrespective of caste or creed congregate.

Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April) and a photo of the Lord is taken out in procession.

SOURCE : *Sri Poththuru Suryanarayana Rao, Teacher, Special Zilla Parishad Elementary School, Choudavaram*

33. Prattipadu—Situated at a distance of 11 miles from Guntur. Nimmagaddavaripalem, hamlet of Prattipadu, is situated at a distance of half a mile to the east of Prattipadu and 10 miles from the Guntur railway station.

This part of the country was under the yoke of Chola and Reddi kings. The Siva temple in this village was built by the Chola kings and there are seven inscriptions in the temple ranging from A. D. 1222 to 1638. The Vishnu temple in the village is said to have been constructed by Reddi kings of Kondavidu and there is an inscription in the temple which has not yet been deciphered.

The total population of the village is 6,781 and it is made up of the following communities: Caste Hindus-Brahmin, Nambi, Vaisya, Kamma, etc.; Scheduled Castes (45)-Mala; Scheduled Tribes(115)-Yenadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Siva and Kesava in Prattipadu and Prasanna Anjaneyaswamy temple and a church in Nimmagaddavaripalem, hamlet of Prattipadu, are the places of worship.

Thyagaraja Jayanti is celebrated for 3 days in January in memory of the great devotee of Rama in Prattipadu. This is a twenty-five year old celebration with local significance. Subscriptions are raised to meet the expenses of the festival. Visitors are fed free by the Uthsavam Committee.

Sri Prasanna Anjaneyaswamy Uthsavam is celebrated for one day during *Vaikuntha Ekadasi* which occurs on *Margasira Suddha Ekadasi* (November-December) in the hamlet. The devotees take oil bath, observe fasting and offer cocoanuts and fruits to the Lord. This is a thirty-five year old festival having local significance. Local devotees congregate irrespective of caste or creed. *Pujari* is a Nambi. *Prasadam* is distributed to all.

SOURCE : 1. *Sri E. Mallikarjunarao, Assistant Karnam, Prattipadu*
2. *Sri I. Veeraiah, Headmaster, Special Zilla Parishad Elementary School, Nimmagaddavaripalem*

34. Gorijavoluguntapalem — Situated on the Guntur-Parchur bus route at a distance of 13 miles from Guntur. Abbineniguntapalem, hamlet of Gorijavoluguntapalem is situated at a distance of one mile from the main village and 14 miles from the Guntur Railway Station.

The total population of the village is 3,301 and it is made up of the following communities: Caste Hindus–Vaisya, Kamma, Kapu, Mangali, Kshatriya, Chakali, etc.; Scheduled Castes (47)– Mala, Madiga; Scheduled Tribes (86)– Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Pothuluri Veerabrahmam Mutt with an image and a photo of the saint is the only place of worship in Gorijavoluguntapalem. Venugopalaswamy temple with the images of the Lord, Rukmini and Satyabhama, Anjaneyaswamy shrine in front of the above temple, Avvagari Mutt with her tomb and Brahmamgari Mutt are the places of worship in the hamlet.

Sri Brahmam, a Viswabrahmin, was a great saint who was gifted with the super human knowledge of the past, present and future. Some of his predictions have come true and it is believed that all his other predictions too would come true in future. Avvagaru, a *yogini*, came to this place from the south and performed *yogabhyasam* for 30 years. Those who have been taught *yoga* by her have become her disciples.

Sri Pothuluri Veerabrahmam festival is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April-May). On the occasion of his death anniversary in Gorijavoluguntapalem, cocoanuts are offered. Tonsure ceremonies are performed. Fasting and *jagarana* are observed. *Harikathas* and religious and philosophical discources are held. This is being celebrated for the past 28 years with local significance. The chief patrons are Kshatriyas and Reddis. Local devotees congregate without any distinction of caste or creed. *Pujari* is a Kshatriya of Kasyapasa *gotram*. *Prasadam* is distributed to all and there is free feeding.

Avva Aradhana is celebrated in the hamlet for one day on *Jaishta Bahula Chaturdasi* (May-June) on the occasion of her death anniversary. The chief patrons are Sri Vejendla Seshaiah, a Kamma. Local people irrespective of caste or creed congregate. *Pujari* is a Kamma of Poguleti *gotram*. *Prasadam* is distributed to all and there is free feeding.

Sri Krishna Jayanti is celebrated on *Sravana Bahula Ashtami* (July-August) in Venugopalaswamy temple in the hamlet. This is an ancient festival with local significance. The trustees are being appointed by the Endowments Board. Sri Parasaram Venkataseshachari, a Vaikhanasa Brahmin of Bharadwajasa *gotram* is the present *pujari* with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1. *Sri Yeluri Venkatappaiah, Teacher, Abbineniguntapalem, hamlet of Gorijavoluguntapalem*
2. *Sri Pattabhi Samuel, Teacher, Elementary School, Abbineniguntapalem, hamlet of Gorijavoluguntapalem*

35. Gottipadu— Situated at a distance of three miles to the west of Prattipadu by footpath and 14 miles from Guntur *via* Prattipadu.

The total population of the village is 4,370 and it is made up of the following communities : Caste Hindus – Brahmin, Kamma, Telaga, Sale, Viswabrahmin, etc.; Scheduled Castes (28) – Mala and Madiga; Scheduled Tribes (218) – Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Kasi Visweswaraswamy with a Sivalingam, Chennakesavaswamy, Anjaneyaswamy and two churches are the places of worship in this village.

Kasi Visweswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). The Lord is taken out in a procession on *keelugurram, ponnamanu, gajam* and *ratham* as *vahanams* on *Dwadasi, Triodasi, Chaturdasi* and *Purnima* respectively. Cocoanuts and fruits are offered. This is an ancient festival of local significance. The chief patron of the temple is Sri Patchala Venkata Subbaiah, a Kamma. Local devotees irrespective of caste or creed congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding on *Purnima*.

Harikatha kalakshepams and *Purana kalakshepams* entertain the visitors.

Akupujas are performed to Anjaneyaswamy. *Appams* (sweets), fruits and cocoanuts are offered.

During Sivaratri, the villagers visit Kotappakonda, a well-known sacred Siva *kshethram* with *prabhas*.

Fasting and *jagarana* are the domestic observances on festive occasions.

SOURCE : 1. *Sri V. Venkatappiah, Teacher, Zilla Parishad High School, Gottipadu*
2. *Sri B. Subba Rao, Teacher, Gottipadu*
3. *Sri I. Benjamin, Teacher, Gottipadu*
4. *Sri Pogula Chinna Subba Rao, Teacher, Special Zilla Parishad Elementary School, Gottipadu*
5. *Sri A. Bhaskara Rao, Teacher, Gottipadu*

36. Koppparru— Situated at a distance of 18 miles to the south of Guntur. A distance of 14 miles has to be covered by bus on the Guntur-Parchur route upto Abbineniguntapalem whence the remaining 4 miles would have to be covered by walk.

The total population of the village is 2,599 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, etc.; Scheduled Castes (391)— Mala, Madiga; Scheduled Tribes (9); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Malleswaraswamy temple with a small Sivalingam and the images of Parvathi, Bhramaramba and Vighneswara, Venugopalaswamy temple with his image with 4 hands, Anjaneyaswamy temple and Radhakrishna Mandir are the places of worship in this village. The images in Malleswaraswamy temple and Venugopalaswamy temple are believed to have been installed by Sri Rajavasireddy Venkatadri Nayudu. It is said that he gifted inam lands to these temples.

Malleswaraswamy pujas are performed for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). *Paruveta uthsavam* is celebrated on *Dasami*. During *Vaikunta Ekadasi* and *Bhogi* Malleswaraswamy is taken out in procession around the village along with Venugopalaswamy. Cocoanuts, fruits and soaked bengalgram are offered. Local Hindus congregate. *Pujari* is a Velanati Brahmin of Koundinyasa *gotram* enjoying the inam lands with hereditary rights.

Venugopalaswamy Uthsavam is celebrated on *Vaikunta Ekadasi* (December-January). This is an ancient local festival. Local people congregate. *Pujari* is a Vaikhanasa. *Prasadam* is distributed to all.

SOURCE : *Sri Rajupalem Purushotham, Headmaster, Kopparru*

37. Turlapadu— Situated at a distance of five miles to the west of Varagani by country path on the Guntur-Parchur bus route.

The total population of the village is 2,547 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kamma, Chakali, Mangali, Vaddera, etc.; Scheduled Castes (218); Muslims and Christians. The chief means of their livelihood are agriculture, trade and other traditional occupations.

The temple of Pandulingeswaraswamy with a white stone Sivalingam is one of the places of worship here. About 400 years ago, the Lingam was found in the field of Chennupativaru, while the land was being tilled. A part of the smooth surface of the Lingam was chipped away by the plough and the plough man fainted. One of the villagers was ordained by the Lord in a dream to worship him, erect a temple by the name Pandulingeswaraswamy as He was found in *'pate'* meaning field. Another reason for christening the Lord as Pandulingeswara is the white colour of the Lingam (*Pandu* means white). A small temple was built in the beginning and has been improved about 20 years back by the local merchants in fulfilment of their vows. The temples of Chennakesavaswamy, Poleramma, Nagarpamma, Maremma and Brahmamgari mutt are the other places of worship. Mahalakshmamma and Ankamma are also worshipped.

Pandulingeswaraswamy Teppothsavam is celebrated for one day during *Sankranti* on 14th January. *Sivaratri* is celebrated in *Magham* (January-February). The Lord is taken in procession on *vahanam*. Cocoanuts and fruits are offered. Fasting and *jagarana* are commonly observed. The patrons are Kammas. The Local Hindus congregate. The *pujari* is a Brahmin of Parasara *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri M. Kameswara Rao, Laboratory Assistant, Zilla Parishad High School, Turlapadu*

38. Annaparru — Situated at a distance of 1½ miles to the west of the 17th milestone of the Guntur-Parchur bus route and 18½ miles from Guntur.

The total population of the village is 2,009 and it is made up of the following communities: Caste Hindus — Brahmin, Kamma, Kapu, Viswabrahmin, Kummari, Mangali, etc.; Scheduled Castes (349)— Mala, Madiga; Scheduled Tribes (23)— Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Kasi Visweswaraswamy temple constructed by Raja Vasireddy Venkatadri Naidu with the stone Sivalingam and the stone image of Parvati, Vishnu temple, Rama temple, Nuchedamma temple and a church are the places of worship in this village.

Kasi Visweswaraswamy Uthsavam is celebrated for one day on *Magha Bahula Chaturdasi* (January–February). Fasting and *jagarana* are observed. This is of ancient origin with local significance. Raja Vasireddy Venkatadri Naidu gave some inam land to perform daily pujas to the Lord, to Swarna Mallaiah and Mahadev, Brahmins of Koundinyasa *gotram*. There is an inam land for the deity Parvati given by Ponneganti family. Local people congregate. The descendants of Swarna Mallaiah are the *pujaris* with hereditary rights enjoying the inam lands.

Binde Theertham(*abhishekam* with water brought in brass pots) is performed during *Dhanurmasam* (December - January). *Abhishekams* are performed during *Kartikam* and *Asviyujam*.

Village deity Nuchedamma Kolupulu were celebrated in *Sravanam* (July-August). Cocoanuts, *vadapappu* and *chaldi* were offered. Animals were sacrificed. These *kolupulu* are now stopped for the past 10 years.

Akupujas are performed on Saturdays in Vishnu temple. *Pujari* is Ratnakaram Rangacharyulu enjoying the inam land. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Boddu Pothuraju, Headmaster, Special Zilla Parishad Elementary School, Annaparru*
2. *Sri G. Venkateswarlu, Annaparru*

39. Varagani — Situated near the 17th milestone of the Guntur - Parchur bus route at a distance of 17 miles from Guntur Railway Station. The *sankusthapana* of this village was performed by Varagani family and hence the village got the name Varagani. There are two tanks, Kollavaricheruvu to the north and Avvaricheruvu to the south of the village.

The total population of the village is 2,491 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Kummari, Uppara, Chakali, Mangali, Medara, etc.; Scheduled Castes (289)-Mala, Madiga ; Scheduled Tribes (39) ; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Chennakeswaraswamy temple, built 400 years ago by Vankamamidi family with a manyam land for performing daily pujas, *deeparadhana* and *naivedyam*, Malleswaraswamy temple, built 200 years ago by Avvari family are the ancient temples. There are inam lands to both the temples given by Manukonda Zamindar. Rama temple, built by Veera Raghavaiah 5 years back, is a recent place of worship. Besides these, Brahmamgari Mutt, and the images of Navagrahas (nine planets) are also worshipped. There are sacred abodes for the *Kshudradevathas* like Poleramma, Ankamma, Maremma, Mahankali, Potharaju and a neem tree representing Mahalakshmamma.

Theppa Thirunala (boat festival) is celebrated to Chennakeswaraswamy, Malleswaraswamy and Brahmam during *Sankranti* on 15th January. *Pongali, vadapappu* and *panakam* are offered. This is a local festival.

Puja is performed to Chennakeswaraswamy and Malleswaraswamy on *Vijayadasami* i. e., on *Asviyuja Suddha Dasami* (September–October) near *sami* tree. The images of the deities are taken in procession. Vaikhanasa Brahmins in Chennakeswara temple and Smartha Brahmins in Malleswara temple are the *pujaris*.

Devi Navarathrulu are celebrated in the Siva temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Pujas are performed daily. The deity is decorated in new clothes depicting in Avathara of Parvathi daily during those ten days and is taken in a procession in the evenings. *Paruveta* is being celebrated on *Dasami* with great pomp. *Bhajans* and *Harikathas* afford

entertainment in the nights. This is an ancient festival with local significance. The patrons to the *uthsavam* are local people selected at the rate of one from each caste. All communities participate in the *uthsavam*. *Pujaris* are Smartha Brahmins. *Prasadam* is distributed to all.

Srirama Navami is celebrated in Rama temple for seven days from *Chaitra Suddha Navami* to *Purnima* (March-April). This is a recent local festival. The patron is Sri Veera Raghavaiah.

Pujas are performed to the village deities once in 9 or 10 years for about 3 months according to the convenience of the villagers. Vows are liquidated. Cocoanuts are offered. Animals are sacrificed. *Pujaris* are Kummaris and Rajakas.

Fasting and *jagaram* on *Mukkoti Ekadasi* and *Mahasivaratri*, fasting on *Ekadasi*, sea-bath in *Kartikam* and *Vaisakham* are the domestic observances.

SOURCE : 1. *Sri V. Purnachandra Rao, First Assistant Teacher, S. Z. P. School, Varagani*
2. *Sri G. Venkateswarlu, Varagani*

40. Ravipadu—Situated at a distance of 2 miles from the Guntur-Parchur bus route and 15 miles from the Guntur Railway Station.

The total population of the village is 3,308 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Telaga, Viswabrahmin, Chakali, Mangali, etc.; Scheduled Castes (177); Scheduled Tribes (64); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Sri Ramalingeswaraswamy with a Sivalingam, Sri Sitaramaswamy with the images of Rama, Lakshmana, Sita and Anjaneya and a brass image of Garuthmantha, Rama Mandir and the shrines of village deities Poleru, Pothuraju, Mahalakshmamma, Ankamma and Maremma are the places of worship. An image of Anjaneyaswamy on the tank bund and a Nagapratima below it are also worshipped.

The Sivalingam in Sri Ramalingeswaraswamy temple is said to have been installed by Sri Mikunta Chola Maharaja who used to install daily a Sivalingam during his pilgrimage and take bath in sacred rivers to be relieved of *brahmahatyadosha* (the sin of killing a Brahmin). It is believed that this king installed the Sivalingam here, constructed the temple, performed *dasamahadanams* and proceeded to the place where Krishna river embraced *sagara* (sea). There is an inscription in the temple stating the above facts. But the Lingam is said to have been reinstalled as the old temple came to ruins. About 200 years ago, Sri Manoori Venkata Ramanaiah, the Zamindar of Chilakaluripeta, gifted some lands for daily pujas to Ramalingeswaraswamy and Sitaramaswamy. Each temple was endowed with 30 acres of land.

Vaikunta Ekadasi Uthsavam is celebrated for two days to Sitaramaswamy on *Margasira Suddha Dasami* and *Ekadasi* (November–December). The Lord is taken out in procession to the accompaniment of a band of musicians playing on various instruments and a *bhajana brundam*. Cocoanuts, oranges, plantains, jaggery or sugar are offered at every house, during the procession. *Harathi* with the flame of camphor or a wick dipped in pure ghee is also offered. Pujas and offerings are made in the temple to fulfil the vows. Fasting and *jagaram* are observed on *Ekadasi*. This is an ancient festival in which people from the neighbouring villages also participate. A trust board under the management of Sri Dhupati Venkataratnamacharyulu looks to the arrangements of the uthsavam. Hindu devotees from this and the nearby villages congregate irrespective of caste or creed. *Pujaris* are Vedantham Raghavacharyulu, Saptharishiayam Narayanam Sheshacharyulu and Paniharam Tharani, Vaikhanasa Brahmins of Kasyapasa *gotram*. *Prasadam* is distributed to all. Dramas and *Harikatha kalakshepams* afford entertainment.

Mahasivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January–February) in Ramalingeswara temple. This is an ancient local festival. The income on the *manyam* land of 30 acres is utilised for the celebration of festival. Local people congregate. *Pujaris* are Jandhyala Bhavani Sankararao, Jandyala Pandurangarao and Jandyala Krishnamurthy of Bharadwajasa *gotram*.

Bhajans are performed in Anjaneyaswamy temple on Saturday nights. Milk, *vadapappu*, etc., are offered to Nagapratima on *Kartika Suddha Chavithi* (October–November).

Fasting is observed in *Kartikam* (October-November). Sea-bath is taken on festive occasion.

Jataras were used to be celebrated to Poleru, Pothuraju, Mahalakshmi, Ankamma and Maremma in the past, once in five years and especially when diseases prevailed. These lasted for a week. Animal sacrifice was the prominent feature in the Jatara. But the celebration of these *jataras* stopped about twenty years back as the animal sacrifice is prohibited.

SOURCE : *Sri Alapati Nageswara Rao, Headmaster, Zilla Parishad Elementary School, Ravipadu*

41. Vangipuram—Situated at a distance of 3 miles from the Guntur-Parchur bus route and 18 miles from the Guntur Railway Station. The following legend connected with this village is worth mentioning.

In the year 1686 of Kaliyugam (which is calculated to last for 4,32,000 years), Mukkanti Maharaja, who was born with the grace of Lord Siva, lost his *yogapadukalu* when he was returning to his fort from Kasi along with his wife after having taken a bath in the Holy Ganges. With the help of the Brahmins, residing there in Kasi, the king prayed the Lord, and found his *padukalu*. After four years of this event due to a famine the Brahmins migrated to the vicinities of the Raja's fort. The king in great devotion and gratitude received the Brahmins and gifted them seven villages in the names of the seven Maharshis as Saptharishi Agraharams. This village is one of them and stands for Kasyapa Maharshi. The king performed Brahma *prathishta* (installation of Lord Brahma) on the coast of the sea before giving this village to the Brahmins.

The total population of the village is 2,816 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Yadava, Telaga, Rajaka, Mangali, etc.; Scheduled Castes (18)—Mala, Madiga; Scheduled Tribes (64); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Lakshmi Vallabharayaswamy temple with the stone images of the Lord and His consort (procession deities made of *panchalohams*), Agastheswaraswamy temple with a Sivalingam which is believed to have been installed by Agasthya Maharshi and the images of Parvathi, Bhadrakali and Veerabhadraswamy in human form and a Rama temple are the places of worship in this village.

Sri Vallabharayaswamy is said to have been installed by Ananthadandapala, the commander-in-chief of King Narasimhadeva who ruled over Katakam. When Ananthadandapala was encamping on the bank of the river Krishna, Lord Srikakulaswamy appeared to him in a dream and asked him to install his image in Srikakulam, giving him directions to find the image under a bitter-gourd tendril in the house of Yagnasarma, a Brahmin residing on the bank of Brahmagundi. But Anantha-dandapala found an image of Vallabharayaswamy along with the image of Srikakulaswamy. After the installation of Srikakulaswamy in Srikakulam, he installed the image of Vallabharayaswamy in this village.

The Kings of Kakateeya and Vijayanagar dynasties constructed temples to Vallabharayaswamy and Agastheswaraswamy and gifted lands for the celebration of *uthsavams*. After sometime due to the famine called Roudrisapthakam and Prabhava panchakam which lasted for 12 years, people left the villages and migrated to safer places. After the famine subsided, Ramanaiah of Manikyarayani family and his sons ruled over this province, which was converted into a zamin during the government of the East India Company. In 1201 Fasli, one by name Janganna was the zamindar. He rebuilt and repaired the temple of Vallabharayaswamy with the help of Seethamma, and Dhupali Rathnamacharyulu of Ravipadu in 1206 Fasli. From this time, the family members of Dhupati Rathnamachari are the trustees. A wooden chariot was given to this temple by Vallabhachari, his son. The daily pujas, *dhupa, deepa, naivedyams* are performed regularly. There is an inam land of 132.70 acres. About 50-70 acres of land is under the trustee. The income of these lands is being used for celebrating the *uthsavams* and maintaining the temples. The rest of the inam land is being enjoyed by the *pujaris*, Rajakas, Sathanis and Bhajantrees towards their services in the temples.

Sri Lakshmi Vallabharayaswamy Brahmothsavam is celebrated for 7 days from *Magha Suddha Ekadasi* to *Bahula Vidiya* (January-February). *Kalyanam, pallakiseva, salavasapparam seva, enuga* (elephant) *vahanam, ponnamanu, rathothsavam, garudothsavam* and *vasanthaseva* are the important rituals. Cocoanuts are offered. This is an ancient festival in which people from the neighbouring villages

participate. Dhupati Venkata Rathnamachari is the hereditary trustee. About 2,000 devotees from this and the neighbouring villages congregate. *Pujaris* are Nandhya Appalachari and Kondamachari, Vaishnava Brahmins of Koundinyasa *gotram* with hereditary rights. There is free feeding on *rathothsavam* day.

A fair is held during the Brahmothsavam. Some shops are put up near the temple selling eatables, fruits, sugarcane, utensils, lanterns, torchlights, combs, mirrors, pictures and photos of deities, books, cloth and clothes. Kondapalle toys are also sold occasionally. Dramas, *Harikathas* and music performances are the entertainments. There are choultries for the visitors. Pandals are also erected.

Mukkoti Ekadasi and Naraka Chathurdasi are also celebrated in the same temple. Fasting is observed on *Mukkoti Ekadasi*. For these two *uthsavams* the patron is Sandepudi Ramachandrarao.

Agastheswaraswamy Kalyanothsavam is celebrated for 7 days from *Phalguna Suddha Ekadasi* to *Bahula Vidiya* (February – March). *Ankurarpanam* on *Ekadasi*, *dhwajarohanam* on *Dwadasi*, *ponnamanu* on *Triodasi*, *kalyanam* and *enugu vahanam* on *Chaturdasi*, *rathothsavam* on *Purnima*, *dhwajavarohanam* on *Padyami* and *ekanthaseva* on *Vidiya* are the rituals. This is an ancient festival confined to this and the nearby villages. Sri Valluru Venkataraghavendrarao is the hereditary trustee. About 2,000 people congregate. *Pujaris* are Adisaiva Brahmins of Bharadwajasa *gotram* with hereditary rights.

A few shops are put up near the temple selling eatables, fruits, etc. Dramas and *Harikathas* afford entertainment to the visitors.

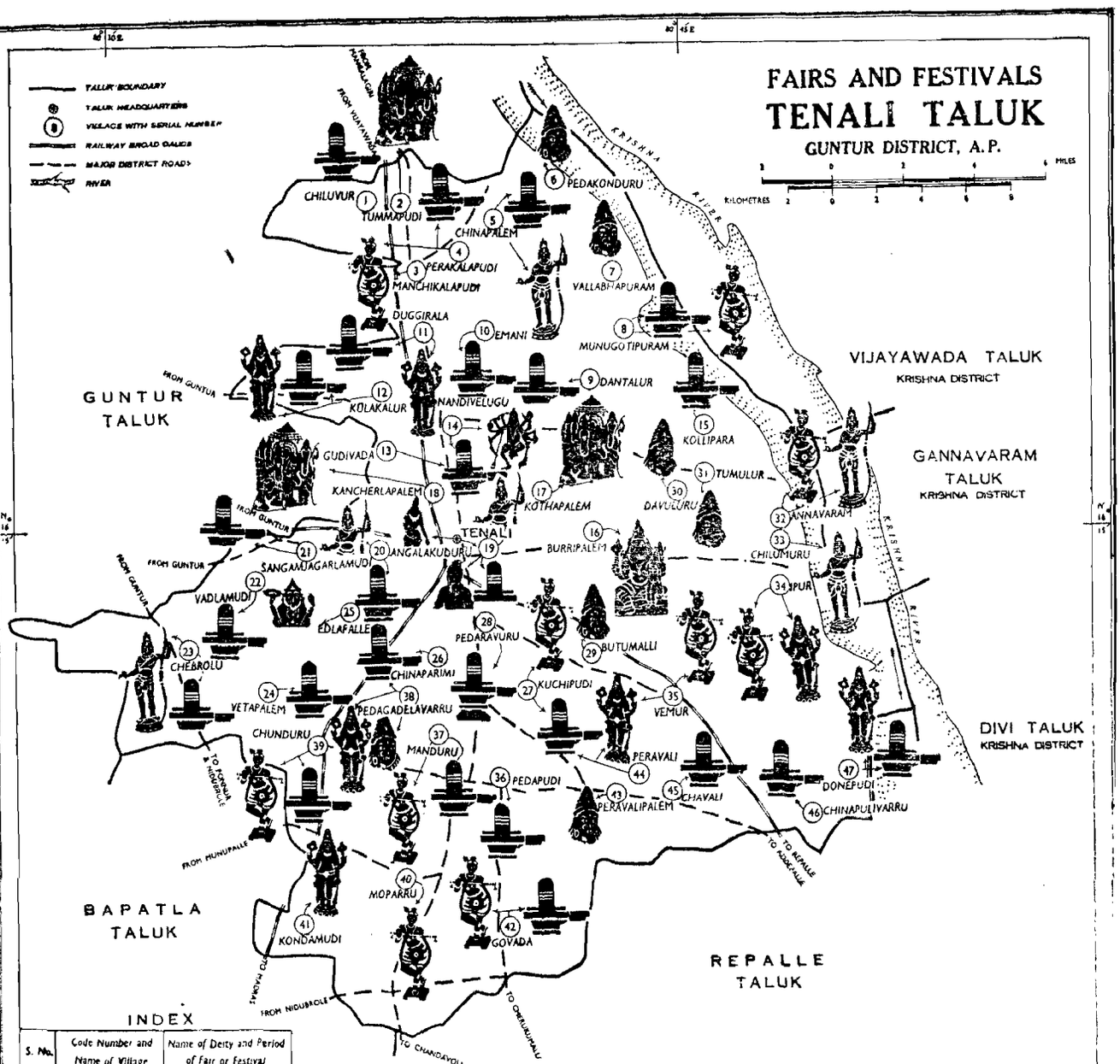
Navaratrulu in *Asviyujam* are celebrated. *Abhishekam* and *Akasadeeparadhana* are performed throughout *Kartikam*. Fasting is observed in this month.

SOURCE : 1. *Sri M. V. Raghavarao, Teacher, M. R. Z. P. High School, Abbineniguntapalem*
2. *Sri V. Ramanadham, Teacher, Z. P. Elementary School, Vangipuram*



TENALI TALUK

FAIRS AND FESTIVALS
TENALI TALUK
GUNTUR DISTRICT, A.P.



INDEX

S. No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	1 CHILUVUR	BHOGESWARASWAMY JAN - FEB
2	2 TUMMAPUDI	SITARAMASWAMY MAR - APR
3	3 MANCHIKALAPUDI H/O MORAMPUDI	VENUGOPALASWAMY APR - MAY
4	4 PERAKALAPUDI	KASIVISVESWARASWAMY NOV - DEC & DEC - JAN
		MADANAGOPALASWAMY NOV - DEC
5	6 CHINAPALEM	SHAKTESWARASWAMY JAN - FEB
	6(1) PEDDAPALEM H/O CHINAPALEM	KODANDARAMASWAMY MAR APR
6	7 PEDAKONDURU	GRAMADEVATHA NO FIXED DATE
7	9 VALLABHAPURAM	PERANTALU MAR APR
8	10 MUNUGOTIPURAM	BHEEMESWARASWAMY & VENUGOPALASWAMY FEB MAR
9	11 DANTALUR	VISVESWARASWAMY APR MAY
10	12 EMANI	AGASTESWARASWAMY MAY - APR
11	13 DUGGIRALA	CHENNAKESAVASWAMY APR MAY
		NAGESWARASWAMY MAY APR
12	14 KOLAKALUR	AGASTESWARASWAMY JAN FEB
13	17 GUDIVADA	CHENNAKESAVASWAMY & LAKSHMI NEELAKANTESWARA-SWAMY DEC - JAN
14	18 NANDIVELUGU	AGASTESWARASWAMY JAN FEB
		KANAKADURGA SEP - OCT
15	26 KOLLIPARA	MUKTESWARASWAMY JAN - FEB
16	27 BURRIPALEM	LAKSHMI NARASIMHA-SWAMY APR - MAY
17	28 KOTHAPALEM H/O NELAPADU	SITARAMASWAMY MAR APR
18	29(1) KANCHERLAPALEM H/O KATHAVARAM	SITARAMASWAMY MAR - APR
19	1 TENALI	BHAVANARISHI JAN - FEB
		SRI RAMA MAR - APR
		RAMALINGESWARA-SWAMY JAN - FEB
		KANYAKA PARAMESWARI SEP OCT
20	31 ANGALAKUDURU	SANGAMESWARASWAMY JAN - FEB
	31(1) CHAVARIPALEM H/O ANGALAKUDURU	SRI RAMA MAR - APR
21	32 SANGAMJAGARLA-MUDI	SANGAMESWARASWAMY JAN - FEB
22	33 VADLAMUDI	BALAKOTESWARA-SWAMY JAN - FEB
23	11 CHEBROLU	NAGESWARASWAMY JAN - FEB
	35(1) KOTHTHAREDDI-PALEM H/O CHEBROLU	SRI RAMA MAR - APR
24	39 VETAPALEM	ESWARA JAN - FEB
25	42 EDLAPALLE	YOGANANDA NRUSIMHA-SWAMY APR - MAY
26	44 CHINAPARIMI	RAMALINGESWARA SWAMY FEB - MAR
		BASAVESWARASWAMY MAR - APR
27	45 KUCHIPUDI	RAMALINGESWARA-SWAMY JAN - FEB
		VENUGOPALASWAMY MAR - APR
	45(1) YEDAVURU H/O KUCHIPUDI	RAMESWARASWAMY FEB - MAR
28	47 PEDARAVURU	MALLIKARJUNASWAMY JAN - FEB
29	49(1) BUTUMALLI H/O JAMPANI	NUKALAMMA NO FIXED DATE
30	54 DAVULURU	DAPAMMA PERANTALU MAY - JUNE
31	55 TUMULUR	GANGANAMMA NO FIXED DATE
32	56 ANNAVARAM	VENUGOPALASWAMY DEC - JAN
	56(1) HANUMANPALEM H/O ANNAVARAM	SRI RAMA MAR - APR
33	58 CHILUMURU	SRI RAMA MAR - APR
34	59 IPUR	VENUGOPALASWAMY APR - MAY
		SATYANARATANASWAMY APR - MAY
35	67 VEMUR	VENUGOPALASWAMY & KESAVASWAMY DEC - JAN
36	70 PEDAPUDI	SOMESWARASWAMY APR - MAY
37	72 MANDURU	MANDARESWARASWAMY JAN FEB
		VENUGOPALASWAMY FEB MAR
38	73 PEDAGADELAVARRU	PEDDINTAMMA AUGUST
	73(1) CHINAGADELA-VARRU H/O PEDAGA-DELAVARRU	SIVA MAR APR
		VISHNU FEB MAR
39	74 CHUNDURU	BALAKOTESWARA-SWAMY JAN - FEB
		VENUGOPALASWAMY MAR - APR
40	78 MOPARRU	VENUGOPALASWAMY MAR APR
41	81 KONDAMUDI	JANARDHANASWAMY FEB MAR
42	84 GOVADA	BALAKOTESWARASWAM JAN - FEB
		SANTHANA VENUGOPAL SWAMY MAR - APR
43	87 PERAYALIPALEM	SUNDARAMMA NO FIXED DA
44	88 PERAVALI	VISHNU AND SIVA SEP OCT
45	89 CHAVALI	VELESWARASWAMY APR - MAY
46	92 CHINAPULIVARRU	MALLESWARASWAMY JAN - FEB
47	93 DONEPUDI	ADINARAYANASWAMY MAR - APR
	93(1) KOTIPALLE H/O DONEPUDI	SOMASEKHARASWAMY SEP - OCT

R. Subba Rao, Addl. Dir.

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

Section II

TENALI TALUK

Chiluvur— A railway station on the Madras-Waltair broad gauge railway line, situated at a distance of 12 miles from Tenali, Vijayawada and Guntur.

The total population of the village is 5,406 and it is made up of the following communities — Caste Hindus—Brahmin, Thambala, Vaisya, Kamma, Telaga etc.; Scheduled Castes (812)- Mala, Madiga etc.; Scheduled Tribes (154); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Bhogeswaraswamy with stone Sivalingam, Venugopalaswamy, Rama and Bala Tripura Sundari, a church and a mosque are the places of worship and prayer in the village.

Sri Bhogeswaraswamy Kalyanam and Vasanthothsavam are celebrated on *Magha Bahula Chathurdasi* and *Amavasya* (January–February) respectively. Daily puja is performed. *Geeta Parayana* (recitation of the *Bhagavadgeeta*) and pujas are performed during the whole month of *Magham* (January-February). *Abhishekam* to the Lord and *kumkumarchana* to Parvathidevi are performed. *Akhanda jyothi* is lit in *Magham* (January-February). These festivals are confined to this village. Kammas are the patrons. Local Hindus participate. A Thambala is the *pujari*. There are Inam lands for the temple. Feeding takes place on the next day after *kalyanam*.

Krishnashtami is celebrated on *Sravana Bahula Ashtami* (July-August) in Venugopalaswamy temple. *Pujari* is a Vaikhanasa Brahmin. There are Inam lands for this temple also.

SOURCE : *Sri Kanneyganti Pitchayya, Teacher, Chiluvur*

2. **Thummapudi** — Situated by the side of Buckingham Canal, 2 furlongs from the Chiluvur Railway Station and 10 miles from Tenali.

This village under the name 'Gummapudi' was assigned in the 13th century by Kakatiya Ganapati Rudra to Lord Kumaraswamy of Chebrolu on the occasion of an eclipse. It was divided into East Gummapudi and West Gummapudi and subsequently East Gummapudi came to be called as Tummapudi.

The total population of the village is 4,040 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Telaga etc.; Scheduled Castes (260); Scheduled Tribes (24); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Venkateswara temple which has been changed into Sita Rama temple by Vasireddi Venkata Subba Naidu; Siva and Gangamma temples and a church are the places of worship in this village. In olden days devotees used to offer some *putties* of rice cooked (*putty* is a weight of five hundred measures of paddy i.e., 250 measures of rice) near Venkateswaraswamy temple just as in Seethanagaram caves near Vijayawada.

Sri Sita Ramaswamy Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April). This is being celebrated since the year 1897 and is of local significance. Local Hindus congregate. A Vaikhanasa Brahmin is the *pujari*.

Triyahnakapu Uthsavam is celebrated in Anjaneyaswamy temple for 3 days from *Vaisakha Suddha Purnima* (April-May). Malleswaraswamy Uthsavam is celebrated for Sivaratri on *Magha Bahula Chathurdasi* (January–February) besides the recitation of *puranam* in *Kartikam* (October-November) in that temple. Gangamma Jatara is celebrated once in three years generally when epidemics break out in the village.

SOURCE : 1. *Sri E. Bhaskara Rao, Teacher, Thummapudi*

2. *Sri K. Anjaneyulu, Headmaster, Tummapudi*
3. Zilla Parishad Sanchika, *Guntur*

3. Manchikalapudi hamlet of **Morampudi** - Situated at a distance of 3 miles from the Duggirala Railway Station.

The total population of the village is 3,729 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Yadava, Gowda, etc.; Scheduled Castes (147) - Mala, Madiga, etc.; Scheduled Tribes (73); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venugopalaswamy and Sri Chandramouleswaraswamy and a hut representing a church are the places of worship in the village. The stone images of village deities Pothuraju and Gangamma are also worshipped.

Sri Venugopalaswamy Kalyanam is celebrated for 9 days from *Vaisakha Suddha Purnima* (April-May). *Kalyanam, rathothsavam, vasanthaseva* and *pavalimpuseva* are the significant features of the celebration. This is being celebrated since the origin of the temple and is of local significance. Gowdas are the chief patrons. Local Hindus participate. *Prasadam* is distributed to all.

Sri Chandramouleswaraswamy Kalyanam is celebrated on *Phalguna Suddha Purnima* (February-March).

Pothuraju and Gangamma are worshipped whenever there is an outbreak of epidemics in the village, by immolating fowls, etc.

SOURCE : *Sri Pidaparthi John Prasad, Teacher, Manchikalapudi*

4. Perakalapudi—Situated at a distance of 2½ miles from the Duggirala and Chiluvur Railway Stations and 10½ miles from Tenali on the Tenali-Peddapalem bus route.

The total population of the village is 4,173 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Yadava, Gowda, Kummari, Rajaka, Kamsali, Mangali, Padmasale, Kapu, Perika, Bhatraju etc; Scheduled Castes (26)-Mala, Madiga; Scheduled Tribes (82)-Yerukula; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Madanagopalaswamy and Visweswaraswamy and a church are the places of worship in the village.

Sri Kasi Visweswaraswamy Arudra festival is celebrated on *Margasira Suddha Purnima* (November-December) or *Pushya Suddha Purnima* (December-January) at the time of *Arudra nakshatram* (lunar asterism). Vows are liquidated by offering jewellery, cash, etc. Offerings of *naivedyam*, fasting and performing *bhajans* are observed domestically. *Paruveta* is also another celebration for this Lord on *Asviyuja Suddha Dasami* (September-October). The festivals are of local significance. Kammas are the patrons. Local Hindus participate. A Saivite Brahmin of Kasyapa *gotram* is the *pujari* with hereditary rights.

Mukkoti Uthsavam is celebrated in Madanagopalaswamy temple on *Margasira Suddha Ekadasi* (November-December) for a day. This is of local significance. Local Hindus participate. A Vaikhanasa Brahmin of Bharadwajasa *gotram* is the *pujari* with hereditary rights.

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

SOURCE : 1. *Kumari Deevi Durga Prasunamba, Teacher, Parishad Samithi Higher Elementary School, Perakalapudi*
2. *Sri S. G. V. Gopala Rao, Perakalapudi*
3. Zilla Parishad Sanchika, *Guntur*

5. Chinapalem—Situated at a distance of 2 furlongs from Munnangi-Pedavadlapudi boat route, 5 furlongs from Tenali-Peddapalem road and 12 miles from Tenali.

Its hamlet Peddapalem is at a distance of 3 miles from Pedavadlapudi Railway Station on the Madras-Waltair broad gauge line and 13 miles from Tenali.

The total population of the village is 3,331 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Sale, Kamsali, Rajaka, Mangali, Gowda, Vadde, Kapu,

Telaga,Reddy etc.; Scheduled Castes (17);Scheduled Tribes(1); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Kodanda Ramaswamy temple with the stone images of Sita, Rama and Lakshmana and a church in the hamlet, and Shaktheswaraswamy temple in the main village are the places of worship here.

Sri Shaktheswaraswamy Kalyanothsavam is celebrated for 3days from *Magha Bahula Chaturdasi*(January-February). *Kalyanam,* car festival and *vasanthothsavam* are the religious performances on these three days respectively. This is being celebrated for the past 40 years and is of local significance. Kammas are the trustees. Local Hindus participate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all. *Purnahuthi uthsavam* is celebrated on *Karthika Suddha Purnima* (October-November).

Arudrothsavam is celebrated before *Vaikuntha Ekadasi* during *Arudra nakshatram.*

Sri Kodanda Ramaswamy Kalyanothsavam is celebrated for a day on *Chaitra Suddha Navami* (March-April) in the hamlet Peddapalem. Cocoanuts, fruits, *panakam, pulihora* etc., are offered to the Lord. This is of local significance. Kammas are the patrons. Local Hindus participate. *Pujari* is a Brahmin. *Theertham* and *prasadam* are distributed to all.

SOURCE : 1. *Sri R. V. Subba Rao, Headmaster, Panchayat Samithi Elementary School, Peddapalem hamlet of Chinapalem*
2. *Sri Thangirala Sundara Ramaiah, Teacher, Panchayat Samithi Elementary School, Chinapalem*

6. Peddakonduru –Situated at a distance of 1½ miles from Peddapalem, 6 miles from the Pedavadlapudi Railway Station and 15 miles from Tenali.

The total population of the village is 3,473 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Kapu, Telaga etc.; Scheduled Castes (28); and Scheduled Tribes (14). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two Siva temples, Vishnu temple, Rama temple and Gramadevatha temple are the places of worship in the village.

Gramadevatha Jatara is celebrated whenever epidemics prevail in the village. A he-buffalo is sacrificed to the deity. The head of the sacrificed animal is carried by a man keeping it on his head to the outskirts of the village, followed by a group of men with sticks over their heads with the intention of preventing the rivals of the deity from seizing the man along with the head of the sacrificed he-buffalo. This is being celebrated from ancient days. Kapus are the patrons. All communities participate. A Kummari is the *pujari.*

Sri Sambasiva Kalyanam during Mahasivaratri i. e., on *Magha Bahula Chaturdasi* (January – February) and Janardhanaswamy Garudothsavam on *Vaikunta Ekadasi* are the other festivals in the village.

SOURCE : *Sri P. Bhavanarayanacharyulu, Teacher, S. P. S. E. School, Pedakonduru*

7. Vallabhapuram– Situated at a distance of 9 miles from the Duggirala Railway Station and 14 miles from Tenali.

About 400 years back a pandit called Pillutla Vallabha Josyulu of Palnad Taluk came over here and settled here along with some Reddys. The village was named after him as Vallabhapuram.

The total population of the village is 6,487 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Kapu, Golla, Rajaka, Gowda, etc.; Scheduled Castes (230); and Scheduled Tribes (69). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Perantalu (Village deity), Siva, Rama and Vinayaka are the places of worship in the village.

Perantalu Tirunala is celebrated for a day on *Chaitra Suddha Purnima* (March-April). Devotees sacrifice goats and fowls in fulfilment of vows. The wife of one Sarvireddy, being pious, performed *Sathi Sahagamanam* in the olden days. The villagers are performing this Tirunala in memory of her name with great pomp. This is being celebrated

for the past 200 years and is of local significance. Sri Papi Reddy is the patron. There is 8-27 acres of *manyam* land besides annual income for the temple. All communities participate. A Yadava is the *pujari*.

SOURCE : *Sri A. Nagi Reddy, Vallabhapuram*

8. Munugotipuram - Situated at a distance of 7 miles from the Duggirala Railway Station and 12 miles from Tenali.

As one crore *rishis* are believed to have done penance on the bank of river Krishna, here it is called Munikotipuram (*koti* means crore). Munnangi is the corrupted form of that name.

The total population of the village is 5,495 and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Viswabrahmin, Kapu, Kamma, Yadava, Gowda, Rajaka, Mangali, Reddy etc.; Scheduled Castes (12); Scheduled Tribes (143)-Yerukula; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Bheemeswaraswamy temple, Venugopalaswamy temple, 5 Rama temples and temples of Grama devathas, Puttalamma, Ganganamma and Vemana Mutt, a mosque and a church are the places of worship in the village.

There are separate *garbha gudies* (sanctum-sanctorums) for Bheemeswaraswamy, Koteswaraswamy, Malleswaraswamy, Visweswaraswamy and Bala Tripurasundari in the same temple compound of Bheemeswaraswamy with only one entrance. This is said to be a peculiar arrangement as in Banaras.

Mahasivaratri is celebrated for 7 days from *Magha Bahula Chaturdasi* (January - February). *Rudrabhishekam* with *mahanyasam* to Bheemeswaraswamy and *Sahasranama Kumkumarchana* to Bala Tripurasundari are performed on these seven days. This is being celebrated since the origin of the temple and is of local significance. The deity has 41.42 acres of inam land besides an annual income of Rs. 11,656. Land was dedicated by Sri Vasireddy Venkatadri Naidu. Music performances, speeches, *Harikathas* etc., afford entertainment to the visitors.

Sri Venugopalaswamy Kalyanothsavam is celebrated for seven days from *Phalguna Suddha Purnima* (February-March). This is being celebrated from ancient times, and is of local significance. All communities participate. *Harikathas*, dramas, dances and speeches afford entertainment to the visitors.

Sri Kodanda Ramaswamy Kalyanam is celebrated in Rama temples on *Chaitra Suddha Navami* (March-April).

Vemana Mutt was established on 28-4-1937 with a stone image of Vemana *yogi*. *Uthsavams* are celebrated for two days on *Chaitra Suddha Padyami* and *Vidiya* (March-April). Speeches, *Harikathas* and *bhajans* are the entertainments to the visitors. Puttalamma and Ganganamma Kolupulu are celebrated and vows are liquidated in the form of fruits and pastries. All communities participate. *Pongali* is offered on Sundays and Thursdays.

Muthyalamma, Maremma and Maddi Ramamma Kolupulu are celebrated before the harvest in November. *Jagarana* is observed during the night on that day. Animal sacrifice is stopped for the past 28 years.

SOURCE : *Sri G. Jagapathi Reddy, Teacher, Parishad Samithi Elementary School, Munugotipuram*

9. Dantalur—Situated at a distance of 4 miles from the Kolakalur Railway Station and about 10 miles from Tenali.

This village was given in charity to a Pandit called Puchcha Visweswara Somayajulu by the Kondaveeti Rajas.

The population of the village is 998 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Mangali, Chakali etc., Scheduled Tribes (11); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Visweswaraswamy temple is the place of worship in the village.

Sri Visweswaraswamy Kalyanam is celebrated for a day on *Vaisakha Suddha Purnima* (April-May).

Puja is performed everyday accompanied by music. This is of local significance and local Hindus congregate. Temple has inam land of 10 acres.

SOURCE : *Sri P. Sastrulu, Assistant, Parishad Samithi Elementary School, Dantalur*

10. **Emani**—Situated at a distance of 2 miles from the Duggirala Railway Staion on the Madras–Waltair line and 8 miles from Tenali.

The total population of the village is 6,572 and it is made up of the following communities: Caste Hindus–Brahmin, Kshatriya, Vaisya, Kamma, Velama, Kapu, Perika, Kummari, Kammara, Mangali, Chakali etc., Scheduled Castes (330)–Mala, Madiga; Scheduled Tribes (85); and Muslims. The chief means of their livelihood are agriculture, trade, agricultural labour and other traditional occupations.

Veerabhadraswamy temple, Rama temples, Kodanda Ramaswamy temple, with the image of the Lord with His consort Sita and Agastheswaraswamy temple, with a self-manifested Sivalingam are the places of worship in the village. As this temple was dilapidated Sri Mudigonda Veerabhadraiah assisted by Sripathi Panditharadhyula Lingamoorthy renovated the temple and performed the installation ceremony of the golden tower on *Vaisakha Suddha Saptami* in *Keelaka* year. He was celebrating Kalyanothsavam for five days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). After his death, his son Sri Sarabha Salvam Ayyavaru was performing the *uthsavam* for 3 days from *Chaitra Suddha Triodasi* (March–April).

At present Sri Agastheswara Kalyanothsavam is celebrated for five days from *Chaitra Suddha Triodasi* to *Bahula Vidiya* (March–April). This is of local significance. There is 28–81 acres of inam land besides an annual income of Rs. 5,533 for the temple. Aradhya Brahmins are the *pujaris* with hereditary rights. Free feeding is performed on the day of *Rathothsavam* (car festival).

Sri Kodanda Ramaswamy Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March–April). An Adivaishnava Brahmin is the *pujari* with hereditary rights. There is 55.66 acres of inam land with an annual income of Rs. 17,161 for this temple.

Ganganamma Jatara is celebrated whenever epidemics or drought break out in the village. The deity is worshipped with *ghatabhishekam*, if the onset of the monsoon is delayed in a year. An Aradhya Brahmin is the *pujari*.

SOURCE : *1. Sri M. Basavayya, Teacher, Emani*
2. Zilla Parishad Sanchika, *Guntur*

11. Duggirala—A Railway Station on the Madras–Waltair Railway line, situated at a distance of 7 miles from Tenali and 12 miles from Vijayawada.

The total population of the village is 6,567 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kamma, Yadava, Telaga etc , Scheduled Castes (366)–Mala, Madiga; Scheduled Tribes (270); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Chennakesawaswamy, Nageswaraswamy and Sri Rama, a church and a mosque are the places of worship. The thousand-year-old temple of Chennakesawaswamy is a small one built in the usual Chola style of architecture. The importance of this temple lies in the fact that it contains three inscriptions which help us to determine the age of the temple and also give us an insight into the Kakatiya system of land tenure and land survey.

The first of these inscriptions is on a pillar in the temple of Kesawaswamy. It states – Bheema the chief of Kandravadi, who was the son of Pandambika made a gift of the village of Duggrelapundi to a number of Brahmins and invokes the blessings of Sesha and other seven great *nagas*. The date of the inscription is given in the first two lines of the inscription as–

"శ్రీమత్ శాకాబ్రే రసబాణఖేందు సంఖ్య
Sreemath sakabre rasabanakhendu sankhya."

Dates are often mentioned according to the well-known method of Hindu numerology, by which figures are represented by certain words which denote them like *nayana* or eyes to represent two. In the same manner in the description given here in 'రసబాణఖేందు– rasabana khendu', *rasa* refers to the *shadrasas* and represents No. 6, *bana* refers to the

pancha banas and represents No. 5, *kham* means *akasam* which represents zero. *Indu* means, moon which represents No. 1. Hence the phrase 'రసబాణఖేందు when translated into figures would work out to be as 6501. However, there is the other rule of Hindu numerology by which letters are to be read from right to left.

"అంకానాం వామతో గతిః

Ankanam vamatho gathihi."

Following this rule and reversing the figure, we get the date of the inscription as Saka 1056 which works out as A. D. 1134. Hence, this inscription belongs to the first half of the 12th century A. D. and the temple on which the gift of the village itself is recorded must have had at least been built 200 years before it could achieve such an importance. It may, therefore, be said that the temple of Kesawaswamy of Duggirala is nearly 1,000 years old. The inscription refers to Bhima, son of Pandambika, the donor. This can only refer to the Velanati Cholas who were ruling this part of Andhra first as Viceroys under the great king Kullothunga Chola and later, on their own. The prominence of this Velanati Chola inscription of Duggirala which is as late as 1134 A. D. shows that the Kakatiya empire had not yet attained sufficicient importance by that time. The inscription is in the archaic Telugu script and some of the lines are in Sanskrit.

Sri Chennakesawaswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April - May). Fruits, cocoanuts, *vadapappu* and *panakam* are offered. This is an ancient festival. Local Hindus participate. *Prasadam* is distributed to all.

Sri Nageswaraswamy festival for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March - April) in Nageswaraswamy temple, Sri Rama Navami for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March-April) in Rama temple and Ganganamma festival for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October) are also celebrated in this village annually.

SOURCE : 1. *Sri P. L. Narasimhamoorthy, Assistant, S. P. S. Hr. Elementary School, Duggirala*
2. *Sri V.V. Subba Rao, Teacher, S.P.S. Hr. Elementary School, Duggirala*
3. *Article in* Aradhana, *March, 1956*
4. *Kum. V. Lakshmi Devi, Teacher, S.P.S. Hr. Elementary School, Duggirala*

12. Kolakalur—A Railway Station on the Madras-Waltair broad gauge line at a distanee of 6 miles from Tenali and 11 miles to the east of Guntur. The village is situated 6 furlongs away from the station.

From the inscriptions in the local temples it is seen that in the past it was known as 'Kolankalur' because of the 101 *kolanus* (ponds) of this place. Gradually it was corrupted into Kolakalur (*kolanka*-pond; *uru*-village).

The total population of the village is 10,895 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Telaga, Perika, Padmasale, Banda, Kummari, Kapu, Golla, Gowda, Jangam, Chakali, Mangali, etc.; Scheduled Castes (521)—Mala, Madiga etc.; Scheduled Tribes (58)—Chenchu, Yerukula and Yenadi; Muslims, Christians and Sikhs. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Sri Chennakesavaswamy temple was constructed on *Asviyuja Suddha Chaturdasi* of the Telugu year *Kalayukthi* i. e., 1240 Saka (1318 A. D.) by Somaya Venkam, the commander-in-chief of Pratapa Rudra of the Kakatiya dynasty. The temple stands as a marvellous example of the ancient sculptor's skill. The main entrance is 6 feet high with the lovely figures of Jaya and Vijaya on either side. The *gopuram* of the temple is a striking one. There are the beautiful images of the Lord and His consort Rajya Lakshmi or Lakshmi Tayaru or Gaja Lakshmi Tayaru in the sanctum. There is a spacious *ratha sala* (car shed). In the temple premises, there are the temples of Anjaneyaswamy and Agastheswaraswamy with His idol installed by sage Agasthya in the form of a Sivalingam. Agastheswaraswamy temple is also said to be an ancient one. The historical anecdotes of these two ancient temples are preserved in the Oriental Library at Madras. It is stated that-

"there are several old inscriptions in Kolaklur and hidden treasure has been discovered more than once; some gold pagodas were ploughed up.....On the pillars of the Agasthesvara temple are inscriptions of the Chola

Kings, A. D. 1202, 1241 and on a slab south of the eastern gateway an inscription, A. D. 1318, recording a grant by a son of the General of Pratapa Rudra. Two other inscriptions A. D. 1318, 1319 at the south gateway of the Kesavaswamy temple record grants by the same man." 1

Rama temple, Ankamma temple, churches and mosques are the other places of worship and prayer. The idols of village deities of Ganganamma and Pothuraju under a tree on the outskirts of the village are also worshipped. The temple of the tutelary deity Perantalu of Gowdas is in a dilapidated condition.

Sri Agastheswaraswamy Kalyanothsavam takes place for 6 days from *Magha Bahula Ekadasi* (January-February) to *Phalguna Suddha Padyami* (February-March). Nandi *dhwajarohanam* on *Bahula Ekadasi*, Kalyanam on *Chaturdasi* and *rathothsavam* on *Amavasya* are the rituals. The deity is taken out in a procession on different *vahanams* during these six days. On all common Hindu festive days, procession of the deity is taken out. Cocoanuts, fruits, flowers, camphor and *naivedyam* are offered to the deity. *Puja* and *abhishekam* are performed and fasting and *jagarana* are observed domestically. This is of ancient origin and extends to the neighbouring villages also. The villagers patronise the festival. There is an *inam* land of 54.36 acres besides an annual income of Rs. 10,477. Hindus, local and from the nearby villages, congregate. Adisaivas of Kasyapasa *gotram*, Parasara *gotram* and Bharadwajasa *gotram* are the *pujaris* with hereditary rights.

Sri Chennakesavaswamy Kalyanothsavam is celebrated for seven days from *Magha Suddha Ekadasi* to *Bahula Vidiya* (January-February). *Garuda dhwajarohanam* (hoisting a flag with the emblem of Garuda, the sacred kite) on *Ekadasi* and *rathothsavam* on *Purnima* are the main functions. On all days of the festival, procession of the deity is held on different *vahanams*. Cocoanuts, fruits, flowers and camphor are offered to the deity. The deity is taken out in a procession on common Hindu festive days also. Daily *dhoopa*, *deepa*, *naivedyams* are offered. This is of ancient origin and is confined to the nearby villages. Brahmins are the patrons. There is an *inam* land of 32.01 acres besides Rs. 7,313 annual income. Local Hindus participate in the festival. *Pujaris* are Vaikhanasas of Gouthamasa and Athreyasa *gotrams* with hereditary rights. *Prasadam* and *theertham* are distributed to all.

Bhajans, *Harikathas* and dramas are arranged by the trustees to afford entertainment to the visitors.

On every Tuesday and Saturday *akupuja* is performed with betel leaves to Lord Veeranjaneya and the village deities. Abbamma Perantalu, Ankamma, Gangamma and Pothuraju are worshipped with *abhishekam*, *deepam*, *dhoopam* and *naivedyam* when epidemics prevail in the village or when rains fail. Another local custom of the villagers is that when epidemics or cattle pests break out, the picture of Anjaneyaswamy is taken out in a procession.

During the *Arudra nakshatram* in *Pushyam*, (December-January) Arudrothsavam is celebrated to Lord Agastheswaraswamy.

During *Kartikam* (October-November), beautiful images representing the ten incarnations of Lord Vishnu are placed before the temple and the deity is decorated with flowers and worshipped at dawn by offering *naivedyam* to Lord Chennakesavaswamy and during *Vijaya Dasami* from *Asviyuja Suddha Padyami* to *Dasami* (September-October). *Puja* is performed to Goddess Rajyalakshmi Thayaru.

SOURCE :
1. *Sri Panchmarthi Balagangadhara Basava Tilak, Teacher, Samithi Elementary School, Kolakalur*
2. *Sri G. Hanumantha Rao, Teacher, Panchayat Samithi School, Kolakalur*
3. *Sri V. Subba Rao, Teacher, Panchayat Samithi Elementary School, Kolakalur*
4. *Sri K. Bhujangaiah, Teacher, Elementary School, Kolakalur*
5. *Smt. A. A. Melyamma, Teacher, Panchayat Samithi Elementary School, Kolakalur*
6. *Smt. D. Mariamma, Teacher, Panchayat Samithi Elementary School, Kolakalur*
7. *Smt. K. Annapurnam, Teacher, Special Panchayat Samithi Elementary School, Hafpet*

1. *Kistna District Manual*, pp. 212-213

8. *Smt. G. Ratnamma, Teacher, Special Panchayat Samithi Elementary School, Hafpet*
9. *Sri K. Joseph, Teacher, Special Panchayat Samithi Elementary School, Hafpet*
10. *Sri Laxman Rao, Headmaster, Panchayat Samithi Elementary School, Hafpet*
11. *Sri M. Mukunda Ramaiah, Headmaster, P. S. Ele. School, Kolakalur*

13. Gudivada—Situated at a distance of 1 mile and 2 furlongs from the metal road on the eastern bank of Kommamur Canal, 1½ miles from the Kolakalur Railway Station and 6 miles from Tenali.

The total population of the village is 4,424 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Perika, Telaga, Yadava etc.; Scheduled Castes (88)-Mala, Madiga; Scheduled Tribes(83)-Yenadi, Yerukula; Mulims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Neelakanteswaraswamy temple, Rana Veeranjaneya temple, 3 Rama temples, Venkateswaraswamy temple and churches are the places of worship in the village. Gangamma, the village deity is being worshipped in the form of stone image.

Mukkoti Ekadasi is celebrated for a day on *Pushya Suddha Ekadasi* (December-January). This is being celebrated for the past 4 years and is of local significance. Local Hindus participate. A Brahmin of Parasara *gotram* is the *pujari* with hereditary rights.

SOURCE : 1. *Smt. Y. Seetha Ramamma, Teacher, Zilla Parishad Elementary School, Gudivada*
2. *Smt. Matangi Samadhanamma, Teacher, Gudivada*

14. Nandivelugu—Situated at a distance of 1 mile from Kolakalur Railway Station, 4 miles from Tenali and 13 miles to the east of Guntur.

This ancient village flourished as an *asramaseema* of *maharishis*, a *punyakshethram* in Chola's reign, a training centre of soldiers during Nawabs' rule, a chief Tana of Manari Brahmin Zamindars and as an agricultural and trading centre during the British rule. Budha Kausika Maharshi is believed to have come to this place on his pilgrimage along the bank of Krishna river as this was an abode of *maharishis* who knew *Tharaka mantram* and who used to pray the Lord

"స్వక్షస్స్వంగ సతానందోనందిర్జ్యోతిర్గణేశ్వరః
Swakshassvanga Sathanandonandirjyothirganeswaraha."

At that time early in one morning Lord Sankara appeared to Budha Kausika in a dream and taught him Srirama *raksha sthothram*, as he used to chant the thousand names of Vishnu in devotion. By the power of this *sthothram* Sri Seetharamaswamy appeared in Jyothiramandalam, and blessed them with the immence pleasure of having his *darsan*. The *kshethramahatmyam* also states that the *maharshi* got *moksham* by installing and worshipping the Lord there. "Nandi is one of the names of Vishnu and this became Nandipuri as Vishnu came here. Since Budha Kausika attained *moksha* (salvation) by worshipping the Jyothi of Seetharama it was called Nandi Jyothi". In Telugu this is Nandi Velugu immortalising the particular name of Vishnu. In *Brahmandapuranam* it is written as

"వ్యాఘ్రపురీం నందిపురీం మణికూటంచ
Vyaghrapureem, Nandipureem, Manikootancha
మందిరం
Mandiram."

from which it is understood that Vyaghrapuram is the present Pedapulivarru and Nandipuram as Nandivelugu. The *puranic* importanc of the village is well sung by Sri Manoru Krishnaraya in his *Nandivelugu Charithra* as

"పరమానంద ప్రదమగు
Paramananda pradamagu
హరితేజోరూపమిట మహర్షులు గనుటన్
Harithejoroopamita Maharshulu ganutan
ధర నందివెలుగు నామము
Dhara Nandivelugu namamu
స్థిరమై యిప్పురికి సుప్రసిద్ధిన్ బొందెన్
Sthiramai ippuriki suprasiddhin bonden."

meaning that as Maharishis were blessed with the *darsan* of Vishnu's bright figure, which gives immense pleasure, this village will flourish with everlasting fame with the name of Nandivelugu.

The total population of the village is 5,394 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kshatria, Kamma, Kapu, Reddi, Golla,Yadava, Chakali, Mangali, Kummari, Kammara, Vadrangi, Banda, Uppara etc.; Scheduled Castes (253)-Adi Andhra etc.; Scheduled Tribes (128)-Yenadi, Yerukula; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

In 1687 this place came under the rule of Aurangazeb from Golkonda Nawabs and in 1707 this was given to Manoori Zamindars as a gift along with Chilakaluripeta. This place was almost uninhabited before the rule of the Manoori Zamindars (Brahmin) family. The Zamindar wanted to make this a *Tana* and hence a suitable place was located for the construction of houses. But when the mounds at that spot were dug out, the temples of Seetharamaswamy and Anjaneyaswamy were found. The Zamindar renovated the temples and appointed a Vaikhanasa Brahmin as *pujari* to Seetharamaswamy temple to perform *pujas* according to Vaishnava *sampradayam* as in Bhadrachalam and a Madhva Brahmin to Anjaneyaswamy temple. Legends say that the image of Anjaneyaswamy was installed by Narahari Theertha,the Chief Minister of Kalinga Kings during the period 1264-1293. An image of Sri Madhava Charyulu was recently installed in the Telugu year *Khara* near that of Anjaneyaswamy.

Agastheswaraswamy temple was constructed by Cholas during the 13th century and is said to have been improved by the Manoori Zamindars. In this Siva temple there were beautiful images of the Angadevathas, Vinayaka and Nandi. Priceless gems were said to be hidden in the stomach of Vinayaka and in the horns of Nandi. This was stated in an inscription at Kasi temple as—

"వీడునకు వాడ వాడకు వెలుగు
Veedunaku vada, vadaku velugu."

Takirg this hint some thieves came to Andhra region in the guise of *sadhus* and visited Veedu, meaning Kondaveedu of this State, then to Vada which means Vijayawada and proceeded to Velugu which is Nandivelugu. Thus they robbed the gems on a dark midnight. Even now the lower part of the image of Vinayaka in Padmasana pose is seen beside the recently installed image of the Lord. The image of Nandi seems to have been rebuilt. There are small temples for Kanakadurga and Parvathidevi in the same compound. The images of Sri Sankaracharya and Srikantasivacharya were installed recently in Telugu year *Yuva*. Natarajeswaraswamy image in the year *Bahudhanya* and Sriveeranjaneyaswamy in the year *Pramadi* were also installed in the same compound. Images of Rukmini Pandurangaswamy, Prasanna Anjaneyaswamy and Kanyakaparameswari were installed in the year *Tharana* opposite to the Agastheswara temple.

Kanakadurga Devi had been the family deity of Manooruvaru and was worshipped daily. All the 101 *avatars* of the deity, Akkara Muththaiduvas alias Sapta Mathrikalu viz., Brahmi, Maheswari, Kaumari, Vaishnavi, Varahi, Indrani, Chamundi and Adilakshmikameswaridevi are worshipped even now. Durgadevi and Kameswaridevi are the most liked by the family. It is said that Durgadevi used to live in their house as a girl of 8 years. Venkatapathi Panthulu, the great ancestor of Manooru family used to call her to bring burning charcoal which was brought by the deity. Such was his power. He used to worship three *yanthrams* daily to protect the villagers from dangerous diseases. The *yanthrams* are worshipped even to this day by the family. He installed the image of Durga with 8 hands in human form in Agastheswara temple and thus the villagers also worship the deity there. Prior to this the deity was worshipped at Mahalakshmi tree in the centre of the village. There is a mosque for Muslims.

Sri Agastheswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). *Rudrabhishekam* on Masasivaratri i. e., *Bahula Triodasi* in every month and *deepothsavam* in *Kartikam* are also celebrated to the Lord. The Lord is taken in a procession in these *uthsavams*. These are ancient festivals with local significance. There are five Adisaiva (Brahmin) *pujaris* in this temple. *Prasadam* is distributed to all.

Kanakadurga Navarathrothsavam is celebrated for 10 days from *Asviyuja Sudda Padyami* to *Dasami* (September-October) on a grand scale. *Pasupu, kumkum*, sarees, blous pieces, flowers etc., are offered

to the deity, Kanakadurga Devi. This festival is being celebrated for the last 25 years. The local devotees and the neighbouring villagers participate in the festival. *Kalyanothsavams* to Natarajeswaraswamy and to Rukmini Pandurangaswamy are celebrated on *Asviyuja Suddha Dasami* (September-October).

Sri Sita Ramaswamy Brahmothsavam is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). Vasantha Navarathrulu are also celebrated in the same period to the Lord. Arrangements for the celebration of the festival are made 15 days in advance. *Sahasranamarchana* is performed to the Lord. Fruits, flowers and cocoanuts are offered. This is an ancient festival. The chief patrons are Manooru family who gave lands to the temple. Local people of all communities participate. *Pujaris* are Vaikhanasa Brahmins.

Sri Nrusimha Jayanthi on *Vaisakha Suddha Triodasi* (April-May), Utla Panduga and Sri Krishna Jayanthi on *Sravana Bahula Ashtami* (July-August), *Semi* Puja on *Asviyuja Suddha Dasami*, Deepothsavam on *Karthika Suddha Purnima* (October-November), Plavothsavam and Theppa Tirunala on Sankranthi in *Pushyam* (December-January) are the other festivals of the temple. Sri Hanumajjayanthi on *Chaitra Suddha Purnima* (March-April), Sri Madhva Jayanthi on *Asviyuja Suddha Dasami* (September-October) and Sri Madhva Navami on *Magha Suddha Navami* (January-February) are celebrated to Prasanna Anjaneyaswamy in the same compound. The *pujari* is a Madhva of Manugiri family of Parasara *gotram*.

Vasantha Navarathrothsavam in *Chaitram* (March-April) is being celebrated for the last 3 years. Pujas are performed on Fridays in the month of *Sravanam* (July-August).

Sankara Jayanthi from *Vaisakha Suddha Padyami* to *Panchami* (April-May) and *lakshamaredu* and *mallepula* puja to Sankaracharya on *Vaisakha Suddha Purnima* (April-May) are celebrated and the local people congregate.

SOURCE : 1. *Sri G. Venkatappaiah, Teacher, Zilla Parishad Elementary School, Nandivelugu*
2. *Sri D. Anjaneyulu, Headmaster, Zilla Parishad Higher Elementary School, Nandivelugu*
3. *Sri Chillara Srikrishnaiah, Teacher, Zilla Parishad Higher Elementary School, Nandivelugu*
4. *Sri Badugu Daniel, Teacher, Z. P. Hr. Ele. School, Nandivelugu*
5. *Sri M. Mallaiah, Teacher, Z. P. Hr. Ele. School, Nandivelugu*
6. *Sri Pogula Lakshmaiah, Teacher, Zilla Parishad Higher Elementary School, Nandivelugu*
7. *Sri T. Venkateswarlu, Teacher, Nandivelugu*
8. *Article on* Nandivelugu *in* Andhra Prabha, *Weekly dated 29-1-1964*

15. Kollipara—Situated on the bank of Krishna river at a distance of about 10 miles from Kolakalur Railway Station on the Madras-Waltair broad gauge line and 14 miles from Tenali.

This is a beautiful ancient village with clean wide streets with pretty planned houses on either side. This was a zamindari village known as Mahadevapuram during the rule of Chalukyas. It is in vogue that there are a few stone inscriptions to show that the local Siva temple was constructed by Vasireddy Venkatadri Naidu, who also donated some land to the temple. The village is famous for a good variety of betel leaves.

The total population of the village is 9,508 and it is made up of the following communities: Caste Hindus-Brahmin, Kshatriya, Vaisya, Kapu, Viswabrahmin, Kammara, Uppara, Kummari, Chakali etc.; Scheduled Castes (59); Scheduled Tribes (172); Muslims and Christians. The chief means of their livelihood are agricuture, agricultural labour and other traditional occupations.

The temples of Muktheswaraswamy with a Sivalingam and Janardhanaswamy with his image in human form, village deity Ganganamma, Anka and Pothuraju with their stone images, Vemana Mutt, mosques and churches are the places of worship in this village.

Sri Muktheswaraswamy Rathothsavam is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January - Fabruary). Local people of

all communities congregate. *Prasadam* is distributed to all.

Sri Vemana Aradhana is celebrated on *Chaitra Suddha Navami* (March–April), preparations being made two or three days in advance. In the evening the picture of Vemana is decorated and taken in a procession. *Gurupuja* and *guroopadesam* are the special functions. This is of local significance. Local people irrespective of caste or creed participate. *Prasadam* is distributed to all and communal feasts are arranged. Lectures on the life history of the saint are delivered by *Sadhus*.

Jataras are celebrated for Anka and Pothuraju according to the convenience of the people for 9 or 11 or any odd number of days. On the last day sweets as *naivedyam* are offered to the deities by the villagers. Occasionally village deity Ganganamma *uthsavam* is celebrated and vows are liquidated. Animals are sacrificed. These are of local significance. Kapus are the patrons and local communities take part in them. *Pujaris* are Kummaris with hereditary rights.

Uthsavams are celebrated for 5 days from *Chaitra Suddha Shashti* to *Dasami* (March - April) in Janardhanaswamy temple. Rathothsavam on *Dasami* attracts a large number of local people.

SOURCE : *Smt. B. Sitaramamma, Teacher, Z.P. Ele. School, Kollipara*

16. Burripalem — Situated at a distance of 4 furlongs from the Tenali - Anantavaram bus route and 5 miles from Tenali Railway Station.

The total population of the village is 2,547 and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Kapu etc.; Scheduled Castes (9)–Mala, Madiga; Scheduled Tribes (63); and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lakshmi Narasimhaswamy temple with His stone image and copper procession images and Veeranjaneyaswamy temple are the places of worship in the village.

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated for 7 days from *Vaisakha Suddha Ekadasi* to *Bahula Tadiya* (April - May). Cocoanuts, *vadapappu* and *panakam* (jaggery syrup) are offered. The festival is confined to this and the neighbouring villages. Kammas are the patrons. All communities participate. *Pujari* is a Vaikhanasa Brahmin of Bhargavasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A petty fair is being held in connection with the festival in the temple premises for the past 100 years for about a week with a congregation of this village and of the neighbouring villages. Foodstuffs, cocoanuts, toys, sugarcanes etc., are sold during these days. There is a choultry for the visitors. *Harikathas* afford entertainment to the visitors.

SOURCE : 1. *Sri A. Venkateswarlu, Teacher, S. Z. P. Ele. School, Chakrayapalem*
2. *Sri Ch. Suryanarayana, Headmaster, Z. P. Ele. School, Burripalem*
3. Zilla Parishad Sanchika, *Guntur*

17. Kothapalem hamlet of **Nelapadu (West)**— Situated at a distance of 5 furlongs from Anantha-varam road and 5 miles from the Tenali Railway Station.

The total population of the village is 1,192 (including main village) and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Kamma, Kapu etc.; Scheduled Castes (30)— Mala, Madiga; and Scheduled Tribes (12). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama Mandir with a picture of Lord Rama is the place of worship in the village.

Sri Sita Rama Kalyanothsavam is celebrated for a day on *Chaitra Suddha Navami* (March- April). Cocoanuts, plantains, *vadapappu* and *panakam* are offered to the deity. Kammas are the chief patrons. All communities participate. *Prasadam* is distributed to all.

Puja is performed to the Lord on Fridays and Tuesdays regularly.

SOURCE : *Sri E. V. Subba Rao, Teacher, Z. P. Ele. School, Kothapalem*

18. Kancherlapalem hamlet of **Kathavaram**– Situated at a distance of 4½ miles from the Tenali Railway Station.

The total population of the village is 7,668 and it is made up of the following communities : Caste Hindus – Brahmin, Vaisya, Kamma, Rajaka etc.; Scheduled Castes (503) – Mala, Madiga ; Scheduled Tribes (71) ; Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Veeranjaneya, Jadalamma, Sri Rama and Anjaneya are the places of worship in the village. There are two Bhajan Mandirs for Rajakas and two churches for Christians.

Srirama Navami for a day on *Chaitra Suddha Navami* (March – April) is celebrated with local congregation of all communities.

Jadalamma (a Shakthi form) is worshipped when epidemics break out in the village. Vows are liquidated by performing *kolupulu*. On every Sunday, devotees offer *naivedyam* to the deity.

Pujas and *bhajans* are performed on every Saturday in Veeranjaneya temple by the villagers.

SOURCE : 1. *Sri Gurazada Venkata Chalapathi Rao, Headmaster, Zilla Parishad Elementary School, Kancherlapalem*
2. *Sri Srungarapati Swaminadha Rao, Teacher, Zilla Parishad Elementary School, Kancherlapalem*

19. Tenali – Taluk headquarters situated at a distance of 16 miles from Guntur, 20 miles from Vijayawada, 240 miles from Waltair and 248 miles from Madras on the Madras - Waltair broad gauge line of the South Central Railway. It is one of the important centres of coastal Andhra Pradesh and is associated with the name of the great Andhra Poet Vikatakavi Tenali Ramakrishna who adorned the court of Sri Krishnadevaraya of Vijayanagar, as one of the active members of the *Ashtadiggajas* (eight poets) protecting the reputation of the court as a seat of culture as the eight elephants in the eight corners are supposed to be controlling the balance and protecting the Universe. Just as the mention of Vontimitta brings to the recollection of the mind of all Andhras, the great poet Pothana and his epic viz., *Bhagavatham*, the mention of Tenali would remind Ramakrishna and how he rose to the occasion to safeguard the reputation of the royal *darbar* with his gifted sharp, analytical mind, ready wit and expression. An illustration for his talent is brought out in the following staff:– A poet posed a riddle *samasya* (giving the last of line of a Telugu stanza and challenging its completion, maintaining the rules of prosody and completing a topic : It was "కుంజర యూధంబు దోమ కుత్తుక జొచ్చెన్– Kunjara yoodhambu doma kuththuka jochchen (an elephant entered the throat of a mosquito)." Up rose Tenali Ramalinga and questioned.–

"గంజాయి తాగి తురకల
Ganjayi thagi thurakala
సంజాతులగూడి కల్లు చవిగొన్నావా
Sanjathulagoodi kallu chavigonnava
లంజలకొడుకా ఎక్కడ
Lanjalakoduka ekkada
కుంజరయూధంబు దోమకుత్తుక జొచ్చెన్
Kunjarayoodhambu domakuththuka jochchen."

(have you smoked *ganja* and tasted *toddy* in the company of Muslims ? You, the son of a bastard ! where did the elephant enter the throat of a mosquito).

The completion was perfect in prosody, pleasing to the audience and disconfituring to the challenger and kept up the reputation of the *Ashtadiggajas* but the word "Lanjalakoduka" was unbecoming of the *darbar* and Sri Krishna Devaraya indicated his resentment. Then the poet gave out a second stanza completing the *samasya* as follows :

రంజనచెడి పాండవులరి
Ramjanachedi Pandavulari
భంజనులై విరటుగొల్వపాల్పడిరకటా
Bhanjanulai Viratugolvapalpadirakata
సంజయ యేమని చెప్పుదు
Sanjaya yemani cheppudu
కుంజర యూధంబు దోమకుత్తుక జొచ్చెన్
Kunjara yoodhambu domakuththuka jochchen."

(Here in this poem the services of the Pandava brothers under Virataraju during their exile incognito were compared to an elephant entering the throat of a mosquito).

Tenali continues to be the seat of famous writers and poets. It has produced a number of well known Telugu actors who dedicated their lives for proper representation of *puranic* characters on the stage. Sri Sthanam Narasimha Rao is one among those actors and secured the national recognition for his superb action and has been awarded the title of Padmasri. The town was in the forefront in all national movements and was the first to implement the Quit India Resolution of 1942. The soil of a square, Ranaranga Chowk, was drenched with the blood of the wounded and the dead in the police firing in 1942 and seven pillars have been raised on the spot in memory of the seven martyrs of that day: 1. Majeti Subba Rao, 2. Sreegiri Lingam, 3. Bhaskaruni Lakshminarayana, 4. Thammineni Subba Reddy, 5. Gali Kotayya, 6. Prayaga Raghavaiah and 7. Jasthi Appaiah. It has been recorded in Telugu as follows: During the freedom fight of 1857 to 1942 that commenced with the mutiny of 1857 Baraekpur was the first scene of action. That day the eighth of April Mangala Pande lit the lamp of freedom with his red blood offering his breast to the Britishers' bullet, and became the hero of heroes of the freedom fight. 1885 saw the birth of Indian National Congress and the National movement and conciousness was born with the partition of Bengal in 1905. Congress started Civil Disobedience in 1920 throughout the country. The non-violent Salt Satyagraha was started by Gandhiji in 1930. The non-co-operation movement followed culminating in individual Satyagraha in 1940 and finally in the Quit India Movement of 1942.

It was at Tenali that police started firing on an army of non-violent *Satyagrahis*. The cry of independence that started at Baraekpur reached Tenali as a chariot of complete independence. Mangala Pande was the hero of that day and these (the seven in whose memory pillars have been raised) are to-day's heroic sons of the country. This is our loyal tribute for them. The above is under the signature of the then Chairman of Tenali Municipal Council, late Alapati Venkataramaiah an ex-minister of Andhra Pradesh.

The total population of the town is 80,486 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,618); Scheduled Tribes (3,026); Muslims and Christians. The chief means of livelihood is agriculture, as this is the centre of production of paddy and turmeric. Agricultural labour, factory labour, employment and other traditional occupations etc., are the other means of livelihood.

The temples of Bhavanarishi with stone image of the *rishi* and his consort Bhadravathidevi with a *dhwajasthambham* in front, Ganganamma with a stone image of about four feet below the ground level, always surrounded by water, and housed in the middle of the Ganganammapeta in a small temple are the two important places for worship. Ramalingeswaraswamy temple is in the street that goes by the name of that Lord. It is an ancient temple and the Lord is believed to have been established by Parasu Rama, one of the incarnations of Lord Vishnu to expiate the sin committed by him in destroying the kindly race as an avenge for the death of his father at the hands of a king. Tenali Ramalinga renovated the temple and presented the *vahanams* of copper with his name inscribed on them. Sivalingam and Parwathavardhani face west and there are Nandi and *dhwajasthambham* in front. There is a belief that there are four stone idols of Lord Buddha in the four corners of the temple buried in earth and this is supported by the recent excavation of one idol in the south-east corner. Kanyakaparameswari temple maintained by the local wealthy Vaisyas is rich in funds and has the idols of deities, Lakshmi. Saraswathi and a Sivalingam in the sanctum. In the same compound of the temple, serpents with the spreaded hoods representing Nagas are carved on vertical stones on the left side of the entrance and in the right corner of the open corrider. Satyanarayanaswamy is installed in a *mantapam*. In the left corner there are the idols of Lakshmiganapathi and Annapurna, Nandi and *dhwajasthambham* are in front. In a small temple on the left corner of the Mukhamantapam, the *navagrahas* have a conspicuous place in the temple. A small image of Rajarajeswari at Ramalingeswarapeta is worshipped in a small temple with a thatched covering. The temples of Anjaneyaswamy in Hanuman chowk, Rama on the main road, Sri Saibaba in Muththumsettypalem, Panchamukha Anjaneya in Ravoor, Veeranjaneya in front of the Municipal Library, Donga Ramalayam (stealthy abode of Rama) which was constructed overnight by Marwaris. Chandramowleswara, Govardhanaswamy,

Potharaju and Panduranga Vithal, mosques and churches are the other places of worship and prayer in the town.

Bhavanarishi car festival is an elaborate annual celebration at Tenali. He is the community God of the Padmasale and believed to have been the son of Markandeya. The celebrations are for eight days from *Magha Suddha Vidiya*(January–February). The function is inaugurated on *Vidiya* with *dhwajarohana* (flag hoisting). Procession is taken out on *nemili* (peacock) *vahanam* both in the morning and in the evening on the second day. There is procession on *nemili* in the morning and *ponnamanu* in the night on the 3rd day. *Kalyanothsavam* is on *Panchami*, the fourth day. After the preliminary functions the Rishi with his consort is taken in procession with great pomp through all the streets of the place, the former on Bhrungi and the latter on an elephant. The *kalyanam* is celebrated before sun-rise. The procession before the marriage is an important one. On the fifth day the procession of the idols is on *puli* (tiger) *vahanam* from 10 a. m. to 4.30 p. m. On the same night the car festival is held from 9 p. m. to 11 p. m. *Vasanthothsavam* is on the next day between 11 a. m. to 4.30 p. m. in the evening. The idols are taken in procession on *chalavachapparam* with more than a score of carts carrying vessels of huge size filled with *vasantham* or coloured water. Devotees are drenched in *vasantham* and none is shared on the route till the *vasantham* is exhausted by 4.30 in the evening. Finally the participants bathe in the canal and return to the temple. The night function, equally pleasant is called *sahasra deepothsavam* or procession of thousand lights. The procession of the idols is on *keelugurram* with numerous lights burning bright in front. The lights are made of round cloth wicks fixed to the upper end of *dundiga* sticks (*dundiga* – fatrophacurcas). The procession is from 9 p. m. to 1.30 a. m. The function concludes on the last day with *pavalimpuseva*. But *pavalimpuseva* continues till the sixteenth day from *Panchami*, the day of marriage. It is a binding practice on all Padmasales to observe complete suspension of weaving for 3 days from *ponnaseva* day. This is a very ancient festival confined to the Padmasale community of the town. A Committee of Padmasales manage the festival with an amount of about Rs. 2,000 raised from the annual income of the deity and contributions from the members of the Padmasale community. Though the celebration is confined to the Padmasales of the place, all Hindu communities take part in the function. Over a thousand gather for the marriage function and thousands of Hindus of the town take part in the processions. The *pujari* is appointed by the managing committee. *Prasadam* is distributed on a modest scale to those present.

There is a special custom during the celebrations. The Pillalamarri Brahmin family is being honoured with great esteem in the place and on several local religious occasions giving *agrathambulam* (giving nuts, betel leaves etc.,) as a mark of respect. Even this Padmasale function is inaugurated by a member of the Pillalamarri family by hoisting the flag and the Committee presents him a pair of *dhotis*.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Bahula Ekadasi* (January – February). The actual marriage ceremony is on Mahasivaratri and the car festival is on *Amavasya*. This is a very ancient function confined to this taluk. It is managed by the hereditary trustees, the members of the Pillalamarri family and the present managing trustee is Sri Vijaya Venugopalaswamy. Local Hindus participate. There are sixteen hereditary Brahmin *archaka* families belonging to Kasyapasa *gotram* and Bhargavasa *gotram*. There is distribution of *prasadam* and occasional free feeding. *Sapthaham* during Sivaratri is the special function here, when the Lord's name is repeated continuously for seven days to the accompaniment of music and cymbals. During *Kartikam* (October–November) *laksha bilvarchana* and *sahasra ghatabhishekam* to the Lord, and *laksha kumkumarchana* to the goddess are performed. On *Kartika Suddha Purnima*, *jwalathoranothsavam* is celebrated. Near the Subrahmanyeswara temple in the same compound, *abhishekam* is performed to Lord Subrahmanyeswara on every Sunday. Ear-boring ceremonies, marriage functions and tonsure ceremonies are also performed.

During the renovation of the old *dhwajasthambham* in the temple, multi-faced image of a goddess was excavated and it has been believed by one and all to be the image of the Sahasramukha Kalikadevi who blessed Ramalinga to become a poet and that

too a *vikatakavi* a witty poet. On one of the bronze images in the Ramalingeswara temple is a Sanskrit complete reciting that in the year Sakha (A. D. 1509), Ramalinga performed the marriage ceremony of the God.

Though there are no processions, the annual celebrations in all the temples of Lord Rama and Anjaneya, Kanyakaparameswari and the weekly offerings at Ganganamma temple are performed on an elaborate scale.

Sri Rama Kalyanothsavam is celebrated for 9 days from *Chaitra Suddha Padyami* (March–April) on a large scale, *Kalyanam* being performed on *Navami*. *Bhajans* resound in all centres and *Harikathas* by the well known pandits are regular during these days in all the centres.

Devi Navarathrulu are celebrated in Kanyakaparameswari temple from *Asviyuja Suddha Padyami* to *Dasami* (September - October). There is car festival on *Dasami*. The idol is decorated in one or the other forms of Parvathi during the ten days. *Bhajans, Harikathas* and *purana patanam* are regular features during these ten days.

Navagraha puja is a special feature in this temple. Worship of the nine planets, *Surya, Chandra, Angaraka, Budha, Brihaspathi, Sukra, Sani, Rahu* and *Kethu* is an ancient custom though much prominence is given to Sun worship in history and *puranas* and great importance to the worship of *Sani*(Saturn) who controls the weal or woe of an individual (in the *Puranas* and other books). The idols of nine planets made of different metals installed have been in a separate *mantapam*. The temple authorities arranged a table in the *mantapam* indicating the metal with which each idol has been prepared for the benefit of the visitors. In the same table the temple authorities have also indicated the oil, the flowers, the week and the offering for the worship of each *graham* or planet. Arrangements are made for the worship of these, particularly during Dasara adhering to the instructions in the table. The *dhyanaslokams* for the nine *grahams* which are written in bold Telugu letters on the walls of the temple are given below :

Common to all planets

" ఆదిత్యాయచ సోమాయ
Adityayacha Somaya
మంగళాయ బుధాయచ
Mangalaya Budhayacha
గురు శుక్ర శనిభ్యశ్చ
Guru Sukra Shanibhyascha
రాహవే కేతవే నమః
Rahave Kethave namaha"

To Surya

" జపాకుసుమ సంకాశం
Japakusuma Sankasam
కాశ్యపేయం మహాద్యుతం
Kasyapeyam Mahadyuthim
తమోరిం సర్వపాపఘ్నం
Thamorim Sarvapapaghnam
ప్రణతోస్మి దివాకరం
Pranathosi Divakaram. "

To Chandra

" దధి శంఖ తుషారాభం
Dadhee sankha thusharabham
క్షీరోదార్ణవ సంభవం
Skheerodarnava sambhavam
నమామి శశినం సోమం
Namami Sasinam Somam
శంభోర్మకుట భూషణం
Sambhormakuta bhushanam. "

To Kuja

" ధరణీ గర్భ సంభూతం
Dharanee garbha sambhootham
విద్యుత్కాంతి సమప్రభం
Vidyuthkanthi samaprabham
కుమారం శక్తి హస్తం తం
Kumaram Sakthi hastham tham
మంగళం ప్రణమామ్యహం
Mangalam Pranamamyaham. "

To Budha

" ప్రియంగు కలికా శ్యామం
Priyangu kalika syamam
రూపేణా ప్రతిమం బుధం
Roopena Prathimam Budham
సౌమ్య గుణోపేతం
Soumya gunopetham
తం బుధం ప్రణమామ్యహం
Tham Budham pranamamyaham. "

To Guru

" దేవానాంచ ఋషీనాంచ
Devanancha Risheenancha

గురుం కాంచన సన్నిభం
Gurum kanchana sannibham
బుద్ధిభూతం త్రిలోకేశం
Buddhibhootham Thrilokesam
తం నమామి బృహస్పతిం
Tham namami Brihaspathim. "

To Sukra

" హిమకుంద మృణాలాభం
Himakunda mrinalabham
దైత్యానాం పరమం గురుం
Daithyanam paramam gurum
సర్వ శాస్త్ర ప్రవక్తారం
Sarva sasthra pravaktharam
భార్గవం ప్రణమామ్యహం
Bhargavam pranamamyaham. "

To Sani

" నీలాంజన సమభాసం
Neelanjana samabhasam
రవిపుత్రం యమాగ్రజం
Raviputhram Yamagrajam
ఛాయామార్తాండ సంభూతం
Chhayamarthanda sambhootham
తం నమామి శనైశ్చరం
Tham namami Sanaischaram. "

To Rahu

" అర్ధకాయం మహావీర్యం
Arthakayam Mahaveeryam
చంద్రాదిత్య విమర్దనం
Chandraditya vimardanam
సింహికా గర్భ సంభూతం
Simhika garbha sambhootham
తం రాహుం ప్రణమామ్యహం
Tham Rahum pranamamyaham. "

To Kethu

" పలాశ పుష్ప సంకాశం
Palasa pushpa sankasam
తారకాగ్రహ మస్తకం
Tharakagraha masthakam
రౌద్రం రౌద్రాత్మకం ఘోరం
Roudram Roudratmakam ghoram
తం కేతుం ప్రణమామ్యహం
Tham Kethum pranamamyaham. "

This is a recent and developing religious institution for worship and celebrations. This is confined to local Vaisyas, the chief patrons who manage the temple. They liberally contribute and build up funds. Brahmins appointed by the Committee are the *pujaris* with no hereditary rights. *Prasadam* is distributed to all.

The worship at Ganganamma temple is celebrated throughout the year on an elaborated scale. Her past *leela* was of personal experience to several and the devotion for and faith in her has been developed to such an extent that it protects the town. It may be no exaggeration to say that every day from dawn to dusk and sometimes till nine in the night there is a regular rush of visitors to this small temple where the hereditary Jangam *pujari* receives their offerings. There are hundreds of families the members of which never miss a single Sunday without a visit to the temple at least with flowers and fruits. Cocoanuts are offered to the deity at the temple. On Sundays several people offer *bonalu*. Some other devotees carry cooked rice, with a burning lamp in it on their shoulders. Several of them walk from their residences on wet cloth spread on the ground and sprinkled with saffron etc., go round the temple, offer it to Ganganamma and leave it to be used by the temple servants. No ryot commences the year's harvest without visiting the temple. The goddess promised protection and prosperity to the Pillalamarri family, the leading family of the place even to-day in social esteem and respect. In olden days she moved in the family like a girl as an additional daughter. One bangle vendor demanded the cost of bangles he fitted to the hands of seven girls whereas there were only six girls then in the Pillalamarri family, and the head of the family having good faith in the honesty of the vendor paid the cost. Later it was found that the seventh was Ganganamma who was also known as Balathripurasundari. She used to forewarn the public about any impending danger. She had also shown innumerable miracles.

Recently, a temple of Saibaba was constructed here. The life story of this remarkable saint is now well known. The 'Sai' cult has been spreading in India and to-day there are Sai Mandirs all over the country and even abroad, where the picture of the old Saint in his familiar posture sitting on a boulder, his legs crossed, his face deeply lined glowing with compassion, his eyes soft, yet penetrating, wearing the simple garb of a fakir with a *kafni* and *rumal* is

worshipped with singular devotion by men and women of all castes and classes. It is said that the first came to the village of Shirdi (in the Ahmednagar district of Maharashtra) as a boy of 16 or 17 and lived under a margosa tree. He left the village soon but returned unexpectedly along with a Muslim marriage party. He continued the stay in the village this time and lived in a ruined *masjid*, for nearly sixty years, without even once leaving the limits of Shirdi where he died in 1918. No one knew whether he was a Muslim or a Hindu. He used to speak often about Allah and Parvardigar (Islamic names for God) and referred to God as the great Fakir. He smoked a hookah and begged for food. His ways were queer.

Devotees began to come to Shirdi in an increasing number and were amazed at the display of Baba's miraculous powers. He could make lamps burn with water (when oil was not available) and cure diseases with a mere touch of his hand or a soft-spoken word. Astonishing to note that he used to appear in several forms to devotees far away, though his stay was confined to Shirdi. He read people's thoughts. He sent messages of assurance, succour and warning to devotees who were far away and who prayed him in their troubles. He granted the desires of his devotees, jobs and promotions, success in law suits and children for the barren etc. The sick were healed, those who were weary of heart gained courage and ressurance, and the eveil-minded were purged of their sinister impulses in his presence.

He disdained pleasure, show, artificiality, pride, egoism and laziness. He appeared to many devotees in dreams and visions. His solicitude towards his devotees was great.

The *udi* he gave had a tremendous effect, a touch of it could soothe an agitated mind. He said regarding his mission, that it was to rekindle faith, love and awareness in the hearts of men to attain *moksha* (freedom from the recurring cycle of *birth* and *death*). It was said that he never slept. He was always in a state of comprehensive awareness.

The most striking aspect of his teaching was its universality. Many people regarded him as a Muslim Fakir and some Muslims thought he was a Hindu. His message had nothing sectarian. He often spoken in symbols, parables and allegories. After labouring for 60 years at Shirdi in his mission for developing the people spiritually he passed away in 1918.

SOURCE : 1. *The Commissioner, Tenali Municipality, Tenali*
2. *Article on* The Altar of Your Heart *by N. Kasturi in the* Illustrated Weekly of India *dated November 21, 1965*
3. *Information gathered by the Research Assistant for Fairs and Festivals*

20. Angalakuduru—A Railway Station on the Tenali-Guntur broad gauge line situated at a distance of 3 miles to the west of the Tenali-Narakodur metal road. Chavaripalem is the hamlet of this village.

The total population of the village is 6,574 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Telaga, Kapu, Gowda, Kummari, Chakali, Mangali, Reddi, Sale, Kamsali, etc.; Scheduled Castes (231) - Mala, Madiga etc.; Scheduled Tribes (178) - Yerukula, Yenadi, Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, horticulture, trade, weaving, employment and other traditional occupations.

The temples of Sangameswaraswamy, one mile from the village, Hanuman, Siva, Gopalaswamy, Sri Rama, village deity Nagarapamma and a *mutt* of saint Brahmam are the places of worship in this village. Rama mandir, Nagaramma temple, a church and a sacred abode of *neem* tree for Maha Lakhamma are the places of worship in Chavaripalem.

Mahasivaratri festival is celebrated for 3 days in Sangameswaraswamy temple from *Magha Bahula Triodasi* to *Amavasya* (January–February). The Lord is taken round the village in a procession. The devotees liquidate their vows and observe fasting and *jagarana*. This is of ancient origin and confined to this and the neighbouring villages. Thousands of devotees, local and from the neighbouring villages, congregate irrespective of caste or creed. Dramas afford entertainment to the visitors during these 3 days.

Sri Vasudasu Jayanthi is celebrated for a day on *Kartika Suddha Purnima* (October–November). This is celebrated in memory of Vasudasu who translated Valmiki Ramayanam into Telugu and who got the title 'Andhra Valmiki'. His actual name was Vavilikolanu Subba Rao. *Bhajans* are performed. The villagers are the patrons and the chief is Sri Dasu Seshaswamy, a Brahmin. He has many disciples. The local people attend and *prasadam* is distributed to all.

Sri Brahmamgari Uthsavam is celebrated on *Vaisakha Suddha Dasami* (April–May) in Brahmam gari mutt.

Srirama Navami is celebrated in Chavaripalem on *Chaitra Suddha Navami* (March–April) for one day. Cocoanuts and *naivedyam* are offered to the deity. This is celebrated by collecting subscriptions. The local Hindus congregate. *Prasadam* is distributed to all.

Maha Lakshamma pujas are performed in *Sravanam* (July–August) and on every Friday and Sunday. *Pongali* is offered to the village deity Nagaramma.

SOURCE : 1. *Sri Nagaraju Narasimha Murthy, Head Karnam, Angalakuduru*
2. *Sri Nalukurthi Purushotham, Teacher, Angalakuduru*
3. *Sri Y. Venkata Reddy, Headmaster, Z. P. Elementary School, Angalakuduru*
4. *Sri T. Prakasam, Teacher, S. Z. P. School, Angalakuduru*
5. *Sri C. H. Joseph, Teacher, Angalakuduru*
6. *Sri P. Pushpa Raju, Teacher, Z. P. Ele. School, Angalakuduru*
7. *Sri Kancherla Nagabhushanam, Teacher, Angalakuduru*

21. Sangamjagarlamudi—Situated between the 4th and 5th milestones on Tenali–Narakodur road. It is a Railway Station on the Guntur–Repalle broad gauge Railway line.

The total population of the village is 4,595 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (50); Scheduled Tribes (32); Muslims and Christians. The chief means of their livelihood are agriculture and agricultural labour and other traditional occupations.

Sangameswaraswamy temple with a stone Sivalingam and an image of His consort Balatripurasundari and Sri Venugopalaswamy temple are the places of worship in the village. Sri Sangameswaraswamy temple is located away from the village amidst natural surroundings.

Mahasivaratri is celebrated for 7 days from, *Magha Bahula Ekadasi* to *Phalguna Suddha Vidiya* (February–March). *Rathothsavam* is celebrated on the following day after *Mahasivaratri*. *Abhishekams* to the Lord, decoration of houses, white-washing, fasting and *jagaram* are domestic observances. This is an ancient festival of local significance. Sri Raja Manikya Rao Venkata Hayagreeva Rao Bahadur is the hereditary trustee. There are 129–28 acres of Inam land and an annual income of Rs. 32,935. Local people participate. *Prasadam* is distributed to all.

Devi Navarathrulu are celebrated on a grand scale from *Asviyuja Suddha Padyami* to *Dasami* (September–October). This is an ancient festival of local significance. *Prasadam* is distributed to all.

SOURCE : 1. *Sangameswaraswamy Devasthanam, Sangamjagarlamudi*
2. *Places of Interest in Andhra Pradesh*
3. *Zilla Parishad Sanchika, Guntur*

22. Vadlamudi—Situated at a distance of ½ mile from the Sangamjagarlamudi Railway Station, 5 miles to the west of Tenali and 11 miles to the east of Guntur. Besides, there is a boat approach through the Buckingham Canal.

The total population of the village is 4,406 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Gowda, Yadava etc.; Scheduled Castes (357)–Mala, Madiga, Malamasti; Scheduled Tribes (82)–Yerukula; and Muslim. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Balakoteswaraswamy temple with stone Sivalingam and Chandramouleswaraswamy temple are the places of worship in the village.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Decorated *prabhas* come from the nearby villages. Cattle are taken round the Lord. Lights are burnt with ghee. Cocoanuts, butter and cash are offered to the Lord. *Jagaram* is observed. This is being celebrated for the past 40 years and is of local significance. Kammas are the patrons. All communities participate. A Brahmin of Kasyapasa *gotram* is the *pujari*.

SOURCE : 1. *Sri R. Sreeramulu, Teacher, Vadlamudi*
2. *Sri V. David, Teacher, Vadlamudi*
3. *Sri G. Subba Rao, Teacher, Vadlamudi*
4. *T. Venkateswarlu, Teacher, Vadlamudi*

23. Chebrolu—Situated at a distance of 3½ miles from the Vejendla Railway Station on Guntur-Repalle Railway line, 8 miles to the south of Guntur on the Guntur-Bapatla Road and 12 miles from Tenali. There is a boat approach through Buckingham canal. Old coins of Yagnasree Sathakarni and Gowthamiputhra Sathakarni prove that the place was in a flourishing state in the first century of Christian era. From the inscriptions it can be noted that the ancient name was Thambrapa or Thamrapa (red area). This may be owing to the fact that the soil was red coloured or copper coloured. Some historians observe that "Tambrapasthana and Tambrapura were evidently the oldest names. Tambrapa, an observation of the presiding names, marks the earliest stage of the phonetical or philological change of the word into Cembrolu of the inscription of the tenth century. In course of time the *anuswara* in the middle of the term was dropped and today the village is called Cebrolu". According to a legend it used to be called 'Jayabrolu' during the period of the Chola King, Jayavijaya. It has a great historical significance. This was the provincial capital of the Pallava King Vijaya Skandavarman (295—310 A. D.). Of the reign of this king, there is a single record. It is dated the 13th day of the third fortnight of the winter season (*Hemanta*) in his thirty - third year from the victorious camp Tambrapasthana, present Chebrolu. It also claims to have been the capital of Ganapathideva Gaja Sahiniraya Jayapasenani, the authority on Indian dance and author of the text book on dance called *Nruththarathanavali*.

The old coins found here indicate that Chebrolu has been a very ancient town existing from the first century A. D. The old temple of *Mahasenani* (the great commander) Kumaraswamy, whose existence was noted in Pallava inscriptions, besides the mention that Ikshwaku Kings were great devotees of Mahasenani, prove that the temple was built by the Pallavas and the city was in existence even earlier. The Pallavas venerated the heroes among *devathas* such as Narasimha, Kumaraswamy and Veerabhadra and the prominence to Kumaraswamy temple at Chebrolu is a proof that it was there during the Pallava period. Yuddha Malla (930-935), son of Thalaraju changed the capital from Vengi to Chebrolu, which became a scene of several wars in which Yuddha Malla lost the war to his relations in spite of help from Rashtrakootas and Cholas. Balyalanamali, the commander of Vikramaditya VI, held sway here for a while till he was driven away by the Vengi King Rajaraju. Till 1210 A. D. Chebrolu had a good administration under the Cholas, Chalukyas and their vassals the Velamati kings. Subsequently it came under Kakatheeya Ganapathideva Chakravarthi. He married Naramma and Peramma, the daughters of Pinnachoda of these parts and appointed as the commander here, his son Jayapa Naikudu, who was of great help in the conquest of Kalinga and other provinces, improved Chebrolu and was responsible for the construction of the temples of Ganapeswara, Chodeswara and others. Kakathiyas and Reddy Kings were the subsequent rulers and after 1565 the Golconda Nawabs occupied it. It passed on to the East India Company by about 1800. Raja Vasireddi Venkatadri Naidu was the Zamindar of Chebrolu till he died in 1816 and it was one of the 237 places that were gifted by him to his second foster-son Ramanathababu. But the first foster-son Jagannathababu claimed it as the elder heir of the undivisible zamindari and won in the Parliament of England and Ramanathababu was awarded an annual grant. But Jagannathababu did not live to see his success in Parliament and owing to the mismanagement of his wife and the adopted son Chavalakshmipathi, they lost the zamindari in 1846 for non-payment of the Company dues. The zamindari villages became ryotwari under the Britishers and the descendants of Jagannathababu and Ramanathababu were paid annual allowances of Rs. 1,000, Rs. 300 respectively. Koththareddipalem is a hamlet of Chebrolu.

The total population of the town is 15,344 and it is made up of the following communities: Caste Hindus--Brahmin, Vaisya, Kapu, Kamma, Sale, Kummari, Telaga, Chakali, Mangali, Uppara, Kamsali, Balija, Lingayat, Medara etc.; Scheduled Castes (434) - Mala, Madiga; Scheduled Tribes (356)—Yerukula and Yenadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, traditional occupations, trade, weaving, khadi production, employmemt and other traditional occupations.

The past history of Chebrolu is the history of several temples and it has been in record that there were as many as 101 temples there as at Banaras and hence was popularly known as Dakshinakasi (Banaras of the South). There appears to have been 101 wells also. Among the old temples, the most important one was that of Mahasena or Kumaraswamy, the family god of more than one kingly dynasty. Its importance continued even till the rule of Raja Vasireddy Venkatadri Naidu, who has the reputation of renovating or constructing over one hundred temples, though he destroyed several old temples in quest of gold.

> "Gold and Silver coins have been found here recently and rumour says that much of the destruction of the Old Hindu temples in Chebrolu was due to the search for hidden treasure at the beginning of this century by Rajah V. V. N., zamindar of Chintapalli. The zamindar, however, rebuilt or restored some temples and gave to place its name of Chathurmukhapuram, the city facing the four points of the compass." 1

> "During the times of Chalukyas, it is said that the temple of Mahaseva at Chebrolu was specially noted for its annual Jatara, one of the features of which was a grand procession of the image of the Lord all the way from Chebrolu to Vijayawada and back—a distance of about 25 miles." 2

The newly constructed temples of Chodeswara and Ganapeswara decreased the importance of Kumaraswamy temple but worship in the old temple continued till the close of the 12th century. Pandaraju the ruler of Chebrolu in 1145 has arranged for perpetual lighting in Kumaraswamy temple in the name of his father Bheemaraju. In 1128 Soorasenadhipathi, son of Vajradanda Gannaju an army commander of Viswakarma community had arranged perpetual lighting and inscribed the fact in poetic form. The inscription of Pandaraju in 1145 is in the temple of Nageswara. Several other gifts have been inscribed to a number of other temples. The last inscription about Kumaraswamy temple was in 1553 recording the fact that Devabhakthuni Kondiah, the village headman, renovated the temple which was evidently in ruins.

The temples at present are of Nageswaraswamy, Bheemeswara, Chennakesavaswamy, Ranganayaka, Chathurmukha Brahma, Veerabhadra, Kalabhairava, Venugopalaswamy, Anjaneya, Sahasralingeswara and Nandeeswara. The temple of Brahma, the Creator are very few. In Fasli 1222 (1812A.D) Venkatadri Naidu installed Chathurmukha Brahma in the middle of a pond which he constructed and called Brahmamanasa Sarovara. There is a marble image of Brahma with four heads facing the four directions. There are eight temples on the four sides and four corners, Venugopalaswamy temple to the north, Sahasralingeswaraswamy temple to the west, Anjaneyaswamy temple to the south, Veerabhadra temple to the east and four others in the four corners.

Nageswaraswamy temple with the figures of Ksheerasagara Mardhanam, Dasavatharams, etc., on its five storeyed tower was constructed by Venkatadri Naidu. To the south of the temple the stone Nandeeswara–six feet long and four feet high–is in no way inferior to Lepakshi Basavanna (Hindupur Taluk, Anantapur District). It is installed in a *mandapam*.

The *garbhagudi* (sanctum-sanctorum) of Bheemeswaraswamy temple with a Sivalingam is a spacious one in which the devotees can perfrom *pradakshina* (circumambulation) which is a peculiar arrangement of the temple. *Cheekati koneru* is the big cavity to the south under this temple. It is said that there is a way from this cavity to Chathurmukha Brahma temple. The black stone Nandi and black stone images of Parvathi and Parameswara exhibit great art and sculpture, installed by Chola Kings. It has been recorded that late Vasireddi Venkatadri Naidu Bahadur renovated this temple along with those of Kesava and Anjaneya in the Telugu year *Pramadeecha* (1793).

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1 *Kistna District Manual*, p. 203

2 G. Yazdani, *The Early History of the Deccan*

Sahasralingeswaraswamy was installed on *Margasira Suddha Dwadasi* (November–December) of the Telugu Year Sukla (1809) and the four pillars in the *mukhamantapam* could reflect the villages, trees and persons ten miles around. This was a great disadvantage to the thieves of the area and they therefore burnt the pillars with hay and removed their reflecting quality.

Chennakesava temple has its tower stopped at the first storey for reasons unknown. The female figures at the temples of Veerabhadra and Anjaneya remind us of Ajantha sculpture. The government have removed some stone inscriptions and the marble lotus from here. Two inscriptions in Sanskrit on a black stone slab still remain before Nageswaraswamy temple.

Sri Nageswaraswamy festival is celebrated for five days from *Magha Bahula Ekadasi* to *Amavasya* (January-February). *Aradhanas*, pujas and *kalyanam* with decorations are the important functions. Car festival is celebrated. This is an ancient local festival. The Lord owns 50–74 acres of Inam land besides Rs. 11,536 annual income. Local Hindus congregate. *Pujaris* are Vaikhanasas with hereditary rights.

Jwalathoranothsavam and *lakshapathri* puja are celebrated to the Lord in *Kartikam* (October–November). Devotees observe fasting on Mondays in this month and on Nagulachaviti.

Jatara to the village deities Poleramma and Ankamma is performed when epidemics break out in the village. Animal sacrifice is stopped at present and only cocoanuts and *vadapappu* are offered in liquidation of their vows. All local communities participate. *Prasadam* is distributed to all.

Sri Rama Kalyanothsavam during *Chaitra Suddha Navami* (March-April) and Uthsavam in Vishnu temple during Sankranthi i.e., *Pushyam* (December- January) are the other festivals of the village.

Srirama Navami on *Chaitra Suddha Navami* (March-April) and Bheemeswaraswamy *uthsavam* on Mahasivaratri on *Magha Bahula Chathurdasi* (January-February) are the festivals of Koththareddipalem the hamlet of this town.

SOURCE : 1. *Sri Indlacheruvu Anjaneyulu, Teacher, Koththareddipalem*
2. *Sri Y. Krishnamoorthy, Teacher, S. N. High School, Chebrolu*
3. *Sri R. Dasaratha Ramireddi, Teacher, Koththareddipalem*
4. *Sri M. Lakshmi Narayana, Teacher, K. C. E. School, Koththareddipalem*
5. *Sri Teegela Sathyanarayana, Merchant, Chebrolu*
6. Places of Interest in Andhra Pradesh *by Department of Information and Public Relations*
7. *Article in* Andhra Prabha, *Weekly dated 3-4-1963*
8. Sri Raja Vasireddy Venkatadri Naidu *by Kodali Lakshminarayana, B. A.*

24. Vetapalem—Situated at a distance of 3 miles from the Tsundur Railway Station on the Madras–Waltair broad gauge line and 11 miles from Tenali.

The total population of the village is 4,602 and it is made up of the several sub-communities of Caste Hindus—Scheduled Castes (87); Scheduled Tribes (150); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, manufacture of earthen toys and other traditional occupations.

Two Siva temples, Parvathi temple, Anjaneya temple, two Rama temples and two churches are the places of worship in the village.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Chaturdasi* (January – February). Cattle are taken round the temple the day before the festival. Cocoanuts, fruits, cash and hair are offered. Decoration of houses, oil bath, fasting and feasting are the domestic observances. This is being celebrated for the past 14 years and is of local significance. Sri Gade Nagabhushana Reddy is the chief patron. All communities participate. A Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all. The arrangements are made 2 days in advance. Pandals are erected besides hotels and water facilities provided for the visitors. There is free feeding for Vaisyas only.

SOURCE : *Sri A. Aseervadam, Teacher, S. Z. P. Elementary School, Vetapalem (via) Chebrolu*

25. Edlapalle—Situated at a distance of 2 miles from Valiveru Railway Station on the Madras-Waltair broad gauge line and 5 miles from Tenali Railway Station.

The total population of the village is 6,875 and it is made up of the following communities: Caste Hindus--Brahmin, Kshatria, Vaisya, Kamma, Reddy, Kapu, Telaga, Rajaka, Mangali, Yadava, etc.; Scheduled Castes (339)-- Mala, Madiga; Scheduled Tribes (164)-- Yerukula, Yenadi, Sugali; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Yogananda Nrusimhaswamy temple with His image in the form of man-lion and Ramalingeswaraswamy temple are the places of worship in the village. There are churches, mosques and Peerla chavidi.

Sri Yogananda Nrusimhaswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). Cocoanuts and fruits are offered. This is being celebrated for the past 30 years and is of local significance. Kammas are the trustees. Local people of all communities participate. Vaishnava Brahmins are the *pujaris*.

SOURCE : 1. *Sri K. Jayarao, Teacher, S. Z. P. E. School, Edlapalle*
2. *Sri Shaik Silar, Teacher, Z. P. Muslim School, Edlapalle*
3. *Sri M. Subba Rao, Teacher, Z. P. Elementary School, Edlapalle*
4. *Sri V. Shethu, Teacher, S. Z. P. Elementary School, Edlapalle*

26. Chinaparimi—Situated at a distance of 1½ miles from Valiveru Railway Station on the Madras-Waltair broad gauge line and 4 miles from Tenali.

The total population of the village is 3,316 and it is made up of the following communities: Caste Hindus--Brahmin, Kapu, Kamma, Vaisya, Kummari, Jangam, Rajaka, Reddy, etc.; Scheduled Castes (371) - Mala, Madiga; Scheduled Tribes (86)-Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple with a Sivalingam and Basaveswaraswamy temple with His image in human form are the places of worship in the village.

Sri Ramalingeswaraswamy festival is celebrated for 9 days from *Phalguna Suddha Purnima* (February–March). *Rathothsavam* is celebrated on *Phalguna Suddha Purnima*. Cocoanuts are offered. This is being celebrated for the past 80 years and is of local significance. Veerasaiva Jangams are the patrons. All communities participate. *Pujari* is a Nambi Thambala.

Sri Basaveswaraswamy festival is celebrated for 7 days from *Chaitra Suddha Purnima* (March–April). Cocoanuts are offered. This is an ancient festival and of local significance. Veerasaivas are the patrons. All communities participate. A Veerasaiva Jangam is the *pujari*.

Sri Rudreswaraswamy festival is celebrated on *Kartika Suddha Purnima* (October–November). *Samaradhana* (free feeding) is held on the occasion.

SOURCE : 1. *Sri P. Adham, Teacher, Chinaparimi*
2. *Sri M. V. Acharyulu, Teacher, Chinaparimi*
3. *Sri B. Somaiah, Teacher, Chinaparimi*

27. Kuchipudi—Situated at a distance of 5½ miles from the Tenali Railway Station and 4 miles from Tenali on the bus route of Tenali–Manthenavaripalem.

Yadavuru, the hamlet of this village, is situated at a distance of 1½ miles from the bus route, 3 miles from Zampani Railway Station and 6 miles from Tenali.

The total population of the village is 6,186 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kammara, Sale, Chakali, Gowda, Medara, Kummari, Yadava, etc.; Scheduled Castes (27)–Mala, Madiga; Scheduled Tribes (142)–Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and the traditional occupations.

Temples of Ramalingeswaraswamy, Venugopalaswamy, Anjaneya, village deity Puttalamma

and of saint Brahmam and two churches are the places of worship in the village. Jadalamma temple and Rameswaraswamy temple are the places of worship in Yadavuru. The former temple is confined to Yadava community.

Mahasivaratri is celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January–February) in Ramalingeswaraswamy temple. Cocoanuts and cash are offered to the deity. This is of ancient origin and of local significance. Kammas are the chief patrons. Local Hindus participate in it. Saivite Brahmins are the *pujaris* with hereditary rights.

Venugopalaswamy festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). Cocoanuts are offered to the deity. This is of ancient origin and of local significance. Kammas are the trustees. Only local Hindus congregate. *Pujaris* are Vaishnavite Brahmins with hereditary rights.

Devi Navaratrulu are celebrated form *Asviyuja Suddha Padyami* to *Dasami* (September–October) for 10 days. The deity is decorated and worshipped and *paruveta* function is also celebrated. Local Hindus participate. *Prasadam* is distributed to all and there is free feeding too.

Sri Rameswaraswamy Tirunala takes place for 5 days from *Phalguna Suddha Purnima* (February–March) in Yadavuru, hamlet of Kuchipudi. This is of ancient origin and of local significance. All the local people participate, irrespective of caste or creed. *Prasadam* is distributed to all.

Jadalamma Uthsavam is celebrated when epidemics prevail in Yadavuru. Devotees liquidate their vows. Fowls, sheep and goats are sacrificed to the deity. Generally on every Sunday *naivedyam* and cocoanuts are offered to the deity. This is of ancient origin and of local significance. The villagers are the patrons. Local people irrespective of caste or creed, congregate.

SOURCE : 1. *Sri S. Pamayya, Teacher, Kuchipudi*
2. *Sri L. S. John, Headmaster, S. Z. P. Primary School, Kuchipudi*
3. *Kumari V. Munikumari, Teacher, Kuchipudi*
4. *Kumari Chava Pushpavati, Teacher, Kuchipudi*
5. *Sri O. Nageswara Rao, Headmaster, Z. P. Elementary School, Kuchipudi*

28. Pedaravuru—Situated at a distance of 2 miles from Tenali on the Tenali–Kollur road.

The total population of the village is 5,083 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Telaga, Kummari, Chakali, Mangali, etc.; Scheduled Castes (215)–Mala, Madiga; Scheduled Tribes (130); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Rama temple and two Mallikarjunaswamy temples are the places of worship in the village.

Sivaratri i. e., Mallikarjunaswamy *kalyanothsavam* and *rathothsavam* are celebrated for two days on *Magha Bahula Triodasi* and *Chathurdasi* respectively (January-February). Cocoanuts and plantains are offered to the deity. This is of local significance. Kammas are the chief patrons. All communities participate. A Sivarchaka is the *pujari* with hereditary rights.

Srirama Navami from *Chaitra Suddha Navami* to *Ekadasi* (March–April) is another festival celebrated in the village. A Vaishnava is the *pujari*.

SOURCE : *Sri N. Venkateswarlu, Pedaravuru*

29. Butumalli hamlet of **Jampani**—Situated at a distance of 4 miles from the Jampani Railway Station on the Tenali–Repalle broad gauge section and 5 miles from Tenali.

The total population of the village is 6,652 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (385); Scheduled Tribes (144); and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Siva temple and Nukalamma Gramadevatha (village deity) temple and a church are the places of worship in the village.

Nukalamma Kolupulu are celebrated when epidemics break out in the village. Fowls, goats and sheep are sacrificed.

Sivaratri Uthsavam is celebrated for a day on *Magha Bahula Chaturdasi* (February–March). *Abhishekam* is performed. Cocoanuts are offered. Fasting is observed particularly by women on this day. This is an ancient festival with local significance. Kammas are the patrons. Local Hindus participate in it. A Brahmin of Koundinyasa *gotram* is the *pujari* with hereditary rights. There is inam land of 3 acres. Pandals are erected.

SOURCE : *Sri T. Ramaswamy, Teacher, Zilla Parishad School, Butumalli*

30. Davuluru—Situated at a distance of 7 miles from Tenali by foot path and 10 miles by bus route.

The total population of the village is 5,462 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (280); Scheduled Tribes (86); Muslims and Christians. The chief means of livelihood are agriculture, agricultural labour and other traditional occupations.

Gokarneswaraswamy temple and Venugopalaswamy temple are of historical significance here. Gokarneswaraswamy temple was constructed by Gonka Maharaj in 1054 Saka and the Lord was named Gonkeswara which later became Gokarneswaraswamy gradually. Davulur Jogarao during the time of Srikrishna Deva Raya brought a Sivalingam from Kasi (Banaras) and installed it in a small temple to the south of Gokarneswara shrine in the same compound. The tank before this temple was also constructed by the ancient kings. Venugopalaswamy was installed by one Upadrashta Seetharamasastrulu in 1366 Saka during the time of Gajapathis. Dapamma Perantalu temple is another place of worship in the village.

Dapamma Perantalu festival is celebrated for 6 days from *Jaishta Suddha Dasami* to *Purnima* (May-June). Dapamma was a virtuous Kamma woman who performed *sati* and is being worshipped as a deity by the villagers. There arose a neem tree on that spot where Dapamma performed *sati*. The leaves of this tree are said to be sweet during the *uthsavam* days. Vows are liquidated by the devotees in fulfilment of desires. Fowls and goats are sacrificed. This festival is being celebrated for the past 150 years and is confined to this and a few neighbouring villages. Kammas are the patrons. All communities participate. A Yadava is the *pujari*.

SOURCE : 1. *Sri N. Sankaraiah, Teacher, Zilla Parishad Elementary School, Davuluru*
2. Zilla Parishad Sanchika, *Guntur*

31. Tumulur—Situated at a distance of 9 miles from Kolakalur Railway Station and 14 miles from the Tenali Railway Station.

The total population of the village is 4,581 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Telaga, Kummari, Kamsali, Kammara etc.; Scheduled Castes(326)–Mala, Madiga; Scheduled Tribes (330)–Yenadi, Yerukula, Sugali; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Siva temple with a Sivalingam, Veerabhadraswamy stone image in human form and Parvathidevi stone image, Chennakesavaswamy temple with His image in human form and Ganganamma temple are the places of worship in the village.

Ganganamma festival is celebrated whenever epidemics prevail in the village. Fowls are offered. This is an ancient festival with local significance and is common throughout the district. The village are the patrons. All local communities participate. Kummaris (potters) perform *puja*.

Srirama Navami on *Chaitra Suddha Navami* (March–April), Krishnashtami on *Sravana Bahula Ashtami* (July–August), Sankranthi in *Pushyam* (December–January) and Mahasivaratri on *Magha Bahula Chaturdasi* (January–February) are the other festivals of the village. Vaikhanasa Brahmin and Saivite Brahmin are the *pujaris* in Vishnu and Siva temples respectively.

SOURCE : *Sri N.V. Chowdary, Sub-Registrar, Kollipara*

32. Annavaram—Situated at a distance of 10 miles from the Tenali Railway Station.

Its hamlet Hanumanpalem is situated at a distance of 12 miles from Kolakalur Railway Station and 16 miles from Tenali. As a Brahmin by name Somanchi Hanumaiah had first constructed his house here and settled, the village goes by his name as Hamumanlapalem or Hanumanpalem.

The total population of the village is 2,560 and it is made up of the following communities: Caste

Hindus—Brahmin, Kamma, Kapu, Yadava, Rajaka, Kamsali, Gowd etc.; Scheduled Castes (240)–Mala, Madiga; and Scheduled Tribes (19). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple, Venugopalaswamy temple and Sri Rama Mandir for Gowdas in the main village and two Rama temples for Kammas and Kapus separately in the hamlet are the places of worship. There are images of Rama for Yadavas separately. Ganganamma a stone image placed on a raised platform under a *ravi* tree is also worshipped in the hamlet.

Venugopalaswamy festival is celebrated for a month during *Dhanurmasam* (i.e., one month upto Sankranti in January). This is an ancient festival of local significance. Local Hindus participate.

Sri Rama Kalyanam is celebrated for a day on *Chaitra Suddha Navami* (March–April) in Hanumanpalem. *Bhajans* and processions are held. This is confined to this village. *Vadapappu* and *panakam* are distributed as *prasadam* to all. There is free feeding too.

Chaldi naivedyam is offered to Ganganamma which is later distributed to Chakalis (washermen).

SOURCE : 1. *Smt. P. Sarala Devi, Asst. Teacher, Z. P. Elementary School, Hanumanpalem*
2. *Sri Ch. Sundara Ramaiah, Headmaster, Annavaram*

33. Chilumuru—Situated on the right bank of the Krishna River, 4 miles from Kollur to the north, 10 miles to the east of Tenali and 26 miles to the south of Vijayawada. There is a boat route upto Vijayawada from this village.

The total population of the village is 2,026 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Balija etc.; Scheduled Castes (175)–Mala, Madiga; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of Ramalingeswaraswamy situated on the bank of the river, is famous and considered to be a sacred *kshethram*, as it is one of the temples of Ubhaya Rameswaram, the other being at Ilooru on the other bank of Krishna. The river flows so near the temple that at times when the river is in floods, the flood waters enter the temple but the Sivalingam is said to be left unmolested by the floods. The Sivalingam in the temple is said to have been installed by Sri Rama, while returning to Ayodhya in *pushpaka vimanam* (aeroplane) after killing Ravana and making Vibhishana the ruler of Lankapattanam (Ceylon). On His way he saw this place and selecting it to be suitable for the installation of a Sivalingam by Himself in order to avoid the sin of *Brahmahathya dosha* (sin of killing a Brahmin) for having killed Ravana, a Brahmin. Ramachandra asked Anjaneya to bring a Sivalingam from Kasi (Banares). They (Rama, Lakshmana and Sita) waited for Anjaneya a long time seeing the wavelets of Krishna river. At last when the *muhoortham* (the auspicious moment fixed for the installation) was nearing, Sita Devi prepared a *Saikatha* Lingam (Lingam made of sand) and asked Sri Rama to instal it. Sri Rama installed the Lingam before the *muhoortham* was over. Just then Anjaneya brought the Sivalingam from *Kasi*. Rama installed the Lingam brought by Anjaneya on the other bank of the river and called both the temples as Ubhaya Rameswaram in one name. This is stated in *Sthalapuranam*. And *Skandapuranam* also refers to this. There is an image of Parvathidevi also. The *vimanam* and *gopuram* of the temple, though gradually falling into ruins stand as a sign of good old days. Kuloththunga Chola is said to have given a *manyam* land to the temple in the year 1056 of Salivahana Saka. Sri Devarakonda Chinakrishnasarma prayed the Lord in beautiful verse which hints at the *kshethra puranam*:

"నలువొప్పన్ విమలాంబుసంభరిత కృష్ణా

Naluvoppan Vimalambusambharitha Krishna

వాహినీ తీర భూ

Vahinee theera bhoo

ముల నట్టిటయిలూరు చిల్మురుల రాముండెట్టో

mula nattittailooru Chilmurula Ramundepdo

నిన్నిల్ప భ

ninnilpa Bha

క్తుల బాలించు జగత్ప్రభువు నినుం

kthula balinchu jagathprabhudavu ninun

గోర్కిన్ ప్రశంసింతుమో
gorkin prasamsinthumo
చిలుమూర్ శ్రీహరి సేవితాంఘ్రికమలా శ్రీ
Chilumoor Sreehari sevithamghrikamala Sree
రామలింగేశ్వరా!
Ramalingeswara."

An every day experience observed at the temple is that people afflicted with insanity and other incurable diseases get relieved of them, if they stay at the temple premises for 40 days, daily doing *pradakshinas* (circumambulations) around the temple of Ramalingeswaraswamy. Adjacent to this there is the temple of Venugopalaswamy with His image in human form.

Sita Kalyanam is celebrated for 10 days from Sri Rama Navami i. e., *Chaitra Suddha Navami* (March–April). In addition to the daily *pujas*, *deeparadhana* and *naivedyam*, special *pujas* are performed. Vows are liquidated and offerings are made. This is an ancient festival. The villagers patronise the festival. Thousands of devotees from this and the neighbouring villages congregate. All communities participate. *Pujari* is a Saivite with hereditary rights. *Prasadam* is distributed to all. There is free feeding.

A fair is held in connection with the festival where eatables, toys, mirrors, combs, agricultural implements, etc., are sold. *Harikathas*, *puranas*, *bommalata* etc., are the entertainments in the evenings for the visitors. There are choultries for visitors.

Siva Kalyanam in the same temple and Vishnu Kalyanam in Venugopalaswamy temple are also celebrated each for one day during the same period before *Purnima*. Special *pujas* and *abhishekams* are performed to the respective Lords. Devotees offer gifts and presents. Fasting is observed domestically. These are also ancient festivals with thousands of congregation from other districts. The *pujari* to Venugopalaswamy is a Vaishnava with hereditary rights. *Prasadam* is distributed to all. There is free feeding. *Bhajans*, discourses and *harikathas* are the entertainments.

A fair is held on *Purnima* near the temple. Sweets, fruits, sugarcane, toys and other daily requirements are brought and sold in the fair. Music parties, *Harikathas* etc., afford entertainment to the visitors.

Special pujas and *abhishekams* are offered to Lord Ramalingeswara on every Monday. In *Kartikam* (October–November) more people congregate during the daily puja, especially on Mondays.

Veeramma perantalu Jatara is also celebrated in the month of *Chaitram* (March–April) with local congregation.

SOURCE : 1. *Sri Chilumuru Purushothama Gurukkal (Sthanacharya), Branch Post Master, Chilumuru*
2. *Article on Chilumuru in Andhra Prabha Weekly, dated 12-6-1963*

34. Ipur (Ipurulanka)—Situated on the right bank of the river Krishna at a distance of 3 miles from Kolluru by boat, 7 miles from the Vemur Railway Station and 15 miles from Tenali.

The total population of the village is 3,564 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Kammara, Kummari, Mangali, Palle, Chakali, Gowda etc.; Scheduled Castes (154); Scheduled Tribes (66)–Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Venugopalaswamy temple is a big one, famous as Hariharajakshethram. About 200 years back, one Hari Lakshminarayana Somayajulu of this village desired to construct a tank to the north of the village in order to strike a proper and useful end to his *yagnam*. The work was begun and when 6 ft. of earth was dug out, an image of Venugopalaswamy was found. Somayajulu was pleased and installed the image on the bank of the tank and performed *yagnam*. Pujas were performed there itself. After him, his son Hari Venkata Subbiah brought and installed the image at the centre of the village and celebrated *brahmothsavams*. His son Hari Lakshminarayana, i. e., the grandson of Somayajulu constructed a temple to Lord Venugopalaswamy with *prakaram*, *gopuram*, *mukhamantapam*, *yagnasalas* and assigned three acres of wet land to the *pujaris* for the purpose of daily puja and *naivedyam*. During his time besides the *brahmothsavam*, daily and fortnightly *uthsavams* were also celebrated. Now his sons, called Hari

Sodarulu(*sodarulu* means brothers)namely,Hari Venkata Subbaiah, Satyanarayana Sastri, Seetharamiah, Venkata Krishnamurthy, Sambasiva Sastri, Chandrasekhara Sarma and Lakshminrusimha Sarma, have improved the temple. The front and side *mukhamantapams* are widened and *alankaramandir, devesabha, yagneswara mandir* have been constructed. In accordance with the *Vaikhanasa agamasastra,* Kailasanatha to the left of Venugopalaswamy, Kamalasana to the south, Garuda, Lakshmi and Narayana with His ten incarnations in front of Venugopalaswamy are installed. Since Brahma, Vishnu and Maheswara Trinities are here, this is called Hariharajakshethram (sacred place). A Sanskrit school is run in the Lord's name in the temple compound meant for both boys and girls. One of the duties assigned to the students is the preparation of flower garlands to the Lord with flowers from garden in the temple. Kesavaswamy temple and Malleswaraswamy temple are the other places of worship in the village. Ganganamma and Potharaju are also worshipped. There is Sri Satyanarayanaswamy temple in Impurlanka, a hamlet of this village.

In Venugopalaswamy temple, puja is performed daily thrice and Bhagavathgitha *parayana* is performed daily from 6-30 p. m. to 9 p. m. in the temple compound. Several devotees, men and women, old and young,congregate. Sri Venugopalaswamy Brahmothsavam is celebrated for4days from *Vaisakha Suddha Triodasi* to *Bahula Padyami* (April-May). *Dhwajarohanam* on the first day, *jagajjyothi uthsavam, akhandadeepa prathishta* and *kalyanam* on the second, Garuda *vasanthothsavam* and *rathothsavam, chakratheerthothsavam ,alankaramandira seva* and *pavalimpu seva* on the fourth day are the important rituals. Vows are fulfilled. Flower garlands and cocoanuts are offered. This is being celebrated since the last 150 years. The chief patrons are Hari brothers, Brahmins. All the expenditure of the *uthsavam,* which is about Rs. 3,000 is met from their own purse. Devotees from this and the neighbouring villages congregate, irrespective of caste or creed. *Pujaris* are Vaikhanasa Brahmins. *Prasadam* is distributed to all. There is free feeding on *rathothsavam* day and free feeding facilities for visitors on other days are arranged though on a limited scale. *Harikathas* and *bhajans* are the entertainments for the visitors.

Uthsavam on every *Ekadasi,* Gokulothsavam on *Vaikuntha Ekadasi,* Krishnashtami, Srirama Navami, Sankranti, Ganapathi Navarathrulu, Devinavarathrulu are also celebrated with local congregation. *Jagajjyothi uthsavam* on *Kartika Purnima* and *Sivaratri uthsavam* are celebrated. *Rudrabhishekam* and *Mahanyasapurvaka Rudrabhishekam* are performed to Kailasanathaswami and Ganapathi. *Sahasranama* puja is performed to Kamalasana and Venugopalaswamy, particularly on *Ekadasi* and other festive days.

Sri Satyanarayanaswamy Brahmothsavam is celebrated for 3 days at Ipurlanka from *Vaisakha Suddha Triodasi* to *Purnima* (April-May). Cocoanuts are offered to the Lord. This is being celebrated for the past 40 years and is of local significance. Village Karnam is the patron. *Pujari* is a Brahmin. *Prasadam* is distributed to all. There is free feeding too.

SOURCE : 1. *Sri M. Seetharamaiah, Teacher, Ipur*
2. *Sri Ch. V. Narayana Rao, Teacher, Ipurlanka*

35. Vemur—A Railway Station on the Tenali-Repalle railway line at a distance of 9 miles from Tenali.

The total population of the village is 6,493 and it is made up of several communities of Caste Hindus; Scheduled Castes (218); Scheduled Tribes (398); Muslims and Christians. The chief means of livelihood of the people are agriculture, trade, agricultural labour, labour in factories and other traditional occupations.

The temples of Lakshmi, Ganapati, Venugopalaswamy, Kesavaswamy, Veeranjaneya and Ramalingeswaraswamy are the places of worship in the village.

Mukkoti Ekadasi Uthsavam is celebrated in Venugopalaswamy and Kesavaswamy temples for a day on *Pushya Suddha Ekadasi* (December-January). Cocoanuts are offered and devotees observe fast in their houses. This is being celebrated for the past 50 years and is of local significance. Kammas are the patrons. Only local Hindus participate. A Vaikhanasa Brahmin is the *pujari* with hereditary rights.

Ganapathi Navarathrulu are celebrated for 9 days in Ganapathi temple from *Bhadrapada Suddha Chaviti* (August-September). Cocoanuts are offered. This is being celebrated for the past 13 years and is of local significance. Brahmins and Vaisyas are the

patrons. A Brahmin of Bharadwajasa *gotram* is the *pujari*. *Prasadam* is distributed to all.

Hanuman Jayanthi is celebrated for a day on *Vaisakha Suddha Dasami* (April-May). Cocoanuts are offered. This is being celebrated for the past 30 years and is of local significance. Kammas are the patrons. Local Hindus participate. A Vaikhanasa Brahmin with hereditary rights is the *pujari*. *Prasadam* is distributed to all.

Arudra Uthsavam is celebrated twice a year on *Asviyuja Suddha Padyami* (September-October) and on *Pushya Bahula Padyami* (December-January) in Ramalingeswaraswamy temple. Cocoanuts are offered. This is being celebrated for the past 50 years, and is of local significance. Kammas are patrons. Local Hindus participate.

SOURCE : *Sri V. Venkataraju, Assistant, Zilla Parishad High School, Vemur*

36. Pedapudi—Situated at a distance of one mile from the Vijayawada-Nizampatnam boat route, 5½ miles from the Tsunduru Railway Station, 7 miles from Tenali and 21 miles from Guntur. It is believed that Jains had lived in ancient times at a place called Jainapadu, a hamlet of this village.

The total population of the village is 2,669 and it is made up of the following communities: Caste Hindus-Brahmin, Kamma, Yadava, Telaga, Vaisya etc.; Scheduled Castes(15); Scheduled Tribes(78); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Venugopalaswamy temple with His beautiful image holding flute in His hand, Someswaraswamy temple with stone Sivalingam and an image of His consort Parvathidevi and Grama Devatha (village deity) temple are the places of worship in the village.

Siva Kalyanam is celebrated for a day on *Vaisakha Suddha Purnima* (April-May). Cocoanuts and fruits are offered. This is being celebrated for the past 100 years and is of local significance. Brahmins are the patrons. Local Hindus participate. A Velanati Vaidiki Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Paruveta Uthsavam is celebrated in *Asviyujam* (September-October) in the temple, Sri Krishna Jayanthi is celebrated on *Sravana Bahula Ashtami* (July-August). Cocoanuts and fruits are offered. This festival is one hundred years old with local significance. A Vaikhanasa Brahmin is the *pujari* with hereditary rights.

Grama Devatha is worshipped when epidemics prevail in the village. A Yadava is the *pujari*.

SOURCE : 1. *Smt. T. Pushpavathi, Pedapudi*
2. *Sri K. Anjaneyulu, Headmaster, Mulpur*
3. *Sri Y. V. Subrahmanyam, Headmaster, Pedapudi*
4. *Sri K. Kanakalingam, Teacher, Pedapudi*

37. Manduru—Situated at a distance of 6 miles to the south of Tenali.

The total population of the village is 2,851 and it is made up of the following communities: Caste Hindus— Brahmin, Vaisya, Kamma, Telaga, Kapu, Rajaka, Mangali, Kummari, Gowda, Uppara etc.; Scheduled Castes (23) — Mala, Madiga; Scheduled Tribes (17) — Yenadi, Yerukula; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Mandareswaraswamy, Sri Rama, Sri Venugopalaswamy, Anjaneyaswamy and of Grama Devathas (village deities), Jatlamma and Pothuraju are the places of worship in the village.

Sri Mandareswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February) with local significance. All communities participate. Saiva Brahmins are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 3 days from *Phalguna Suddha Triodasi* to *Purnima* (February-March). This is of local significance. A Vaikhanasa Brahmin with hereditary rights is the *pujari*.

Jatlamma is worshipped by offering cocoanuts and sacrificing fowls, when epidemics prevail in the village.

SOURCE : *Sri T. Chandrasekhara Sastry, Headmaster, Zilla Parishad Higher Elementary School, Mauduru*

38. **Pedagadelavarru** —Situated at a distance of 1 mile from Tenali-Thotapalem bus route, 2 miles from Valiveru Railway Station and 6 miles from Tenali. Chinnagadelavarru is its hamlet.

The total population of the village is 3,176 and it is made up of the following communities. Caste Hindus-Brahmin, Vaisya, Kamma, Uppara, Kshatria, Yadava, Rajaka, Mangali etc.; Scheduled Castes (58)—Mala, Madiga; Scheduled Tribes (80); Yerukula, Yenadi; and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple, Sri Rama temple and two churches in the main village, Siva temple, Vishnu temple and Sri Rama temple in the hamlet are the places of worship here.

Peddintamma Jatara is celebrated once in 3 years, in August for 6 days. Animals are sacrificed to the deity. This is being celebrated for the past 50 years and is of local significance. The Jatara is celebrated out of the subscriptions raised from the local people. All communities participate. *Prasadam* is distributed to all.

Vishnu Kalyanothsavam is celebrated for 3 days from *Phalguna Suddha Triodasi* to *Purnima* (February-March) in the hamlet. Cocoanuts and pastries are offered. This is an ancient festival and of local significance. Only Hindus participate. A Vaikhanasa Brahmin is the *pujari*. *Prasadam* is distributed to all.

Siva Kalyanothsavam is performed from *Chaitra Suddha Triodasi* to *Purnima* (March-April). Cocoanuts and pastries are offered to the deity. This is an ancient festival and of local significance. A Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : 1. *Sri M. Suryanarayana, Teacher, Pedagadelavarru*
2. *Sri R. Josha, Teacher, Chinagadelavarru*
3. *Sri J. V. Raghava Rao, Teacher, Chinagadelavarru*

39. **Chunduru** (**Tsunduru**)—A Railway Station on the Madras-Waltair broad gauge line at a distance of 10 miles from Tenali.

The total population of the village is 4,801 and it is made up of the following communities: Caste Hindus-Brahmin, Kshatria, Vaisya, Kapu, Kamma, Telaga etc.; Scheduled Castes (243)—Mala, Madiga etc.; Scheduled Tribes (133) Yerukula, Yenadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade, fishing, basketry and other traditional occupations.

The temples of Bala Koteswaraswamy with a self-manifested stone Sivalingam, Kodanda Ramaswamy, Venugopalaswamy and Kasi Visweswaraswamy are the places of worship in the village.

Sri Bala Koteswaraswamy Uthsavam is celebrated on *Magha Bahula Chathurdasi* (January-February). *Aradhana* is performed. Cocoanuts, fruits, *prabhas* and *pongali* are offered to the Lord. Hair is also offered by some devotees. This is being celebrated for the past 18 years and is known throughout the district. About 10 to 12 thousand people of all communities including those from distant places congregate. A Sivarchaka Brahmin is the *pujari*.

A fair is held for 3 days in the pandals erected in an area of 10 acres. Food-stuffs, utensils, books, photos, clothes, toys etc., are sold. There are separate choultries and free kitchen for Vaisyas constructed by Sri Thiruveedhula Koteswara Rao. Free feeding is arranged. Merry-go-round, *Harikathas*, *bhajans*, music performances and dramas afford entertainment to the visitors.

Sri Gopalaswamy Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Navami* (March-April).

Sri Kodanda Ramaswamy Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March-April).

Sri Kasi Visweswaraswamy Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Chaturdasi* (March-April) on a grand scale. Five to six thousands devotees of all communities participate. Pandals are erected and decorated with coloured papers. *Harikathas* afford entertainment to the visitors.

The stone image of Vema Reddy in a *mandapam* is worshipped on *Chaitra Suddha Padyami* and a procession is taken out.

Poleramma and Nancharamma are also worshipped when epidemics break out in the village. Animals are sacrificed. Puja is performed on every Saturday.

SOURCE : 1. *Sri Ch. Suresh Narayana Rao, Teacher, Panchayat Elementary School, Guntur*
2. *Sri Kavali Raghavalingam, Teacher, Chundur*
3. *Smt. Tenneru Hanumayamma, Teacher, Chundur*
4. *Sri V. Raju, Teacher, Chundur*
5. *Smt. V. Santhamma, Teacher, Chundur*

40. Moparru—Situated at a distance of 3 miles from the Modukuru Railway Station and 12 miles from Tenali.

The total population of the village is 4,009 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Gowda, Telaga, Kummari, Rajaka, Mangali, Linga Balija, Sale etc.; Scheduled Castes (70)–Mala, Madiga; Scheduled Tribes (65); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of Venugopalaswamy with His beautiful black marble stone image, 4 or 5 feet high, Siva, Vinayaka, saint Brahmam, Sri Rama and of Nancharamma and Churches are the places of worship in the village.

Sri Venugopalaswamy Kalyanothsavam is celebrated for five days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). Arrangements are made one week in advance. *Garudaseva* on the first day, *Ponnamanuseva* on the second day, *Kalyanam* on the third, *Rathothsavam* on the fourth day, *vasanthaseva* and *pavalimpuseva* on the fifth day are the rituals. Fruits, *panakam* and jaggery are offered by the devotees in liquidation of their vows. It is of local significance. Kammas are chief patrons. All communities participate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all. There is free feeding on the last day.

Sivaratri on *Magha Bahula Amavasya* (January–February) is celebrated in the Siva Temple.

SOURCE : *Sri P. Sambasiva Rao, Teacher, Zilla Parishad Higher Elementary School, Moparru*

41. Kondamudi—Situated at a distance of 2 miles from the Nidubrolu Railway Station and 18 miles from Tenali.

The total population of the village is 2,315 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga etc.; Scheduled Castes (45)–Mala, Madiga; Scheduled Tribes (72); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Janardhanaswamy, Anjaneya, Rajyalakshmi, Ramalingeswaraswamy and of Parvathavardhani and a church are the places of worship in the village.

Sri Janardhanaswamy Kalyanothsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). *Dhwajarohana, ponnaseva, kalyanam, rathothsavam* are the rituals observed during this period. Plantains, cocoanuts, fruits, *pulihora* and *pongali* are offered to the Lord. *Akupuja* (worship with betel leaves) is performed. This is being celebrated for the past 200 years and is of local significance. All communities participate. A Vaikhanasa Brahmin of Bharadwajasa *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all. There is free feeding too.

SOURCE : *Sri Kanneganti Venkata Subbarao, Headmaster, Zilla Parishad High School, Kondamudi*

42. Govada—Situated on the Tenali–Cherakupalle bus route at a distance of 9 miles from the Nidubrolu Railway Station and 11 miles from Tenali.

The *kaifiyat* recorded on 20, May 1811 and preserved in the Oriental Library, Madras states that this was in the Repalle taluk formerly with the name Dhaggumilli at a distance of one mile to the south of the present site. There were famous Someswara temple and Rama temple. This was a Saivite centre. Jains lived here for some time and later migrated to another place. Since then the people suffered a lot from pests and diseases and decided to shift their residence one mile to the north where several cows used to graze. Hence this village was constructed with the name Govada—(*Govu* - cow ; *vada*–village). The *kaifiyat* yet adds that the Velama Zamindars of Rachur, before the British rule, gave this village under the name Bhasyapuragraharam

in charity to a pious Vaishnavite Brahmin, called Chilakamarri Vallabhacharyulu.

The total population of the village is 4,522 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya, Kammara, Kummari, Medara, Chakali, Mangali etc.; Scheduled Castes (38)—Mala, Madiga; and Scheduled Tribes (173). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Bala Koteswaraswamy temple with a Sivalingam, is the place of worship in the village. Santhana Venugopalaswamy temple was constructed in the Telugu year *Sowmya* 1471 (1549 A.D.) of Salivahana Saka during the reign of Sadasivadeva Maharayalu and the images of the Lord with His consorts Rukmini and Satyabhama were brought from Cholangivaram near Kanchi and installed on *Sravana Suddha Dasami* of *Sowmya*. There is one Kodanda Rama temple also.

Sri Bala Koteswaraswamy Uthsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). It is regarded as second in sanctity after the famous Kotappakonda Tirunala in this District. *Abhishekam* is performed to the Lord. Devotees liquidate their vows by arranging procession of *prabhas* on carts and offering cattle to the deity after taking them round the temple. Cocoanuts, fruits, pumpkins, butter, ghee and cash are offered. Domestically fasting and *jagarana* are observed. This is a fifty year old festival and devotees from several parts of the district congregate. There is an inam land of 14-50 acres with an annual income of Rs. 11,102 for this temple. The trustees and an Executive Officer appointed by the Hindu Religious and Charitable Endowments Board supervise the festival. Devotees irrespective of caste and creed, congregate from different parts of the district. *Pujaris* are Velanati Brahmins with hereditary rights. *Prasadam* is distributed to all.

A cattle fair is being arranged by the villagers for the past 50 years for 3 to 7 days. Bulls and other cattle of remarkable stature are displayed by the concerned ryots. About 100 shops selling eatables, utensils, lanterns, toilet goods, books, pictures, carts, agricultural implements, toys and other daily requirements are arranged by tradesmen from other taluks of the district. Circus feats, *bhajans*, lottery, magic etc., are the chief items which afford entertainment to the visitors.

Sri Santhana Venugopalaswamy Kalyanothsavam is celebrated on *Chaitra Suddha Purnima* (March-April) and procession is held on all common Hindu festive days. This is of local significance. There are trustees appointed by the Hindu Religious and Charitable Endowments Board. The descendants of Govada Adenna, Vaikhanasa, are the *pujaris* with hereditary rights.

Sri Rama Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March-April) in Kodanda Ramaswamy temple.

SOURCE : *1. Sri N. Koteswara Rao, Teacher, Govada*
2. Zilla Parishad Sanchika, Guntur

43. Peravalipalem-Situated at a distance of 4 miles from Vemur Railway Station and 12 miles from Tenali.

The total population of the village is 2,490 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Chakali, Mangali, Yadava etc.; Scheduled Castes (16)-Mala, Madiga; Scheduled Tribes (51)-Yerukula, Yenadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Temples of Vishnu and village deity Sundaramma, a mosque and a church are the places of prayer and worship in the village.

Sundaramma Aradhana is celebrated according to the convenience of the villagers. *Naivedyam* is offered to the deity when epidemics and pests break out in the village. Devotees offer *naivedyam* and cocoanuts in fulfilment of vows. This is of local significance. All communities participate. *Pujari* is a Kummari.

Navarathrothsavams are celebrated in the temples of Vishnu and Siva from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Puja is performed during the whole month of *Kartikam* (November-December) in Siva temple. Cocoanuts are offered. These are ancient festivals confined to the village. Local Hindus participate. The *pujaris* are Brahmins with hereditary rights. *Prasadam* is distributed to all.

SOURCE : 1. *Sri T. Venkatappaiah, Teacher, Zilla Parishad Elementary School, Peravali*
2. *Sri J. Ramamohana Rao, Teacher, Zilla Parishad Elementary School, Peravali*

44. Peravali—Situated at a distance of 4 miles from the Vemur Railway Station and 12 miles from Tenali.

The total population of the village is 4,031 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatria, Kapu, Gowda, Yadava, Chakali, Mangali etc.; Scheduled Castes (477)-Mala, Madiga; Scheduled Tribes (87)-Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Vishnu, Katlamma, Nandaramma and Sundaramma, a mosque and a church are the places of prayer and worship in this village.

Navarathrothsavams are celebrated both in the Vishnu temple and Siva temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Cocoanuts are offered. This is an ancient local festival. *Pujaris* are Brahmins with hereditary rights. *Prasadam* is distributed to all.

Sundaramma Aradhana is performed when epidemics prevail in the village. Cocoanuts are offered. The *pujari* is a Kummari. *Prasadam* is distributed to all.

Naivedyams and cocoanuts are offered to Katlamma and Nancharamma also.

Pujas are performed throughout *Kartikam* (October-November) in Siva temple.

SOURCE : 1. *Sri T. Venkatappiah, Teacher, Elementary School, Peravali*
2. *Sri J. Ramamohanarao, Teacher, Elementary School, Peravali*

45. Chavali—Situated at a distance of about 3 miles from the Vemur Railway Station and 10 miles from Tenali.

The total population of the village is 5,852 and it is made up of several communities of Caste Hindus; Scheduled Castes (181); Scheduled Tribes (126); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Veleswaraswamy temple is the place of worship in the village.

Sri Veleswaraswamy Kalyanam is celebrated for five days in *Vaisakham* (April-May). About one thousand local people congregate. *Prasadam* is distributed to all.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

46. Chinapulivarru—Situated at a distance of one mile from Kotapalle on Tenali-Repalle road and 14 miles from Tenali.

The total population of the village is 1,490 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Viswabrahmin, Kamma, Kapu, Yadava, Gowda, Rajaka, Mangali, Lingayat etc.; Scheduled Caste (3)-Madiga; Scheduled Tribes (45)-Yerukula, Yenadi; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Malleswaraswamy temple with Siva Lingam, Bhramaramba temple with her image in the same compound, Renuka temple with her image in female form and a church are the places of worship in the village.

Sri Malleswaraswamy Kalyanothsavam is celebrated for 3 days from *Magha Suddha Purnima* (January-February). Cocoanuts, *panakam* and *vadapappu* are offered to the Lord. Sarannavarathri Uthsavam is celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). *Rudrabhishekam, lakshabilvarchana, laksha kumkumarchana* during *Kartikam* (October-November) and *abhishekam* and *akhanda deeparadhana* during Mahasivaratri on *Magha Bahula Chaturdasi* (January-February) are performed to the Lord. These festivals are ten years old with local significance. All Hindu communities participate. Vaidika Brahmins of 5 families are the *pujaris* with hereditary rights.

Eatables are offered to Renuka Parameswaridevi. Rajakas are the *pujaris* with hereditary rights.

SOURCE : *Sri G. Jesu Ratnam, Teacher, Chinapulivarru*

47. Donepudi—Situated at the 15th mile of Tenali-Repalle road and its hamlet Kotipalle at a distance of 3 miles from Bhattiprolu Railway Station and 17 miles from Tenali.

Kotipalle was a forest in the bygone days. During that period the zamindar of Rachur came over here for hunting and heard some sound. After a search a Sivalingam installed by *rishis* was found. He constructed a temple and installed it. The village that developed there is called Kotipalle. There is a notion about Ubhaya Someswaram mentioned in Krishna Mahatyam as it relates to this village situated on the banks of Krishna river but not Kotipalle situated on the banks of Godavari river. People say that the Zamindar constructed the temple to minimize the *Brahma hathya dosham* (sin of killing a Brahmin).

The total population of the village is 3,580 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Chakali, Mangali, Kamma, Kummari etc.; Scheduled Castes (415)—Mala, Madiga; Scheduled Tribes (32); and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

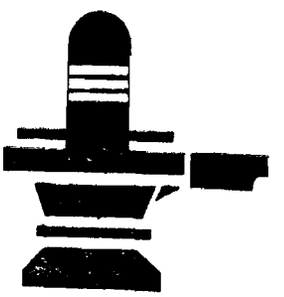
Adinarayanaswamy temple was constructed during the time of Vishnu Vardhana Maharaja. A land of 10 acres both to the west and north of the village was dedicated to the Lord by Golla Madaboyadu of Donepudi for *dhupa, deepa, naivedyam.* The temple was ruined and the images were broken by the French rulers. The temple was reconstructed by Sisthavajhula Venkata Ramaiah, a Brahmin, Kama Koteeswaraswamy temple was constructed by Srimathi Manikyamma, wife of Nimmagadda Chinna Rosaiah for peace of the souls of her husband and daughter.

Goddess Satyagnanaprasunamba temple, Rama Mandir and Sri Somasekharaswamy temple with His self-manifested stone Sivalingam are the places of worship in its hamlet Kotipalle.

Sri Adinarayanaswamy festival is celebrated for a day on *Chaitra Suddha Navami* (March-April). Cocoanuts and *appalu* are offered to the Lord. Fasting, feasting, *jagaram* and river bath are the domestic observances. This is of local significance. The villagers are the patrons. Local Hindus congregate. Vaikhanasa Brahmins are the *pujaris. Prasadam* is distributed to all.

Sri Somasekharaswamy Navarathrothsavam is celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami*(September-October). *Abhishekams* are performed. The deity is taken out in a procession. Cocoanuts are offered. Fasting, feasting and *jagaram* are observed domestically. Pujas are performed during *Kartikam* (October-November). Mukkoti Ekadasi on *Margasira Suddha Ekadasi* (November-December), Arudra Uthsavam *Margasira Bahula Padyami* (November-December) and Mahasivaratri from *Magha Bahula Ekadasi* to *Amavasya* (January-February) are the other festivals of the Lord. All communities participate. A Vaidika Brahmin of Kasyapasa *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *1. Sri K. Koteswara Rao, Teacher, Zilla Parishad High School, Donepudi*
2. Sri B. Venkateswara Rao, Executive Officer, Sri Somasekharaswamy temple, Kotipalle



REPALLE TALUK

FAIRS AND FESTIVALS

REPALLE TALUK

GUNTUR DISTRICT, A. P.



S. No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	1 RAMBHOTLAPALEM	KASI VISWESWARASWAMY FEB-MAR
2	2 KOVUR	RAMALINGESWARASWAMY JAN-FEB
3	5 PUDIVADA	TALLAMMA & ADDANKI NANCHARAMMA NO FIXED DATE
4	8 PONNAPALLE	SOMESWARASWAMY SEP-OCT
5	9 NADIMPALLE	SRISAILESWARASWAMY JAN-FEB
6	10 RAZOLE	NADIVELAMMA MAR-APR
7	11 GUDAVALLI	LAKSHMI NARASIMHASWAMY FEB-MAR
8	12 KANAGALA	PRITHVESWARASWAMY MAY-JUNE
9	13 THOTAPALLE	GRAMADEVARA OCT-AUG
10	14 PEDDAVARAM	RANGANAYAKASWAMY MAR-APR
11	11 BHATTIPROLU	MALLESWARASWAMY FEB-MAR
12	24 VELLATUR	GANAPATHI JAN-FEB
13	28(a) PALLEPALEM H/o VOLERU	SRI RAMA JAN-MAR
14	29 GORIGAPUDI	NAGESWARASWAMY APR-MAY
15	33 KAMARAJUGADDA	POTHURAJU NO FIXED DATE
16	33(e) MURTOTA H/o KAMARAJUGADDA 35 ARAVAPALLE	MUKTHESWARASWAMY JAN-FEB
17	1 REPALLE	BALAKOTEESWARASWAMY JAN-FEB
18	38 ISUKAPALLE	SIVARAMA KRISHNA MARUTHI SAIBABA NOV-DEC SAIBABA FEB-MAR
19	41 DHULIPUDI	TALLAMMA JAN-FEB
20	42 NAGARAM	PRAKKALAMMA NO FIXED DATE
21	43 IDUPALLE	IDULAMMA & ADDANKI NANCHARAMMA NO FIXED DATE
22	44(a) CHINNAMATLAPUDI H/o PEDAMATLAPUDI	MRUTYUNJAYASWAMY JAN-FEB
23	46 NIZAMPATNAM	MOGADARAMMA APR-MAY
	46(c) GOKARNAMATAM H/o NIZAMPATNAM	GOKARNESWARASWAMY JAN-FEB
	46(i) TOTAKURIVARIPALEM H/o NIZAMPATNAM	ANKAMMA OCT-NOV
24	51 MUTHUPALLE AGRAHARAM	SITA RAMASWAMY APR-MAY
25	52 ELETIPALEM	GRAMADEVATA NO FIXED DATE
26	53(f) VULLIPALEM H/o ALLAPARRU	CHENNAKESAVASWAMY APR-MAY
27	54 ADAVULADEEVI	MALLIKARJUNASWAMY JAN-FEB
28	61 GANGADIPALEM	DURGA SANGAMESWARASWAMY MAR-APR

TALUK BOUNDARY
TALUK HEADQUARTERS
(5) VILLAGE WITH SERIAL NUMBER
RAILWAY BROAD GAUGE
MAJOR DISTRICT ROADS
RIVER

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

Section III

REPALLE TALUK

Rambhotlapalem— Situated at a distance of about 9 miles by road from the Nidubrole Railway Station and 17 miles from Repalle.

The total population of the village is 3,706 and it is made up of several sub-communities of Caste Hindus; Scheduled Caste (1); and Scheduled Tribes (75). The chief means of livelihood of the people are agriculture, agricultural labour and traditional occupations.

Sri Kasi Visweswaraswamy Kalyanothsavam is celebrated for 3 days from *Phalguna Suddha Purnima* (February-March). About 1,000 devotees of the village congregate. There is 6.75 acres of Inam land in the name of the Lord.

SOURCE : *1. Statement of fairs and festivals furnished by Collector, Guntur*
2. Zilla Parishad Sanchika, Guntur

2. Kovur—Situated at a distance of about 10 miles by road from the Nidubrole Railway Station and 16 miles from Repalle.

The total population of the village is 4,949 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (193); and Scheduled Tribes (102). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Suddha Dasami* (January-February). About 400 devotees of the village congregate. All communities take part in the festival. There is 72.19 acres of Inam land in the name of the Lord.

SOURCE : *1. Statement of fairs and festivals furnished by Collector, Guntur*
2. Zilla Parishad Sanchika, Guntur

3. Pudivada—Situated at a distance of about 10 miles by road from the Repalle Railway Station.

The total population of the village is 2,895 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (90); and Scheduled Tribes (68). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Tallama and Addanki Nancharamma Jataras are celebrated annually for 3 days according to the convenience of the villagers. There is no fixed date. Local devotees of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

4. Ponnapalle—Situated at a distance of about 7 miles from the Bhattiprolu Railway Station on Guntur-Repalle broad gauge line and 14 miles from Repalle.

This village was gifted by Komati Peda Vemareddy, the ruler of Kondaveedu, to a Brahmin called Ponnapalli Peri Bhaskarudu at the time of a lunar eclipse as the latter is said to have cured the ruler's son from elephantasis with his spiritual powers. Srinadha, the great Telugu poet, wrote about it in Sanskrit *slokas* on stone slabs and they are now preserved in the Government Oriental Manuscripts Library at Madras.

The total population of the village is 2,060 and it is made up of several sub-communities of Caste Hindus; Scheduled Tribes (105); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Someswaraswamy temple, village deity Karmuramma temple, Nagaramma temple on a mound called Nagaramma Dibba which is 8 acres in area are the places of worship in this place. The 6' high image of the deity Nagaramma is exquisitely carved. There were *gopurams* and *prakarams* to Nagaramma temple but they are now in ruins. A Committee of 5 members was recently formed for the reconstruction of the temple.

Someswaraswamy festival is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami*

(September–October). The local devotees congregate. The temple owns 22 acres of land.

Naivedyam is offered to Karmuramma on every Sunday and the deity is taken in a procession to the accompaniment of music.

Nagaramma Uthsavam is celebrated on every Friday and Prabhas are occasionally taken out in procession to the accompaniment of music.

SOURCE : 1. *Sri Lanka Sundara Reddy, Teacher, Ponnapalle Agraharam*
2. *Zilla Parishad Sanchika, Guntur*

5. Nadimpalle—Situated at a distance of about 6 miles from Bhattiprolu Railway Station on the Guntur–Repalle broad gauge section of the South Central Railway.

The total population of the village is 2,434 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (98); and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mahasivaratri is celebrated in Saileswaraswamy temple for one day on *Magha Bahula Chaturdasi* (January–February). About 200 devotees of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

6. Razole—Situated at a distance of 7 miles from Bhattiprolu Railway Station on the Guntur–Repalle broad gauge section of the South Central Railway.

The total population of the village is 3,075 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (70); and Scheduled Tribes (23). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Village deity Nadivelamma Jatara is celebrated for 5 days from *Chaitra Suddha Purnima* (March–April). About 1,000 devotees of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

7. Gudavalli—Situated at a distance of about 5½ miles from the Bhattiprolu Railway Station on the Guntur–Repalle broad gauge section of the South Central Railway.

The total population of the village is 3,753 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (642); and Scheduled Tribes (94). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lakshmi Narasimhaswamy Kalyanamahothsavam is celebrated for 5 days from *Phalguna Suddha Purnima* (February–March). About 1,000 devotees of the village congregate. There is 55.56 acres of Inam land in the name of the temple.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

8. Kanagala—Situated at a distance of 4 miles from the Bhattiprolu Railway Station on the Guntur–Repalle broad gauge section of the South Central Railway.

The total population of the village is 6,527 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (39); Scheduled Tribes (209); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Prithveswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Jaishta Suddha Sapthami* (May–June). About 500 devotees of the village congregate. There is 8 acres of Inam land in the name of temple.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

9. Thotapalle—Situated at a distance of 6 miles from the Bhattiprolu Railway Station.

The total population of the village is 1,090 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (289); Scheduled Tribes (29). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Gramadevara Jatara is celebrated for 3 days in *Sravanam* (July-August). Local devotees congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

10. Peddavaram— Situated at a distance of 3 miles from the Bhattiprolu Railway Station.

The total population of the village is 1,495 and it is made up of various sub-communities of Caste Hindus; and Scheduled Castes (169). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ranganayakaswamy Kalyanam is celebrated for 2 days in *Chaitram* (March-April). About 1,000 devotees of the village congregate without any distinction of caste or creed. There is 133.76 acres of Inam land in the name of the temple.

SOURCE : *Statement of fairs and festivals furnished by Callector, Guntur*

11. Bhattiprolu—It is a Railway Station on the Guntur-Repalle broad gauge section of the South Central Railway at a distance of about 12 miles from Repalle.

This is an ancient place with a glorious past during the reign of Park-Satavahanas, Satavahanas, Ikshavakus, Pallavas, Cholas and Kakatiyas. It was called Pratipalapuri and was the capital city of Kubbiraka, a Yaksha king in the third century B. C. During that century Yakshas, Nagas, Pundras, Pulindas and Sabaras were the sects of the Andhras settled in various places and formed themselves into groups and committees (*Nigamas* and *Goshtis*). Kubbiraka was the leader of Simha *goshti* (Lion group). Lion was adored by them. It is believed that the famous founder of the Satavahana dynasty has descended from the lion's group. His father Deepakarni was the contemporary of Kubbiraka. He ruled South India. As this place was ruled by Kubbiraka as the regent of the people on democratic lines, this was called Pratipalapuri. But from a Kannada Kavya "Dharmamrutha",written by Nayasena in Saka year 1037, based on earlier Prakrit work, it is seen that the original founder of the city Pratipalapura, was Yasodhara, king of the Kshvaku family, who ruled over Anga. The story goes to say that this king set out on an expedition and in the course of his conquests, he came to Vengidesa. Lured by the beauty of the country, it is said, he decided to settle down there and built a city called Pratipalapura and reigned there for a long time. It must have been a great city four or five square miles in area. There are 101 temples besides 101 big wells. Megasthenes who visited India during the time of Mourya Chandra Gupta stated in his work that next to the Mouryas, Andhras were the people of considerable force of that time. They had several forts with enclosures and 30 great cities. Probably, Pratipalapuri might have been one of them along with Dhanyakataka, Vijayapuri, Ghantasala etc. Even this day the local people believe that there were seven beautiful rock entrances to this town from the royal road. In the vicinity within a radius of 4 to 5 miles, big wells that served as water sources to public gardens lie in a dilapidated condition. In the Buddhist Jataka stories mention was made of a certain Naga King who constructed a *stupa* on Buddha relics.

It is seen from the inscriptions excavated here that the people themselves formed into groups known as Nigamas and Goshtis to look after the welfare of the society. Kubbiraka was the head of the group Simha Goshti. It is recorded that the members of the Sagathi Nigamam presented a glass *karandika* (casket) and a stone box and those of Arahadina Goshti some gold jewels to the Buddha stupa testifying that such societies existed and that Buddhism was popular. The term Nigamam became so popular that even the industrial and business groups adopted the term. It is not clear who ruled Pratipalapuri after Kubbiraka but in course of time Satavahanas, Ikshvakus, Pallavas and Chalukyas recognised this as a great Buddhist centre. The special sanctity of the Bhattiprolu *stupa* lies in the fact that it had been erected to enshrine a genuine *dhatu* (relic) of the Buddha. This is in no way inferior to the well known *stupa* of Amaravathi. The bricks used for this *stupa,* the delicate petalled gold flowers that were offered to it and now preserved in the museum at Madras prove the proficiency of the artisans of those days in handicrafts. How Pratipalapuri changed into Bhattiprolu cannot be decided historically. But a local popular legend asserts that the name was after Bhatti, the great minister and brother of King Vikramadithya of Andhra folklore. Vikramadithya, the king Arthur of Andhra folklore,

was deceived and imprisoned in this place during his *Digvijaya Yatra.* It was the sagacious Bhatti that secured his release and therefore the place was called Bhattiprolu. The epithet Bhatti became so popular that in those days terms like Bhattidevi, Battisarma were frequent.

The concluding history of Bhattiprolu was the down-fall of Buddhism and the rise of Veerasaivism. The three great veerasaiva writers, Sreepandita, Sivalenka Manchena Pandita and Mallikarjuna Pandita spread the gospel of fraternity and equality of Lord Basaveswara in this part of Andhra. Abolition of untouchability and caste system, equal status for women in society which Basaveswara preached caught the imagination of the public and led to a bloody war between Veerasaivas and Buddhists. The result was that the area where the Buddha *stupa* stood turned into the burial ground in the later eight to twelfth centuries by the Veerasaivas. The history of Bhattiprolu is the epitome of the rise and subsequent decline of Buddhism in this area.

The total population of the town is 16,617 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (980); Scheduled Tribes (451); Muslims and Christians. The chief means of livelihood of the people are agriculture, weaving, trade, agricultural labour and other traditional occupations.

Sri Vittaleswara temple with the Sivalingam and Malleswara temple are the places of worship in the town. The former temple is said to have been installed by Arjuna and constructed by the pious kings of Vishnukundin dynasty with an enclosure and a marble stone pillar to the south. The stone pillar was erected here after separating it from the Buddhist *stupa.* There are beautiful idols of Nandi and Mahishasura Mardhani. A mosque was constructed just beside this temple with a common wall.

Sri Malleswaraswamy Rathothsavam is celebrated for a day on *Phalguna Suddha Purnima* (February–March). This is an ancient festival of local significance. About 5,000 local devotees of all communities congregate. There is an Inam land of 11.30 acres in the name of the temple.

SOURCE : 1. *Statement of fairs and festivals furnished by Collector, Guntur*
2. *Article in* Andhra Prabha *Weekly, dated 23-1-1963*

12. Vellatur—Situated at a distance of 2 miles from the Bhattiprolu Railway Station.

The total population of the village is 4,153 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (341); Scheduled Tribes (307); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ganapathi car festival is celebrated during Rathasapthami i. e., on *Magha Suddha Sapthami* (January–February). About 3,000 devotees, local and from the neighbouring villages congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

13. Pallepalem hamlet of **Voleru**—Situated at a distance of 5 miles from the Repalle Railway Station.

The total population of the village is 3,723 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (220); and Scheduled Tribes (366). The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

The temple of Sri Rama is the place of worship in the village.

Sri Sitarama Kalyanam is celebrated for 3 days from *Phalguna Suddha Tadiya* (February–March). Cocoanuts, fruits, *vadapappu* and *panakam* are offered. The Lord is taken out in a procession. *Bhajans* and dramas are conducted. The local people congregate. *Pujari* is an Agnikula Kshatriya with hereditary rights. *Prasadam, panakam* and *vadapappu* are distributed to all and there is free feeding on the last day.

SOURCE : *Sri Lanka Jayaramulu, Teacher, Pallepalem*

14. Gorigapudi—Situated at a distance of 2 miles from Repalle-Ponnur bus route, 3 miles from Pallekona Railway Station and 5 miles from Repalle.

It is belived that this village was known as gargapuri, since sage Gargarushi did penance here. Later this name was corrupted as Gorigapudi. The total population of the village is 1,921 and it is made up of

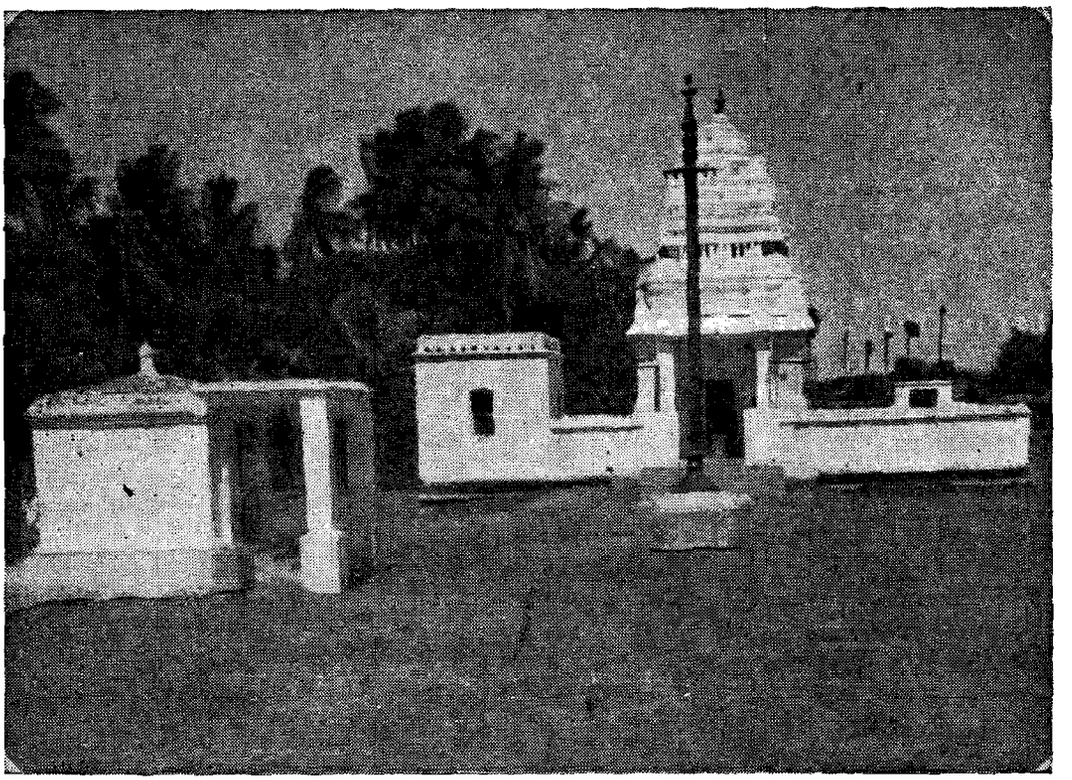


Plate IX : Temple view of Sri Balakoteswaraswamy, Aravapalle

the following communities of Caste Hindus—Brahmin, Viswabrahmin, Kamma, Gowda, Vaisya, Jangam; Scheduled Castes(276)-Mala, Madiga etc.; Scheduled Tribes (39)– Yerukula; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple, Nageswaraswamy temple and village deity Desamma temple and a church are the places of worship in this village.

Sri Nageswaraswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). *Dwajarohanam*, *kalyanam* and *Rathothsavam* are the rituals observed during these 5 days. Cocoanuts, *panakam* and *vadapappu* are offered. The people, local and from the neighbouring villages, congregate. All communities take part. *Pujari* is a Brahmin with hereditary rights. There is Inam land of 17.65 acres for the temple.

Desamma Jatara is celebrated when epidemics prevail in the village.

SOURCE : *Sri Gummadi Prakasa Rao, Teacher, Gorigapudi*

15. Kamarajugadda—Situated at a distance of 6 miles from the Repalle Railway Station. Murtota is the hamlet of Kamarajugadda and it is situated at a distance of 7 miles from Repalle town near the Krishna river.

The total population of the village is 2,763 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Thambala, Gowda, Agnikulakshatria, Chakali, Mangali, Kamsali etc.; Scheduled Castes (184)—Mala, Madiga; Scheduled Tribes (43); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Malleswaraswamy temple to the east of the bank canal and an abode for the village deity Pothuraju are the places of worship in this village. Every year a wooden image of Pothuraju is also prepared. Muktheswaraswamy temple is the place of worship in Murtota on the banks of the River Krishna. The ripples of river Krishna kiss the temple.

Pothuraju Jatara is celebrated once in a year for a day according to the convenience of the villagers. Cocoanuts are offered. Fowls and goats are sacrificed. This is of ancient origin and confined mostly to Gowdas. The patrons are Gowdas. The local devotees irrespective of caste or creed congregate.

Muktheswaraswamy festival is celebrated in Murtota during Sivaratri (i.e.,) on *Magha Bahula Chaturdasi* (January–February). The devotees take bath in the River Krishna and observe *jagarana*. During floods in the river the devotees go on boats to offer *naivedyam* to the Lord. The patrons are Jangams. About 1,500 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival. *Pujari* is a Thambala with monthly salary.

A fair is held in connection with the festival for one day. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, toys, clothes and agricultural implements are sold.

SOURCE : 1. *Sri R. Suryanarayana, Teacher, Vuyyuruvaripalem*
2. *Sri Ch. Jesudass, Teacher, Jangalacheruvu*

16. Aravapalle—Situated at a distance of 2 miles from the Repalle Railway Station and 22 miles from Tenali.

The total population of the village is 1,480 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kapu, Gowda; Scheduled Castes (75)–Mala, Madiga; and Scheduled Tribe (1). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Lord Balakoteswaraswamy is the place of worship in the village. Zamindars of Ullipalem in Repalle taluk who had constructed this temple gave it to their daughter as *pasupu kumkuma* at the time of her marriage. She was the daughter-in-law of Narasaraopet Zamindars. Under their management the *uthsavams* were celebrated for 30 years and later it was taken over by the Endowments Board. There is a temple of Gollabhama also just by the side of Balakoteswaraswamy temple. The legend is that a goat was secretly giving away its milk to Balakoteswaraswamy. One day a shepherd saw it and prayed to the Lord and promised that they would offer milk and requested him not to come

down from the hill. The Yadavas daily used to climb the hill and offer milk to the Lord by turns. One day the turn came for a pregnant Yadava woman who was unable to climb the hill. She asked the Lord to come down from the hill and pay her the cost of the milk also. The Lord told her that He would get down the hill only if she did not turn back while He was descending. The lady accepted this condition. But when the Lord was descending a great sound was heard from behind which frightened her and immediately she looked back. The Lord cursed her to become a stone. A temple was constructed for her stone idol and she is being worshipped along with Balakoteswaraswamy.

Balakoteswaraswamy festival is celebrated during Mahasivaratri for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Cocoanuts, rice, fruits, *pasupu*, ghee, pumpkins, gold, silver and copper ornaments and hair are offered. Pandals are erected and festival arrangements are made one week in advance. *Prabhas* are taken round the village in procession. This is being celebrated for the past 100 years. The trustees are the Zamindars of Narasaraopet and the Endowments Board manages the affairs. About 50,000 devotees of all communities local and from distance places congregate. *Pujari* is a Velanati Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 3 days near the temple. Eatables, glassware, utensils, lanterns, mirrors and combs, pictures and toys are brought and sold in the fair.

Lottery, gambling, *Harikathas* and street dramas afford entertainment to the visitors.

SOURCE : 1. *Sri K. Narasimha Sastri, Pleader, Arvapalle*
2. *Sri Veeranki Subba Rao, Headmaster, Special Zilla Parishad School, Arvapalle*

17. Repalle—The taluk headquarters and a Railway Station on the Guntur-Repalle broad gauge branch line situated at a distance of 36 miles from Guntur. There are communication facilities to Bapatla, Tenali and Ponnur from this place. The Kistna District Manual records that there was a ruined fort which was built in 1705 by the Zamindar. This fort is not to be seen now.

The total population of the town is 21,941 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (726); Scheduled Tribes (932); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade, employment, factory labour and other traditional occupations.

The temples of Siva, Vishnu, Sri Rama, Anjaneyaswamy, Sivarama Krishna Maruthi Saibaba, Churches and mosques are the places of worship and prayer in the town.

Sivarama Krishna Maruthi Saibaba Uthsavam is celebrated for 7 days during Mukkoti Ekadasi i. e., from *Margasira Suddha Ekadasi* (November-December). Cocoanuts and fruits are offered. This is being celebrated for the past 15 years in memory of that great saint. The devotees local and from distant places congregate irrespective of caste or creed. Subscriptions are collected. *Prasadam* is distributed to all and there is free feeding on the last day.

Arnapalli the hamlet of Repalle is one mile from Repalle where there is a Siva temple. Thousands of devotees visit the temple from distant places and worship the Lord. Especially bullocks are taken round the temple believing that Lord Siva protects the cattle and their owners from diseases and in times of danger.

SOURCE : 1. *Sri Vemuri Venkateswarlu, B. A., B. L., Vakil, Repalle*
2. *Sri Matur Sriramulu, Repalle*

18. Isukapalle—Situated at a distance of one mile from Repalle Railway Station. The total population of the village is 1,549 and it is made up of the following communities of Caste Hindus—Brahmin, Vaisya, Kamma, Padmasale, Gowda, Yadava, Vaddera, Medara, Kammara, Kummari, Chakali, Mangali, etc.; Scheduled Castes (529)—Mala, Madiga; and Scheduled Tribes (33)—Yerukula, Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations.

Siva temple, Saibaba temple and Rama Mandir are the places of worship in the village.

Saibaba Uthsavam is celebrated for 5 days in *Phalgunam* (February–March). The *uthsavam* commences with *akhanda prathishta* and *prabathaseva*. *Archanas, puja, sahasra ghatabhishekam* (*abhishekam* with thousand pots full of water) and *lakshakusumarchana* are performed. *Rathothsavam* is celebrated on the last day. Offerings are made in the form of cash or kind. This is being celebrated for the past 13 years. The chief patrons are a group of village heads. About 2,000 devotees local and from the neighbouring villages congregate. *Prasadam* is distributed to all and there is free feeding too. *Harikathas* and music performances are held in the evening.

Sitaramanama Sankeerthana Sangha Varshikothsavam (anniversary) is celebrated for 5 days commencing from *Punarvasu Nakshathram* in the bright fortnight of *Pushyam* (December–January). Every day *deeparadhana* is performed. *Prasadam* is distributed to all.

SOURCE : *1. Sri Macherla Raghavaiah, Weaver, Isukapalle*
2. Sri Tatinati Pichaiah, Potter, Isukapalle

19. Dhulipudi—Situated at a distance of 4 miles from the Pallekonda Railway Station and 7 miles from Repalle.

The total population of the village is 8,535 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Kamma, Padmasale, Telaga, Kamsali, Kummari, Chakali, Mangali etc.; Scheduled Castes (419); Scheduled Tribes (214)— Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Gokarneswaraswamy, Kodandaramaswamy, Rajagopalaswamy, Veeranjaneyaswamy and of the village deity Tallamma with the image of the deity in human form are the places of worship in the village.

Tallamma Tirunala is celebrated for 9 days from *Magha Suddha Sapthami* to *Purnima* (January–February). A *ghatam* (an earthen pot) is taken in procession from the temple of Thallamma round the village to the accompaniment of music and *naivedyams* and *carbans* are collected during its course. The *muthaiduvas* observe fast and offer *naivedyam* to the deity at the temple after the procession. Cocoanuts, pumpkins, *pasupu* and *kumkum* are also offered. A few thousands of devotees local and from all over the district congregate. All communities take part in the festival. *Prasadam* is distributed to all.

Kodandaramaswamy Kalyanothsavam on *Chaitra Suddha Navami* (March-April) and Rajagopalaswamy Kalyanothsavam on *Vaisakha Suddha Purnima* (April-May) are the other festivals celebrated in this village.

SOURCE : *Sri B. Narayanamurthy, Headmaster, Dhulipudi*

20. Nagaram— Situated at a distance of 10 miles to the west of Repalle on the Bapatla--Repalle road.

The total population of the village is 1, 719 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Gowda etc.; Scheduled Castes (13)–Mala, Madiga; and Scheduled Tribes (64)–Yerukula, Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Saint Brahmam Mutt and the temple of the village deity Prakkalamma are the places of worship in this village.

Prakkalamma Jatara is celebrated in this village according to the convenience of the villagers. There is no fixed date. Cocoanuts are offered. This is being celebrated for the past 50 years with local significance. The patrons are Gowdas. The local Hindus congregate. *Pujari* is a Kummari.

SOURCE : *Sri Y. V. Papeswara Rao, Teacher, Nagaram*

21. Idupalle— Situated at a distance of 10 miles from the Repalle Railway Station and 25 miles from Tenali.

The total population of the village is 3, 030 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (67) – Mala, Madiga; and Scheduled Tribes (76). The chief means

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

The temples of the village deities Idulamma and Addanki Nancharamma are the places of worship in this village.

Idulamma and Addanki Nancharamma Jatara is celebrated once in a year, according to the convenience of the villagers. Generally they perform it in the month of *Vaisakham* (April-May) for 15 days. This is of local significance. There are 2 trustees with hereditary rights and it is managed by the Hindu Religious Endowments Board.

SOURCE : *Sri Karikanchi Varadarajulu, Cultivator' Idupalle*

22. **China Matlapudi** hamlet of **Pedamatlapudi**— Situated at a distance of 2 miles from the Bapatla-Nizampatnam bus route, 12 miles from the Nidubrolu Railway Station and about 13 miles from Repalle.

The total population of the village is 3,769 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (80); Scheduled Tribes (6); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Mruthyunjayaswamy with a stone Sivalingam is the place of worship in Chinamatlapudi. There is a shrine of Satyanarayanaswamy in the temple compound of Mruthyunjayaswamy. It is said that one Sri Karam Veeraraghavaiah found a stone Sivalingam, while he was offering ablutions to Surya at Varanasi. He brought the Sivalingam to this village and enshrine it.

Sri Mruthyunjayaswamy Tirunala is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). Cocoanuts and flowers are offered to the deity in fulfilment of vows. *Prabhas* are brought and perambulated round the temple. Subscriptions are raised from the devotees to celebrate the Tirunala. This is being celebrated for the past 5 years. Sri Karam Veeraraghavaiah is the trustee and *pujari*. The devotees local and from the nearby villages congregate. All communities take part in the festival. *Prasadam* is distributed to all and there is free feeding.

Harikathas, singing, *bhajans*, dramas and reciting *puranas* afford entertainment to the visitors.

SOURCE : 1. *Statement of fairs and festivals furnished by Collector, Guntur*
2. *Sri Kari Lakshmana Rao, Teacher, Chinamatlapudi*

23 Nizampatnam— Situated at a distance of 12 miles from Nidubrolu Railway Station, 8 miles by boat or by foot path upto Chandavolu and 4 miles by bus from there, 16 miles from Repalle and 24 miles from Tenali. It is said that two villages Navanidhanapatnam and Thimmabhupalapatnam of ancient days ruled over by Thimmabhutala were gradually drowned in the Bay of Bengal. At that time Gokarneswaraswamy was installed in Gokarnamatam. Subsequently during the reign of the Nizams it became Nizampatnam. Ferishta, the Muslim historian mentioned this place as a flourishing sea port of his times. The Nizam rulers assigned Inam lands to the *pujaris* of Siva temple, as seen from the copper plate inscriptions. There were trade contracts about 35 years back between this village and Burma. There is a stone flagstaff and an elevated place called Gandumalidibba. It is believed that the Gandumalidibba was the site of a French fort. Salt is prepared in large quantities on the sea shore here. Bhavajipalem is the hamlet of this village. Gokarnamatam, Thotakuravaripalem, Darveshpalem and Miniredu are the other hamlets of this village.

The total population of the village is 9,229 and it is made up of the following communities: Caste Hindus— Brahmin, Vaisya, Kapu, Yadava, Agnikulakshatria, Chakali, Mangali, Gowda, Telaga; Scheduled Castes (215)— Mala, Madiga; Scheduled Tribes (208) – Yenadis, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, employment, trade and other traditional occupations.

The temples of Lord Venugopalaswamy, Gokarneswaraswamy, Magadaramma with the image of the deity in human form, Pandu Rangaswamy, Sri Rama, Nancharamma and of Anjaneyaswamy are the places of worship in Nizampatnam. Mahalakshamma deity represented by a neem tree is worshipped.

The temples of Polemma, Sri Rama and Devera Ankamma are the places of worship in Thotakuravaripalem hamlet of this village. Masthan Saheb is worshipped in Darveshapalem another hamlet of this village.

Sri Rama temple and Gokarneswaraswamy temple are the places of worship in Gokarnamatam. The Sivalingam of this temple is said to have come from the ear of a cow and hence the Lord is called Gokarneswaraswamy. (*Govu* means cow and *karnam* means ear).

Mogadaramma Jatara is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Festival arrangements are made one week in advance. *Pasupubandla uregimpu* (procession of safforn carts) is taken out through the streets of the village. On the fourth day there is an ordinary procession of the deity and on the fifth day the deity is taken out in procession on the *chidibandlu*. (*Chidi* is a vertical wooden pillar fixed to the cart with horizontal bar fixed at the top. To the ends of the bar are fixed young pigs and *lambs* or their figures are tied). Saris, jacket pieces, cocoanuts, *chalimidi*, *vadapappu*, *payasam* (a sweet preparation) and cooked rice are offered. Goats, fowls and sheep are sacrificed. The chief patrons are Agnikulakshatrias, Yadavas and Gowdas. The devotees, local and from the nighbouring villages congregate. *Pujari* is an Agnikulakshatria with hereditary rights.

Magadaramma Sidi Uthsavam is celebrated in Muniredu for 6 days from *Vaisakha Suddha Dasimi* to *Purnima* (April–May). A goat is tied to the *sidimanu* and fowls are sacrificed. This is of ancient origin. Yadavas and Agnikulakshatrias are the chief patrons. The local Hindus participate.

Kanakadurga Kolupulu are performed for 3 days. But there is no fixed date. Maridi Mahalakhamma Aradhana and pujas are performed once in 12 years for a year. Kolupulu are performed for 11 days. Pandurangaswamy Uthsavam is celebrated for 5 days from *Kartika Suddha Ekadasi* to *Purnima* (October–November).

Babavali Darga Urs is celebrated for 2 days on 15th and 16th August of every year. He was a great devotee. Many Muslim saints and *fakirs* visit the *darga* on those days. *Gandham* (sandal-paste) sweets and *naivedyam* are offered and a procession is taken out.

Gokarneswaraswamy Kalyanothsavam is celebrated for 5 days on *Magha Bahula Chaturdasi* (January–February) in Gokarnamatam. *Abhishekam* and *sahasranamarchana* are performed to the Lord. About 10 big *prabhas* are taken in a procession. Cocoanuts are offered. The devotees take sea bath and observe fasting and *jagarana*. The present patron and *pujari* who is the eighth in the line of hereditary *pujaris* for this temple is Manasiddi Swamulavaru. He improved the temple very much by collecting subscriptions from the devotees and constructed *dwajasthambham*. About 2,000 devotees local and from the neighbouring villages congregate. *Prasadam* is distributed to all.

Arudrothsavam is celebrated on *Pushya Suddha Purnima*.

A fair is held in connection with the festival for a day. Eatables, utensils, glassware, mirrors, combs, pictures, photos, baskets and toys are sold.

Dramas, lottery, magic and *bhajans* afford entertainment to the visitors.

Ankamma Jatara is celebrated for 5 or 6 days in *Kartikam* (October–November) in Totakuravaripalem for 5 or 6 days. Goats and fowls are sacrificed. This festival is of ancient origin. This is performed by collecting subscriptions from the devotees. *Pujari* is a Kulapedda (head of the community).

Mastan Saheb Urs is celebrated in Darveshpalem for 2 days on 1st and 2nd of February.

SOURCE :
1. *Sri T. V. Subbaiah, Teacher, Nizampatnam*
2. *Sri Tadepalle Ramasastry, Teacher, Nizampatnam*
3. *Sri A. Pandar Rao, Headmaster, Nizampatnam*
4. *Sri Thummala Venkata Krishnaiah, Teacher, Thotakuravaripalem*
5. *Sri Bangaru Somalingacharyulu, Teacher, Panchayat Samithi Elementary School, Gokarnamatam*

24. Muthupalle Agraharam—Situated at a distance of 10 miles from the Repalle Railway Station.

The total population of the village is 1,395 and it is made up of the following communities of Caste

Hindus--Brahmin, Vaisya, Kshatria, Kapu, Chakali, Mangali, etc.; Scheduled Castes (119)—Mala, Madiga; and Scheduled Tribes (46). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sita Ramaswamy with the images of Rama, Lakshmana and Sita.

Sita Ramaswamy Kalyanam is celebrated for 6 days from *Vaisakha Suddha Ekadasi* to *Bahula Padyami* (April-May). Festival arrangements are made one week in advance. On the third day there is *kalyanam* and on the fourth day *rathothsavam*. Patrons are Vaishnavas. The local Hindus congregate. *Pujari* is Srivaishnava with hereditary rights. *Prasadam* is distributed to all. *Harikathas*, dramas, and *bhajans* provide entertainment to the visitors.

Dasavathara Uthsavam is celebrated for 10 days in *Jaishtam* (May-June).

SOURCE : *Sri V. Ramanujacharyulu, Teacher, Special Panchayat Higher Elementary School, Muthupalle*

25. Eletipalem— Situated at a distance of 6 miles from the Repalle Railway Station.

The total population of the village is 4, 331 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (429); Scheduled Tribes (140); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gramadevata Jatara is celebrated for 3 days according to the convenience of the villagers. There is no fixed date. Local devotees, irrespective of caste or creed, congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

26. Vullipalem hamlet of **Allaparru**— Situated at a distance of 3 miles from the Repalle Railway Station.

The total population of the village is 8,663 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,017); Scheduled Tribes (220); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chennakesavaswamy temple and Chenna Malleswaraswamy temple are the places of worship in this village.

Chennakesavaswamy and Chenna Malleswaraswamy Kalyanamahothsavams are celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). *Ponna uthsavam* on *Triodasi*, *kalyanam* on *Chaturdasi* and *rathothsavam* on *Purnima* are the important rituals. *Sahasranamarchana* and *abhishekams* are performed to Malleswaraswamy. Offerings are made in the form of cash or kind. These festivals are of ancient origin and of local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* for Chennakesavaswamy is a Vaishnava and the one for Chenna Malleswaraswamy is a Velnati Brahmin. *Prasadam* is distributed to all.

SOURCE : *Sri Sistla Hanumantha Sastry, Teacher, Vullipalem*

27. Adavuladeevi— Situated at a distance of 12 miles from the Repalle Railway Station.

The total population of the village is 5,719 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (71); Scheduled Tribes (185); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Mallikarjunaswamy festival is celebrated for one day on *Magha Suddha Purnima* (January-February). About 2,000 devotees of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

28. Gangadipalem— Situated at a distance of 14 miles from Repalle.

The total population of the village is 4,307 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (95); Scheduled Tribes

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

The temples of Durga Sangameswaraswamy, Sri Rama and of village deity Nancharamma are the places of worship in this village.

Durga Sangameswaraswamy Uthsavam is celebrated for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March–April). This festival is being celebrated for the past 15 years and is of local significance. The devotees of the village congregate irrespective of caste or creed.

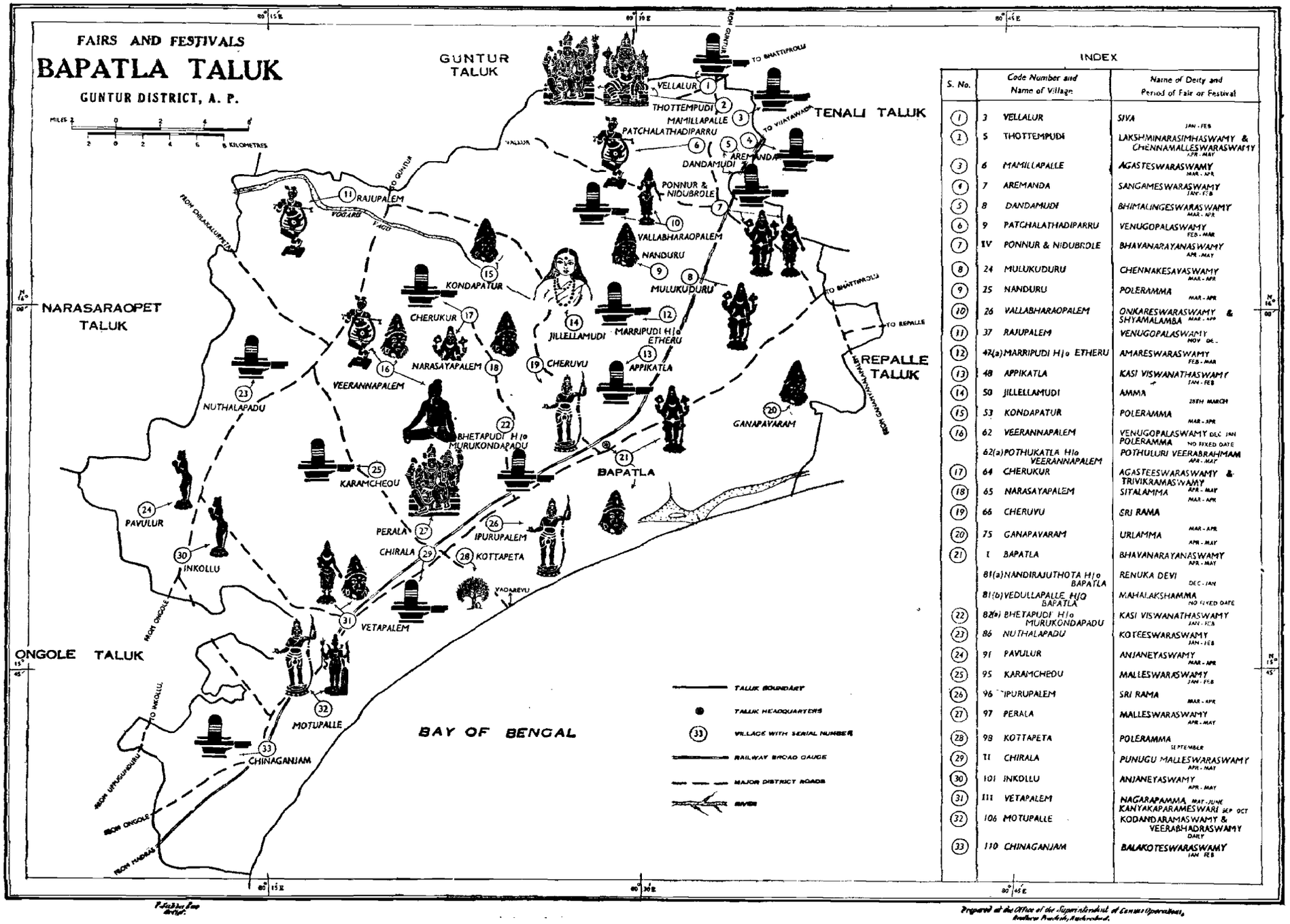
Sri Rama Kalyanam is celebrated for a day on *Chaitra Suddha Navami* (March–April). *Prasadam* is distributed to all and there is free feeding.

Village deity Nancharamma festival is celebrated thrice a year. This is an ancient local festival. Goats, fowls and sheep are sacrificed. All local Hindu communities participate in the festival.

SOURCE : *Sri M. L. Narasimha, Teacher, Zilla Parishad Elementary School, Gangadipalem*



BAPATLA TALUK



INDEX

S. No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	3 VELLALUR	SIVA JAN - FEB
(2)	5 THOTTEMPUDI	LAKSHMINARASIMHASWAMY & CHENNAMALLESWARASWAMY APR - MAY
(3)	6 MAMILLAPALLE	AGASTESWARASWAMY MAR - APR
(4)	7 AREMANDA	SANGAMESWARASWAMY JAN - FEB
(5)	8 DANDAMUDI	BHIMALINGESWARASWAMY MAR - APR
(6)	9 PATCHALATHADIPARRU	VENUGOPALASWAMY FEB - MAR
(7)	IV PONNUR & NIDUBROLE	BHAVANARAYANASWAMY APR - MAY
(8)	24 MULUKUDURU	CHENNAKESAVASWAMY MAR - APR
(9)	25 NANDURU	POLERAMMA MAR - APR
(10)	26 VALLABHARAOPALEM	ONKARESWARASWAMY & SHYAMALAMBA MAR - APR
(11)	37 RAJUPALEM	VENUGOPALASWAMY NOV DEC
(12)	42(a) MARRIPUDI H/o ETHERU	AMARESWARASWAMY FEB - MAR
(13)	48 APPIKATLA	KASI VISWANATHASWAMY JAN - FEB
(14)	50 JILLELLAMUDI	AMMA 28TH MARCH
(15)	53 KONDAPATUR	POLERAMMA MAR - APR
(16)	62 VEERANNAPALEM	VENUGOPALASWAMY DEC JAN
		POLERAMMA NO FIXED DATE
	62(a) POTHUKATLA H/o VEERANNAPALEM	POTHULURI VEERABRAHMAM APR - MAY
(17)	64 CHERUKUR	AGASTEESWARASWAMY & TRIVIKRAMASWAMY APR - MAY
(18)	65 NARASAYAPALEM	SITALAMMA MAR - APR
(19)	66 CHERUVU	SRI RAMA MAR - APR
(20)	75 GANAPAVARAM	URLAMMA APR - MAY
(21)	I BAPATLA	BHAVANARAYANASWAMY APR - MAY
	81(a) NANDIRAJUTHOTA H/o BAPATLA	RENUKA DEVI DEC - JAN
	81(b) VEDULLAPALLE H/o BAPATLA	MAHALAKSHAMMA NO FIXED DATE
(22)	82(a) BHETAPUDI H/o MURUKONDAPADU	KASI VISWANATHASWAMY JAN - FEB
(23)	86 NUTHALAPADU	KOTEESWARASWAMY JAN - FEB
(24)	91 PAVULUR	ANJANEYASWAMY MAR - APR
(25)	95 KARAMCHEDU	MALLESWARASWAMY JAN - FEB
(26)	96 IPURUPALEM	SRI RAMA MAR - APR
(27)	97 PERALA	MALLESWARASWAMY APR - MAY
(28)	98 KOTTAPETA	POLERAMMA SEPTEMBER
(29)	II CHIRALA	PUNUGU MALLESWARASWAMY APR - MAY
(30)	101 INKOLLU	ANJANEYASWAMY APR - MAY
(31)	111 VETAPALEM	NAGARAPAMMA MAY - JUNE
		KANYAKAPARAMESWARI SEP OCT
(32)	106 MOTUPALLE	KODANDARAMASWAMY & VEERABHADRASWAMY DAILY
(33)	110 CHINAGANJAM	BALAKOTESWARASWAMY JAN FEB

P. Sekhara Rao del.

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

Section IV

BAPATLA TALUK

Vellalur—Situated at a distance of 4 miles from Chunduru (Tsunduru) Railway Station on the Madras-Waltair Railway line and 6 miles from Ponnur. This village was formerly the boundary between the Kondavidu Kingdom and the other kingdoms. To safe-guard the boundary, some tributaries lived in this place. Yalla is a Dravidian word for boundary. Hence it was called Yellalur and in course of time it became Vellalur.

The total population of the village is 2,028 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Uppara, Mangali, Chakali; Scheduled Castes (90)- Mala and Madiga; and Scheduled Tribes (17)-Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple with the stone Sivalingam and Kesava (Venkateswaraswamy) temple with the image in human form are the places of worship in this place.

Mahasivaratri festival is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January-February). Cocoanuts, fruits, flowers and *naivedyam* are offered. *Lakshapatri puja* and *abhishekham* are performed to the Lord. This festival is of ancient origin and of local significance. The local devotees irrespective of caste or creed, congregate. *Pujari* is Nalluri Seshacharyulu of Gowthamasa *gotram* enjoying *manyam* lands. *Prasadam* is distributed to all.

Sapthaham is celebrated in commemoration of the birthday of Ramakrishna Paramahamsa by Nirmalanandaswamy on *Phalguna Suddha Vidiya*(February-March). This is being celebrated for the past 6 years and is confined to Vellalur and a few neighbouring villages. The local Hindus subscribe for the celebration. Devotees of all communities local and from the neighbouring villages congregate. Pujas are performed by Nirmalanandaswamy.

SOURCE : *1. Sri Rajsekharam Koteswara Rao, Village Karnam, Vellalur*

2. Zilla Parishad Sanchika, *Guntur, dated 26-1-62*

2. Thottempudi— Situated at a distance of 2 miles from Modukur Railway Station, 6 miles from Ponnur and 30 miles from Bapatla.

The total population of the village is 1,095 and it is made up of the following communities : Caste Hindus—Brahmin, Kapu, Yadava, Vaisya; Scheduled Castes (29); and Scheduled Tribes (38). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Lakshmi Narasimhaswamy, Chenna Malleswaraswamy and Desammathalli and Rama mandira are the places of worship in this village.

Sri Lakshmi Narasimhaswamy and Chenna Malleswaraswamy Kalyanams are celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April-May). *Chalimidi, vadapappu, panakam,* cocoanuts and *naivedyam* are offered. Bath is taken either in the sea or river and fasting and *jagarana* are observed. These festivals are of ancient origin and confined to this and the neighbouring villages. There are the Managing trustees to maintain the temples. The devotees local and from the neighbouring villages congregate. All communities participate in the festival. *Harikathas* and *Puranakalakshepams* entertain the congregation. Other common festivals like Dasara, Mukkoti Ekadasi etc., are also celebrated.

SOURCE : *Sri Chunduri Subba Rao, Village Karnam, Thottempudi*

3. Mamillapalle—Situated on the Thurumella-Guntur bus route, 2 miles from Modukur Railway Station and 6 miles from Ponnur. Formerly this village was known as Chuthapuri as there was abundant growth of mangoes (*chuthamu* means mango in

Sanskrit; *mamidi* means mango in Telugu) and later it became Mamillapalle.

The total population of the village is 4,009 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Telaga, Yadava, Mutharacha, Kummari, Sale etc.; Scheduled Castes (425)—Mala and Madiga; Scheduled Tribes (204)—Yerukula and Yenadi; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Agastheswaraswamy, Chennakesavaswamy, Sitaramaswamy and a church are the places of worship in this place.

Sri Agastheswaraswamy festival is celebrated in *Chaitram* (March - April). This festival is being celebrated for the past 3 years and is confined to the neighbouring villages. It is under the management of the Hindu Religious and Charitable Endowments Board. It has an Inam land of 21.69 acres, yielding an income of Rs. 8,000 per annum. *Pujari* is a Brahmin of Pancharatrula sect with hereditary rights. *Prasadam* is distributed to all.

In the same temple, Deeparadhana is celebrated in *Kartikam* (October-November). Mukkoti Ekadasi and Vijayadasami are also celebrated. *Naivedyam* is offered on every Sunday.

Chennakesavaswamy festival is celebrated in *Vaisakham*(April-May)and Sitarama Kalyanam takes place on *Chaitra Suddha Navami* (March-April). The temple possesses Rs.28.43 acres of inam land with an income of about Rs. 10,000 per annum.

SOURCE : 1. *Sri Annapareddy Venkata Reddy, Village Munsiff, Mamillapalle*
2. *Sri M. V. Chalapati Murthi, Village Karnam, Mamillapalle*
3. Zilla Parishad Sanchika, *Guntur, dated 26-1-1962*

4. Aremanda—Situated at a distance of 1 mile from Modukur Railway Station and 3 miles from Guntur-Chirala bus route.

The total population of the village is 2,249 and it is made up of the following communities . Caste Hindus—Brahmin, Vaisya, Kapu, Reddi, Yadava; Scheduled Castes (175); and Scheduled Tribes (53). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sangameswaraswamy, Bhimeswaraswamy, Venugopalaswamy, Sitaramaswamy and Anjaneyaswamy are the places of worship in this place. The Sivalingam in the temple of Sangameswaraswamy was found at the confluence of the rivers Tungabhadra and Konderu. Hence the Lord is called Sangameswaraswamy (*Sangamam* means confluence).

Sri Sangameswaraswamy Kalyanothsavam is celebrated during Mahasivaratri for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Puja and *abhishekam* are performed. Cocoanuts are offered. The devotees take bath at the confluence aud observe fasting and *jagarana*. This festival is being celebrated for the past 60 years and is of local significance. The temple gets an income of about Rs. 4,000 from the Inam land of 18.39 acres. The patrons are Hindus. The devotees of this village and its hamlet Thallapalem congregate without any distinction of caste or creed. *Pujari* is a Saiva of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Sitaramaswamy Kalyanothsavam is celebrated during Srirama Navami i. e., on *Chaitra Suddha Navami* (March-April). Thousands of devotees congregate. On the second day *Rathothsavam* is celebrated.

Sri Bhimeswaraswamy Kalyanothsavam is celebrated for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March-April). The local devotees irrespective of caste or creed congregate. *Rathothsavam* is celebrated on the second day. There is 14.28 acres of Inam land fetching about Rs. 3,000 per annum.

SOURCE : 1. *Sri Aremanda Sangameswara Rao, Village Karnam, Aremanda*
2. *Statement of fairs and festivals furnished by Collector, Guntur*
3. Zilla Parishad Sanchika, *Guntur, dated 26-1-1962*

5. Dandamudi—Situated at a distance of 1½ miles to the east of Guntur-Chirala bus route and 2 miles from Modukur Railway Station.

The total population of the village is 1,975 and it is made up of the following communities ; Caste Hindus—Brahmin, Vaisya, Reddi, Kapu; Scheduled Castes (90)—Adi Andhra; Scheduled Tribes (98); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Bhimalingeswaraswamy with the stone Sivalingam, Sankara and Krishna are the places of worship in this village.

Sri Bhimalingeswaraswamy Kalyanamahothsavam is celebrated for3 days from *Chaitra Suddha Triodasi* to *Purnima*(March-April).Cocoanuts are offered. Fasting and *jagarana* are observed. This festival is being celebrated for the past 70 years and is of local significance. The patrons are Brahmins and Reddis. The income from the Inam land of 10.85 acres is only Rs. 150. The local devotees congregate irrespective of caste or creed. *Pujari* is a Saiva of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Sankara Jayanthi is celebrated on *Vaisakha Suddha Panchami* (April-May) and *Krishna Jayanthi* is celebrated on *Sravana Bahula Ashtami* (July-August).

SOURCE : 1. *Sri Gogireddy Sri Ramareddy, Village Munsif, Dandamudi*
2. Zilla Parishad Sanchika, *Guntur, dated 26-1-1962*

6. Patchalathadiparru—Situated at a distance of 3 miles from Nidubrole and 16 miles from Bapatla. Chirala-Guntur and Repalle-Guntur bus routes pass through this village.

The total population of the village is 2,615 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (148); Scheduled Tribes (60); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Brahmeswaraswamy temple, Venugopalaswamy temple, Ganganamma temple with Her image in human form and a church are the places of worship in this village.

Sri Venugopalaswamy Kalyanam is celebrated for 3 days from *Phalguna Suddha Triodasi* to *Purnima* (February-March). Cocoanuts and *chalimidi* are offered. With the 3,000 rupees of annual income derived from the Inam lands of 16.98 acres, the *kalyanam* is being celebrated for the past 16 years. The local Hindus congregate. *Pujari* is a Vaishnava, *Prasadam* is distributed to all.

Ganganamma Jatara is celebrated when epedimics and other diseases prevail in the village. Animals are sacrificed. The patrons are *Chakalis*.

Saivaites are the *pujaris* of the Siva temple.

Brahmeswaraswamy temple has an Inam land of 18.44 acres fetching Rs. 4,000 per annum.

SOURCE : 1. *Sri T.V.L. Narasimhulu, Asst. Karnam, Patchalathadiparru*
2. Zilla Parishad Sanchika, *Guntur, dated 26-1-1962*

7. Ponnur and Nidubrole — Situated at a distance of 6 furlongs from Nidubrole Railway Station, 13 miles from Bapatla and 52 miles from Ongole. This was constructed during the time of Chalukyas and was called Swarnapuri as it was then as prosperous (*swarna* means gold) as gold. But it got its name 'Ponnur' in Tamil which means village of gold. The fame of the village was at its climax during the reigns of Sri Krishnadeva Raya and Kondaveeti Reddis. At present there is a stone inscription of the Chalukya kings.

The total population of the town is 22,872 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Settibalija, Mudiraju, Mangali, Chakali, Kummari, Padmasale, Viswabrahmin; Scheduled Castes (1,633); Scheduled Tribes (1,060) - Yerukula and Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, trade and other hereditary occupations.

Sri Bhavanarayanaswamy temple with Sundaravelli Rajyalakshmi Ammavaru is the famous temple of this place. It is known by several names as Gostivanakshetram, Paramathmyakshetram and Chakrakshetram. This sacred temple is elegantly perched on the banks of river Tungabhadra and is

in the shape of a *chakram* (disc). Hence it is called Chakrakshetram. The temple is facing east. There is Chennakesavaswamy to the north of Gostimantapam. Panniddaalwars, the twelve famous Vaishnava saints are to the left side of the Lord. There are Lakshmi Narasimhaswamy temple to the south, Kasi Visweswaraswamy temple to the north and Rajyalakshmi Ammavari temple to the south-west of Bhavanarayanaswamy temple. In front of the east tower of the temple, there is Anjaneyaswamy temple with 37 feet high stone image of the Lord, the image of Garuthmanta, the sacred kite and the vehicle of Lord Vishnu, 40 ft. high and a *dwajasthambham* 50 ft. in height. There are Bramhasarassu and river Tungabhadra to the east of this temple. This sacred shrine is called Gostivanakshetram. The legend connected says that at the end of *Kalpa*, the entire earth was engulfed by water and that Brahma who came out of the umbilicus of Lord Vishnu found nothing except water everywhere. He heard the words of the Lord 'Thapasthapasva'. Brahma performed penance at the place where He heard that sound and Lord Vishnu appeared before him and ordained him to create the world and gave Him the Vedas.

Brahma requested Lord Vishnu to tell him as to why the Lord chose that place only for penance. The Lord told that it was Paramathmyakshetram as He was living there. It became Gostivanakshetram as Lord Vishnu and Brahma had a discourse (*Gosti* means discourse). He said that He would take pujas from Athrimaharshi, who was performing penance on the banks of Ganga in Kasi in Tretayuga, that in Kaliyuga a devotee would cite Him as a witness at Ponnur and that He would be there till the end of that Kalpam. As the Lord lived there placing His *Sudarsana Chakram* on the land, it is called Chakrakshetram. Tungabhadra River came out from His arms and reached the tank where Bramha performed His penance. Hence it is called Bramhasarassu.

As told by the Lord, Athrimaharshi performed penance in Kasi and Lord Vishnu was taking pujas from him as Bhavanarayana.

There is another interesting incident connected with the Lord Bhavanarayanaswamy. It is said that one Andela Narapuraju ruler of Owk in Kurnool District was going to Kasi to get cured of his carbuncle. On his way to Kasi, he slept for a night near Bramhasarassu of this place. Then he had a very pleasant dream, wherein he saw Lord Bhavanarayanaswamy ordaining him to worship the Lord. The Lord also revealed to him that His image could be found in the ant-hill nearby and that he would be cured of his carbuncle if he just applies the dust that is lying at the feet of the Lord. Naraparaju implicitely carried out the commands and got cured and in gratitude to the Lord constructed a temple. But Naraparaju was sorry for not finding a *pujari* for performing daily worship to the Lord. By chance, one Ananthacharyulu, a Brahmin of Thamraparni was going to Kasi to pray Lord Visweswara for progeny. Naraparaju requested Ananthacharyulu to be the *pujari* of the temple. But Ananthacharyulu turned down the proposal. Naraparaju prayed the Lord to convince the Brahmin On the same night, Bhavanarayana appeared in the dream of the Brahmin and presented him a wood-apple (feroina elephantam) asking him to give it to his wife. The Lord ordained him to accept the request of Narapuraju and assured him that he will be blessed with children. Ananthacharyulu then became the *pujari* of Bhavanarayanaswamy temple. From that time onwards the *pujaris* of this temple are of Bharadwajasa *gotram*.

In 1119 A.D. Kulothunga Chola I, a Velanatichola gave Paratur, Kondamud, Mannur, Badalapadu and Mulukuduru as Inam to the Lord for the observance of various rituals. The temple was further endowed with Inam lands in 1555 A.D. by Sri Guntupalle Mutharajayya. Sri Manikya Rao and Jagganna Rao, the Zamindars of Rachur constructed *Prakarams* (compounds) to the temple in 1732 A.D. and they became the trustees giving Ponnur and land costing 250 gold coins (*varahas*). Afterwards Rajabhavaiah Manikya Raya vested all the powers to Raja Vasireddy Venkatadri Naidu in 1804 A.D. from that time onwards the decendents of Venkaradri Naidu are the trustees.

The image of Lakshmi Narasimhaswamy was found in a mound near this place and it was installed. The image of Sunderavalli Rajalakshmi Ammavaru was found by Pamulapativaru when a grain pit was dug a Nidubrole. They enshrined the image in a temple and granted some land for pujas and became the *puttintivaru* of the deity. The temples of Balakoteswaraswamy, Vasavi Kanyakaparameswari village deity Thotamma, Kondanda

Ramaswamy, Sahasralingeswaraswamy, Dasavataramulu, and Sankaracharya mutt, a church and a mosque are other places of worship and prayer in this place.

The temples of Sri Rama, Chennakesavaswamy and Chowdeswaraswamy and a church are the places of worship at Nidubrole.

Sri Bhavanarayanaswamy Brahmothsavam is celebrated for 12 days from *Vaisakha Suddha Sapthami* to *Bahula Tadiya* (April-May). Festival arrangements are made one month in advance. Every day the Lord is taken out in a procession on different *vahanas* like *gajavahanam, hamsavahanam, simhavahanam, hayavahanam, yativahanam, garudavahanam, ponnavahanam, ambari* and *seshavahanam. Rathothsavam* is celebrated on the last day. Silver ornaments and clothes are offered. This festival is being celebrated from ancient times and is widely known. The present trustee is Sri Rajavasireddy Ramabhupala Bhanu Prasad Bahaddur. The temple has 800 acres of Inam land out of which 400 acres are for the pujas of the Lord and the rest is meant for the servants for their services. The total income is estimated to exceed Rs. 50,000. About 10,000 devotees local and from distant places congregate. All communities take part in the festival. *Pujari* is a Vykhanasa Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival for one month, near the temple. About 10,000 devotees local and from distant places congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys are sold. Lectures, speeches, *Harikathas*, dances and music performances afford entertainment to the visitors.

A Sankrit College, a school and a library are run with the income of the temple lands.

SOURCE : *1. Sri A. Ramakrishnamoorthy, Journalist, Ponnur*
2. Zilla Parishath Sanchika, Guntur, dated 26-1-62
3. Article in Andhra Prabha Weekly, dated 7-1-62

8. Mulukuduru —Situated at a distance of 1-1/4 miles from Machavaram Railway Station and 4 miles from Ponnur and Nidubrole.

The total population of the village is 5,391 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kamma, Bhatraju, Gowd, Chakali, Mangali, Medara, Golla, Telaga, Uppari, Vaddeuppari, Reddy; Scheduled Castes (30)-Mala and Madiga; Scheduled Tribes (311) - Yerukula, Yenadi and Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Chennakesavaswamy, Ramalingeswaraswamy, Seetharamaswamy, Anjaneyaswamy, Addankamma and Vemulamma with the images in human form are the places of worship in the village.

Sri Chennakesavaswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). The devotees offer flowers and cocoanuts in fulfilment of their vows. This festival is being celebrated for the past 1,000 years and is of local significance. The patrons are Hindus. The local Hindus congregate. *Prasadam* is distributed to all and there is free feeding on the last day.

Sri Ramalingeswaraswamy Uthsavam is celebrated for one day on *Magha Bahula Triodasi* (January-February). This festival is being celebrated for the past 30 or 40 years. The income of the temple from the Inam land of 24 acres is nearly ten thousand rupees.

Gramadevathala Uthsavam is celebrated according to the convenience of the villagers. Cocoanuts are offered and animals are sacrificed.

During festive days like Ugadi,Sri Ramanavami, Tholi Ekadasi and Krishnashtami, the people take sea-bath and observe fasting and *jagarana*.

SOURCE : *1. Sri G. Satyanarayana, Village Munsif, Mulukuduru*
2. Zilla Parishad Sanchika, *Guntur, dated 26-1-62*

9. Nanduru—Situated at a distance of 1½ miles to the west of the 28½th mile stone on the Guntur-Bapatla bus route, 3 miles from Machavaram Railway Station, 6 miles from Ponnur and Nidubrole and 11 miles from Bapatla.

The total population of the villages is 4,066 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Bhatraju, Yadava, Telaga, Kummari, Kuruva, Uppari, Chakali, Mangali; Scheduled Castes (188); Scheduled Tribes (43); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions.

The village deity Poleramma temple, with the stone image of the deity in human form, Sri Sakaleswaraswamy temple with the *swayambhoo* (self-manifested) Sivalingam and of Vishnu with the stone and bronze images, a church and a mosque are the places of prayer and worship in this village.

Poleramma Jatara is celebrated in *Chaitram* (March-April). But there is no fixed date. Arrangements are made 15 days in advance. *Kolupulu* (*sevas* or worship) are conducted. Cocoanuts are offered. Goats, fowls and sheep are sacrificed. Intoxicants are used during the *jatara.* This festival is being celebrated for the past 15 years and is confined to the neighbouring villages. The trustees are Sarvasri Venkata Subba Rao, a Brahmin; Duggi Venkata Subbaiah, a Vaisya; Akki Punnaiah, a Yadava; Budda Pothuraju, a Kuruva and Bandi Ranganayakulu. There is one acre of land in the name of the deity. The *jatara* is celebrated by collecting subscriptions from the people. The Hindu devotees local and from the neighbouring villages congregate. *Pujari* is a Yadava.

A petty fair is held with a few shops selling eatables, utensils, lanterns and toys. Circus, magic, lottery and whirling-wheels afford entertainment to the visitors.

Sri Hanumanjayanthi is celebrated for 5 days in *Vaisakham* by Sri Valluru Sriramamurthy. This Jayanthi is being celebrated for the past 10 years. *Teertham* and *prasadam* are distributed to all.

There are some Inam lands in the name of the temples of Sakaleswaraswamy and Vishnu. The devotees perform *abhishekam* and observe fasting and *jagarana* during festive days like Sivaratri, *Vaisakha Purnima* etc.

SOURCE : 1. *Sri N. V. Subba Rao, Karnam, Nanduru*
2. Zilla Parishad Sanchika, *Guntur, dated 26-1-62*

10. Vallabharaopalem—Situated at a distance of 2 miles from Ponnur and Nidubrole and 3 miles from Nidubrole Railway Station. Formerly to the north-west of this village, at a distance of one mile there was a historical village, Kummanur which went into ruins. Later a person by name Vallabhudu constructed this village and named it Vallabharaopalem after him.

The total population of the village is 2,730 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Chakali etc.; Scheduled Castes (37)-Madiga; Scheduled Tribes (189)- Yenadi and Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

Sri Onkareswaraswamy temple with the stone Sivalingam, Syamalambadevi temple with the stone image of the deity in female form, Hanumantha temple with the stone image in human form, Sri Rama temple with the images of Sita, Rama, Lakshmana and Anjaneya and village deity, Katlamma temple are the places of worship in this village.

Sri Onkareswaraswamy Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). This festival is being celebrated for the past 100 years. There is an income of about Rs. 5,000 annually from the temple Inam lands of 38.58 acres. The Nawab of Hyderabad was formerly paying Rs. 200 per annum for the celebrations and this was stopped for the past 40 years. The devotees of the village congregate irrespective of caste or creed. *Pujari* is a Saivait with hereditary rights.

Sri Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April) and it is being celebrated for the past 30 years.

SOURCE : 1. *Sri Kona Venkata Subba Rao, Village Karnam, Vallabharaopalem*
2. Zilla Parishad Sanchika, *Guntur, dated 26-1-62*

11. Rajupalem—Situated at a distance of 3 miles from Bapatla—Pedanandipadu bus route by foot-path and about 20 miles from Bapatla Railway Station.

The total population of the village is 924 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kamma, Kammara, Chakali; Scheduled Castes (40); Scheduled Tribes (27);

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

The temples of Venugopalaswamy with the stone image of the deity in human form, Siva, Anjaneyaswamy and of the village deity Poleramma are the places of worship in this village.

Sri Venugopalaswamy festival is celebrated for one month from *Margasira Bahula Triodasi* (November-December) to *Pushya Bahula Triodasi* (December-January). It is being celebrated from ancient times and is of local significance. There is 14.25 acres of Inam land. The local Hindus congregate.

Poleramma Jatara is celebrated once in 5 or 10 years according to the convenience of the villagers for 3 days. *Kumkuma bandlu* (carts with vermilion plates) are taken round the temple. About 600 people congregate. All the devotees offer *pongallu* and go out for *vanabhojanam* (enjoining a feast in a garden). Intoxicants are taken.

SOURCE : *Sri Rajupalem Bhagavanlu, Village Karnam, Rajupalem*

12. Marripudi hamlet of **Etheru**— Situated at a distance of 1 mile from Guntur-Chirala bus route, 2 miles from Appikatla Railway Station.

The total population of the village is 3,108 and it is made up of the following communities: Caste Hindus-Brahmin, Kshatriya, Vaisya, Reddi, Chakali, Mangali, Telaga, Viswabrahmin, Kummari etc.; Scheduled Castes (618)—Mala, Madiga, etc.; Scheduled Tribes (82)—Yerukula and Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Amareswaraswamy with the stone Sivalingam and the images of Parvathi and Ganapathi, Kumaraswamy, Anjaneyaswamy, Sri Rama with *dwajasthambham*, Dattathreyaswamy with the marble image of the deity in human form and of the village deity Patchalamma are the places of worship in this village.

Sri Amareswaraswamy Kalyanothsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). The deity is worshipped with *abhishekam*. Cocoanuts and fruits are offered in fulfilment of vows. This festival is being celebrated for the past 100 years and is of local significance. The trustee is one Kambhampati Krishnaiah, a Brahmin of Saandilya *gotram* with hereditary rights. The temple has Inam lands of 13.43 acres with an annual income of Rs. 3,000. The local devotees irrespective of caste or creed congregate. *Pujari* is a Brahmin of Parasara *gotram* with hereditary rights. There is free feeding on the *rathothsavam* day. *Harikathas*, recitation of *puranam*, and *vedaparayanam* entertain the visitors.

Sivaratri, Arudra Uthsavam, Paruveta Uthsavam, and Mukkoti Uthsavam are also celebrated in this temple.

Sri Kumaraswamy festival is celebrated for 3 days from *Kartika Suddha Triodasi* to *Purnima* (October-November).

Dattatreyaswamy festival is celebrated for 5 days from *Margisara Suddha Ekadasi* to *Purnima* (November-December). There is free feeding. *Harikathas, puranams, vedaparayana* entertain the visitors.

SOURCE : 1. *Sri Gopana Krishtaiah, Village Munsif, Marripudi*
2. Zilla Parishath Sanchika, *Guntur, dated 26-1-62*

13. Appikatla—A Railway Station on the Madras-Waltair Railway line at a distance of 5 miles from Bapatla on the Bapatla-Guntur bus route.

The total population of the village is 2,458 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Chakali, Mangali etc.; Scheduled Castes (97); Scheduled Tribes (27); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Kasi Viswanathaswamy temple with the stone Sivalingam and Venkateswaraswamy temple with the image in human form are the places of worship in this village. There is an inscription in the village recording grants by Kulothunga Rajendra Chola and another inscription records construction of a part of a temple in A.D. 1172.

Sri Kasi Viswanathaswamy festival is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya*

(January–February). Cocoanuts and fruits are offered. This festival is being celebrated for the past 100 years and is confined to this and a few neighbouring villages. The temple is under the management of the Hindu Religious and Charitable Endowments Board. The Hindus, local and from the nearby villages, congregate.

A petty fair is held in connection with the festival for two days selling eatables and toys.

Sri Venkateswaraswamy festival is celebrated from *Phalguna Suddha Dwadasi* to *Purnima* (February–March) for 4 days. The temple has an Inam land of 16.48 acres yielding Rs. 672 per annum.

SOURCE : *1. Sri Doppalapudi Venkataratnam, Teacher, N.Z.P.H. School, Appikatla*
2. Zilla Parishad Sanchika, *Guntur, dated 26-1-62*

14. Jillellamudi—Situated at a distance of 9 miles from Bapatla. One has generally to walk to the village after a journey upto 7th mile point by *rickshaw* or *jatka*. There is also a bus running by this route from Bapatla to Pedanandipadu. Beyond the 7th mile, journey is difficult during rainy season.

The total population of the village is 819 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Chakali, Mangali; and Scheduled Castes (23)–Mala, Madiga. The chief means of livelihood of the people are agriculture and other traditional occupations. The temple of the place is yet to be completed. Jellellamudi Amma, a living holy woman, is being worshipped by thousands of devotees from far and near.

At present the sacred abode for Amma is a small cottage with mud walls and thatched roof. It is a centre of worship not only for the villagers of this place but to hundreds of devotees that visit the place from distant places. Amma sits on a cot with her feet on plank and the devotees smear *pasupu, kumkum* and place flowers and touch those feet in devotion. Some offer *harathi* and break cocoanuts at Her feet.

Srimathi Anasuyamba was the original name of Amma and she is the daughter of the fortunate couple Sri Mannava Seethapathirayasarma and Late Srimathi Rangamamba of Mannavaram. Amma had to face several difficulties as her mother died very early. As she is an aspect of Devi, she did not mind the temporary wordly troubles and by her self effort improved *bhakthi, jnana, vairagyam*, devotion, knowledge and renunciation. She married Sri Nageswararao son of Sri Subbarao and Smt. Kanakamamba of Jellellamudi. One E. Bharadwaja writes–

> " I was told that nearly twenty-five years ago, on a bright day, when the sun was shining above the rows of dark clouds in the sky, a small bullock cart brought young couple into this village; this seemingly insignificant incident was probably the beginning of a New Beginning in the human history, a new leaf in the book of Eternity, a new chapter with a thousand wonders described therein ! The young housewife was none other than the Universal Mother. But ere her identity that transcends all names is revealed, people called her by the name Anasuya, the spouse of Sri B. Nageswara Rao. None realised at that time before the turn of a decade or two, thousands and thousands of people are to bow in adoration to the holy feet of the Mother as the one who was once both Rama and Seetha, Radha and Krishna; that thousands are to bow in adoration to the feet of B. Nageswara Rao, who, to her devotees, is the manifestation of Divine Grace in that he married 'Anasuya' and brought her to this village ostensibly as the simple wife of a simpler husband. " 1

Amma led an ideal family life with the much adovocated *Sthithaprajnathvam* of Bhagavadgita. She begot two sons, Subbarao and Ravi and a daughter Hymavatheedevi. She loved one and all like a mother and was such a source of relief and comfort that the intensity of her motherly love and the unexpected and miraculous solace and peace that she gave to others attracted admirers and devotees at first from the neighbouring villages and slowly from distant places.

> "The appellation 'Zillellamudi Amma'is a veritable magic spell that thrills thousands of devotees in esctasy. Born in a family of modest means of living and married in another of no better status, she could not but be the butt of the hardships of life which she had the knack of

1. Article in *Mathrusri*, 1965 by E. Bharadwaj, M. A.

overcoming by virtue of her spiritual oneness of mind and resoluteness of her will. Endowed with a scintillating face, sharp discerning eyes, broad smiles and a reticence all her own, she strikes one with her august and revered personality. In the course of years she has come to be known as a beacon of light and Zillellamudi, the place of piligrimage for the thousands who hasten from far and near to worship at the innermost shrine of their heart.

Dressed and adorned like a typical Hindu housewife and seated on a raised platform in the assembly-hall, she is the observed of all observers. She looks as though she is drawing within herself all the feelings and thoughts of the assemblage for purposes of cognition and a probe. The silence which she maintains is more eloquent than the pithy utterances which are vouchsafed at the intervals in a clear and resonant voice bringing 'Manna to the faithful'.

She is one to all and all are one to her. The Philosophy of life which she holds admits no split personality. She is a mother to all. She is more conspicuous for her motherly love than for anything else. By love she rules and by it alone she is bound. The kind enquiries of those that draw near her and the care she evinces in the matter of feeding all and sundry go to prove, if proof is needed, her catholicity of outlook and the generosity of heart. In a caste-ridden society, the non-observance of distinctions of caste, colour or creed bespeaks of the oneness that governs the outlook.

In the wide breadth of the outlook, there is little or no scope for narrowness of mind, misunderstanding, petty fogging envy, jealousy and hatred. Even the athiest is given his due. At best he is regarded as having a sincerity of heart and honesty of purpose. But the same cannot be vouchsafed to a bigot and a hypocrite who wearing the robe of piety and religiosity, indulges in all sorts of vices and anti-social activities.

After all is said and done, the 'Amma' is a riddle with a big exclamatory mark. The effulgence of spirit which she sheds pervades the sittings and affords comfort and inspiration when they are sorely needed. The infidel that comes to scorn turns away chastened in mood and disposed to concede honesty of intention and sincerity of outlook.

The modesty and humility which manifest themselves in ample measure add to the reputed healing touch and divine glory to cast a halo round her person. Those persons living in her estate and enjoying her bounty are brothers and sisters to one another and no other feeling is allowed to sprout and fructify to the detriment of the wholesome atmosphere of the *Ashram*. Given the spirit of fellowship and the selfless service that is sought to be cultivated through every day work, the Ashram in its own time could be a source of inspiration and a model worthy of emulation in the service of 'Daridra-narayana'. [1]

Amma never forgets any that visits her and her hospitality is experienced by one and all. Several proclaim that their desires were fulfilled by a visit to her, though she expresses that she is an ordinary human being like others and would avoid discussions on wordly topics. She is interested in guiding devotees in their aim at salvation and some feel that mute and minor creatures are also guided by her towards salvation. A strange incident took place about 3 years back. One midnight she walked on foot towards East in drizzling rain and devotees followed her to the middle of a paddy field. She stood there for a while and returned home. Which minor creatures were benefited by this action is a mystery. Cats and dogs move together freely near the *ashram* and they drink milk together. One day a cobra was seen there and Amma asked the inmates not to hurt it and leave it to itself and where it went nobody could see. Amma desired to worship an unruly cow which could not be controlled by several that gathered there. When mother came out with the puja requirements the cow voluntarily allowed itself to be worshipped.

It is about twelve years back that Amma gave up food and she occasionally sips a little fruit juice. She allows Her feet to be worshipped as the feet of Rajarajeswari whom she represents for the benefit of the devotees. Fruits, flowers, cocoanuts, sarees and jacket cloth are offered to Amma and every one of them is returned with her sacred touch. At times she wears the clothes offered before returning. Women offer bangles which she wears for a time and returns them and they are preserved and worn by the devotees with great care and sanctity. At times she wears new bangles and offers the old ones to devotees. She distributes packets of *kumkum* to women before they leave the place calling each by name. Devotees leave the place very reluctantly. Tears roll on their cheeks. The relief from several diseases and difficulties that were felt in surmountable were so miraculously removed by Her grace that the erstwhile desparate sufferers feel it a painful suffering to take leave from their Mother, the mother of Mothers. Even a

1. Article entitled *Amma* by Sri K. Adinarayana, B. A., in *Mathrusri*, 1965

casual visitor who looks at Her face and into Her brilliant eyes feels it difficult to remove his or her hands from Her feet. She talks little and preaches less.

"జయ జయ మాతా
Jaya jaya maatha
శ్రీ అనసూయా
Sri Anasuya
జయ జయ శ్రీ
Jaya jaya Sri
రాజరాజేశ్వరీ
Rajarajeswari."

This is the *bhajan* that is heard in the *ashram*. There is no special festival at the place. Amma's birth day celebration on 28th March every year is the only annual celebration. During the birth day celebrations and on Fridays, Amma is decorated with a crown like Sri Rajarajeswari. Some visitors speak on Her life and mission. This is a fifteen year old celebration slowly attracting devotees from all corners of Andhra Pradesh, Madras and Maharashtra. Originally there was a thatched house in front of Her tiny cottage for accommodating a score of visitors that stay for the night. Later a kitchen and dining hall were added and devotees have come to know that generally they cannot leave the *ashram* without taking at least one meal. Amma is very particular about this and the arrangements she has made for feeding all are good. She personally looks to them, anticipates the number of visitors and gets enough of food for the day prepared. She at times serves food Herself. There is no distinction between the rich and the poor and castes have been literally wiped out from the *ashram* and as mentioned elsehwere even cats and dogs dine together forgetting their natural animosity and quitely squat together amidst the group of devotees during *darsan*, worship and *bhajan*. The choultry that is now under construction by the side of the kitchen is of a decent size and is expected to accommodate a couple of hundreds of visitors. Food grains for the kitchen and money for the buildings come voluntarily and the store-room is always full to feed any number that visit every day and even on the birth day. Every visitor knows that he cannot leave the *ashram* without taking *prasadam*. The *ashram* is running a publishing house by name 'Mathru Sree Grandhamala' and books on the life and divine capacity and motherly love of Ammavaru are published periodically. There are a couple of petty shops selling cocoanuts, fruits, camphor, *kumkum* etc., Even flowers have to be taken from Bapatla. Amma does not require any of these. She desires devotion and therefore demand for these is very small. Her photos are also sold. There is no need either for a hotel or a ration shop as Mother has undertaken to feed every visitor.

The following is the record of the experiences of one of the devotees.

"It was in the year 1960, when summer had already set in and having its sway, I lost my cousin who was just passing through youth to manhood, in an accident. He fell down from an electric pole while working at that height and died a day later. He was my counter part in all respects. The void that he caused by his departure still worries me when my thoughts go to wander in the realms of our affection and love. The news of his sudden demise threw me into a state of frustration and dejection. I passed several nights on sleepless pillow. I went to Guntur to see the family of my cousin. Added to these misfortunes, another close relative of my wife too expired in the same period. When I was in Guntur I heard through some one about Mother, like a whisper. I did not pay any attention to the words that my ears collected and on the contrary I skipped it over as unimportant affair. I returned to Bapatla for a very brief stay from Guntur. Meanwhile my parents attended the last rites of the departed soul and came over to Bapatla to pick me up enroute to Hyderabad. My father arranged for the trip to Jillellamudi. I reluctantly joined the troupe to get rid of heavy thoughts and pounding memories. After a tedious journey for two and half hours we reached the historic Jillellamudi. I glanced around the village and it surprised me as much as New York would have astonished me. Since my birth I have not seen a hamlet of this type, as my life was spent only in cities. I mused; Oh! Mother what a place!

We waited if I am correct in the pandal put up for what I do not know. Few minutes rolled out lazily. Mother made her appearance in the pandal. She walked gently and sat on a well-dressed bed. In all my life I have not seen a woman of such grace and delicay. As I was at a distance I could not look at her face clearly. To be honest, I have not gazed at mother's face even till today, to my heart's content. Immediately my parents and several others gathered round Mother and they plunged into some conversation in which neither I envinced any interest nor I heard it in any measure. I sat watching and wondering at things that I was observing. Mother looked in the direction I was sitting and bade me to come near. Hesitantly I went and sat near Mother. Now I was face to face

with Mother Infinite. She took me into her lap and patted on my back. Oh Mother ! what a touch it was. With a simple touch of her hand she removed all the agony that my heart was wearing since the fateful event took place. The mind became lighter. I do not know whether tears rolled down the rough cheeks. Her overpowering affection was suffocating. We remained the day long and left at dusk carrying pleasant memories. In all my life I have not come across any man or woman who has spoken to me and treated me with such affection as Mother did." 1

SOURCE : 1. Amma Prasamsa *by Sri Gangaraju Punnaiah*
2. Mathrusri, *Periodical published at Mathrusri Grandhamala*
3. *Additional information gathered by Research Assistant*

15. Kondapatur—Situated at a distance of 11 miles from Bapatla.

The total population of the village is 3,414 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (80); and Scheduled Tribes (248). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Poleramma Jatara is celebrated for one day in *Chaitram* (March-April). There is no fixed date. About 25,000 devotees local and from the neighbouring villages congregate. Only Hindus take part in the festival. About 50 well-decorated *prabhas* are brought.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

16. Veerannapalem—Situated at a distance of 13 miles from Chirala Railway Station and 21 miles from Bapatla. Pothukatla is the hamlet of this village situated at a distance of 11 miles by a country route from Bapatla and 12 miles from Chirala Railway Station.

The total population of the village is 4,807 and it is made up of the following communities: Caste Hindus-Brahmin, Viswabrahmin, Vaisya, Kamma, Telaga, Yadava, Chakali etc.; Scheduled Castes(33)-Adi Andhra; Scheduled Tribes (53)-Lambadi, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations. Tobacco is grown in large quantities in this place providing employment to many.

Sri Venugopalaswamy temple with the stone image of the deity in human form is the place of worship in the main village.

Sri Venugopalaswamy festival is celebrated for 5 days in *Pushyam* (December-January). Cocoanuts and flowers are offered to the deity in fulfilment of vows after taking a sea bath. *Theppa tirunala* (floating *uthsavam*) is celebrated in the village tank. This festival is of ancient origin and of local significance. The local devotees irrespective of caste or creed congregate. The income from the 29.85 acres of Inam land is about fifteen hundred rupees. *Prasadam* is distributed to all.

Poleramma Jatara is celebrated according to the convenience of the villagers. Animals and birds are sacrificed to the deity. Intoxicants are used as a custom. This *jatara* is of ancient origin and confined not only to this but also to the neighouring villages. The patrons are village ryots and Kammas. About 600 devotees local and from the neighbouring villages congregate. *Pujaris* are Gollas and Kummaris with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days near the village tank. About 600 people local and from the neighbouring villages congregate. Eatables and toys are sold. *Kolatam*, lottery, gambling and dramas afford entertainment to the visitors.

Sri Rama temple with the photo, Bramhamgari temple, Poleramma temple and a church are the places of worship in Pothukatla, hamlet of this village.

Sri Pothuluri Veerabrahmam Aradhana is celebrated for one day on *Vaisakha Suddha Dasami* (April-May). He was a great saint who wrote Kalagnanam. It is celebrated in commemoration of the

1. Article on *Mother Infinite* by C. Venkatakrishna in *Mathrusri*, 1965

birth day of Shri Pothuluri Veerabrahmam. Cocoanuts and fruits are offered. *Puranakalakshepam* is performed for 6 days. It is being celebrated for the past 8 years and is of local significance. The patrons are Viswabrahmins and the festival is celebrated by collecting subscriptions from the villagers. The local Hindu devotees congregate irrespective of caste or creed. *Pujari* is Adugula Veeracharyulu. *Prasadam* is distributed to all.

The devotees take sea-bath and observe fasting and *jagarana* during festive days.

SOURCE : 1. *Sri M. Subrahmanyam, Social Welfare Inspector, Bapatla*
2. Zilla Parishad Sanchika, *Guntur, dated 26—1—62*

17. Cherukur—Situated at a distance of 10 miles from Bapatla. It is believed that the village is in existence since 6th century A. D. and was known as Ikshupuri (*Ikshu*-sugarcane and *puri*-village) and Cherayuru (*Chera*-imprisonment and *uru*-town). The name Cherayuru came as Lord Vishnu manifested Himself in the form of Trivikrama after imprisoning Balichakravarthi in the Pathalaloka, the lower world.

The total population of the village is 4,763 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Kummari, Chakali, Mangali, Kalavanthula, Banda, Yadava, Kapu, Uppara, Budabukkala; Scheduled Castes (14)-Madiga; Scheduled Tribes (50)- Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Trivikramaswamy is a spacious and ancient one built by Chola kings with *mukhamandapam, galigopuram, simhadwaram* and *garbhalayam* (sanctum-sanctorum). On the outer walls of the crypt the story of Ramayana is carved. In front of the *mukhamandapam* Anjaneya is housed in a small temple. Behind this and right in front of the image of Trivikramaswamy is a Garuda *sthambham* (Pillar with the image of Garuda, the sacred kite, carved on it). The entire history of the temple is inscribed on it in 176 lines in Sanskrit language in Telugu script. Along with Garuda, *nagabandhanams* (pair of serpents intertwined) are carved on the pillar below the inscription. Behind this pillar and facing the Swamy is the 36 ft. high *dhwajasthambham*. The design adopted for the tower over the image is what is termed in Indian Vasthu Sasthram as Panchakanta Parimitha Pershkalavartham. There are *pancha beram*, such as *uthsava beram, varula beram* etc., and the idols of the twelve alwars, the twelve Vaishnava sages.

The Lord is said to be self-manifested. The image of the Lord is 9 ft. high and 5½ ft. broad and is said to be 25 ft. deep under the ground. Here the *viswaroopam* of the Lord is seen. The Lord has 8 hands armed with all His weapons such as *sankha, chakra, gada,* etc. The left leg of the Lord is lifted and turned to the sky where Brahma is offering *arghya* puja. Besides Brahma are Sun, Moon, Rahu, Kethu and other *grahas*. *Apsarasas* are dancing in delight of the Lord's *avathara leela*. The image of Nandi can be seen to the right top corner as He is playing on the *mridangam*. The right leg of the Lord is on the two hands, supposed to be those of Balichakravarthi who offers them as the place for the third step. To the right of the Lord are small images of the Lord in Vamana *avathar* with His umbrella and Garudalwar. To the left are Balichakravarthi with his wife and son, facing the Lord in Vamana *avathar* as though he is performing the rite of *dana*. The image of the deity depicts one of the ten incarnations of Lord Vishnu, i. e., the story of Balichakravarthi after killing whom Lord Vishnu established Himself at this place. Bali was a very powerful *rakshasa* who did severe penance and obtained extraordinary powers from Lord Siva. Vishnu had to take the form of *vamana* (Dwarf), the fifth of His ten incarnations, in order to kill him and save the *devathas* and the world. He approached Bali as a puny Brahmin bachelor and requested for three feet of land ridiculing the other valuable gifts. Bali, who was reputed for his charity, promised to offer the three feet of land. He gave it to the boy in spite of the dissuasions of his Guru Sukracharya that the recipient of the gift was not an ordinary Brahmin boy but Vishnu in that form. Lord Vishnu covered the whole earth with one foot and the whole sky with the other and demanded Bali to show the place where the third foot could be placed. Bali gladly offered his head for the third foot and Vishnu crushed him to the lower world (Pathalaloka) under the weight of the third foot. It is this form of the Lord that is represented here.

The temple is of no ordinary significance to the Hindus. Unfortunately there is no perennial water source in the vicinity of the temple which is very essential to attract huge crowds. At the same time it is the centre of great attraction to Hindus, as a temple representing Lord Vishnu in this greatly venerated form is not found anywhere else in Andhra and the other being in Kanchi only.

Agastheswaraswamy temple with the marble stone Sivalingam and the beautiful image of Parvathi believed to be installed by the great sage Agasthya, Koteswaraswamy temple and Peerula Panja are the other places of worship. Mahalakshmamma, Poleramma, Ankamma, Nagamamba, Gangamma, Akka Devathalu, Vinayaka, Potharaju and other village deities are also worshipped here. There were believed to be 101 temples in the present open space in the middle of the village prior to the Muslim invasions. Occasionally, a few beautiful Panchaloha images of Nataraja, etc., were found. So the villagers request the Government to lend a helping hand to excavate the spot at their expense.

Sri Trivikramaswamy Kalyanamahothsavam is celebrated for a day on *Vaisakha Suddha Ekadasi* (April–May). In addition to the daily pujas and offerings, special pujas, *archanas* and *naivedyams* are offered. The following is the *dhyana slokam* adopted for the worship of the Lord. This is in the inscription cited above.

" ఆష్ట భుజం త్రివిక్రమ మహానాధం
Ashta bhujam Trivikrama mahanadham
త్రి భంగియుతం సోయం మహాగ్నిహోత్రాణాం
Thri bhangiyutham soyam mahagnihothranam
సప్తశత్యా సమసమన్వితే చరయూరౌ
Sapthasathya samasamanvithe eharayoorau
కృతావాస ధనాత్పంచ శతోకోటి ఆరభ్య
Kruthavasa dhanatpancha sathkoti arabhya
బలి బంధ విస్తీర్ణ్మళ మణ్వమేఖలాం
Bali bandha vistheenmala manvamekhalam
దశాంగుళ మతిక్రమ్య పాదేనైకేన
Dasangula mathikramya Padenaikena
తిష్ఠతి ఉర్ధ్వాండమండలాభోగ
Thishtathi oordhvandamandalabhoga
చత్రదండా యితాంఘ్రయే బ్రహ్మణాదత్త
Chathradanda yithanghraye Brahmanadaththa
పాద్యాయ తీధన్ పూరః కమండలోః
Padyaya theedhan pooraha kamandalooh
భూభున్ వస్వస్త్రీ లోకైక మంటపస్తం
Bhoobhun vasvasthri lokaika mantapastham
భమూతన్ యే వక్ర వక్త్ర దోదండ
Bhamoothan ye vakra vakthra dodanda
విపాటన పటీయసే పాదమాలింగ్య
Vipatana pateeyase padamalingya
బాహుభ్యాం ప్రహ్లాదేన మహత్మనా
Bahubhyam Prahladena mahatmana
జయేన విజయేనాపి స్తూయమానాయ
Jayena vijayenapi sthuyamanaya
పాశ్వన్తః కుశసూచి వినిభిన్ని
Pasvanthah kusasoochi vinibhinna
భృగునందన చక్షుషే వైరోచనావరోధ
Bhrugunandana chakshushe vairochanavarodha
స్త్రీ వితీణన్ భయపాణయే శ్రీ త్రివిక్రమ
Sthree vitheenan bhayapanaye Sree Thrivikrama
నాధాయ విరద్రుపా విలాసినే
Nadhaya Viradrupaa vilaasine
ఘోర ప్రహరణోపేత దీఘాష్ట బాహవే
Ghora praharanopetha deeghashta bahave
కమలాకుచ కాత్కిన్య గర్వ సర్వజ్ఞ వక్షసే
Kamalakucha kattinya garva sarvajna vakshase
కల్యాణమూర్తయే తస్మై
Kalyanamoorthaye thasmai
కపట బ్రహ్మచారిణే కస్త్వం బ్రహ్మన్నపూర్వ;
Kapata brahmacharine kassthvam brahmannapoorvah
క్వచతవ వసతిర్యాఖిలా బ్రహ్మ సృష్టిః
Kvachathava vasathiryakhila Brahma srushtih
కస్తెత్రా తాహ్యనాధః క్వచతవ
Kasthethra thahyanadhah kvachathava
పితనైవ తతం స్మరామి. "
Pithanaiva thatham smarami. "

This is an ancient festival though of local significance. The Hindu Religious and Charitable Endowments Board supervises the festival. There are 499.14 acres of *manyam* land with an annual income of Rs. 33,852 to this and the temple of Agastheswara. The villagers contribute about Rs. 2,000. Local people and from a few nearby villages congregate.

Sri Agastheswaraswamy Kalyanam is also celebrated on the same day. Both the Lords are taken in procession on all common Hindu festival days. *Abhishekam* is performed on all days in *Kartikam* (October–November) to Agastheswara.

There are 44.24 acres of manyam land and Rs. 1,775 of annual income to Koteswaraswamy temple.

SOURCE : *1. Sri K. Bhaskara Narayana, Managing Trustee, Trivikrama and Agastheswaraswamy temples, Cherukur*

2. *Article in* Aradhana, *September, 1966*
3. Zilla Parishad Sanchika, *Guntur, dated 26—1—62*

18. Narasayapalem—Situated at a distance of 7½ miles from Bapatla. Formerly two brothers Buttayya and Narasayya came here and constructed a tank and a village in their names. The tank is called Buttayacheruvu and the village is called as Narasayapalem.

The total population of the village is 4,962 and it is made up of the following communities: Caste Hindus-Kamma, Reddi, Uppara, Vaddera, Kuruva, Kummari etc.; Scheduled Castes (167)—Mala and Madiga; Scheduled Tribes (108)-Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sita Ramaswamy temple is the place of worship. Village deity Sitalamma is worshipped. But there is no temple for her. The stone image was installed in the centre of the fifth ward and the '*Beejaksharams*' (బీజాక్షరములు) carved on a stone are placed under the image.

Sitalamma festival is celebrated for 6 days from *Chaitra Bahula Dasami* to *Amavasya* (March-April). This festival is celebrated to ward off epidemics. Festival arrangements are made one week in advance. Cocoanuts and *naivedyam* are offered. On the last day animals are sacrificed and *pongallu* are offered. *Prabha* is taken in procession on the fourth day. A he-buffalow is sacrificed on the first, fourth and the last days. Pandals are erected and fasting is observed by those who offer *pongali*. The festival is being celebrated for the past 18 years and is of local significance. The local Hindus congregate. *Prasadam* is distributed to all.

Poleramma and Mahalakshmamma are worshipped by Manamvaru and Bettichemdu Purnaiahvaru. During the marriage ceremonies of these deities, cocoanuts, *chalimidi* and *vadapappu* are offered by all.

SOURCE : *Sri Andukuri Venkateswarlu, Village Karnam, Narasayapalem*

19. Cheruvu—Situated at a distance of 5 miles from Bapatla on Bapatla-Pedanandipadu bus route.

The total population of the village is 3,339 and it is made up of the following communities: Caste Hindus-Brahmin, Viswabrahmin, Kamma etc; Scheduled Castes (321); Scheduled Tribes (137); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sitaramanjaneyaswamy temple with the images of Lord Rama, Sita, Lakshmana and Anjaneya, Parvathamma temple, Poleramma temple and a church are the places of worship in this village.

Sri Sitaramanjaneyaswamy Kalyanothsavam is celebrated from *Chaitra Suddha Shashti* to *Ekadasi* (March-April) for 6 days. The Lord is taken in procession on *Chaluva chapram* (a canopied seat in which an idol is carried about), *ponnavahanam* and *garudavahanam*. *kalyanothsavam*, *rathothsavam*, *vasanthothsavam* and *pavvalimpuseva* are the important rituals. The chief patrons are Kammas. The local Hindus congregate without any distinction of caste or creed. *Pujari* is Vykhanasa Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all. *Harikathas* and *bhajanas* afford entertainment to the visitors.

Parvathamma and Poleramma Kolupulu are celebrated every year.

SOURCE : *Sri B. Pardhasarathi, Village Karnam, Cheruvu*

20. Ganapavaram—Situated at a distance of 9 miles from Bapatla. It can be reached by boat from Tenali. It is believed that one Ganaparaju ruled over this place and named it as Ganapavaram. Even to this day there are remnants of the old fort that existed in the past. There are two tanks called Thumugunta from which the dirty water from the fort passes and another tank called Mallelacheruvu. The waters of Mallellacheruvu irrigate the jasmine garden. The names of the two brothers of the king are preserved in the names Rayaparajuthota and Perrajucheruvu.

There was a tunnel in the fort meant for the escape of the king when besieged by enemy kings. It is said that the enemies detected and massacred Ganapathiraju and his army, when they tried to escape through the tunnel. Hence this part of the fort came to be known as 'Narukudu dibba'. Several

ancient relics of temples, *panuvattams* and wells are found when the mound was dug. There are broad roads called '*Dandu batalu*' (*Dandu* means army and *bata* (singular) means road).

The total population of the village is 5,374 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kummari, Kamma, Yadava, Telaga, Mangali, Sale, Reddi, Kshatriya, Viswabrahmin, Gowda etc.; Scheduled Castes (83)–Mala and Madiga; Scheduled Tribes (551)–Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Village deity Urlamma with the stone image of the deity in human form housed in a hut along with Pothuraju, 2 Rama temples and one Siva temple are the places of worship in this village.

Urlamma Jatara is celebrated for 5 or10 days in *Vaisakham* (April–May). There is no fixed date. Cocoanuts are offered and goats, fowls and sheep are sacrificed. Intoxicants are taken during the *jatara*. This *jatara* is of ancient origin and confined to the neighbouring villages. The chief patron and *pujari* is Kaka Venkaiah, a Kummari of Pamidipandla *gotram* with hereditary rights. Upretla Ayyamma, a Chakali, also acts as *pujari*. About 4,000 devotees local and from the neighbouring villages congregate. Only Hindus take part in the festival.

A fair is held in connection with the *jatara* under the neem trees for 10 or 15 days. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements and toys are sold. Narration of stories by Pambalas and playing *thappetas* afford entertainment to the visitors.

Sri Sivakesavula Tirunala is celebrated for 5 days in *Chaitram* (March–April) and *Vaisakham* (April–May). Mukkoti Ekadasi, Sivaratri, Dasara, Deepavali, and other common festivals are also celebrated in these temples. Fasting and *jagarana* are observed. Cocoanuts, *panakam*, *vadapappu* and plantains are offered. These festivals are of ancient origin and of local significance. A trustee is appointed to the Siva temple by the managing committee. There is Inam land. The local Hindus congregate. *Pujari* for Siva temple is a Saivite Brahmin of Kasyapasa *gotram*.

SOURCE : 1. *Sri Perali Venkata Narasimha Rao, Village Karnam, Ganapavaram*

2. *Sri Darisi Narayana, Teacher, P. S. E. School, Ganapavaram*

21. Bapatla—Taluk headquarters and a Railway Station on the Madras–Waltair broad gauge section of the South Central Railway. The seashore is at a distance of 5 miles from here.

Nandirajuthota is a hamlet of Bapatla situated at a distance of 2 miles from Bapatla. As Nandiraju ruled over this place it was called Nandirajupalle which later became Nandirajuthota. Vedullapalle, another hamlet, is 2 furlongs away from Stuartpuram Railway Station. Bapatla–Chirala road passes through this hamlet. Being the birth place of Vedic poets and pandits it was called Vedalapalle which gradually became Vedullapalle in course of time.

Bapatla was formerly called Prempalle. A legend goes to say that when this was a small village near Motupalle seashore, two brothers–in–law went to the forest for firewood and were separated. Each shouted for the other as *bava* (brother–in–law) and heard the resound only. One of them died when he attempted to cut a *pala* (mimusops hexandra) tree. The other came to the spot and was surprised to see blood coming out from the tree and the deadbody of his brother–in–law lying beside the tree. He narrated this miracle to the villagers who worshipped the tree as a sacred one, in which Lord Narayana was manifest after close of the Dwaparayugam. The Lord who responded to the call Bava was called Bavanarayana and the place came to be known vaas Bavapuri. History had recorded that the Lord created a Bhava i. e., a desire in Krimikanta Chola Chakravarthi to construct a temple for Him and the Lord was called Bhavanarayana and due to the presence of the Lord, the place came to be known as Bhavapuri. The name became Bapatla in course of time. In Saka year 1037, this part of the country was known as Kammanadu and Urempalle was the name of Bapatla.

It was in the year 594 A. D. that Cholaraju installed Lord Bhavanarayanaswamy and till 854 no

historical facts about the place are available. Chola Bhupala Deva of the same dynasty ascended the throne on Tuesday, *Chaithra Suddha Dasami* of *Pramadeecha* year. The subsequent rulers of the area were Sura Bhallaya Chola Maharaj (A. D. 1110), Kulothunga Chola Devaya Maharaja (A. D. 1116), Kumara Kakatiya Rudradeva Maharaja of Gajapathi dynasty (A. D. 1319) and the Reddi Kings upto A. D. 1419. From A. D. 1419 to 1516 Langula Gajapathi's valiant effort brought back the kingdom to the Gajapathi dynasty. Krishnadevaraya of Vijayanagaram conquered this area in 1516 A. D. and exercised his sway for 18 years. Subsequently Achutha Raya, Sadasiva Raya, Rama Raya, Thirumala Raya, Sri Ranga Raya and other kings ruled till 1579 after which it went under the Muslim rule. The French had control over the area from 1751 to 1758 and the East India Company took over the administration in 1759 A. D. Raja Vasireddy Venkatadrinaidu ruled this part of the country with Amaravathi as headquarters till 1811. In Bhavanarayanaswamy temple, there are sixteen old inscriptions and most of them, it appears, date from the time of the Chola Kings since A. D. 1154. There are two inscriptions recording grants by Salva Thimmarasu, Minister of Krishnadevaraya in A.D. 1518.

The total population of the town including its hamlets is 41, 203 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Telaga, Vaddera, Uppara, Kummari, Medara, Gowda, Balija etc.; Scheduled Castes (881)-Scheduled Tribes (880) — Valmiki, Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temple of Lord Bhavanarayanaswamy is the most important place of worship in the town. Its history is interlinked with the history of some other temples of the place. Besides the above, there are the temples of Prapathyanjaneyaswamy, Someswaraswamy, Ramalingeswaraswamy, Pandurangaswamy, Satyanarayanaswamy, Poleramma, Ramanujakootam, Sri Ramakrishna Paramahamsa Mandiram, half a dozen Srirama temples, Sri Bhakthanjaneya Mandiram, Sri Sreenivasa Mandiram, Sri Maruthi Pranavasramam, Sri Pothuluri Veera Brahmendraswamy temple, mosques and churches.

The history of the temples, particularly that of Bhavanarayanaswamy, is important in the history of Bapatla. During his campaign of conquest, (*digvijaya yathra*) king Krimikanta Chola camped at Amidalapalle and his elephants attempted to break the branches of a *pala* (mimusops hexandra) tree which stood at the present site of the Bhavanarayana temple. They could neither break the branches nor disentangle their trunks from the ground. The king came to know the past legend that it was this *pala* tree in which Lord Narayanaswamy manifested Himself. The pious king prayed before the tree for the Lord's grace and through two Brahmins he was told that the Lord was (1) Bhavanarayanaswamy because he responded to the call 'Bava', (2) Bhavanarayanaswamy as He revealed his behest in the Bhavam (mind) of Chola King (3) Ksheera Bhavanarayana as He manifested Himself in the *pala* tree or *ksheera* tree (tree of milk), (4) Sesha Bhavanarayana, the remainder in the *pala* tree at the end of the three previous *yugams* during which He was worshipped by Brahmarshis—Shesha meaning remainder and Prasanna Bhavanarayana as He bestowed His grace (*prasannathvam*) to the king.

The king's elephants were then freed and he commenced the construction of the temple making Amidalapalle his permanent residence. He was confounded to find in the morning that the entire construction of the previous day had come down. He once again prayed the Lord and he was informed that he should use the black stone of the hill Chimmiri Banda in Venkatagiri Samasthanam. The stone was cold during summer and warm during winter and the word 'Bava' could be traced in its formation. While digging the foundation of the temple, the idol of Jwalanarasimhaswamy was found in an ant-hill towards the east. As an attempt to remove the idol from there proved futile, the temple was extended to the east and this idol was housed in it. Soon after the ant-hill was removed, the fiery sight of Jwalanarasimhaswamy (*jwala* meaning flames) caught fire the first village Karamchedu in front of the idol. In consultation with the learned devotees the idol of Santha Kesavaswamy was installed facing the Jwalanarasimhaswamy and the flames subsided. The temple was completed, chiselling bases of the pillars in the form of the feet of elephants as ordained by the Lord. Meanwhile two Kapus of Kondapaturu who were brothers-in-law represented to the king that they discovered in their cholam granary

the idol of Ammavaru who proclaimed through some one that she was Rajyalakshmi, the consort of Sri Bhavanarayanaswamy. Her desire that the idol should be installed in the north-east corner of the temple was carried out. Another desire of Ammavaru was that the *mangalyam* for the annual marriage ceremony with Lord should be brought from Kondapaturu as it was Her birth place and this is in practice even now. The installation ceremony of Rajyalakshmi sametha Sri Bhavanarayanaswamy was celebrated on Sunday of *Phalguna Suddha Purnima* (February–March) of Pramadeecha year (594 A. D.) with the conjunction of Meena Sankramana. The other idols that were installed on the occasion all round the temple were of Sri Ranganatha, Someswara, Jwalanarasimha, Bhashyakara, Anjaneya, Garuda, Kesavaswamy and Shesha Bhavanarayana. The king made several endowments and the subsequent kings took great interest in improving the temple renovating the damaged portions and adding to the Inam lands for the proper conduct of daily, weekly, fortnightly and annual functions. Details are available in Bapatla Sri Bhavanarayanaswamy Kshetramahathmyam written in Telugu by Nalluri Venkata Rangacharyulu and Nalluri Venkata Seetharamacharyulu of Bapatla. It was during the French regime from A.D. 1751 to 1758 that the temples of the Ashta Diksakthis (the female deities that guard the eight corners of the then city) and several other temples along with the temples in other places were destoryed. It is said that these temples and the image of the Lord survived as the surrounding idols became invisible. The attempt of the French to destroy the temples proved futile. All worship in the temple was suspended for a year. But it was soon revived when the town came under the administration of East India Company in 1759 under the Company's Diwanji Raja Kandregula Jogi Jagannatha Rao Bahaddur otherwise known as Sreenivasa Jagannadha Rao Bahaddur. He renovated the temple and arranged for proper worship. Several devotees contributed towards the improvement of the temple. Raja Vasireddi Venkatadri Naidu constructed a *keerthi dhwajam* (victory pillar) and covered it with gold coated copper sheets. At present, besides the idols of of the Lord in the sanctum sanctorum and Rajyalakshmi in the north-west corner there are the idols of Hanuman and Garuda and Chennakesava on the western side. Ranganathaswamy is in reposing posture with Brahma in *nabhikamalam*, Sridevi and Bhudevi at His feet. The image of Krimikanta Chola, the constructor of the original temple is in the north-east corner. Kodanda Ramaswamy and Jwalanarasimhaswamy are in the east and Ramanujacharya is in the south-east corner. Adjoining the sanctum sanctorum there is a small temple in which the Someswara, Sivalingam was installed originally. It has since been removed from there and the image of Sri Godadevi or Andal is inslalled during the time of Sreenivasa Jagannadha Rao Bahaddur.

The temple of Prapathyanjaneyaswamy is constructed facing north. About 130 years after the havoc played by the French in 1758, the idol was installed along with Suvarchaladevi on Wednesday, *Chaitra Suddha Navami* (March–April) of Vikrama year (14–4–1880).

Sri Someswaraswamy is now housed in a spacious new temple 50 yards to the east of Bhavanarayanaswamy temple, the Lingam having been removed from its original place. The idols of Ganga and Parvathi are also installed there. Several devotees came forward with contributions for enshrining other deities like Balathripurasundari, Abhinava Someswaraswamy, Ganapati, Nandeeswara etc.

Sri Ramalingeswaraswamy temple is at a distance of 6 furlongs from the main temple towards east in Satyanarayanapura Agraharam. It was established on Saturday, *Kartika Suddha Purnima* (October–November) in Krodhana year (31–10–'25) by Pannada Lakshminarayana. Sri Parvathavardhini is the divine consort here.

Sri Pandurangaswamy along with Rukmini is housed a mile away from the main temple and the images of the deities were installed in 1937 with public contributions.

Towards the south at a distance of 6 furlongs from the main temple, Sri Satyanarayanaswamy and Lakshmi are installed in a temple. The other idols there are of Sri Prapathyanjaneya, Subrahmanyeswara along with the Navagrahas and Mruthyunjaya Lingam. There are the images of Nagas carved on stones all round the *sami* (prosopis spicagera) and *aswaththa* (ficus religiosa) trees behind Subrahmanyeswara temple.

The temple of Poleramma is to the south-west of Bhavanarayanaswamy temple at a distance of 2½ furlongs. While constructing the temple of Bhavanarayanaswamy, king Krimikanta Chola constructed

temples and installed in them the Ashta Sakthulu, the eight protecting Goddesses in the eight directions of the city in 594 A.D. They were the first lot destroyed by the French in 1758. While Sreenivasa Jagannadha Rao Bahaddur was active with the renovation of the main temple, the public of the place felt the need for a protecting or guardian goddess and raised funds for the temple and installed Poleramma.

The temple of Renukadevi is in Nandirajuthota and the deity is represented by a *trisulam* (trident). Mahalakshmi is worshipped in the form of a tree in the two hamlets of Bapatla. Mastan Vali Darga is in Vedullapalle hamlet of Bapatla.

Sri Bhavanarayanaswamy festival is celebrated for 15 days from *Vaisakha Suddha Padyami* to *Purnima* (April-May). Every day the Lord is taken in procession on one or the other *vahanams* such as *hamsa, simha, hanuman, enugu, sesha, ponnamanu* etc., and the procession on *enuga* and *ponnamanu* on *Ekadasi* and *Chathurdasi* are special. The marriage ceremony is inaugurated on *Sapthami* and the function concludes on *Purnima* with *rathothsavam* (car festival). The car starts from the temple and reaches the temples of Prapathyanjaneyaswamy through the intervening street called the car-street. Cocoanuts and *pulihora* are offered. The following is the *dhyana slokam* adopted at the temple.

క్షీర వృక్ష సముద్భూత
Ksheera vruksha samudbhutha
దివ్య మంగళ రూపిణే
Divya mangala roopine
భావనారాయణయాస్తు
Bhavanarayanayasthu
స్వామినే మమ మంగళం
Swamine mama mangalam
భావపట్టణ వాసాయ
Bhavapattana vasaya
భక్తాభిష్ట ప్రదాయినే
Bhakthabhishta pradayine
భానుకోటిప్రకాశాయ
Bhanukotiprakasaya
భావదేవాయ మంగళం
Bhavadevaya mangalam
యోగిమానసగమ్యాయ
Yogimanasagamyaya
వైకుంఠపురవాసినే
Vaikunthapuravasine
విభూతిద్వయనాధాయ
Vibhuthidwayanadhaya
భావదేవాయ మంగళం
Bhavadevaya mangalam.''

The festival is being celebrated for the past 400 years and is confined to the town and a few neighbouring villages. The trustees for the temple are appointed by the Hindu Religious Charitable and Endowments Board and an Executive Officer is incharge of the management. The temple has an Inam land of 133.6 acres with an annual income of about Rs. 19,000. The devotees, local and from the neighbouring villages, congregate. All Hindus participate in the festival. *Pujaris* belong to two main families with hereditary rights, one the Nalluri family of Gowthamasa *gotram* and the other of Sreenivasula family of Bhargavasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with the festival. Devotees local and from the nearby villages congregate. Sweets, utensils, lanterns, torchlights, combs, mirrors, bangles, pictures, photos, books, clothes, toys and other fancy goods are sold. Wrestling, gambling, lottery etc., afford entertainment. Padamara choultry constructed by Late Sri Manapaka Rama Naidu of Masulipatam in 1779, Thoorupu choultry founded by Peram Gurudachalam Naidu of Masulipatam in 1850 and the choultries of Brahmandam Bapiah Pantulu (1901) and of Kanyakaparameswari (1914) afford lodging facilities to the visitors.

Sri Jwala Narasimhaswamy Kalyanothsavam is celebrated for 3 days from *Magha Suddha Chathurdasi* (January-February).

Sri Prapathyanjaneyaswamy Kalyanothsavam is celebrated on *Vaisakha Bahula Dasami* (April-May). The *dhyana* slokam adopted at this temple is :

"అతులిత బలధామం
Athulitha baladhamam
స్వర్ణశైలాభదేహం
Swarnasailabhadeham
దనుజవనకృశానం
Danujavanakrusanam
జ్ఞానినామగ్రగణ్యం
Jnaninamagraganyam
సకలగుణనిధానం
Sakalagunanidhanam

వానరాణామధీశం
Vanaranamadheesam
రఘుపతిప్రియ భక్తం
Raghupathipriya bhaktham
వాత జాతం నమామి
Vatha jatham namami
గోష్పదీకృతవారాశిం
Goshpadeekruthavarasim
మశకీకృత రాక్షసం
Masakeekrutha rakshasam
రామాయణమహామాలారత్నం
Ramayanamahamalarathnam
వందేనిలాత్మజం
Vandenilathmajam
యత్ర యత్ర రఘునాధ కీర్తనం
Yathra Yathra Raghunadha keerthanam
తత్ర తత్ర కృతమస్తకాంజలిం
Thathra thathra kruthamasthakanjalim
బాష్పవారి పరిపూర్ణ లోచనం
Bashpavari paripoorna lochanam
మారుతిం నమత రాక్షసాంతకం
Maruthim namatha rakshasanthakam
బుద్ధిర్బలిం యశోధైర్యం
Buddirbalim yasodhairyam
నిర్భయత్వ మరోగతా
Nirbhayathva marogatha
అజాడ్యం వాక్పటుత్వంచ
Ajadyam Vakpatuthvamcha
హనుమత్స్మరణాద్భవేత్
Hanumathsmarasadbhaveth."

The Brahmothsavam at Someswaraswamy temple is for eleven days from *Chaitra Suddha Panchami* to *Purnima* (March–April). The devotees take river bath, observe fasting and *jagaram* on festive occasions.

Renukadevi festival is celebrated for one day in *Pushyam* (December–January) generally on 17th January in Nandirajuthota, hamlet of Bapatla. Coconuts and *naivedyam* are offered. She was the family deity of Pitavaru. The chief patron is Pita Ankammavarapu Bulliah, a Gowd, of Koundinyasa *gotram*. The local devotees congregate irrespective of caste or creed. *Prasadam* is distributed to all and there is free feeding to some extent.

Mahalakshmamma festival is celebrated in Vedullapalle, hamlet of Bapatla. This is celebrated for the welfare of the village. Cocoanuts, fruits, *ksheerannam*, *sundalu*, *pulihora*, *vadapappu* and *panakam* are offered. This is a 3 year old local festival. The management is under the Board of Trustees. Local devotees congregate. All communities participate. *Prasadam* is distributed to all.

SOURCE : 1. *Sri N. Venkateswarlu, Headmaster, P. S. E. School, Nandirajuthota*
2. *Sri M. Prakasam, Headmaster, Hindu Elementary School, Vedullapalle*
3. *Sri Ch. Venkatramayya, Teacher, M.H. Secondary School, Bapatla*
4. *Sri G. Venkateswararao, Teacher, Bapatla*
5. *Sri G. S. B. Somayajulu, Teacher, M.H. School, Bapatla*
6. Zilla Parishad Sanchika, *Guntur, dated 26—1—1962*
7. *Raja Vasi Reddy Venkatadri Naidu by Sri Kodali Lakshmi Narayana, B. A.*
8. Bapatla Sri Bhavanarayanaswamy Kshethra Mahathmyam *published by Sri Nalluri Venkata Rangacharyulu and Sri Nalluri Venkata Seetharamacharyulu*
9. *Additional information gathered by Research Assistant*

22. Bhetapudi hamlet of **Murukondapadu**—Situated at a distance of one furlong from Stuartpuram Railway Station and 4½ miles from Bapatla.

The total population of the village is 5,653 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddi, Chakali, Gowda, Vaddera, Chundinayakar, Kummari, Kamsali; Scheduled Castes (44)—Mala and Madiga; Scheduled Tribes (2,425)—Yerukula and Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Kasiviswanathaswamy temple with the stone Sivalingam and with the stone image of Annapurna Devi holding a vessel and a spoon, Sri Rama *mandiram* with the photo of the Lord, a sacred abode for the village deity Edulamma with the stone image of the deity in female form under a tree, and sacred abodes for other deities like Poleramma, Vinukonda Ankamma, Durgamma, Maremma and Nagarapubomma are the places of worship in this

village. Mahalakshamma represented by trees is also worshipped.

Sri Kasiviswanathaswamy Kalyanam is celebrated for 6 days from *Magha Suddha Triodasi* to *Bahula Tadiya* (January-February). Festival arrangements are made 4 days in advance. The *kalyanam* of Kasi Viswanathaswamy and Annapurna is the special function. Cocoanuts, fruits, *vadapappu*, *naivedyam* and *panakam* are offered. The devotees take sea and river baths and observe *jagaram*. This festival is being celebrated for the past 40 years and is of local significance. The chief patrons are Brahmins. The income from the 24.46 acres of Inam land is Rs. 750. The local Hindus of the village congregate. *Pujari* is an Adisaiva of Kowndinyasa *gotram* with hereditaay rights. *Prasadam* is distributed to all. Arudra Uthsavam is celebrated during *Arudra-nakshatram* in *Pushyam* (December-January). *Abhi-shekams* are performed to the Lord on that day. Dasara *uthsavam* is celebrated from *Asviyuja Suddha Padyami* to *Navami* (September-October).

Sri Sitarama Kalyanothsavam is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). *Kalyanam* on the first day, *pattabhishekam* on the second day and *vasanthothsavam* or *dongaladopidi* on the third day are the rituals observed. Festival arrangements are made 4 or 5 days in advance. Pandals are put up and the temple is decorated. Cocoanuts and fruits are offered to the diety. The patrons are Reddis. Subscriptions are collected for *deeparadhana* and *naivedyam* from the villagers. The local Hindus congregate. *Pujari* is a Reddi of Palapalla *gotram* with hereditary rights. *Prasadam* is distributed to all.

Village deity Edulamma Uthsavam or Kolu-pulu are celebrated when small-pox and other diseases prevail in the village. But there is no fixed date. Goats, fowls and sheep are sacrificed to the deity. Intoxicants are taken as a custom. The local Hindus congregate. *Pujari* is a Reddy of Palapalla *gotram* with hereditary rights. Nagarapu Bomma and Vinukonda Ankamma are the family deities of the Reddis. Along with Edulamma, they are also worshipped and Kolupulu are performed to them.

The devotees take sea bath during Ankamma Kolupulu. They observe fast. Dances, singing the song '*Lillaya, Lillaya, Lilliyale*' performed. The stories of the deity are narrated by Pambalavandlu and Bayineedivandlu.

SOURCE : *Sri Hari Sarma, Headmaster, Special Panchayat Elementary Junior Basic School, Bhetapudi*

23. Nuthalapadu — Situated at a distance of 26 miles from Bapatla.

The total population of the village is 3,285 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Kamma and Telaga; Scheduled Castes (307); Scheduled Tribes (12); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Koteeswaraswamy temple with the stone Sivalingam, Vishnu temple with the images of Lord Chennakeswaraswamy and Kodanda Ramaswamy, Siva temple with the images of Mallikarjunaswamy, and Veerabhadraswamy, Bramhamgari temple, Rama temple, Kodandeswaraswamy temple, Pole-ramma temple, Ankamma temple with their stone images and a church are the places of worship in this village.

Mahasivaratri is celebrated in Koteeswara-swamy temple for one day on *Magha Bahula Chathur-dasi* (January-February). *Prabhas* are taken in a procession. Cocoanuts, plantains, *vadapappu* and *panakam* are offered. This festival is being celebrated for the past 16 years and is confined to the nearby villages. The patrons are Viswabrahmins. The devotees local and from the neighbouring villages congregate. *Prasadam* is distrubuted to all.

Animals are sacrificed during Ankamma and Poleramma Jataras. Intoxicants are taken by the people during the *jatara*. The *pujaris* belong to Kummari and Chakali castes.

SOURCE : *Sri Adipudi Lakshmikantharangam, Village Karnam, Nuthalapadu*

24. Pavalur—Situated at a distance of 12 miles from Kadavakuduru Railway Station, 17 miles from Chirala and 27 miles from Bapatla.

The Krishna District Manual refers that there are three inscriptions in the village which have not yet been read and some eight stone images in different parts of the village. These are supposed to be of origin prior to the Brahmanical religion. This part of the country was known as Kammanadu and

was ruled by some kings. The renowned Telugu poet Pavuluri Mallanna mentions the name of this village.

The total population of the village is 3,283 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (11); and Scheduled Tribes (46). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is a temple to Sri Anjaneyaswamy.

Sri Anjaneyaswamy festival is celebrated for one day on *Chaitra Suddha Purnima* (March–April). About 10,000 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival. Pujas are performed on every Saturday.

SOURCE : *Statemcnt of fairs and festivals furnished by Collector, Guntur*

25. Karamchedu—Situated at a distance of 5 miles from the Chirala Railway Station. There are several versions current in connection with the origin of the name of this village. Originally the foundation of the village was laid by the Karumanchi family and it was called Karumanchoru or Karamanchedu. Even now there is a tank called Karamanchorugunta. The soil here is brackish. It is so pungently (*karam*) blackish that the place was named Karamchedu. There are a number of tanks from which water is baled out to the fields with the help of a picotah and water reaches the fields through channels. The derivation of the name of this village is explained in the following version by a Telugu poet;

"కారెమనంగ యాతములు కాల్వలవల్లన జేరు చేరగ
Karemananga yathamulu kalvalavalana jeru cheraga
కారముచేరు నబారగ
Karamucheru nabaraga"

Because the water, baled by picotah (*karem*) reaches (*cheru*) the fields, the village is known as Karemcheru or Karemchedu. Even now there are tanks called Pantacheruvu, Swarnacheruvu and Nallaguntacheruvu.

The Krishna District Manual describes this as an opulent village in the midst of a swamp where are also old temples with inscriptions.

The total population of the village is 9,163 and it is made up of the following communities; Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Reddi, Yadava, Boya; Scheduled Castes (82)–Mala, Madiga; Scheduled Tribes (376); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, employment and trade.

The temples of Malleswaraswamy with the stone Sivalingam, Madhavaswamy, Poleramma and of Sri Rama and a Church are the places of worship in this village. It is said that the Sivalingam was found in the earth and one Bhimawarapu Subbamma enshrined it in a temple.

At Malleswaraswamy temple, Mahasivaratri is celebrated for two days from *Magha Bahula Chathurdasi* (January–Febuary). Fasting and *jagarana* are observed on the first day and *vasanthothsavam* and *samaradhana* are observed on the second day. The image of the deity is taken out in a procession. Cocoanuts are offered. This festival is being celebrated for the past 50 years and is of local significance. The patrons are Kammas and the expenditure is met by all. The temple gets an income of about Rs. 1,500 for its maintenance from 39.77 acres of Inam land. The local devotees congregate without any distinction of caste or creed. *Pujaris* are Karemchetivaru. *Harikathas* afford entertainment to the visitors.

Poleramma Jatara is celebrated according to the convenience of the villagers. The deity is taken round the village. About 6,000 devotees local and from the neighbouring villages congregate. Intoxicants are taken by Byneeduvaru and Dokkulavaru.

Madhavaswamy temple where there is no annual fair or festival has a substantial income of over eight thousand rupees from 44.67 acres of Inam land.

SOURCE : 1. *Sri D. Shanmukha Rao, Engineering Supervisor, Karamchedu*
2. Zilla Parishad Sanchika, *Guntur, dated 26—1—62*

26. Ipurupalem—Situated at a distance of 3 miles from the Chirala Railway Station.

The total population of the village is 14,297 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (403); and Scheduled Tribes (865). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sri Rama.

Sri Rama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). About 100,000 devotees, local and from the neighbouring villages congregate. All communities take part in the festival.

A fair is held on this occasion with a few shops selling sundry articles.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

27. Perala—Situated at a distance of ½ mile from Chirala Railway Station and 10 miles from Bapatla

The total population of the village is 2,219 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Padmasale, Thambala, Telaga; Scheduled Castes (84)—Mala, Madiga; and Scheduled Tribes (600). The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and employment.

Temples of Lord Venugopalaswamy, Bhavanarishi and Malleswaraswamy with His consort Bhramaramba are the places of worship in this village.

Sri Malleswaraswamy Rathothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). Durgaseva, *thalambraluseva, rathothsavam* and *vasanthothsavam* are the rituals during the festival. *Rathothsavam* is celebrated on *Purnima*. The people wear new clothes and arrange feasts. This festival is of ancient origin and of local significance. The patrons are Padmasales. The local Hindus congregate. *Pujari* is a Thambala.

SOURCE : *Sri V. Yanadisetty, Teacher, A. B. M. H. School, Perala*

28. Kottapeta—Situated at a distance of 3 miles from Chirala Railway Station and 13 miles from Bapatla by road.

The total population of the village is 3,014 and it is made up of the following communities : Caste Hindus—Vaisya, Yadava, Chakali, Gowda; Scheduled Castes (137); and Scheduled Tribes (118). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple, a sacred abode of Poleramma represented by neem tree and a church are the places of worship in this village.

Poleramma Jatara is celebrated for one day in September. *Vadapappu, panakam* and *pongallu* are offered and a he-buffalo is sacrificed. Intoxicants are taken. The devotees clean their houses and take oil bath. This festival is of ancient origin and is of local significance. The patrons are Yadavas. The local Hindus congregate. There is no *pujari*.

SOURCE : *Sri K. Ranganayakulu, Social Education Organiser, Vetapalem Panchayat*

29. Chirala—A Railway Station on the Madras-Vijayawada section of the South Central Railway. Once a king came to this place for hunting and plenty of milk was supplied to him by the villagers. Hence he named it *Kshirapuri* (*kshiram* means milk) which in course of time became Chirala. About 100 years back the village site of Chirala was situated at Aluru about one mile from the present location near the road leading to Karamchedu village was not flourishing. According to the advice of a Sadhu, the village was shifted to the present spot. Since that time it has grown in size and population. The temple of Madanagopalaswamy which was originally at Aluru has been shifted to this place. There used to be a car festival, but the temple car having been broken, the function came to a stop some 15 years back.

The total population of the town is 58,019 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Sale, Telaga, etc.; Scheduled Castes (1,454); Scheduled Tribes (2,114); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and dyeing.

Punugu Malleswaraswamy temple with a stone Sivalingam, Udayavarla temple with a stone image

in human form, Bhavanarishi temple and Salihothramaharshi temple are the places of worship in this village.

Sri Punugu Malleswaraswamy car festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). The devotees observe fasting. Trustees are appointed for the management of the temple. The local Hindus congregate. *Pujari* is Sri Karamcheti Sambaiah, an Adisaiva of Kasyapasa *gotram*.

Udayavarla Delhi festival is celebrated for 8 days from *Vaisakha Suddha Padyami* to *Ashtami* (April-May). Delhi Uthsavam is celebrated on *Chavithi*. The origin for the celebration of this festival is narrated thus. It is stated that Muslim King took away the idol of Chellapilla Venkateswaraswamy along with him to Delhi. Saint Ramanuja went to negotiate with the kings for the return of the idol. He was told that Bibi Nanchari was playing with it. Ramanuja went and requested her to return the idol. But she refused to part with the idol, professing that she alone knew the greatness of the Lord and directed Ramanuja to take it only with his power. Ramanuja got it with his spiritual power and the Nawab gave Nanchari in marriage to Lord Venkateswara. It is said that in memory of this marriage, Delhi Uthsavam is being celebrated since then. This festival is being celebrated from ancient times. Though there is one acre of Inam land about two and half thousand rupees are collected for the celebration of the festival. The patrons are Padmasales. The local devotees congregate irrespective of caste or creed. *Pujari* is a Vaikhanasa with hereditary rights. *Prasadam* is distributed to all. Sea-bath is taken during *chathurmasam* and fasting is observed during *Ekadasis*.

SOURCE : 1. *Sri P. Umamaheswara Rao, Assistant Teacher, Municipal High School, Chirala*
2. *Sri A. Sreeharsha Rao, Teacher, Chirala*
3. Zilla Parishad Sanchika, *Guntur, dated 4-6-62*

30. Inkollu—Situated at a distance of 8 miles from Kadavakuduru Railway Station, 16 miles from Chirala and 26 miles from Bapatla.

The total population of the village is 6,523 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (596); and Scheduled Tribes (85). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is a temple of Anjaneyaswamy.

Sri Anjaneyaswamy festival is celebrated for one day in *Vaisakham* (April-May). About 20,000 devotees local and from distant places irrespective of caste or creed congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

31. Vetapalem—A Railway Station on the Madras-Vijayawada railway line at a distance of 3 miles from the sea-shore, 15 miles by road from Bapatla. It was formerly a forest area and the kings used to go there for hunting. Hence it was called Vetapalem or Mrugayapuri (*veta* means hunting). It is said that during the rule of the East India Company, military forces used to be kept in this place as Motupalle seashore is near for voyages to foreign countries. Gowthama is said to have performed penance here under a banyan tree. It seems he grew cereals *korralu* (panicum italicum) and arranged a feast to the *devathas* who gave Renuka in marriage to him.

The total population of the village is 15,803 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddi, Telaga, Devanga, Mangali, Chakali; Scheduled Castes (80); Scheduled Tribes (685); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, *beedi* manufacturing, trade and other hereditary professions. Cashew topes are extensively grown along the coast near this village.

Kanyakaparameswari temple with Her image in female form, Chowdeswari temple, Nagarapamma temple with the image of the deity in female form, 3 Siva temples, 3 Vishnu temples, a church and a mosque are the places of worship in this village.

Nagarapamma Sillu or Kolupulu are celebrated once in 5 years for 11 days from *Jaishta Suddha Vidi a* or *Tadiya* (May-June). Cocoanuts and *pongali* are offered. Goats, fowls and sheep are sacrificed.

Fasting is observed by the devotees, This festival is being celebrated for the past 200 years and is confined to the neighbouring villages. There are trustees and the patrons belong to Velama, Kamma, Golla, Chakali, Mangali and Vaisya castes. There are Inam lands in the name of the deity. The devotees local and from the neighbouring villages within a radius of 20 miles congregate without any distinction of caste or creed. *Pujaris* are Gollas with hereditary rights. *Prasadam* is distributed to all. Gangamma, Ankamma, Mahalakshmamma and Poleramma Kolupulu are celebrated along with this festival.

A fair is being held in connection with the festival for the past 200 years. People, local and from the nearby villages, congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys are sold.

There are Gollapudi Venkata Krishnamma choultry and Parnam Seshachalam Naidu choultry affording lodging facilities to the visitors.

Kanyakaparameswari festival is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). Arrangements are made in advance. It is being celebrated for the past 25 years and is of local significance. The patrons are Vaisyas. The local Hindus congegate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all and there is free feeding. *Harikathas* entertain the gathering.

Sivaratri is celebrated in Ravuripeta Siva temple for one day on *Magha Bahula Chathurdasi* (January–February).

At a distance of 5 miles from this place there is Motupalle, a famous sea port of the past. During festival days the devotees go there for sea bath and worship Veerabhadraswamy there.

SOURCE : *1. Sri Thatiparthi Subbanna, Executive Officer, Vetapalem*
2. Sri A. Seshagiri Rao, Teacher, Vetapalem
3. Sri A. V. L. Narasimha Rao, Teacher, Vetapalem

32. Motupalle—A big port of historical as well as religious importance in olden days. To reach this, one has to walk a little distance from Kadavakuduru Railway Station which is on the Madras–Vijayawada Railway line. The picturesque landscape with the welcoming sand beds and the palm trees enriching the beauty of nature, pleases one and all that visit this place. In hoary past, Motupalle village was known as Velanagaram and Dessayakondapattanam. This was also known as Mokulahwayapuram and Makulapuram during the reign of Anapotha Reddy. This great port served the Reddy kings and Kakatiyas. The great Telugu poet Errapreggada in his book *Harivamsam* mentions that the great Reddy king Malla Reddy, brother of Prolaya Vema Reddy conquered this port.

"బాహాదర్పమునం బ్రతీపధరణీపాణావళింద్రోలియు
Bahadarpamunam Brathipadharanеepalaavalindroliyu
స్థాహోదగ్రుడ మోటుపల్లిగొని.....
Sthahodagrudu Motupalligoni.....
మల్లరిధీనినాధుండుగాదొడతిన్
.....Mallaridhininaddhundugadodhatin

But this port seems to be a famous one since the times of Satavahanas.

"Yajna Sri continued to rule until A. D. 157, but over a reduced dominion, confined entirely to the eastern Deccan. His Chinna inscription, dated in his 27th regnal year (A. D. 155) styles him Araka and Mahataraka. He is stated to have performed a sacrifice, though the record itself registers a gift to a Buddhist establishment and makes no mention of any ritual observance.

His inscriptions and coins are found widely dispersed. Of special significance is his epigraph at Chinna, which is in the Repalle Taluk of Guntur District. It lies very near the sea-shore, just three miles from Motupalle which later rose to great fame as a trading port. His ship coins, of which a large number have been found, suggest that an extensive maritime commerce developed during his reign." [1]

The famous Venetian traveller Marco Polo also mentions about this famous port. He calls it as 'Mutfili' represented by the modern Motupalle. He states. "It belongs to a queen (Rudramma or Rudramba) a woman of great wisdom....." Evidently Kakatiya Queen Rudramma was carrying on the traditions of her noble father Ganapathideva,

1. G. Yazdani, *The Early History of the Deccan*, pp. 129-130

whose edict dated A. D. 1244–5 assured safety to foreign traders by sea. The taxes called 'Aputhrika dandamu' and 'kaddayamu' on foreigners were removed. There was no tax on gold and silver and sandalwood. The tax on other merchandise that were exported and imported was reasonable. The tax on cloth, pearls, etc., were nominal and there are inscriptions in Telugu, Tamil and Sanskrit even now relating these facts. The inscriptions are on pillars of Veerabhadraswamy temple *mandapam* dated 1280 Saka (1358 A. D.)-*Vilambi* year on *Sravana Suddha Chavithi,* Tuesday. From this one can understand that business between Andhradesa and Tamilnad was flourishing. There is another inscription dated 1166 Saka, *Krodhi* year by Kakatiyas. This shows the importance of the village as a centre of trade even during the reign of Kakatiyas. Burma, China, Ceylon, East Indies, Arabia, Paraseekam (Persia) and Egypt are the main countries to which things were exported from Motupalle port. Cloth was the chief of the merchandise. Other items of the cargo were camphor, blankets, spices, sandal paste, metals and precious stones like rubies, etc. Silks, glass and horses were imported. A pilgrim called Nicholo Cantie wrote that there were ores of diamonds here. Chamisetti and Thippaiahsetti were the prominent merchants of this place. They went to China, Bhutan, Persia, Burma, Malaya, Japan and Sumatra on business and imported spices and elephants from there. It is said that a tax called 'Koopha' was collected by the Kakatiya kings. They severely punished pirates and robbers. In 1752 this came under French rule who in the days of war with British imported soldiers and weapons of war.

The total population of this village is 741 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (3) and Scheduled Tribes (27). The chief means of livelihood of the people are agriculture and trade.

Sri Kodandaramaswamy temple with the image of the deity which was installed by great Kakatiya king Ganapathideva in the year 1237 A. D. is at a distance of 9 furlongs from the port. There are *simhadwaramantapam, mahamantapam* and *kalyanamantapam,* the last being covered by sand. The stone inscriptions of Chennakesava temple, which is ruined, are also now in the sand in this temple. A furlong from this temple is Sri Veerabhadraswamy temple with the image said to have been installed by Sri Rudramadevi in 1239 A. D. There are *abhayasasanams,* inscribed on the pillars of *kalyanamantapam* of this temple of Sri Anapotha Reddy and Devarayalu, the second of Vijayanagara King. There are some images of Ganapathi and Siva kept in this temple as the Ganapathi temple is now in ruins.

Daily pujas, decoration, *dhupam, deepam* and *naivedyam* are offered in the temples of Sri Kodandaramaswamy and Veerabhadraswamy.

SOURCE : *Article in* Andhra Prabha *Weekly, dated 2-10-62*

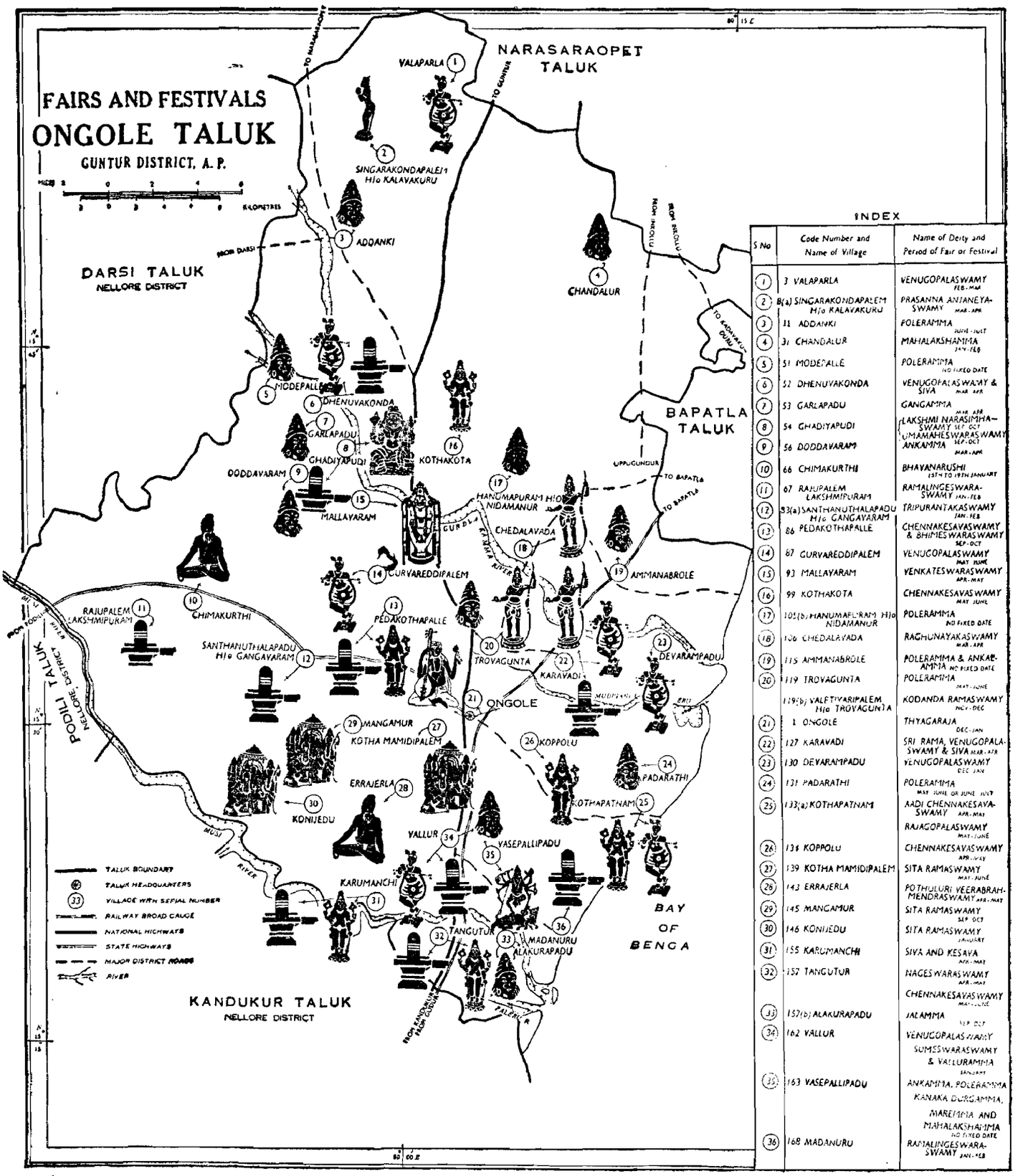
33. Chinaganjam—A Railway Station on the Madras–Waltair line.

The total population of the village is 9,345 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (535); and Scheduled Tribes (237). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Balakoteswaraswamy festival is celebrated for one day on *Mugha Bahula Chaturdasi* (January–February). About 3,000 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

ONGOLE TALUK



INDEX

S No	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	3 VALAPARLA	VENUGOPALASWAMY FEB-MAR
2	8(a) SINGARAKONDAPALEM H/o KALAVAKURU	PRASANNA ANJANEYA-SWAMY MAR-APR
3	11 ADDANKI	POLERAMMA JUNE-JULY
4	31 CHANDALUR	MAHALAKSHAMMA JAN-FEB
5	51 MODEPALLE	POLERAMMA NO FIXED DATE
6	52 DHENUVAKONDA	VENUGOPALASWAMY & SIVA MAR-APR
7	53 GARLAPADU	GANGAMMA MAR-APR
8	54 GHADIYAPUDI	LAKSHMI NARASIMHA-SWAMY SEP-OCT
9	56 DODDAVARAM	UMAMAHESWARASWAMY SEP-OCT ANKAMMA MAR-APR
10	66 CHIMAKURTHI	BHAVANARUSHI 13TH TO 19TH JANUARY
11	67 RAJUPALEM LAKSHMIPURAM	RAMALINGESWARA-SWAMY JAN-FEB
12	83(a) SANTHANUTHALAPADU H/o GANGAVARAM	TRIPURANTAKASWAMY JAN-FEB
13	86 PEDAKOTHAPALLE	CHENNAKESAVASWAMY & BHIMESWARASWAMY SEP-OCT
14	87 GURVAREDDIPALEM	VENUGOPALASWAMY MAY-JUNE
15	93 MALLAVARAM	VENKATESWARASWAMY APR-MAY
16	99 KOTHAKOTA	CHENNAKESAVASWAMY MAY-JUNE
17	105(b) HANUMAPURAM H/o NIDAMANUR	POLERAMMA NO FIXED DATE
18	106 CHEDALAVADA	RAGHUNAYAKASWAMY MAR-APR
19	115 AMMANABROLE	POLERAMMA & ANKAMMA NO FIXED DATE
20	119 TROVAGUNTA	POLERAMMA MAY-JUNE
	119(b) VALETIYARIPALEM, H/o TROVAGUNTA	KODANDA RAMASWAMY NOV-DEC
21	1 ONGOLE	THYAGARAJA DEC-JAN
22	127 KARAVADI	SRI RAMA, VENUGOPALA-SWAMY & SIVA MAR-APR
23	130 DEVARAMPADU	VENUGOPALASWAMY DEC-JAN
24	131 PADARATHI	POLERAMMA MAY-JUNE OR JUNE-JULY
25	133(a) KOTHAPATNAM	AADI CHENNAKESAVA-SWAMY APR-MAY
		RAJAGOPALASWAMY MAY-JUNE
26	134 KOPPOLU	CHENNAKESAVASWAMY APR-MAY
27	139 KOTHA MAMIDIPALEM	SITA RAMASWAMY MAY-JUNE
28	143 ERRAJERLA	POTHULURI VEERABRAHMENDRASWAMY APR-MAY
29	145 MANGAMUR	SITA RAMASWAMY SEP-OCT
30	146 KONIJEDU	SITA RAMASWAMY JANUARY
31	155 KARUMANCHI	SIVA AND KESAVA APR-MAY
32	157 TANGUTUR	NAGESWARASWAMY APR-MAY
		CHENNAKESAVASWAMY MAY-JUNE
33	157(b) ALAKURAPADU	JALAMMA SEP-OCT
34	162 VALLUR	VENUGOPALASWAMY
		SUMESWARASWAMY & VALLURAMMA JANUARY
35	163 VASEPALLIPADU	ANKAMMA, POLERAMMA
		KANAKA DURGAMMA, MAREMMA AND MAHALAKSHAMMA NO FIXED DATE
36	168 MADANURU	RAMALINGESWARA-SWAMY JAN-FEB

Section V

ONGOLE TALUK

Valaparla—Situated at a distance of 2 miles from Konanki on the Madras-Calcutta National Highway and about 30 miles from the Ongole Railway Station. This village formed part of Kammanadu. One of the inscriptions by Kakati Rudra Raju in Saka year 1189 mentions the name of this village as Olupara, which is identified as present Valaparla. This thus obviously appears to be an ancient village.

The total population of the village is 4,565 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Padmasale, Vadde, Yadava, Rajaka, Kamma, etc.; Scheduled Castes (13)—Mala and Madiga; Scheduled Tribes (93); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy temple with 3½ ft. high image of the deity in human form and with a shrine of Anjaneyaswamy near the *dhwajasthambham* is the place of worship here. There are two inscriptions near the *dhwajasthambham*. The images of Venugopalaswamy is believed to have been brought from a forest and enshrined in the temple by the village elders as ordained by the Lord in a dream of one of the villagers.

Sri Venugopalaswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). *Ankurarpana, garuda vahanam, ponnamanu uthsavam. rayabharam, kalyanam,* car festival, *vasanthaseva* and *pavalimpu seva* are celebrated upto *Bahula Dasami*. Cocoanuts, flowers and fruits are offered to the deity in fulfilment of vows. This is an ancient festival of local significance. Village Karnam is the trustee. All local communities participate. A Vaishnava of Pancharathrula *gotram* is the *pujari* with hereditary rights.

Pandurangaswamy Tirunala and Rajamalleswaraswamy Tirunala are celebrated for 7 days from *Chaitra Suddha Purnima* (March-April) and *Magha Suddha Purnima* (January-February) respectively.

SOURCE : 1. *Sri M. Gopalakrishnaiah, Karnam, Valaparla*
2. *Sri B. S. Hanumantha Rao, Teacher, Valaparla*

2. Singarakondapalem hamlet of **Kalavakuru**—Situated at a distance of about 26 miles from Ongole Railway Station.

The total population of the village is 2,138 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (30); and Scheduled Tribes (55). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Lakshmi Narasimhaswamy on the hillock and of Prasanna Anjaneyaswamy at the foot of the hillock are the places of worship.

Sri Prasanna Anjaneyaswamy festival is celebrated for one day on *Chaitra Suddha Navami* (March-April). Cocoanuts, fruits and flowers are offered in fulfilment of vows. About 15,000 devotees of all communities from this and the neighbouring villages congregate. *Prabhas* are brought from the neighbouring villages. *Pujari* is a Brahmin. *Pujas* are performed on all Saturdays.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

3. Addanki—Situated at a distance of 6 miles from the Madras-Calcutta National Highway and 24 miles from the Ongole Railway Station.

Addanki, with its rich history, has found a coveted place in the historical map of South India. This part of the country was in the past known as Addanki Seema. The Lurapadu inscription of Eastern Chalukya King Amma II mentions the name of this place. An inscription at Addanki refers to one Panduranga Parama Maheswara a valiant general of Chalukyas. This record is remarkable as the first example of versification in the

Telugu language. It says that in the first year after the coronation of the King, who is subsequently referred to as Tribhuvanamukasa of Venginadu, Panduranga, who had been appointed commander captured the fort of Kittepudurgam and erected a pillar there. This was also under the sway of the mighty Kakatiya Kings. It later became the metropolis of Reddi King Prolaya Vema Reddi. It was the earliest centre of activity of the Reddi Kings. It was then a beautiful and well defended fort. Vemabhupaliyam mentions thus-

" బలిరాజనిలయ భూతాపి గంధర్వ
Balirajanilaya bhuthapi gandharva
భూమిః అదంకి నామదేయానగరే
Bhumihi Addanki namadheyaanagare. "

An inscription by Anavema Reddi vouschafes that it was a pleasant and fine place with beautiful buildings. The inscription reads thus:

" తస్మిన్‌భాసుర సౌధగోపురవతా నిత్యోత్సవాలంకృతా
Tasminbhasura soudhagopuravatho nityothsavalamkruta
నందతో పౌరజనా విభాతివితరరా మద్దంకి
Nandatho pourajana vibhatinitararaa maddanki
నామాపురీ
namaapuri. "

The celebrated Telugu poet Errapragada, one of the trio who completed the translation of the great epic *Mahabharata* into Telugu lived here. He wrote *Harivamsam* and *Ahobalamahatmyam* and dedicated them to King Vema. In *Harivamsam* the same poet states that Addanki was the capital city under Vema Reddy.

" తనగునద్దంకి తగు రాజధానిగా బ
Tanagunaddanki tagu rajadhaniga ba
ర్రాక్రమించిన బహు భూములాక్రమించి
Rakraminchina bahu bhumulakraminchi
యనుజ తనుజ బాంధవ మిత్ర జనుల కిచ్చె
Yanuja tanuja bandhava mitra janula kichche
నెదురె యెవ్వారు వేమ మహీశ్వరునకు
Nedure yevvaru Vema Mahiswarunaku. "

The glory of this place gradually dwindled away, when Anapotha Reddi chose Kondavidu as his capital. But it continued to be the head-quarters of chieftains. In the time of Kummaragiri Reddi of Kondavidu, the ruler of Addanki and its vicinity was a Reddi subordinate chief named Panta Maitara. At his request the Vijayanagara King, Deva Raya II seems to have made a grant in 1429 A. D. of the village Ramathirtham to a number of Brahmins. One of the inscriptions by Sri Krishna Deva Raya mentions that he besieged Addanki fort also. After the fall of Vijayanagara empire it came under the rule of Muslims. Ferishta, the Muslim historian, records that incensed at the remissness of the princes on both sides of the Krishna, the Sultan of Golconda invaded this part of the country and that his general Haidar-ul-Mulk subdued the forts of Addanki and Vinukonda.

It is believed that there existed 101 temples and 101 wells in this ancient site. One of the inscriptions in the town warn us saying that whoever denies the existence of the temples and wells would be born as a donkey in his next life. Whatever it may be the ancient dilapidated fort and the one-thousand pillared temple in ruins are now the only visible land marks to reveal its past glorious history.

The total population of the town is 10,760 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Rajaka, Mangali, Vadde, Telaga etc.; Scheduled Castes (1,085)-Mala and Madiga; and Scheduled Tribes (170)-Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Madhavaswamy, Ramalingeswara, Veerabhadra, Nagareswara and Poleramma with Her idol with 1,000 eyes are the places of worship in the village.

Poleramma Jatara is celebrated for a day in *Ashadam* (June-July). *Kolupulu* are celebrated for two months. Vows are fulfilled and animals are sacrificed to the deity. Domestically fasting, feasting, *jagarana*, etc., are observed. This is an ancient festival of local significance. All communities participate. Sri Pallapolu Venkataswamy from Telaga community is the *pujari*. *Prasadam* is distributed to all.

SOURCE : *Sri J. V. Subba Rao, Teacher, Special Parishad Samithi Elementary School, Gorakayapalem*

4. Chandalur—Situated at a distance of about 13 miles from Kadavakuduru Railway Station.

As seen from an inscription at this village, this part of the country was known as Kammarashtram

and was under the yoke of King Sarvalokasraya in A. D. 673 and the original name of the village was Chendaru which later became as Chandalur.

The total population of the village is 3,381 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (214); and Scheduled Tribes (41). The chief means of their livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mahalakshamma is worshipped in the village.

Mahalakshamma festival is celebrated for 9 days in *Magham* (January-February). *Shakthi* puja is performed to this deity as Kalika Devi. This festival is confined to this and the neighbouring villages. About 10,000 Hindu devotees of all communities congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

5. Modepalle—Situated at a distance of 7 miles from the Madras-Calcutta National Highway and 23 miles from the Ongole Railway Station.

The total population of the village is 918 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Rajaka, Kummari; Scheduled Castes (191)-Madiga; and Scheduled Tribes (12). The chief means of livelihood of the people are agriculture, trade, labour and employment.

The temples of Lakshmi Narasimhaswamy, Srirama and Poleramma are the places of worship in the village.

Poleramma Kolupulu are celebrated once in ten years according to the convenience of the villagers. Cocoanuts, jaggery syrup and *vadapappu* are offered. All local Hindus participate. There is no *pujari*.

Nitya Aradhana is performed in Lakshmi Narasimhaswamy and Srirama temples. *Pujari* is a Brahmin with hereditary rights enjoying Inam lands.

SOURCE : *Sri P. Venkataramaiah, Teacher, Modepalle*

6. Dhenuvakonda—Situated at a distance of 2 miles from the river Gundlakamma, 5 miles from the Madras-Culcutta National Highway, 7 miles from Addanki and 21 miles from the Ongole Railway Station.

The total population of the village is 2,399 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Viswabrahmin, Muthracha, Golla, Gowda, etc.; Scheduled Castes (339)-Mala and Madiga; Scheduled Tribes (75)—Yenadi, Yerukula; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Siva, Veeranjaneya, Veerabhadra, Vighneswara, Ankamma, Poleramma and a Peerlachavidi are the places of worship in the village.

Sri Venugopalaswamy and Siva festivals are celebrated for a day on *Chaitra Suddha Padyami* (March-April). *Naivedyam* is offered. Fasting and offering *pongali* are the domestic observances. This is being celebrated for the past 150 years but is of local significance. Brahmins, Kammas and Kapus are the hereditary trustees. A Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all present.

Sri Krishna Jayanthi on *Sravana Bahula Ashtami* (July-August), Vijaya Dasami on *Asviyuja Suddha Dasami* (September-October), Vaikunta Ekadasi on *Margasira Suddha Ekadasi* (November-December), Sankranti from 13th to 15th January and *Karthika Suddha Purnima* (October-November) are the other festivals of the village during which the procession images of Siva and Venugopala are taken out in procession on these days. All these festivals are being celebrated for the past 150 years.

SOURCE : *Sri Eemani Ramaiah, Teacher, Dhenuvakonda*

7. Garlapadu—Situated at a distance of 4 miles from the Madras-Calcutta National Highway and 20 miles from the Ongole Railway Station.

The total population of the village is 535 and it is made up of the following communities : Caste Hindus—Brahmin, Kapu, Kamma, Telaga, Golla,

Muthracha; Scheduled Castes (109)—Mala and Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Gangamma with Her stone image at a distance of 4 furlongs from the village, Rama and Poleramma are the places of worship in the village.

Gangamma Jatara is celebrated for a day on *Chaitra Purnima* (March-April). *Prabhas* are decorated and taken in procession. *Pongali* and cocoanuts are offered to the deity. Offerings are made in cash also. Puja is performed on *Chaitra Suddha Triodasi*. The devotees of neighbouring villages also participate in the festival with their *prabhas* accompanied by music. This is being celebrated for the past 35 years and is confined to this and the neighbouring villages, viz., Raghavakonda and Doddavaram etc. Kapus are the patrons. About 2,000 devotees of all Hindu communities participate. Yadavas are the *pujaris* with hereditary rights.

Lord Rama is taken out in procession through the streets on *Chaitra Suddha Padyami* (March-April), *Sravana Suddha Ashtami* (July-August), *Asviyuja Suddha Dasami* (September-October) and on Vaikunta Ekadasi i.e., *Margasira Suddha Ekadasi* (November-December). There are Inam lands to the temple. A Brahmin is the *pujari*.

SOURCE : *Sri Gosala John, Teacher, Garlapadu*

8. Ghadiyapudi—Situated at a distance of 3 miles from the Madras-Calcutta National Highway, 11 miles from Addanki and 15 miles from the Ongole Railway Station.

The total population of the village is 770 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Viswabrahmin, Vadde, Rajaka, Mangali; Scheduled Castes (289)—Mala and Madiga; Scheduled Tribes (10)—Yerukula; and Christians. The chief means of their livelihood are agriculture and trade.

Sri Lakshmi Narasimhaswamy temple and Sri Uma Maheswaraswamy temple with their stone images are the places of worship in the village.

Sri Lakshmi Narasimhaswamy and Sri Uma Maheswaraswamy festivals are celebrated for a day on *Asviyuja Suddha Dasami* (September-October). The images of the deities are taken out in procession to the accompaniment of music. This festival is being celebrated for the past 100 years and is of local significance. Kammas patronise the festival. Only Hindu devotees participate. A Vaikhanasa Brahmin of Kasyapa *gotram* is the *pujari*.

SOURCE : *Sri P. Venkata Seshagiri Rao, Teacher, Ghadiyapudi*

9. Doddavaram—Situated at a distance of about 15 miles from the Ongole Railway Station.

The total population of the village is 2,872 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (462); and Scheduled Tribes (30). The cheif means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ankamma festival is celebrated for 2 days in *Chaitram* (March-April) with 3,000 local congregation of all Hindu communities.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

10. Chimakurthi—Situated at a distance of 13 miles to the north of Ongole on the Ongole-Kurnool road.

The total population of the village is 7,657 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Kamma, Padmasale, Rajaka, Vadiaraju, Telaga, etc.; Scheduled Castes (149)—Mala, Madiga; Scheduled Tribes (217)—Yerukula, Yenadi; Muslims and Christians. The chief means of their livelihood are agriculture, weaving, raising garden crops, trade and other traditional occupations.

The temples of Venugopalaswamy, Nageswara, Veerabhadra, Siva, Rama and Brahmamgari mutt and a mosque are the places of worship in the village. Anjaneya image, Bhavanarushi represented by a *kalasam* are also worshipped.

Sri Bhavanrushi Panduga is celebrated for 5 days from 15th to 19th January. Cocoanuts and *naivedyam* are offered to the deity. This is chiefly confined to the Padmasale community. *Aradhana* is performed and *prasadam* is distributed to all. This

festival is being celebrated for the past 200 years and all local Hindu communities participate. A Vaidika Brahmin is the *pujari*. *Samaradhana* is performed after the festival.

SOURCE : *Sri M. Marthenaiah, Village Level Worker, Nippatlapad*

11. Rajupalem Lakshmipuram—Situated at a distance of 6 furlongs to the north of the 16th mile-stone on the Ongole–Kurnool road and one mile from the Ongole Railway Station.

The total population of the village is 953 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Kapu, Yadava, Kammara, Rajaka, Odiya; Scheduled Castes (130)–Mala, Madiga; Scheduled Tribes (25); and Christians.

Sri Ramalingeswaraswamy temple with the stone Sivalingam, Gangamma temple with 3 feet high image of the deity in female form are the places of worship in the village.

Sri Ramalingeswaraswamy festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). *Jagaram* is observed on *Triodasi* and *abhishekam* is performed. Offerings are made in the form of cash and jewellery. The devotees take bath and perform puja to the Lord. This is an ancient festival though of local significance. Vaidika Brahmins are the patrons. Only Hindu devotees participate. A Brahmin is the *pujari* without hereditary rights. There is a choultry constructed by Niyogi Brahmins and free feeding is arranged to all communities.

Gangamma Tirunala is celebrated on *Chaitra Suddha Purnima* (March–April). Cocoanuts and cash are offered to the deity. This is an ancient festival of local sign ficance. Kapus and Kammas are the patrons. The devotees of the village visit Rama Theertham with the carts of *kumkum* and *prabhas* and offer *pongali* to the deity.

SOURCE : *Sri G. Ramaiah, Teacher, Rajupalem Lakshmipuram*

12. Santhanuthalapadu hamlet of **Gangavaram**—Situated at a distance of about 8 miles from the Ongole Railway Station.

The total population of the village is 6,851 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (957); and Scheduled Tribes (143). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Thripuranthakaswamy is worshipped in the village.

Sri Thripuranthakaswamy festival is celebrated for 4 days in *Magham* (January–February) with 1,000 local congregation. All communities participate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

13. Pedakothapalle—Situated at a distance of 7 miles from the Ongole Railway Station. It was renowned for classical music in the past and so the village is also known as Sangeetham Kothapalle (*Sangeetham* means music).

The total population of the village is 3,730 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Balija, Jangam, Chakali, Kummari, Kapu, Sale, Mangali, Uppara, etc.; Scheduled Castes (707)–Mala, Madiga and Domhara; Scheduled Tribes (63)—Yenadi, Chenchu; Dudekula and Christians. The chief means of their livelihood are agriculture, agricultural labour, growing of virginia tobacco, weaving and other traditional occupations.

The temples of Chennakesavaswamy, Bhimeswaraswamy, Anjaneya, Kanakadurga, Ankamma and Poleramma are the places of worship in the village.

Paruveta festival is celebrated for 2 days on *Asviyuja Suddha Navami* and *Dasami* (September–October) in the Vishnu and Siva temples. This is an ancient festival of local significance. The villagers are the trustees. All local Hindu communities participate. Nambis are *pujaris* in the Vishnu temple while Tamballas are the *pujaris* in Siva temple with hereditary rights. *Prasadam* is distributed to all.

Every Saturday *akupuja* (puja with betel leaves) is performed and cocoanuts are offered to Anjaneyaswamy.

Jataras of the village deities Kanakadurga, Ankamma and Poleramma are celebrated during Sankranti between 13th and 15th January. Animals are sacrificed. These are of ancient origin and of local significance. All local communities participate.

SOURCE : *1. Sri K. Satyanarayana Rao, Village Karnam, Pedakothapalle*
2. Sri Addanki Purushotham, Teacher, Pedakothapalle

14. Gurvareddipalem—Situated at a distance of one mile from the river Mudigandi alias Gandi river, two miles from the Madras-Calcutta National Highway and 8 miles from the Ongole Railway Station.

This was formerly a forest. One Vavilala Bhadra Sastri, a learned Brahmin of Mainampadu which is at a distance of 3 miles, used to come to this place to perform *sandhyavandanam* in the nearby pond. Guruvareddy, a native of Rudravaram in the neighbourhood was also coming there, to graze the cattle. Impressed by the devotion and spiritual knowledge of the former, Guruvareddy erected a hut and requested the Brahmin to reside there. Guruvareddy went to Sri Venkatagiri Raja, the Zamindar of the region and revealed the greatness of Vavilala Bhadra Sastri. The Zamindar came and saw the penance of Sastri and gifted a piece of land to Bhadra Sastri. Guruvareddy after obtaining the permission of the Raja cleared and cleaned the forest and resided there. Soon a village sprang up there which was named as Gurvareddypalem. The land gifted to Vavilala Bhadra Sastri goes by the name Bhadra Sastri Khandrika even to this day.

The total population of the village is 1,114 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Viswabrahmin, Chakali, Vadde; Scheduled Castes (250)–Mala, Madiga; Scheduled Tribes (18)–Yenadi; and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Venugopalaswamy temple with *Kalyana mantapam, dwaram,* enclosure and *galigopuram* constructed by the villagers by raising subscriptions and the temples of Anjaneyaswamy, Kodandaramaswamy, village deities viz., Poleramma and Ankamma are the places of worship in the village. There is a separate temple of Rama for Harijans.

Sri Venugopalaswamy festival is celebrated for 5 days from *Jaishta Suddha Triodasi* to *Bahula Vidiya.* Cocoanuts are offered. This is an ancient festival confined to this and to the nearby villages. Devotees of all communities, local and from the neighbouring villages, congregate. *Pujari* is a Nambi Brahmin. *Prasadam* is distributed to all.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). *Vadapappu* and *panakam* are offered. Devotees observe fasting on all Mondays in *Kartikam* (October–November) and *abhishekam* is performed to Lord Eswara.

Under the patronage of village heads, Grama Devathala Kolupulu are celebrated once in 10 years and animals are sacrificed. Intoxicants are used. *Pujari* is a Kummari.

Akupuja is performed to Anjaneyaswamy on every Saturday and Tuesday.

The local Harijans collect contributions from the villagers to celebrate *uthsavams* and *tirunala* to Rama.

SOURCE : *Sri S. Venkata Subbaiah, Teacher, Gurvareddipalem*

15. Mallavaram—Situated at a distance of 3 miles from the Madras-Calcutta National Highway and 13 miles from the Ongole Railway Station.

From a stone inscription of this place it is seen that this was given in charity during the *Chandra grahanam* (Lunar eclipse) in the month of *Asviyujam* in 1,277 Saka (1,355 A.D.) by the King Vemaraju.

The total population of the village is 1,416 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Chakali, Kummari, Kapu, Balija, Mangali, etc.; Scheduled Castes (189); Scheduled Tribes (7); and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temples of Venkateswaraswamy with the image of the Lord in human form and with *uthsava vigrahams,* Malleswaraswamy, Srirama, Ankamma

and of Poleramma are the places of worship in the village. The temple of Venkateswaraswamy is picturesquely situated on the bank of river Gundika and it will be a pleasing sight to view the temple in moonlight.

This place is considered to be equal in sanctity and greatness to Tirupati in Chittoor district. There was a dilapidated village Mangapuram at a distance of 8 miles from this and Venkateswara manifested there. But as the village was ruined Lord Venkateswara wanted to remanifest Himself in another place. So He stepped on to the Annangi hill and Thammavaram hill before the Gundika river, but unable to bear the burden of the Lord the two hills yelled in agony. The enraged Lord gave a severe kick to the summit of Thammavaram hill and its peak fell in the river Gundika. The impressions of the Lord's foot, whip and the horse's hoof are seen on the peak even this day. Later the Lord settled on Mallavaram hill. During the religious riots between the Veeravaishnavaites and Veerasaivas, the stone Sivalingam and *Nandeeswara* (sacred bull) were destroyed by the Veeravaishnavaites. Mysteriously their families too went into oblivion. Another version is that the Lord was installed by Narada, the divine sage. A stone inscription states that the temple was constructed about 800 years ago. There is an image of Lord's consort Alivelu Mangamma. The *yagnagriham* and *prasada griham* near the temple are in a dilapidated condition.

Sri Venkateswaraswamy Kalyanothsavam is celebrated for a day on *Vaisakha Suddha Purnina* (April–May). Devotees celebrate their marriages, *upanayanam* (thread marriage) and offer their hair. *Nitya naivedyam* and *deeparadhana* are performed. Corbans are offered. Fasting and *jagarana* are the domestic observances. Besides this festival all the functions that are celebrated on the Tirumalai hills are being celebrated here also for the past several years. This festival is being celebrated from ancient times and is confined to the taluk. The Hindu Religious and Charitable Endowments Board supervises and patronises the festival. About 30,000 Hindu devotees from nearby villages of the taluk congregate. Sri Eduri Sitaramacharyulu, a Brahmin, is the *pujari*.

A fair is held in connection with the festival on the hillock with a congregation of about 30,000 people of all communities. Many shops are raised in the area from the temple entrance to the river Gundika and the scene witnessed from the *alayasikharam* makes one to remember the famous Khumbha Mela. Eatables, lanterns, toilet goods, photos, books, agricultural implements, toys and fancy goods are sold. Circus, gambling, dances and music parties afford entertainment to the visitors. There are three choultries with free feeding facility also.

SOURCE : *Sri D. Narasimhacharyulu, Deputy Inspector of Schools, Maddipadu Block*

16. Kothakota—Situated at a distance of 2 miles from the Madras–Calcutta National Highway, 10 miles from the Ammanabrolu Railway Station on the Madras–Waltair Railway line and 16 miles from Ongole.

The total population of the village is 2,078 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Kamma, Vadde, Viswabrahmin, etc.; Scheduled Castes (570); Scheduled Tribes (40); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Chennakesavaswamy and Poleramma are the places of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 5 days from *Jaishta Suddha Triodasi* to *Bahula Vidiya* (May–June). This is an ancient local festival. Though it was stopped for years, it is being celebrated for the past 5 years again. Trustees appointed by the Endowments Board are Kammas. Only local Hindus participate. A Vaikhanasa Brahmin is the *pujari*.

Kolupulu are celebrated to Poleramma according to the convenience of the villagers. Animal sacrifice is reduced to a large extent and fruits are preferred for offering to the deity. Gollas and Vaddes are the *pujaris*.

River bath is taken on Vaikunta Ekadasi and *jagaram* is observed. *Aradhanas* are performed to the deities on every festive day.

SOURCE : *Sri Lakkaraju Sundara Ramaiah, Teacher, Kothakota*

17. Hanumapuram hamlet of **Nidamanur**—Situated at a distance of 2½ miles to the east of the Madras—Calcutta National Highway and 15½ miles from Ongole. In the past this village was given as *naivedyapu agraharam* to Chedalavada Anjaneyaswamy.

The total population of the village is 5,114 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Rajaka, Golla, etc.; Scheduled Castes (770); and Scheduled Tribes (20). The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

Poleramma temple with Her stone image in female form and Eswara temple are the places of worship in the village.

Poleramma Jatara is celebrated once in 3 years according to the convenience of the villagers. Rams, he-buffaloes and fowls are sacrificed and cocoanuts are offered. The deity is taken to the patron's house with music. Some devotees get possessed of the deity when they hear the music and *manthrams*. They gain their consciousness only when cold water is sprinkled on their heads.

The devotees entertain themselves by singing *bhajans* and listening the legends till 2 O'clock late in the night. The deity is then taken to the temple accompanied by physical feats, dances by Madigas and fancy dresses. This is an ancient festival of local significance and is extended to the neighbouring villages also. All local communities participate. *Pujari* is a Golla. *Prasadam* is distributed to all.

SOURCE : *Sri N. Sreenivasa Rao, Headmaster, Hanumapuram*

18. Chedalavada—Situated at a distance of 4 miles from the Ammanabrole Railway Station and 7 miles from the Ongole Railway Station.

This is one of the ancient villages of this part of the country, which was known as Ammanabrolu Seema. An inscription in this village by Kondavidu Reddi Kings in 1482 A.D. mentions that this village was gifted to a local deity.

There are interesting legends connected with the origin of the name of this village.

In bygone days, a herdsman from the neighbourhood was rearing his cattle in this place. One of his cows was giving away its milk to Lord Siva who was manifest in an ant-hill (*chedala putta*). For many days the herdsman could not find out the cause why the cow was abstaining itself from giving any milk. He was watching the cow and one day he happened to see the cow giving away its milk on the ant-hill. The same night Eswara appeared to him in his dream, revealed himself as Lord Lingodhbhavaswamy. Later the villagers constructed a temple. As the Lord came out from *Chedala putta* (an ant-hill), the village goes by the name Chedalavada. The local belief is that there was a hillock Swethagiri (*swetha* – white; *giri* – hill) in this place prior to the existence of this village.

Another version is that this was the Dandakaranya described in the Ramayana. Lord Rama after hearing the whereabouts of Sita from Jatayuvu (a bird) at Vinukonda came here, had alliance with Sugriva, the ape-king, divided his 72 troops of army into four divisions and sent them in four directions (*Chatur-dikkulu*) in search of Sita. Hence this village is also known as Chaturvati. There is a book *Chaturvati Mahatmyam* narrating the *Sthalapurana*. The manuscript of this book written on palmyrah leaves is said to have been kept in the Fort, St. George Library, Madras. The late Lingamgunta Rama Kavi translated *Chaturvati Mahatmyam* the Sanskrit book into Telugu but its printing work undertaken by the Vavilla Press, Madras, is said to have been stopped due to certain unavoidable reasons.

There is a proverb current in this region in Telugu.

"బ్రతికి చెడిన వారికి బిత్రగుంట,
Brathiki chedina variki Bitragunta,
చెడి బ్రతికిన వారికి చదలవాడ".
Chedi brathikina variki Chadalavada".

It means that Bitragunta (Kavali Taluk, Nellore District) is the centre of solace for those that flourished early in life and suffered reverses subsequently; and Chadalavada is the centre of comfort for those that have recovered from early reverses in life.

The total population of the village is 1,716 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Balija, Yadava, Viswabrahmin, Kalavanthulu, Padmasale, Mangali,

Chakali, Scheduled Castes (420)—Mala, Madiga, Adi Andhra; and Scheduled Tribes (24). The chief means of livelihood of the people are agriculture, agricultural labour, weaving, dyeing, carpentry and other traditional occupations.

Sri Lingodhbhavaswamy temple is an ancient one. The idol of the Lord though resembles a Sivalingam is a Trinity with the figures of Brahma, Vishnu and Maheswara. It is considered that there is no such Sivalingam in India. The ancient temple of Sri Raghunayakaswamy is strange in construction and sanctity. Generally all Vaishnavite temples dedicated to Rama face East. But this temple is facing South. Probably after sending the 72 troops in four directions Lord Rama might have been eagerly waiting for the troop sent towards the South as Lanka (Ceylon) the kingdom of Ravana, was in that direction. Peculiarly enough, the image of Sita is not on his left side. It indicates the separation of Sita from Him as on his left side there is the image of his brother, Lakshmana. It seems that the great sage Agasthya, who was born in *kumbham* (pot), installed the Lord and the following *sloka* states the same:

"మూలే కల్ప తరో స్సురం మణిగణే
Moole Kalpa tharow Spuram Manigane
వామ స్థలే లక్ష్మణో
Vama sthale Lakshmanow
తన్మధ్యే ఘన చాపబాణ
Thanmadhye ghana chapabana
విలసత్ పాణిం ప్రసన్నం
Vilasath Panin Prasannam
ప్రభుం శ్రీ రామం హృదయేస్మరామ
Prabhum Sri Ramam Hrudayesmarama
సతతమ్
Sathatham
కుంభోద్భవస్థాపితం కుండికాయం
Kumbhodhbavasthapitham Kundikayam
ఉత్తర తటే
Uthtara thate
విమానమ్ శ్వేత గిరిమ్ దృష్ట్యా
Vimanam Swetha girim Drushtya
పునర్జన్మనం న విద్యతే సరామో
Punarjanmanam na vidyathe saramo
రామచంద్రాయం తథ్యమేవ
Ramachandrayam thathtyameva
న సంశయః
Na samsayah."

Agasthya, the *kumbhodhbhava* (born in a pot) installed the images of Rama and Lakshmana wearing the bow and arrows with Lakshmana to the left of Rama on the northern bank of river Gundika (the Gundlakamma). It is believed that the *darshan* of the peak of Swethagiri after a bath in the river, expiates the sin of the devotees and liberates them from the cycle of life and death.

The beautiful statues of Rama and Lakshmana are five feet high in human form facing the south. In due course, an image of Sita was installed by His side and procession images were added. At a distance of 400 yards before the temple, there is a 40 feet high *deepasthambham* of stone, which is in a dilapidated condition. It is said to be the pillar that served as a light house for the convenience of the troops that went in search of Sita. At present the *Devasthanam* servants lit a lamp on it daily. This temple was improved subsequently by Sri Krishna Devaraya and other kings of Vijayanagar empire. Chadalavada Errapragada who translated a part of the great epic *Mahabharatha* of Vyasa and who was the minister of Reddi Rajas of Addanki is believed to be the native of this place. It is said that he too improved the temple, constructed the *prakaram* (enclosure) and *gopuram* and dedicated different *vahanams* to the Lord. The sculpture on the black stone walls, the skill in manufacturing the *vahanams* and the gigantic wooden car are excellent examples of the ancient Indian art.

Anjaneyaswamy temple is another place of worship in this place.

Sri Raghunayakaswamy Kalyanamahothsavam is celebrated for 9 days from *Chaitra Suddha Dasami* to *Bahula Tadiya* (March–April), preparations being made on *Navami*. *Ankurarpana* and *garuda dhwajam* (hoisting a flag with the emblem of *garuda*, the sacred kite) on *Dasami*, *seshathalpa mahothsavam* (serpent bed) on *Ekadasi*, *hamsa vahana mahothsavam* (procession on swan) on *Dwadasi*, *simhavahana mahothsavam* (procession on lion) on *Triodasi*, *Hanumantha vahanothsavam* on *Chaturdasi*, *Mohiniuthsavam* and *garuda vahanothsavam* (procession on the sacred kite) in the night of *Purnima*, procession on *Surya* (Sun), *Chandra* (Moon), *Enugu* (elephant) *vahanothsavams* in the night on *Bahula Padyami*,

kalyanam (marriage) and *rathothsavam* in the evening of *Vidiya* and *gurrapu* (horse) *vahanothsavam* and *dongala dopidi* (a function in which the jewels of the deity are stolen by the robbers and restored back after a search) are the chief rituals that are observed during the festival. The noteworthy incident during the *kalyanothsavam* of the Lord is that the sacred kite, *garuda* is perambulated in the air from left to right every year. *Rathothsavam* attracts a large congregation and the huge car is dragged by about 1,000 devotees. *Melukolupu* (waking up the Lord from sleep with *manthrams*), *binde theertham* with music and offering *deepam*, *dhupam* and *naivedyam* at dawn and offering *naivedyam* with music at dusk are the daily performances. In summer the deity is richly decorated with jasmines. Devotees celebrate marriages in the temple. The *akhanda jyothi* (lamp) in the *crypt* is watched carefully from extinguishing as it is believed to be a bad omen. Cocoanuts, fruits, flowers, jewellery and clothes are offered to the deity in fulfilment of vows. *Jagarana* on *Purnima*, bath in the Gundlakamma and *darshan* of *alaya sikhara* are observed by all. For the past 7 or 8 centuries this festival is being celebrated and devotees from the neighbouring districts of Nellore and Kurnool also participate.

For the past 20 years this is under the control of Hindu Religious and Charitable Endowments Board and an Executive Officer is appointed by it. There are *Akhanda deepamanyam, Archakamanyam, Chakiri manyam*, etc., totalling 276.90 acres in extent besides an annual income of Rs. 10,572 approximately. About 20 to 30 thousand people irrespective of caste or creed congregate. Vaishnavite Brahmins are the *pujaris* with hereditary rights enjoying the *manyam* land. *Kajjayam* (tiny pieces of cocoanuts and sugar) is distributed to all as *prasadam*.

A fair is held in connection with this festival for 12 days with 500 shops. Eatables, utensils, lanterns, combs, mirrors, toilet goods, herbs and country medicines brought by the tribal Chenchus, pictures, Kondapalle toys, handloom and mill clothes and agricultural implements, etc., are sold. Timber and other articles worth Rs. 4 lakhs are sold and hence this is also known as timber fair. Swing boards, merry-go-rounds, circus, magic, *kolatam*, lottery, gambling, music parties, *pandari bhajana*, *harikathas* and *bharata natyam* are the items of entertainment. There are choultries with free feeding facility for some castes only. There are a few hotels also. Policemen will be on guard to see that law and order are maintained and sanitary arrangements are made efficiently.

There are 27.23 acres of *manyam* land besides an annual income of Rs. 1,877 to Lord Anjaneyaswamy and 93.63 acres of *manyam* land besides an annual income of Rs. 4,383 to Lingodhbhavaswamy respectively.

SOURCE : 1. *Sri K. Venkateswara Sastri, Senior Telugu Pandit, M.H. School, Ongole*
2. *Sri C. Lakshmi Narasimhaiah, Karnam, Chedalavada*
3. *Sri Kode Lakshmaiah, Teacher, Special Panchayat Samithi School, Chedalavada*
4. *Statement of fairs and festivals furnished by Collector, Guntur*

19. Ammanabrole—A Railway Station on the Madras-Waltair Railway line. Once upon a time, a king came to this place for hunting. As he was thirsty he drank the water from a nearby pond. The water was very sweet and made him relieved of his fatigue. He felt happy and remarked that the water is like mother's milk. (*Amma palanu bolinavi*—అమ్మ పాలను బోలినవి). So the village came to be known as Ammanabolu and changed to Ammanabrole, in course of time.

This is an ancient village. There are several inscriptions of the Kondavidu and Vijayanagara Kings, which refer to the land known as Ammanabrolu Seema. Evidently this village must have been the headquarters of a local chieftain at least, if not a metropolis of a kingdom. An inscription of 1511 A.D. at Gonegonta village of this taluk tells us that a local chief Suryanarayan Abbanayanivaru gave Gonegonta village in Ammanabrolu Seema for the religious merit of Timmarasu, his immediate suzerain at Kondavidu. Another inscription by Sri Krishna Devaraya also mentions that he gifted away the villages Kothapalle and Thongunta in Ammanabrolu Seema to his *purohits*, Ranganadha Dikshit and Siva Dikshit. The fort and a big well amidst it are the visible land marks of its past glory.

The total population of the village is 5,538 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, etc.; Scheduled Castes (498)-Adi Andhra; Scheduled Tribes (47); Muslims

and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, *beedi* making and other traditional occupations.

Ammavari temple with the images of Poleramma and Ankalamma in Shakti form holding swords (the temple is near the burial ground to the west of the village), a mosque and a church are the places of worship in the village.

Poleramma and Ankalamma Kolupulu are celebrated once in 5 or 6 years for 10 days according to the convenience of the villagers or whenever epidemics break out in the village. The deities are well decorated and taken out in a procession. This festival is celebrated with great pomp by investing thousands of rupees to prepare *rathams* and to conduct dramas and dances. This is confined to this and the nearby villages. Thousands of devotees local and from the neighbouring villages throng to the spot to witness the festival.

Merry-go-rounds, magic and gymnastics afford entertainment to the visitors.

SOURCE : *Sri D. Venkateswarlu, Headmaster, C. S. R. Z. P. High School, Ammanabrole*

20. Trovagunta—Situated at a distance of 2 furlongs from the Madras-Calcutta National Highway and 3 miles from the Ongole Railway Station. Valetivaripalem, its hamlet, is at a distance of 1½ miles from Karavadi Railway Station and 5 miles from Ongole. As there was a *kunta* (pond) on the *throva* (way) to the *topu* of Guggilam Tharakalla family, it got the name Throvagunta, meaning a pond on the way.

The total population of the village is 5,261 and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Kamma, Telaga, Kamsali, Vadde, Mangali, Kummari, Rajaka, etc.; Scheduled Castes (1,205); Scheduled Tribes (70)- Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Kodandaramaswamy, Chennakesavaswamy, Mulasthaneswaraswamy and village deity Poleramma, with their stone images are the places of worship in the village. The stone images of Ankamma, Mahalakshamma and Putlamma are also worshipped. Pothuraju temple is the place of worship in Valetivaripalem.

Poleramma Jatara is celebrated in *Jaishtam* (May-June). *Nitya aradhana* is performed, both in the morning and evening. *Pongali, vadapappu* and cocoanuts and betel leaves are offered. He-buffaloes and fowls are sacrificed. *Aradhana* is performed to the deity with water for 2½ days when epidemics break out in the village or when rains fail. 101 pots full of water is poured daily upon the image for 2½ days. On the last day all local communities except Malas and Madigas go in procession to the temple with plates of *pongali* accompanied by music. If the deity is not satisfied by the offerings made by the devotees, she possesses one of the devotees and points out what has to be done. Then the village elders beg Her pardon and promise to celebrate the *uthsavam* according to her wishes in the ensuing year. This festival is being celebrated from ancient times. A Kummari of Nindolu *gotram* is the *pujari* with hereditary rights.

Mukkoti Ekadasi on *Margasira Suddha Ekadasi* (November-December) and *paruveta uthsavam* on *Asviyuja Suddha Dasami* (September-October) are the other *uthsavams* of the village. These are being celebrated since the origin of the temple and of local significance. A Vaikhanasa Brahmin of Bharadwajasa *gotram* is the *pujari* with hereditary rights for Chennakesavaswamy and Kodandaramaswamy temple. Sivarchaka of Athreyasa *gotram* is the *pujari* with hereditary rights for Mulasthaneswaraswamy. Only local Hindus participate. *Prasadam* is distributed to all.

Sea-bath and river-bath, fasting and *jagarana* are the other domestic observances on festive days in *Magham, Kartikam* and *Margasiram.*

The above festivals are also celebrated in Valetivaripalem, its hamlet.

SOURCE : 1. *Sri Bandaru Punnaiah, Teacher, P.S.E. School, Valetivaripalem*
2. *Sri S. V. Subbaiah, Teacher, Trovagunta*
3. *Sri Samudrala Raghavaiah, Teacher, P. S. E. School, Trovagunta*

21. Ongole—The taluk headquarters and Railway Station on Madras-Waltair broad gauge section

of the South Central Railway. It is connected to all important places in Rayalaseema and in Northern districts by bus. The ancient history of Ongole seems to be shrouded in mystery. There is no tangible evidence to trace the origin of the place. But history reveals that certain Chakranarayana rulers ruled this place for four generations. Sauri Suravara perhaps was the first of them. It is seen in one of the inscriptions by these rulers that Madhawa Nayaka, son of Sauri Suravara was the Governor of Addanki. These independent rulers seem to have been subdued by the mighty Kakatiya King, Ganapathi and they remained as vassals under Rudramma also. It is said that Opili Siddhi, a scion of the Pottapi branch of Telugu Chola family was commissioned by Ganapathi to subdue these rulers and bring the entire country under his sway. Opili Siddhi seems to have accomplished this task to the entire satisfaction of his masters. Mahamandaleswara Madhava Maharaja of Chakranarayana family was ruling indepenently in A. D. 1208-09. An inscription of his son Sarangadharadeva dated A. D. 1254-55 states that he was a vassal of Kakati Ganapathideva. Madhava Maharaja was succeeded by his sons Singhaladeva and Sarangadharadeva who ruled their principality jointly as subordinates of Kakatiyas. The celebrated poet Tikkana Somayaji in his book *Nirvachanottara Ramaayana* mentions that Saranghadhara, the Chakranarayana prince, was defeated by the Nellore Chola Tikka. Perhaps the clan was not allowed to live in peace. Sri G. Yazdani opines–

> " that the Chakranarayana line has been wrongly taken by modern writers to have been an offshoot of the Sevna family of Devagiri. There is, however, absolutely no evidence in support of this view though, since Madhava Maharaja and his descendants were members of Salankayana *gotra* or clan, it is not improbable that they had some remote connection with the kings of the Salankayana dynasty who held sway over the coastal Andhra country in the 4th and 5th centuries of the Christian era." 1

About the 17th Century this area was under Mandapati Kings and the name of the town was known as Mandapatipuram. A peculiar story is current for the change of the name of the town as Ongole. It is said that a hare chased back a hound and subdued it and from thence the name of the place came to be known as *vangina prolu* (*vangina*=yield; *prolu*=city). In course of time it became Ongole. About 1717 A. D. this was the headquarters of a district under Erkison. There are still certain visible landmarks like old fort, entrances, etc., in the town to remaind us of its past glory under various rulers. The present sites of C. S. R. Sarma College Buildings, Bairagimatam and Annavarappadu are said to be the places where several pitched battles were fought.

The total population of the town is 35,804 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kshatriya, Kapu, Kamma, Kummari, Kammara, Velama, Telaga, Chakali, Mangali, Sale, Kamsali, etc.; Scheduled Castes (1,473)-Mala, Madiga; Scheduled Tribes (920) ; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Thyagaraja, Rama, Siva and Vishnu on the hillock, Anjaneya, Sitarama, Poleramma, Chennakesava, Sankara mutt and a church and a mosque are the places of worship in Ongole. Rama temple on a hillock in Mamidipalem, Siva temple in Thurpupalem and Anjaneya temple in Emanipalem are the places of worship in the hamlet. There is an image of Ganapathi in Anjaneya temple in Ongole. The Siva and Vishnu temples on the hillock are similar in construction and other aspects. Perhaps these were built by one individual. It is as though the temples speak the truth that Siva and Kesava are one and that there is no difference between them and that the worship of one is the worship of the other.

Late Sri K. Bandar Kotiah, a Vidwan in music was the founder of Sri Thyagaraja temple in this town. He learnt music at Tanjore and became a Vidwan in music. On return from Tanjore, he constructed a temple to Sri Thyagaraja.

Thyagaraja was a great devotee of Rama and his songs are popular and famous throughout India and his reputation as a composer of songs and as an authority on music have travelled beyond the seas. He was born in 1759 A.D. and died in 1847 A.D. on Wednesday the *Bahula Panchami* of *Pushyam* in the year *Parabhava*. Ramabramham and Santhamma were the parents of Thyagaraja. His elder brother was Jyupesana. After the marriage of both the sons the parents died. Kamalamba, Thyagaraja's wife was as devoted towards Lord Rama as the husband. Thyagayya's devotion to God and his music attracted several. Many desired to learn music from him,

1. G. Yazdani, *The Early History of the Deccan*, pp. 617-618

but he himself was keenly searching for a Guru. One day a great sage of Kanchi came to him and initiated him to Rama Tharaka Manthram. The result was that he repeated the same of Lord Rama ninety-six crores of times and gained the Lord's *darsan*. Narada the great devotee of the Lord seemed to have appeared before him and presented him with *Swararnava*, a book on music and asked him to popularise the efficacy of music. Thyagaraja's reputation sored the eyes of his sister-in-law who was hard-hearted and wicked and compelled her docile husband to partition the family property. With the willing co-operation of his devoted wife Kamalamba, Thyagaraja gave up the entire property to the brother and was content with what the devotees gave him, when he went through the streets singing the name of the Lord. The sister-in-law forced her husband to throw away the idol of Rama the only family property that he took for his share into the river. Thyagaraja veiled for the loss of the idol. Rama appeared in the dream and told him where the idol was and it was taken back. (Even now these idols are preserved and worshipped in the house of Golakonda Sundaramayyar, Varahappayyar street, Tanjore). Sarabhoji the king of Tanjore began to torture Thyagaraja when he refused to dedicate one of his devotional books to him. The king suffered from bodily pain and repentance restored normal health and he ceased to meddle with the affairs of Thyagaraja. Later Thyagaraja visited Kanchi, Madura, Nagapuram, Srirangam, Madhyarjuna Kshetram and other holy places. A strange incident happened when he was at Tirupathi. A curtain is generally held hiding the idol of Lord Venkateswara on certain occasions. The *pujaris* there refused to remove it when Thyagaraja requested them to have the *darsan* of the Lord. Thyagaraja sang in ecstacy.

"తెర తీయగరాద తిరుపతివెంకటరమణ

Thera theeyagarada Thirupathivenkataramana."

The curtain moved aside by itself to the great amazement of the *archakas* and onlookers. It is said that Thyagaraja converted the gang of robbers that waylaid him and his disciples into good Ramabhaktas. He had left behind some dramas all written in poetry and many devotional songs. He was an authority in music and there is no corner in India where these devotional songs all in Telugu are not sung both for recreation and devotion.

Thyagaraja's birthday celebration is an annual event in all cultured centres of India. Thyagaraja Tirunala is celebrated for 5 or 9 days from *Pushya Bahula Padyami* (December-January). The daily programme during the period is the *ashtotharanama* puja of Thyagaraja both in the morning and the night, Rama *sahasranamarchana*, *bhajana*, *harikatha*, lectures and singing the compositions of Thyagaraja. The festival was inaugurated in Ongole in 1938 and musicians from several parts of India and particularly from Tamilnad participated. Sri Banda Kotayya of Ongole who learnt music at Tanjore on return home established a Mandir and at present Sri Panchalavarapu Prasadarao is managing the Mandir, the daily puja and the annual celebrations by collecting subscriptions. He is a Brahmin of Athreyasa *gotram*. There is distribution of *prasadam* and the musicians that come there are fed and accommodated.

Konda Thirugudu Panduga (going round the hill) is a festival annually celebrated on the 14th January when all the important deities numbering about ten are taken in a procession round the hill and through all the important streets of the town. This is an ancient practice in which all the local Hindus take part.

Poleramma Kolupulu are celebrated when epidemics break out or when rains fail. Car festival at Malleswaraswamy temple in Thoorpupalem during *Jaishtam* (May-June) is an annual event. *Harikathas*, dramas, dances and recitation of *puranas* are the functions.

An annual cattle fair (time not given) is held in the Zilla Parishad land now occupied by the Municipal High School. It was once a great fair and even now some thousands of the Ongole breed cattle are brought for sale and lakhs of people will be visiting the fair for selling or buying the cattle. The whole period of the fair covers about a fortnight. Over 200 shops from important places of Andhra and Madras and in addition to that about 300 hawkers sell eatables, utensils of copper, brass and steel, glass and earthenware, stationery, ayurvedic medicines, all varieties of books, millmade and handmade cloth, readymade garments, agricultural implements, bamboo products and fancy goods in the cattle fair. Total sales will be in lakhs. There are a number of choultries of which the Ayyaswamy choultry is the biggest. There are boarding and lodging houses. Merry-go-round, circus, cinemas, gambling, lottery, etc., afford entertainment to the huge crowd.

SOURCE : *1. Sri Kothapalli Suryarao, Retired Municipal Manager, Santapeta, Ongole*

2. *Sri Vemuri Subrahmanyam, Headmaster, Municipal Elementary School, Santapeta, Ongole*
3. *Sri Vennelakanti Suryanarayana, Headmaster, Municipal High School, Ongole*
4. *K. Sundara Sarma, Assistant, Municipal High School, Ongole*
5. *Sri K. Hanumantha Rao, Assistant Municipal High School, Ongole*
6. *Sri Y. Sikhamany, Assistant, Municipal High School, Ongole*
7. *Sri G. Sudarsanam, Teacher*
8. *Sri M. Narayana Rao, Ongole*
9. *Sri U. Gopala Krishnaiah, Ongole*
10. *Sri K. Ranga Rao, Ongole*
11. *Sri R. Subbarayudu, Ongole*
12. *Sri V. V. Subba Rao, Ongole*
13. *Sri K Hanumantha Rao, Headmaster, P. V. R. School, Ongole*
14. *Sri N. Srinivasulu, Advocate, Ongole*
15. Sampurna Bhaktha Vijayamu (*Part I*) *by Sahithya Bhushana Sri Jonnalagadda Satyanarayanamurthy*

22. Karavadi—A Railway Station on the Madras–Waltair Railway line, six miles from Ongole.

The total population of the village is 5,193 and it is made up of the following communities: Caste Hindus–Brahmin, Kapu, Kamma, Telaga, Kummari, Mangali, Rajaka, Viswabrahmin, etc.; Scheduled Castes (1,214)-Mala; and Scheduled Tribes (35). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Rama, Venugopalaswamy and Anjaneyaswamy are situated in the same compound. There are also the temples of Siva and Ankamma. The village deities Poleramma, Mahalakshmamma and Bangaramma are also worshipped but they have no temples.

The Tirunala of Sri Rama, Venugopalaswamy and Siva is celebrated for 11 days from *Chaitra Suddha Padyami* (March–April). Arrangements are made one week in advance. Cocoanuts, *vadapappu* and jaggery syrup are offered. River-bath, *jagaram* and fasting are the common domestic observances. *Kalyanothsavam* and *rathothsavam* are the important rituals on the tenth day and the festival culminates on the 11th day with *vasantothsavam*. This is an ancient festival of local significance and Hindu devotees of all castes from this and neighbouring villages participate. Brahmins are the patrons. Brahmins are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival in the pandal erected near the temple for one day. About 1,000 people from this and the neighbouring villages congregate. Eatables, earthen vessels, combs and clothes are sold in the fair.

There are hotels and choultries for pilgrims. Dramas, *harikathas* and *puranas* afford entertainment to the visitors.

SOURCE: 1. *T. Raghavaiah, Headmaster, Special Elementary School, Karavadi*
2. *Sri P. Bullaiah, Block Development Officer, Ongole*

13. Devarampadu—Situated at a distance of 6 miles from Karavadi Railway Station.

The total population of the village is 3,607 and it is made up of the following communities: Caste Hindus–Brahmin, Kshatriya, Vaisya, Kamma, Uppara, Kamsali, Yadava, Agnikulakshatriya, Balija, Kapu, etc.; Scheduled Castes (164)–Mala, Madiga; Scheduled Tribes (30). The chief means of their livelihood are agriculture, agricultural labour, salt making and fishing.

The temples of Venugopalaswamy, Gangamma and Nancharamma are the places of worship in the village. Mallikarjunaswamy is being worshipped in the form of a stone Sivalingam but there is no temple.

Sri Venugopalaswamy festival is celebrated for 3 days from *Pushya Bahula Ekadasi* to *Triodasi* (December–January). Vaishnavas are the *pujaris* with hereditary rights.

Vows are fulfilled by the devotees to the village deities Gangamma and Nancharamma. *Vadapappu* and fruits are offered. Goats and fowls are sacrificed. Village Karnam and other ryots are the patrons. All local Hindu communities participate in it. The *pujari* is a Kapu with hereditary rights. *Prasadam* is distributed to all.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March-April). *Prasadam* is distributed to all.

SOURCE : *Sri S. Jalalah, Devarampadu*

24. Padarthi—Situated at a distance of about 11 miles from Ongole Railway Station.

The total population of the village is 3,832 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (164); and Scheduled Tribes (30). The chief means of their livelihood are agriculture and other traditional occupations.

The village deity Poleramma is worshipped in the village.

Poleramma Jatara is celebrated for 9 days once in 5 years in *Jaishtam* (May-June) or *Ashadam* (June-July) with a congregation of 3,000 from this and the surrounding villages.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

25. Kothapatnam-Situated at a distance of 10 miles from Ongole Railway Station. Padarthi is at a distance of 2 miles from this village. About 80 years back, some of the villagers came away from that village because of communal riots and constructed this village naming it Kothapatnam (*kotha* means new). Rajupatnam is to the north of this village.

The total population of the village is 7,171 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Pallekarulu, etc.; Scheduled Castes (292); and Scheduled Tribes (649). The chief means of their livelihood are fishing, weaving, agriculture, trade and other traditional occupations.

The temples of Adi Chennakesavaswamy with His image in human form, Rajagopalaswamy with His image in human form, Nageswaraswamy with a stone Sivalingam and of Nancharamma, are the places of worship in the village.

Adi Chennakesavaswamy festival is celebrated for 9 days from *Vaisakha Suddha Navami* to *Bahula Vidiya* (April-May). Daily puja is performed. Cocoanuts and flowers are offered. Fasting and sea-bath are the domestic observances. The festival is of about 50 years old and is confined to this and the villages in the neighbourhood. Vaisyas are the patrons. About 2,000 devotees of all communities participate. Sri Kondaveeti Kanthilakshmi Narasimhacharulu, a Vaishnava, is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection in the temple premises, for the past 50 years with a congregation of 2,000 people of all communities of this and the neighbouring villages. Eatables, utensils, lanterns, mirrors, combs, books, pictures, toys and clothes are sold. There are choultries. See-saw and lotteries afford entertainment.

Rajagopalaswamy festival is celebrated for 9 days from *Jaishta Suddha Navami* to *Bahula Vidiya* (May-June). This is being celebrated for the past 50 years with local congregation. Only local Hindus participate.

Grama Devatha-Nancharamma Kolupu'u are celebrated in the village once in 3 years and animals are sacrificed to the deity.

Nityanaivedyam and *deeparadhana* are performed in Nageswaraswamy temple and Brahmothsavam is celebrated once in 3 or 4 years.

SOURCE : *Sri S. Venkateswarlu, B. A., B. Ed., Headmaster, Zilla Parishad High School, Kothapatnam*

26. Koppolu—Situated at a distance of 2 miles by road from the Ongole Railway Station.

The total population of the village is 3,608 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Yadava etc.; Scheduled Castes (730)—Mala, Madiga; Scheduled Tribes (36); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Chennakesavaswamy and a church are the places of worship in the village.

Sri Chennakesavaswamy Kalyanamahothsavam is celebrated for 6 days from *Vaisakha Suddha Triodasi* to *Bahula Tadiya* (April-May). This is being celebrated for the past 15 years and is of local significance. The Endowments Board patronizes the festival. Only Hindus participate. A Brahmin of

Athreyasa *gotram* is the *pujari*. *Prasadam* is distributed to all.

SOURCE : *Sri P. Radhakrishnaiah, Teacher, P. S. Elementary School, Koppolu*

27. Kothamamidipalem — Situated at a distance of 2 miles from the Ongole Railway Station.

The total population of the village is 175 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (52); and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture and agricultural labour.

Sitaramaswamy festival is celebrated in *Jaishtam* (May-June) for 7 days with a local congregation of about 150 persons. All Hindu communities participate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

28. Errajerla — Situated at a distance of 2 miles from Ongole-Nellore road, 3 miles from Pellur Railway Station and 5 miles to the south of Ongole. It is said that the Kings of Ongole used to visit this place during the summer season.

The total population of the village is 2,403 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kamma, Yadava, Telaga, Viswabrahmin, Sale, Uppara, Kummari, Rajaka, Jangam, Mangali, Gowda, Vadde, etc.; Scheduled Castes (211)-Mala, Madiga; Scheduled Tribes (67)-Yerukula, Yenadi; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, carpentry, goldsmithy, weaving, pig-rearing, pottery, washing, basketry and shoe-making etc.

The temples of Sri Rama, Anjaneya, Poleramma, Gangamma and of Sri Pothuluri Veerabrahmendraswamy with the black stone image of the saint, having a beard and a girdle of cloth around the waist in sitting posture are the places of worship in the village. The temple of Sri Veerabrahmendraswamy was constructed 4 years back by a pious devotee by raising subscriptions. This great sage left this mortal world on Sunday, *Vaisakha Suddha Dasami* 1954 A.D. i.e., 4694 *Kaliyuga*. Since then His death anniversary is being celebrated.

Sri Pothuluri Veerabrahmendraswamy Aradhana is celebrated for 6 days from *Vaisakha Suddha Panchami* to *Dasami* (April-May). Ghee, *pongali*, cocoanuts and fruits are offered and *prabhas* are brought. Fasting, *jagaram* and sea-bath are observed domestically. This is being celebrated for the past 15 yars with local significance. Kammas and Vaisyas are the patrons. All communities participate in the festival. *Prasadam* is distributed to all. *Harikathas* and dramas are the entertainments to the visitors.

SOURCE : *1. Sri Vavilala Venkateswara Sastry, Sanskrit Teacher, Municipal High School, Ongole*
2. Sri Tammana Venkateswarudu, Teacher, Errajerla

29. Mangamur—Situated at a distance of about 6 miles from Ongole Railway Station.

The total population of the village is 2,633 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (21); and Scheduled Tribes (716). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sitaramaswamy in the village.

Sitaramaswamy festival is celebrated for 7 days in *Asviyujam* (September-October) with 500 local congregation of all Hindu communities.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

30. Konijedu—Situated at a distance of 10 miles from Ongole Railway Station.

The total population of the village is 4,105 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kshatriya, etc.; Scheduled Castes (510); and Scheduled Tribes (40). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Janardhana, Tripuranthaka, Sri Sitharamaswamy with the images of Sri Anjaneyaswamy and Sri Narasimhaswamy are the places of worship in the village.

Sri Sitaramaswamy Theppa Tirunala (floating festival) is celebrated for a day during Kanuma, the

next day after Sankranthi i.e., on 15th January in Perla Subbaiah tank. This is being celebrated for the past 25 years and is of local significance. The local Vaisyas patronise the festival. All Hindu communities participate. *Prasadam* is distributed to all.

SOURCE : *Sri Konijeti Pitchaiah, Teacher, Konijedu*

31. **Karumanchi**—Situated at a distance of 4 miles from Tangutur Railway Station, the distance being covered partly by bus and partly by foot and 11 miles from Ongole.

Once there was a sculptor in this village who became a victim to the wrath of the villagers and who wanted to put an end to his life. The sculptor knowing that his life was in danger decided to leave behind him a monument. He approached the village elders and told them about his decision and also requested them to provide him the necessary material for the work. The village heads agreed on the condition that he should complete the work within ten days. During these ten days, the sculptor was under the custody of the villagers. They were watching him around the hut. Ten days were over and even on the 11th day the artist did not come out from the hut. The villagers hastened to peep through the crevice of the doors. To their utter surprise they found the sculptor missing and in his place found his magnanimous work, a stone Nandi. People from all parts of the country came to see the sacred bull. Gradually it became a custom to perambulate the cows around the Nandi with a desire that the cows also may beget such calves resembling the magnificent Nandi. It is told that the villagers fearing mutilation at the hands of Muslim invaders hid it in the ruined tank of this village.

The total population of the village is 3,474 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Rajaka, Mangali, Kamsali, Kummari, Vadde, Kamma, Yadava, Balija, etc.; Scheduled Castes (994); Scheduled Tribes (47) Yenadi; and Muslims. The chief means of livelihood of the people are agriculture, fishing, tanning, selling vegetables and other traditional occupations.

The temples of Vishnu, Siva, Poleramma, Anjaneyaswamy with their stone images in human form and Peerla Chavidi are the places of worship in the village. A neem and a *sami* (prosopis spicigera) tree is worshipped in the name of Mahalakshamma and Ankamma respectively.

Siva and Kesava Brahmothsavam is celebrated for 9 days from *Vaisakha Suddha Saptami* to *Purnima* (April-May). The deities are taken out in procession on *vahanams* from second day. *Nandiseva, garudaseva* and *kalyanothsavam* have special significance. This is an ancient festival of local significance. Brahmins, Kapus and Yadavas patronise the festival. All Hindu communities participate in the festival. A Brahmin of Koundinyasa *gotram* is the *pujari* with hereditary right. *Prasadam* is distributed to all.

Sahasranamarchana is celebrated to Anjaneyaswamy on every Saturday. Ornaments of gold and silver are also offered to Anjaneyaswamy.

Grama Devatha Poleramma Kolupulu are celebrated in *Jaishtam* (May-June) and animals are sacrificed.

Navarathri puja to Annapurna Devi from *Asviyuja Suddha Padyami* to *Dasami*(September-October), Dwaradarsana Mahothsavam to Anantha Kodandaswamy on Mukkoti Ekadasi and Theppa Tirunala (floating festival) on *Dwadasi,* the following day, are the other festivals of the village.

Sea-bath, fasting and *jagarana* are generally observed during festive days.

SOURCE : *Sri Gudali Venkateswara Gurukulu, Karumanchi*

32. **Tangutur**—A Railway Station on the Madras-Waltair Railway line. This place is associated with the surname of late Sri Tangatur Prakasam Pantulu. He was one of the noble sons of India and a veteran leader, who sacrificed his all for the Motherland. He was very popularly known as Andhra Kesar. (Lion of Andhra) for he had undaunted courage and led the struggle for the Independence of India. He was the first Chief Minister of Andhra State.

The total population of the village is 7,797 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,312); and Scheduled Tribes (99). The chief means of livelihood of the people

are agriculture, agricultural labour, trade and other traditional occupations. This is a small tobacco marketing centre.

Nageswaraswamy and Chennakesavaswamy temples are the places of worship in Tangutur.

Sri Nageswaraswamy car festival is celebrated for 4 days in *Vaisakham* (April–May) or *Jaishtam* (May–June). About 10,000 Hindus, local and from neighbouring villages congregate.

A cattle fair is held for a day in connection with the festival.

Sri Chennakesavaswamy car festival is celebrated once in 4 years for 4 days in *Jaishtam* (May–June). Cocoanuts and fruits and offered in fulfilment of vows.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

33. Alakurapadu—Situated at a distance of 3 miles from Tangutur Railway Station and 15 miles from Ongole by road.

The total population of the village is 3,192 and it is made up of the following communities : Caste Hindus—Brahmin, Kshatriya, Vaisya, Kapu, Kamma, Yadava; Scheduled Castes (658)—Mala; and Scheduled Tribes (58). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Jalamma with the image of the deity in human form, Venugopalaswamy and Siva are the places of worship. Grama Shakthulu–Poleramma, Bangaramma, Ankamma, Nancharamma and Kotha Devatha are also worshipped here.

Jalamma Tantulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). Preparations are made 5 days in advance. Cocoanuts and *vadapappu* are offered in fulfilment of vows. This is an ancient festival though of local significance. Kammas are the patrons. All communities participate. *Pujari* is a Sivarchaka with hereditary rights, enjoying the Inam lands. *Prasadam* is distributed to all.

SOURCE : *Sri P. V. Subba Rao, Secondary Grade Teacher, Zilla Parishad High School, Tangutur*

34. Vallur—Situated at a distance of one mile from Surareddypalem Railway Station on the Madras—Waltair Railway line and 5 miles from Ongole.

This village was donated by Sri Krishna Devaraya to the local Brahmins. During the tour of Sri Krishna Devaraya, the local Brahmins while representing their grievances requested him to construct a village for them with all facilities. He granted their request and constructed this village and a tank. Epigraphical evidence also shows that this part of the country was known as Ammanabroluseema and that Sri Krishna Devaraya gifted away Vallur and other villages to his *purohits* Ranganadha Dikshit and Siva Dikshit in Saka year 1437.

The total population of the village is 2,907 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kapu, Chakali, Jangam, Vadde, Kummari etc.; Scheduled Castes (549); and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Someswaraswamy and village deity Valluramma are the places of worship in this village. Valluramma is the family deity of Addankivaru.

Theppothsavam (floating festival) of Venugopalaswamy, Someswaraswamy and Valluramma is celebrated for a day during Kanuma, the next day of Sankranti i.e., on 15th January if the village tank is full. *Abhishekam, aku* puja and *kumkum* puja are performed and *vadapappu, panakam* and cocoanuts are offered to the deities in fulfilment of vows. For the past 20 years this is being celebrated and is confined to this and to the neighbouring villages. Brahmins and Vaisyas are the patrons. About 10,000 devotees of all communities local and from the neighbouring villages congregate. Vaishnavite and Saivite Brahmins are the *pujaris* for Venugopalaswamy temple and Someswaraswamy temple respectively.

Pongali is offered and animals are sacrificed to Valluramma once in three years. Puppet doll shows

and street dramas entertain the visitors on festive days.

SOURCE : *Sri T. V. Ramadas, Landlord, Vallur*

35. **Vasepallipadu**—Situated at a distance of 3 miles from Madras-Calcutta National Highway and about 6 miles from Ongole.

The total population of the village is 582 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Telaga; Scheduled Castes (255)-Mala, Madiga; and Scheduled Tribes (6)-Yenadi. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deities Ankamma, Poleramma, Kanakadurgamma, Maremma and Mahalakshmamma are worshipped in this village.

Grama Devathala Jatara is celebrated once in a year according to the convenience of the villagers. Animals are sacrificed. This is being celebrated since the origin of the village and is of local significance. Telagas and Harijans are the patrons.

SOURCE : *Sri S. Lakshminarayana, Vasepallipadu*

36. **Madanuru**—Situated at a distance of 6 miles from Surareddipalem Railway Station and 10 miles from Ongole.

The total population of the village is 4,234 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Pantareddi, Padmasale, etc.; Scheduled Castes (1,290)-Mala, Madiga; Scheduled Tribes (386); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Ramalingeswaraswamy temple with the stone Sivalingam and the images of Parvatha Vardhani and Jwalamukhi is an ancient temple, the images being believed to have been installed by Lord Rama Himself. The *mandapam, prakaram* etc., are in a ruined state. There are magnificent *vahanams* namely, *ratham, nandi, enugu, Ravana, Bhringi, shesha, nemali* and *aswa* in the temple.

Ramalingeswaraswamy Brahmothsavam is celebrated for 11 days form *Magha Bahula Panchami* to *Amavasya* (January-February), *Aradhana, abhishekam, yagnam* and *kalyanam* are the main rituals performed according to Agamasastra. The Lord is taken in procession every day on one of the *vahanams*. Seabath is taken on Mahasivaratri and fasting and *jagaram* are observed. *Naivedyam* and new clothes are offered. This is an ancient festival confined to the district. About 5,000 devotees of all Hindu communities congregate. *Pujari* is a Brahmin with hereditary rights.

A fair is held in connection with the festival in a land of 10 acres of the temple for 10 days with a congregation of 5,000 devotees. Taxes are collected by the Panchayat Board. Sweet-meats, utensils, torchlights, lanterns, combs, mirrors, pictures, photos, books, toys, cloth and fancy goods are sold in the fair.

Jataras to the village Shakthis, Mari, Poleri and Nadiveedhi Poleri, etc., are celebrated in which animal sacrifice is the main function.

SOURCE : *Sri Ch. Somasastrulu, Cultivator, Madanuru*

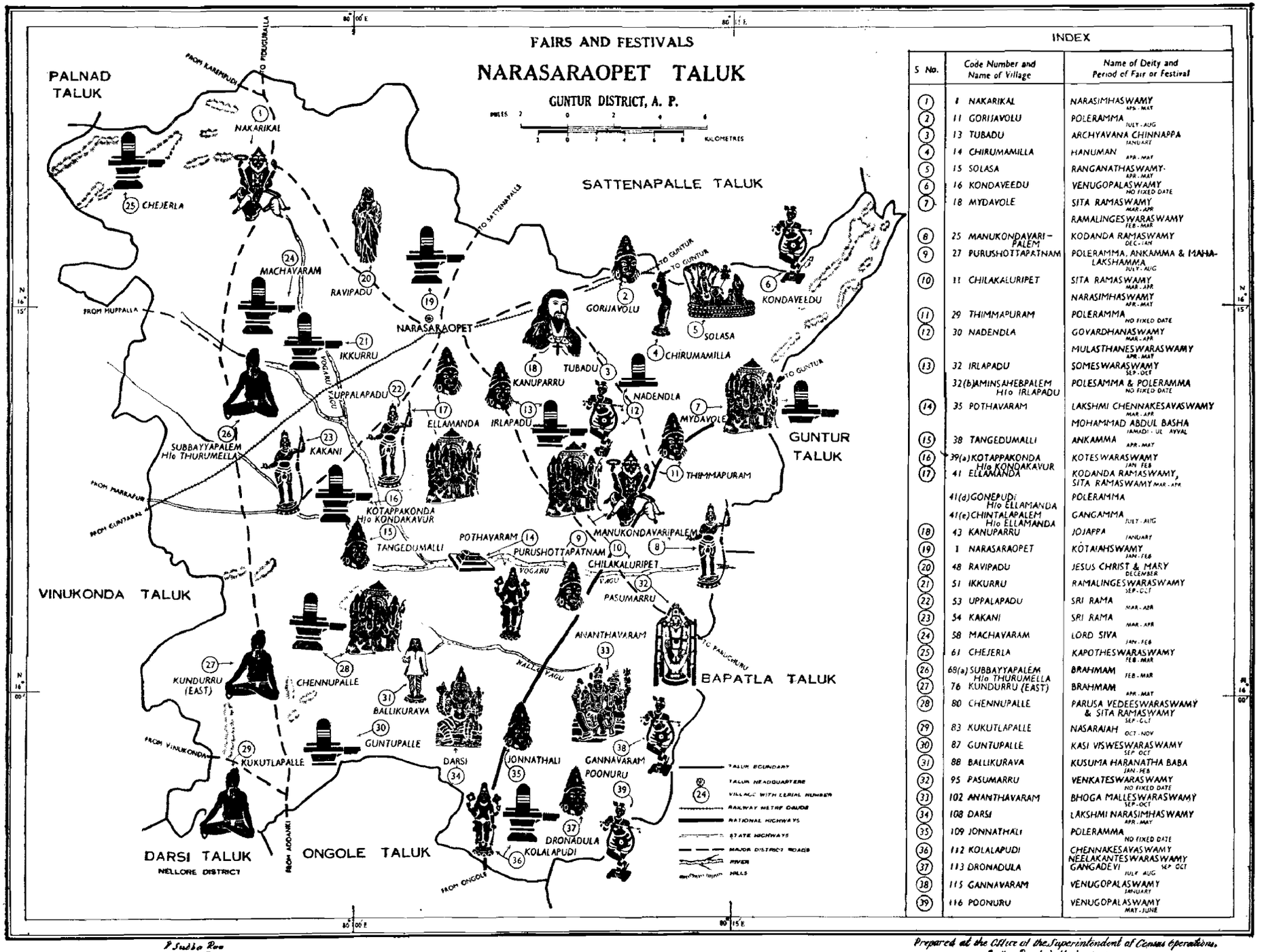


NARASARAOPET TALUK

FAIRS AND FESTIVALS

NARASARAOPET TALUK

GUNTUR DISTRICT, A. P.



INDEX

S No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	1 NAKARIKAL	NARASIMHASWAMY APR - MAY
2	11 GORIJAVOLU	POLERAMMA JULY - AUG
3	13 TUBADU	ARCHYAVANA CHINNAPPA JANUARY
4	14 CHIRUMAMILLA	HANUMAN APR - MAY
5	15 SOLASA	RANGANATHASWAMY APR - MAY
6	16 KONDAVEEDU	VENUGOPALASWAMY NO FIXED DATE
7	18 MYDAVOLE	SITA RAMASWAMY MAR - APR
		RAMALINGESWARASWAMY FEB - MAR
8	25 MANUKONDAVARI-PALEM	KODANDA RAMASWAMY DEC - JAN
9	27 PURUSHOTTAPATNAM	POLERAMMA, ANKAMMA & MAHA-LAKSHAMMA JULY - AUG
10	11 CHILAKALURIPET	SITA RAMASWAMY MAR - APR
		NARASIMHASWAMY APR - MAY
11	29 THIMMAPURAM	POLERAMMA NO FIXED DATE
12	30 NADENDLA	GOVARDHANASWAMY MAR - APR
		MULASTHANESWARASWAMY APR - MAY
13	32 IRLAPADU	SOMESWARASWAMY SEP - OCT
	32(b) AMINSAHEBPALEM H/o IRLAPADU	POLESAMMA & POLERAMMA NO FIXED DATE
14	35 POTHAVARAM	LAKSHMI CHENNAKESAVASWAMY MAR - APR
		MOHAMMAD ABDUL BASHA JAMADI - UL AVVAL
15	38 TANGEDUMALLI	ANKAMMA APR - MAY
16	39(a) KOTAPPAKONDA H/o KONDAKAVUR	KOTESWARASWAMY JAN FEB
17	41 ELLAMANDA	KODANDA RAMASWAMY, SITA RAMASWAMY MAR - APR
	41(d) GONEPUDI H/o ELLAMANDA	POLERAMMA
	41(e) CHINTALAPALEM H/o ELLAMANDA	GANGAMMA JULY - AUG
18	43 KANUPARRU	JOJAPPA JANUARY
19	1 NARASARAOPET	KOTAIAHSWAMY JAN - FEB
20	48 RAVIPADU	JESUS CHRIST & MARY DECEMBER
21	51 IKKURRU	RAMALINGESWARASWAMY SEP - OCT
22	53 UPPALAPADU	SRI RAMA MAR - APR
23	54 KAKANI	SRI RAMA MAR - APR
24	58 MACHAVARAM	LORD SIVA JAN - FEB
25	61 CHEJERLA	KAPOTHESWARASWAMY FEB - MAR
26	68(a) SUBBAYYAPALEM H/o THURUMELLA	BRAHMAM FEB - MAR
27	76 KUNDURRU (EAST)	BRAHMAM APR - MAY
28	80 CHENNUPALLE	PARUSA VEDEESWARASWAMY & SITA RAMASWAMY SEP - OCT
29	83 KUKUTLAPALLE	NASARAIAH OCT - NOV
30	87 GUNTUPALLE	KASI VISWESWARASWAMY SEP OCT
31	88 BALLIKURAVA	KUSUMA HARANATHA BABA JAN - FEB
32	95 PASUMARRU	VENKATESWARASWAMY NO FIXED DATE
33	102 ANANTHAVARAM	BHOGA MALLESWARASWAMY SEP - OCT
34	108 DARSI	LAKSHMI NARASIMHASWAMY APR - MAY
35	109 JONNATHALI	POLERAMMA NO FIXED DATE
36	112 KOLALAPUDI	CHENNAKESAVASWAMY
37	113 DRONADULA	NEELAKANTESWARASWAMY GANGADEVI SEP OCT JULY AUG
38	115 GANNAVARAM	VENUGOPALASWAMY JANUARY
39	116 POONURU	VENUGOPALASWAMY MAY - JUNE

P Subba Rao
DDTOT.

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

Section VI

NARASARAOPET TALUK

Nakarikal—Situated at a distance of 13 miles from the Narasaraopet Railway Station.

The stone inscription before the temple of Poleramma states that 1,000 years back there was a village called Panchalapuram at a site nearby to the west of this village.

The total population of the village is 3,372 and it is made up the following communities: Caste Hindus–Brahmin, Vaisya, Telaga, Kapu, Yadava, Vaddera, Chakali, Mangali, Muthracha, Kamsali, etc.; Scheduled Castes (17)–Mala and Madiga; Scheduled Tribes (40)–Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, dairy farming, weaving and other traditional occupations.

The temples of Sri Rama and Mallikarjuna are the places of worship in the village. There are temples of Narasimhaswamy and Eswara on Duppulakonda, a hillock nearby. There are mosques and churches also.

A legend is narrated as follows: Two brothers were travelling to a distant place for trade, with two bullocks to carry their money bags. On the way they had to stay near the hillock Duppulakonda for the night. Tired as they were, they had a sound sleep. But when they woke up they did not find their money bags. They prayed God desparately and vowed to build temples for Eswara and Narasimhaswamy on the hillock and to construct a tank, if they found back their money. Soon they found that the money was restored on the backs of the bullocks; and the merchants fulfilled their vows by building the temples on Duppulakonda.

Sri Narasimhaswamy Kalyanothsavam is celebrated for 2 days on *Vaisakha Suddha Chaturdasi* and *Purnima* (April–May). *Ankurarpana* on *Chaturdasi* and *kalyanam* on *Purnima* are the prominent rituals. Vijayadasami is celebrated on *Asviyuja Suddha Dasami* (September–October). Devotees fulfil their vows. *Vadapappu* and *panakam* are offered. Local Hindus of all communities participate in this. A Vaishnava Brahmin is the *pujari* with hereditary rights. *Vadapappu* and *panakam* are distributed to all.

Mahasivaratri is celebrated on *Magha Bahula Chaturdasi* (January-February). *Prabhas* are taken out in procession.

Jatara of Poleramma and other village deities is celebrated when epidemics break out in the village, by collecting donations from the villagers. This is of local significance. About 400 local people of all communities participate in it.

SOURCE : *Sri K. Krupa Rao, Teacher, Nakarikal*

2. Gorijavolu—Situated at a distance of 1½ miles from the Nudurupadu Railway Station and 10 miles from Narasaraopet. This was in the past a village in Kondaveedu Kingdom and was called Kundinanagaram. There are some stone inscriptions of Kondaveeti Reddi Kings in this and the neighbouring villages.

The total population of the village is 1,930 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Viswabrahmin, Kamma, Kapu, Telaga, Velama, Kummari, Yadava, Vaddera, Chakali, Mangali, etc.; Scheduled Castes (83)–Mala, Madiga; Scheduled Tribes (22); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

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

Poleramma Jatara is celebrated in the centre of the village for a week in *Sarvanam* (July–August). He-buffaloes are sacrificed to the deity. This is an ancient festival confined to the village. Kammas, Kapus and Velamas are the patrons and the chief participants. *Prasadam* is distributed to all.

SOURCE : *1. Sri Gundla Veera Raghava Varma, Karnam, Gorijavolu*

2. *Sri Koteswara Rao, Teacher, Zilla Parishad Elementary School, Gorijavolu*

3. **Tubadu**—Situated at a distance of about 5 miles from the Satulur Railway Station between Guntur and Narasaraopet.

The total population of the village is 2,283 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Kamsale, Yadava, Chakali, Mangali etc.; Scheduled Castes (258)–Adi Andhra, Mala, Madiga; Scheduled Tribes (72)–Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Vishnu, Siva and Anjaneya are the places of worship. Roman Catholic Saint Archyavana Chinnappa Mutt with a porcelain image of the saint in human form is the place of prayer for Christians.

Archyavana Chinnappa Tirunala is celebrated on January 15th for a day. Candles are offered. This is being celebrated since the Roman Catholic Missionaries converted the Reddys of this village to Christianity. Local Roman Catholics congregate. A few Roman Catholic monks deliver religious lectures.

SOURCE : 1. *Sri Gade Marreddi, Village Munsiff Tubadu*
2. *Sri T. Ramakrishnaiah, Teacher Tubadu*
3. *Sri G. Gangireddy Venkata Reddy, Panchayat President, Tubadu*

4. **Chirumamilla**—Situated at a distance of 5 miles from the Satulur Railway Station and 10 miles from Narasaraopet.

The total population of the village is 2,056 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Yadava, Chakali, Thogata, Mangali, Telaga, Jangam, Kummari etc.; Scheduled Castes (216)—Mala, Madiga; Scheduled Tribes (71)—Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Anjaneyaswamy, Saint Veerabrahmam, Ankamma, Poleramma, Gangamma, Pothu Raju and a church are the places of worship in this village.

It is said that in the distant past some villagers were taking the image of Anjaneya to their village for consecration and halted here for the night. But the bullock cart carrying the image did not move on the following day. One of the villagers possessed by the deity expressed the desire to install the image there. The image was accordingly installed there and a temple was constructed.

Hanumajjayanti is celebrated for 5 days from *Vaisakha Bahula Dasami* (April-May). *Akhanda Harinamam* is performed and *harikathas* and *burrakathas* are recited. Devotees fulfil their vows by performing *aku* puja to the Lord. Cocoanuts, *vadapappu* and *panakam* are offered. A few devotees observe fasting and *jagarana* for 5 days. Local Hindus participate. *Pujari* is a Brahmin. *Prasadam* is distributed to all. Religious lectures and dramas entertain the devotees.

Sri Brahmamgari Aradhana is celebrated for one day on *Vaisakha Suddha Purnima* (April-May) in commemoration of the death anniversary of Saint Pothuluri Veerabrahmam of Kandimallayapalle in Cuddapah District. This is being celebrated for the past 3 years and is of local significance.

Sri Rama Kalyanamahothsavam is celebrated on *Chaitra Suddha Navami* (March-April). Devotees fulfil their vows. Cocoanuts are offered. This is of local significance. Local Hindus participate. *Pujari* is a Vaikhanasa Brahmin. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Mekapothula Tataiah, Headmaster, Special Panchayat Samithi Hindu Elementary School, Chirumamilla*
2. *Sri G. Ranga Rao, Teacher, Chirumamilla*

5. **Solasa**—Situated at a distance of 4 miles from the Nudurupadu Railway Station and 16 miles from

Narasaraopet to be covered partly by road and partly by foot.

The total population of the village is 3,013 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Viswabrahmin, Thogata, Chakali, Mangali etc.; Scheduled Castes (195)—Mala, Madiga, Adi Andhra etc.; Scheduled Tribes (83); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Ranganathaswamy temple with the image of the Lord reclining on *seshapanpu* (serpent-bed) and the images of His consorts Sri Devi and Bhudevi at His feet and the temples of Srirama, Ankamma, Poleramma and Nagarpamma are the places of worship in the village.

Sri Ranganathaswamy Kalyanothsavam is celebrated from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May) for 5 days. *Hamsavahanam* on *Dwadasi, ponnavahanam* on *Triodasi* and *rathothsavam* (car festival) on *Purnima* are the important rituals. Cocoanuts, flowers and plantains are offered to the Lord. This is a seventy year old local festival. Vaisyas patronise the festival. Local Hindus of all communities congregate. Vaikhanasa Brahmins are the *pujaris* with hereditary rights. There is free feeding on this occasion and on Vaikunta Ekadasi i.e., *Pushya Suddha Ekadasi* (December-January) and also during Brahmamgari Aradhana in *Vaisakham* (April-May).

SOURCE : 1. *Sri K. Kotiswamy, Teacher, Solasa*
2. *Sri S. Lakshmi Narasimha Rao, Karnam, Solasa*
3. *Sri M. Ramachandra Reddy, Panchayat President, Solasa*

6. Kondaveedu—Situated at a distance of 2 miles from Phirangipuram Railway Station and 14 miles from Narasaraopet. To the east of this village there is a hillock with forts on it from where the Reddi kings ruled over the region in the past.

The *Krishna District Manual* states:

" that the first object that meets the eye on entering Narasaraopet Taluk is the conspicuous hill fortress of Kondavidu. This range of hills occupies the north-east corner of the Taluq overlooking the town of Guntur and all the country to the sea

o o o o

The fortifications erected upon these hils are extensive and the bastions, in particular, strongly built with large hewn stones well cemented together, notwithstanding the wear and tear of centuries still stand as monuments of vast labour. The greater part of the works are on the western side of the mountain the principal summits of the ridge of the pettah being connected by a wall extending nearly 1-3/4 miles to the south. From the southern extremity a line almost at right angles passes over one of the highest peaks, at half a mile from which it descends about the same distance and forms a junction with the southern face of the fort in the plain. A second line projects from the above mentioned peak in a north-westerly direction. From the northern front of the lower fort, a line of works extends up the mountain in an easterly direction until it joins the central ridge. The foregoing are the principal lines, but there are also some detached works within the cultivated parts, to defend such points as were particularly exposed as well as a line on the high ridge immediately east of the central one." 1

" Many are the legends attached to these hills and ruins. On the highest peak, three miles east of the village, is a mark in the rock which the Hindus suppose to be the impression of Vishnu's foot, but which has been appropriated by the Muhammadans who call it 'Adam's foot.'

The legends commence with the conquest by Krishna of this country, until then a desert peopled by Rishis and detail at length the wards, in the Dwapara Yuga, between the suitors for the beauteous daughter of Bhismaka Maharaja who ruled the country in the remote period. They pass over with slight mention of jains, although there are unmistakable Jain carvings on one gateway of the fortress, and come down to Gajapati Visvambara, one of the Orissa Rajas, who built the fort in Kondavidu about the beginning of the twelfth century." 2

Visvambara had four sons, Ganapati Deva, Bala Bhaskara Deva, Narahati Deva and Visvambara Deva. The first date given in the Mackenzie MSS is that during a solar eclipse on 30th day of *Bhadrapada* in the Saka year 1067 (October 1144 A.D.) fourteen villages were given to Niyogi Brahmins by the eldest of these four sons, Ganapati Deva. There is no evidence to show when this fort came under the sway of Kakatiya Kings. They do not seem to have paid much attention to Kondaveedu. But after the fall of the mighty Kakatiya

1. *Krishna District Manual*, pp. 191-193
2. *Ibid*, p. 193

empire, the famous dynasty of the seven Reddi Kings of Kondaveedu had this fortrees as their principal strong hold from which they ruled the country. The captivity of Kakatiya King Pratapa Rudra in 1323 A. D. left his Kingdom without a ruler. The Orissa Kings became the over-lords of the northern provinces, but this part of the country acknowledged the supremacy of the Reddi Kings of Kondaveedu. The founder of this dynasty was one Donti Aliya Reddi, a cultivator of Hanumakonda, who amassed enormous wealth, by discovering the alchemist's secret of the process of transmuting metals into gold and migrated to Kondaveedu. On the downfall of Pratapa Rudra, his eldest son Puliya Vema Reddi declared himself as an independent king and established himself in the hill fort of Kondaveedu. He soon became the lord of the forts Bellamkonda, Vinukonda. He built 108 temples to Siva.

"Puliya Vema Reddi was succeeded by his brother, Anupu Vema Reddi, during whose reign a marvellous event occurred on the Kodavidu hill. A cowherd was accustomed to drive his herd to a point on the hill where was an image of Venkateswara. A hermit lived there doing penance, and each day the cowherd gave the hermit some milk. After this had gone on for some time, the hermit told the cowherd to dig below a certain bush and he would find what would reward him for his kindness. The cowherd uprooted the bush and dug down for several days but found nothing, so ceased disheartened. The hermit who had been looking on, then directed him to throw into the pit the bush he had dug up and to set fire to it. The cowherd obeyed, and as the flames began to rise, he suddenly found himself seized by the hermit who endeavoured with all his strength to throw him into the fire. The truth flashed upon the mind of the deluded cowherd. He was to be made the victim, the human sacrifice, which should appease the evil spirits who always guard hidden treasure. He did not tamely accept this fate, but struggled might and main with the wily recluse and being the stronger, at last overcame him and, casting him headlong into the smotting pit, fled from the ill-omened spot. Next day the cowherd returned and ventured to look into the excavation. Certainly the sacrifice of the wicked hermit had satisfied the gaurdian demons, for among the ashes of the fire he saw part of a golden image. Carefully he dug down to the feet of the precious statue and taking it out of the earth, carried it to his hut in all secrecy. Ignorant of the value of gold and dreading to trust any one, he cut off fragments from the figure, the fingers and toes, then the feet and hands and exchanged these pieces at a shop in the town for betel and other luxuries. The shop-keeper grew rich by this barter, so rich that enquiries were made by Anuju Vema Reddi, and the whole story came to light. The shop-keeper was banished for fraud and the Reddi confiscated the remainder of the golden statue and with this treasure purchased many districts.

The third brother, Abya Vema Reddi, was succeeded by the fourth brother, Kumaragiri Vema Reddi, whose son Komati Vema Reddi paid a visit to the king at Vijayanagar of which many details are given. He performed wonders at the Vijayanagar court, either by magic or legerdemain. After his return he built a temple to Mallagiri Maha Devi, and was succeeded by his brother Racha Vema Reddi, who became unpopular because of his oppressive taxes and was assassinated in A. D. 1427 when the dynasty ended." 1

It seems Racha Vema Reddi courted the enemity of Vijayanagar Kings. He took the fort of Udayagiri joining hands with the Muslim Sultan Firuz. To counteract the influence of Vema Reddi, the Vijayanagara King Devaraya entered into an alliance with the Reddi King of Rajahmundry and Velamas of Rajakonda. With their assistance Devaraya conquered Kondaveedu in 1420 A. D. and it was partitioned between Devaraya and the Velamas of Rajakonda.

The Kondaveedu Reddis were great patrons of Telugu literature. Emminent poets like Srinatha, Bammera Potaraju, Erra Pragada graced their court and sang their praises. Kondaveedu was a flourishing city and a very strong fort in their times. See how Srinatha describes this fort.

"పరరాజ గిరిదుర్గ వలవైభవ శ్రీల
Pararaja giridurga valavaibhava sreela
గొనకొని చెడనాడు కొండవీడు
gonakoni chedanaadu Kondaveedu

జవన ఘోటక సామంత సరసవీర
Javana ghotaka Samantha sarasaveera
భట నటానేక హాటక ప్రకట గంధ
Bhata nattaaneka Haataka prakata gandha
సింధురారవ మోహనశ్రీల దనరు
Sindhuraarava mohanasreela danaru
కూర్మినమరావతికి జోడు కొండవీడు
Kurminamaravathiki jodu Kondavidu."

On the extinction of the Reddi Kings, Kondaveedu passed under the sway of Gajapathi Kings of Orissa. In 1454 A.D. Kapileswara Gajapathi captured Kondaveedu with the aid of Kshatriya and

1. *Kristna District Manual*, pp. 193-194

Velama chieftains of Telangana. By about 1476 A.D. this fort was under the Muslim rule. The people of Kondaveedu rose against the oppressive Muslim Governor, put him to death and delivered the town to the Orissa King Kapileswara Kumara Hamvira Mahapratapa. In 1477 A.D. Vijayanagara King Saluva Narasimha who was then the ruler of Chandragiri took this fort. But in 1478 A. D. it again passed under Muslim rule as Muhammad recaptured the fort and destroyed the great temple at Kondaveedu when the great Krishnadeva Raya became the ruler of Vijayanagar. Kondaveedu was under the rule of Prataparudra Gajapathi. It was then the chief city of the Gajapathi dominions and it was strongly guarded and many chiefs of the kingdom were stationed there. It took many months for Krishnadeva Raya to capture the fort during his victorious campaign in 1515 A. D. The celebrated Telugu poet Mukku Thimmanna in his book *Parijaathaapaharanam* has referred to this incident—

" ఉదయాద్రి వేగ నత్యుదతి సాధించెం
Udayaadri vega nathyuddhati saadhinche
వినుకొండ మాటమాత్రన హరించె
Vinukonda maatamaatrana harinche
గూటములెదరంగ గొండవీడగలించె
Gutamulsedaranga Kondaveedagalinche

రాజ మాత్రుండె శ్రీకృష్ణరాయ విభుడు
Raja mathrunde Srikrishnaraya Vibhudu."

Kondaveedu remained under the Vijayanagara power until it was finally taken by the Muslims in 1579 A.D. It had been taken and retaken by the Golconda Sultan Quli Qutb Shah about the years 1531 and 1536 A. D.

Kondaveedu was known as Kundinanagaram during the time of Prolaya Vema. One of his inscriptions at Manchalla village of Bapatla Taluk mentions this—

" కుండిన నామనగర ప్రాగ్భాగే భద్రానదీ
Kundina namanagara pragbhage Bhadranadee
పశ్చిమతీర
pashchimatira
ప్రాంతదేశే ... ... ప్రసిద్ధం మాంచాళ్ళఖ్య
Prantadese ... ... prasiddham Manchallakhya
గ్రామమతి ముఖ్యాగ్రహార దానం కర్తు మిచ్ఛన్
Gramamati mukhyagrahara danam kartu michchan."

It was for sometime known as Murtazanagar after Murtaza Khan, a general of Muhammad Quli Qutb Shah. There are numerous inscriptions at Kondaveedu.

"Fifty yards west of the Vemalamma temple to the south of the oldest fort on the hill is a lengthy inscription of the reign of Krishna Raya, dated A. D. 1525, and in the Vishnu temple in the south of the lower fort is an inscription of the reign of Sadasva of Vijayanagar, dated A. D. 1564. There are several other inscriptions in this temple one dated A. D. 1546 and the temple itself is interesting because the Muhammadans have defaced all the Hindu sculptures and have turned part of it into a mosque. At the western end of this temple is shown the room where 72 Chieftains, invited to be present at the dedication of the temple, walked unsuspectingly into a well and so were got rid of. Legend attributes this foul deed to one of the more wicked of the Reddi Kings, but Mr. Boswell tells the story of Krishna Raya, while another account places it to the credit of the Vijayanagar Governor and gives the date as A. D. 1534; others, again, relating it as perpetrated by the Muhammadans, which is absurd, for how could Muhammadans induce Hindu Chiefs to enter a temple? The lower fort, containing this temple, is attributed to Krishna Raya. Near the village are many inscriptions, among which may be mentioned one dated A. D. 1551 on a black stone, in the midst of prickly-pear, quarter of a mile north of the village; another dated A. D. 1538 in the middle of a tank near by and a third dated A. D. 1666 on a pillar of the adjacent temple, recording its erection in that year which is another proof of the tolerance of the last Qutb Shah King of Golconda. In a mosque close by, pillars have been taken from old Hindu buildings and one bears four inscriptions recording private grants in A. D. 1415 during the reign of Komati Venka Reddi. But the whole neighbourhood abounds in remains of past centuries awaiting investigation by a skilled archaeologist." [1]

The Reddi kings built many wells inside as well as outside the big fort. There are inscriptions stating that money had been hidden in the fort. The forts were strong and could not be conquered by the enemy kings for a long time till at last a Brahmin was said to have managed to kill the Kings by deceit. Even now visitors throng to the place every day to have a sight of the fort, the temple and their architecture. The Kondaveedu fort was constructed on the top and at the foot of a hillock here. Kondaveedu village is on the way to this fort, and it is now a

1. *Kistna District Manual*, pp. 195-196

small village. The fort ruins start from a distance of a mile from here. The main entrance to the fort here is the 'Kondaveeti Simhadwaram' that has historical glory and poets praise. This is said to have been of 44 storeys, 44 ramparts, 77 entrances with 18 streets in the city below. Simhadwaram was 20 feet high and 12 feet wide and the moat in the front is now filled with earth.

Just at the Simhadwaram stand the idols of Vinayaka and Kota Anjaneyaswamy the sentinels of the fort. The most noteworthy temple of Venugopalaswamy within the fort has the Kaththula Bhavi (well of swords) behind it. It is in this well that swords were hidden by the Prime Minister of Reddi Kings conspiring with the enemy kings. It is this 50 feet deep well that concealed swords which took a toll of 60 Reddi heroes. The temple itself was later converted into a mosque. Within the fort and to the north of the hill and close to the Kaththula Bhavi, there is the majestic mansion 'Griharaju Meda' now in disrepairs. Srinatha and other poets have described it as Griharaja Sowdham and Lakshmi Nivasam (the abode of Goddess of wealth). There are several legends about this mansion.

It is said that one of the kings of Reddi dynasty apprehending the fall of Reddi kingdom under a curse prayed Kameswari Devi to save the dynasty from the impending peril. The Goddess asked him to construct the Griha Raju Meda on the bank of the Jangala Bhavi, to install Adi Lakshmi in its topmost and middle storeys and the idols of Mullagoramma and Potharaju on either side and said that this would avert the extinction of the dynasty. Anavema Reddy earnestly commenced the work and raised a pillar of specially huge size and height. His son Komaragiri constructed the first storey with the money mercilessly extracted from the poor. His successor Komati Vema proved worse and the money for the second storey had to be contributed by the poor with the greatest hardship. Racha Vema completed it finally with numerous ill omens, with the curses of men and Gods, but its fall and the fall of the Reddi Kingdom were quick and simultaneous. There is a stone Nandi to the south of Kaththula Bhavi and Venugopalaswamy temple at a distance of 2 furlongs. It is 5 feet high and 8 feet long and excels in architecture, the Nandis at Warangal and Hanumakonda. In front of the temple of Siva which is now in ruins, there is a 30 feet long stone slab with inscription, which is a record of Sri Krishna Deva Raya's success. On the 700 feet high hillock there are the buildings where the kings took rest and held secret counsels. Besides these, there are on the hill rest houses, temples, stables and three tanks called Golusula Cheruvu, Cheemala Cheruvu and Vedulla Cheruvu which never dry up. All around the tanks, there are numerous mortars strewn about indicating that the locality was once thickly populated. There are also signs of ruined houses. On another hill higher up there are the ghee store and 'Rathnala Kottu' (treasure house). Even now some *byragis* pursue their search for the costly jewels of the Reddi queens around the hill in the numerous caves, where the jewels are beliveved to have been hidden.

The history of Kondaveedu has been a tale of troubles, turmoils and blood shed and a strange sense of age and desolation pervades this heroic land. Perhaps Srinatha was correct when he said :

"ముగురు రాజులకును మోహంబు పుట్టించు
Muguru Rajulakunu mohambu puttinchu
గురుతైన యూరి త్రాడు కొండవీడు
Gurutaina Yuri tradu Kondaveedu."

The total population of the village is 3,152 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (64); Scheduled Tribes (40); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Venugopalaswamy temple with His image in human form is the place of worship.

Venugopalaswamy Lakshapatripuja is performed particularly on all special occasions. Local people congregate. *Pujari* is a Brahmin.

Peerla Panduga is celebrated every year by Muslims on a grand scale here. People gather here from the neighbouring villages also.

SOURCE : 1. *Sri Mohd. Jaffar, Teacher, P. S. M. E. School, Kondaveedu Fort*
2. *Supplemented by Sri Y. Ranganna, Section Head, Census Office, Hyderabad*



Plate X : Sri Venugopalaswamy Temple, Kondaveedu

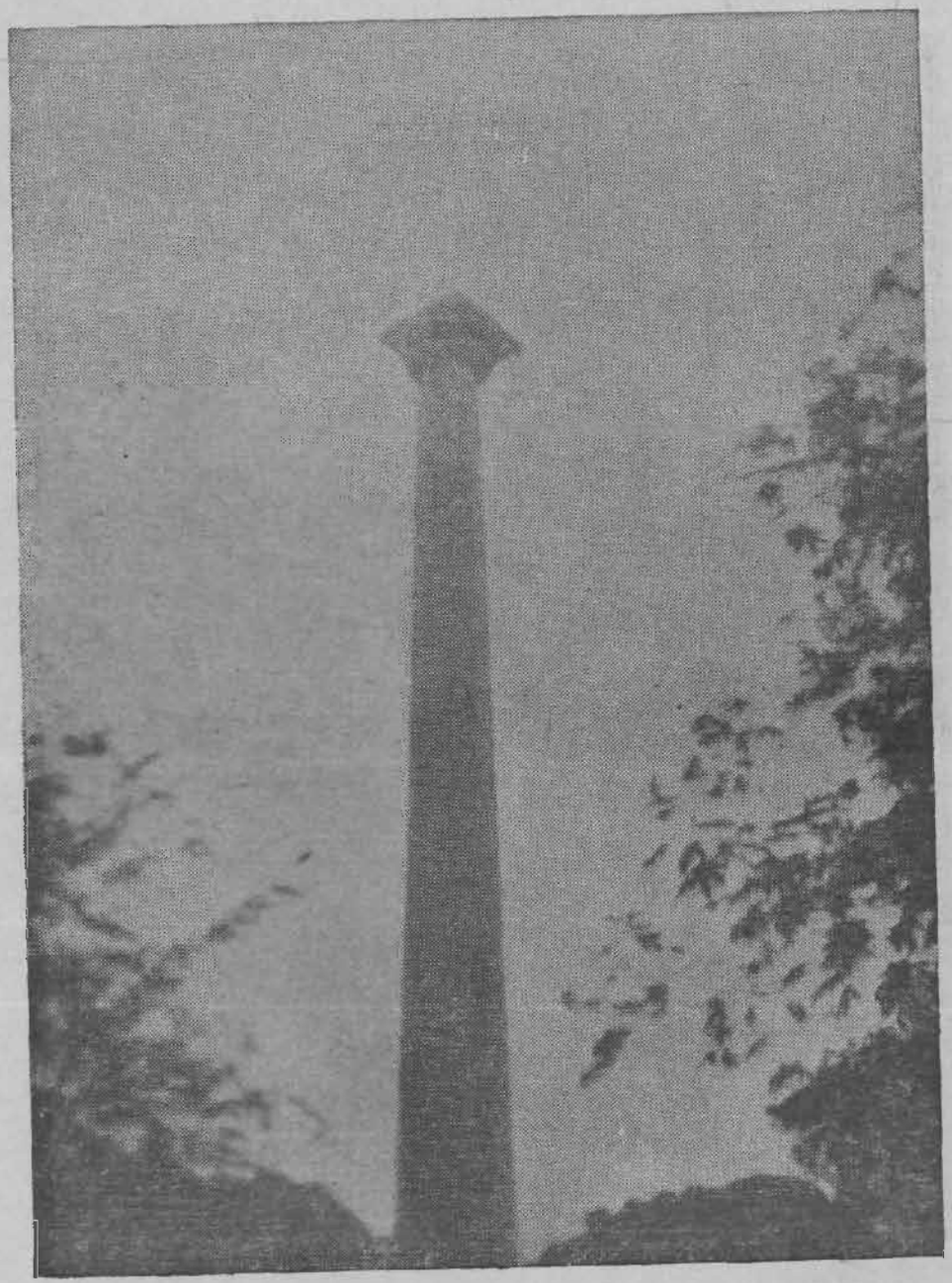


Plate XI : Victory Pillar in front of Sri Venugopalaswamy Temple, Kondaveedu

3. *Article in* Andhra Prabha, *Weekly dated 8—1—1964*

7. **Mydavole**—Situated at a distance of 8 miles from the Satulur Railway Station on the Vijayawada-Guntakal line and 18 miles by road from Narasaraopet. Lingaraopalem at a distance of 3 miles from Yelapadu Railway Station and 14 miles from Narasaraopet is its hamlet.

This village is an ancient one, the origin of which goes back to the times of Kondaveeti Reddi Rajas. There is an inscription at the dilapidated temple of Siva.

The total population of the village is 2,218 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Yadava, Muthracha, Vadla, Vaddera, Kamsali, Kammara, Jangam, Chakali, Mangali etc.; Scheduled Castes (177)—Mala, Madiga; Scheduled Tribes (13)—Yerukula; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Ramalingeswaraswamy and Village deity—Neelaru Ginnemma, mosques and churches are the places of worship in this village. There is also a dilapidated temple of Siva.

Sri Sita Ramaswamy Kalyanothsavam is celebrated for 11 days from *Chaitra Suddha Panchami* to *Purnima* (March-April). Cocoanuts, *vadapappu* and *panakam* are offered to the deity. Daily *naivedyam* is offered and *deeparadhana* is performed. River bath and fasting are observed domestically. This is being celebrated for the past 50 or 60 years. Local people congregate. *Pujari* is a Brahmin of Gowthamasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 10 days from *Phalguna Suddha Ekadasi* to *Bahula Panchami* (February-March). Devotees fulfil their vows. Cocoanuts, *vadapappu* and *panakam* are offered to the deity. *Deeparadhana* is performed and *naivedyam* is offered daily. This festival is about 50 or 60 years old. Local devotees of all communities congregate. A Velanati Brahmin of Bharadwajasa *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

Village deities, Mari, Poleramma, Ankamma, Mahalakshmamma and Neelaru Ginnemma Jatara is celebrated according to the convenience of the villagers and when epidemics break out in the village. He-buffaloes, fowls, pigs and other animals are sacrificed to the deities. *Pongali* is offered. Local people congregate. *Prasadam* is distributed to all.

Aradhana of Neelaru Ginnemma, the presiding deity of the paddy fields, is performed a day prior to the harvest by the villagers. Puja is performed and *pongali* is offered to the deity. The villagers are the patrons. Local people of all communities participate. A Yadava is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

For the past 15 years Aradhana of Saint Veerabrahmam is being celebrated in the mutt constructed by the family of Bhandarupalle Chalamaiah of Kamma community. Sri Pothuluri Veerabrahmam was born to a Viswabrahmin couple in the Papaghnimutt near Nandi hills in Mysore State, spent much of his time in meditation and in writing Kalagnanam in Banganapalle of Kurnool District, showed several miracles and finally entered Samadhi in Kandimallayapalle in Cuddapah District. Several of his predictions in his Kalagnanam are proving correct, the latest being that the State would be ruled from tents at Kandanur (Kurnool). His life is described in detail in the monograph of Banganapalle in the Volume of Kurnool District. The Aradhana is celebrated during *Vaisakham* (April-May)—the important celebration being held on *Suddha Dasami* the day on which the saint entered samadhi. A Kamma of Maretla *gotram* is the *pujari* with hereditary rights. There is free feeding.

SOURCE : 1. *Sri M. Ramayya, Karnam, Mydavole*
2. *Sri G. Venkata Satyanarayana, Teacher, Mydavole*
3. *Sri T. Sivaramachandraiah, Panchayat President, Lingaraopalem*

8. **Manukondavaripalem**—Situated at a distance of 14 miles from the Narasaraopet Railway Station. Dandamudi is the hamlet of this village.

The total population of the village is 2,421 and it is made up of the following communities : Caste

Hindus–Brahmin, Vaisya, Kapu, Kamma, Kamsali, Kammara, Kummari, Chakali, Mangali etc.; Scheduled Castes (110)–Mala, Madiga; Scheduled Tribes (100)–Yenadi; Dudekulas, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Kodandaramaswamy temple, Ramalingeswaraswamy temple and Peerlachavidi in the main village and a Siva temple and a Rama temple in the hamlet are the places of worship.

Sri Kodandaramaswamy festival is celebrated for a day on Vaikunta Ekadasi i.e., *Pushya Suddha Ekadasi* (December–January). Fruits and cocoanuts are offered. This is a sixty-year old festival with local significance. Local Hindus congregate. *Pujari* is a Vaikhanasa Brahmin. *Prasadam* is distributed to all.

Paruveta Uthsavam is celebrated in Ramalingeswara temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Pujas are performed daily. Cocoanuts are offered. The Lord and His consort are taken in procession on the last day. This is a local festival. Local Hindus congregate. *Pujari* is a Saiva Brahmin with hereditary rights. *Prasadam* is distributed on the last day to all.

Jataras to the village deities Poleramma, Potharaju, Mahalakshmamma, Ankamma, Addankamma are celebrated in both the villages. There is, however, no fixed date. Fowls, goats, rams and buffaloes are sacrificed to the deities.

Pothuluri Veerabrahmam Uthsavam is celebrated in *Vaisakham* (April–May). A flag is taken in procession and *naivedyam* is offered.

Flag installed by Nagooru Meera Saheb is taken in procession on every Friday and *naivedyams* are offered to it. Animals are sacrificed. *Prasadam* is distributed to all.

SOURCE : *Sri Gangireddi Pichchireddi, Headmaster, Spl. S.P. S. H. E. School, Manukondavaripalem*

9. Purushottapatnam—Situated at a distance of half a mile to the west of the Madras–Calcutta National Highway and 12 miles from Narasaraopet. This was called Vadlamudi in the past, but is now changed to Purushottapatnam. This is connected to several neighbouring towns by bus routes.

The total population of the village is 4,687 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Telaga, Sale, Vaddera, Kamsali, Chakali, Mangali, Kammara, Kummari, Lingayat, Medara, Dommari, Muthracha, Bondili, Lingabalija, Yadava etc.; Scheduled Castes (16)–Mala, Madiga; Scheduled Tribes (7)—Yerukula, Yenadi, Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, tobacco-grading and other traditional occupations.

The temples of Sri Rama, Siva, Venugopinathaswamy, Poleramma and Saint Veerabrahmam are the places of worship in the village. There are a *mandapam* for Potharaju, margosa trees for Ankamma and Mahalakshmamma and also a mosque in the village.

Jatara of the village deity is celebrated for a week in *Sravanam* (July–August). Vows are fulfilled and fowls and animals are sacrificed. Local Hindus of all communities participate in it. Kummaris are the *pujaris*.

Janda Jatara of Lord Rama is held on *Pushya Suddha Purnima* (December–January) with local congregation.

SOURCE : *Sri Achchukola Venkata Subbaiah, Teacher, Purushottapatnam*

10. Chilkaluripet—Situated at a distance of about 13 miles from Narasaraopet and 25 miles from Guntur on the Madras–Calcutta National Highway. It is a big centre of tobacco business. It is a centre of communications by road to several places in the district.

The total population of the town is 22,666 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (731); Scheduled Tribes (1,193); Muslims and Christians.

Sri Sitaramaswamy temple, Laxminarasimhaswamy temple, two Siva temples, Anjaneyaswamy temple, Dattatreya temple, Poleramma temple, Kanyakaparameswari temple, a mosque and a church are the places of worship in the town.

Sri Sitaramaswamy Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). *Ankurarpana* on *Ekadasi*, *garudavahanam* on *Dwadasi*, *Hanumanthavahanam* on Triodasi, *ponnamanu* on *Chathurdasi*, *aswavahanam* and *kalyanam* according to *agama sastra* in the night on *Chaturdasi* and *rathothsavam* on *Purnima* are the rituals. Cocoanuts, *vadapappu* and *panakam* are offered. This is an ancient festival. People from this and the neighbouring villages congregate. *Pujari* is a Vaikhanasa Brahmin. *Prasadam* is distributed to all.

Sri Narasimhaswamy Kalyanothsavam is celebrated for five days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). The rituals are as above and the *rathothsavam* is on a grand scale. This is an ancient festival extending to some neighbouring villages. *Pujari* is a Vaikhanasa Brahmin of Bharadwaja *gotram*.

Parvati Kalyanam is celebrated in a similar way for five days from *Kartika Suddha Ekadasi* to *Purnima* (October–November) in Siva temples. The *kalyanam* is held on *Purnima*. Cocoanuts and fruits are offered. This is a 20 year's old festival with local significance. Local people congregate. *Pujaris* are Velanati Brahmins.

Mahasivaratri is also celebrated in Siva temples. Fasting and *jagarana* are the domestic observances. Free feeding is arranged by one Sri Ramachandrula Chennaiah on Mahasivaratri.

Akupujas are performed to Anjaneyaswamy. A Madhwa Brahmin of Kausika *gotram* is the *pujari*.

Datta Jayanthi is celebrated in Dattatreya temple for a day on *Kartika Suddha Chathurdasi* (October–November).

Kanyakaparameswari temple is managed by the town Vaisya Committee.

Kolupulu and Jataras are celebrated to Poleramma, Ankamma and Potharaju. Local Hindus of all communities congregate. Animals are sacrificed. Rajakas are the *pujaris*.

SOURCE : 1. *Sri Bhaskaruni Lakshminarasimham, Teacher, S.R.S.C.V.S. Higher Secondary School, Chilakaluripet*
2. *Sri Vadlamannati Sreenivasarao, Hereditary Trustee, Sitaramaswamy Temple, Chilakaluripet*
3. *Sri Devarakonda Lakshmi Narasimham, Headmaster, R. V. S. C. V. S. Higher Secondary School, Chilakaluripet*
4. *Sri Mallela Yacob, Teacher, Sarada Training School, Chilakaluripet*

11. Thimmapuram—Situated at a distance of 2 furlongs from the Guntur–Ongole road, 8 miles from the Sathulur Railway Station and about 19 miles from Narasaraopet.

The total population of the village is 2,970 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (359)—Mala, Madiga; Scheduled Tribes (36); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chandramouleswara temple, Anjaneya temple and a church are the places of worship in the village. An image of the village deity Poleramma is also worshipped.

Poleramma Tirunala is celebrated for 9 days according to the convenience of the villagers. The deity is decorated with flowers and taken out in procession. Suddulu are recited. Devotees fulfil their vows. Animals and fowls are sacrificed. Local people of all Hindu communities participate. A Kummari is the *pujari* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

SOURCE : *Sri Kotripati Hanumantha Rao, Karnam, Thimmapuram*

12. Nadendla—Situated at a distance of 2 miles from the Guntur–Ongole Road, 8 miles from the Sathuluru Railway Station and about 22 miles from Narasaraopet.

This was a renowned place during the rule of Kondaveeti Reddis. This village is made mention of in one of the inscriptions of Peda Komati Vema Reddi at Appapuram. It is all surrounded by hillocks. There is a temple with the image of Katamaraju on the northern hillock. The south-eastern hillock is called Muchikunda Parvata. The hillock in the middle of the village on which Sri Pattabhi Sitaramaswamy temple is situated is called Gadheya Gatta as it is believed that Viswamitra, son of Gadhi, performed penance on it. The hill to the west of

the village is known as Gangadevi Parvatham as goddess Ganga was installed on it. It is also known as Govardhana Giri due to the installation of Sri Govardhanaswamy by the great sage Markandeya. In the past the northern hill was believed to have been the abode of Bhethala and is therefore called Bhethala Parvatham. At a distance of 4 furlongs to the north, there are two hills called 'Chalama Kondalu'. One of the hills was the dwelling place of Katamaraju. At the foot of the other hill there is a small Koneru called Rama Bugga. In the temples of Govardhanaswamy and Mulasthaneswaraswamy which are in a dilapidated condition, there are inscriptions in Pali script on stone pillars.

The total population of the village is 6,214 and it is made up of the following communities: Caste Hindus— Brahmin, Kshatriya, Vaisya, Kamma, Telaga, Vaddera, Muthracha, Kummari, Yadava, Chakali, Mangali, Viswabrahmin, Sathani, Sale, Kalavanthula etc.; Scheduled Castes (449)—Mala, Madiga etc.; Scheduled Tribes (97)—Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Govardhanaswamy, Mulasthaneswaraswamy with a Sivalingam, Pattabhi Sitaramaswamy, Anjaneyaswamy, Vighneswara, Seethala Mahalakshmi are the places of worship in the village. There are mutts of Veera Narayanaswamy and Kurumukula Amaravadhoota with the *jeeva samadhis* of the saints. Peerla Chavidi and a church are also in the village. There are small temples for the village deities Poleramma, Vemulamma, Ankamma, Vinukonda Ankamma and Gangamma.

Govardhanaswamy Kalyanamahothsavam is celebrated for 7 days from *Chaitra Suddha Ekadasi* to *Bahula Vidiya* (March-April). *Naivedyam* is offered. This is of local significance. Local Hindus congregate. Vaikhanasa Brahmins are the *pujaris*. *Prasadam* is distributed to all. There is free feeding.

Mulasthaneswaraswamy Uthsavam is celebrated for 7 days from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April-May). Local Hindus congregate. *Pujari* is an Adisaiva Brahmin.

Throughout the year devotees from the surrounding villages visit the temple of Vighneswara at a distance of 3 furlongs to the south of Nadendla with *prabhas* and fulfil their vows.

SOURCE : 1. *Sri T. Ramayya, Teacher, Nadendla*
2. *Sri V. Balaramayya, Village Munsif, Nadendla*
3. *Sri N. Hanumantha Rao, Panchayat President, Nadendla*

13. Irlapadu—Situated at a distance of 4½ miles from the Satulur Railway Station and 6 miles from Narasaraopet. Ameensahebpalem and Apparaopuram are the hamlets of this village.

The total population of the village is 3,288 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Yadava, Viswabrahmin, Kummari, Chakali, Mangali etc.; Scheduled Castes (157); Scheduled Tribes (41)—Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Somasekharaswamy with a Sivalingam, Sri Rama, Anjaneya, Poleramma and Polesamma and two churches are the places of worship in the village. A Sivalingam in a dilapidated temple is worshipped in Apparaopuram.

Someswaraswamy Uthsavam is celebrated for 9 days from *Asviyuja Suddha Vidiya* to *Dasami* (September-October). Devotees fulfil their vows. Cocoanuts, fruits, jaggery and flowers are offered to the Lord. About 800 Hindus local and from the nearby villages, congregate. *Pujari* is a Saivite Brahmin. *Prasadam* is distributed to all. Music parties, fancy dresses, etc., are the items of entertainment. There is a choultry.

Aradhana of the village deities Poleramma and Polesamma is celebrated for five days in Ameensahebpalem according to the convenience of the villagers. Goats, sheep and fowls are sacrificed to the deities.

SOURCE : 1. *Sri G. Ramamoorthy, Karnam, Irlapadu*
2. *Sri P. Sriramulu, Headmaster, Panchayat Samithi Elementary School, Ameensahebpalem*

14. Pothavaram—Situated at a distance of 3 miles to the east of Chilakaluripet and 12 miles to the west of Narasaraopet.

The total population of the village is 1,913 and it is made up of the following communities ; Caste Hindus—Brahmin, Telaga, Vaisya, Padmasale etc.; Scheduled Castes (19); Scheduled Tribes (4); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Lakshmi Chennakesavaswamy temple, Someswaraswamy temple, a mosque and the tomb of Abdulla Basha are the places of worship in the village.

Sri Lakshmi Chennakesavaswamy Kalyanothsavam is celebrated for six days from *Chaitra Suddha Purnima* to *Bahula Panchami* (March-April). *Vadapappu, panakam*, cocoanuts and plantains are offered to the deity. This is a six year old local festival. Local Hindus participate in it. *Pujaris* are Vaikhanasa Brahmins with hereditary rights. *Prasadam* is distributed to all.

Hazarat Abdulla Basha Urs is celebrated for 2 days on the 22nd and 23rd *Jawadi-ul-Avval* in commemoration of that saint. His birth place was Raveluru. He learnt Urdu, Arabic, Persian, Hindi, Tamil, Telugu, English, Kannada and was awarded the title 'Mowlana Mowlvi'. He joined the congress, worked with the leaders, Showkat Ali, Mohammad Ali, Abdul Kalam Azad, Gandhiji, Rajaji, Nehruji and Frontier Gandhi, Abdul Gaffar Khan. He went to jail in Cuddalore where he discussed with Sri C. Rajagopalachari the problems of the Congress. He visited Burma, Singapore, Java, Sumitra, Borneo, etc.; and delivered lectures about Congress. In 1925 he came here from Vijayawada after becoming a disciple of Syed Ali Ahmed Arnuthimadni in Mecca. He offered his entire property of Rs. 100,000 to the Congress Party. He constructed a mosque, imparted education to many and preached Islam. Government sanctioned 3.05 acres of land treating him as a political sufferer. On 7-2-1953 he passed away. On the 40th day when the devotees broke the *samadhi* (tomb), fragrance of cosmetics and incense filled the air. The corpse looked as though he was alive. The surrounding villagers came and witnessed the incident with amazement and praised the saint. It is believed that he protects devotees from dangers and difficulties. Devotees fulfil their vows. Cocoanuts, sugar and sweets are offered to the tomb. This is being celebrated for the past five years and extends to several parts of the district. Janab Shaik Karim Shaheb is the patron. About 5 to 6 thousand people local and from other parts of the district, congregate irrespective of caste or creed.

A fair is held in this connection with a few shops selling eatables. The tomb is decorated with coloured bulbs.

SOURCE : *Sri Shaik Yusuf Ali, Headmaster, Special Zilla Parishad Higher Elementary School, Pothavaram*

15. Tangedumalli—Situated at a distance of 11 miles from Narasaraopet of which 7 miles upto Kotappakonda can be covered by bus and the rest by foot.

The total population of the village is 3,257 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (34)—Mala, Madiga; Scheduled Tribes (133)—Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Siva, Anjaneyaswamy and Ankamma are the places of worship in the village.

Ankamma Jatara is celebrated for 10 days from *Vaisakha Suddha Padyami* to *Dasami* (April-May). Devotees fulfil their vows. He-buffaloes, goats and fowls are sacrificed to the deity. Local Hindus of all communities participate in it. A Kummari is the *pujari*.

SOURCE : *Sri R. Pattabhi Rama Raju, Samithi Elementary School, Tangedumalli*

16. Kotappakonda hamlet of **Kondakavur**—Situated at a distance of 7 miles from the Narasaraopet Railway Station. This is a hamlet on the hill Trikootachalam, popularly known as Kotappakonda because of Lord Koteswaraswamy temple on the hill, which is surrounded by other hills. This celebrated hill was also known as Trikuta Parvata and Trikutadri and the Sivalingam established on its summit is

known by the name Trikuteswara or Trikoteswara. These names occur in the inscriptions found on the hill locally called Kotappakonda. Sri B. V. Krishna Rao in his book, *The Early Dynasties of Andhradesa* states that "kotappa is a compound of two telugu words *kota* and *appa*; the Sanskrit term *kuta* became corrupt as *kota* in Telugu and thus Trikuteswara or Trikoteswara became corrupt as Kotappa in Telugu.Both the compounds mean the same 'the Lord of the Trikuta'. Trikuta-Parvata became in telugu Kotappakonda". This is called Trikutachalam (hill of three peaks) since three peaks are seen when looked at from any direction. The circumference of the hill is over six miles and is generally expressed as 'అడుగు తక్కువ ఆమడ–*Adugu thakkuva amada*' (a foot less than 10 miles). Its height is 1, 587 feet and area is 1,500 acres. A fine but steep flight of steps leads one to the top of the hill. On the hill there are many natural tanks eight being in front of the present temple. In the biggest tank pilgrims bathe. The three peaks are called Brahmasikharam, Vishnusikharam and Rudrasikharam. Kondakavuru to the south of the hill is the main village.

The total population of the village is 1,227 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Yadava, Kapu, Kamma, Reddy, Telaga, Vadde, Mangali, Chakali etc.; Scheduled Castes (68)—Mala and Madiga; and Scheduled Tribes (25). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Koteswaraswamy temple on the hill is the chief place of worship. A little down the peak of Vishnusikharam is a Sivalingam called Papavineswarudu and a tank known as Papavinasanam with sacred water. A bath in this tank is believed to ensure purification from all sins. To the south of the hill flows the river Omkaaranadi, now known as Ogeru. Bocchu Kotaiah temple is situated at the foot of the hill where the pilgrims and devotees offer their hair. Devotees fulfil their vows by tying their children to the high *dhwajasthambham* of this temple during Sivaratri. In addition to these temples, there are the shrines of Salankeswaraswamy, Nagamma, Putta, Vinayaka, Adavi Ramalingaswamy. One of the main sources to know the *mahatmyam* (greatness) of this *kshethram* is *Sreemaththrikootachala Mahatmyam* written by late Kopparaju Narasimhakavi. It narrates that once when Parvathi and Siva were conversing in Kailasam, Parvathi asked Siva to tell her about the *mahathmyam* of this *kshethram* where he lived in the *avatar* of Dakshinamurthy. Lord Siva then acquainted her with the following: Daksha, known as Brahmamanasaputra, performed a great penance to please Lord Siva and was blessed with the boon to have Adisakthi and Maheswara as his daughter and son-in-law. Satidevi was born to him as daughter and was married to Siva in her youth. Blind with the pride of boon, Daksha, in order to insult Siva, began a *yagna* without inviting Siva and Satidevi. With the inborn and inherent affection that a woman has for her mother's home, Satidevi could not help going to the *yagna* even without invitation in spite of the dissuation of Lord Siva. Insulted by her father there, she burnt herself to ashes in the sacrificial pit. Knowing this, Siva created Veerabhadra to end Daksha. In the fight that ensued Daksha was killed by Veerabhadra. After the prayers and importunities of the wife of Daksha for *patibhiksha*, Veerabhadra revived Daksha with the head of sheep to insult him and teach him a lesson. With this Lord Siva was pacified and He turned into a boy of twelve years. Then Devarshis and Devathas requested Him to favour them with Brahmopadesam and followed him to peak of Rudrasikharam in Trikutachalam, wehre Lord Siva taught them Brahmopadesam. Here the Lord took up his abode in the *bilva-vana* in a calm mood and became known as Dakshinamurthi. The Lord manifested himself as a Jyotirlinga and the temple here is considered to be as sacred as the shrine of Mallikarjuna of Srisailam. To the north-east of Rudrasikharam there is another peak called Vishnu sikharam. It is said that Lord Vishnu did penance here to wash away the sin of having accepted the *havis* offered by Daksha in the *yajnam* and manifested himself on the hill where he was doing penance. Siva struck his trident on the ground and from there holy Ganga sprouted. Vishnu bathed in the sacred *thirtha* and was rid of his sin. Here the self-manifest Lord is known as Papavinasadevara i.e., the Destroyer of sins. It is said that Brahma too prayed Lord Siva to manifest himself. Accordingly to the south-east of Rudrasikhara on a peak tower down which is called Brahmasikharam Lord Siva manifested himself. Here stands the temple of Trikuteswara or in local terms Kotta-Kotappa.

There is an interesting legend which narrates that the Lord is believed to have come to this place

from the original place on Rudrasikharam. The story connecting this runs as follows:

Nanda and Kundari were a Yadava couple in the village Kondakavuru to the south of the hill. Their daughter Anandavalli was a great devotee of Lord Siva and used to go to Rudrasikharam to worship the Lord along with her friends from her childhood to the prime of her youth. The Lord was pleased with her devotion and wanted to test her. With the power of *yogam* the Lord caused her pregnancy. Though she was feeling heavy, the girl used to ascend the hill and worship the Lord. One day Lord Siva appeared in her dream and told her that He himself would come down, as she could not ascend and descend the hill daily. He would follow her as she treaded the way without turning back. If she turned back He would stop at the spot. The next day the Lord followed her as she walked in His front. When they reached Brahmasikharam she could not bear the frightening sounds and could not help turning back. The Lord manifested and established Himself there in the form of Lingam. This is the place where the present temple stands. The Yadava girl, regretting this, threw herself into fire and became merged in Siva. At this place there is Gollabhama *gudi* in her name, ten yards down the temple of Koteswara. It is believed that the temple to Anandavalli was built by a pious person named Salankayya. The modern temple to Kotta-Kotappa on the Brahmasikhara was also said to have been built by Salankayya. Sometime after Salankayya proposed to construct a temple to Parvati and endow some lands for the celebration of the Kalyanamahothsavam to Lord Siva. It is believed that Lord Siva appeared in the dream of Salankayya and ordained him not to construct a temple for Parvathi and also desired that no wedding ceremony should be celebrated to Him, as he had come there after the death of Parvathi in the Daksha Yajna and as he was without a consort at that time. This is said to be the reason for not celebrating the Kalyanamahothsavam on Kotappakonda. Even to-day none dares to construct a temple for the consort of the Lord.

Sri B. V. Krishna Rao states that—

"the names in the above legend viz., Nanda, Kundari, Anandavalli and Salankayya remind us strongly of the Ananda and Salankayana dynasties. Nanda may be a distortion of the name Ananda, the Ananda-maharshi, and likewise Kundari may be Kandari or Kandarapura, the capital of Anandas. Anandavalli's legend bears a striking parallel to the story of Mahadevi, the daughter of the Ananda King and her son, who was the last of the Anandas apparently according to the Cezerla stone inscription. These are mere surmises. But it is quite probable that the shrine of Trikuteswara or Trikoteswara on the Trikuta Hill had its origin during the period of early Ananda kings who renounced Buddhism and embraced Brahmanism and styled themselves Parama-mahesvaras, 'the devout worshippers of Mahesvara i. e., Siva. The shrine of Trikuteswara may possibly have acquired celebrity during the Ananda and the Salankayana epochs and enjoyed royal patronage". 1

It may perhaps be said that the shrine is well known during the times of the Vishnukundin King Madhavavarman II, as he proclaimed himself as 'Trikutamahlayadhipatih' in his Ipuru plate. There are inscriptions stating that Velanati Gonkaraju and others endowed lands to the temple.

Mahasivaratri is celebrated for five days from *Magha Bahula Ekadasi* to *Amavasya* (January-February). Arrangements are made 15 days in advance. *Abhishekam, Rudrabhishekams, sahasranamarchanas* and *metla* puja are performed in addition to the daily pujas. Special pujas, *abhishekams* and *archanas* are performed in the name of the devotees. *Jagaranam* is observed on *Chaturdasi.* There is no *kalyanam* and *dhwajam* to the Lord as Dakshinamoorthi is a *Brahmachari* (bachelor) here. The following are reported to be some of the *mantrams* adopted for the worship of Sri Trikuteswaraswamy :

"శాంతం పద్మాసన హస్తం
Santam padmasana hastam
శిరిధరం మకుటం
Sisidharam makutam
పంచవక్త్రం త్రినేత్రం
Panchavaktram Trinetram
శూలం వజ్రంచ ఖడ్గం
Sulam vajrancha khadgam
పరశుమ భయదం
Parasuma bhayadam
దక్షభాగే వహంతం
Dakshabhage vahantam
నాగపాశంచ ఘంటం
Nagapasancha ghantam

1. B. V. Krishna Rao, *The Early Dynasties of Andhradesa,* p. 432

ప్రళయహుత వహం
Pralayahuta vaham
శంకుశం వామభాగే నానాలంకారయుక్తం
Sankusam vamabhage nanalankarayuktam
స్ఫటిక మణి నిభం పార్వతీశం నమామి
Spatika mani nibham Parvateesam namami
వందే శంభు ఉమాపతిం
Vande Sambhu Umapateem
సురగురుం వందే జగత్కారణం
Suragurum vande jagatkaranam
వందే పన్నగభూషణం మృగధరం
Vande Pannagabhushanam Mrugadharam
వందే పశూనాంపతిం
Vande Pasunampateem
వందే సూర్య శశాంక వహ్నినయనం
Vande Surya Sasanka vahninayanam
వందే ముకుందప్రియం
Vande mukundapriyam
వందే భక్త జనాశ్రయంచ వరదం
Vande bhakta janasryayancha varadam
వందే శివం శంకరం
Vande Sivam Sankaram."

The following is a selected piece from *Trikuteswara-shatakam*, which is sung in praise of the Lord :

" శ్రీ లింపొందు త్రికూట పర్వతముపై
Sree limpondu Trikoota Parvathamupai
శ్రీ దక్షిణామూర్తి లీ
Sree Dakshinamoorthi lee
లా లోలాకృతి నెల్ల మౌనులను నా
La lolakruthi nella maunulanu na
హ్లాదంబునన్ మౌనము
hladambunan maunamu
ద్ర లోకంబుల సంశయంబెడల
dra lokambula samsayambedala
దివ్యజ్ఞాన సదోధలన్
divyajnana sadbodhalan
జాలంజేసిన నీకు మ్రొక్కెద
Jalamjesina neeku mrokkeda
మహేశా! శ్రీ త్రికూటేశ్వరా!"
Mahesa! Sree Trikooteswara!"

Flowers, fruits, cocoanuts, ghee, money and gifts are offered to the Lord. Hair is offered by those who take a vow. Many devotees come to the hill from their villages with decorated and electrified *prabhas* to discharge their vows. *Prabha* is a *gopuram* like construction with bamboos carried either on shoulders or on bullock-carts. This is beautifully decorated with coloured papers and fine coloured silks and other varieties of cloth. Beautiful pictures and paintings are hung and the whole thing is illuminated with coloured bulbs. One can never imagine that the frame inside is of crude bamboo sticks. These *prabhas* are very high and their number is about 500 at the fair. Certain villages like Chilakaluripet, Purushottapatnam, Gottipadu, Varagani, Jonatali, Kavuru and Musluru are famous for the *prabhas*. Akula Ganapavaram *prabha* is known for its height which is more than sixty *muras* (*mura*=1½ feet) which is equal to 99 feet. About 6 to 7 thousand rupees are spent for the *prabhas*. Farmers fulfil their vows by taking their cattle round the hill. Fasting and *jagaram* are the domestic observances on Mahasivaratri.

This is an ancient festival widely known. The temple is managed by the Management Board. Sri Raja Malladi Venkata Ramakrishna Kondala Rao is the hereditary trustee. There is a land of 224.82 acres with Rs. 26,757 income to the temple. About two lakhs of people, irrespective of caste or creed, congregate from distant places of the neighbouring 5 to 6 districts. Thousands of Muslims have a *darsan* of the Lord here. *Pujaris* are Saiva Brahmins of Bharadwajasa *gotram* with hereditary rights.

A big fair is held in this connection from ancient times in a land of about 640 acres, a part belonging to the Government and the remaining being patta lands of the farmers at the foot of the hill. Lakhs of people participate in it. One can see from the top of the hill on Sivaratri day a vast ocean of humanity for five to six miles around. About 200 special shops are put up by the merchants who come from the surrounding towns. Sweetmeats, fruits, foodstuffs, utensils, lanterns, torchlights, mirrors, combs, books, pictures, photos, agricultural implements, clothes, bangles, toys, fancy goods, bamboo articles, goats, cows and other domestic animals are all sold in plenty at the fair. The famous Ongole bullocks are exhibited here and the farmer get prizes. Dramas, dances and gymnastics, etc., are items of entertainment. Special buses are arranged from various places in other districts too to this *kshethram* during Sivaratri period. There are many choultries for all the communities with free feeding facilities. Some of the choultries are at the foot of the hill. There is only one choultry i. e., Bhagivari Choultry on the top near the temple. Many pilgrims are provided with free lodging and boarding. There are many hotels also. The pilgrims

generally stay for three days. Sanitation and drinking water facilities are arranged by the management committee.

In *Kartikam* and *Magham* also, pilgrims come and fulfil their vows. They take bath in the tanks and have the *darsan* of the Lord with the wet clothes on and perform *pranamams*. Vegetables are the chief of the things that are offered in this season. *Ashada Suddha Ekadasi* (Toli Ekadasi), Sani Triodasi (Kartika Suddha Triodasi), Vaikunta Ekadasi (Pushya Suddha Ekadasi) and other festivals are also celebrated.

SOURCE : 1. *Sri Nandigama Adinarayana, Karnam, Kondakavuru*
2. *Sri Penumathsa Satyanarayana Raju, Manager, Sri Trikuteswara Devasthanam, Kotappakonda*
3. *Article on Kotappakonda in* Andhra Prabha *Weekly, dated 10—10—1962*

17. Ellamanda—Situated at a distance of 4 miles from Narasaraopet on Kotappakonda Road. Gonepudi and Chintalapalem are the hamlets of this village.

Chintalapalem was constructed by Yadavas. As sentries under the Narasaraopet Zamindars they acquired this village and 720 acres of land as Inam. Ellamanda seems to be an ancient village as there are inscriptions in the village, the dates ranging from 1131 A.D., when this part of the country was under the sway of Chola Kings down to 1555 A.D., when it was under the yoke of Sadasivaraya of Vijayanagar.

The total population of the village is 7,071 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kapu, Telaga, Vaddera Muthracha, Chakali, Mangali, Kamsali, Yadava, etc.; Scheduled Castes (207)—Mala, Madiga; Scheduled Tribes (159); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Kodanda Ramaswamy, Sita Ramaswamy, Veerabhadraswamy, Ankamma, Gangamma and Poleramma are the places of worship in the village. A stone image of Poleramma on the outskirts of the village is worshipped by the inhabitants of Gonepudi.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) for a day. The procession deities of Sri Kodanda Ramaswamy and Sita Ramaswamy are taken out in procession from the respective temples. During the course of the procession cocoanuts are offered. This is of ancient origin. Local Hindus congregate. Vaikhanasa Brahmins are the *pujaris*.

Poleramma Jatatra is celebrated for a day annually at Gonepudi. Cocoanuts and *pongali* are offered. Local Hindus congregate. *Vadapappu* and *panakam* are distributed to all as *prasadam*.

Gangamma Jatara is celebrated in Chintalapalem for 3 days from *Sravana Suddha Dasami* (July-August). Devotees fulfil their vows. Goats, rams and fowls are sacrificed and cocoanuts and *pongali* are offered to the deity. Local people participate. Yadavas are the *pujaris* with hereditary rights.

SOURCE : *Sri V. Venkata Hanumantha Rao, Karnam, Ellamanda*

18. Kanuparru—Situated at a distance of 1½ miles from road, 4 miles from Satulur Railway Station and 6 miles from Narasaraopet.

The total population of the village is 2,468 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Vaddera, Sathani, Kamsali, Chakali, Mangali, Muthracha, Golla, Kummari, etc.; Scheduled Castes (61) Mala, Madiga; Scheduled Tribes (30)—Yerukula, Yenadi; Dudekula, Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama and Siva and a church are the places of worship here. The village deities Poleramma and Pothuraju are also worshipped.

Jojappa Panduga otherwise known as Matham Tirumala is celebrated for a day on January 23rd in the church by the Roman Catholics. Prayers in praise of Lord are sung. Mostly Christians, local and from the nearby villages, congregate.

Poleramma Jatara is celebrated according to the convenience of the villagers with no fixed date. Animals are sacrificed.

A fair is held in connection with the Jatara in a land of 40 cents near Poleramma temple. About 2,000

people congregate. Foodstuffs, sweetmeats, utensils, lanterns, books, bamboo articles, etc., are sold in the fair. Dramas and lotteries afford entertainment. Pandals are erected. There is free feeding too.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Sita *kalyanam* is celebrated. Cocoanuts, fruits, jaggery and flowers are offered by the devotees. Brahmins and Kammas are the chief patrons. Local Hindus and a few from the nearby villages congregate. *Pujari* is a Vaishnava Brahmin. *Prasadam* is distributed to all and there is free feeding too.

SOURCE : 1. *Sri J. Prakasam, Teacher, Kanuparru*
2. *Sri Lenuparthi Lakshminarayana, Karnam, Kanuparru*
3. *Sri Naloochi Raghavarao, Panchayat President, Kanuparru*
4. *Sri M Anthiah, Teacher, Kanuparru*

19. Narasaraopet—Taluk headquarters and Railway Station on the Vijayawada-Dronachalam Section of the South Central Railway at a distance of 28 miles from Guntur. It is a sub-divisional headquarters too.

> "This town was known as Atluru in the past. It took its present name from Narsa Ravu, the father of Malrazu Venkata Gunda Ravu, who enlarged the fine tank to the west of the fort. In the Zamindar's days the place was well kept up. This tank supplied water for the fountains in the palace and there were good mango orchards south of the town traces of which yet remain." 1

There are ancient temples in the town and inscriptions are to be seen on a slab in front of the Pattabhi Ramaswami temple.

The total population of the town is 29,744 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (501); Scheduled Tribes (718); Dudekulas, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, employment, trade, transport and other traditional occupations.

The temples of Kotaiahswamy, Bhimalingeswaraswamy, Veeranjaneyaswamy, Kanyakaparameswari, Pattabhiramaswamy and of Panduranga and a church are the places of worship in this town. There are also temples to the village deities Ankamma and Gangadevi.

Sivaratri is celebrated for a day on *Magha Bahula Triodasi* (January-February). *Abhishekam* is performed. Cocoanuts are offered. There is a competition among the devotees in the decoration of their respective *prabhas* and bullocks taken out on the occasion. This is an ancient local celebration. Local people and from nearby villages congregate in thousands.

A fair is held on the occasion. Eatables, utensils, lanterns, Ayurvedic drugs, pictures, clothes, agricultural implements, etc., are sold. There are many choultries in the town.

SOURCE : *Commissioner, Narasaraopet Municipality, Narasaraopet*

20. Ravipadu—Situated by the side of Narasaraopet-Gurzala road at a distance of 3 miles from Narasaraopet Railway Station. Ravipati Venkatapathi, a well known sooth-sayer, who was reputed as Pakshi Venkatapathi, founded this along with fifteen others. It is believed that Ravipati Tripurantaka Kavi lived here and wrote in Sanskrit the book *Ramabhiramam* which has been translated by Srinatha into Telugu, *Kreedabhiramam* being the title for the Telugu version.

The total population of the village is 2,863 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Balija, Telaga, Sale, Thogata, Chakali, Mangali, Golla, Vaddera, Kalali, etc.; Scheduled Castes (140)-Mala, Madiga; Scheduled Tribes (5)-Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Ramalingeswaraswamy, Anjaneyaswamy, village deities Addankamma and Poleramma and a Roman Catholic Church are the places of worship in the village.

Janma Ragni festival is celebrated on December 8 for a day in the church by the Christians. Car

1. *Kistna District Manual*, p. 196

festival and candle service are held in the night. For the past 50 years, this is being celebrated with local significance. The Roman Catholics collect donations and celebrate the festival. Mostly Christians and other local people congregate. Bishops and priests of other churches in the vicinity also congregate.

SOURCE : *1. Sri B. Kameswara Rao, Karnam, Ravipadu*
2. Sri P. Anthiah, Panchayat President, Ravipadu

21. Ikkurru—Situated at a distance of 2 miles to the south-west of Narasaraopet Railway Station. This is an ancient village. There are inscriptions of the time of Chola Kings (A. D. 1116) on a stone near the local temple.

The total population of the village is 2,422 and it is made up of the following communities: Caste Hindus-Brahmin, Kamma, Yadava, Muthracha, Kapu, Thogata, Mangali, Chakali, Viswabrahmin, Vaddera, Jangam, etc.; Scheduled Castes (166); Scheduled Tribes (123)-Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Ramalingeswaraswamy on the hillock and those of Sri Rama and Anjaneya and a church are the places of worship in the village.

Sri Ramalingeswaraswamy festival is celebrated for a day on *Asviyuja Suddha Dasami* (September-October). There is a procession too. Cocoanuts and *pongali* are offered to the Lord. Devotees take bath in the *koneru* on the hillock, worship the Lord and offer camphor. Local people of all communities congregate. *Pujari* is a Saivite.

Village deity Konalamma Jatara is celebrated for 3 or 5 days, when rains fail, in the season. It is held in an area of 1,000 square yards at a distance of one furlong from the village. Animals are sacrificed to the deity.

SOURCE : *1. Sri K. Rama Rao, Teacher, Ikkurru*
2. Sri Veera Raghavaiah, Karnam, Ikkurru
3. Sri B. Venkaiah, Allurivaripalem, hamlet of Ikkurru

22. Uppalapadu—Situated by the side of Narasaraopet-Vinukonda road at a distance of 3 miles from Narasaraopet Railway Station.

The total population of the village is 1,641 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Reddy, Telaga, Kamma, Golla, Vadde, Thogata, Kamsali, etc.; Scheduled Castes (91)-Mala, Madiga; Scheduled Tribes (68)-Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Sri Rama, Anjaneyaswamy and of the village deity Gangamma and a church are the places of worship in the village.

Sita Ramaswamy Kalyanothsavam is celebrated for a day on *Chaitra Suddha Navami* (March-April). Cocoanuts, *panakam, vadapappu* and *naivedyam* are offered after *aradhana*. Local people irrespective of caste or creed congregate. *Pujari* is a Vaishnava Brahmin. *Prasadam* is distributed to all.

Aradhana is performed daily and *naivedyam* is offered to Anjaneyaswamy.

SOURCE : *1. Sri G. V. S. Prasada Rao, Karnam, Uppalapadu*
2. Sri Ch. Mahanandi Reddi, Panchayat President, Uppalapadu

23. Kakani—Situated to the west of Narasaraopet-Vinukonda road at a distance of 9½ miles from Narasaraopet. The nearest railway station is Munumaka. This village was dedicated as Kakanada Agraharam by Kakatiya kings to the temple of Chennakesavaswamy built by them. There is a stone inscription written in inverted Telugu letters in the temple. Aravapalle is the hamlet of this village.

The total population of the village is 1,503 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kshatriya, Kamma, Telaga, Mangali, Chakali, etc.; Scheduled Castes (116)-Mala, Madiga; Scheduled Tribes (19); and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Chennakesava, Mahalakshmamma, Anjaneya, Ankamma and Poleramma are the places of worship in Kakani. Temples of Veeranjaneyaswamy and Rama in a single compound, Ankamma, Mahalakshmamma, Poleramma and another Rama temple are the places of worship in Aravapalle.

Srirama Navami is celebrated for 3 days from *Chaitra Suddha Navami to Ekadasi* (March-April) in Rama temple inside the compound of Veeranjaneya temple. Vows are fulfilled by the devotees. These are generally to carry *ganda deepams* and *seva*. The people who fulfil their vows take bath early in the morning and give some rice to the *pujari*. The devotee prepares a *pramida* (a small shallow circular vessel) with the flour of *korralu* mixed with water in a plate, pours ghee in the flour-*pramida* and lights a wick in it. He carries it on his head to the temple by walking all the way from his house to the temple on clothes spread by washermen. The light known as *ganda deepam* is kept on the temple after being taken round the temple thrice. When the light extinguishes, the flour and other offerings are distributed among the people present. Till this time, the devotee observes fast. The second part of the procedure is *seva*. For this, a temple like construction is made on a cart with four sticks erected in the four corners and a cloth wound round it. A wooden horse is placed inside it with a small table on its back. The images of Rama, Lakshmana and Sita are placed on the table. This cart with a pair of bullocks tied to its yoke starts from the house of the devotee, where *naivedyam* and *harathi* are offered. The Lord is taken in procession throughout the night till early in the next morning when the images are restored to the temple. Then the offerings made at the houses during the procession are distributed. The vows are thus discharged. This is an ancient local festival. The zamindar of Petluripalem gives *edumu* and 160 *manikas* of paddy (i.e., 320 measures) every year. The villagers give other cereals and vegetables. The expenditure of *deeparadhana* is met by Pulusuvaru, a Telaga family. *Pujari* is a Brahmin of Kaseeswa *gotram*. There is free feeding on *Navami* for Brahmins, on *Dasami* for Vaisyas and on *Ekadasi* for all the villagers.

Naivedyam to Anjaneyaswamy and *panakam*, *vadapappu* to Lakshmamma are offered on festive occasions. When epidemics and pests break out in the village, *pujas* and *aradhana* are performed to Anjaneyaswamy besides offering *naivedyams*. There is an Inam land of 13 acres to Anjaneyaswamy. *Pujari* is a Brahmin of Kaseeswa *gotram*. This Lord is worshipped by people from the neighbouring villages also. Once in 5 years *Krishna Chenchus* throng here to worship the Lord and to fulfil their vows. They put up about a thousand huts in the vicinity of the temple and stay there for 3 months prior to Mahasivaratri. They celebrate about 150 marriages simultaneously in a single *lagnam*.

Jataras to village deities are held once in 5 or 9 years. Fowls, rams and buffaloes are sacrificed. *Pujari* is Kakani Pedda Golla.

SOURCE : *Sri Dhulipalla Joseph, Teacher, Aravapalle*

24. Machavaram—Situated at a distance of 7 miles from Narasaraopet on the Nagarjunasagar bus route.

The total population of the village is 1,818 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Telaga, Kamsali, Gowda, Mangali, Chakali, etc.; Scheduled Castes (65)-Mala, Madiga; and Scheduled Tribes (96)—Yerukula, Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Rama and Anjaneyaswamy are the places of worship in the village. The village deities Poleramma and Addankamma are also worshipped.

Mahasivaratri is celebrated in Siva Temple for one day on *Magha Bahula Chaturdasi* (January-February). Cocoanuts, *vadapappu*, etc., are offered to the Lord. Local Hindus congregate. *Pujari* is a Tambala. *Prasadam* is distributed to all. A *prabha* is taken in procession and it is taken from here to Kotappakonda for the celebrations there on the occasion.

SOURCE : *Sri Machavaram Narasimha Rao, Machavaram*

25. Chejerla—Situated at a distance of 15 miles from Narasaraopet. There is a good metal road

for a part of the way and for the rest one can reach the village only by jeep and that too only in fair weather. An ordinary pilgrim can, from Narasaraopet, take the Muppalla bus, get down at Pipparla and travel six miles by cart or *jatka*. One can get down at Vinukonda Railway Station in the same line, take the bus to Gurazala, Pondugula or Nagarjunasagar, get down at Bommarajupalle and walk the remaining distance of four and half miles to the village.

There are traces of history about this place from the third century A. D. During the later half of the fourth century, Guntur Mandalam was taken by Ananda dynasty of Kandara clan from the Pallavas. They had Kandarapuram as their capital. Sri B. V. Krishna Rao in his book *The Early Dynasties of Andhradesa* states that it is possible to believe that Chejerla where stands the great shrine of Kapotheswara was the ancient city of Kapotakandarapura, capital of Ananda dynasty.

> "Cezerla and its neighbourhood abound in ruins of great antiquity and the deserted site of the ancient village was probably the spot where stood Kandarapura the metropolis of the Ananda dynasty. Though Kandarapura has completely gone out of existence, the temple of Kopoteswara exists to this day, on account of its renovation by a scion of the Ananda dynasty to remind us of its connection with the renowned Ananda family. There seems to be no doubt, therefore that Kandarapura was the original name of the village now called Cezerla; or at any rate Kandarapura and Cezerla lay adjacent to each other and formed the ancient city." 1

The members of that line, Kandara, Atthivarma and Damodaravarma ruled the area from the later half of the fourth century to the middle of the fifth century. The word Kandaram is a derivation from Krishna and Kandara was recognised as the ruler of the Krishna area. The ensign on their flag was *golangulam* (tail of a cow). There are the inscriptions by Sathsabnamalla son of Avanithalam Mahadevi, daughter of Kandara in the temple of Kapotheswara at Chejerla. From one of the inscriptions at this shrine it is seen that Kandararaja of Ananda *gotra* reconstructed several shrines in his dominion, which had fallen into ruins, with a desire to secure long life, victory and power for himself and for the perpetuation of his lineage and the glory of the Ananda family. The temple of Kapotheswara was one of such numerous shrines that was rebuilt by Kandararaja. The original name of the place was Chevum Cherla and it was corrupted into Chejerla. Another version is that Chejerla is a currupt form of the original Andhra term *Cenjeruvulu*, which means either 'a beautiful tank' or 'tank of lotuses'. An inscription of 1247 A. D. states that Lord Kapotheswara was surrounded by 4,444 Lingams.

The total population of the village is 1,999 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (5); Scheduled Tribes (32); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Kapotheswara temple here is one of the earliest of Hindu temples in Andhra Pradesh, which perhaps belongs to the third or fourth century A. D. It has a very peculiar and distinctive pattern of its own and with the apsidal model. This apsidal plan and barrel vaulted structures is termed 'Hasthi Prastha' in *Vasthu sasthra*. In plan and construction, the temple of Kapotheswara is similar to the large and ruined Buddhist Chaitya at Guntupalle in Andhra Pradesh. It is perhaps an old Buddhist Chaitya hall converted into a Hindu temple.

> "The main shrine of the Lord is a long apsidal building with a barrel roof. The floor is below the level of the court yard. There is only one small entrance in front which faces the east. The end of the building takes the form of an apse. In the centre of the apse is the 'murthy' of the Lord, with the two holes on its crown. There is no hole on the north wall of the temple, which normally exists in every Saivite temple as an exit for the *Abhishekatirtha*. Here the two holes of the Linga themselves serve the purpose and the *Abhishekatirtha* is drained off to an unknown place." 2

One Papanamathya is his book *Nandavaracharitra* mentions that river 'Onkara' takes its birth from Kapotheswara *linga* of Chejerla. He writes thus:

"వసుధలో శిబి చక్రవర్తి సత్యము ధర్మ

Vasudhalo Sibi Chakravarthi satyamu dharma

* * * *

నపుడు శంకరుండు నరపతి భక్తికి

Napudu Sankarundu narapathi bhakthiki

1. B. V. Krishna Rao, *The Early Dynasties of Andhradesa*, pp. 334-335
2. N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 85-86

మెచ్చి తనదు లోకమిచ్చె గరుణ
machhi tanadu lokamichhe garuna
చంద్రశేఖరుండు చేజెర్లలో గపో
Chendrasekharundu Chejerlo Gapo
తీశ్వరుండనంగ దేజరిల్లె
theeswarundananga thejarilla
ఆ కపోతేశ్వర స్థానమందు బుట్ట
Aaa Kapotheswara stanamandu butti
ఓంకారనది యనంగ
Onkaranadi yanaga."

Perhaps the waters of *abhisheka* join the Onkara (at present indentified as Jogeru) river.

" There are a number of halls attached to the front of the main shrine and one of these contains a large 'Nandi' facing the entrance. There are any number of small shrines round the main temple which contains lingas. On the Northeast side of the temple, there is an excellent specimen of the 'Sahasra linga', and on the other side of the temple is a carved stone image representing the † Saptha Matrikas or the Seven Mothers". 1

According to an inscription of the famous ascetic Tangadurthi Butchaiah, this was a big city and a pilgrim centre with a crore of *lingas*, 78 temples, 28 streets, 11 Vinayakas, 10 Bhairavas, 1 Kumaraswamy, 1 Madhava, 1 Garuthmantha (Sacred kite), 62 Durgas, 20 Veerulu, 20 Nagannas, 7 Suns, 11 Moons, 1 Veranna, 25 Akkadevathalu, 2 Krishna idols, 4 Rama Lakshmanas, 3 Hanumans, 2 Venkateswaras, 6 inscriptions, 1 tree, 8 Devarapalakas, 1 *soolam* (trident), 5 *sthambhams* (pillars), 4 caves, 4 muttas, 101 wells on Ogeru (the streem by the side of the shrine, the former name of which was Onkara Nadi, through which the *abhishekam* water offered by the *rishis* to the Lord was flowing),3 tanks and 3 ponds. This is said to be the spot where Sibi Chakravarthi of the Mahabharatha fame cut off flesh from his own body to offer to a kite which was chasing a dove (*kapotha*) to which Sibi granted refuge. The deity is therefore called 'Kapotheswara'.

" This story is a renowned one not only in Hindu mythology, but also in Buddhist Jataka tales, which give us the lives of Siddhartha, the Buddha in his previous *janmas*. The Sibi Jataka is an hoary and sacred to Buddhist, as an embodiment of 'Saranagata Vatsala' as Sibichakravarthi to the Hindu, as a supreme symbol of 'Raja Dharma' which enjoins a king to protect a refugee even at the cost of his own life. This is probably the only temple in the whole of India dedicated to Lord Siva as Kapotheswara.

Till recently there used to stand outside the south wall of the court yard of the temple, an enormous Boabad tree which was 56 feet round the trunk and which was very hollow inside. The tree collapsed in 1917 and formerly it was much venerated by the pilgrims who visited the temple." 2

This tree was called by the local people 'Peruleni Pedda Manu' (the nameless big tree). The leaves of it had 3 to 11 points, all in uneven numbers and resembled the *bilwa dalam*. Several varieties of flowers were sprouting on it with no fruit. It is said that once in 12 years, it used to yield a fruit and that was utilised by the Devathas as an offering to the Lord. It is also said that there was an underground tunnel below the hollow of its trunk, which again branched off into three, are leading to Srisailam, one to Guttikonda and the third to Banaras. Tangadurthi Butchaih, a local ascetic who lived till 1881, used to enter the hollow of the trunk in the presence of several people and disappear for six to twelve months and during this period he was seen at one or the other of the above three places. In the year Rakshasa, the tree collapsed in a strange manner. The leaves and twigs shrunk into the branches and the branches into the trunk, and finally a solitary bold trunk remained. With a thunderous noise the trunk fell down north-south, three *manikas* (measures) of blood flowed out from it and fire raged in it. The trunk burnt for 15 days, with the foul smell of a burning corpse. Several thousands watched it with agony and surprise. Hence the tree is believed to be a *'sapagrastha manava* or *danava'* (cursed man or *rakshasa*). At present nothing is seen in the space where the gigantic tree stood.

" The deity is in Lingakara. Siva is here represented as Kapotheswara, who gave a portion of his own body in order to save a pigeon that took refuge with him. Curiously, in the image of the Linga there are even today large cavities as if portions have been scooped or cut out and these are said to be the places of the body, from which the Lord cut off his own flesh in order to save the life of the Kapotha. The image is said to be the image of the *kalebara* of Sibi with the head cut off and on top of the Linga there are still two large vertical cavities. One

† The Saptha Matrikas are Brahmi, Maheswari, Kowmari, Vaishnavi, Varahi, Chandrani and Chamundi

1. N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 85-86
2. N. Ramesan, *Temples add Legends of Andhra Pradesh*, p. 80

of these cavities helps to drain off the *abhisheka tirtha* to an unknown place and even to-day the smell of raw flesh and blood comes out of this since the God here is a very powerful one." 1

The Lingam has no *panuvattam* (pedestal) and its height is nine feet. During the last century one Tahsildar tested how much water would fill the hollows and got poured some thousand potsful of water from morning to evening on the Lingam. Not a drop of water came out. On the other hand by the evening flames came up and the attempt was given up. It is said that the only other Lingam of this type is at Vadapalle in Krishna District.

" The temple is of the greatest importance to us from the point of view of temple architecture. There are, as is well known, three types of temple architecture, called the Nagara, the Vesara and the Dravida and the main distinguishing features of these are to be seen only in the Vimana over the main shrine of the temple. The temple of Chezerla is a rare exception and this is a temple on the apsidal model. This apsidal plan and barrel vaulted structure, is classified in the Vasthu sasthra as 'Hasthi prasta' or elephant back. These were originally buddhist Chaithyas and were readjusted for the purpose of Hindu worship, by the introduction of internal walls and upper storeys to seclude the Garbha Griha from the rest of the building. The end of the temple takes the form of an apse and in its centre is a white marble Linga. The fact that the temple of Sibi is sacred to Buddhism and Hinduism, and is built in a unique style, conforming both to the Chaithya hall designs and the Silpa Sastra rules, is proof positive that the temple must have come into existence, at a period of mutual tolerance between Hinduism and Buddhism. This is further supported by a famous inscription in the temple by Satsabhamalla, the son of Avanitalantavati Mahadevi, the daughter of the king Kandara of the Ananda *gotra* line of kings.

There are hoary traditions and legends about the temple, which is a famous one in Andhra. The following legend concerning the origin of the temple will be of interest.

In Kashmir, one of the largest and richest of the ancient kingdoms of India, a king named Sibi Chakravarthi, son of Mandhata and grandson of Yayati Maharaja, who were famous kings of the Mahabharata, was ruling the world peacefully and justly. He had two brothers named Mehadambara and Jeemutavahana. One day Mehadambara asked Sibi to give him permission to go on a pilgrimage to all the sacred places, shrines and rivers of South India. The king was much pleased with the piety of his brother, and not merely gave him the permission gladly, but also made arrangements for a retinue of one thousand and five hundred persons to accompany him. Mehadambara visited a number of holy places and *tirthas*, and at last came to a place called 'Cherum Chorla' where many *yogis* were doing *tapascharya* in the caves of a hill called Devarakonda. Mehadambara was so moved by the piety of the *yogis*, that he stayed away at the place for a long time, spending his days in *satsanga* with the *yogis*. He thereby lost all interest in worldly affairs, and he himself began to renounce the world and take to *yoga* and *tapascharya*. Some time later he died and his body was buried on the summit of the hill. Due to his *tapascharya* his body would not perish and assumed the form of a Linga. The people who saw this, built a shrine upon it and called the Linga Mehadambheswara. The retinue of the prince who came along with him went back to Kashmir and told the story to King Sibi.

The king became very sad and consulted his younger brother. Thereupon Jeemutavahana started with an equal number of escort in order to somehow bring back his brother. After spending many days, on the way, Jeemutavahana reached Cherum Chorla and when he verified that his brother has been converted into a Linga, he too decided to follow his footsteps. He dismissed his escort and sat as a *yogi* in *tapascharya*. The force of his penance was so great that his body reached Kailasa.

The retinue once again went back to Kashmir and informed the King Sibi that his brother Jeemutavahana also had gone the same way as his other brother Mehadamabara. The king now fell into a deep sorrow over the loss of both of his brothers and handed over the kingdom to his ministers who were instructed to govern the kingdom carefully for some months, so that he himself might visit the place.

The king ultimately reached the place, and on seeing the *Linga sareeram* of his brother, he determined to perform a hundred *yajnas*, since the place was so holy and hallowed, that he considered it to be the fittest place for the performance of a hundred *yajnas*. If a devotee completes hundred *yajnas* the merit that he would get by it, would entitle him to reach the realm of Brahma. Hence the Gods decided to test whether King Sibi was really pious and steadfast in his devotion and whether he had that amount of mental detachment, that is necessary for attaining the realm of Gods.

The three Gods, Brahma, Rudra, and Vishnu descended to Bhuloka at a spot called Rupanaguntla, which was named so, since the 3 *murthis* made themselves visible to the mortal world at that place. They then transformed themselves, Lord Siva as a hunter, Lord Brahma as an arrow, and Lord Vishnu as the bird *Kopata pakshi*. Lord Siva as a hunter jumped with his arrow ran about, desiring to shoot the bird. The bird, however, flew rapidly and found refuge in the

1. N. Ramesan, *Temples and Legends of Andhra Pradesh*, p. 81

hands of the King Sibi, seeking his protection. At that time, Sibi was doing his hundredth *yajna*. The hunter thereupon appeared before King Sibi and told him thus:

"My Lord, I am a hunter who according to my *dharma* has to live on the flesh of birds and animals. I have since this morning been pursuing the bird to whom you have just now given refuge. I am hungry and thirsty and since according to my *dharma* I am to live on flesh, please release the bird, so that I may kill it and eat it."

The King Sibi replied, that His Rajadharama was to give protection to any one, who sought refuge with him, and that it would not be possible for him to release the bird. Thereupon, the hunter remonstrated that the king's *dharma* and his *swadharma* were at variance and he asked the king himself to find a solution for it. The king saw the justice of the demand of the hunter and told him that he would not renounce his *dharma* but at the same time he would not allow the hunter to starve and therefore, as a compromise he would give flesh from his own body, equal in weight to that of the bird. Thereupon Sibi placed the bird on one scale and with his own hands tore off portions of his body and placed them in the other scale. Since this incident occured because the Lords wanted to test Sibi's sincerity, any amount of flesh from the body of Sibi would not balance the weight of the bird. Thereupon King Sibi procured a long knife, and cut his body into two pieces and had one half placed on the scale. The three Lords Brahma, Rudra and Vishnu assumed their real shapes and appeared before Sibi and restored his *yajna* and also his life. Lord Sibi desired the place of Kailasa for himself, and for the escort who had followed him and endured with him the hardship of the *tapascharya* and also desired that all their bodies should be transformed into *lingas* to remain for ever, in the holy and sacred Cherum Chorla Kshetra. Lord Siva granted these requests and the bodies of Sibi and his followers were transformed into *lingas*. A temple was ereeted over Sibi's *linga* under the name Kapotheswara since he gave up his life in support of a 'Kapota' bird.

In support of the legend, it is still pointed out that the white marble *linga* has two large holes on the top and small sword marks on the sides. The place Chejerla is full of Sivalingas and these are said to represent the *lingakara sareeras* of Lord Sibi's escort." 1

Another version is that Sibi Chakravarthi had two brothers, Meghadambara and Jemoothavahana. All were the sons of Mandhatha and grandsons of Yayathi of solar dynasty. Jeemoothavahana went on pilgrimage with the permission of Sibi. He was a great devotee of Lord Siva. During his absence, a great sage visited Sibi and asked him to travel south and perform 100 *yajnas* (sacrifices) at the place where the wheels of the royal chariot would get imbedded in earth. Sibi sent his brother Meghadambara to bring the youngest brother so that the hundred *yajnas* might be undertaken with their joint help. When Meghadambara met the brother in a forest and delivered the message of Sibi, he woke up from his deep penance, wished the attempt of his brother every success and got back into deep penance. Struck by the piety and stead fastness of the brother, Meghadambara forgot all about the world and the brother and engaged himself in deep penance. Another saint visited the perplexed Sibi Chakravarthi and solved his problem informing him that he would find his brother where the wheels of his chariot would sink into earth while travelling south. King Sibi started south with his army in search of his brothers. It was at Cherum Cherla, the present Chejerla, that the chariot failed to move with the wheels imbedded in earth and the two brothers traced to the great joy of Sibi.

With the assistance of the brothers, Sibi performed 99 *yajnas* successfully. Had Sibi performed one more *yajna* it would have entitled him to the status of Indra, the Lord of Heaven. Narada, the son of Brahma and a great devotee of Lord Vishnu whose mission had been to create disputes and misunderstanding among others with laudable intention for the welfare of all and who had earned the titles of Kalahapriya (lover of quarrels) and Kalahasana (one who has quarrels among others as his food) went to Indra and pointed out to him the imminent danger of Indra being dethroned by Sibi after the completion of hundredth *yajna*. The purpose behind sowing this seed of mischief was to prove to the world, the self-sacrifice of Sibi. The perplexed Indra rushed to the Trimuthis Brahma, Vishnu and Siva and prayed them to save him from the impending peril. Trimurthis got an opportunity to test Sibi whose fame as a saviour of refugees had filled the three worlds, Swarga, Marthya and Pathala (Heaven, Earth and the Underworld). They changed their form (*roopu*) at Roopanaguntla. The outcome was that a kite pursued a dove and the latter sought refuge under Sibi. Sibi decided to save the dove and satiate the hunger of the Kite. He attempted

1. N. Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 82–85

to remove flesh from his body equal to the weight of the dove. Finally he had to weigh his entire body against the dove which pleased the Lords. Siva offered a boon to Sibi. Sibi's aim was higher than that of the Kingdom of Heaven; it was salvation (freedom from the unending cycle of birth and death) not only for himself but also for his retinue. His prayer was granted. Lord Siva changed the body of great Sibi into the form of Kapotheswara Lingam and his men into several *lingams* in order to pertetuate the memory of Sibichakravarthi.

The temples of Vishnu, Veerabhadra, Meghala Mallaiah, Kumaraswamy, Veerabrahmam, Anjaneya and Pathapatamma are the other places of worship here.

Sri Kapotheswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Bahula Triodasi* (January-February) to *Phalguna Suddha Vidiya* (February-March), preparations being made 15 days in advance. *Kalyanam* (marriage ceremony) of the Lord is an important function. Devotees fulfil their vows. Cocoanuts, fruits, flowers and *patri* (sacred leaves) are offered to the deity; and *abhishekam* with *panchamrutham* (bating the Lord with five nectars—cow's milk, cow's curd, cow's ghee, honey and cocoanut water) is performed. Ordinary *abhishekam* with water is performed daily with *binde theertham* (water brought in a cleaned and worshiped pot) from the river Onkaram with music and *akhandam* is maintained i.e., an oil lamp is kept burning perpetually. Domestically *jagaram* and fasting are observed on *Chathurdasi*. Devotees bathe in Mallikagundam formed by the sunken wheels of Sibi Chakravarthi's chariot.

About 130 years back Sri Tangadurthi Butchaiah, a pious dovotee of Lord Siva who stayed in the temple for a while brought the idol of Parvathi from Durgi of Palnad Taluk and celebrated Her marriage with the Lord. The celebration is from that time extending to some places of the district. There is an Inam land of 315.48 acres worth of Rs. 4,452 annual income and the Hindu Religious and Charitable Endowment Board has appointed a manager to conduct the festival and puja in the temple. Devotees irrespective of caste and creed, local and from the surrounding places, congregate in thousands. Sri Bellamkonda Bhadraiah, Saivite of Badarayana sutra and Bharadwajasa *gotra* is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A few shops are arranged by local traders at the temple for supplying the visitors with the necessities of puja and offerings. *Prabhas, bhajans* and *kolatams* are the items of entertainment. There is a choultry for pilgrims. On *Magha Bahula Amavasya* and *Phalguna Suddha Padyami* Brahmins are fed free. The cultivators of the temple lands and others are also fed free for a day.

SOURCE : 1. *Sri Rudru Venkateswarlu, Panchayat President, Chejerla*

2. *Sri Madiraju Hanumantha Rao, Headmaster, Zilla Parishad Elementary School*

3. *Sri Pammaryasi Reddi, Village Munsif*

4. Places of Interest in Andhra Pradesh *published by the Information and Public Relations Department, Hyderabad*

5. Temples and Legends of Andhra Pradesh, *by Sri N. Ramesan*

6. Sangraha Andhra Vignana Kosam, *Vol. 2, pages 523-525*

7. Article in Andhra Prabha, *Telugu Weekly; dated 6—10—1963*

26. Subbayyapalem hamlet of **Thurumella**—Situated at a distance of one mile from the Santhamagulur Railway Station on the Guntur-Guntakal Section.

The total population of the village is 2,048 and it is made up of the following communities: Caste Hindus— Brahmin, Kshatriya, Vaisya, Kamma, Goundla, Chakali etc.; Scheduled Castes (236); Scheduled Tribes (69)—Yenadi; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Saint Brahmam Mutt is the place of worship in this village.

Brahmamgari Uthsavam is celebrated for a day on *Phalguna Suddha Purnima* (February-March). Procession is held in the night. Cocoanuts and *naivedyam* are offered. A few devotees observe fasting and take bath in the village tank. This festival is celebrated for the past thirty-two years. People of all communities, local and from the nearby villages, congregate. Sri Bandi Subbadasu, son of Pitchadasu, is the *pujari*. There is a free feeding on a small scale.

In Thurumella village, Sri Rama Kalyanam is celebrated in Rama Temple on *Chaitra Suddha Navami* (March-April).

SOURCE : *Sri V. Satyanarayana, Teacher, Thurumella*

27. Kundurru (East)—Situated at a distance of 3 miles from Narasaraopet motor route, 10 miles from the Santhamagulur Railway Station and 20 miles from Narasaraopet.

The total population of the village is 1,871 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kummari, Kamsali, Mangali, Chakali etc.; Scheduled Castes; (257)—Mala, Madiga etc.; and Scheduled Tribes (52)—Yerukula and Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rama and the temple of Veera Brahmam with the images of Saint Brahmam, Siddaiah, Govindamma and Eswaramma in human form are the places of worship in the village.

Sri Veerabrahmam festival is celebrated for 5 days from *Vaisakha Suddha Dasami* to *Chaturdasi* (April-May). *Naivedyam* is offered. Fruits, cocoanuts, flowers and camphor are daily offered after *deeparadhana*. This is being celebrated for the past four years. This is of local significance. Viswabrahmins patronise the festival. Local people of all communities participate in it. *Pujari* is a Viswabrahmin. *Prasadam* is distributed to all.

SOURCE : *Sri Jasti Hanumaiah, Village Munsif, Kundurru (East)*

28. Chennupalle—Situated at a distance of 4 miles from motor road (National Highway), 12 miles from the Santhamagulur Railway Station and 22 miles from Narasaraopet.

The total population of the village is 796 and it is made of various sub-communities of Caste Hindus; Scheduled Castes (28); Scheduled Tribes (6); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Parusavedeeswaraswamy, Sita Ramaswamy and Anjaneyaswamy are the places of worship in the village. Anjaneyaswamy temple is in a dilapidated condition.

Paruveta Uthsavam to Lord Parusavedeeswaraswamy and Sita Ramaswamy is celebrated on *Asviyuja Suddha Dasami* (September-October) for a day. This is of ancient origin and of local significance. Local people of all communities congregate. A Vaighnasa Brahmin and a Saivite Brahmin are the *pujaris* for Sita Ramaswamy and Parusavedeeswaraswamy temples respectively. *Prasadam* is distributed to all.

SOURCE : *Sri G. Seshagiri Rao, Karnam, Chennupalle*

29. Kukutlapalle-Situated at a distance of 1½ miles from Narasaraopet-Ongole bus route, 15 miles from the Santhamagulur Railway Station and 25 miles from Narasaraopet.

The total population of the village is 1,321 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (31); Scheduled Tribes (30); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Poleramma, Ankamma and the tomb of Saint Nasaraiah are the places of worship.

Nasaraiah Urs is celebrated in commemoration of the saint for two days on *Kartika Bahula Panchami* and *Shashti* (October-November). Preparations are made 10 days in advance. Devotees fulfil their vows. Cash, cocoanuts, incense and camphor are offered. A *janda* (flag) is taken out in a procession. Domestically devotees observe fasting and offer *naivedyam*. Hair of the children is offered. People name their children after the saint. *Jagarana* is also observed and feasts are arranged. This is a seventy year old festival with local significance. Sri Pagadala Ramaswamy is the patron. Local Hindus of all communities congregate. A Telaga is the *pujari* with hereditary rights. *Prasadam* is distributed to all and there is free feeding too.

SOURCE : *Sri G. Venkateswara Rao, Teacher, Panchayat Samithi Elementary School, Kukutlapalle*

30. Guntupalle—Situated at a distance of about 15 miles from Chilakaluripet as also from Santhamagulur Railway Station.

The total population of the village is 2,075 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Kamma, Vaddera, Golla etc.; Scheduled Castes (162)–Mala and Madiga; Scheduled Tribes (20); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Kasi Visweswaraswamy temple is the place of worship in this village.

Sri Kasi Visweswaraswamy Paruveta Uthsavam is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). The temple is endowed with a land of 36.96 acres. Local Hindus of all communities participate.

Once in three years or when epidemics break out in the village, Ammavaru Jatara is celebrated. All local communities congregate.

SOURCE : *Sri G. L. Narasimha Rao, Karnam, Guntupalle*

31. Ballikurava—Situated at a distance of about 14 miles from Chilakaluripet as also from Sathamagulur Railway Station.

The total population of the village is 1,331 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Vaddera, Chakali, Mangali etc.; Scheduled Castes (154); Scheduled Tribes (17); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sita Rama temple with *Ramakoti* (books with the sacred name of Sri Rama written one crore times), Kusuma Haranathababa temple with that saint's pictures, Anjaneya temple and Neelakanteswara temple are the places of worship in this village. Village deity Poleramma is also worshipped.

Kusuma Haranathababa Kalyanothsavam is celebrated on *Magha Suddha Sapthami* (January–February). Local people and from the nearby villages congregate.

Ramakoti Mela is celebrated on *Phalguna Bahula Padyami* (February–March) for a day and Srirama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Cocoanuts and fruits are offered to the Lord. These are being celebrated for the past 5 or 6 years and are confined to the neighbouring villages. Devotees of all Hindu communities, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all and community feasts are arranged.

Poleramma Kolupûlu are celebrated for 3 days once in 3 or 5 years.

SOURCE : *Sri G. V. Ramalingeswara Rao, Karnam, Ballikurava*

32. Pasumarru—Situated at a distance of 2 miles from Chilakaluripet on Chilakaluripet-Chirala road, 14 miles from Narasaraopet and 22 miles from the Chirala Railway Station.

The total population of the village is 7,392 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (429)—Mala, Madiga; Scheduled Tribes (356)—Yerukula, Yenadi, Lambadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temples of Sri Venkateswaraswamy, Sri Rama and Siva, a mosque and a church are the places of worship in the village.

Sri Venkateswaraswamy Tirunala is celebrated every year under the supervision of the trustees. The procession of the Lord is the main function. There is *manyam* land to this temple and that of Lord Siva also.

Sri Sita Rama Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March–April). The procession deities are taken out in procession. Local Hindus participate.

Poleramma Kolupulu is celebrated when epidemics prevail in the village. Goats, rams and fowls

are sacrificed to the deity. There is Inam land of 16.62 acres for the temple.

When rains fail, a procession of *prabhas* is held and Lord Vinayaka is worshipped.

SOURCE : *Sri Chavari Sri Ramamurthy, Pasumarru*

33. **Ananthavaram**—Situated at a distance of 18 miles from the Narasaraopet Railway Station.

The total population of the village is 3,763 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Telaga, Kamsali, Kamma, Kummari, Mangali, Chakali, etc.; Scheduled Castes (106)— Mala, Madiga; Scheduled Tribes (47)— Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama, Bhoga Malleswaraswamy, Venugopalaswamy, Chennakesavaswamy, Vighneswaraswamy, Poleramma and Annapurna and a church are the places of worship in the village.

Sri Bhoga Malleswaraswamy Uthsavam is celebrated on *Asviyuja Suddha Dasami* (September-October) for a day with local Hindu congregation. *Abhishekam* is performed to the Lord during *Kartikam* and *Magham* (January-February).

In Sri Rama temple, *bhogams* are performed during the whole of *Pushyam* (December-January). Domestically on *Pushya Suddha Ekadasi, jagarana* is observed. During Sankranti on 14th January *theppothsavam* (boat procession) is celebrated.

SOURCE : *Sri O. U. Viswanatharao, Headmaster, Special Zilla Parishad Primary School, Ananthavaram*

34. **Darsi**—Situated at a distance of 4 furlongs from the Madras—Calcutta National High Way and 24 miles from Narasaraopet Railway Station.

The total population of the village is 1,480 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Viswabrahmin, Kamma, Telaga, Golla, Kummari, Sathani, Mangali, Chakali, etc.; Scheduled Castes (28)—Mala, Madiga; Scheduled Tribes (13)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lakshmi Narasimhaswamy, Venugopalaswamy, Sri Rama and Anjaneyaswamy are the places of worship here.

Sri Lakshmi Narasimhaswamy Jayanti is celebrated for a day on *Vaisakha Suddha Chaturdasi* (April-May). Cocoanuts and jaggery are offered to the Lord. This is an ancient and local festival. Local people of all Hindu communities congregate. *Pujari* is a Vaikhanasa Brahmin. *Prasadam* is distributed to all.

Theppatirunala (boat procession) is celebrated on 14th January during Sankranti.

SOURCE : 1. *Sri P. Venkateswarlu, Village Munsif, Darsi*
2. *Sri P. Venkatappaiah, President, Darsi*

35. **Jonnathali**—Situated at a distance of 1 mile from the Ongole-Guntur road.

The total population of the village is 1,336 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Kapu, Golla, Kummari, Jangam, etc.; Scheduled Castes (43)—Mala, Madiga; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Village deity Poleru temple, Anjaneya temple and a church are the places of worship in this village.

Poleru Kolupu is celebrated once in a year according to the convenience of the villagers. Devotees fulfil their vows. Cocoanuts are offered. He-buffaloes, sheep and fowls are sacrificed to the deity. The villagers patronise the festival. The village head supervises the festival. Local people irrespective of caste and creed participate in the festival. *Pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all. There is a choultry.

SOURCE : 1. *Sri M. V. Subbaiah, Teacher, Zilla Parishad Elementary School, Jonnathali*
2. *Sri Mannam Ramaiah, President, Jonnathali*

36. **Kolalapudi**—Situated at a distance of 1½ miles from the National Highway, 2 miles from Konanki and 24 miles from the Narasaraopet Railway Station.

The total population of the village is 1,754 and it is made up of the following communities: Caste Hindus—Brahmin, Viswabrahmin, Telaga, Vadde, Mangali, Chakali etc.; Scheduled Castes (46)-Mala, Madiga; Scheduled Tribes (39); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lord Chennakesavaswamy, Neelakantheswaraswamy, village deities, Gangadevi and Poleramma are the places of worship in the village.

Paruveta festival is celebrated for a day on *Asviyuja Suddha Dasami* (September-October). The images of Chennakesavaswamy and Neelakantheswaraswamy are decorated and taken out in procession on carts. *Theppa Tirunala* (boat procession) takes place on *Pushya Bahula Dwadasi* (December-January). These are ancient local festivals. Kammas are the trustees. Local people of all communities participate. A Saivite Brahmin of Srivatsava *gotram* and a Vaishnavite Acharya are the *pujaris* to Neelakantheswara and Chennakesava respectively. *Prasadam* is distributed to all.

Hare Rama Kalakshepam is performed for a period of seven days from *Margasira Suddha Padyami* (November-December). 'Hare Rama, Hare Rama, Rama Rama, Hare Hare, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, the sacred names of the Lord are repeated day and night without stop during the seven days and at the end of the period special puja is performed. Brahmins and the poor are fed.

SOURCE : 1. *Sri K. Seshaiah, Panchayat President, Kolalapudi*
2. *Sri K. Subba Rao, Teacher, Kolalapudi*

37. **Dronadula**—Situated at a distance of 4 miles from the Madras-Calcutta National Highway, 14 miles from Karamchedu and 25 miles from the Narasaraopet Railway Station.

The total population of the village is 3,740 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Telaga, Viswabrahmin, Yadava, Vadde, Chakali, Mangali etc.; Scheduled Castes (109)-Mala, Madiga; Scheduled Tribes (158)-Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Someswaraswamy, Veerabhadra, Ramalingaswamy, Veeranjaneya, Sri Rama and village deities Ankamma, Poleramma, Gangadevi and Dronadulamma, a mosque and a church are the places of worship.

Gangadevi Jatara is celebrated for 5 days in *Sravanam* (July-August). *Chaldi* and *pongali* are offered to Ankamma, Poleramma and Gangadevi. About 1,000 local people of all communities congregate.

Sahasra Deeparadhana in *Kartikam* (October-November); Mukkoti Uthsavam in *Margasiram* (November-December) or in *Pushyam* (December-January); Paruveta Uthsavam on *Asviyuja Suddha Dasami* (September-October); Theppa Tirunala on *Pushya Bahula Dwadasi* and Sri Rama Kalyanothsavam on *Chaitra Suddha Navami* (March-April) are the other festivals of the village. Theppa Tirunala is being celebrated for the past 40 years. From *Margasira Suddha Padyami* to *Ekadasi* (November-December), Hare Rama Mantram is recited thrice a day.

There are *manyam* lands of 23.60 acres, 30.54 acres and 21.50 acres to the temples of Veerabhadra, Sri Rama and Someswara respectively. They are under the temple management board, the trustees belonging to Vaisya community. Saivite Brahmins of Kasyapasa *gotram* and Vaighanasas of Athreya *gotram* are the *pujaris* in Siva and Rama temples respectively.

SOURCE : 1. *Sri B. Ramachandraiah, President, Village Panchayat, Dronadula*
2. *Sri P. Anjaneyulu, Village Munsif, Dronadula*
3. *Sri P. Venkata Krishnaiah, Teacher, Dronadula*

38. **Gannavaram**—Situated at a distance of 4 miles to the west of the Madras-Calcutta National Highways and 20 miles from Narasaraopet. There is bus convenicence to Chilakaluripet for 6 months during summer.

The total population of the village is 2,192 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Kapu, Viswabrahmin, Chakali, Mangali, Padmasale, Vadde, etc.; Scheduled Castes (96)-Mala, Madiga; Scheduled Tribes (48)-Yenadi, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour, trade, weaving and other traditional occupations.

Venugopalaswamy temple, Siva temple with a Sivalingam and the image of Ammavaru in human form, Poleramma and Ankamma temples, Palnati Veerula temple, Peerla Chavidi and a Church are the places of worship in the village.

Sri Venugopalaswamy Teppothsavam is celebrated during Sankranti for a day on 14th January with local Hindu congregation. *Prasadam* is distributed to all.

Uthsavams to the village deities, Poleramma and Ankamma, are celebrated twice a year in *Kartikam* (October-November). Devotees fulfil their vows. *Palapongali* (a preparation with milk), cocoanuts, puffed Bengalgram and jaggery are offered to the deities. This is of local significance. The villagers are the patrons. Local Hindus participate. A Kummari is the *pujari*. *Prasadam* and *theertham* are distributed to all.

SOURCE : *Sri Narra Thirupathirayudu, Village Munsif, Gannavaram*

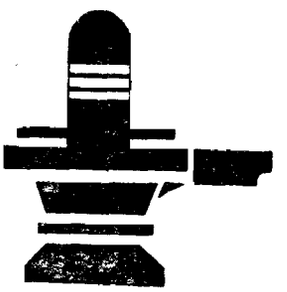
39. Poonuru—Situated at a distance of 5 miles to the west of the Madras-Calcutta National Highway, 10 miles to the north of Chilakaluripet, 20 miles from the Chirala Railway Station and 22 miles from Narasaraopet.

The total population of the village is 4,112 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Viswabrahmin, Kamma, Kapu, Golla, Kummari, Mangali, Chakali etc.; Scheduled Castes (68)-Mala, Madiga; Scheduled Tribes (76)-Yerukula, Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy with his image in human form, Rama, Siva, Veerabhadra and a pial in the bazar with the image of Vinayaka, *peerla chavidi* and a church are the places of worship here.

Eruvaka Purnima is celebrated for five days from *Jaishta Suddha Ekadasi* to *Purnima* (May-June). Lord Venugopalaswamy is taken out in procession both in the morning and evening for five days. On Purnima the Lord's *kalyanam* is celebrated. Domestically, cleanliness and wearing new clothes are observed and feasts are arranged. This is an ancient festival. Local Hindu devotees participate in it. Vaishnavites are the *pujaris*. *Harikathas*, recitation of *puranas*, dramas and lectures on religion are the entertainments. The ryots go round Vinayaka with ploughs in procession before commencing cultivation operations in their fields. Cocoanuts are offered.

SOURCE : *Sri N. Venkataiah, Headmaster, Special Zilla Parishad Elementary School, Poonuru*

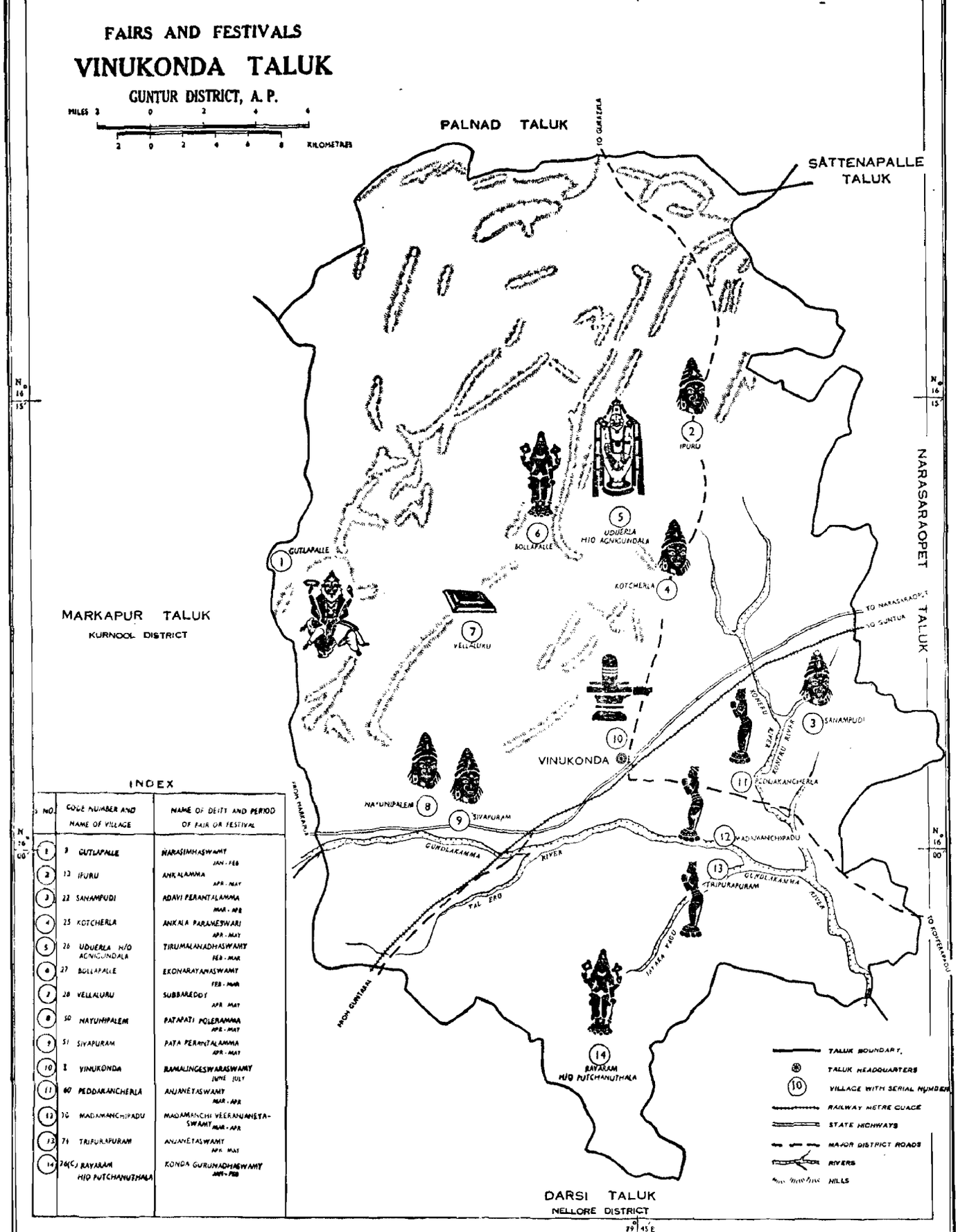


VINUKONDA TALUK

FAIRS AND FESTIVALS

VINUKONDA TALUK

GUNTUR DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	9 GUTLAPALLE	NARASIMHASWAMY JAN - FEB
2	13 IPURU	ANKALAMMA APR - MAY
3	22 SANAMPUDI	ADAVI PERANTALAMMA MAR - APR
4	25 KOTCHERLA	ANKALA PARAMESWARI APR - MAY
5	26 UDUERLA H/O AGNIGUNDALA	TIRUMALANADHASWAMY FEB - MAR
6	27 BOLLAPALLE	EKONARAYANASWAMY FEB - MAR
7	28 VELLALURU	SUBBAREDDY APR MAY
8	50 NAYUNIPALEM	PATAPATI POLERAMMA APR - MAY
9	51 SIVAPURAM	PATA PERANTALAMMA APR - MAY
10	1 VINUKONDA	RAMALINGESWARASWAMY JUNE JULY
11	60 PEDDARANCHERLA	ANJANETASWAMY MAR - APR
12	70 MADAMANCHIPADU	MADAMANCHI VEERANJANETA-SWAMY MAR - APR
13	74 TRIPURAPURAM	ANJANETASWAMY APR MAY
14	74(C) RAYARAM H/O PUTCHANUTHALA	KONDA GURUMADHAVASWAMY JAN - FEB

P. Sreeba Rao. ARTIST.

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

Section VII

VINUKONDA TALUK

Gutlapalle—Situated at a distance of 15 miles from Vinukonda.

The total population of the village is 2,369 and it is made up of several sub-communities : Caste Hindus; Scheduled Castes (59); and Scheduled Tribes (282). The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Narasimhaswamy festival is celebrated for a day on *Magha Bahula Chathurdasi* (January-February). About 5,000 local devotees congregate. All communities participate. Free feeding to Brahmins only is arranged by private institutions.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

2. Ipuru—Situated at a distance of 13 miles from the Vinukonda Railway Station and Town.

The original site of the village Kancharipeta is at a distance of 6 furlongs from Ipuru. As Kancheris first made it their abode, it was known as Kancharipet. They then had discovered a mine of *Kanchu* (bronze) in the forest at a distance of 3 miles to the west of the village. They were earning a livelihood by melting and cleansing the metal and making utensils, bells, etc. These articles were marketed in several distant places. Once they went to Kanchi and talked of it as not so big as their own Kancharipeta. Sri Veleswaraswamy who happened to overhear these words asked the Kancharis to take Him to their place on their return. But these people forgot to do so. They had to stop in the middle of their journey, as the bullocks began to suffer from stomach ache. They then realised their mistake, came back and requested Swamy to come to their village. Soon the bullocks got relief and they returned to their village with Swamy. Whereupon they realised the *mahatmyam* of the Swamy and built a temple for him in their village and worshipped Him. After some days all the Kanchari men died while they were at work in the mine by a sudden collapse of the walls of the mine. All the women performed *sateesahagamanam* by entering fire. Thus came the end of Kancharipeta which became uninhabited. In course of time a village, at a distanee of 6 furlongs to the temple of Veleswaraswamy, came into existence by name Ieepooru, which is corrupted into Ipuru. The village where the fire pit was prepared for performing *sati* is called Agnigundala (*agni* means fire and *gundam*=pit). Even now the bronze mines are seen and the geological department is surveying the place for the minerals.

The total population of the village is 2,426 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kshatriya, Kamma, Telaga, Yadava, Mutharacha, Gowda, Chakali, Mangali, Kammara, Vaddera; Scheduled Castes (61); Scheduled Tribes (99)-Yerukula, Lambadi; Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Siva, Veleswaraswamy, Anjaneya and Ankalamma with Her stone image in human form are the places of worship here.

Ankalamma Jatara is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). Arrangements for the celebration of the *jatara* are made in advance. This *jatara* is celebrated whenever epidemics like cholera and small-pox break out in the village. Animals are sacrificed and *bonams* are offered and *prasadam* is distributed to all. Use of intoxicants during the festival is a custom. Fasting is observed. This is an ancient local festival and is patronised by Mutrachas. Local people congregate irrespective of caste or creed. *Pujari* is a Yadava with hereditary rights.

Veerabhadraswamy festival is celebrated twice a year on *Magha Bahula Amavasya* (January-February) and on *Asviyuja Suddha Dasami* (September-October).

SOURCE : *Sri Dulamu Brahmaiah, Headmaster, Zilla Parishad Elementary School, Ipuru*

3. Sanampudi—Situated at a distance of 2 miles from the Savalyapuram Railway Station on the Vijayawada-Hubli Section of the South Central Railway and 6 miles from Vinukonda. It was formarly called 'Senalpudi' (*Sena* means army) and in course of time it became corrupted into Sanampudi.

The total population of the village is 2,879 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Sudra, Kshatriya; Scheduled Castes (29); and Scheduled Tribes (29). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Adavi Perantalamma temple with the stone image of the deity at a distance of 2 furlongs from the village are the places of worship here.

Adavi Perantalamma Jatara is celebrated for a day on *Chaitra Suddha Padyami* (March-April). Cocoanuts are offered and *prabhas* beautifully decorated are brought from other villages. *Pongallu* are prepared and *jagarana* is observed domestically. This festival is being celebrated for the past 100 years but is of local significance. People from this and from Bondilipalem, the hamlet of this village, congregate. All communities participate in the festival. There is a choultry for Viswabrahmins. *Prasadam* is distributed to all.

SOURCE : *Sri Dulipalla Veeraiah, Agriculturist, Sanampudi*

4. Kotcherla—Situated on the Vinukonda-Karempudi road at a distance of 6 miles from the Savalyapuram Railway Station and 7 miles from Vinukonda.

The total population of the village is 3,025 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Telaga, Chakali, Mangali, Kummari, Kamsali, Vaddera, Muthracha, Medara, Veeramushti, Golla, Bondili; Scheduled Castes (40)—Mala, Madiga; Scheduled Tribes (38)—Yerukula, Yenadi, Valmiki; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of village deity Ankala Parameswari with her image in human form, Sri Rama, Anjaneyaswamy, Mahalakshamma, Vinayakaswamy, Polramma and Peerla Chavidi are the places of worshi in this village.

Ankala Parameswari Jatara is celebrated for days from *Vaisakha Suddha Purnima* (April-May) On the last day *prabhas* are brought from the neighbouring villages to this village. *Naivedyam* is offered. Goats, fowls and sheep are sacrificed. This is being celebrated for the past 200 years and is extended to the neighbouring villages also. The expenditure for the celebration of the festival is borne by the villagers raising subscriptions. About 2,500 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Kummari with hereditary rights.

A fair is held on the last day in connection with the *jatara* with a few shops selling eatables, lanterns, torch-lights, mirrors, combs, etc. Music concerts, dances, merry-go-round, etc., afford entertainment to the gathering.

SOURCE : *Sri B. Anantha Ramaiah, Village Karnam, Kotcherla*

5. Udijerla hamlet of **Agnigundala**—Situated at a distance of 10 miles from Vinukonda.

This village came to be known as Udijerla after the name of the person Udijerla who founded it.

The total population of the village is 2,151 and it is made up of the following communities: Caste Hindus-Vaisya, Reddi, Golla etc.; Scheduled Castes (34)—Mala, Madiga; Scheduled Tribes (53)—and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Tirumalanadhaswamy on the hillock nearby, with the stone image of the deity in human form and of Srirama and a church are the places of worship in the village. The village deity Poleramma is also worshipped.

Tirumalanadhaswamy festival is celebrated for one day on *Phalguna Suddha Purnima* (February-March). The devotees offer cocoanuts and fruits to the deity. This festival is of ancient origin and is of local significance. The devotees local and from Angaluru and Kotcherla villages congregate.

A petty fair is held in connection with the festival with a few shops selling eatables, cocoanuts, toys, etc.

Sri Sitarama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April).

SOURCE : *Sri S. Raja Rao, Udijerla*

6. **Bollapalle**—Situated at a distance of 10 miles from the Vinukonda Railway Station.

The total population of the village is 1,454 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (57); and Scheduled Tribes (122). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple to Sri Eko Narayanaswamy.

Eko Narayanaswamy festival is celebrated for a day on *Phalguna Suddha Purnima* (February-March). About 4,000 local devotees irrespective of caste or creed congregate.

SOURCE : *Statement of fairs and festivals furnished by Tahsildar, Vinukonda*

7. **Vellaluru**—Situated at a distance of 8 miles from Vinukonda and 34 miles from Narasaraopet. Yella Reddy was the founder of the village and hence it is called Vellaluru.

The total population of the village is 3,584 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Telaga, Mutharacha, Goundla, Chakali, Mangali, Kummari, Kamsali, Thamballa, Yadava, Dommara, Jakkula; Scheduled Castes (34)—Mala, Madiga; Scheduled Tribes (63)—Yerukula, Yenadi, Valmiki, Chenchu; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Venugopalaswamy with a 4 feet high stone image of the Lord in human form with a flute in His hand, Someswaraswamy with the black stone Sivalingam with *Panuvattam* (base), Anjaneyaswamy, Poleramma, Gangamma, three temples to Rama the mutts of Yogi Subbareddi and Naramma; Peerlachavidi and a church are the places of worship in this village. The image of Vinayaka is also worshipped.

Sri Yogi Subbareddi was a great sorcerer and cured many men and cattle of many a disease they were afflicted with. When cholera broke out 30 years back in this village, Subbareddi who was brought to the village from Thokapalle cured the disease miraculously, settled in this village and died after 10 years of the event.

Sri Yogi Subbareddi festival is celebrated for 3 days from *Vaisakha Suddha Padyami* to *Tadiya* (April-May). The wooden sandals of the saint are taken out in procession on the first day, *bhajans* are performed on the second and vows are liquidated by offering a *maha naivedyam* and *akhanda harathulu* on the third day. Sadhus and saints attend the festival and participate in religious discourses. The patron and *pujari* is Chitti Venkata Reddi. Local people irrespective of caste or creed congregate. *Prasadam* is distributed to all and there is free feeding to saints and Vaisyas.

Drama competitions, sports and games and cattle fair are arranged by Ipuru Panchayat Samithi and prizes are awarded to the winners.

Poleramma Jatara is celebrated when epidemics break out in the village. Vows are discharged and *bhajans* are performed. A fire pit is made before the deity with *manga karri* (bamboos of emetic nut tree). Goats, fowls and sheep are sacrificed. This is of ancient origin and of local significance. The patrons are the village heads. Local Hindus congregate.

Naramma Tirunala is celebrated by family members of Naramma on *Magha Suddha Purnima* (January-February) in memory of Naramma, a great devotee.

Gangamma Tirunala is celebrated on *Chaitra Suddha Purnima* (March-April). *Pujari* is Myla Kotaiah, a Yadava of Veyyi Mukkula *gotram* with hereditary rights.

Sripathi Venkatacharlu, a Vaishnava of Bharadwajasa *gotram* with hereditary rights in Venugopalaswamy temple, Katamaraju Hanumaiah, a thamballa of Kasyapasa *gotram* with hereditary rights in Someswaraswamy temple, and Kasulapati Gurnadha Sarma of Viswamithra *gotram* in Anjaneyaswamy temple are the *pujaris*.

Cleaning the houses and plastering the walls with mud and cow dung and offering dishes by each

house are the domestic observances during the festive days.

SOURCE : *Sri K. V. Anjaneyulu, Village Level Worker, Vellaluru*

8. Nayunipalem—Situated at a distance of 9 miles from Vinukonda on the Vinukonda-Markapur bus route. This village is given to Guntupalli family as a gift. Since Nayunipalem is uninhabited, Guntupalli family resided in Kothapalem, the hamlet of Andugalapadu.

This is an uninhabited village. Sri Patapati Poleramma temple is the only place of worship in this village site. River Gundlakamma flows at a distance of one furlong to the south of the temple. It is believed that in the very distant past there existed a town by name Pothapadu in the present uninhabited village site Nayunipalem, which ran into ruins. Later this village was gifted to Guntupalli family. The image of the goddess believed to be the Marwadi Sakti of Pothapadu was enearthed while tilling the land for cultivation. The Guntupalli family enshrined the image in a temple.

Patapati Poleramma Jatara is celebrated for 9 days from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April-May). *Kumkumbandlu, naivedyam* and *bonams* are offered to the deity. Devotees offer *chaldi naivedyam* to protect themselves from cholera and epidemics. Formerly there was animal sacrifice. This is an ancient festival extended to the neighbouring villages. The patrons and trustees are the members of the Guntupalli family. There is an Inam land of 8 acres in the name of the temple. The followers are Chakalis, Mangalis, Gollas, Malas and Madigas. They have Inam land for rendering temple services. *Bahula Vidia* is an important day. On that day electrified *prabhas* are brought in a procession to the accompaniment of music, dances and *bhajans* to the temple from other villages and the best decorated *prabha* is awarded a prize. About 50,000 people, local and from the neighbouring villages, irrespective of caste or creed congregate. *Pujaris* are Gollas. *Prasadam* is distributed to all.

A fair is held in this connection for 3 days near the temple. A temporary township rises with many shops, hotels, etc. About 50,000 people participate in the fair. Eatables, utensils, lanterns, mirrors and combs, agricultural implements, bangles and toys are brought and sold in the fair. There are choultries and free feeding facilities. Sanitary arrangements are made.

There is an image of Anjaneyaswamy to the east of Patapati Poleramma temple where *samaradhana* is performed on *Vaisakha Suddha Purnima* (April-May). There is an Inam land of 4 acres in the name of the deity.

SOURCE : *Sri Guntupalli Ugra Narasimharao, L. D. Clerk, Taluk Office, Vinukonda*

9. Sivapuram-Situated at a distance of 6 miles from the Vinukonda Railway Station.

The total population of the village is 546 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (9); and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pata Perantalamma festival is celebrated for a day on *Vaisakha Suddha Purnima* (April-May). About 3,000 devotees of all communities of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

10. Vinukonda—Taluk headquarters situated at a distance of 27 miles from Narasaraopet and 54 miles from Guntur. There is bus service from Nagarjuna hill colony. Vinukonda had a glorious historical importance. This was the metropolis of the Vishnukundin Kings. It was originally known as Vishnukundinapura or Vishnukundinagara. Mr. Kielhorn holds that Vishnikundi might be the sanskritised form of Vinukonda which is the name of an ancient town in Guntur District. Sri B. V. Krishna Rao holds that the Vishnukundin Kings derived their family appellation 'Vishnukundi' on account of their long association with that town. He states—

> " Vinukonda seems to be a variant of the Prakrit form Vinhukundi or Venhukunda or the Sanskrit term Visukundi. It is a common and well known practice among the Andhras to take as their family name the name of the village or locality from which they came originally. It is therefore porbable that the Vishukundins took their family name from the original place of their habitation

or rulership. There are instances where a village or district lent its name to the ruling dynasties of the province and country. Thus there are the Durjayas of Velanandu called Velanantis, Durjayas of Kondapadumatisima as Kondapadumatis, and the imperial Aravidu Dynasty of Vijayanagara which acquired the name from Aravidu, a village in Cuddapah district. It is therefore probable that the ruling house of Visnukundinagara or Visnukundinapura acquired the family appellation Visnukundi on account of their long association with that town in course of time. It seems probable further that while the Sanskrit form Visnukundi remained unaltered, being engraved on copper plate charters and in stone records, the Prakrit form Vinhukundi or Venhukunda gradually changed and finally became Vinukonda.

Until we obtain evidence to the contrary about the meaning of the term Visnukundi, we may assume that Visnukundinagara or Visnukundinapura, the modern Vinukonda, was the original seat of the Visnukundin dynasty and that the royal family took its name from the city. It is therefore, probable that Visnukundinapura was the first capital of the family. Vinukonda is an ancient site that has not been properly explored. It is likely that the place would yield invaluable evidence if the Archaeologist explores and excavates it." 1

Apparently this town must have been in existence from 5th century A.D. The first fortification on the hill seems to have been built in the days of Gajapathi Rajas of Orissa probably by one Viswambharadeva in 1145 A. D. One Purushottama Gajapati in an inscription in Saka year 1406 referred to this place. In 14th century A. D. it was extended and improved by Puliya Vema Reddi of Kondavidu. One of the inscriptions recovered in this town speaks of buildings constructed by Sagi Gannamma Naidu, the Governor of Orissa Rajas in 1477 A. D. After the extinction of the Reddy dynasty, the Orissa Kings once again came as far south as Vinukonda. They were ousted from the fortress and it was taken by mighty Krishna Devaraya in his victorious campaign of A.D. 1515. The celebrated Telugu poet of the times Mukku Thimmana in his book *Parijathaapaharanam* mentions about this incident.

"ఉదయాద్రి వేగ నతిద్ధతి సాధించె

Udayadri vega nathyuddhathi saadhinche

వినుకొండ మాట మాత్రాన హరించె

Vinukonda maata maathrana harinche."

This fort was much strengthened by the Karnatic generals in later years as it formed one of the triangle of fortresses Kondavidu, Bellamkonda and Vinukonda. Several battles were fought here to capture the fortress by the Golconda Kings. They could not annex it easily. After a long struggle, finally in 1579 A. D. it came under Muslim rule. A Persian inscription states that a large mosque was built in this place in A. D. 1640 by Aulya Rajan Khan.

Vinukonda lies close under the hill after which it is named. This has a striking summit, consisting of two peaks, one of which is almost inaccessible and the other contains the ruins of an old fort. These have been so thoroughly demolished that their line can now hardly be traced but they include the remains of an old powder magazine, a temple and other buildings. After the English took Masulipatnam, this fort was regarded as of much importance. They made it the capital and stored the necessary material and constructed residences for officers. In 1806 the Britishers shifted their capital, men and material to Masulipatnam. This further reduced the importance of Vinukonda and Motupalli fort also.

This is the place where the first Telugu drama *Kreedabhiramam* was written by Vallabharaya in the reign of second Harihararayalu. He described the fort as Sruta Parvata Durgam. There is a legend current in connection with the origin of the name of this town. Ravana abducted Sita, when Rama was away. Rama and Lakshmana came in search of Sita. They came to this place and saw Jatayu, the bird in a pitiable condition, in a pool of blood, with his two wings cut. This valiant bird had earlier fought with Ravana, to save Sita from his clutches. But Jatayu could not over power the mighty Ravana. When Rama came to him, he narrated the story that Ravana had taken away Sita and breathed his last. Rama and Lakshmana cremated the bird and left the place. So the place came to be known as Vinukonda or Vinnakonda the hill of hearing i.e., the spot where Rama heard the news about Sita and her abduction by Ravana. Even today two big rocks on the hill are shown as the wings of the great bird.

Nimmalabavi is the well that supplies water to the town in all seasons. This was dug by Nimmasani,

1. B. V. Krishna Rao, *A History of the Early Dynasties of Andhradesa*, p. 424

a Vesya. Her brother and sisters likewise dug wells of drinking water in other places. At first there was no trace of spring even after digging to a depth of four fathoms. Nimmasani did penance there for sometime and prayed Gangabhavani and soon water flowed to the surface of the earth. The water of this well is said to be of great medicinal value and that the waters of this well were served to Raja Vasireddy Venkatadrinaidu when he was ill. Pusupuleru is the river that flows by the hill and was called Vishnukundi in the past.

The total population of the town is 12,898 and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Kshatriya, Kamma, Telaga, Kapu, Gowda, Padmasale, Mudiraju, Sathani, Thogata, Devadasi, Bondili, Budabukkala, Parikamuggula, Jakkala; Scheduled Castes (156)-Mala, Madiga; Scheduled Tribes (245)-Yerukula, Yenadi, Lambadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple on the hill, with a big *koneru* (water tank) to the right of it and a smaller one at a distance of ten yards to the temple is the main place of worship. The Sivalingam in the temple is believed to have been installed by Lord Rama Himself on his return journey to Ayodhya to expiate the sin of killing Ravana. There is a *gundam* called Janakamma Gundam besides which a long stain is shown as Sita Devi's saree. It was very difficult for the pilgrims to ascend the hill till 1952 when the merchants of Vinukonda, raising a subscription of Rs. 5/- for a step, built a flight of about 700 steps to the hill. At the foot of the hill is Narasimhaswamy temple with an inscription in sanskrit slokas built by Sagi Ganamma Nayudu in honour of his parents. Raghunayakaswamy temple is built by Kumara Kondarajaiah in 1562 A. D. A Vishnu temple also called Kodandarama temple opposite to this has a peculiarity in the installation of the images of Rama, Lakshmana and Sita by Yellamba, wife of Sri Guntupalli Bhaskariah. The image of Sitadevi is on the right side of Rama and that of Lakshmana is to the left of Rama. Generally the image of Sita will be on the left side of Rama. There are the temples of Kanyakaparameswari, Siva and 4 temples of Anjaneya on the four sides of the village, besides a big image of Hanuman carved on a rock of about 12 sq. ft. at the foot of the hill on the north. One of the branches of a tree which is always green serves as a shelter to the image. There are also churches and about 7 mosques built during the Muslim rule.

Sri Ramalingeswaraswamy Lakshabilvarchana is celebrated for a day on *Ashada Suddha Ekadasi* (June-July). *Laksha Bilvarchana* and *Abhishekam* are performed. Vows are discharged and cocoanuts, fruits and milk are offered. Devotees take bath in one or other of the tanks on the hill, observe fasting and *jagaram* on *Ekadasi*, breaking their fast in the early morning on *Dwadasi*. This ancient festival is extended to this and a few neighbouring taluks. Hindus are the patrons. About 10,000 devotees of all communities from this and distant places congregate. *Pujari* is a Adisaiva Brahmin of Kasyapasa *gotram* withe hereditary rights. *Teertham* and *prasadam* are distributed to all and there is free feeding.

A fair is held in this connection for a day at the foot of the hill with a congregation of about 10,000 devotees of all communities. Eatables, utensils, lanterns and torches, mirrors and combs, pictures and photos, baskets and mats, toys and other fancy goods are sold in the fair. There are choultries and free feeding facilities to the visitors. *Harikathas* and dramas entertain the pilgrims.

Thyagaraja Uthsavams are celebrated for a period of 10 days in Kodandarama temple. This is a three year old celebration attended by the inhabitants of the neighbouring villages. There is free feeding for the visitors. Dramas, dances, *Harikathas, bhajans* and music performances are the entertainments.

Pujas are performed to the Hanuman image at the foot of the hill on every Saturday.

SOURCE: 1. *Sri Prayaga Kodanda Ramasastry, B.A., Telugu Pandit, Z. P. H. School, Vinukonda*
2. *Article in* Andhra Prabha *Weekly, dated 7—8—62*

11. Peddakancherla—Situated at a distance of 5 miles from the Vinukonda Railway Station.

The total population of the village is 2,568 and it is made up of several sub-communities of Caste

Hindus; Scheduled Castes (50); and Scheduled Tribes (55). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Anjaneyaswamy in the village.

Anjaneyaswamy festival is celebrated for a day on *Chaitra Bahula Panchami* (March-April). About 3,000 devotees of the village irrespective of caste or creed congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

12. Madamanchipadu—Situated at a distance of 5 miles from the Vinukonda Railway Station. Formerly it was the village of Narasaraopet Zamindars, now uninhabited.

This is an uninhabited village.

Sri Madamanchi Veeranjaneyaswamy temple by the side of the river Gundla Kamma with the stone image in human form is the place of worship in the village site. The image is said to have been enearthed when a ryot was ploughing the land 600 years back. Palaparthi Gopalakrishnaiah, native of Vijayawada; who had no children prayed this Lord that he would construct a temple if he is blessed with children and made arrangements to offer *naivedyam* daily.

Madamanchi Veeranjaneyaswamy festival is celebrated for a day on *Chaitra Bahula Panchami* (March-April). Cocoanuts and money are offered. River baths are taken and fasting and *jagarana* are observed. This is being celebrated for the past 4 years and is confined to nearby villages within a radius of 12 miles. The chief patrons are Brahmins. About 50,000 devotees local and from the neighbouring villages congregate. All communities participate. *Pujari* is a Brahmin of Srivathsava *gotram*. *Prasadam* is distributed to all and there is free feeding for Brahmins and Vaisyas.

A fair is held in connection with the festival for one day with a few shops selling eatables, utensils, lanterns, pictures of Gods and agricultural implements. Drama, *bhajans*, *kolatam*, circus, magic and lottery afford entertainment to the visitors.

SOURCE : *Sri P. Bangaru, Teacher, Madamanchipadu*

13. Tripurapuram–Situated at a distance of 5 miles from the Vinukonda Railway Station.

The total population of the village is 1,385 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (33); and Scheduled Tribes (71). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Anjaneyaswamy festival is celebrated for one day on *Vaisakha Bahula Purnima* (April-May). About 4,000 devotees of all communities of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

14. Ravaram hamlet of **Putchanuthala**—Situated at a distance of 10 miles from the Gundlakamma Railway Station and 12 miles from Vinukonda.

The total population of the village is 3,125 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Balija, Kammara, Chakali; Scheduled Castes (216)—Mala; and Scheduled Tribes (46). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Konda Gurunadhaswamy temple on the hill at a distance of one mile from the village is the only place of worship.

Sri Konda Gurunadhaswamy festival is celebrated for a day on *Magha Suddha Purnima* (January-February). *Prabhas* are brought from the neighbouring villages. Pumpkins, cocoanuts and ghee are offered. Goats and fowls are sacrificed. *Jagarana* is observed. This is a 24 year old festival extended to Guntur, Nellore and Kurnool Districts. Hindus are the patrons. About 20,000 devotees local and from distant places like Kurnool and Nellore congregate. *Pujari* is a Kummari of Choppaneela *gotram* with hereditary rights. There is

free feeding to Brahmins and Vaisyas.

A fair is held in connection with the festival for one day with a few shops. 20,000 people congregate. Eatables, agricultural implements, and bangles etc., are sold.

SOURCE : *Sri G. Balaiah, Ravaram*

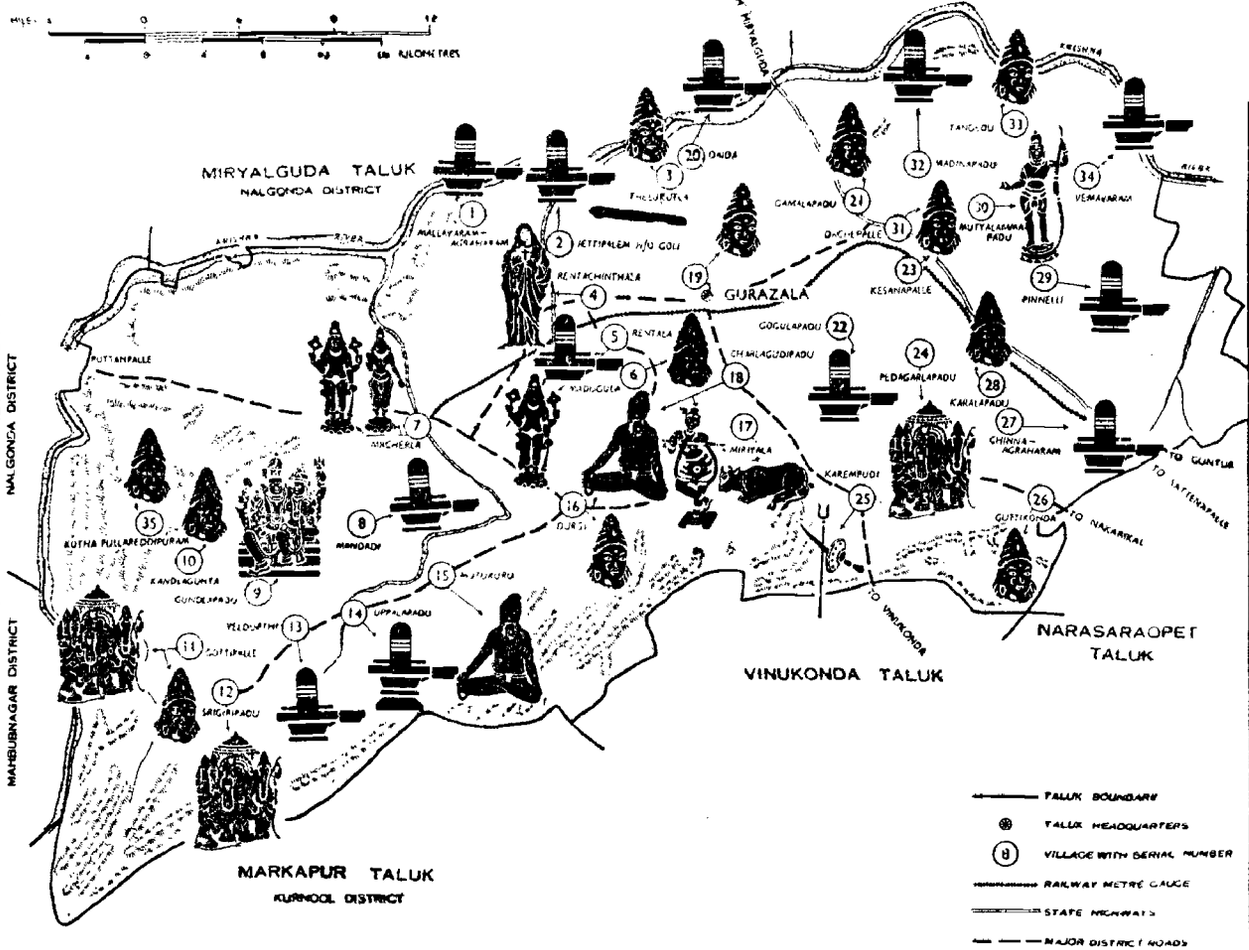


PALNAD TALUK

FAIRS AND FESTIVALS

PALNAD TALUK

GUNTUR DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	8 MALLAVARAM AGRAHARAM	SIVA DEC-JAN
2	11(a) JETTIPALEM H/O GOLI	BODDU MALLAIAH JAN-FEB
3	13 THELURUTLA	PATHAPATAMMA MAR-APR
4	15 RENTACHINTHALA	MOTHER EARTH JAN-FEB
5	16 RENTALA	CHENNAKESAVA & BHEEMESWARA SWAMY DEC-JAN
6	17 MADUGULA	ANKALAMMA APR-MAY
7	11 MACHERLA	LAKSHMI CHENNAKESAVASWAMY MAR-APR
8	28 MANDADI	SIDDHESWARASWAMY JAN-FEB
9	10 GUNDLAPADU	UMAMAHESWARASWAMY JAN-FEB
10	31 KANDLAGUNTA	POLERAMMA NO FIXED DATE
11	12 GOTTIPALLE	SATHEMMA ONCE IN 5 YEARS APR-MAY
12	22(a) GANGALAGUNTA H/O GOTTIPALLE	SITA RAMASWAMY MAR-APR
13	33 SRIGIRIPADU	RAMA, LAKSHMANA & SITA MAR-APR
14	34 VELDURTHI	BUGGA MALLAIAH JAN-FEB
15	35 UPPALAPADU	BUGGA MALLESWARASWAMY JAN-FEB
16	37 MUTUKURU	VEERA BRAHMENDRASWAMY FEB MAR
17	19 DUMGI	MAHALAKSHMAMMA MAR-APR
18	65 MIRIYALA	AYUDEVARA MAR APR
19	40 CHARLAGUDIPADU	VENUGOPALASWAMY APR-MAY
		KESKHAVSWAMY OCT-NOV
20	1 GURAZALA	PATHAPATAMMA NOV DEC
21	10 DAOA	BUGGA MALLESWARASWAMY JAN-FEB
22	24 GAMALAPADU	ADDANKI NANCHARAMMA MAY-JUNE
23	26 GOGULAPADU	NEELAKANTESWARASWAMY JAN FEB
24	27 KESANAPALLE	MUTYALAMMA JULY-AUG
25	30 PEDAGARLAPADU	SITA RAMASWAMY MAR-APR
26	36 KAREMPUDI	PALNATI VEERULU NOV-DEC
27	1- GUTTIKONDA	PATAPALAMMA SEP OCT
28	71 CHINNA AGRAHARAM	CHANDRAMOULESWARASWAMY JAN-FEB
29	75 KARALAPADU	ADDANKI NANCHARAMMA MAR-APR
30	79 PINNELLI	RAMALINGESWARASWAMY NOV-DEC
31	90 MUTYALAMMAPADU	KODANDA RAMASWAMY MAR APR
32	91 DACHEPALLE	ADDANKI NANCHARAMMA MAR APR
33	92 MADHAVAPALLI	SARANGADHARESWARASWAMY JAN FEB
34	93 TANGEDU	ADDANKI NANCHARAMMA MAR APR
35	85 VEMAVARAM	CHOKAMBARA RAMALINGESWARA SWAMY JAN FEB
36	95 KOTHA PULLAREDDIPURAM	KOTA SATHEMMA NO FIXED DATE

P. Siddhi Rao
Artist

Prepared in the Office of the Superintendent of Census Operations,
Andhra Pradesh, Hyderabad

Section VIII

PALNAD TALUK

Mallavaram Agraharam—Situated at a distance of 4 miles from Thumurukota and 7 miles from the Rentachintala Railway Station on the Guntur-Macherla Section of South Central Railway.

The total population of the village is 586 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Yadava, Muthracha, Chakali, Mangali, Kamsali, etc.; Scheduled Castes (64)—Mala, Madiga; Scheduled Tribes (137)-Lambadi; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple is the place of worship in the village. Muthyalamma is also worshipped.

Siva Pujalu are performed in Siva temple for one month during *Dhanurmasam* (December-January). Trustees and *pujaris* belong to Jettipalem village.

Muthyalamma festival is celebrated annually. *Naivedyam* and cocoanuts are offered. Sheep, goats and fowls are sacrificed.

SOURCE : *Sri Rachuri Rangaiah, Cultivator, Mallavaram Agraharam*

2. Jettipalem hamlet of **Goli**—About 6 miles from the Paluvoi Railway Station.

The total population of the village is 1,707 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (18); and Scheduled Tribes (183). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Boddu Mallaiah is worshipped in the form of a Sivalingam in the village.

Sri Boddu Mallaiah festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). About 3,000 Hindu devotees of all communities of the village and of the nearby villages, congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

3. Thelukutla—Situated at a distance of 6 miles from the Gurazala Railway Station.

The total population of the village is 1,613 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kamsali, Telaga, Vaddera, etc.; Scheduled Castes (90)—Mala; and Scheduled Tribes (71). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The village deity Pathapatamma temple situated outside the village on the bank of a small stream called Edduvagu, Rama temple and Gangamma temple are the places of worship here.

Pathapatamma Jatara is celebrated for 3 days from *Chaitra Suddha Purnima* (March-April), the arrangements are being made one day in advance. On the first day Bayanetivaru recite stories about the village deity and sing songs. On the second day, the bronze image of the deity is taken in procession in the midnight. This procession is called *Nadikapu Thiruguta. Chidimanu* is taken in procession on the night of the 3rd day. A goat is tied to it. Offerings are made to the goat during the procession. There is animal sacrifice on a large scale on the night of the sixth day. The flesh and blood of these sacrificed animals are mixed with the cooked rice and is sprinkled around the village boundaries. This is called *balichalluta* and is observed to ward off the evil spirits and the participants in it take intoxicating drinks to keep up their traditional practice. Apart from these, there are daily pujas and *ganda deepams*. Saris and jacket pieces are offered by the devotees in fulfilment of their vows. The function ends by taking the carts

of *kumkum* round the temple. Local Hindus congregate. *Pujaris* are Kummaries.

Muthyalamma Tirunala is also celebrated for a day on a Thursday in *Sravanam* (July-August) with a procession of *kumkum* carts. All Hindu castes participate in this.

SOURCE: *Sri Addanki Jagannadham, Teacher, Thelukutla*

4. Rentachinthala—A railway station on the Guntur-Macherla Section of the South Central Railway at a distance of 6 miles from Gurazala.

The total population of the village is 6,763 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (11); and Scheduled Tribes (114); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, quarry labour and other traditional occupations.

Festival of Mother Lurth is celebrated for 2 days in *Magham* (January-February) and is confined only to Roman Catholics. About 2,000 people, mostly Christians, local and from the neighbouring villages congregate.

SOURCE: *Statement of fairs and festivals furnished by Collector, Guntur*

5. Rentala—Situated at a distance of 2 miles from the Rentachintala Railway Station on the Macherla-Guntur Section of the South Central Railway and 6 miles from Gurazala.

The total population of the village is 1,997 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Yadava, Telaga, Viswabrahmin, Kammara, Muthracha, Mangali, Thogata, Vadrangi, etc.; Scheduled Castes (8)-Mala, Madiga; Scheduled Tribes (47)-Lambadi, etc.; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Chennakesavaswamy, Bheemeswaraswamy, Anjaneyaswamy, Nageswaraswamy, Vighneswara and village deity Poleramma, Peerla Chavidi and a church are the places of worship in this village. There is an inscription in Poleramma temple stating the date of installation of the deities, Poleramma and Nageswaraswamy by Saththenapalli Yella Baththudu.

Sri Lakshmi Chennakesava and Parvathi Bheemeswaraswamy festivals are celebrated for a day on *Pushya Suddha Ekadasi* (December-January). Devotees take bath in the River Krishna and observe fasting and *Jagaram*. These are being celebrated for the past 4 centuries with local significance. Local Hindus of all communities participate. *Pujari* for Chennakesavaswamy temple is a Vaishnava and of Bheemeswara, Nageswara and Vighneswara is a Saiva.

Poleramma Jatara is celebrated occasionally by all the villagers according to their convenience. The trustees are the Rentala family; and the *pujari* is a Kummari with hereditary rights. There is free feeding and *prasadam* is distributed to all.

Ugadi, Gokulashtami, Vrushabha Pujothsavam' Vijaya Dasami, Kartika Deepothsavam, Nandi Seva and Garuda Sevothsavams, *bhajans* and Rudrabhishekams are the other seasonal festivals celebrated in the various temples.

Daily puja, *pradosha* puja and *purana kalakshepam* are performed from *Vaisakha Suddha Padyami* to *Bahula Amavasya* (April-May) to Sri Anjaneyaswamy and *vadapappu* and *panakam* (jaggery water) are offered.

There is a choultry for the visitors.

SOURCE: *Sri Rentala Seshagiri Rao, Cultivator, Rentala*

6. Madugula—Situated at a distance of 4 miles from the Rentachinthala Railway Station. The name of the village is derived from Mandavya Mahamuni who resided in an *asram* (hermitage) here with his disciples and this place was then called Mandavyapuri. Gradually people settled near the *asram* and cultivated the land. Later on the village came to be called Madugula. About 4 furlongs from the village there is an *asram* which is believed to be that of sage Valmiki. People travelling that way stop for a while there to have a *darsan* of it.

The total population of the village is 2,213 and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Telaga, Yadava,

Muthracha, Kapu, Kamma, Viswabrahmin, Chaka li Mangali, Vaddera etc.; Scheduled Tribes (40); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Kaleswara, Janardhana, Ankalamma, Veerabhadra, Umamaheswara, Kasivisweswara, Anjaneya and Saint Brahmam are the places of worship in this village.

Ankalamma Jatara is celebrated in summer for the welfare of the people and their cattle. Vows are fulfilled. Cocoanuts, jaggery, *ksheerannam, vadapappu* and clothes are offered. Goats are sacrificed. This is an ancient local festival. Kammas, Yadavas and Muthrachas are the patrons. Local people, irrespective of caste or creed, congregate. *Pujari* is a Saiva. *Prasadam* is distributed to all.

SOURCE : *Sri Marella Papaiah Siddhanti, Cultivator, Madugula*

7. **Macherla**—A Railway Station being the terminus of Macherla-Guntur metre gauge section of South Central Railway. It is situated at a distance of 15 miles from Gurazala, the headquarters of Palnad Taluk and 80 miles from Guntur, the District headquarters. Macherla is the very heart of Palnad, a name which still evokes warm and thrilling memories in the minds of all the Hindu people with the historical knowledge of the Palnad heroes or Palnati Veerulu. It was the ancient capital and with numerous remains of antiquity. It is a remarkable place with all its historical importance and with its majestic Chennkesvaswamy temple and sculpture.

Macherla became still more prominent due to Nagarajunasagar Project. Though away at a distance of 13 miles from Macherla mention must be made here of Nagarjunasagar which reminds one of the great Buddhist savant Nagarjuna. This is the place where a huge dam called after him is being constructed over the River Krishna at a cost of about Rs. 170 crores to provide irrigation facilities for over 20 lakhs of acres spread over 3 or 4 districts in Andhra Pradesh. The country adjoining the deltas of the rivers Krishna and Godavari was a great stronghold of the Buddhist religion from the third century B.C. down to sixth or seventh century A. D. The remains of Buddhist *stupas, chaityas* and *viharas* are scattered throughout the length and breadth of Andhra. Among several Buddhist sites, Nagarjunakonda is the magnificient emblem of the glorious civilization of Andhra. Sri B. V. Krishna Rao gives a vivid description of the place as it existed, prior to the construction of the dam.

> "All round Nagarjunakonda, for miles there is no habitation. It is a wild and desolate spot. Pullareddigudem is the only village near Nagarjunakonda. It occupies an ancient site in the central part of a large red soiled valley, roughly three miles in width, which completely surrounded only lofty table-topped hills about eight hundred feet in height. The Krsna flows on the western side of the valley, forming a natural protection for the city which once stood there. On the north-western side of the valley overlooking the river Krsna, stands Nagarjunakonda, a big rocky plateau, some two or three hundred acres in extent, with lofty cliffs all round, converting the summit into a natural fortress. Covering the entire surface of the top of Nagarjunakonda are found the remains of what must have once been a gigantic fortress. Even from a distance, the walls, many parts of which are still intact, rise majestically and present an imposing spectacle. The walls constructed at the very edge of the top are about fifty feet high and measure about four to five furlongs in length running from north to south. On one side of the hill, which looks like a recumbent elephant, is the river Krsna flowing majestically northwards, adding sanctity to its already sacred waters. On the other side is the beautiful valley, the site of archaeological excavations, where once stood Vijayapuri, the glorious city of the Iksvakus, surrounded by a range of frowning forest-clad hills. As a natural stronghold, free from the possible attacks of enemies, Nagarjunakonda and the adjoining valley must have so commended itself to the kings of the Iksvaku dynasty that they had lavished all their skill, money and labour in building the fortifications, the city, the celebrated *Mahacaitya* and other monastic buildings of the Buddhist Church in that locality. Dug deep into the rock, reaching down to the bed of the river itself, is a huge reservoir which must have provided an unfailing supply during even the longest seige. On the other side of the hill there is a second flight of steps broad enough to allow an elephant to go up and down with ease. For this reason the bridle path is known locally as the "elephant path." There are no signs of any ancient monuments within the fortified area on the hill : but the vast amount of loose stone scattered all over the site indicates that rubble built structures of a primitive type once stood on the plateau. The brick and stone fortifications appear to be very old and must have been built during the Iksvaku occupation of the valley, if not even earlier. The bricks used in the construction of the fortifications are similar in size to those used in the Buddhist monuments of the valley. It is probable therefore that on Nagarjunakonda stood apparently the

citadel of the Iksvakus. On the lower slopes of the hill there are certain stone walls and bastions referred to above, and considered by the archaeologists to be of later or medieval origin. But there is no evidence of this locality ever having been used as a fortified town after the sixteenth century. It would appear that the citadel of the Iksvakus was repaired and renovated from time to time, during the Visnukundin, Eastern Calukyan, Kakatiya and Vijayanagara times. There is another isolated hill with a flat summit, to the west of the village Pullareddigudem in the valley, facing the river, which like Nagarjunakonda contains traces of ancient fortifications all round the plateau on its top. But nothing of archaeological interest is found there, not even traces of ancient buildings. But it is just possible that this fortified hill, lying within a mile from Nagarjunakonda on the south, served as an outpost to the Iksvaku capital in the valley on the east. The entire valley is much larger than the famous Dhanakataka-Amaravati which lies about sixty miles as the crow flies, towards the east.

It is stated in Bodhi Sri's inscription that "Sriparvata was conveniently situated on the east side of the adjacent city Vijayapuri." Accordingly, it would appear that Vijayapuri was the name of the ancient city that occupied originally the central portion of the valley of Nagarjunakonda which extends in a westernly direction towards the river. This extensive site which is about three miles in length and two miles in width has not been completely excavated yet: it contains the ruins of several pavilions, buildings and palaces with some of their handsome stone pillars and statuetes standing erect, or thin carved slabs protruding still here and there full of elaborate ornamentations or curious semiclassical subjects.

The Krsna flowing near by was probably more deep and large than it is to-day and afforded not only protection to the city but also easy navigation to the sea on the east and the interior on the west, thus making the capital of the Iksvakus and the celebrated Sriparvata easily accessible to the inhabitants of the interior as well as to the pilgrims from abroad. The stone-built wharf that still remains at the southern foot of Nagarjunakonda seems to have been in ancient times the landing place from the river. The wharf is about 250 feet in length, 50 feet wide and 6 feet high along the river front at both ends. Three rows of broken stone pillars extending from end to end show that it was originally provided with a wooden roof, probably thatched. It seems to have served as a Customs House, with a row of shops and godowns on either side. Here the Krsna is more than half a mile wide, with numerous sandbanks and huge rocks in its bed. During the rains it is a very large river. All round Sriparvata and Vijayapuri were famous Buddhist settlements like Goli, Ramireddipalli, Chezerla, Alluru, Amaravati-Dhanakataka (Dharanikota), Jaggayapeta, Ghantasala, Gudivada, Bhattiprolu and several others. All these localities were situated within easy reach of the Krsna river."[1]

Here in this place encircled by mountains and hills Nagarjuna established his *Vidhyapeetham* to which attended eager students from Kashmir, Tibet, China and Ceylon. Aryadevudu and Maithreyudu were the two beloved helping disciples of his to whom Nagarjuna taught *thathvam* along with his other students and became the originator or *mula-purusha* for *madhyamikavadam* and *sunyavadam* in Mahayana Buddhism. He established a Mahachaithyam on Buddha *dhuthuvu* (a relic of Buddha) which is not at Sarnath. This was first found out by Rangaswamy Saraswathi who came here on research in 1926. He saw many mounds of mud on one of which was a marble stone inscription in Prakrit language in Sanskrit script. By reading this the Chaithyam was made known to the world, which became stunned and amazed. Further research by Government brought to light several sculptures of Nagarjunakonda and Vijayapuri. Vijayapuri was a city near the *asram* of Nagarjuna from which Ikshvaku Kings ruled in 3rd century A.D. Chanthamuludu I, Sri Veerapurushadaththa, Vihulachanthamuludu and Rulu Purushadaththa were the chief of these. There was a fort with 3 *prakarams* around the city with *snanaghattams, aswamedha yagavedika, vedukasala*, etc., inside it. The various utensils sculptures and ornaments without losing their, designs or colour discovered at the spot show the culture, skill and taste of the people of that time. The Roman coins found here in excavation indicates their transactions even with foreign countries like Rome. The Government have constructed a museum on hillock here to preserve all the relics excavated here. The valley itself has been submerged in the reservior of the Dam here.

The total population of the town is 14,797 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (361); Scheduled Tribes (254); Muslims and Christians. The chief means of livelihood of the people are agriculture, trade, services, employment, agricultural labour, factory labour, weaving and other traditional occupations.

1. Bhavaraju Venkata Krishna Rao, *A History of the Early Dynasties of Andhradesa*, pp. 82-85

The temples of Lakshmi Chennakesavaswamy, Veerabhadra, Anjaneyaswamy, Katamaiah and of Ishtakameswara are the important places of worship in the town. Lakshmi Chennakesavaswamy temple is situated on the bank of perennial stream called Chandravanka, a tributary to the river Krishna at a place where the said stream turns towards north from its westerly direction. On account of this it is said that the sacred aspect of the rivulet at uttaravahini *sthala* has brought it sanctity equal to holy Banaras. The sanctity and fame of the place are increased by the situation of Vishnu and Siva temples within the same premises. The pillars in the temple contain the sculptural description of *Mahabharata* and *Ramayana* and there are paintings on the walls pertaining to various *shastras*. The temple is also known for its white marble Naga pillar, with a long and interesting inscription on it.

The known history of the temple dates back to about the 12th century A.D. The construction of the temple is ascribed to the famous Minister of Palnad Brahma Naidu, though the deity is commonly known to have been installed by Kartaveerya. It had been the practice of the kings in olden days to maintain all the religious institutions within their jurisdiction and also to have one of them as a centre of their special devotion and attention. The famous Brahma Naidu, who migrated into Andhra Desa long with his King Anugu Raju in consequence of invasion of their realm in the north by Mohammad Gori, worshipped Lord Chennakesavaswamy as his family deity. The deity is credited to have been blessing His devotees with boons and Brahma Naidu was blessed with a son Balachandra sung in the ballads of *Palnati Yuddham* for his heroic fight during that battle.

Sri Lakshmi Chennakesavaswamy festival is celebrated for 16 days from *Chaitra Suddha Purnima* to *Bahula Amavasya* (March–April). Flowers, fruits and cocoanuts, etc., are offered. This festival is of ancient origin. Hindu devotees congregate from this and Nalgonda Districts. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection with a few shops. Eatables, utensils, lanterns, torch-lights, mirrors, combs, books, pictures, photos of deities are the chief commodities that are sold in the fair. There are hotels and other facilities for the visitors.

SOURCE : 1. *Sri P. Satyanarayana Rao, Executive Officer, Sri Lakshmi Chennakesavaswamy Temple, Macherla*
2. Places of Interest in Andhra Pradesh *published by Information and Public Relations Department, Hyderabad*
3. *Article in* Aradhana, *May, 1963 by Sri S. L. Chennakesava Rao, Advocate, High Court, Hyderabad*

8. Mandadi—Situated at a distance of 6 miles to the south of Macherla. When Brahma Naidu was ruling Palnad, this place was the ranch for the herds of cattle of the king and hence it was called Mandala Adi (*Mandala* means of herds and *adi* means first) which gradually became Mandadi. This was one of the places sung in the ballads relating to *Palnati Yuddham*, the glorified battle of Palnad.

The total population of the village is 2,435 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Telaga, etc.; Scheduled Castes (132)—Adi Andhra; Scheduled Tribes (228) — Yerukula, Yenadi, Chenchu, Lambadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Siddheswara, Rama, Anjaneya and Saint Brahmam are the places of worship in the village. The Siddheswara temple is situated in a forest at a distance of 2 miles from the village.

Siddheswaraswamy festival is celebrated for 2 days during Maha Sivaratri on *Magha Bahula Chaturdasi* and *Amavasya* (January–February). Festival arrangements are made one week in advance. After a bath in the *koneru*, the devotees offer cocoanuts and other things to the Lord. This is an ancient festival. About 4,000 devotees, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all. There is free feeding too.

A fair is held in connection with the festival in an area of 50 acres in the temple premises. Eatables, glassware, lanterns, mirrors, combs and agricultural implements are sold.

Jatara to the village deities Poleramma and Ankalamma is celebrated, when epidemics and other diseases prevail in the village. *Bonalu* are offered and animals are sacrificed. Local people congregate. *Pujari* is a Kummari.

SOURCE : *An enumerator*

9. Gundlapadu—Situated at a distance of 12 miles from the Macherla Railway Station.

The total population of the village is 3,796 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Perika, Chakali, Kummari, Mangali, Sale, Vaddera, etc.; Scheduled Castes (315)—Mala, Madiga;Scheduled Tribes (78); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Umamaheswaraswamy, Sita Ramaswamy, Tirupatamma and of Gangamma (in a ruined state) are the places of worship in this village.

Umamaheswaraswamy festival is celebrated for a day on *Magha Bahula Chaturdasi* (January-February). The devotees observe fasting and *jagarana*. This is an ancient festival. The local devotees of all communities participate. *Prasadam* is distributed to all.

Sita Ramaswamy Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March-April) with local congregation.

SOURCE : *Sri Chinta Mallaiah, Teacher, S. P. S. Elementary School, Gundlapadu*

10. Kandlagunta—Situated at a distance of 10 miles from the Mandadi-Narasaraopet bus route, 16 miles from Macherla and 32 miles from Gurazala.

The total population of the village is 2,353 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Yadava, Chakali, Kummari, Vaddera, Mangali, Viswabrahmin, Sale, Muthracha, etc.; Scheduled Castes (59)—Mala, Madiga; Scheduled Tribes (225)—Yerukula, Yenadi, Chenchu, Lambadi; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Anjaneyaswamy, Vinayaka, Poleramma (Dongaramma), a church and a Peerla Chavidi are the places of worship in this place.

Poleramma (Dongaramma) Jatara is celebrated by the villagers according to their convenience and when epidemics prevail in the village. Animals are sacrificed. This is an ancient festival. The patrons and followers are Kapus. The local people congregate. *Pujari* is a Yadava of Munagala *gotram*.

SOURCE : *Sri B. Isaac, Headmaster, Samithi Elementary School, Kandlagunta*

11. Gottipalle—Situated at a distance of 6 miles from Veldurthi by foot-path, 16 miles from the Macherla Railway Station. Gangalagunta is a hamlet of this village.

The total population of the village is 1,967 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Yadava, Muthracha, Kummari, Chakali, etc.; Scheduled Castes (81); and Scheduled Tribes (185)—Lambadis and Chenchus. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Markandeyaswamy and the village deity Sathemma in the main village Gottipalle and Sita Ramaswamy temple in its hamlet Gangalagunta are the places of worship.

Sathemma Jatara is celebrated once in 2 years for one day before *Vaisakha Suddha Purnima* (April-May). The devotees fulfil their vows. Animals are sacrificed. This is an ancient festival confined to the nearby villages. The local people congregate. *Prasadam* is distributed to all.

Sri Markandeyaswamy Uthsavams are celebrated twice in a year on *Ashadha Suddha Ekadasi* (June-July) and *Magha Bahula Chaturdasi* (January-February).

Sri Sita Ramaswamy Uthsavam is celebrated for one day in Gangalagunta on *Chaitra Suddha Navami* (March-April). This Uthsavam is also celebrated on *Asviyuja Suddha Dasami* (September-October). Fasting, feasting and *jagaram* are observed by the devotees. This is of ancient origin. The local people congregate. *Pujari* is a Brahmin. *Panakam* and *vadapappu* are distributed to all.

SOURCE : 1. *Sri K. V. Subba Rao, Teacher, Gottipalle*
2. *Sri J. S. Prakasa Rao, Teacher, Gangalagunta*

12. Srigiripadu—Situated at a distance of 4 miles from the Veldurthi-Narasaraopet bus route and 22 miles from the Macherla Railway Station. As this village is situated on Srigiri in the midst of Srisailam hills it is called Srigiripadu.

The total population of the village is 3,884 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Telaga, Yadava, Jangam, Bhatraju, Sathani, Muthracha, Viswabrahmin, Vaddera, Chakali, Kummari, Mangali, Perika, etc.; Scheduled Castes (166)-Mala, Madiga; Scheduled Tribes (472)—Chenchu, Yerukula, Yenadi; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with the images of Rama, Sita and Lakshmana carved on a single stone, two Siva temples, Kanaka Durgamma temple and Poleramma temple are the places of worship in this village. The image of Anjaneyaswamy with no temple is also worshipped.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). Cocoanuts and fruits are offered. The procession images are taken round the temple on *garudavahanam*. This is an ancient local festival. Brahmins are the trustees. The local people congregate. *Pujari* is a Brahmin of Parasara *gotram*.

Sankaracharya Jayanthi is celebrated on *Vaisakha Suddha Panchami* (April-May).

The devotees offer cocoanuts and fruits to Anjaneyaswamy and perform puja on every Saturday.

SOURCE : *Sri P. Singaiah, Village Level Worker, Srigiripadu*

13. Veldurthi—Situated at a distance of about 18 miles from the Macherla Railway Station.

The total population of the village is 3,055 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (174); and Scheduled Tribes (108). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Bugga Mallaiah is worshipped in this village in the form of a Sivalingam.

Sri Bugga Mallaiah festival is celebrated on *Magha Bahula Chaturdasi* (January-February). About 1,000 local Hindus congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

14. Uppalapadu—Situated at a distance of 2 miles from Veldurthi and 10 miles from the Macherla Railway Station.

The total population of the village is 1,916 and it is made up of the following communities: Caste Hindus—Kapu, Kamma, Goundla, etc.; Scheduled Castes (18); Scheduled Tribes (198); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Bugga Malleswaraswamy temple, Rama temple and a church are the places of worship here.

A legend goes to say that 40 years back, Kavutha Venkatappiah, a forest guard was an inhabitant of this village. He had no children then. His wife used to offer milk to Nagadevathas by pouring the milk in ant-hills. One day she went to Chintanandi, a place near the village to pour milk in the ant-hill there. She saw a Nandi in the middle of a bush of *nagajemudu* (euphorbium antiquoram) and worshipped it with devotion. After returning home she related the fact to her husband. Meanwhile a Yadava in the village got possessed; and the Lord revealed through him that He was Lord Bugga Malleswaraswamy and His image was in the bushes of *nagajemudu* trees in a dilapidated temple. The Lord said that those who revived the temple and pleased Him with worship would be blessed with boons. Venkatappiah undertook the work with the help of the villagers and was blessed with children. Gradually the neighbouring villages heard the story and understood the *mahathmyam* of the Lord. In this region many people name their children after the Lord.

Sri Bugga Malleswaraswamy Aradhanothsavam is celebrated for a day on *Magha Bahula Chathurdasi* (January-February) during Mahasivaratri. Devotees fulfil their vows. Cocoanuts and fruits are offered. Bath in a well near the temple, fasting and *jagaram* are the domestic observances. This festival is being celebrated for the past forty years and is confined to the nearby villages. Hindus, local and from neighbouring villages, congregate irrespective of caste or creed. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for a day near the temple. People local and from the nearby villages participate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, etc., are sold. *Harikathas,* dramas and *burrakathas* afford entertainment to the visitors. There is a choultry with free feeding facilities run by Sarvasri Vemula Peda Mallaiah and Gangavarapu China Lakshmiah.

SOURCE : *Sri Nandigama Seshiah, Headmaster, Samithi Elementary School, Uppalapadu*

15. Mutukuru—Situated at a distance of 7 miles from Veldurthi, 14 miles from the Macherla Railway Station and 48 miles from Narasaraopet.

The total population of the village is 3,482 and it is made up of the following communities Caste Hindus-Brahmin, Vaisya, Kamsali, Telaga, Kamma, Mangali, Chakali, Kummari, Kammara, etc.; Scheduled Castes (127)-Mala, Madiga; and Scheduled Tribes (165)-Yerukula, Yenadi, Chenchu and Lambadi; and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Veera Brahmendraswamy temple with an image of the saint and a church are the places of worship in the village.

Veera Brahmendraswamy Aradhana is performed for two days on *Phalguna Suddha Dasami* and *Ekadasi* (February-March). He was a great saint who wrote *Kalajnanam.* Festival arrangements are made one week in advance. Pujas are performed on the morning of the first day. *Pongallu* are offered in the afternoon and *prabhas* are taken in procession in the evening. On the second day, sandals (*padukas*) of the saint are taken in procession and persons possessed by the evil spirits are cured by placing the *padukas* on their heads. Cocoanuts and *pongallu* are offered. This is being celebrated for the past 2 years and is of local significance. The local Hindus congregate. *Pujari* is a Golla. *Prasadam* is distributed to all.

Animals are sacrificed during Poleramma Jatara, which is celebrated when diseases prevail in the village.

SOURCE : *Sri Sristi Achhaiah Sarma, Teacher, Mutukuru*

16. Durgi—Situated at a distance of 7 miles from the Macherla Railway Station. Durgi is a very ancient village and is full of interesting archaeological remains. There are, in the village, a number of temples of 12th and 13th centuries, which give us a graphic idea of the then conditions of the Andhradesa. It is believed that this was a great city during the times of Chola and Chalukya kings and that it was under the rule of Kakatiyas too. The Venkateswaraswamy temple and the Gopalaswamy temple are of special importance. The inscriptions therein throw much light on the reigns of Prataparudra I, Ganapathi Deva and Rudrama and the reign of Krishna Deva Raya of Vijayanagar A. D. 1578.

The total population of the village is 3,730 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (39); and Scheduled Tribes (78). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Durga, Mahalakshmamma, Venugopalaswamy and of Mallikarjunaswamy are the places of worship in this village. From the inscription at Durga temple, it is seen that this temple is in existence since 3rd century A. D. One peculiarity in this temple is that the deity Durga is represented as having a bull as vehicle instead of a lion.

Mahalakshmamma festival is celebrated for 4 days in *Chaitram* (March-April). Mahalakshmamma, a Kamma woman, murdered by her husband was deified here and is worshipped especially by Kammas. About 1,000 people of the village congregate, irrespective of caste or creed.

SOURCE : 1. *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*
2. Places of Interest in Andhra Pradesh *published by the Information and Public Relations Department, Government of Andhra Pradesh, Hyderabad*

17. Miriyala—Situated at a distance of 2 miles to the south of Gurazala-Karempudi road and 6 miles from the Gurazala Railway Station.

The total population of the village is 2,326 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma; Mangali, Kummari, Chakali, Yadava, etc.; Scheduled Castes (81)—Mala, Madiga; Scheduled Tribes (62)—Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingeswaraswamy, Chennakesavaswamy, Pathapatamma and Avudevara (with the brass image of a cow) are the places of worship in this village.

Avudevara Pabbam (cow festival) is celebrated once in 2 years for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March-April). Cocoanuts, turmeric, *kumkum* and *pongallu* are offered. This festival is being celebrated for the past 50 years and is confined to the neighbouring villages. Yadavas are the patrons. The devotees, local and from the neighbouring villages, congregate.

There is free feeding for the pilgrims. Dances and dramas afford entertainment.

Fasting and *jagarana* are observed on festival days.

SOURCE : *Sri Tarupam Kameswara Rao, Teacher, Miriyala*

18. Charlapudipadu—Situated by the side of Gurazala-Vinukonda bus route and 3 miles from the Gurazala Railway Station on the Guntur-Macherla Section of South Central Railway. It is said that in the course of the battle of Palnad, Aluguraju was killed in this village. Even now there are the relics of that episode in this place.

The total population of the village is 2,594 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kamsali, Chakali, Mangali, Padmasale, Thogata, Golla, etc.; Scheduled Castes (7)—Mala, Madiga; Scheduled Tribes (26); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Rama and Venugopalaswamy and Alekhaswamy Mandir are the places of worship in this village.

Venugopalaswamy Rathothsavam is celebrated for 5 days from *Vaisakha Suddha Purnima* (April-May). There was only *kalyanothsavam* in the previous years. About 4 years back a *ratham* (chariot) was constructed and *rathothsavam* is also being celebrated every year. During these 5 days *kalyanothsavam, ponnamanu uthsavam, rathothsavam, garudothsavam* and *vasanthothsavam* are celebrated in chronological order. This festival is of ancient origin. The local people congregate. *Pujari* is a Vaishnava Brahmin with hereditary rights. *Prasadam* is distributed to all.

Alekhaswamy festival is celebrated for one day on *Kartika Suddha Purnima* (October-November). He was a great devotee and did his best to enlighten the people. Festival arrangements are made 10 days in advance. Saints and *sadhus* attend the festival and sing the *kirthans* praising Alekhaswamy. This is being celebrated for the past 25 years. The disciples and patrons are Kammas. The local people congregate. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Bhuvanagiri Pichaiah Sarma, Teacher, Charlapudipadu*
2. *Sri Vempati Venkata Narasaiah, Zilla Parishad Elementary School, Charlapudipadu*

19. Gurazala—The taluk headquarters on the Guntur-Nagarjunasagar bus route situated at a distance of 63 miles from Guntur. It is a railway station on the Macherla-Guntur metere gauge section of the South Central Railway. This was known as Gurivindala and Madhavipuram in the ancient days. There are several versions current for the origin of the name of the taluk 'Palnad'. The *Kistna District Manual* states that—

" the name Palnad is said to be derived from Pallenadu, the country of hamlets, and was given by the early Telugu colonists who called the Amravati country Krorunadu, or new land, and the Tsandavolu country Velnadu, the outer or nether land. A more poetical derivation of Palnad is the 'milk land' from the light cream-coloured marble that abounds there." 1

During the time of Chalukya king Vishnuvardhana II (A. D. 669) also this part of the country was known as Palnad. One of his inscriptions mentions this—

" శ్రీ మదింద్ర వర్మ మహారాజస్య పుత్రః నానా శాస్త్ర
Sri Madindra Varma Maharajasya puthraha nana Sastra
జ్ఞ సోపార్థ్రానేక విద్యావిశారదః విష్ణు వర్ధన
Bhyo Soparthroneka Vidyavisaradaha Vishnu Vardhana
మహారాజః పల్లిరాష్ట్రీయ కోణెకి నామ గ్రామం
Maharajaha Pallirashtriya Koneki nama gramam"

The village Koneki is now known as Konanki and is in Palnad Taluk. This part of the country was known as Pallinadu during the times of Kakatiyas. There are several inscriptions of these kings, which mention 'Pallinadu'—The celebrated Telugu poet, Srinatha mentioned this part of the country as Palanad. One of his poems refers thus—

" విలసిల్లు పలనాటి వీరుల చరిత
Vilasillu palanaati Veerula charitha
జనులెల్ల భక్తిచే జదువుట కొరకు
Janulella bhakthiche jaduvuta koraku."

Another version is that this part of the country was known as Pallavanadu as thousands of Pallavas who embraced Buddhism and Jainism religions, were living here, and that Pallavanadu later became Palnad. In an inscription of Kotasani well beside the road to Rentachinthala from Gurazala, it is stated that Nagas lived here. There is another inscription in Pali in Nagarjunasagar valley to say that this province was ruled by Andhra Sathavahana kings in the time of Nagarjuna, the 2nd century A.D. Ikshavakus in the 3rd century, Pallavas from the 4th to 8th, Cholas in the 9th and 10th centuries, Chalukyas and Velanati Cholas in the 11th, Palnati Veerulu, Padmanayakas in the 12th, Kakatiyas in 13th and 14th centuries, Kondaveeti Reddi Kings in the 14th and 15th centuries, Vijayanagara Kings in the 16th century, Golkonda Nawab and Arcot Nawab successively. Nalagama Raju had Gurazala as his capital. There is a place called Palnati Veerula Kota in Gurazala which is now called Kotagadda. A Siva temple called Mukkanti *gudi* is in the middle of the place, which is believed to have been in the middle of the fort and a place of worship for all the people in the fort then. Behind the Travellers Bungalow in Gurazala and inscription in Pali was found in an excavation. It was two thousand years old. Jangamaheswaram, situated at a distance of 2 miles from Gurazala, is its hamlet.

The total population of the town is 8,009 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (265); Scheduled Tribes (98); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, quarry labour, weaving, services, trade and other traditional occupations.

Pathapatamma temple and the temples of Rama Ishtakameswara, Venugopala, Ankamma, Muthyalamma, Ganganamma, Anjaneya, Vighneswara and Veerabhadra are the places of worship in the town. There is an inscription by Rajaraja Narendra in the last mentioned temple, stating that the temple was built in 1470 Saka (1548 A.D.) by that king and was dedicated to Veerabhadraswamy. There are mosques and churches too.

Pathapatamma Jatara is celebrated for 5 days from *Margasira Suddha Ekadasi* to *Purnima* (November-December). The festival begins on *Ekadasi* with *biyyapukola*, which continues for 3 nights. This ritual is to measure the rice with *manika* (equal to 12 seers), 5 times in each of the three nights. The measured rice increases in quantity which is believed to be due to the greatness of the deity. Many people witness the measurement every time with enthusiasm and devotion. The deity is taken in procession through all the streets of the town on these five days. On the last day i.e., *Purnima*, a *mranu* (tree) is taken in procession and at the centre of the village near the *bodduray i* a lamb is sacrificed as *gavu* by a person called Potharaju, who cuts the throat of the lamb with his sharp teeth and drinks the blood of the lamb. The tree, which is known as *sidimanu*, is taken back to the temple to which is tied a he-goat

1. *Kistna District Manual*, p. 151

and taken round the temple thrice and then left free. The same goat is used as the *sidi* till it dies. During the whole procession of this tree, Potharaju and some other Gollas, Bayaneedulu, and Mathangis lead the tree dancing in front. With the procession of *kumkuma bandlu* (carts with *kumkum*) on the same day the *jatara* ends. Cocoanuts, *payasam*, etc., are offered every day. Fowls are sacrificed and vows are discharged, by the devotees.

There are Inam lands separately to the Chakalis who clean the temple and the premises, to the servants who pull the tree in the procession and to the band of musicians who attend the procession with music, etc. About 6,000 to 7,000 people congregate, from this town and the villages within a radius of about 20 miles. *Pujari* is a Brahmin of Srivathsasa *gotram* with hereditary rights. Palanati Veerula Charitra is recited in the form of *suddulu* in the afternoons in the temple by a group of people from Sannegandla village. Many people attend to it with devotion towards the heroes of Palnad.

A fair is held near the temple for 5 days in a land of 2 acres, a part of which belongs to the Panchayat Samithi, by which taxes are collected. Eatables, utensils, lanterns, torches, mirrors, combs, pictures, photos, books, toys, etc., are sold in the fair. Circus, merry-go-rounds, dances, *kolatams*, magic, lotteries, *bhajans* and music performances afford entertainment. There are choultries for the visitors.

SOURCE : 1. *Sri Prathipati Veera Raghava Rao, Fieldman, Agricultural Department, Gurazala*
2. *Sri K. Isaiah, Teacher, Special Zilla Parishad A. B. M. Elementary School, Gurazala*
3. *Sri B. Radhakrishna Murthy, Teacher, Special Zilla Parishad Elementary School, Gurazala*
4. *Sri K. Appaiah, Teacher, Special Zilla Parishad Elementary School, Gurazala*
5. *Sri B. Khadar Saheb, Zilla Parishad Elementary School, Gurazala*
6. *Sri P. Guravaiah, Teacher, Special Zilla Parishad Elementary School, Gurazala*
7. *Sri G. Venkateswarlu, Headmaster, Special Zilla Parishad Elementary School, Gurazala*
8. *Sri G. Yerrayya, Gurazala*
9. *Sri V. Ramana Rao, Headmaster, Special Zilla Parishad Elementary School, Jangamaheswarapuram*
10. *Sri P. Purushotham, Teacher, Jangamaheswarapuram*
11. *Sri J. W. Venkateswarlu, Teacher, Jangamaheswarapuram*

20. Daida—Situated on the bank of the River Krishna at a distance of 6 miles from the Gurazala Railway Station and town.

The total population of the village is 1,835 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Muthracha, Kamsali, Sathani, Thamballa, Chakali, Mangali, etc.; Scheduled Castes (108)—Mala, Madiga; Scheduled Tribes (110)—Yenadi, Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Bugga Malleswaraswamy is at a distance of one mile from the village near a spring. Amaralingeswaraswamy temple on the bank of Krishna, Muthyalamma temple, Venugopalaswamy temple and a church are the other places of worship.

Sri Bugga Malleswaraswamy festival is celebrated for one day on *Magha Bahula Chathurdasi* (January-February). *Prabhas* are taken in procession. Devotees take bath in the River Krishna and observe fasting and *jagaram*. This festival is of ancient origin. There is free feeding to some extent.

Sri Venugopalaswamy Uthsavam is celebrated on *Chaitra Suddha Padyami* (March-April). The Lord is taken in procession in the evening. Utla Panduga is celebrated on *Sravana Bahula Ashtami* (July-August). The decorated procession images are placed before the temple and the *utlu* function is celebrated by Yadavas before the temple; and then the Lord is taken in procession. On *Asviyuja Suddha Dasami* (September-October), *Ayudhapuja* is performed at the village *chavidi* and a sheep is sacrificed. The Lord is then taken to the *sami* tree, pujas are performed to the tree and the Lord is taken back to

the temple in procession. A function is held on *Pushya Suddha Ekadasi* (December-January) also in this temple.

Amaralingeswaraswamy Aradhana is performed on every Monday by the devotees of this and the nearby 10 villages.

Village Deity Muthyalamma Jatara is celebrated for 3 days commencing from a Sunday in *Sravanam* (July-August). *Challakudu* is offered on the last day; 2 goats are sacrificed, one before the *Bodurayi* and the other before the deity. *Kumkuma bandlu* are tied and taken round the temple. In the mid-night of that day a sheep is sacrificed, the blood of which is mixed with cooked rice known as *balikudu* and sprinkled around the village. This is an ancient festival, celebrated under the management of the Panchayat Board, the expenditure being met by the villagers. The local people, irrespective of caste or creed, congregate. *Pujari* is a Kummari.

SOURCE : *Sri Kadiyam Mohan, Teacher, Daida*

21. Gamalapadu—Situated at a distance of 6 miles from Gurazala.

The total population of the village is 1,086 and it is made up of several sub-communities of Caste Hindus; and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Addanki Nancharamma festival is celebrated for 6 days in *Jaishtam* (May-June). The local people congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

22. Gogulapadu—Situated at a distance of 2 miles from the Ambapuram Railway Station and 4 miles from Gurazala.

The total population of the village is 1,147 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Vaddera, Mangali, Chakali, etc.; Scheduled Castes (169)—Madiga; Scheduled Tribes (38)—Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Neelakanteswaraswamy at a distance of 2 furlongs from the village with the *swayambhoo* Sivalingam and the temples of Venugopalaswamy, Anjaneyaswamy, Saint Brahmam and Poleramma are the places of worship in this village.

Sri Neelakanteswaraswamy festival is celebrated during Sivaratri for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January—February). The devotees from distant places too come to discharge their vows. *Prabhas* are taken round the temple. *Jagarana* is observed. This is an ancient festival. The patrons are Kapus. The local devotees congregate. *Pujari* is a Brahmin of Vasishta *gotram*.

SOURCE : *Sri N. Veeraiah, Teacher, Zilla Parishad School, Gogulapadu*

23. Kesanapalle—Situated at a distance of 1½ miles from the Nadikudi Railway Station on Macherla-Guntur section of South Central Railway and 8 miles from Gurazala. At a distance of 3 furlongs to the west of the village, there is a big mound called *Dhanam bodu*. Some old bricks were found when it was dug. There are marks indicating that bullock carts passed that way. It is believed that there is treasure in it and hence it is called *Dhanam bodu*. It is guessed from the bricks found in this place that there might be a Buddhist *sthupa* under the mound.

The total population of the village is 2,261 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Kummari, Kamsali, Chakali, Mangali, etc.; Scheduled Castes (9); Scheduled Tribes (8)—Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Rama, Vinayaka, Anjaneya and Muthyalamma (with a stone image in human form) and a church are the places of worship in this village. There is an image of Buddha in the Siva temple.

Muthyalamma Jatara is celebrated in *Sravanam* (July-August) with a belief that the deity protects

the villagers from epidemics and other diseases. *Payasam* is offered; and goats, fowls and sheep are sacrificed. This is an ancient local festival patronised by the Peddakapu of the village. Local Hindus congregate. *Pujari* is a Kummari.

Mukkoti Ekadasi Uthsavam is celebrated for 3 days from *Magha Suddha Ekadasi* to *Triodasi* (January–February). Saints and *sadhus* attend the festival and Rama *sankeerthanam* (repeating the name of Lord Rama) is performed in the local *ashram*. The devotees take river bath and observe fasting and *jagarana*. This is being celebrated for the past 3 years. The local Hindus congregate. *Prasadam* is distributed to all and there is free feeding too.

SOURCE : *Sri Ch. Hanumaiah, Teacher, Panchayat Elementary School, Kesanapalle*

24. Pedagarlapadu—Situated at a distance of 3 miles from the Thummalacheruvu Railway Station on the Guntur–Macherla section and 17 miles from Gurazala.

The total population of the village is 2,164 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kapu, Telaga, etc.; Scheduled Castes (21); Scheduled Tribes (15); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations.

The temples of Sita Ramaswamy and Venugopalaswamy in one compound, Somalingeswaraswamy, Ankalamma and Poleramma are the places of worship in this village.

Sita Ramaswamy Kalyanothsavam is celebrated for 7 days from *Chaitra Suddha Sapthami* to *Triodasi* (March–April). Festival arrangements are made 10 days in advance. *Ankurarpana* on the first day, *dhwajarohanam* on the second day, *kalyanam* on the third, *ponnamanu uthsavam* on the fourth, *rathothsavam* on the fifth, *purnahuthi* on the sixth and *nagavalli* on the last day are the rituals. Cocoanuts and *gandadeepams* are offered. Along with Lord Rama, Venugopalaswamy is treated as co-bridegroom but there is no special Kalyanothsavam for Him. *Naivedyam* is offered. This is being celebrated for the past 100 years and is confined to this and neighbouring villages. About 2,000 people, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all and there is free feeding on *Dasami* day.

A fair is held in connection with the festival for 5 days near the temple. Eatables, utensils, lanterns, books, pictures, photos, handloom and mill cloth and earthen toys are sold in the fair. Dramas, cattle shows and dances are also arranged.

Somalingeswaraswamy Jwalathoranothsavam is celebrated on *Kartika Suddha Purnima* (October-November).

Ankalamma and Poleramma Jataras are celebrated once in 5 years by collecting subscriptions from the villagers. Goats, fowls and sheep are sacrificed.

SOURCE : 1. *Sri G. V. Subba Rao, Agriculturist, Pedagarlapadu*
2. *Sri Gogulla Sriramamurthy, Agriculturist, Pedagarlapadu*

25. Karempudi—Situated on the banks of Naguleru River at a distance of 12 miles from the Piduguralla Railway Station on the Guntur–Macherla section of the South Central Railway.

It is locally believed that it was here that Khara, the eldest son of Surpanaka, was killed along with his brother Dooshana by Lord Rama. This village was therefore called Kharapuri and in course of time it became Karyampudi and Karempudi.

Karempudi is often mentioned in the legends of the Palnadu heroes and was the scene of the great cock fights, which were the cause of the battle of Palnad. This battle is generally compared with the epic battle of Mahabharata. Karempudi is the *Kurukshetram* (the battle field of the great war of Kauravas and Pandavas) of Andhra. Karempudi of Palnad, the palnati *Yuddham* (war) and the heroism of Balachandra, the Abhimanyu of that battle are sources of inspiriation to Andhras. The Palnati *Yuddham* as the battle of Mahabharata, took place between cousins. The end of Balachandra is more exciting than that of Abhimanyu, in that his heroic wife Manchala's part is thrilling as against the part of Uttara during the final venture of Abhimanyu. History, poetry, prose and folk-lore immortalise this young Andhra hero.

Aluguraju of Haihaya dynasty of Solar race migrated from Palamachapuri (at present in Madhya Pradesh) to Andhra. King of Chandavolu, a vassal of the Cholas, gave him his daughter Mylamba in marriage and Palnad area was presented as dowry. Doddanayadu, a Venkatagiri Velama, was his minister and he was responsible to develop good relations between his king and Chola Gonkaraju of Kalyanapuram. As Mylambadevi begot no sons, Aluguraju married Bhuramadevi and Veeravidyaladevi. But Mylambadevi subsequently delivered Nalagama, who became in later life the Dharmaraja of the Palnati Mahabharatha. Kamaraju, Narasingaraju, Gattiraju and Perumallaraju were the sons of Bhuramadevi; and Pedamalideva, Pinamalideva and Balamalideva were the sons of Veeravidyaladevi. Once Aluguraju decided to dig a tank with a noble and charitable intention. Bramahanayadu, the son of Doddanayadu, and his mother Seelamba undertook to execute the king's desire sincerely in the village Jiltugampadu in the face o the protest of Ramireddi and his daughter Arveli Nagamma, the local ryot family, whose personal interests were effected. The enraged Nagamma took an oath to ruin Bramhanayadu and destroy the royal family. After Doddanayadu, Brahmanayadu became minister of Aluguraju. This inflamed the anger of Nagamma. She was shrewd and resourceful and took every opportunity by forelock to conspire against Brahmanayadu and the royal family. The King of Dharanikota was of Reddy clan. She made him and his son Kota Kethu believe that the Palnati King was preparing to invade Dharanikota and advised them to wage war against him without giving him time to complete his preparations. She promised them support with her army, she had secretly trained and kept in the mountain caves for a future contingency. The armies of Dharanikota suffered a crushing defeat in the battle of Aranagandla as Nagamma failed to risk her army. She was too clever and cautious to betray her plans. Brahmanayadu constructed the temple of Chennakesavaswamy in Macherla. He was not only a capable administrator but also a great social reformer. He adopted as a son and brought up Kannama Dasu, a Mala. He encouraged social dinners which the vigilant Nagamma dubbed as *chapakooti siddhantham* (eating in the same row sitting on the same mat). She tried to rouse the feelings of the caste Hindus especially the orthodox Vaishnavites against this irreligious act of Brahmanayadu. It was an abortive attempt.

An opportunity offered itself for Nagamma to come out openly against the royal family, while it was in deep sorrow for the death of Aluguraju. She suddenly attacked the fort with her secretly trained army. Nalagama, the heir to the King's throne by virtue of his birth, his well established character, and the support of the grief stricken subjects became the king. He was Dharmaraja in the battle of Palnad. His aim was to avoid blood-shed. He satisfied Nagamma by appointing her as the second minister and this achievement was enough for the conspiring Nagamma. King Nalagama begot Ratnala Perindevi and Balachandra was born to Brahmanayadu and Aithamba. In the meantime King Siva Sena invaded Kalyanapuram and Brahmanayadu helped the King of Kalyanapuram to victory. Kommaraju, the maternal uncle of his King, had also concluded the marriage of Kommaraju with Ratnala Perindevi which was previously settled. The conspiring Nagamma managed to get Narasingaraju, the brother of Nalagama into her clutches. With the pretext of improving the finances of the State, Nagamma introduced for the first time the system of levying taxes in Palnad. This was an attemt to please the King and incite the public against Brahmanayadu throwing the blame of taxes against him. People revolted against the King. Consequently, the Kingdom was divided into two regions, the Macherla region and the Gurazala region. Gurazala area remained under Nalagama and Nagamma managed to continue as the Minister. Pedamalideva became the ruler of Macherla and Brahmanayadu his Minister.

Under the able administration of Brahmanayadu Macherla developed in all fields. The taxes were abolished and the waters of Chandravanka were properly utilised to irrigate the land. Balachandra's marriage was celebrated with Manchala, the daughter of Gandu Kannamaneedu, the brother-in-law of Brahmanayadu. Mala Kannamadasu became the General of Macherla. While peace and prosperity reigned in Macherla, drought and disturbances prevailed in Gurazala. The king was Dharmaraja and the minister was an enemy in the camp, the Salya of Mahabharata just as Salya had no interest in the welfare of the king, the selfish and self-seeking Nagamma was keen in destroying the Palnadu royal family. All that the docile Nalagama

could do was to dissuade his subjects from migrating to Macherla and the subjects preferred to suffer at Gurazala for the sake of a noble king. Nagamma's sway over the king and Narasinga was strong. She managed to seal a letter with the royal seal in which she treacherously invited Pedamalideva for a cock-fight near Koderu hillocks during Sankranti. Brahmanayadu knew that Nalagamaraju was too noble to invite a brother for a cock fight, but Malideva paid no heed to his advice and it was destined that this portion of the Palnati Mahabharatham had to be enacted. Nagamma was the leading evil genius at the cock fight. She managed to induce the contending parties to come to an agreement that the defeated king should spend seven years in exile leaving their kingdom to the victorious. The cockfight began and the Gurazala party won in the first round and taunted Macherla party that their cocks had no wrath. In the second round the Macherla cocks asserted their superiority over the Gurazala ones and the sagacious Nagamma had prepared for such a contingency. She knew that Gurazala's defeat was imminent and she put into action her plan. She had trained a bird that resembled a cock, but was not a cock and it was difficult to call it a hen. None noticed that in the heat of excitement and Nagamma had not overlooked to tie to her cock's legs a poisoned knife. The gallant Macherla cock during the third round could instinctively feel that his opponent was not his equal and in this doubt and hesitancy, he received the kick of the opposite bird of neutral sex and the poison in the knife quickly acted. Macherla was defeated and the king and the minister gave up the kingdom and went into exile like the Pandavas of Hasthinapura. Balachandra was looking after Anapothu, a Brahmin, Dhornidu, a Velama, Chandu, a dhobi, Mallu, a barber, Pattis, a potter and the other a blacksmith and Chandu, a goldsmith as his own brothers. Before leaving for exile, Brahmanayadu ordered Anapothu to look after the *Ranivasam* (harem) and imposed Bramhacharya (celibacy) on all his followers till his return from exile. Nagamma knew the force of celebacy, she expounded its efficacy to the muddle headed Narasinga and conspired to drag Balachandra to vicious ways by engaging Syamangi, a public woman for the purpose of the youngman easily fell a prey to the beauty and machinations of Syamangi, evading Anapothu's attention.

A month before the period of exile was over, Brahmanayadu and Malideva returned to Medapi from Mandadi, where they stayed during the period of exile and constructed a fort with the goodwill and co-operation of the people. Alaraju, the son-in-law of Nalagama was sent to Gurazala claiming Macherla back immediately after the period of exile was over. Nagamma prevailed upon Nalagama to refuse the claim pleading that the division of the kingdom was inadvisable. Thus the peace mission of this (Alaraju) Krishna of Palnati Bharatham failed. Nagamma's single frenzy was to ruin the Palanati Kings be they of any party. Ratnala Perindevi was the beloved daughter of Nalagama and Alaraju was her husband. Nagamma could easily get him killed by Narasinga. Ratnala Perindevi performed *sati* (burnt herself to death on her husband's funeral pyre). Brahmanayadu, Malideva and Kommaraju were enraged at the successful plot of Nagamma. They gathered an army and camped at Karempudi to attack Nalagama. Unaware of the impending battle, Balachandra was spending his time in mirth and play. His spinning top caused a wound in the leg of Komati Akkamma, while he was playing in the street with others and the enraged woman derided him for cowardice in avoiding the war which was raging between his father and Malideva on the quick one side and Nalagama on the other. Cut to the quick by the insult, he went home and sought the permission of his mother to go to the battle. Aithamba was reluctant to send her young son to the battle field and she knew it was hard to stop him. But she was confident that his young and beautiful wife Manchala would prevail upon him to give up the idea. She permitted him to go after obtaining the consent of Manchala. When Balachandra went to Manchala, he felt enamoured of her beauty and affection and almost forgot about the war. But Manchala was a *veerapathni* (heroic wife of a heroic husband). She remined him of his sacred duty and sent him to war taking a promise from him not to take Anapothu to the battle field apprehending *Brahma hatya pathakam* (sin of killing the Brahmin). Balachandra and his brothers started for Karempudi. The former managed to send back Anapothu on some pretext leaving a note on a *ravi* (ficus religiosa) leef that he should not join them in the war. This was at Tripuranthakam from where the party reached the Mellavagu, a stream on the way, from where the rocky and rugged route through the Nallamalai hills to Karempudi started. The all vigilant Nagamma waylaid the party on that route. Balachandra gallantly avoided facing and killing a

woman and cut off a rock with his sword and created a pass, a shorter approach to his destination. The pass is even to-day called Nayakurali Kanuma, after Nagamma, who was responsible for it, though it was Balachandra that cut the pass. Nayakuralu is interpreted in two ways. Nayakuralu is the female leader when held in respect and a harlot when in contempt.

When he reached the camp at Karempudi Balachandra heard the peace terms proposed by Nagamma which were insulting to Malideva. After rejecting a second peace mission from Brahmanayadu, Nagamma had despatched those terms to make a show of her desire for a peaceful settlement and convince Nalagama, who wanted to avoid blood shed at all costs. But war was inevitable inspite of all her efforts. Balachandra cried down the terms of peace, undertook to lead the army to a victory and to bring to his father the head of Narasinga, the villain, who was responsible for the death of Alaraju and self-sacrifice of Perindevi.

Balachandra fought heroically and brought Narasinga's head to Brahmanayadu. Instead of appreciating his valour and *pithrubhakthi*, Brahmanayadu chastised Balachandra for killing Narasinga whom he had previously brought up as a son. This stunned the young hero, who released his hand that protected his intestines from coming out of his belly. A treacherous javelin from behind had pierced his belly in the battle field, but in his elation that he could present his father with the head of Narasinga, he was unmindful of it and rode to his father pressing down the intestines in one hand. When that hand was removed, the father realised the imminent danger to the son and stretched his hands in grief to embrace him. But Balachandra refused to be embraced and to see his face and rushed back on his horse to the battle field to fight till his last breath killing several in the opposite army. Balachandra fell dead from the horse in the battle field.

But the Macherla army was roused to heroic action even after this fatal incident. A warrior was moving on his horse everywhere. His face shone brighter, his war cry was more encouraging, his valour was greater and those that he slew were more in number. The end of the leaders of the enemy army was practically complete before the end of this Balachandra came. A fatal blow struck this strange warrior and the horse was turned to the place where the body of Balachandra lay. Manchala that enacted the last scene of the great Palanati war in the guise of her valiant husband fell down from the horse, embraced the body of her Lord and laid dead at his feet. To immortalise and perpetuate the memory of the heroic couple, a temple, *Veeralayam* was raised for them. Numerous *veerasilas* (stones in memory of the heroes) were also installed. This famous battle seems to have been fought in the time of Kakatiya King Rudra Deva. According to *Palanativirula charitra* a ballad written by the famous poet Srinatha, Nalagama, sought the help of Kakatiya King Rudra, in the fratricidal war. It seems that Rudra sent a contingent of a thousand horsemen to assist his friend Nalagama.

The total population of the village is 6,055 and is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Telaga, Balija, Goundla, Yadava, Kummari, Vaddera, Mangali, Chakali, Medara, Muthracha, Golla, Sale, Kamsali, etc.; Scheduled Castes (364)–Mala, Madiga; Scheduled Tribes (197)–Yerukula, Yenadi, Lambadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Sri Chennakesavaswamy was the family deity of Brahmanayadu. He constructed a temple and installed the Lord in it. *Veeralayam* or the temple of heroes represented by *veerasilas* (stones) in the names of the gallant warriors who lost their lives in the battle of Karempudi, Ankalamma temple, Mahishasura Mardhani temple, a mosque and a Peerla panja are the places of worship in the village. Veeralayam is situated on the banks of the River Naguleru. In this temple there are two Muslim tombs worshipped by Hindus also as heroes.

Palnati Veerula Uthsavam is celebrated for 15 days from *Kartika Bahula Amavasya* to *Margasira Suddha Chathurdasi* (November-December). Preparations for the festival commence on *Kartika Suddha Purnima*. On that day the weapons of the departed heroes are taken to the banks of Naguleru, cleansed and decorated with *ganga sindhuram* (vermilion), turmeric and *namams* (upright marks) and brought back to the temple. The other images in the temple premises are worshipped and in the night a procession is held. From next day onwards minor

uthsavams are celebrated till *Kartika Bahula Chathurdasi*. On *Kartika Bahula Amavasya*, the heroes represented by obelisks are brought to the Naguleru and again the images are cleansed, decorated with saffron, *gangasindhuram, namams* and new clothes. They all go out in a procession in the village with *trisulams* of heroes in commemoration of the efforts made by Brahmanayudu and others to settle the disputes between the Palnati brothers. This is known as *racha gavu*. In commemoration of the Alaraju Rayabharam (peace mission of Alaraju) on *Margasira Suddha Padyami* (November-December) the heroes are taken out in procession in the morning and the Palnati stories are recited in the night. The functions on *Vidiya* are called *Manda Potu*. On *Tadiya, kodi poru* (cock fight) is enacted. The heroes are taken out in procession to the temples of Ankalamma, Chennakesavaswamy and Brahmanayani Mantapam.

At 15.00 hrs. the heroes are taken to the Naguleru and puja is performed. Immediately after the puja is performed, the heroes are brought back to the temple in procession accompanied by a *mirasi vidyavantha* a Dhobi, a Yerragolla, Veerachara Peetadhipati Sri Pidugu Narasimha Ayyavaru and *mirasi* Mala who enact the roles of Nayakuralu, Balachandra, Gopanna, Brahmanayudu and Mala Kannamadasu after taking *thirtham* and *prasadam* from Ankalamma temple and Chennakesavaswamy temple. In memory of the cock fight that took place between Nalagama and Malideva, cock fights are arranged in a plot called *kodiporu sthalamu* near the temple. After the cock fight the heroes are taken back to the temple. An *akahandam* (lamp) is lit in *madhya rangam* (the hall in front of sanctum sactorum) and *katti seva* (feats with sword) is performed. Throughout the night the stories of Palnati heroes are recited by Miraci Vidyavanthulu. The celebrations on the fifth day *Chaviti* are known as *kallipadu*. At 16.00 hrs. puja is performed to the heroes on the banks of Naguleru and *thirtham* is distributed to the *Acharavanthulu* by the *Peetadhipati*. The heroes are then taken to Brahmanayani Mantapam in a procession through the village and *thirtham* is received from the *Peetadhipati* (head of the institution). From there the procession goes to Kalli Potharaju and the heroes fall on the armours to remind the heroic death of the departed heroes. There is no significant function on *Panchami*. On *Shashti* the festival comes to an end with the *aradhanothsavam* of the departed warriors. Social dinner is arranged on that day for the temple servants. The heroes are also worshipped as family deities by a few tribes. Devotees fulfil their vows. *Acharavanthulu* sacrifice sheep. This is being celebrated since 1176 A. D. and is confined to the nearby villages. Peetadhipati Sri Pidugu Narasimham Ayyavaru a Brahmin is the chief patron with hereditary rights. All sub-communities of Hindus except Madigas are the followers. About 10,000 Hindus, local and from the nearby villages, congregate. *Pujari* is a Yerra Golla with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection. Eatables, utensils, toilet goods, lanterns, ayurvedic medicines, books and photos, pictures, clothes, agricultural implements, various kinds of toys, etc., are sold. Merry-go-rounds, circus, music parties, dances and lotteries are the items of entertainment for the visitors. Hotels and choultries provide the boarding and lodging facilities for the pilgrims who stay there 4 or 5 days.

Sri Chenna Kesavaswamy Uthsavam is celebrated thrice a year during Ugadi i.e., on *Chaitra Suddha Padyami* (March-April), Gokulashtami (*Sravana Bahula Ashtami*) [July–August] and Dasara (*Asviyuja Suddha Dasami*) [September-October].

SOURCE : 1. *Sri Pidugu Narasimham Ayyavaru, Peetadhipati, Karempudi*
2. Palnati Yuddhamu *by Sri Padala Rama Rao, 7, Thukaram third street, Madras–17*
3. Palnati Kathalu *by Mahavadi Venkataratnam*

26. Guttikonda--Situated at a distance of about 4 miles from the Piduguralla Railway Station on the Guntur–Macherla Section of the South Central Railway.

The total population of the village is 4,231 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (125); Scheduled Tribes (211); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pata Patamma Jatara is celebrated for 2 days on *Asviyuja Suddha Ekadasi* and *Dwadasi* (September–October). About 10,000 people, local and from the neighbouring villages, congregate.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

27. Chinna Agraharam—Situated at a distance of 2 miles from the Thummalacheruvu Railway Station on the Guntur–Macherla Section of the South Central Railway.

The total population of the village is 389 and it is made up of the following communities: Caste Hindus—Brahmin, Yadava, Kapu, Vaddera, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Rama and Chandramouleswaraswamy with a Sivalingam, and the village deity Poleramma are the places of worship in this village.

Sri Chandramouleswaraswamy Uthsavam is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). The Lord is taken in procession on every festive day during the year i.e., Ugadi on *Chaitra Suddha Padyami* (March–April), Dasara on *Asviyuja Suddha Dasami* (September–October) and Mukkoti Ekadasi on *Pushya Suddha Ekadasi* (December–January). Fasting, feasting and *jagarana* are observed. These are celebrated since the origin of the village. The patrons are Brahmins. The local Hindus congregate. *Pujari* is a Thammalla.

SOURCE : *Sri P. Rangaiah, Teacher, Chinna Agraharam*

28. Karalapadu—Situated at a distance of about 1½ miles from the Thummalacheruvu Railway Station.

The total population of the village is 2,774 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (47); Scheduled Tribes (98); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Addanki Nancharamma festival is celebrated for 3 days from *Chaitra Suddha Tadiya* to *Panchami* (March–April). About 1,500 devotees of the village congregate.

There is held a cattle show during the festival for 5 days.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

29. Pinnelli—Situated at a distance of 3 miles from the Thummalacheruvu Railway Station on the Guntur–Macherla Section of the South Central Railway.

It is locally said that Pingali Suranna author of the wonderful masterpieces *Kalapurnodayam* and *Raghavapandaveeyam* in Telugu lived for some time in this place. Even now there are here a few people supposed to have been related to that great poet.

There is another strange story about this village. Once upon a time Pingaludu, a Brahmin, found a nose ornament in his fields. A she-demon came to the house of the Brahmin for the ornament and performed feats like lifting up big boulders. Once she raised with her long tongue the wick of a lamp, which was fading near a woman in child bed. The woman saw this and asked who she was. She told her that she came for her nose ornament. When the ornament was duly returned, she went away. The descendants of that family are still living in this village and they are called Pinnellivaru.

There is a huge slab-stone quarry in this village. Big and very long stones useful for pillars, beams, etc., for temples are taken from this village on bullock carts.

The total population of the village is 3,078 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Telaga, Kammara, Kummari, Mangali, Chakali, etc.; Scheduled Castes (142); Scheduled Tribes (35)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, labour in slab-stone quarries and other traditional occupations.

The temples of Kesava, Ramalingeswaraswamy and a church and a mosque are the places of worship in this village. There is a stone inscription in Ramalingeswaraswamy temple and 10 other inscriptions in the village which, however, are not legible.

Mukkoti Ekadasi is celebrated for a day on *Margasira Suddha Ekadasi* (November–December) in Ramalingeswaraswamy temple. Pujas are performed and fasting is observed. This is an ancient festival. Local Hindus congregate. *Pujari* is a Saiva Brahmin.

Bhajans, abhishekam, pujas and *nitya naivedyam, deeparadhana* are observed on all festive days.

SOURCE : *Sri Chinthapalli Paradesa Sarma, Teacher, Pinnelli*

30. **Muthyalammapadu**—Situated at a distance of 6 miles from the Nadikudi Railway Station and 13 miles from Gurazala. This village was named after the name of the village deity Muthyalamma.

The total population of the village is 1,992 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Telaga, Kamma, etc.; Scheduled Castes (7); Scheduled Tribes (10); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Muthyalamma, Kodanda Ramaswamy and Anjaneyaswamy are the places of worship in this village.

Sri Kodanda Ramaswamy Kalyanothsavam is celebrated for one day on *Chaitra Suddha Navami* (March–April). This is being celebrated for the past 10 years. The local people congregate. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

SOURCE : *Sri Ch. Syda Reddy, Teacher, Muthyalammapadu*

31. **Dachepalle**—Situated at a distance of 8 miles from Gurazala.

The total population of the village is 5,667 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (195); Scheduled Tribes (96); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Addanki Nancharamma festival is celebrated for 3 days in *Chaitram* (March–April). About 1,600 devotees of the village congregate. All communities take part in the festival.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

32. **Madinapadu**—Situated at a distance of 4 miles from the Nadikudi Railway Station and 12 miles from Gurazala. This village has derived its name from the village deity, Madamma, the ancient goddess of the potters.

The total population of the village is 2,813 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Telaga, Kummari, etc.; Scheduled Castes (12) — Mala; Scheduled Tribes (140); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The village deity Madamma temple is the place of worship in this village. Sarangadharaswamy is also worshipped. The local hillock is called Sarangadharuni *gutta.* The villagers name their children Sarangaiah and Chitrangi after the legendary personalities.

Sri Sarangadhareswaraswamy festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Sports and games are held one week in advance. On *Chaturdasi,* the *pujari* prepares *varada pasam* and pours it on a boulder on the hillock. Some of the devotees especially boys lick that *payasam. Prabhas* are decorated and taken to the temple. The devotees fulfil their vows and observe *jagarana* on *Chathurdasi.* This is of ancient origin. The patrons are Kapus. About 2,000 Hindu devotees local and from the 10 nearby villages congregate. *Pujari* is a Thamballa of Sandilya *gotram.*

A fair is held in connection with the festival for one day near the temple. Eatables and fancy goods are sold.

Sports, dramas, lotteries and *kolatams* afford entertainment to the visitors.

SOURCE : *Sri Nagineni Krishnamurthy, Headmaster, Panchayat Samithi School, Madinapadu*

33. **Tangeda**—Situated at a distance of about 9 miles from the Nadikudi Railway Station.

Tangala Ramalingeswaraswamy temple and Venugopalaswamy temple which contain important

inscriptions of Kakathiya and Kondaveedu rulers are the places of worship in this village.

The total population of the village is 2,452 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (4); Scheduled Tribes (16); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Addanki Nancharamma festival is celebrated for 3 days in *Chaitram* (March-April). About 1,500 people congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

34. Vemavaram—Situated at a distance of 10 miles from the Nadikudi Railway Station and 18 miles from Gurazala.

It is said that some tiles resembling those of Nagarjuna hill were discovered in a field by the side of a stream to the east of the village.

The total population of the village is 2,712 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Yadava, Telaga, Mangali, Chakali, etc.; Scheduled Castes (78); Scheduled Tribes (22); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Chidambara Ramalingeswaraswamy, Anjaneyaswamy and Gramadevatha are the places of worship in this village.

Mahasivaratri is celebrated in Chidambara Ramalingeswaraswamy temple for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January-February). This is an ancient festival. Local devotees congregate. *Prasadam* is distributed to all.

Gramadevatha Jatara is celebrated in this village with no fixed date. The *pujari* decorates the deity and offers *mahanaivedyam*. Goats, fowls and sheep are sacrificed. Local people congregate. *Pujari* is a Kummari.

At a distance of 2 miles from this village there is an uninhabited village Thodutla, on the banks of river Krishna. In that village there is Gowthameswaraswamy temple with a Sivalingam, believed to have had been installed by Maharshi Gowthama. There are stone inscriptions before the temple and some other ruined temples around it. On every Monday *naivedyam* and *deeparadhana* are performed by a saivite enjoying the Inam land.

There is Lakshmi Narasimhaswamy temple in Mathuvalli village at a distance of 6 miles on the other bank of river Krishna. *Kalyanothsavam* is performed on *Vaisakha Suddha Purnima* (April-May). *Kavi Sanmanam* is performed by the temple committee on *Pushya Suddha Ekadasi* and thousands of devotees attend the function.

SOURCE : *Sri Danam Venkata Krishniah, Teacher, Panchayat Samithi School, Vemavaram*

35. Kotha Pullareddipuram—Situated at a distance of 12 miles from the Macherla Railway Station and 34 miles from Gurazala. As the village site of Pullareddigudem had become submerged in the reservoir of Nagarjunasagar Dam, it was reconstructed at the present site and called Kotha Pullareddigudem (*Kotha*-new).

The total population of the village is 821 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Yadava, Muthracha, Gowd, Kummari, Mangali, Chakali, etc.; Scheduled Castes (60)—Madiga; Scheduled Tribes (388); Lambadi, Chenchu; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, collection of forest produce and other traditional occupations.

There is the temple of Kota Sathemma in this village with her awe-inspiring stone image in female form with 8 hands seated on a lion.

Kota Sathemma Jatara is celebrated for one day according to the convenience of the villagers. The date of the actual celebration is propagated a day in advance. Goats and fowls are sacrificed. The local people congregate. There is, however, no specific *pujari* for the deity.

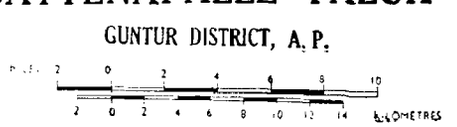
SOURCE : *Sri K. Ramaiah, Teacher, Kotha Pullareddipuram*

SATTENAPALLE TALUK

FAIRS AND FESTIVALS

SATTENAPALLE TALUK

GUNTUR DISTRICT, A. P.



INDEX

S. No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	7 KETHAVARAM	NARASIMHASWAMY APR - MAY
2	18(a) ATCHAMPETA H/O CHAMARRU	MUKKANTESWARASWAMY JAN - FEB
3	19 PEDAPALEM	ANJANEYASWAMY SATURDAYS
4	22(a) KANDIPADU H/O CHANDRAJUPALEM	VENKATESWARASWAMY FEB - MAR
5	25 BELLAMKONDA	SRI RAMA MAR - APR
		NAGESWARASWAMY FEB - MAR
		MALLIKARJUNASWAMY JUNE - JULY
6	42 VELPURU	RAMALINGESWARASWAMY
		CHENNAKESAVASWAMY
		VISWESWARASWAMY MAR - APR
7	46 ONVAKALLU	GANGAMMA JAN - FEB
8	72 PATIBANDLA	CHRISTIAN SAINTS JANUARY
9	81 THALLURU	TIRUPATAMMA FEB - MAR
10	86 GUDIPUDI	PEDDAMTALAMMA MAR - APR
11	99 GANDHURU H/O BHIMAVARAM	POLERAMMA NO FIXED DATE
12	1 SATTENAPALLE	PEDDAMMA JAN - FEB
13	112 THONDAPI	ADDANKAMMA APR - MAY
14	116 GOLLAPADU	SRI RAMA MAR - APR

TALUK BOUNDARY
TALUK HEADQUARTERS
(8) VILLAGE WITH SERIAL NUMBER
RAILWAY METRE GAUGE
STATE HIGHWAYS
MAJOR DISTRICT ROADS
RIVER
HILLS

P. Subba Rao, Artist.

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

Section IX

SATTENAPALLE TALUK

Kethavaram—Situated on the banks of the river Krishna at a distance of 2 miles from the Guntur–Bodanam road, 14 miles from the Bellamkonda Railway Station and 26 miles from Sattenapalle.

The total population of the village is 262 and it is made up of the following communities: Caste Hindus –Brahmin, Yadava, Satani, etc.; Scheduled Castes (33); and Scheduled Tribes (76)—Sugali. The chief means of their livelihood are agriculture and agricultural labour.

Sri Narasimhaswamy temple is the place of worship in the village.

Sri Narasimhaswamy festival is celebrated for a day on *Vaisakha Purnima* (April–May). Offerings are made in cash, cocoanuts, fruits, etc. This is being celebrated for the past 60 years. The Hindu Religious and Charitable Endowments Board is managing the temple through trustees. About 10,000 Hindus, local and from nearby villages and also from villages in Nalgonda district, congregate. Dramas and other items of entertainment are provided for the visitors.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

2. **Atchampeta** hamlet of **Chamarru**—Situated at a distance of about 15 miles from the Sattenapalle Railway Station.

The total population of the village is 3,909 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (96); Scheduled Tribes (181); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Mukkanteswaraswamy is being worshipped in the form of a stone Sivalingam in this village.

Sri Mukkanteswaraswamy festival is celebrated for one day on *Magha Bahula Chaturdasi* (January–February). About 3,000 local Hindus congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

3. **Pedapalem**—Situated at a distance of 15 miles from Sattenapalle.

The total population of the village is 2,168 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Kamma, Chakali, Mangali, etc.; Scheduled Castes (220); and Scheduled Tribes (218). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Anjaneyaswamy and of the village deity Poleramma are the places of worship in the village.

Devotees visit this temple on all Saturdays and on festive occasions and offer cocoanuts, *vadapappu* in fulfilment of their vows.

SOURCE : *Information collected by Sri K. K. Sarma, U.D.C. Census Office, Hyderabad*

4. **Kandipadu** hamlet of **Chandrajupalem**—Situated at a distance of about 17 miles from Sattenapalle on the Sattenapalle–Bodanam bus route.

The total population of the village is 1,585 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Yadava, Chakali, Muthracha, Kummari, Battula, etc.; Scheduled Castes (12); Scheduled Tribes (30); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Venkateswraswamy, Anjaneyaswamy and of the village deities Mahalakshamma, Gantlamma and Poleramma are the places of worship. The temple of Venkateswaraswamy is situated on a nearby hillock.

Sri Venkateswaraswamy festival is celebrated on all Saturdays of *Phalgunam* (February–March). This festival is being celebrated for the past several

years with great pomp. *Pongali*, ghee and rice are offered to the Lord by the devotees in fulfilment of their vows. Devotees, local and from nearby villages congregate. A Srivaishnava Brahmin, Sri Seshabathula Anantacharyulu of Koundinyasa *gotram* is the present *pujari*. *Prasadam* is distributed to all.

SOURCE : *Information collected by Sri K. K. Sarma, U.D.C., Census Office, Hyderabad*

5. Bellamkonda—A Railway Station on the Guntur–Macherla metre gauge line of South Central Railway situated at a distance of about 1½ miles from the Railway Station, 12 miles from Sattenapalle and 36 miles from Guntur on the Guntur–Bodanam bus route.

This village is a very ancient one and it is believed that it is in existence from the times of Mahabaratha. There is a local saying that the dead body of the Bakasura, a *rakshasa*, who was killed by the epic hero, the great Bhima, became a *bilam* (cave) here. As the present hill is adjacent to that *bilam*, this mountain came to be known as Bilamkonda and the village as Bilamkonda village. In course of time Bilamkonda became Bellamkonda.

There is another version that this village was known as Bheemuditippa and Ekachakrapuram. We find a vivid description of this village in *Kistna District Manual*:

> "This hill when seen from near has a remarkable appearance from the prominent rocky peaks of huge stone surmounting the wall. The works consist of a single stone wall connecting the principal elevated points of the hill, having tower bastions at the S. E. and N. W. angles, which terminate the principal front. The entrance is in this side, at about a third of its length from the latter bastion, and is gained by a winding path-way from the foot of the hill near the village. It is in shape somewhat of an equilateral triangle, enclosing an area of irregular elevation of about one sixteenth of a square mile. The wall is in a very ruinous state, every shower of rain loosening and bringing down parts of it. The two bastions above mentioned, that to the North-west 970, and to the South-east 1,090 feet above the plain, are the most perfect parts of the work but even these from their overhanging position seem to threaten destruction to everything below them. The interior is quite overgrown with bushes and long grass which obstruct the passage to the eastern and western faces in many parts. There still remain some buildings of stone, the old magazine, and godowns. The remains of a small mosque and a tomb of one of the Mussulman Commanders are yet to be seen. There is also a small pond said to contain good water and a mound of earth thrown across part of the interior apparently intended as a passage to the northern part of the Droog. The height is 1,569 feet above sea level.
>
> The early history of this fortress is obscure. It is said to have been one of the hill forts constructed by the Reddi kings of Kondavidu." 1
>
> "After the power of the Kondavidu Reddis passed away in A. D. 1428 this fortress of Bellamkonda perhaps passed under the Orissa Rajas for at the commencement of next century. Ferishta tells us how it was taken by Sultan Quli Qutb Shah of Golconda from a Telugu Raja named Sitapati, who was a vassal of Orissa. Whether this was before or after the victorious march of the Carnatic monarch Krishna Raja in 1515 does not appear, but Bellamkonda is mentioned in inscriptions as one of the strongholds taken in that campaign." 2

The celebrated Telugu poet Mukku Timmanna in his book *Parijatapaharanam* mentioned that the great Vijayanagara King, Sri Krishna Deva Raya took this fort. He said—

"ఉదయాద్రివేగ నత్యుద్ధతి సాధించె

Udayadrivega nathyudhathi sadhimche

వినుకొండ మాట మాత్రాన హరించె

Vinukonda mata matrana harimche

గూటములెదరంగ గొండవీడగలించె

Gutamulsedaranga Gondavedagalimche

బెల్లముకొండ యచ్చెల జెరచె

Bellamkonda yachchela jerache

* * * *

రాజమాతృండె శ్రీ కృష్ణరాయవిభుడు

Rajamatrunde Sri Krushnarayavibhudu."

> "In 1531 Sultan Quli of Golconda took the place a second time. On both these occasions he took it by a general escalade from all sides at once, regardless of the very heavy loss of his best troops. When from Bellamkonda one sees the cliffs of Kondavidu rising out of the plain only 16 miles away one remembers Ferishta's story that the veteran Sultan Quli, now more than seventy years of age, left a garrison in Bellamkonda and marched to invest Kondavidu. To him came a breathless messenger saying that the Carnatic army of fifty thousand foot and five thousand horse had arrived

1. *Kistna District Manunl*, p. 172
2. *Kistna District Manual*, p. 174

before Bellamkonda. The old man was as full of energy now as he had been when sixty years before he was the hope of the Turkoman tribe near distant Trebizond. Calling his men to horse, he rode with all his cavalry towards Bellamkonda and fell upon the unsuspecting Carnatic host, dispersing them and taking sixty elephants laden with treasure.

In after years, Bellamkonda must have again fallen into the hands of the Carnatic kings for it was finally taken by the Muhammadans in 1578 before they marched to the siege of Kondavidu and put an end to the Hindu government of this part of the country.

After that date, nothing is recorded of Bellamkonda. At the close of last century, the English stationed a few sepoys at the foot of the hill in temporary mud huts."[1]

The total population of the village is 3,348 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Golla, Telaga, Muthracha, Chakali, Mangali, etc.; Scheduled Castes (64)—Mala, Madiga, Adi Andhra: Scheduled Tribes (61); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lord Rama, Nageswaraswamy or Gouthameswaraswamy (a Sivalingam), Veerabhadraswamy (in human form), Anjaneyaswamy and Mallikharjunaswamy (on an adjacent hillock) are the places of worship.

Kalyanam is celebrated to Lord Rama from *Chaitra Suddha Ashtami* to *Dwadasi* (March-April). *Ankurarpana* on *Ashtami, kalyanam* on *Navami, rathothsavam* on *Dasami, vasanthothsavam* on *Ekadasi* and *dongaladopu* and *pavalimpuseva* on *Dwadasi* are the rituals observed on these five days. Besides *Kalyanam*, Gokulashtami on *Sravana Suddha Ashtami* (July-August) and Dasara from *Asviyuja Suddha Padyami* to *Dasami* are also celebrated. Cocoanuts, *vadapappu* are offered to the Lord in fulfilment of vows. These festivals are of ancient origin. Devotees, local and from the nearby villages, congregate. *Pujari* is Kodakandla Varadacharyulu, a Srivaishnava Brahmin of Harithasa *gotram*. *Prasadam* is distributed to all.

Sri Nageswaraswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Purnima* (February-March). Cocoanuts are offered to the Lord. Local and the nearby villagers, congregate. *Pujari* is Sri Lanka Lakshmayya, a Brahmin of Koundinyasa *gotram*. *Prasadam* is distributed to all.

Mallikharjunaswamy is said to have been installed by Bhrugu Maharshi in 12th century. A temple was constructed by late Ramanandasaraswathi who came from Tripuranthakam by collecting subscriptions from the public. Toli Ekadasi on *Ashada Suddha Ekadasi* (June-July) is observed with great pomp and show. Cocoanuts are offered to the Lord in fulfilment of the vows. *Dhupa, deepa, naivedyamas* are offered daily. About 2,000 people, local and from the nearby villages, congregate. *Pujari* is Sri Lanka Lakshmayya, a Brahmin of Koundinyasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with the festival. About 2,000 people gather from the nearby villages. Utensils, lanterns, torch-lights, mirrors, combs, pictures, toys, photos etc., are brought and sold.

Besides Toli Ekadasi, Navarathrulu and *abhishekams* during the month of *Kartikam* are the notable rituals.

SOURCE : *Information collected by Sri K. K. Sarma, U. D. C., Census Office, Hyderabad*

6. Velpuru—Situated at a distance of 13 miles from Sattenapalle on the bus route from Sattenapalle to Achampeta and about 35 miles from Guntur. Velpuru is a corrupted form of Velpunuru. In the olden days the deities were worshipped with great pomp and it was called Velpunuru. In vernacular *velpu* means deity or deities and *uru*, village.

The total population of the village is 2,819 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kamma, etc.; Scheduled Castes (163); Scheduled Tribes (289); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingeswaraswamy, Chennakesavaswamy, Visweswaraswamy and Anjaneyaswamy are the places of worship in the village. The local people are of the opinion that the inscriptions in the temple of Ramalingeswaraswamy reveal the past glory of this village and that the temple is in existence from 14th century A.D.

1. *Kistna District Manual*, p. 174-175

Ugadi (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) in the temples of Ramalingeswaraswamy, Chennakesavaswamy and Visweswaraswamy with great pomp and festivity. Fruits, flowers, cash and cocoanuts are offered to the Lords. This festival is observed from ancient times. Devotees, local and from the neighbouring villages, congregate. Decorated *prabhas* will be erected. Sri Amanchi Narasimha Rao and Guntur Venkata Raghavacharlu are the *pujaris* for Ramalingeswaraswamy, Visweswaraswamy and Chennakesavaswamy temples respectively. *Prasadam* is distributed to all. *Bhajans*, etc., afford entertainment to the visitors.

SOURCE : *Information collected by Sri K. K. Sarma, U. D. C. Census Office, Hyderabad*

7. **Orvakallu**—Situated at a distance of 3 miles by foot from the Sattenapalle–Atchampeta road and 16 miles from the Sattenapalle Railway Station.

The total population of the village is 3,011 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (261); Scheduled Tribes (93); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

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

Gangamma Jatara is celebrated for a day on *Magha Suddha Purnima* (January–February). Sacrifices are made and cocoanuts are offered. This is being celebrated for the past 50 years and is of local significance. Kammas and Kapus patronise the festival. All Hindu communities participate. *Harikathas* and *bhajans* are the entertainments for the visitors.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

8. **Patibandla**—Situated at a distance of about 11 miles from Sattenapalle and 3 miles from the Pedakurapadu Railway Station.

The total population of the village is 2,479 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (82); Scheduled Tribes (22); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Roman Catholic festival is celebrated for 2 days on 5th and 6th of January. About 4,000 people, mostly Christians local and from neighbouring villages, congregate.

Toys and other fancy goods are sold near the festival area.

SOURCE : *Statements of fairs and festivals furnished by District Health Officer, Guntur and Superintendent of Police, Guntur*

9. **Thalluru**—Situated at a distance of about 10 miles from the Sattenapalle Railway Station.

The total population of the village is 2,114 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (242); Scheduled Tribes (127); Muslims and Christians. The chief means of livelihood are agriculture, agricultural labour and other traditional occupations.

Village deity Tirupatamma is worshipped in the village.

Tirupatamma festival is celebrated for two days in *Phalgunam* (February-March). About 2,000 people of the village congregate.

SOURCE : *Statement of fairs and festivals furnished by Superintendent of Police, Guntur*

10. **Gudipudi**—A railway station on the Macherla-Guntur section of the South Central Railway at a distance of about 3 miles from Sattenapalle.

The total population of the village is 2,825 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (52); Scheduled Tribes (64); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Anjaneyaswamy and the village deity Perantalamma are the places of worship in the village.

Perantalamma festival is celebrated for a day on *Chaitra Purnima* (March–April). Sacrifices are made and cocoanuts are offered. This is being celebrated for the past 40 years and is of local significance. Kapus and Kammas are the patrons. Local people of all communities congregate. *Harikathas* and dramas are the entertainments.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

11. Gandluru hamlet of **Bhimavaram**—Situated at a distance of 3 miles from the Sattenapalle Railway Station. There are 4 step-wells on the four sides of the village, besides some ancient tombs of Muslims.

The total population of the village is 1,503 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Jangam, Chakali, Mangali, etc., Scheduled Castes (28)-Mala, Madiga; and Scheduled Tribes (23). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Anjaneya and village deity Poleramma are the places of worship in the village. Mahalakshmamma represented by a tree, and Gurunadhuni neem tree are also worshipped.

Poleramma Jatara is celebrated once in 4 years according to the convenience of the villagers. Fowls and a he-buffalo are sacrificed. Local people congregate.

Devotees of neighbouring villages also worship the trees representing Mahalakshmamma and Gurunadha with the offering of *pongali* and sacrifice of sheep and goats.

Daily *puja and deeparadhana* are performed in the temples of Sri Rama and Anjaneya.

SOURCE : *Sri N. John, Headmaster, Special Zilla Parishad Elementary School, Gandluru*

12. Sattenapalle—The taluk headquarters situated at a distance of 21 miles from Guntur. It is a Railway Station on the Guntur-Macherla metre gauge section of South Central Railway. This part of the country was under the rule of Chieftains of Chola kings and was known as 'Kondapadamatidesam'. One of the inscriptions at Sattenapalle refers to this fact.

The total population of the town is 17,495 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (462); Scheduled Tribes (184); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade, services, employment, factory labour and other traditional occupations.

The temples of Kasi Visweswaraswamy, Anjaneyaswamy and of Phirojee are the places of worship in the town. Phirojee was a Maharashtrian saint and his image is worshipped here. His ancestors migrated to Andhra and settled here working under the local zamindars. Sarvoji, the father of Phirojee, was a subedar under the zamindar of Sattenapalle. He and his wife were not happy as they had no children. One day Chidananda Yogi who visited Sattenapalle and who was pleased with the intense devotion, service and worship of Sarvoji gave the latter *Sooryamanthropadesam* (initiation to the repetition of the sacred *manthram* of Sun–God) and as a result Sarvoji and his wife were blessed with a son who would be a great *yogi*. Phirojee was born to the couple after some time. From his childhood Phirojee exhibited signs of greatness and became a scholar in Telugu and Sanskrit. He wrote several *sathakams* (books with hundred stanzas), *keerthans* (songs in praise of God), besides continuing the study of books on Vedantha and search for salvation. Sri Chidananda Yogi who visited Sattenapalle again was struck with the brilliant face of Phirojee and initiated him into *taraka mantram* (repetition of the sacred name of Rama). From that time onwards Phirojee became a great devotee of Lord Rama. He entered *samadhi* on *Ashadha Suddha Ekadasi* of Virodhi year. Besides leaving behind several *sathakams, keerthans* and other compositions such as *Paramanandasudhalahari, yakshaganas, dandakams*, etc., this great *yogi* showed several miracles in his life, a few of which are narrated below:

While playing with the other boys as early as his sixth year, he observed one Obayya beating some cattle and remarked that he was beating the dumb creatures unaware of his impending doom. That night Obayya quarreled with his wife and hanged himself to death.

An indigo merchant of Pakalapadu asked Phirojee whether the price of his commodity would rise or fall and the prompt reply was that whether price

increased or decreased the commodity would be destroyed. That night the stock of indigo was destroyed in a fire accident.

While talking to some villagers, Phirojee suddenly raised his hand-stick and struck the ground with it as if to scare away some one, and explained to the inquisitive gathering that he scared away the tiger that was about to pounce on their cattle in the forest. On verification it was proved that a tiger which was ready to attack the cattle was scared away miraculously.

Once when Phirojee was going to Bhadrachalam for the *darsan* of Lord Ramachandra with his relatives and disciples, the rice bag was found lost. He consoled them saying that they would soon find the rice bag. The disappointed retinue was surprised when some one restored the bag. While sojourning at Chilakaluripeta, information came that his wife and children were attacked with cholera. But he was not perturbed. On his way home a gang of robbers attempted to rob him, but voluntarily became his disciples. At Sattenapalle, before visiting his wife and children, he worshipped the tree representing Mahalakshmi and the epidemic in the town subsided and his family was safe.

One day a disciple that returned late from the market explained that he had to visit on the way another devotee who had lost his son. Saint Phirojee went to the bereaved family, removed a skeleton under the earth below a beam, got it buried outside the village and the boy was restored to life. Kale Mastan Saheb of Guntur, another great saint, used to visit him often. Phirojee used to predict correctly the time of each visit by Kale Mastan. Once a group of people that had no faith in the superhuman power of the saint derided his disciples if their saint could eat ten bags of cooked rice. The challange was taken up, ten bags of rice as also other preparations that would be required for so much of rice were cooked and kept ready. The saint entered the house, closed the door and came out after a while. The gathering was surprised to find the entire heap of food exhausted to the last morsel. Before entering *samadhi*, he appeared to his devotee Kunkalaguntla Lal Saheb, a great piper, in his dream and asked him to reach Sattenapalle before he entered *samadhi*.

Sri Phirojee Aradhana is held on *Magha Suddha Chathurdasi* and *Purnima* (January-February). Vows are fulfilled by making offerings in cash and in kind. The celebration is being celebrated for the last 30 years and it is confined to this place and the neighbouring places within a radius of 10 miles. About 1,000 Hindu devotees of all communities congregate.

A fair is held in this connection for the past 30 years with a congregation of about a thousand people. Eatables, mirrors, combs, toys, lanterns, books, pictures, etc., are sold. The visitors stay in the Phirojee temple. Sea-saw, merry-go-round, *burrakathas* and *harikathas*, etc., are the items of entertainment.

SOURCE : 1. *Statement of fairs and festivals furnished by Collector, Guntur*
2. Chandra Bhanu, *a Telugu periodical of January, 1965*

13. Thondapi–Situated at a distance of 2 miles from the 5th milestone at Dhulipala on the Guntur–Miryalaguda road and 7 miles from Sattenapalle.

The total population of the village is 3, 115 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (27); Scheduled Tribes (34); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Village deity Addankamma temple is the place of worship in the village.

Addankamma festival is celebrated for a day on *Vaisakha Purnima* (April–May). It is believed that the celebration of this festival would protect the villagers from epidemics. Cocoanuts are offered and sacrifices are made to the deity. This festival is being celebrated for the past 20 years. Kammas and Kapus are the patrons. Local people of all Hindus communities congregate.

A small fair is held near the temple with about 20 shops. Eatables, utensils, torches, lanterns, etc., are sold. Dramas, etc., provide entertainment to the visitors.

SOURCE : *Statement of fairs and festivals furnished by Collector, Guntur*

14. Gollapadu—Situated at a distance of 5 miles from Narasaraopet and 8 miles from Sattenapalle on the Narasaraopet-Sattenapalle bus route. Kunduruvaripalem is a hamlet of this village.

The total population of the village is 1,516 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Reddi, Kamma, Telaga, Thogata, Chakali, Mangali, Golla, etc.; Scheduled Castes (30)—Mala, Madiga, etc.; Scheduled Tribes (88)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama and Anjaneyaswamy are the places of worship in the village. There are two *mutts* constructed in the names of Baladas and Shaik Tangella Khasim Saheb, who belonged to this village.

Sri Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March–April) in Rama temple. Local people congregate. *Prasadam* is distributed to all. Special worship is performed in Anjaneyaswamy temple on every Saturday.

Aradhana in the names of Baladas and Shaik Khasim Saheb are celebrated yearly once in the respective *mutts*. They were philosophical persons who wrote some books also.

SOURCE : 1. *Sri Alavala Pullareddi, Ex-President, Panchayat Board, Kunduruvaripalem*
2. *Sri T. M. Prasada Rao, Teacher, Gollapadu*



APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN GUNTUR 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	Nagula Chaviti	*Sravana Suddha Chaviti or Kartika Suddha Chaviti*	July–August or 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	*Asviyuja Suddha Padyami* to *Dasami*	September–October
9	Deepavali	*Asviyuja Bahula Chathurdasi* and *Amavasya*	September–October
10	Dhanalakshmi Puja	*Asviyuja Bahula Amavasya* (New Moon Day)	September–October
11	Subrahmanya Shashti	*Margasira Suddha Shashti*	November–December
12	Sankranti	*Pushyam* (*Makara Sankramanam*)	13th to 16th January
13	Bhishma Ekadasi	*Magha Suddha Ekadasi*	January–February
14	Mahasivaratri	*Magha Bahula Chathurdasi*	January–February
	MUSLIM FESTIVALS	Date in Muslim month (HIJRI)	
1	Ramzan (Id-ul-Fitr)	1st day of *Shavval*	
2	Bakrid	10th of *Zilhaj*	
3	Moharram	10th of *Moharram*	
4	Milad-un-Nabi	12th of *Rabi-ul-Avval*	
5	Peer-e-Dastagiri	11th of *Rabi-us-Sani*	
6	Shab-e-Barat or Night of Record	11th of *Shaban*	
	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 by all in Guntur 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 a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant (*Subhakruthu*), anger (*Krodhi*), disgrace, defeat or disappointment (*Parabhava*), enmity (*Virodhi*) and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the new year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for His protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appri-sal 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 white-washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It needs hardly be said that Ugadi is the festival of the villagers. The house-wives in the villages get up earlier than 3 0' 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 feast is over earlier than 10 0' Clock in the morning and men and women commence their own sports, games and competitions. Whereas playing cards, cock-fight competitions, aiming competition by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men, the women-folk use every minute of the day for indoor games

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.

and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Young men perform the special feat of pulling up and down the rope ladder tied to the branches of trees, while they themselves keep swinging the ladder. These are rural entertainments.

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns and at the *rachchakatta* or *rachchabanda* (the community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit*. The presiding 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 *vibhuthi*, 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.

2. Srirama 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. 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 సౌమిత్రులవంటి
Ramuvanti koduku, Bharatha Sowmithrulavanti
తమ్ములు, సీత వంటి భార్య
thammulu, Sita vanti bharya
వసుధ యెందును లేరు లేరంచు
Vasudha yendunu leru leranchu
ముందు యుగంబుల పురుషులు తలయూపవలదే
Mundu yugambula purushula thalayupavalde
ఆరీతి 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 but celebrated chiefly by Brahmins, Vaisyas and well-to-do families amongst Hindus in some places. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *Pattabhishekam* (coronation) of Sri Rama is celebrated and His image or His picture is taken in procession in which all Hindus participate. It is not a secterian festival. In the evenings distribution of *panakam* and *panneram* in temples of Sri Rama and in the houses is common. Palm leaf fans are distributed to Brahmins. On the next day i. e., on *Dasami* there is *annasantharpana* in Sri Rama temples. In the houses also feasts are arranged. In some centres the celebrations commence on *Chaitra Suddha Padyami* and conclude with *kalyanothsavam* on *Navami* and on *Purnima* with car festival. The celebrations in Tenali and Guntur are on an elaborate scale. At Tenali almost all big streets are covered with pandals decorated with green

mango leaf festoons and plantain trees, festoons of colour paper and multi-coloured electric bulbs. 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.

At Guntur, the celebrations lack this pomp and enjoyment. The Rama *mandiram* (of which complete information is given in the write-up on Guntur) takes special interest in propagating the efficacy of Rama *namam* by lectures, *Harikathas* and continuous repetition of Rama *namam*. 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 *kalyanothsavam* procession and *Harikathas*. In some places there is free distribution of *vadapappu* and *panakam* on *Ekadasi* besides free feeding on a decent scale on *Dwadasi*. 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 Rama Kalyanam which is celebrated throughout the coastal districts with great pomp. Almost in every nook and corner of these districts *kalyanothsavam* is celebrated for a period of nine days commencing from or concluding on Sri Rama Navami. Sita Rama Kalyanam is celebrated on His birthday because of the great significance behind the marriage of Lord Rama and Sita. Just before Ramavathara force and violence ravaged the country resulting in massacre and bloodshed. The destruction of Karthaveeryarjuna and the revenge of Jamadagni's son Parasurama who massacred the Kings' 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 rakshasa* Ravana. *Rajogunayutha* 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 been achieved. Lord Rama exhibited his prowess 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.

3. Nagula Chavithi is observed either on *Sravana Suddha Chavithi* (July-August) or *Kartika Suddha Chaviti* (October-November). In this district it is observed on the latter day. 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 worsipped for years. *Chalimidi, panakam* and *vadapappu* 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, vadapappu* and *panakam* in the night.

4. Varalakshmi Vratham 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 Vratham 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 *vratam muthaiduvas* 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 *vratam:*

"వందే లక్ష్మీం పరశివమయీం శుద్ధ
Vande Lakshmim parasivamayeem suddha
జాంబూనదాభాం
jamboonadabham
తేజోరూపాం కనకవసనాం స్వర్ణభూషోజ్వలాంగీం
Thejorupam kanakavasanam swarnabhushojwalangim
బీజాపూరం కనకకలశం హేమపద్మం దధానాం
Beejapuram kanakakalasam hemapadmam dadhanam
మాన్యాం శక్తీం సకలజననీం విష్ణు వామాంక
Manyam sakthim sakalajananeem Vishnu vamanka
సంస్థామ్
samstham".

The women who perform *vratam* wear nine rounds of saffron coloured thread to their right wrists. *Muthaiduvas* (women in married status) are invited, *harathi* is offered, flowers and *thambulam* are distributed to them. *Vayanams* are given to a Brahmin lady 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 Vratham* 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. In some cases puja and *naivedyams* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of devotees.

"నమస్తే నమస్తే మహాదేవ శంభో
Namasthe namasthe Mahadeva Sambho
నమస్తే నమస్తే ప్రపన్నైకబంధో
Namasthe namasthe prapannaikabandho
నమస్తే నమస్తే దయాసారసింధో
Namasthe namasthe dayasarasindho
నమస్తే నమస్తే మహేశ:
Namasthe namasthe Mahesaha."

"శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivasya Vishnurupaya Sivarupaya Vishnave
శివస్య హృదయం విష్ణువిష్ణోశ్చ హృదయగుం శివ:
Sivosya hrudayam Vishnvishnosha hrudayagum Sivaha
యధాశివమయో విష్ణుఏవం విష్ణుమహేశ్వరం
Yadha Sivamayo Vishnuyevam Vishnumaheswaram
యధాంతరం నపస్యామి తధామేస్వస్తి రాయుషే
Yadhantharam napasyami thadhameswasthi rayushe."

The concerned legends are recited and listened to.

In the coastal districts of Andhra, this is observed only by a few families in towns and big places.

In Guntur District the newly married brides invariably perform this and the mother-in-law gives her a present, however, small. The daughter-in-law is invariably brought to mother-in-law's house.

5. Sri Krishna 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*.

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 vigilence 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]

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.

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 the 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. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. 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. This function is organised almost in every street of the town through which the procession of the Lord is taken. This festival is limited to towns only in this district. Even in the towns, though all the Hindus participate in the procession the Vaishnavites and a few of the other Hindus fast. In the villages one or two members in the Vaishnavaite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held only within the temple. 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, Rama or Anjaneya, *utti* function taking place only in front of the temple and nowhere else.

6. Vinayakachavithi 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 writing and all worldly affairs of importance are begun by pious 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 the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written 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 previlege 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 had 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. Special preparations such as *undrallu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. 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. The festival is celebrated on a large scale for a period of 9 days in some towns and villages. A painted image of Ganapathi in pleasing colours is kept under big pandal in a common place and worshipped for nine days. The pandal is decorated with festoons of green mango leaves and plantain trees tied all round the image of Ganapathi, which is profusely garlanded. Different kinds of preparations are offered as *naivedyam* on each of the nine days. On the eight days *Harikathas* are arranged in the pandal of celebrations. On the ninth night the image is taken out in a procession accompanied by music and fireworks to a river, tank or well. It is worshipped again and finally immersed in the water. In cities and big towns each street or locality puts up its own pandal and observes the festival. All Hindus avoid seeing the Moon on that day to safeguard themselves against 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.

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 the Sun enters the sign Virgo (*Kanya*) the departed manes leaving the world of Yama, the destroyer, come down to the world of man and occupy the houses of their descendants in the world. Therefore, the fortnight preceding the New Moon day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya[1]. It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance. The fortnight is known as *tarpana paksha*[2] (the fortnight of offerings) and the ceremonies as *sraddha*[3].

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of departed ancestors are the functions of the day. Some of the non-Brahmins content themselves by giving to a Brahmin a day's ration in the name of the departed ancestors.

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.

3 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach the *svarloka*, heaven or *Bhuvarloka*, 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 to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta*-body is fully formed on the tenth day, it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul becomes a *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*.

Lingayats do not offer *pindams* as they do not believe in a *pitruloka* but they worship the departed elders, the male members being represented by one *kalasam* and the female members represented by another, the former decorated with male dress and the latter with female dress in addition to saffron etc. *Kalasam* is a *chembu* (vessel) of copper or brass or even earth into which water is poured and a cocoanut or a ball of *vibhuthi* (sacred ash) is placed at the top surrounded by 5 betel leaves placed in a circle with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice and decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes.

8. Dasara is a festival of ten days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). In the coastal districts of Andhra Pradesh the first nine days are called Devi Navaratrulu and are dedicated to the worship of Durga. Parvathi Devi is believed to have assumed several forms to save the world 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 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 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 *naivedyam*. On the eighth day Durga Puja or Durgastami is celebrated. A few Shaktheyas 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 plough, scythe, spade etc. The family weapons such as guns, daggers, swords etc., are cleaned and decorated 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.

The Naravathrulu are followed by Vijayadasami.

It is believed that it is the anniversary of the day on which Bhagirathal 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 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 *Asviyuja* (September - October) is devoted to the worship of Durga in South India.

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:

"శమీ శమయతే పాపం
Sami samayathe papam
శమీ శత్రు వినాశనం
Sami sathru vinasanam

1 Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara, who 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.

అర్జునస్య ధనుర్ధారి
Arjunasya dhanurdhari
రామస్య ప్రియదర్శనం
Ramasya priyadarshanam."

meaning *Sami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami,* when Arjuna took up the bow and Lord Rama rejoined Sita.

In several places of Guntur District besides the evening procession to *sami* (prosopis spicigera) tree, there is a morning procession known as *Paruveta* in which all the idols of the place are taken together in a common procession through all the important streets of the place.

In Tenali the celebrations are special and elaborate. The entire town has a single common pandal, and all the functions such as *puranakalakshepams, Harikathas,* religious discourses etc., are conducted only at this pandal. All the idols of the place are taken out in a procession. The procession starts at 5 a. m. and concludes at 9–30 a. m.

But, much more important and unique is the night procession from 9 p. m to 1–30 a. m. which attracts well over ten thousand people. Music and bands in several groups lead the procession. Over a scrore of individuals dressed in the guise of National heroes such as Rana Prathapa Singh, Jhansi Lakshmi Bai, Sivaji, Bharatamata, Subhas Chandra Bose, Patel, Gandhiji etc., and in the guise of puranic Gods and heroes ride on horses in the procession.

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 atleast 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, 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– Deepavali is also called *Narakachathurdasi* and is celebrated on *Asviyuja 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 world from the harassment of the *rakshasa.* This slaying of *rakshasa* is an occasion for great jubilation and is celebrated with grand display of fireworks 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 other 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 యేదీపన్ నరకాయ దధంతిచ
Chathurdasyamthu yedeepan narakaya dadhanthicha
తేషాం పితృగణాస్స్వర్గే నరకాత్స్వర్గమాప్నుయు:
Thesham pithruganaswarge narakathswargamapnuyaha."

meaning if Yama is worshipped with lamps on *Asviyuja Bahula Chathurdasi* (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

Narakasura. 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 both 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* are 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.

In Guntur District Dhanalakshmi Puja is not performed by all the Hindus. The Marwaris collect all dues invariably for the puja; even the amounts are to be returned to the same persons immediately after the function. In several places the figure of Narakasura is prepared in full size with hay or straw and burnt before a temple. In Ongole and some other places, the battle between Narakasura and Lord Krishna with Satyabhama is enacted in the streets during the procession of the idols.

11. Subrahmanya Shashti takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November-December). Subrahmanyaswamy, generally known as Kumaraswamy is the God of war and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its tail spread out and a bow and spear are in either of his hands. He is depicted to be very handsome. It is said that woman 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. Manmatha 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 cocoanuts 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.

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 and also on the 16th, in the coastal districts of Andhra Pradesh. It is known as Pongal in Southern India and is dedicated to the glorification of agriculture. In the

coastal districts of Andhra Pradesh it is the most important festival.

Sri Manohar Prabhakar 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 *gurugulu* (semi-cone shaped small blocks of cowdung) are arranged artistically and decorated with *pasupu, kumkum* and flowers. These *gurugulu* 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 *gurugulu,* combustible household things such as winnows, sieves etc., and even some useful things the youngsters manage to steal 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 *kalasam* (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 *regi pandlu* (zijiphus jujuba) and coins over the heads of children.

One Sri Thummala Sitaramamurthy Chowdary has very vividly told in the following poems how this mirthful festival is celebrated in the Andhra Districts.

" లేగటిపాలలో గ్రాగి మాగిన తీయ
Legatipalalo gragi magina theeya
తీయ కప్పుర భోగి పాయసంబు
Theeya kappura bhogi payasambu
చవులూరు కరివేప చివురాకుతో
Chavuluru karivepa chivuraakutho
గమగమలాడు పైరవంకాయ కూర
Gamagamaladu pairavankaya kura
తరుణకుస్తంబరీదళ మైత్రిమైనాల్క-
Tarunakustambaridala mythrimynaalka
త్రుప్పుదుల్చెడి నక్కదోసబజ్జి
Thruppudulchedi nakkadosabajji
క్రొత్తబెల్లపు తోడికోడలై మరగిన
Krothabellapu thodikodalai maragina
ముదురు గుమ్మడిపండు ముదురుపులుసు
Muduru gummadipandu mudurupulusu
జిడ్డుదేరిన వెన్నెల గడ్డ పెరుగు
Jidduderina vennalagadda perugu
గరిగరికజాటు ముంగారు చెరకురసము
Garagarikajatu mungaru cherakurasamu
సంతరించి విందుభోజనమునేయ
Santharinchi vindubhojanamuseya
రండు రండని పిలిచె సంక్రమణ లక్ష్మి
Randu randani piliche Sankramana Lakshmi
ఈ కోడిపందెంబు లేమి చెప్పెదినయా
Yee kodipandembu lemi cheppedinayaa
ఆంధ్రజాతీయ శౌర్యాభిలిప్స
Andhrajatheeya sowryabhilipsa
ఈ రంగివల్లికలేమి తెల్పెదినయా
Yee rangavallikalemi thelpedinayaa
తెలుగునారీ కళాధీనబుద్ధి
Telugunaari kalaadhinabuddhi
ఈ గంగిరెద్దు వాడేమి పల్కెదినయా
Yee gangireddu vademi palkedinayaa
మరుగువడ్డ తెనుగు మాటతేట
Maruguvadda Tenugu matatheta
ఈ గొబ్బి సంబరంబేమి చాటెదినయా
Yee gobbi sambarambemi chatedinayaa
దనివిగొల్పెడు నాంధ్రిధర్మభిక్ష
Danivigolpedu naandhridharmabhiksha
ఈ రుచిర పాయసంబులేమి చూపు
Yee ruchira payasambulemi choopu
తెలుగు లేజంట తొలుకాపువలపు బవులు
Telugu lejanta tholukaaruvalapu javulu

వింతలొలికించు కలికి సంక్రాంతినిట్లు
Vintalolikinchu kaliki sankrantinitlu

తెలుగుదన మింటనింట మూర్తీభవించె
Telugudana mintaninta moorthibhavinche

నెలదప్పినట్టి కోడలిచేత నొక యత్త
Neladappinatti kodalichetha noka yatha

భోగి పొంగలిపూజ పూర్తిచేసె
Bhogi pongalipuja purthichese

పుట్టినింటికి వచ్చినట్టి కూతు గులాబి
puttinintiki vachinatti koothu gulabi

చెక్కిళ్ళ నొకతల్లి చెనకి పునికె
Chekkilla nokathalli chenaki punike

మారు వడ్డించెడి మరదలి కెంగేలు
Maru vaddinchedi maradali kengelu

పిసికి వల్దనె నొక్క పెంకెబావ
Pisiki valdane nokka penkebava

వంగి మ్రుగ్గులు దిద్దు వధువుపై నీర్చల్లె
Vangi mruggulu diddu vadhuvupai neerchalle

గదివీడి చను నొక్క గడుసు మగడు
Gadiveedi chanu nokka gadusu magadu

అపుడు వచ్చిన ప్రియుని పోయగము గనుచు
Apudu vachchina priyuni soyagamu ganuchu

దలుపు చాటున నొక్క పైదలి చెమర్చె
Dalupu chatuna nokka paidali chemarche

మధుర మధురానురాగ సామ్రాజ్య పీఠి
Madhura madhuranuraga samrajya peethi

జగము కొలువుండె మకరధ్వజమ్ము నెత్తి
Jagamu koluvunde makaradwajammu netti. "

Sankranti is a happy contrast to the incessant rainy *Sravanam* and *Bhadrapadam*, the damp *Asviyujam* and the cold and unhealthy *Kartikam*. 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 women-folk get busy filling the granaries, planning for the festival, cleaning and white-washing their houses. ఉత్తరాయణం వచ్చింది ఉరెట్టుకో (*Uththarayanam vachchindi vurettuko* - Uththarayana has come, hang yourself) is said by persons to their coevals 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 *Uththarayana 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 atleast one new toy is invariably added to the stock every year. Friends and relatives are invited to attend the *koluvu* where they are offered fruits and *tambulam*. 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 Savithripuja by young girls who are supposed to get good husbands. The family deities are worshipped and offered fruits, cocoanuts and *naivedyams*. Lingayats worship besides their family deities, a trident, the weapon of Lord Siva on this occasion.

The second day is Sankranthi 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 *budubukkalas*, the Satani *dasaris* singing *bhajan kirtans*, *komma 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.

In villages, the story of *Gajendramoksham* from Bhagavata Purana is recited for 30 days before Sankranti i. e., *Dhanurmasam*. The villagers believe that this *parayanam* and the *darshan* of Lord Vishnu on the concluding day will ensure salvation. During this month, just before going to bed, the elders repeat the famous verse in *Gajendramoksham* ending with

"రావే ఈశ్వర కావవే వరద సంరక్షించు
Rave Eswara kavave Varada samrakshinchu
భద్రాత్మకా
bhadratmaka."

The third day is Kanuma and on this day work is supended and no journeys are undertaken. కనుమనాడు కాకైైన బయట వెళ్ళదు (*Kanumanadu kaki yaina bayata velladu*–meaning even a crow does not stir out on Kanuma). The non-vegetarians enjoy a good feast and revel in drinking, cockfight, ramfight, wrestling and running races for bulls in competitions.

Mukkanuma celebrations taking place on the fourth day are of special to the coastal districts. *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. Inadvertantly, 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 Punnam* 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 bathed and decorated on this day; *payasam* is given to them and in the evening they are taken out in a procession.

In Ongole during Sankranthi on the 14th of January Konda Tirugudu Panduga is a speciality. All the important deities of the place numbering about ten are taken together in a procession with music round the hill adjoining the town and through all the important streets. Hundreds of people gaily dressed follow the 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 [1], 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 dav 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 *parani*, 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. Mahasivarathri [2] falls on the fourteenth day of the waning moon in the end of *Magham* (February-

1 Bhishma was a great general and philosopher. Devotion to truth and duty, self- restraint and self sacrifice, were all illustrated by him through out his long life in a manner almost unparallelled in the History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne but by taking a vow of lifelong celibacy, cut off his line of offspring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his step brother's death no male child was left in the family and he was earnestly solicited by 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 problem 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 :

March). This, in the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The 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 *manthras* and offers an *arghya* (oblation) after which he goes through *matrika nyasa,* a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (i. e., touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense and lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and

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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 quadrupods. 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 terrafirma. Fortunately for him five 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 wing 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 is 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, fall continually all the night through on the Sivalinga beneath.

In other words the hunter has unwittingly fulfilled all the requirements of the Mahasivaratri-*Vrata* including the fasting, the all night vigil and the *Bilwarchana* (worship with *Bilwa* leaves) and lo! and behold. We find Bhagawan Sri Shankara pouring forth His grace on the hunter purging him of 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 to consider the *sadhana* (means required) for and the *phal* (the result) of the *Vrata.*

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 spiritual progress of all his sense, his mind and his intellect–nay, 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 awakeness 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 *Paramathmathathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive or awake to. *Upavasa* does not mean mere physical fasting. It also means turning our senses and mind away from their *Bahirmukha-Vriththi* (i. e., their external sense-ward tendency) and making them *antharmukha* (turned inwards i. e., towards the supreme soul within), we really perform or, in other words, dwell spiritually and intellectually-God-ward. *Upavasas* thus involve not a mere physical fasting but also the mental turning of ourselves towards God.

Amavasya gramatically 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 the 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 Chathurdasi* 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 *samadhiyoga.*

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 Bharathee Krishnatheeruna of Puri).

articles of food such as boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *Vrata*.

All Hindus except Vaishnavites observe this festival in this district. There is not much difference in the observance by the several sub-communities that observe it. On *Magha Bahula 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 *jagarana* (keeping awake the whole night) attend the *purana kalakshepam*, *Harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and *puja*. During the second day also, they desist from sleep. One general practice is that this festival is observed not at their 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.

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 Id. 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 Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4.30 a. m., every day and break it only after sunset. 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 sunset 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 $1\frac{1}{4}$ measures 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* (relegious 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 (The Cow feast) 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 then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April–May). On that day the Muslims go to *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 a sheep or a cow or a goat and turning its head towards Mecca, says—

> " 'In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner; that is what I am bidden; for I am first of those who are resigned'. And then he slays the animal. The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining third reserved for the family. It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven." [2]

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies the festival is observed as a great occasion of rejoicing. *Chappaties* (wheat bread), sweets and bowls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the 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 the poor.

3. **Moharram**—" The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs 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. " [3]

"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

1 E. Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta :1914), p.102

2 E. Denison Ross, *op. cit.*, p. 103

3 E. Denison Ross, *op. cit.*, p. 106

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 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', was the reply, what excuse could we give to thy 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 durning the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *Khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs 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* concludes 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! Hassan!.' The three days are enjoyed with fancy dresses of tigers, bears etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten 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

1 Rev. Edward Sell, *The Faith of Islam* (1880), pp. 236–237
2 E. Denison Ross, *op. cit.*, pp. 107–108

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. *Sherbath* 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-Avval* 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 penance 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-Avval*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the moustache (often a single hair of it and 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*. This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts in this district. Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. Peer-e-Dastagiri is celebrated on the eleventh day of the fourth month i. e., *Rabi-us-Sani* 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 fireworks. 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.

COMMON CHRISTIAN FESTIVALS

1. The New Year's Day—The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O' clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O' clock in the midnight a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00.30 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 and greetings and gifts such as toys, clothing, sweets etc., received from friends and relatives on a table in the well decorated hall of the house, cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non–vegetarian dishes for dinner.

Besides contributing one tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the Kingdom of Jesus Christ i. e., for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone but observed by all educated people. The Christians distribute sweets to all their Hindu and Muslim friends as well in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. In spite of these celebrations, Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time honoured *bhakshyam* from the days of forefathers, all the functions of thanks giving for the closing year and prayers for the New Year etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent Nation with a national calendar of our own.

2. Good Friday – Jesus Christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commemorate the day. It is a part of the celebration of the 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.[1] Though Eastern Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods—(1) The preparatory fast of the forty days of Lent, (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed and (3) The Octave of Easter during which the newly baptised

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).

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 hours to 16.00 hours. 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 prasie 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 family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist baptised for the first time in the waters of the river Jordon. It signifies a spiritual turning away from sins and the entry into a new and 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 commence on the night of 23rd December with the Christmas Candle Lighting Service. The evening of 24th is called the Christmas Eve and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th; the parents tell them that Christmas Father visits them with presents. This Christmas Father or Santa Claus is an imaginary person with a white flowing beard and a red snow suit, who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by midnight of the Christmas Eve, then the parents keep presents like sweets, baloons, toys etc., in stockings and keep them under their beds or on the tables. In the moring 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 his shoulder. On the night of 24th December, the members of the church, specially youngsters, go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to Church for the important celebration on 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment, exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the Christmas tree with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the Christmas tree.

The Roman Catholics do not have the Christmas tree but exhibit in a 'crib' (a small hut-like erection) the articles of presentations, the statues of 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 town or village. 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 or exchange of sweets. The Christmas tree is a luxury for them. For the uneducated Harijan converts of the village Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a Christmas father or a Christmas tree. But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions, singing songs in Telugu, door to door, personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* and even *Harikathas* about the saints are resorted to, to support their Mission. This is conspicuously seen in the villages.

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the 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
				I. GUNTUR TALUK					
1	2 Amaravathi	20 miles from Guntur	Mahasivaratri or Sri Amareswaraswamy Rathothsavam	Magha Bahula Dasami to Phalguna Suddha Chaviti (January–February) 10 days	Widely known, religious	Amareswaraswamy, marble lingam 15′ in height and 3′in circumferance	About 20,000; local and from distant places. Hindus	Sweetmeats, foodstuffs, utensils, lanterns, mirrors, combs, torchlights, photos, pictures, books of deities, toys, etc.	There are boarding and lodging facilities besides choultries
2	9 Ananthavaram	6 miles to the west of Amaravathi, 10 miles from Mangalagiri Railway Station, 18 miles from Guntur	Sri Venkateswaraswamy worship	Magham to Vaisakham (January–May) 5 months	Local, religious	Venkateswaraswamy, stone image	Local congregation. Hindus	...	During these 5 months marriages, tonsure ceremonies, upanayanams (thread–marriages) are performed on Mondays, Thursdays and Saturdays
3	11 Vaikunthapuram	4 miles to the east of Amaravathi on the bank of the river Krishna	Venkateswaraswamy Kalyanam	From Chaitra Suddha Navami (March–April) 5 days	Local, religious	Venkateswaraswamy, stone image	Local congregation. Hindus	...	Venkateswaraswamy Aradhana is performed for one day on Ashada Suddha Ekadasi (June–July).
4	21 Velagapudi	8 miles from Mangalagiri Railway Station	Sri Rama Kalyanam	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Sri Rama	Local congregation. Hindus	...	Veera Malleswaraswamy, Sri Someswaraswamy and Anjaneyaswamy are also worshipped in this village
5	II (a) Sitanagaram hamlet of Tadepalle	About 2 miles from Tadepalle Railway Station and 19 miles from Guntur town	Sri Lakshmi Narasimhaswamy Teppothsavam (boat festival)	In Magham (January – February). 1 day	Local, religious	Lakshminarasimhaswamy	Local congregation. Hindus	...	...
6	35 Gundemeda	1½ miles from Kolanukonda Railway Station and 18 miles from Guntur	Sri Sivakesavula Uthsavam	Asviyuja Suddha Navami and Dasami(September–October). 2 days	Local, religious	Sri Kasiviswes-waraswamy and Sri Venugopalaswamy	Local congregation. Hindus	...	...
7	38 Nuthakki	About 4 miles from Pedavadlapudi Railway Station and 19 miles from Guntur	Venugopalaswamy Uthsavam	In Magham (January – February). 2 days	Local, religious	Venugopalaswamy	1,000; local congregation. Hindus	...	...

8	40 Pedavadlapudi	On Madras - Vijayawada line, 6 miles from Vijayawada and 16 miles from Guntur	Venugopalaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Venugopalaswamy, image in human form	Local and from the neighbouring villages. Hindus	Eatables, fruits etc.	Pandals are erected
9	41 Ippatam	4 miles by road from Mangalagiri via Pedavadlapudi	Bhramaramba Malleswaraswamy Uthsavam	Asviyuja Suddha Vidiya to Dasami (October–November). 9 days	Local, religious	Bhramaramba Malleswaraswamy	Local congregation. Hindus	...	...
10	111 Mangalagiri	A Railway Station on the Hubli–Masulipatnam line of the South Central Railway between Vijayawada and Guntur, 8 miles to the south–east of Vijayawada and 13 miles to the north–west of Guntur	Sri Panakala Lakshmi Narasimhaswamy Brahmothsavam	Phalguna Suddha Shashti to Bahula Padyami (February-March). 11 days	Widely known, religious	Panakala Lakshmi Narasimhaswamy, image in manlion form	100,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, cloth, clothes and toys	There are temple choultry, local fund choultry, Pesakalapudi Buchuvari choultry and Madhya satram providing facilities for the pilgrims. There will be free feeding in the name of Balamba, a philanthropist in Balamba Annasatram
11	50 Pedaparimi	3 miles from Tadikonda on Guntur-Tadikonda bus route, 8 miles from Mangalagiri Railway Station and 13 miles from Guntur	Sri Malleswara Bhramaramba Kalyanothsavam	Kartika Bahula Dasami to Amavasya (October-November). 6 days	Local, religious	Malleswaraswamy and Bhramaramba, images in human form	Local and from neighbouring villages. Hindus	...	Sri Venugopala Rukmini Kalyanam is also celebrated for 6 days from Vaisakha Suddha Dasami to Purnima (April-May)
12	55 Ravela	2 miles from Mandapadu Railway Station, 4 miles from Bandarupalle Railway Station on Guntur–Macherla metre gauge line and 14 miles from Guntur	Sri Rama Navami	Chaitra Suddha Navami to Ekadasi (March–April). 3 days	Local, religious	In Sri Veeranjaneya temple, a photo of Rama is worshipped	Local congregation. Hindus	...	Sri Venugopalaswamy Uthsavam is celebrated for 3 days during Dasara (September–October)
13	56 Mandapadu	A Railway Station on Guntur-Macherla meter gauge section of the South Central Railway and 9 miles from Guntur	Sri Rama Navami	Chaitra Suddha Navami and Dasami (March-April). 2 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
14	58 Perecherla	4 furlongs from Narsaraopet-Guntur bus route, 6 furlongs from Perecherla Railway Station on Guntur-Narsaraopet metre gauge line and 7 miles from Guntur town and Railway Station	Guru Sydula Urs	In Ramzan (January–Febr–uary). 3 days	Local, religious	Guru Sydula Urs	Local congregation. All communities	...	...
15	61 Nidumukkala	10 miles from Guntur on Guntur-Amaravathi bus route	Sri Venugopalaswamy Uthsavam	April. 3 days	Local, religious	Sri Venugopalaswamy	2,000; local congregation. All communities	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance form 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
				I. GUNTUR TALUK-*Contd.*					
16	62 Tadikonda	2½ miles from Guntur-Amaravathi road, 10 miles from Guntur Railway Station	1. Sri Venugopalaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Widely known, religious	Venugopalaswamy with Rukmini and Sathyabhama images in human form	A few thousands; local and from neighbouring villages and taluks. Hindus	Eatables, utensils, books, photos, clothes, agricultural implements and fancy goods	...
			2. Mulasthaneswaraswamy Kalyanothsavam	Chaitra Suddha Triodasi to Bahula Vidiya (March-April). 5 days	Local, religious	Mulasthaneswaraswamy, Sivalingam	Local congregation. Hindus	Eatables, utensils, books, photos, clothes, agricultural implements and fancy goods	...
17	66 Lam	By the side of Guntur-Amaravathi bus route at a distance of 6 miles from Guntur	Poleramma Puja	No fixed date. Period not specified	Local, religious	Poleramma	Local congregation. Hindus	...	...
18	72 Pedakakani	1½ miles from Nambur Railway Station and 6 miles from Guntur	1. Sri Malleswaraswamy Kalyanothsavam and Brahmothsavam	From Magha Bahula Chaturdasi (January-February). 7 days	Widley known, religious	Malleswaraswamy, 5' high Sivalingam	Local and from distant places. Hindus	Sweetmeats, food-stuffs, cocoanuts; plantains, sacred ash, camphor, books, photos, pictures and utensils	Pujas are celebrated on every Sunday and Thursday in this temple with great pomp.
			2. Hazrat Syed Bajith Shahid Olia Urs	28th and 29th Ramzan. 2 days	Local, religious	Hazrat Syed Bajith Shahid Olia, tomb	1,000; local congregation. All communities	Sweetmeats, coconuts, incense	...
19	76 Penumuli	1½ miles from Duggirala Railway Station and 15 miles from Guntur	Gokarneswaraswamy Kalyanothsavam	Chaitra Suddha Triodasi to Bahula Vidiya (March-April). 5 days	Local, religious	Gokarneswaraswamy with Ganga and Parvathi	Local congregation. Hindus	...	...
20	83 Takkellapadu	2½ miles from Guntur Railway Station	Sita Rama Kalyanothsavam	Chaitra Suddha Ashtami to Dwadasi (March-April). 5 days	Local, religious	Sita Ramaswamy, image in human form	Local congregation. Hindus	...	...

21	1 Guntur	District Head-quarters and a Railway junction on Vijayawada-Guntur broad gauge section of the South Central Railway at a distance of 19 miles from Vijayawada	1. Sri Rama-Koti Mahotsavam	From Punarvasu Nakshatra in Margasiram (November-December). 5 days	Widely known, religious	Rama, Lakshmana and Sita, marble images	100,000; local and from distant places. Hindus	...	Special pandals are erected and there is free feeding on the last day
			2. Narasimhaswamy Kalyanothsavam	From Chaitra Suddha Sapthami (March-April). 16 days	Confined to the district, religious	Narasimhaswamy, stone image in human form with Lakshmi Devi on the lap	Thousands; local and from other places in Guntur District. Hindus	...	Adhyayanothsavam in Dhanurmasam i.e., in Pushyam (December-January) is also celebrated in this temple
			3. Mastan Vali Urs	In (November or December). 2 days	Widely known, religious	Mastan Vali, a tomb of the Saint	100,000; local and from distant places. All communities	...	...
22	87 Nallapadu	4 miles from Guntur	1. Siva Kalyanam	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Agastheswaraswamy and Akasa Malleswaraswamy, Sivalingams	Local and from neighbouring villages. Hindus	...	...
			2. Sri Venugopalaswamy Kalyanam	Vaisakha Suddha Triodasi to Purnima (April-May). 3 days	Local, religious	Venugopalaswamy	Local, congregation. Hindus	...	...
			3. Sri Pushpadri Lakshmi Nrusimhaswamy	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Pushpadri Lakshmi Nrusimhaswamy	Local congregation. Hindus	...	...
			4. Gramadevatala Kolupulu	Once in 5 years according to convenience. 7 days	Local, religious	Village deities Poleramma, Ankamma and Mahalakshamma	Local and from nearby villages. Hindus	...	...
23	90 Pothur	About 7 miles from Guntur	Malleswaraswamy Uthsavam	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Malleswaraswamy	Local congregation. Hindus	...	...
24	91 Kornepadu	1½ miles to the west of Guntur-Prathipadu bus route and 6 miles from Guntur	Sri Venkateswaraswamy Kalyanothsavam	Jaishta Suddha Purnima (May-June). 1 day	Local, religious	Venkateswaraswamy, stone image in human form	Local congregation. Hindus	...	...
25	96 Narakodur	1 mile from Vejendla Railway Station and 6 miles from Guntur	Vuyyuru Veeramma tirunala	Magha Suddha Padyami to Purnima (January-February). 15 days	Local, religio	Vuyyuru Veeramma, image in femanine form	Local and from nearby villages. All communities	...	Ankamma Kolupulu in Vaisakham (April-May) and Parvathi Puja in Asviyujam (September-October) are celebrated

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				1. GUNTUR TALUK-*Contd.*					
26	97 Godavarru	2½ miles from 4/5th milestone on Guntur-Ponnur bus route, 4 miles from Vejendla Railway Station and 6 miles from Guntur	Sri Venugopalaswamy festival	On Vaikunta Ekadasi i. e., Pushya Suddha Ekadasi (December-January). 1 day	Local, religious	Venugopalaswamy, black stone image	Local congregation. Hindus	...	Sita Rama Kalyanam, Malleswaraswamy uthsavam and Poleramma Aradhana are also performed
	97 (a) Gundavaram hamlet of Godavarru	1 mile from Guntur-Ponnur bus route, 3 miles from Vejendla Railway Station and 7 miles from Guntur	Sankranti	13 th and 14 th January. 2 days	Local, religious	Sivalingam	Local congregation. Hindus	...	...
27	Karempudipadu Agraharam	8 miles from Vejendla Railway Station and 14 miles from Guntur	Srirama Navami	Chaitra Suddha Navami(March-April). 1 day	Local, religious	Sri Ramanjaneyaswamy	Local congregation. Hindus	...	...
28	103 Vatticherukur	10 miles by road from Guntur	Brahmeswaraswamy Panchahnika Kalyanothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Brahmeswaraswamy, Sivalingam	Local and from neighbouring villages. Hindus	...	Venugopalaswamy Uthsavam is celebrated for a day on Margasira Suddha Ekadasi (November-December)
29	106 Garapadu	8 miles from Guntur Railway Station	Gangadharaswamy Kalyanam	Chaitra Suddha Vidiya to Panchami (March-April). 4 days	Local, religious	Gangadharaswamy, Sivalingam	Local congregation. Hindus	...	...
30	107 Kondepadu	4 furlongs to the east of 8th milestone on Guntur-Prathipadu bus route and 8 miles from Guntur Railway Station	Venugopalaswamy Uthsavam	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Venugopalaswamy, image in human form	Local congregation. Hindus	...	...
31	108 Enamadala	10 miles from Guntur on Guntur-Amaravathi bus route	Sri Rama Kalyanothsavam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...

32	110 Choudavaram	3 furlongs to the west of Madras–Calcutta National Highway and about 8 miles from Guntur	Gayatri Uthsavam	Magha Suddha Tadiya to Sapthami (January–February). 5 days	Local, religious	Gayathri	Local congregation. Hindus	...	Sri Rama Navami is also celebrated in this village
33	113 Prattipadu	11 miles from Guntur	Thyagaraja Jayanti	In January. 3 days	Local, in memory of Thyagaraja	Thyagaraju	Local congregation. Hindus	...	...
	113 (a) Nimmagaddavaripalem hamlet of Prattipadu	½ mile to the east of Prattipadu and 10 miles from Guntur Railway Station	Sri Prasanna Anjaneyaswamy Uthsavam	During Vaikunta Ekadasi i.e., Margasira Suddha Ekadasi (November – December). 1 day	Local, religious	Prasanna Anjaneyaswamy	Local congregation. Hindus	...	...
34	115 Gorijavoluguntapalem	13 miles from Guntur on Guntur–Parchur bus route	Pothuluri Veerabrahmam festival	Vaisakha Suddha Dasami to Purnima (April–May). 6 days	Local, religious	Pothuluri Veerabrahmam	Local congregation. All communities	...	...
	115 (a) Abbinenguntapalem hamlet of Gorijavoluguntapalem	1 mile from the Gorijavoluguntapalem and 14 miles from Guntur Railway Station	Avva Aradhana	Jaishta Bahula Chathurdasi (May–June). 1 day	Local, in memory of Avva	Avva, a tomb	Local congregation. Hindus	...	Sri Krishna Jayanti is celebrated on Sravana Bahula Ashtami (July–August)
35	116 Gottipadu	3 miles to the west of Prattipadu and 14 miles from Guntur via Prattipadu	Kasi Visveswaraswamy Kalyanamahothsavam	Chaitra Suddha Ekadasi to Purnima (March–April). 5 days	Local, religious	Kasi Visweswaraswamy, Sivalingam	Local congregation. Hindus	...	...
36	121 Kopparru	18 miles to the south of Guntur of which 14 miles has to be covered by bus upto Abbinenguntapalem and the rest by foot	Malleswaraswamy Pujas	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	Local, religious	Malleswaraswamy, Sivalingam	Local congregation. Hindus	...	Venugopalaswamy Uthsavam is celebrated on Vaikunta Ekadasi (December–January)
37	123 Turlapadu	5 miles to the west of Varagani by country path on Guntur–Parchur bus route	Pandulingeswaraswamy Teppothsavam	During Sankranti, on 14th January. 1 day	Local, religious	Pandulingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
38	124 Annaparru	1½ miles to the west of 17th milestone on Guntur–Parchur bus route and 18½ miles from Guntur	Kasi Visweswaraswamy Uthsavam	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Kasi Visweswaraswamy, Sivalingam	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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				1. GUNTUR TALUK–*Concld.*					
39	125 Varagani	17 miles from Guntur Railway Station	Chennakeswaraswamy, Malleswaraswamy and Brahmam Theppa Tirunala	During Sankranti, on 15th January. 1 day	Local, religious	Chennakeswaraswamy, Malleswaraswamy and Brahmam	Local congregation. Hindus	...	Srirama Navami is celebrated for 7 days from Chaitra Suddha Navami to Purnima (March–April)
40	126 Ravipadu	2 miles from Guntur–Parchur bus route and 15 miles from Guntur	1. Vaikuntha Ekadasi Uthsavam	Margasira Suddha Dasami and Ekadasi (November–December). 2 days	Local, religious	Sitaramaswamy, images of Sri Rama, Lakshmana, Sita and Anjaneya	Local and neighbouring villages. Hindus	...	...
			2. Mahasivaratri	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Ramaligeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
41	127 Vangipuram	3 miles from Guntur–Parchur bus route and 18 miles from Guntur Railway Station	1. Sri Lakshmi Vallabharayaswamy Brahmothsavam	Magha Suddha Ekadasi to Bahula Vidiya (January–February). 7 days	Local, religious	Lakshmi Vallabharayaswamy, stone images	2,000; local and from nearby villages. Hindus	Eatables, fruits, sugarcane, utensils, lanterns, torchlights, combs, mirrors, pictures and photos of deities, books, cloth, clothes and Kondapalle toys	...
			2. Agastheswaraswamy Kalyanothsavam	Phalguna Suddha Ekadasi to Bahula Vidiya (February–March). 7 days	Local, religious	Agastheswaraswamy, stone Sivalingam	2,000; local and from nearby villages. Hindus	Eatables, fruits etc.	...

2. TENALI TALUK

1	1 Chiluvur	A Railway Station on Madras-Waltair Section of South Central Railway and 12 miles from Tenali, Vijayawada and Guntur	Bhogeswara - swamy Kalyanam and Vasanthothsavam	Magha Bahula Chathurdasi and Amavasya (January–February). 2 days	Local, religious	Bhogeswara - swamy, Sivalingam	Local congregation. Hindus	...	...
2	2 Thummapudi	2 furlongs from Chiluvur Railway Station and 10 miles from Tenali	Sita Ramaswamy Kalyanam	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sita Ramaswamy	Local congregation. Hindus	...	...
3	3 Manchikalapudi hamlet of Morampudi	3 miles from Duggirala Railway Station	Venugopala - swamy Kalyanam	From Vaisakha Suddha Purnima (April – May). 9 days	Local, religious	Venugopala – swamy	Local congregation. Hindus	...	Chandramouleswaraswamy Kalyanam is also celebrated in this village on Phalguna Suddha Purnima (February–March)
4	4 Perakalapudi	2½ miles from Duggirala and Chiluvur Railway Stations and 10½ miles from Tenali on Tenali-Peddapalem bus route	1. Kasi Visveswaraswamy Arudra festival	Margasira Suddha Purnima (November – December) or Pushya Suddha Purnima (December–January). 1 day	Local, religious	Kasivisveswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			2. Mukkoti Uthsavam	During Mukkoti Ekadasi i.e., Margasira Suddha Ekadasi (November–December). 1 day	Local, religious	Madanagopalaswamy	Local congregation. Hindus	...	...
5	6 Chinapalem	2 furlongs from Munnangi – Pedavadlapudi boat route, 5 furlongs from Tenali-Peddapalem road and 12 miles from Tenali	Sri Shakthes-waraswamy Kalyanothsa - vam	From Magha Bahula Chathurdasi (January–February). 3 days	Local, religious	Shaktheswara-swamy, Sivalingam	Local congregation. Hindus	...	...
	6 (1) Peddapalem hamlet of Chinapalem	3 miles from Pedavadlapudi Railway Station on Madras–Waltair Railway line and 13 miles from Tenali	Kodanda Ramaswamy Kalyanothsavam	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Kodanda Ramaswamy with Sita, Lakshmana, stone images	Local congregation. Hindus	...	...
6	7 Peddakonduru	1½ miles from Peddapalem, 6 miles from Pedavadlapudi Railway Station and 15 miles from Tenali	Gramadevatha Jatara	According to convenience of villagers. Period not specified	Local, religious	Gramadevatha, image in human form	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				2. TENALI TALUK—*Contd.*					
7	9 Vallabhapuram	9 miles from Duggirala Railway Station and 14 miles from Tenali	Perantalu Tirunala	Chaitra Suddha Purnima (March–April). 1 day	Local, religious	Perantalu	Local congregation. Hindus	...	...
8	10 Munugotipuram	7 miles from Duggirala Railway Station and 12 miles from Tenali	1. Mahasivaratri	From Magha Bahula Chathurdasi (January–February). 7 days	Local, religious	Bheemeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			2. Venugopalaswamy Kalyanothsavam	From Phalguna Suddha Purnima (February–March). 7 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
9	11 Dantalur	4 miles from Kolakalur Railway Station and about 10 miles from Tenali	Visveswaraswamy Kalyanam	Vaisakha Suddha Purnima (April–May). 1 day	Local, religious	Visveswaraswamy, Sivalingam	Local congregation. Hindus	...	...
10	12 Emani	2 miles from Duggirala Railway Station on Madras-Waltair Railway line and 8 miles from Tenali	Agastheswaraswamy Kalyanothsavam	Chaitra Suddha Triodasi to Bahula Vidiya(March–April). 5 days	Local, religious	Agastheswaraswamy, self-manifested Sivalingam	Local congregation. Hindus	...	...
11	13 Duggirala	A Railway Station on Madras–Waltair Railway line and 7 miles from Tenali and 12 miles from Vijayawada	1. Chennakesavaswamy festival	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Chennakesavaswamy, image of Vishnu	Local congregation. Hindus	...	...
			2. Nageswaraswamy festival	Chaitra Suddha Ekadasi to Purnima (March–April). 5 days	Local, religious	Nageswaraswamy, Sivalingam	Local congregation. Hindus	...	...

12	14 Kolakalur	A Railway Station on Madras–Waltair broad gauge line, 6 miles from Tenali and 11 miles towards the east of Guntur	1. Agastheswaraswamy Kalyanothsavam	Magha Bahula Ekadasi to Phalguna Suddha Padyami (February-March). 6 days	Local, religious	Agastheswaraswamy, stone Sivalingam	Local and from nearby villages. Hindus	...	...
			2. Chennakesavaswamy Kalyanothsavam	Magha Suddha Ekadasi to Bahula Vidiya (January–February). 7 days	Local, religious	Chennakesavaswamy, stone image in human form	Local congregation. Hindus	...	...
13	17 Gudivada	On the eastern bank of Kommanur Canal 1½ miles from Kolakalur Railway Station and 6 miles from Tenali	Mukkoti Ekadasi	Margasira Pushya Suddha Ekadasi (December-January). 1 day	Local, religious	Neelakanteswaraswamy	Local congregation. Hindus	...	...
14	18 Nandivelugu	1 mile from Kolakalur Railway Station, 4 miles from Tenali and 13 miles to the east of Guntur	1. Agastheswaraswamy Kalyanothsavam	Magha Suddha Ekadasi to Purnima (January–February). 5 days	Local, religious	Agastheswaraswamy, Sivalingam	Local and from nearby villages. Hindus	...	...
			2. Kanakadurga Navarathrothsavam	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	Local, religious	Kanakadurga, image with 8 hands	Local and from neighbouring villages. Hindus	...	...
15	26 Kollipara	10 miles from Kolakalur Railway Station on Madras–Waltair broad gauge line and 14 miles from Tenali	Muktheswaraswamy Rathothsavam	Magha Bahula Ekadasi to Amavasya (January–Febuary). 5 days	Local, religious	Muktheswaraswamy, Sivalingam	Local congregation. Hindus	...	Vemana Aradhana is celebrated on Chaitra Suddha Navami (March-April)
16	27 Burripalem	4 furlongs from Tenali-Ananthavaram bus route and 5 miles from Tenali Railway Station	Lakshmi Narasimhaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Bahula Vidiya (April-May). 7 days	Local, religious	Lakshmi Narasimhaswamy, stone image	Local and from nearby villages. All communities	Food-stuffs, coconuts, toys, sugarcane etc.	...
17	28 Kothapalem hamlet of Nelapadu (West)	5 furlongs from Ananthavaram road and 5 miles from Tenali Railway Station	Sita Rama Kalyanothsavam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sita Rama, a picture	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				2. TENALI TALUK—*Contd.*					
19	20 (1) Kancherlapalem hamlet of Kathavaram	4½ miles from Tenali Railway Station	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
19	1 Tenali	Taluk headquarters and a Railway junction on Madras-Waltair broad gauge line of the South Central Railway	1. Bhavanarishi car festival	Magha Suddha Vidiya to Navami (January-February). 8 days	Local, religious	Bhavanarishi, stone image	Local and from surrounding villages. Hindus, Padmasales in particular	...	...
			2. Srirama Kalyanothsavam	From Chaitra Suddha Padyami (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			3. Ramalingeswaraswamy Kalyanothsavam	From Magha Bahula Ekadasi (January-February). 5 days	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			4. Devi Navarathrulu	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kanyakaparameswari	Local and from nearby villages. Hindus	...	...
20	31 Angalakudur	A Railway Station on Tenali-Guntur broad gauge line and 3 miles to the west of Tenali on Tenali-Narakodur metal road	Mahasivaratri	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Sangameswaraswamy, Sivalingam	Local and from nearby villages. Hindus	...	...

	31 (1) Chavaripalem hamlet of Angalakuduru	1½ miles from Angalakuduru Railway Station and 3 miles from Tenali	Srirama Navami	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama	Local congregation.Hindus	...	...
21	32 Sangamjagarlamudi	Between the 4th and 5th milestone on Tenali-Narakodur road and a Railway Station on Guntur-Repalle Railway line	Mahasivaratri	Magha Bahula Ekadasi to Phalguna Suddha Vidiya (Febuary-March). 7 days	Local, religious	Sangameswaraswamy, Sivalingam	Local congregation.Hindus	...	...
22	33 Vadlamudi	½ mile from Sangamjagarlamudi Railway Station, 5 miles to the west of Tenali and 11 miles to the east of Guntur	Mahasivaratri	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Balakoteeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
23	11 Chebrolu	3½ miles from Vejendla Railway Station on Guntur-Repalle Railway line, 8 miles to the south of Guntur on Guntur-Bapatla road and 12 miles from Tenali	Nageswaraswamy festival	Magha Bahula Ekadasi to Amavasya (January–February). 5 days	Local, religious	Nageswaraswamy, Sivalingam	Local congregation.Hindus	...	...
	35 (2) Koththareddi palem hamlet of Chebrolu	3 miles from Vejendla Railway Station and 8 miles to the south of Guntur	Srirama Navami	Chaitra Suddha Navami (March–April). 1 day	Local. religious	Sri Rama	Local congregation.Hindus	...	...
24	39 Vetapalem	3 miles from Chunduru (Tsunduru) Railway Station on Madras-Waltair broad gauge line and 11 miles from Tenali	Mahasivaratri	From Magha Bahula Chathurdasi (January–February). 3 days	Local, religious	Eswara, Sivalingam	Local congregation.Hindus	...	...
25	42 Edlapalle	2 miles from Valiveru Railway Station on Madras-Waltair Railway line and 5 miles from Tenali	Yogananda Nrusimhaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Yogananda Nrusimhaswamy, in human form with lion's head	Local congregation. Hindus	...	...
26	44 Chinaparimi	1½ miles from Valiveru Railway Station on Madras-Waltair broad gauge line and 4 miles from Tenali	1. Ramalingeswaraswamy festival	From Phalguna Suddha Purnima (February-March). 9 days	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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			2. TENALI TALUK–*Contd.*						
			2. Basaveswaraswamy festival	From Chaitra Suddha Purnima (March-April). 7 days	Local, religious	Basaveswaraswamy, image in human form	Local congregation. Hindus	...	...
27	45 Kuchipudi	5½ miles from Tenali Railway Station	1. Mahasivaratri	Magha Bahula Ekadasi to Amavasya (January-February). 5 days	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	...
			2. Venugopalaswamy festival	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
	45 (1) Yadavuru hamlet of Kuchipudi	3 miles from Jampani Railway Station and 6 miles from Tenali	Rameswaraswamy	From Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Rameswaraswamy	Local congregation. Hindus	...	...
28	47 Pedaravuru	2 miles from Tenali on Tenali-Kollur road	Sivaratri	Magha Bahula Triodasi and Chathurdasi (January-February). 2 days	Local, religious	Mallikarjunaswamy, Sivalingam	Local congregation. Hindus	...	...
29	49 (1) Butumalli hamlet of Jampani	4 miles from Jampani Railway Station and 5 miles from Tenali	Nukalamma Kolupulu	No fixed date. Period not specified	Local, religious	Nukalamma	Local congregation. Hindus	...	Sivaratri Uthsavam is celebrated for a day on Magha Bahula Chaturdasi (February-March)

30	54 Davuluru	7 miles by foot and 12 miles by bus from Tenali	Dapamma Perantalu festival	Jaishta Suddha Dasami to Purnima (May-June). 6 days	Local, religious	Dapamma Perantalu	Local and from nearby villages. Hindus	...		...
31	55 Tumulur	9 miles from Kolakalur Railway Station and 14 miles from Tenali Railway Station	Ganganamma festival	No fixed date. Period not specified	Local. religious	Gangan-amma	Local congre-gation. Hindus	...		...
32	56 Annavaram	10 miles from Tenali Railway Station	Venugopala-swamy festival	During Dhanur-rmasam (December-January). 1 month	Local, religious	Venu-gopalaswamy	Local congre-gation. Hindus	...		...
	56 (2) Hanuman-palem hamlet of Annavaram	12 miles from Kola-kalur Railway Station and 16 miles from Tenali	Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congre-gation. Hindus	...		...
33	58 Chilumuru	10 miles from Tenali on Tenali-Chilumuru bus route	Sita Kalyanam	From Chaitra Suddha Navami (March-April). 10 days	Local. religious	Sri Rama	Some thousa-nds; local and from neigh-bouring villages	Eatables, toys, mirrors, combs, agri-cultural implements etc.	Siva Kalyanam, Vishnu Kalyanam and Veeramma Perantalu Jatara are also cele-brated in Chaitram (March-April). Fuller details of the festivals are not available.	
34	59 Ipur	3 miles from Kolluru, 7 miles from Vemur Railway Station and 15 miles from Tenali	1. Venu-gopalaswamy Brahmoth-savam	Vaisakha Suddha Triodasi to Bahula Padyami (April-May). 4 days	Local, religious	Venu-gopalaswamy, stone image	Local congre-gation. Hindus	...		...
			2. Sathyana-rayanaswamy Brahmoth-savam	Vaisakha Suddha Triodasi to Purnima (April-May). 3 days	Local. religious	Sathyana-rayanaswamy. image in human form	Local congre-gation. Hindus	...		...
35	67 Vemur	A Railway Station, 9 miles from Tenali on the Tenali-Repalle Railway line	Mukkoti Ekadasi Uthsavam	Pushya Suddha Ekadasi (December-January). 1 day	Local, religious	Venugopala-swamy and Kesavaswamy	Local congre-gation.Hindus	...		Ganapati Navarath-rulu are celebrated for 9 days from Bhadrapada Suddha Chaviti (August-September)

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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				2. TENALI TALUK-*Contd.*					
36	70 Pedapudi	One mile from Vijayawada-Nizampatnam boat route, 5½ miles from Chunduru (Tsunduru) Railway Station, 7 miles from Tenali and 21 miles from Guntur	Siva Kalyanam	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Someswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...
37	72 Manduru	6 miles to the south of Tenali	1. Mandareswaraswamy Kalyanothsavam	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Mandareswaraswamy	Local congregation. Hindus	...	...
			2. Venugopalaswamy Kalyanothsavam	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Venugopalaswamy	Local congregation.Hindus	...	...
38	73 Pedagadelavarru	1 mile from Tenali-Thotapalem bus route, 2 miles from Valiveru Railway Station and 6 miles from Tenali	Peddaintamma Jatara	Once in 3 years in August. 6 days	Local, religious	Peddintamma, stone image	Local congregation. Hindus	...	...
	73 (1) Chinagadelavarru hamlet of Pedagadelavarru	1½ miles from Valiveru Railway Station, 3 miles from Kuchipudi lock and 6 miles from Tenali	1. Vishnu Kalyanothsavam	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Vishnu	Local congregation. Hindus	...	...

			2. Siva Kalyanothsavam	Chaitra Suddha Triodasi to Purnima (March-April). 3 days	Local, religious	Siva, Sivalingam	Local congregation. Hindus	...	...
39	74 Chunduru	A Railway Station on Madras-Waltair Railway line, 10 miles from Tenali	1. Bala Koteswaraswamy Uthsavam	Magha Bahula Chathurdasi (January-February). Festival-1 day Fair-3 days	Widely known, religious	Balakoteswaraswamy, self-manifested stone Sivalingam	10,000 to 12,000; local and from distant places. Hindus	Food-stuffs utensils, books, photos, clothes, toys etc.	There are boarding and lodging facilities
			2. Gopalaswamy Kalyanothsavam	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	Kasi Visweswaraswamy Kalyanothsavam is also celebrated for 5 days from Chaitra Suddha Chathurdasi (March-April)
40	78 Moparru	3 miles from Modukuru Railway Station and 12 miles from Tenali	Venugopalaswamy Kalyanothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Venugopalaswamy, 4 or 5 feet high black stone image	Local congregation. Hindus	...	...
41	81 Kondamudi	2 miles from Nidubrolu Railway Station and 18 miles from Tenali	Janardhanaswamy Kalyanothsavam	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Janardhanaswamy	Local congregation. Hindus	...	...
42	84 Govada	9 miles from Nidubrolu Railway Station and 11 miles from Tenali	1. Bala Koteswaraswamy Uthsavam	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Widely known, religious	Balakoteswaraswamy, Sivalingam	Local and from other parts of district. Hindus	Eatables, utensils, lanterns, toilet goods, pictures, books, carts, agricultural implements and toys	A cattle fair is held for 3 to 7 days
			2 Santhana Venugopalaswamy Kalyanothsavam	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Santhana Venugopalaswamy, stone image	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				2. TENALI TALUK-*Concld.*					
43	87 Peravali-palem	4 miles from Vemur Railway Station and 12 miles from Tenali	Sundaramma Aradhana	According to convenience of villagers. Period not specified	Local, religious	Sundaramma	Local congregation. Hindus	...	...
44	88 Peravali	4 miles from Vemur Railway Station and 12 miles from Tenali	Navarathrothsavam	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Vishnu and Siva	Local congregation. Hindus	...	...
45	89 Chavali	About 3 miles from Vemur Railway Station and 10 miles from Tenali	Veleswaraswamy Kalyanam	In Vaisakham (April-May). 5 days	Local, religious	Veleswaraswamy	1,000; local congregation. Hindus	...	...
46	92 Chinapulivarru	1 mile from Kotapalle on Tenali-Repalle road and 14 miles from Tenali	Malleswaraswamy Kalyanothsavam	From Magha Suddha Purnima (January-February). 3 days	Local, religious	Malleswaraswamy, Sivalingam	Local congregation. Hindus	...	...
47	93 Donepudi	At the 15th mile on Tenali-Repalle road	Adinarayanaswamy festival	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Adinarayanaswamy, stone image	Local congregation. Hindus	...	...
	93 (1) Kotipalle hamlet of Donepudi	3 miles from Bhattiprolu Railway Station and 17 miles from Tenali	Somasekharaswamy Navarathrothsavam	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Somasekharaswamy, Sivalingam	Local congregation. Hindus	...	The other common festivals like Mukkoti Ekadasi and Sivaratri are also celebrated

3. REPALLE TALUK

1	1 Rambhotlapalem	About 9 miles by road from Nidubrole Railway Station and 17 miles from Repalle	Kasi Viswes-waraswamy Kalyanothsavam	From Phalguna Suddha Purnima (February-March). 3 days	Local, religious	Kasi Viswe-swaraswamy, Sivalingam	1,000; local congregation. Hindus	...	...
2	2 Kovur	About 10 miles by road from Nidubrole Railway Station and 16 miles from Repalle	Ramalinge-swaraswamy Kalyanothsavam	From Magha Suddha Dasami (January-February). 5 days	Local, religious	Ramalinge-swaraswamy	400; local congregation. Hindus	...	...
3	5 Pudivada	About 10 miles by road from Repalle Railway Station	Tallamma and Addanki Nancharamma Jataras	Once in a year according to convenience of villagers. 3 days	Local, religious	Tallamma and Addanki Nancharamma	Local congregation. Hindus	...	...
4	8 Ponnapalle	About 7 miles from Bhattiprolu Railway Station and 14 miles from Repalle	Someswara-swamy festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Someswara-swamy, Sivalingam	Local congregation. Hindus	...	...
5	9 Nadimpalle	About 6 miles from Bhattiprolu Railway Station on Guntur-Repalle broad gauge section of the South Central Railway	Mahasiva-ratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Srisaileswara-swamy, Sivalingam	200; local congregation. Hindus	...	...
6	10 Razole	About 7 miles from Bhattiprolu Railway Station	Village deity Nadivelamma Jatara	From Chaitra Suddha Purnima (March-April). 5 days	Local, religious	Nadivelamma	1,000; local congregation. Hindus	...	...
7	11 Gudavalli	About 5½ miles from Bhattiprolu Railway Station	Lakshmi Narasim-haswamy Kalyana-mahothsavam	From Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Lakshmi Narasim-haswamy	1,000; local congregation. Hindus	...	...
8	12 Kanagala	4 miles from Bhatti-prolu Railway Station	Prithveswara-swamy Kalyana-mahothsavam	From Jaistha Suddha Sapthami (May-June). 5 days	Local, religious	Prithveswara-swamy	500; local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				3. REPALLE TALUK-*Contd.*					
9	13 Thotapalle	6 miles from Bhattiprolu Railway Station	Gramadevara Jatara	In Sravanam (July-August). 3 days	Local, religious	Gramadevara	Local congregation. Hindus	...	...
10	14 Peddavaram	3 miles from Bhattiprolu Railway Station	Ranganayakaswamy Kalyanam	In Chaitram ((March-April). 2 days	Local, religious	Ranganayakaswamy	1,000; local congregation. Hindus	...	...
11	II Bhattiprolu	A Railway Station on Repalle–Guntur Railway line about 12 miles from Repalle	Malleswaraswamy Rathothsavam	On Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Malleswaraswamy	5,000; local congregation. Hindus	...	...
12	24 Vellatur	2 miles from Bhattiprolu Railway Station	Ganapathi car festival	During Rathasapthami i.e., on Magha Suddha Sapthami (January-February). 1 day	Local, religious	Ganapathi	3,000; local and from neighbouring villages. Hindus	...	...
13	28 (e) Pallepalem hamlet of Voleru	5 miles from Repalle Railway Station	Sita Rama Kalyanam	From Phalguna Tadiya (February-March). 3 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
14	29 Gorigapudi	2 miles from Repalle-Ponnur bus route, 3 miles from Pallekona Railway Station and 5 miles from Repalle	Nageswaraswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Nageswaraswamy	Local and from nearby villages. Hindus	...	...

15	33 Kamaraju-gadda	6 miles from Repalle Railway Station	Pothuraju Jatara	Once in a year. According to convenience of the villagers. 1 day	Local, religious	Pothuraju, stone image	Local congregation. Hindus	...	...
	33 (e) Murtota hamlet of Kamaraju-gadda	7 miles from Repalle near the river Krishna	Mukthe-swaraswamy festival	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Mukthe-swaraswamy, stone Siva-lingam	1,500; local and from nearby villages. All communities	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, toys, clothes and agricultural implements	...
16	35 Aravapalle	2 miles from Repalle Railway Station and 22 miles from Tenali	Balakote-swaraswamy festival	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Widely known, religious	Balakote-swaraswamy, Sivalingam	50,000; local and from other distant villages. All communities	Eatables, utensils, glassware, lanterns, mirrors, combs, pictures, toys, etc.	...
17	I Repalle	Taluk headquarters and a Railway Station on Guntur-Repalle broad gauge section at a distance of 36 miles from Guntur	Sivarama Krishna Maruthi Saibaba Uthsavam	During Mukkoti Ekadasi i.e., from Margasira Suddha Ekadasi (November-December). 7 days	Local in memory of the saint	Sivarama Krishna Maruthi Saibaba	Local congregation. All communities	...	...
18	38 Isukapalle	1 mile from Repalle Railway Station	Saibaba Uthsavam	In Phalgunam (February-March). 5 days	Widely known, religious	Saibaba, image in human form	2,000; local and form neighbouring villages. Hindus	...	...
19	41 Dhulipudi	4 miles from Pallekona Railway Station and 7 miles from Repalle	Tallamma Tirunala	Magha Suddha Sapthami to Purnima (January-February). 9 days	Widely known, religious	Tallamma, stone image	A few thousands, local and from nearby villages. All communities	...	...
20	42 Nagaram	10 miles to the west of Repalle on Repalle-Bapatla road	Prakkalamma Jatara	According to convenience of villagers. Period not specified	Local, religious	Prakkal-amma	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No. 1	Location Code No. and name of Village/ Town 2	Distance from nearest Railway Station, City or Town 3	Name of fair or festival 4	Month and dates when the fair or festival is held and its duration 5	Significance and occasion for the fair or festival 6	Name and description of the deity connected with the fair or festival 7	Estimated congregation-local or otherwise. Do all communities participate ? 8	Articles brought to the fair or festival for sale 9	Remarks– (Facilities, if any, for visitors-any other special features) 10
				3. REPALLE TALUK—*Concld.*					
21	43 Idupalle	10 miles from Repalle Railway Station and 25 miles from Tenali	Idulamma and Addanki Nanchar-amma Jatara	Once in a year according to convenience of villagers. 15 days	Local, religious	Idulamma and Addanki Nanchar-amma	Local congregation. Hindus	...	...
22	44 (a) Chinna Matlapudi hamlet of Pedamatlapudi	2 miles from Bapatla-Nizampatnam bus route and 12 miles from Nidubrole Railway Station	Mruthyunjaya-swamy Tirunala	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Widely known, religious	Mruthyunjaya-swamy, Sivalingam	Local and from nearby villages. All communities	...	...
23	46 Nizampatnam	12 miles from Nidubrole Railway Station, 16 miles from Repalle and 24 miles from Tenali	Magadar-amma Jatara	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Magadar-amma, stone image	Local and from nearby villages. Hindus	...	...
	46 (c) Gokarna-matam hamlet of Nizam-patnam	17 miles from Repalle Railway Station	Gokarnes-waraswamy Kalyano-thsavam	From Magha Bahula Chathurdasi (January-February). 5 days	Local, religious	Gokarnes-waraswamy, Sivalingam	2,000; local and from nearby villages. Hindus	Eatables, glassware, utensils, mirrors, combs, pictures, photos, baskets and toys	...
	46 (i) Totakurivari-palem hamlet of Nizam-patnam	12 miles from Nidubrole Railway Station	Ankamma Jatara	In Kartikam (October–November). 5 or 6 days	Local, religious	Ankamma, village deity	Local congregation. Hindus	...	...
24	51 Muthupalle Agraharam	10 miles from Repalle Railway Station	Sita Ramaswamy Kalyanam	Vaisakha Suddha Ekadasi to Bahula Padyami (April-May). 6 days	Local, religious	Sita Ramaswamy, image	Local congregation. Hindus	...	...

25	52 Eletipalem	6 miles from Repalle Railway Station	Gramadevata Jatara	According to convenience of villagers. 3 days	Local, religious	Gramadevata	Local congregation. Hindus	...	...
26	53 (f) Vullipalem hamlet of Allaparru	3 miles from Repalle Railway Station	Chennakesavaswamy and Chenna Malleswaraswamy Kalyanamahothsavams	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Chennakesavaswamy, Chenna Malleswaraswamy	Local congregation. All communities	...	...
27	54 Adavuladeevi	12 miles from Repalle Railway Station	Mallikarjunaswamy festival	Magha Suddha Purnima (January-February). 1 day	Local, religious	Mallikarjunaswamy	2,000; local congregation. Hindus	...	...
28	61 Gangadipalem	14 miles from Repalle	Durga Sangameswaraswamy Uthsavam	Chaitra Suddha Triodasi to Purnima (March-April). 3 days	Local, religious	Durga Sangameswaraswamy	Local congregation. All communities	...	...

4. BAPATLA TALUK

1	3 Vellalur	4 miles from Chunduru (Tsunduru) Railway Station on Madras–Waltair Railway line and 6 miles from Ponnur	Mahasivaratri	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Siva, stone Sivalingam	Local congregation. All communities	...	...
2	5 Thottempudi	2 miles from Modukur Railway Station, 6 miles from Ponnur and 30 miles from Bapatla	Lakshmi Narasimhaswamy and Chenna Malleswaraswamy Kalyanams	Vaisakha Suddha Triodasi to Purnima (April-May). 3 days	Local, religious	Lakshmi Narasimhaswamy and Chenna Malleswaraswamy	Local and from neighbouring villages. All communities	...	...
3	6 Mamillapalle	On Thurumella-Guntur bus route, 2 miles from Modukur Railway Station and 6 miles from Ponnur	Agasteswaraswamy festival	In Chaitram (March-April). Period not specified	Local, religious	Agasteswaraswamy, Sivalingam	Local and from nearby villages. Hindus		Chennakesavaswamy festival is Vaisakham (April–May) and Srirama Navami are also celebrated in this village

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
			4. BAPATLA TALUK-*Contd.*						
4	7 Aremanda	1 mile from Modukur Railway Station and about 3 miles from Guntur-Chirala bus route	Sangameswaraswamy Kalyanothsavam	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Sangameswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Bhimeswaraswamy Kalyanam from Chaitra Suddha Triodasi to Purnima (March-April)- and Srirama Navami are also celebrated in this village
5	8 Dandamudi	1½ miles to the east of Guntur-Chirala bus route and 2 miles from Modukur Railway Station	Bhimalingeswaraswamy Kalyanamahothsavam	Chaitra Suddha Triodasi to Purnima (March-April). 3 days	Local, religious	Bhimalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
6	9 Patchalathadiparru	3 miles from Nidubrole and 16 miles from Bapatla	Venugopalaswamy Kalyanam	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
7	IV Ponnur and Nidubrole	6 furlongs from Nidubrole Railway Station and 13 miles from Bapatla and 52 miles from Ongole	Bhavanarayanaswamy Brahmothsavam	Vaisakha Suddha Sapthami to Bahula Tadiya (April-May). 12 days	Local, religious	Bhavanarayanaswamy, with His consort Sundaravalli Rajyalakshmi	About 10,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys	...
8	24 Mulukuduru	1¼ miles from Machavaram Railway Station and 4 miles from Ponnur and Nidubrole	Chennakesavaswamy Kalyanamahothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	Ramalingeswaraswamy Uthsavam is also celebrated on Magha Bahula Triodasi (January-February). Fuller details are not available

9	25 Nanduru	1½ miles to the west of 22-1/8 mile stone on Bapatla-Guntur bus route, 3 miles from Machavaram Railway Station, 6 miles from Ponnur and Nidubrole and 11 miles from Bapatla	Poleramma Jatara	In Chaitram (March-April). Period not specified	Local, religious	Poleramma, stone image	Local and from nearby villages. Hindus	Eatables, utensils, lanterns and toys	...	
10	26 Vallabharao-palem	2 miles from Ponnur and Nidubrole and 3 miles from Nidubrole Railway Station	Onkareswara-swamy Kalyano-thsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Onkareswara-swamy, stone Sivalingam	Local con-gregation. Hindus	...	...	
11	37 Rajupalem	3 miles fromBapatla-Pedanandipadu bus route and about 20 miles from Bapatla Railway Station	Venugopala-swamy festival	Margasira Bahula Triodasi to Pushya Bahula Triodasi (November-January). 1 month	Local, religious	Venugopala-swamy, image in human form	Local con-gregation. Hindus	...	...	
12	47 (a) Marripudi hamlet of Etheru	1 mile from Guntur-Chirala bus route and 2 miles from Appikatla Railway Station	Amareswara-swamy Kalyano-thsavam	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Amareswara-swamy, stone Sivalingam and image of Parvati	Local con-gregation. Hindus	...	Kumaraswamy festival is also celebrated from Kartika Suddha Triodasi to Purnima (October-November). Fuller details are not available	
13	48 Appikatla	A Railway Station on Madras-Waltair Railway line and 5 miles from Bapatla on Bapatla-Guntur bus route	Kasi Viswana-thaswamy festival	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Kasiviswa-nathaswamy, Sivalingam	Local and from nearby villages. Hindus	Eatables, toys	Venkateswaraswamy festival is also celebrated on Phalguna Suddha Purnima (February-March). Fuller details are not available	
14	50 Jillellamudi	9 miles from Bapatla	Amma's Birthday	28th March. 1 day	Widely known, religious	Amma, a holy living woman	Some thou-sands; local and from distant places	Cocoanuts, fruits, camphor, vermilion	...	
15	53 Kondapatur	11 miles from Bapatla	Poleramma Jatara	In Chaitram (March-April). 1 day	Local, religious	Poleramma	25,000; local and from nearby villages. Hindus	...	...	

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
			4. BAPATLA TALUK—*Contd.*						
16	62 Veerannapalem	13 miles from Chirala Railway Station and 21 miles from Bapatla	1. Venugopalaswamy festival	In Pushyam (December-January). 5 days	Local, religious	Venugopalaswamy, stone image	Local congregation. Hindus	...	...
			2. Poleramma Jatara	According to the convenience of the villagers. Period not specified	Local, religious	Poleramma	Local and from nearby villages. Hindus	Eatables, toys	...
	62 (a) Pothukatla hamlet of Veerannapalem	11 miles by a country route from Bapatla and 12 miles from Chirala Railway Station	Pothuluri Veerabrahmam Aradhana	From Vaisakha Suddha Dasami (April-May). 6 days	Local, in memory of the saint	Pothuluri Veerabrahmam	Local congregation. Hindus	...	...
17	64 Cherukur	10 miles from Bapatla	Trivikramaswamy and Agasteswaraswamy Kalyanams	Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Agasteswaraswamy, Sivalingam and Trivikramaswamy, 9 feet marble stone image	Local and from nearby villages. Hindus	...	...
18	65 Narasayapalem	7½ miles from Bapatla	Sitalamma festival	Chaitra Bahula Dasami to Amavasya (March-April). 6 days	Local, religious	Sitalamma, stone image	Local congregation. Hindus	...	...
19	66 Cheruvu	5 miles from Bapatla on Bapatla-Pedanandipadu bus route	Sitaramanjaneyaswamy Kalyanothsavam	Chaitra Suddha Shashti to Ekadasi (March-April). 6 days	Local, religious	Lord Rama, with the images of Sita, Lakshmana and Anjaneya	Local congregation. Hindus	...	...

20	75 Ganapavaram	9 miles from Bapatla	Urlamma Jatara	In Vaisakham (April-May). 5 or 10 days	Local, religious	Urlamma, stone image in human form	4,000; local and from neighbouring villages. Hindus	Eatables utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements and toys	...
21	I Bapatla	Taluk headquarters and a Railway Station on Madras-Waltair broad gauge section of the South Central Railway	Bhavanarayanaswamy festival	Vaisakha Suddha Padyami to Purnima (April-May). 15 days	Local, religious	Bhavanarayanaswamy, rock cut idol in Vishnu form	Local and from nearby villages. Hindus	Sweets, utensils, lanterns, torchlights, combs, mirrors, bangles, pictures, photos, books, toys and other fancy goods	The Kalyanothsavam of Jwala Narasimhaswamy and Prapathyanjaneya swamy are also celebrated
	81 (a) Nandirajuthota hamlet of Bapatla	2 miles from Bapatla Railway Station	Renuka Devi festival	In Pushyam (December-January Generally on 17th January). 1 day	Local, religious	Renuka Devi, in the form of a trident	Local congregation, Hindus	...	...
	81 (b) Vedullapalle hamlet of Bapatla	2 furlongs from Stuartpuram Railway Station. Bapatla-Chirala bus passes through this village	Mahalakshmamma festival	Not specified	Local, religious	Mahalakshmamma, trees	Local congregation. Hindus	...	...
22	82 (a) Bhetapudi hamlet of Murukondapadu	1 furlong from Stuartpuram Railway Station and 4-1/2 miles from Bapatla	Kasiviswanathaswamy Kalyanam	Magha Suddha Triodasi to Bahula Tadiya (January-February). 6 days	Local, religious	Kasiviswanathaswamy, Sivalingam	Local congregation. Hindus	...	Sri Sitarama Kalyanothsavam is celebrated for 3 days from Chaitra Suddha Navami (March-April)
23	86 Nuthalapadu	26 miles from Bapatla	Mahasivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Koteeswaraswamy, Sivalingam	Local and from nearby villages. Hindus	...	...
24	91 Pavalur	12 miles from Kadavakuduru Railway Station, 17 miles from Chirala and 27 miles from Bapatla	Anjaneyaswamy festival	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Anjaneyaswamy	10,000; local and from nearby villages. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
			4. BAPATLA TALUK–*Concld.*						
25	95 Karamchedu	5 miles from Chirala Railway Station	Maha-sivaratri	Magha Bahula Chathurdasi (January-February). 2 days	Local, religious	Malleswara-swamy, Sivalingam	Local congregation. Hindus	...	...
26	96 Ipurupalem	3 miles from Chirala Railway Station	Sri Rama Navami	Chaitra Suddha Navami to Purnima (March-April). 7 days	Widely known, religious	Sri Rama	100,000; local and from neighbouring villages. Hindus	Sundry articles	...
27	97 Perala	½ mile from Chirala Railway Station and 10 miles from Bapatla	Malleswara-swamy Rathothsa-vam	FromVaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Malleswara-swamy, with the image of Brahma-ramba	Local congregation. Hindus	...	...
28	98 Kottapeta	3 miles from Chirala Railway Station and 13 miles by road from Bapatla	Poleramma Jatara	In September. 1 day	Local, religious	Poleramma, a neem tree	Local congregation. Hindus	...	—
99	II Chirala	A Railway Station on Madras–Vijayawada section of the South Central Railway	Punugu Malles-waraswamy Car festival	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Punugu Malles-waraswamy, Sivalingam	Local congregation. Hindus	...	Udayavarla Delhi festival is also celebrated for 8 days from Vaisakha Suddha Padyami to Ashtami (April-May)
30	101 Inkollu	8 miles from Kadava-kuduru Railway Station, 16 miles from Chirala and 26 miles from Bapatla	Anjaneya-swamy festival	In Vaisakham (April-May). 1 day	Widely known, religious	Anjaneya-swamy	20,000; local and from distant places. Hindus	...	...

31	III Vetapalem	A Railway Station on Madras–Vijayawada Railway line, 3 miles from sea-shore and 15 miles by road from Bapatla	1. Nagarapamma Sillu or Kolupulu	Once in 5 years from Jaishta Suddha Vidiya or Tadiya (May-June). 11 days	Local, religious	Nagarapamma, image in feminine form	Local and from neighbouring villages within a radious of 20 miles. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys, etc.	...
			2. Kanyakaparameswari festival	During Dasara i.e., Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kanyakaparameswari, image in feminine form	Local congregation. Hindus	...	...
32	106 Motupalle	Near Kadavakuduru Railway Station on Madras-Vijayawada Railway line	Kodandaramaswamy and Veerabhadraswamy pujas	Every day puja	Local, religious	Kodandaramaswamy and Veerabhadraswamy	Local congregation. Hindus	...	...
33	110 Chinaganjam	A Railway Station on Madras–Waltair Railway line	Bala Koteswaraswamy festival	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Balakoteswaraswamy, Sivalingam	3,000; local and from nearby villages. Hindus	...	...

5. ONGOLE TALUK

1	3 Valaparla	2 miles from Konanki on Madras–Calcutta National Highway and about 30 miles from Ongole Railway Station	Venugopalaswamy festival	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Venugopalaswamy, 3½" high image in human form	Local congregation. Hindus	...	...
2	8 (a) Singarakondapalem hamlet of Kalavakuru	About 26 miles from Ongole Railway Station	Prasanna Anjaneyaswamy festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Prasanna Anjaneyaswamy	15,000; local and from surrounding villages. Hindus	...	...
3	II Addanki	6 miles from Madras-Calcutta National Highway and 24 miles from Ongole Railway Station	Poleramma Jatara	In Ashadam (June–July). 1 day	Local, religious	Poleramma, stone image with 1000 eyes	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				5. ONGOLE TALUK-*Contd.*					
4	31 Chandalur	About 13 miles from Kadavakuduru Railway Station	Mahalakshamma festival	In Magham (January-February). 9 days	Local, religious	Mahalakshamma	10,000; local and from nearby villages. Hindus	...	...
5	51 Modepalle	7 miles from Madras-Calcutta National Highway and 23 miles from Ongole Railway Station	Poleramma Kolupulu	Once in 10 years according to convenience of villagers. Period not specified	Local, religious	Poleramma	Local congregation. Hindus		
6	52 Dhenuvakonda	2 miles from the river Gundlakamma, 5 miles from Madras-Calcutta National Highway, 7 miles from Addanki and 21 miles from Ongole Railway Station	Venugopalaswamy and Siva festivals	Chaitra Suddha Padyami (March–April). 1 day	Local, religious	Venugopalaswamy, Siva	Local congregation. Hindus	...	Festivals are also celebrated during the other festival days
7	53 Garlapadu	4 miles from Madras-Calcutta National Highway and 20 miles from Ongole Railway Station	Gangamma Jatara	Chaitra Purnima (March-April). 1 day	Local, religious	Gangamma, stone image	2,000; local and from neighbouring villages. Hindus	...	...
8	54 Ghadiyapudi	3 miles from Madras-Calcutta National Highway, 11 miles from Addanki and 15 miles from Ongole Railway Station	Lakshmi Narasimhaswamy and Uma Maheswaraswamy festivals	Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Lakshmi Narasimhaswamy and Uma Maheswaraswamy, stone images	Local congregation. Hindus	...	...
9	56 Doddavaram	About 15 miles from Ongole Railway Station	Ankamma festival	In Chaitram (March-April).	Local, religious	Ankamma	3,000; local congregation. Hindus	...	...

10	66 Chimakurthi	13 miles to the north of Ongole on Ongole–Kurnool road	Bhavanarushi Panduga	From 15th to 19th January. 5 days	Local, religious	Bhavanarushi, kalasam	Local congregation. Hindus mostly confined to Padmasales	...	...
11	67 Rajupalem Lakshmipuram	6 furlongs to the north of 16th mile stone on Ongole–Kurnool road and 1 mile from Ongole Railway Station	Ramalingeswaraswamy festival	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	Gangamma Tirunala is celebrated on Chaitra Suddha Purnima (March-April)
12	83 (a) Santhanuthalapadu hamlet of Gangavaram	About 8 miles from Ongole Railway Station	Tripuranthakaswamy festival	In Magham (January-February). 4 days	Local, religious	Thripuranthakaswamy	1,000; local congregation. Hindus	...	...
13	86 Pedakothapalle	7 miles from Ongole Railway Station	Paruveta festival	Asviyuja Suddha Navami and Dasami (September-October). 2 days	Local, religious	Chennakesavaswamy and Bhimeswaraswamy	Local congregation. Hindus	...	...
14	87 Gurvareddipalem	1 mile from the river Mudigandi, 2 miles from Madras-Calcutta National Highway and 8 miles from Ongole Railway Station	Venugopalaswamy festival	Jaishta Suddha Triodasi to Bahula Vidiya (May-June). 5 days	Local, religious	Venugopalaswamy	Local and from nearby villages. Hindus	...	...
15	93 Mallavaram	3 miles from Madras-Calcutta National Highway and 13 miles from Ongole Railway Station	Venkateswaraswamy Kalyanothsavam	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Venkateswaraswamy, stone image	30,000; local and from other parts of the taluk. Hindus	Eatables, lanterns, toilet goods, photos, books, agricultural implements, toys and fancy goods	...
16	99 Kothakota	2 miles from Madras-Calcutta National Highways, 10 miles from Ammanabrole Railway Station on Madras-Waltair Railway line and 16 miles from Ongole	Chennakesavaswamy festival	Jaishta Suddha Triodasi to Bahula Vidiya (May-June). 5 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No. 1	Location Code No. and name of Village/ Town 2	Distance from nearest Railway Station, City or Town 3	Name of fair or festival 4	Month and dates when the fair or festival is held and its duration 5	Significance and occasion for the fair or festival 6	Name and description of the deity connected with the fair or festival 7	Estimated congregation-local or otherwise. Do all communities participate ? 8	Articles brought to the fair or festival for sale 9	Remarks- (Facilities, if any, for visitors- any other special features) 10
				5. ONGOLE TALUK —*Contd.*					
17	105 (b) Hanumapuram hamlet of Nidamanur	2½ miles to the east of Madras–Calcutta National Highway and 15½ miles from Ongole	Poleramma Jatara	Once in 3 years according to convenience. Period not specified	Local, religious	Poleramma, stone image in feminine form	Local congregation. Hindus	...	...
18	106 Chedalavada	4 miles from Ammanabrole Railway Station and 7 miles from Ongole Railway Station	Raghunayakaswamy Kalyanamahothsavam	Chaitra Suddha Dasami to Bahula Tadiya (March-April). 9 days	Widely known, religious	Raghunayakaswamy	20,000 to 30,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, combs, mirrors, toilet goods, herbs, pictures, toys, clothes and agricultural implements	Lodging and boarding facilities
19	115 Ammanabrole	A Railway Station on Madras-Waltair Railway line	Poleramma and Ankalamma Kolupulu	Once in 5 or 6 years according to convenience. 10 days	Local, religious	Poleramma and Ankalamma, images in human form holding swords	Local and from nearby villages. Hindus	...	...
20	119 Trovagunta	2 furlongs from Madras-Calcutta National Highway and 3 miles from Ongole Railway Station	Poleramma Jatara	In Jaishtam (May-June). Period not specified	Local, religious	Poleramma, stone image	Local congregation. Hindus	...	...
21	I Ongole	Taluk headquarters and a Railway Station on Madras-Waltair broad gauge section of the South Central Railway	Thyagaraja Tirunala	From Pushya Bahula Padyami (December-January). 5 or 9 days	Local, religious	Thyagaraja, a saint and a musician	Local and from surrounding villages. Hindus	...	...
22	127 Karavadi	A Railway Station on Madras–Waltair Railway line, 6 miles from Ongole	Tirunala of Sri Rama, Venugopalaswamy and Siva	From Chaitra Suddha Padyami (March-April). 11 days	Local, religious	Sri Rama, Venugopalaswamy and Siva	Local and from neighbouring villages. Hindus	Eatables, earthen vessels, combs and clothes	...

23	130 Devarampadu	6 miles from Karavadi Railway Station	Venugopala-swamy festival	Pushya Bahula Ekadasi to Triodasi (December-January). 3 days	Local, religious	Venugopala-swamy	Local congregation. Hindus	...	...
24	131 Padarathi	About 11 miles from Ongole Railway Station	Poleramma Jatara	Once in 5 years in Jaishtam (May-June) or Ashadham (June-July). 9 days	Local, religious	Poleramma	3,000; local and from nearby villages. Hindus	...	...
25	133 (a) Kothapatnam	10 miles from Ongole Railway Station	1. Adi Chennakesava-swamy festival	Vaisakha Suddha Navami to Bahula Vidiya (April-May). 9 days	Local, religious	Adi Chennakesavaswamy, image in human form	2,000; local congregation. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, pictures, toys, and clothes	There are choultries
			2. Rajagopalaswamy festival	Jaishta Suddha Navami to Bahula Vidiya (May-June). 9 days	Local, religious	Rajagopalaswamy, image in human form	Local congregation. Hindus	...	...
26	134 Koppolu	2 miles by road from Ongole Railway Station	Chennakesavaswamy Kalyanamahothsavam	Vaisakha Suddha Triodasi to Bahula Tadiya (April-May). 6 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	...
27	139 Kothamamidipalem	2 miles from Ongole Railway Station	Sitaramaswamy festival	In Jaishtam (May-June). 7 days	Local, religious	Sitaramaswamy	150; local congregation. Hindus	...	...
28	143 Errajerla	2 miles from Ongole-Nellore road, 3 miles from Pellur Railway Station and 5 miles to the south of Ongole	Pothuluri Veerabrahmendraswamy Aradhana	Vaisakha Suddha Panchami to Dasami (April-May). 6 days	Local, religious	Pothuluri Veerabrahmendraswamy, black stone image	Local congregation. Hindus	...	...
29	145 Mangamur	About 6 miles from Ongole Railway Station	Sitaramaswamy festival	In Asviyujam (September-October). 7 days	Local, religious	Sitaramaswamy	500; local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				5. ONGOLE TALUK—*Concld.*					
30	146 Konijedu	10 miles from Ongole Railway Station	Sitarama-swamy Theppa Tirunala	On 15th January. 1 day	Local, religious	Sitarama-swamy	Local congregation. Hindus	...	...
31	155 Karumanchi	4 miles from Tangutur Railway Station partly by bus and partly by foot and 11 miles from Ongole	Siva and Kesava Brahmo-thsavams	Vaisakha Suddha Sapthami to Purnima (April-May). 9 days	Local, religious	Siva and Kesava	Local congregation. Hindus	...	...
32	157 Tangutur	A Railway Station on Madras-Waltair Railway line	1. Nageswara-swamy Car festival	In Vaisakham (April-May) or Jaishtam (May-June). Festival 4 days Fair 1 day	Local, religious	Nageswara-swamy	10,000; local and from neigh-bouring villages. Hindus	Cattle	...
			2. Chenna-kesavaswamy car festival	Once in 4 years in Jaishtam (May-June). 4 days	Local, religious	Chenna-kesavaswamy	10,000; local and from neighbouring villages. Hindus	...	...
33	157 (b) Alakurapadu	3 miles from Tangutur Railway Station and 15 miles by road from Ongole	Jalamma Tantulu	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Jalamma, image in human form	Local congregation. Hindus	...	...
34	162 Vallur	1 mile from Surareddy-palem Railway Station on Madras-Waltair Railway line and 5 miles from Ongole	Teppoth-savam	During Kanuma the next day of San-kranthi i.e., on 15th January. 1 day	Local, religious	Venugopala-swamy, Someswara-swamy and Valluramma	10,000; local and from nearby villages. Hindus	...	...

35	163 Vasepallipadu	3 miles from Madras-Calcutta National Highway and about 6 miles from Ongole	Grama Devathala Jatara	According to convenience. Period not specified	Local, religious	Ankamma, Poleramma, Kanakadurgamma, Maremma and Mahalakshamma	Local congregation. Hindus	...	...
36	168 Madanuru	6 miles from Surareddipalem Railway Station and 10 miles from Ongole	Ramalingeswaraswamy Brahmothsavam	Magha Bahula Panchami to Amavasya. (January–February). 11 days	Local, religious	Ramalingeswaraswamy, Sivalingam	5,000; local and from nearby villages. Hindus	Sweet-meats, utensils, torchlights, lanterns, mirrors, combs, pictures, photos, books, toys, cloth and fancy goods	...

6. NARASARAOPET TALUK

1	1 Nakarikal	13 miles from Narasaraopet Railway Station	Narasimhaswamy Kalyanothsavam	On Vaisakha Suddha Chathurdasi and Purnima (April-May). 2 days	Local, religious	Narasimhaswamy	Local congregation. Hindus	...	The temple is located on Dupppulakonda hillock
2	11 Gorijavolu	1½ miles from Nudurupadu Railway Station and 10 miles from Narasaraopet	Poleramma Jatara	In Sravanam (July–August). 7 days	Local, religious	Poleramma	Local congregation. Hindus	...	...
3	13 Tubadu	5 miles from Satulur Railway Station between Guntur-Narasaraopet	Archyavana Chinnappa Tirunala	15th January. 1 day	Local, religious	Archyavana Chinnappa, Christian Saint	Local congregation. Christians	...	...
4	14 Chirumamilla	5 miles from Satulur Railway Station and 10 miles from Narasaraopet	Hanumajjayanti	From Vaisakha Bahula Dasami (April–May). 5 days	Local, religious	Hanuman	Local and from nearby villages. Hindus	...	Brahmamgari Aradhana is also celebrated for 5 days from Vaisakha Suddha Purnima (April-May)
5	15 Solasa	4 miles from Nudurupadu Railway Station and 16 miles from Narasaraopet partly by road and partly by foot	Ranganathaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Ranganathaswamy, in reclining posture on Adisesha with Sridevi and Bhudevi at His feet	Local congregation. Hindus	...	...
6	16 Kondaveedu	2 miles from Phirangipuram Railway Station and 14 miles from Narasaraopet	Venugopalaswamy Lakshapatripuja	No fixed date. On all special occasions	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
			6. NARASARAOPET TALUK—*Contd.*						
7	18 Mydavole	8 miles from Satulur Railway Station on Vijayawada-Guntakal line and 18 miles by road from Narasaraopet	1. Sita Ramaswamy Kalyanothsavam	Chaitra Suddha Panchami to Purnima (March-April). 11 days	Local, religious	Sita Ramaswamy	Local congregation. Hindus	...	...
			2. Ramalingeswaraswamy Kalyanothsavam	Phalguna Suddha Ekadasi to Bahula Panchami (February-March). 10 days	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	...
8	25 Manukondavaripalem	14 miles from Narasaraopet	Kodandaramaswamy festival	On Pushya Suddha Ekadasi (December-January). 1 day	Local, religious	Sri Kodandaramaswamy	Local congregation. Hindus	...	...
9	Purushottapatnam	½ mile to the west of Madras-Calcutta National Highway and 12 miles from Narasaraopet	Jatara of village deities	In Sravanam (July-August). 7 days	Local, religious	Poleramma, Ankamma and Mahalakshamamma	Local congregation. Hindus	...	...
10	II Chilakaluripet	13 miles from Narasaraopet and 25 miles from Guntur on Madras-Calcutta National Highway	1. Sitarama swamy Kalyanothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Sita Ramaswamy	Local congregation. Hindus	...	Parvati kalyanam is celebrated for 5 days from Kartika Suddha Ekadasi to Purnima (October-November)

			2. Narasimha-swamy Kalyano-thsavam	From Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Narasimha-swamy	Local congregation. Hindus	...	...
11	29 Thimma-puram	2 furlongs from Guntur-Ongole road, 8 miles from Satulur Railway Station and about 19 miles from Narasa-raopet	Poleramma Tirunala	According to convenience of the villagers. 9 days	Local, religious	Poleramma, village deity	Local congregation. Hindus	...	...
12	30 Nadendla	2 miles from Guntur-Ongole road, 8 miles from Satulur Railway Station and about 22 miles from Narasa-raopet	1. Govar-dhanaswamy Kalyana-mahothsavam	Chaitra Suddha Ekadasi to Bahula Vidiya (March–April). 7 days	Local, religious	Govardhana-swamy	Local congregation. Hindus	...	There is free feeding
			2. Mula-sthaneswara-swamy Uthsavam	Vaisakha Suddha Ekadasi to Bahula Vidiya (April–May). 7 days	Local, religious	Mulasthane-swaraswamy	Local congregation. Hindus	...	...
13	32 Irlapadu	4½ miles from Satulur Railway Station and 6 miles from Narasa-raopet	Some-swaraswamy Uthsavam	Asviyuja Suddha Vidiya to Dasami (September–October). 9 days	Local, religious	Someswara-swamy	800; local and from nearby villages. Hindus	...	...
	32 (b) Ameensaheb-palem hamlet of Irlapadu	6 miles from Narasa-raopet	Polesamma and Polera-mma Aradhana	According to convenience. 5 days	Local, religious	Polesamma and Polera-mma	Local congregation. Hindus	...	...
14	35 Pothavaram	3 miles to the east of Chilakaluripet and 12 miles to the west of Narasaraopet	1. Lakshmi Chenna-kesavaswamy Kalyano-thsavam	Chaitra Suddha Purnima to Bahula Panchami (March-April). 6 days	Local, religious	Lakshmi Chenna-kesavaswamy	Local con-gregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
			6. NARASARAOPET TALUK–*Contd.*						
			2. Hazrat Abdulla Basha *Urs*	22nd and 23rd of Jawadi-ul-Avval. 2 days	Local, in memory of the Muslim saint	Abdul Basha, a tomb	5,000 to 6,000; local and from nearby villages. All communities	Eatables, etc.	...
15	38 Tangedumalli	11 miles from Narasaraopet of which 7 miles upto Kotappakonda can be covered by bus and the rest by foot	Ankamma Jatara	Vaisakha Suddha Padyami to Dasami (April-May). 10 days	Local, religious	Ankamma	Local congregation. Hindus	...	...
16	39 (a) Kotappakonda hamlet of Kondakavur	7 miles from Narasaraopet Railway Station	Mahasivaratri	Magha Bahula Ekadasi to Amavasya (January-February). 5 days	Widely known, religious	Koteswaraswamy, Sivalingam	2 lakhs, local and from distant places. Hindus	Sweet-meats, fruits, foodstuffs, utensils, lanterns, torchlights, mirrors, combs, books, pictures, photos, clothes, agricultural implements, bangles, toys, fancy goods, bamboo articles, goats, cows, and other domestic animals	...
17	41 Ellamanda	4 miles from Narasaraopet on Kotappakonda road	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Kodanda Ramaswamy, Sita Ramaswamy	Local congregation. Hindus	...	...
	41 (d) Gonepudi hamlet of Ellamanda	5 miles from Narasaraopet	Poleramma Jatara	Once in a year according to convenience. 1 day	Local, religious	Poleramma	Local congregation. Hindus	...	...

	41 (e) Chintalapalem hamlet of Ellamanda	1 mile to the east of Ellamanda and 5 miles from Narasaraopet	Gangamma Jatara	From Sravana Suddha Dasami (July–August). 3 days	Local, religious	Gangamma	Local congregation. Hindus	...	...
18	43 Kanuparru	1½ miles from road, 4 miles from Satulur Railway Station and 6 miles from Narasaraopet	Jojappa Panduga or Matham Tirunala	23rd January. 1 day	Local,in memory of the saint	Jojappa, Christian saint	Local and from nearby villages. Mostly Christians	...	Poleramma Jatara is also celebrated according to convenience of the villagers.
19	I Narasaraopet	Taluk headquarters and a Railway Station on Vijayawada-Dhronachalam section of the South Central Railway at a distance of 28 miles from Guntur	Sivaratri	Magha Bahula Triodasi (January–February). 1 day	Local, religious	Kotaiah-swamy	Local and from nearby villages. Hindus	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, clothes, agricultural implements etc.	There are many choultries in the town
20	48 Ravipadu	Beside Narasaraopet–Gurzala road, 3 miles from Narasaraopet Railway Station	Janma Ragni festival	On 8th of December. 1 day	Local, religious	Jesus Christ and Mary	Local congregation. Mostly Christians	...	...
21	51 Ikkurru	2 miles to the south-west of Narasaraopet Railway Station	Ramalinges-waraswamy festival	On Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Ramalinges-waraswamy	Local congregation. Hindus	...	Konalamma Jatara is celebrated for 3 or 5 days when rains fail in the season
22	53 Uppalapadu	By the side of Narasaraopet-Vinukonda road, 3 miles from Narasaraopet Railway Station	Sita Ramaswamy Kalyanothsavam	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
23	54 Kakani	To the west of Narasaraopet-Vinukonda road at 9½ miles from Narasaraopet	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 3 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
24	58 Machavaram	7 miles from Narasaraopet on Nagarjunasagar bus route	Mahasivaratri	Magha Bahula Chaturdasi (January–February). 1 day	Local, religious	Lord Siva	Local congregation. Hindus	...	...
25	61 Chejerla	15 miles from Narasaraopet	Kapotheswaraswamy Kalyanothsavam	Magha Bahula Triodasi to Phalguna Suddha Vidiya (February-March). 5 days	Local, religious	Kapotheswaraswamy, Sivalingam	Local and from surrounding places. Hindus	..	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				6. NARASARAOPET TALUK–*Concld.*					
26	68(a) Subbayyapalem hamlet of Thurumella	1 mile from Santhamagulur Railway Station on Guntur–Guntakal Section	Brahmamgari Uthsavam	On Phalguna Suddha Purnima (February–March). 1 day	Local, in memory of the saint	Saint Brahmam	Local and from nearby places. Hindus	...	...
27	76 Kundurru (East)	3 miles from Narasaraopet bus route, 10 miles from Santhamagulur and 20 miles from Narasaraopet	Veerabrahmam festival	From Vaisakha Suddha Dasami to Chaturdasi (April–May). 5 days	Local, in memory of the saint	Saint Brahmam	Local congregation. Hindus	...	...
28	80 Chennupalle	4 miles from motor road (National Highway), 12 miles from Santhamagulur Railway Station and 22 miles from Narasaraopet	Paruveta Uthsavam	On Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Parusavedeeswarawamy and Sita Ramaswamy	Local congregation. Hindus	...	...
29	83 Kukutlapalle	1½ miles from Narasaraopet-Ongole bus route, 15 miles from Santhamagulur Railway Station, 25 miles from Narasaraopet	Nasaraiah Urs	Kartika Bahula Panchami and Shashti (October-November). 2 days	Local, religious	Saint Nasaraiah, a tomb	Local congregation. Hindus	...	...
30	87 Guntupalle	About 15 miles from Chilakaluripet as also from Santhamagulur Railway Station	Kasi Viswes-waraswamy Paruveta Uthsavam	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kasi Viswes-waraswamy	Local congregation. Hindus	...	...

31	88 Ballikurava	About 14 miles from Chilakaluripet as also from Santhamagulur Railway Station	Kusuma Haranatha Baba Kalyanothsavam	On Magha Suddha Saptami (January-February). 1 day	Local, religious	Kusuma Haranatha Baba	Local and from nearby villages. Hindus	...	Ramakoti Mela is also celebrated on Phalguna Bahula Padyami (February-March)
32	95 Pasumarru	2 miles from Chilakaluripet on Chilakaluripet-Chirala road, 14 miles from Narasaraopet and 22 miles from Chirala	Venkateswaraswamy Tirunala	Date not specified.	Local, religious	Venkateswaraswamy	Local congregation. Hindus	...	Sita Rama Kalyanothsavam is celebrated on Chaitra Suddha Navami (March-April)
33	102 Ananthavaram	18 miles from Narasaraopet Railway Station	Bhogamalleswaraswamy Uthsavam	On Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Bhoga Malleswaraswamy	Local congregation. Hindus	...	...
34	108 Darsi	4 furlongs from Madras-Calcutta National Highway and 24 miles from Narasaraopet Railway Station	Lakshmi Narasimhaswamy Jayanti	On Vaisakha Suddha Chathurdasi (April-May). 1 day	Local, religious	Lakshmi Narasimhaswamy	Local congregation. Hindus	...	...
35	109 Jonnathali	One mile from Ongole-Guntur road	Poleramma Kolupu	According to convenience of the villagers. No fixed date	Local, religious	Poleramma	Local congregation. Hindus	...	...
36	112 Kolalapudi	1½ miles from Madras-Calcutta National Highway, 2 miles from Konanki and 24 miles from Narasaraopet Railway Station	Paruveta festival	On Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Chennakesavaswamy and Neelakanteswaraswamy	Local congregation. Hindus	...	...
37	113 Dronadula	4 miles from Madras-Calcutta National Highway, 14 miles from Karamchedu and 25 miles from Narasaraopet	Gangadevi Jatara	In Sravanam (July-August). 5 days	Local, religious	Gangadevi, village deity	1,000; local congregation. Hindus	...	...
38	115 Gannavaram	4 miles to the west of Madras-Calcutta National Highway and 20 miles from Narasaraopet	Venugopalaswamy Teppothsavam	During Sankranti on 14th January. 1 day	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
39	116 Poonuru	5 miles to the west of Madras-Calcutta National Highway, 10 miles to the north of Chilakaluripet, 20 miles from Chirala Railway Station and 22 miles from Narasaraopet	Eruvaka Purnima	Jaishta Suddha Ekadasi to Purnima (May-June). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...

APPENDIX II

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				7. VINUKONDA TALUK					
1	3 Gutlapalle	15 miles from Vinukonda	Narasimhaswamy festival	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Narasimhaswamy	5,000; local congregation. Hindus	...	Free meals will be supplied to Brahmins only by private institutions
2	13 Ipuru	13 miles from Vinukonda Railway Station and town	Ankalamma Jatara	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Ankalamma, stone image	Local congregation. Hindus	...	Veerabhadraswamy festival is also celebrated on Magha Bahula Amavasya (January-February) and on Asviyuja Suddha Dasami (September-October). Fuller details are not available
3	22 Sanampudi	2 miles from Savalyapuram Railway Station on Vijayawada–Hubli section of the South Central Railway and 6 miles from Vinukonda	Adavi Perantalamma Jatara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Adavi Perantalamma, stone image	Local congregation. Hindus	...	...
4	25 Kotcherla	On Vinukonda-Karempudi road, 6 miles from Savalyapuram Railway Station and 7 miles from Vinukonda	Ankala Parameswari Jatara	From Vaisakha Suddha Purnima (April-May). 5 days	Local, religious	Ankala Parameswari, image in human form	2,500; local and from nearby villages. Hindus	A few shops sell eatables, lanterns, torch lights, mirrors, combs etc.	...
5	26 Udijerla hamlet of Agnigundala	10 miles from Vinukonda	Tirumalanadhaswamy festival	Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Tirumalanadhaswamy, stone image in human form	Local congregation. Hindus	A few shops sell eatables, cocoanuts, toys, etc.	...
6	27 Bollapalle	10 miles from Vinukonda Railway Station	Eko Narayanaswamy festival	Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Eko Narayanaswamy	4,000; local congregation. Hindus	...	...

7	28 Vellaluru	8 miles from Vinukonda and 34 miles from Narasaraopet	Yogi Subba Reddi festival	Vaisakha Suddha Padyami to Tadiya (April-May). 3 days	Local, in memory of the saint	Subba Reddy, tomb	Local congregation. Hindus	...	...
8	50 Nayunipalem	9 miles from Vinukonda on Vinukonda-Markapur bus route	Patapati Poleramma Jatara	Vaisakha Suddha Ekadasi to Bahula Vidiya (April-May). Festival 9 days Fair 3 days	Local, religious	Patapati Poleramma	50,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors and combs, agricultural implements, bangles and toys	...
9	51 Sivapuram	6 miles from Vinukonda Railway Station	Pata Perantalamma festival	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Pata Perantalamma	About 3,000; local and from nearby villages. Hindus	...	...
10	1 Vinukonda	Taluk headquarters on Guntur-Srisailam bus route, 27 miles from Narasaraopet and 54 miles from Guntur	Ramalingeswaraswamy Lakshabilvarchana	Ashada Suddha Ekadasi (June-July). 1 day	Widely known, religious	Ramalingeswaraswamy, Sivalingam	10,000; local and from distant places. Hindus	Eatables, utensils, lanterns and torches, mirrors and combs, pictures and photos, baskets and mats, toys and other fancy goods	Lodging and boarding facilities
11	60 Peddakancherla	5 miles from Vinukonda Railway Station	Anjaneyaswamy festival	Chaitra Bahula Panchami (March-April). 1 day	Local, religious	Anjaneyaswamy	About 3,000; local congregation. Hindus	...	...
12	70 Madamanchipadu	5 miles from Vinukonda Railway Station	Madamanchi Veeranjaneyaswamy festival	Chaitra Bahula Panchami (March-April). 1 day	Widely known, religious	Madamanchi Veeranjaneyaswamy	About 50,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, pictures of gods and agricultural implements	...
13	71 Tripurapuram	5 miles from Vinukonda Railway Station	Anjaneyaswamy festival	Vaisakha Bahula Panchami (April-May). 1 day	Local, religious	Anjaneyaswamy	About 4,000; local and from nearby villages. Hindus	...	...

APPENDIX II

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				7. VINUKONDA TALUK—*Concld.*					
14	76 (c) Ravaram hamlet of Putchanuthala	10 miles from Gundlakamma Railway Station and 12 miles from Vinukonda	Konda Gurunadhaswamy festival	Magha Suddha Purnima (January-February). 1 day	Widely known, religious	Konda Gurunadhaswamy	About 20,000; local and from distant places. Hindus	Eatables, agricultural implements, bangles etc.	...
				8. PALNAD TALUK					
1	8 Mallavaram Agraharam	4 miles from Thumurukota and 7 miles from Rentachinthala Railway Station on Guntur-Macherla section of South Central Railway	Siva Pujalu	During Dhanurmasam *i.e.*, in Pushyam (December-January). 1 month	Local, religious	Siva	Local congregation. Hindus	...	...
2	11 (a) Jettipalem hamlet of Goli	About 6 miles from Paluvoi Railway Station	Boddu Mallaiah festival	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Boddu Mallaiah, Sivalingam	3,000; local and from nearby villages. Hindus	...	...
3	13 Thelukutla	6 miles from Gurazala Railway Station	Pathapatamma Jatara	From Chaitra Suddha Purnima (March-April). 3 days	Local, religious	Pathapatamma, village deity	Local congregation. Hindus	...	...
4	15 Rentachinthala	A Railway Station on Macherla-Guntur section of the South Central Railway at a distance of 6 miles from Gurazala	Festival of Mother Lurth	In Magham (January-February). 2 days	Local, religious	Mother Lurth	2,000; local and from nearby villages. Mostly Christians	...	...

5	16 Rentala	2 miles from Rentachinthala Railway Station and 6 miles from Gurazala	Lakshmi Chennakesava and Parvati Bheemeswaraswamy festivals	Pushya Suddha Ekadasi (December-January). 1 day	Local, religious	Chennakesava and Bheemeswaraswamy, stone images	Local congregation. Hindus	...	...
6	17 Madugula	4 miles from Rentachinthala Railway Station	Ankalamma Jatara	In Summer (April-May). Period not specified	Local, religious	Ankalamma	Local congregation. Hindus	...	...
7	11 Macherla	A Railway Station on Macherla-Guntur Railway line, 15 miles from Gurazala and 80 miles from Guntur	Lakshmi Chennakesavaswamy festival	Chaitra Suddha Purnima to Bahula Amavasya (March-April). 16 days	Local, religious	Lakshmi Chennakesavaswamy, image in human form	Local and from neighbouring villages including Nalgonda District. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, photos of deities, etc.	...
8	28 Mandadi	6 miles to the south of Macherla	Siddheswaraswamy festival	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Siddheswaraswamy, stone Sivalingam	About 4,000; local and from neighbouring villages. Hindus	Eatables, glassware, lanterns, mirrors, combs, and agricultural implements	...
9	30 Gundlapadu	12 miles from Macherla Railway Station	Umamaheswaraswamy festival	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Umamaheswaraswamy	Local congregation. Hindus	...	...
10	31 Kandlagunta	10 miles from Mandadi-Narasaraopet but route, 16 miles from Macherla and 32 miles from Gurazala	Poleramma (Dongaramma) Jatara	According to convenience of the villagers. Period not specified	Local, religious	Poleramma	Local congregation. Hindus	...	...
11	32 Gottipalle	6 miles by foot from Veldurthi and 16 miles from Macherla Railway Station	Sathemma Jatara	Before Vaisakha Suddha Purnima (April-May). Once in 2 years 1 day	Local, religious	Sathemma, village deity	Local congregation. Hindus	...	...
	32 (a) Gangalagunta hamlet of Gottipalle	6 miles by foot from Veldurthi and 16 miles from Macherla Railway Station	Sita Ramaswamy Uthsavam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sita Ramaswamy	Local congregation. Hindus	...	...

APPENDIX II

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1	2	3	4	5	6	7	8	9	10
				8. PALNAD TALUK-*Contd.*					
12	33 Srigiripadu	4 miles from Veldurthi-Narasaraopet bus route and 22 miles from Macherla Railway Station	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama, Lakshmana and Sita, images on a single stone	Local congregation. Hindus	...	...
13	34 Veldurthi	About 18 miles from Macherla Railway Station	Bugga Mallaiah festival	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Bugga Mallaiah, stone Sivalingam	1,000; local congregation. Hindus	...	...
14	35 Uppalapadu	2 miles from Veldurthi and 10 miles from Macherla Railway Station	Bugga Malleswaraswamy Aradhanothsavam	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Bugga Malleswaraswamy	Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos etc.	...
15	37 Mutukuru	7 miles from Veldurthi, 14 miles from Macherla Railway Station and 48 miles from Narasaraopet	Veera Brahmendraswamy Aradhana	Phalguna Suddha Dasami and Ekadasi (February-March). 2 days	Local, religious	Veera Brahmendraswamy, a saint	Local congregation. Hindus	...	...
16	39 Durgi	7 miles from Macherla Railway Station	Mahalakshmamma festival	In Chaitram (March-April). 4 days	Local, in memory of Mahalakshmamma	Mahalakshmamma	1,000; local congregation. Hindus, especially Kammas	...	...
17	45 Miriyala	2 miles to the south of Gurazala-Karempudi road and 6 miles from Gurazala Railway Station	Avudevara Pabbam (Cow festival)	Chaitra Suddha Dasami to Purnima (March-April). 6 days	Local, religious	Avudevara, brass image of cow	Local and from neighbouring villages. Hindus	...	...

18	46 Charlagudipadu	By the side of Gurazala-Vinukonda bus route and 3 miles from Gurazala Railway Station on Guntur-Macherla Section of South Central Railway	1. Venugopalaswamy Rathothsavam	From Vaisakha Suddha Purnima (April-May). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
			2. Alekhaswamy festival	Kartika Suddha Purnima (October-November). 1 day	Local, in memory of Alekhaswamy, a devotee	Alekhaswamy, a saint	Local congregation. Hindus	...	...
19	I Gurazala	Taluk headquarters on Guntur-Nagarjunasagar bus route, 63 miles from Guntur. It is a Railway Station on Macherla-Guntur metre gauge section of South Central Railway	Pathapatamma Jatara	Margasira Suddha Ekadasi to Purnima (November-December). 5 days	Local, religious	Pathapatamma	6,000 to 7,000; local and from nearby villages within a radius of 20 miles	Eatables, utensils, lanterns, torches, mirrors, combs, pictures, toys, photos, books etc.	...
20	50 Daida	On the bank of Krishna River at a distance of 6 miles from Gurazala Railway Station	Bugga Malleswaraswamy festival	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Bugga Malleswaraswamy	Local congregation. Hindus	...	Venugopalaswamy Uthsavam and Muthyalamma Jatara are also celebrated in the village
21	54 Gamalapadu	6 miles from Gurazala	Addanki Nancharamma festival	In Jaishtam (May-June). 6 days	Local, religious	Addanki Nancharamma	Local congregation. Hindus	...	...
22	58 Gogulapadu	2 miles from Ambapuram Railway Station and 4 miles from Gurazala	Neelakanteswaraswamy festival	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Neelakanteswaraswamy, Sivalingam	Local congregation. Hindus	...	...
23	59 Kesanapalle	1½ miles from Nadikudi Railway Station on Macherla-Guntur section of the South Central Railway and 8 miles from Gurazala	Muthyalamma Jatara	In Sravanam (July-August). Period not specified	Local, religious	Muthyalamma, stone image in human form	Local congregation. Hindus	...	...
24	60 Pedagarlapadu	3 miles from Thummalacheruvu Railway Station on Macherla-Guntur Section and 17 miles from Gurazala	Sita Ramaswamy Kalyanothsavam	Chaitra Suddha Sapthami to Triodasi (March-April). Festival 7days Fair 5 days	Local, religious	Sita Ramaswamy	2,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, books, pictures, photos, earthen toys, handloom and mill cloth	...

APPENDIX II

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1	2	3	4	5	6	7	8	9	10
				8. PALNAD TALUK—*Concld.*					
25	66 Karempudi	On the banks of Naguleru River, 12 miles from Piduguralla Railway Station	Palnati Veerula Uthsavam	Kartika Bahula Amavasya to Margasira Suddha Chathurdasi (November–December). 15 days	Widely known, in memory of Palnati Veerulu (heroes)	Palnati Veerulu, Veerasilas (stones)	10,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, toilet goods, Ayurvedic medicines, books, photos, pictures, toys, clothes, agricultural implements, various kinds of toys, etc.	...
26	71 Guttikonda	About 4 miles from Piduguralla Railway Station	Pata Patamma Jatara	Asviyuja Suddha Ekadasi and Dwadasi (September-October). 2 days	Widely known, religious	Pata Patamma	10,000; local and from nearby villages. Hindus	...	...
27	73 Chinna Agraharam	2 miles from Thummalacheruvu Railway Station on Guntur-Macherla Section	Chandramouleswaraswamy Uthsavam	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Chandramouleswaraswamy, stone Sivalingam	Local congregation. Hindus	...	The image of the deity is taken in procession during other festivals such as Dasara, Ugadi and Mukkoti Ekadasi
28	75 Karalapadu	About 1½ miles from Thummalacheruvu Railway Station	Addanki Nancharamma festival	Chaitra Suddha Tadiya to Panchami (March–(April). 3 days	Local, religious	Addanki Nancharamma	1,500; local congregation. Hindus	...	There is held a cattle show during the festival for 5 days
29	79 Pinnelli	3 miles from the Thummalacheruvu Railway Station	Mukkoti Ekadasi	Margasira Suddha Ekadasi (November–December). 1 day	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	...

30	80 Muthyalam-mapadu	6 miles from Nadikudi Railway Station and 13 miles from Gurazala	Kodanda Ramaswamy Kalyanothsa-vam	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Kodanda Ramaswamy	Local congregation. Hindus	...	...
31	81 Dachepalle	8 miles from Gurazala	Addanki Nancharam-ma festival	In Chaitram (March–April). 3 days	Local, religious	Addanki Nancharam-ma	1,600; local congregation. Hindus	...	...
32	82 Madinapadu	4 miles from Nadikudi Railway Station and 12 miles from Gurazala	Sarangadha-reswaraswa-my festival	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Sarangadha-reswaraswa-my	2,000; local and from 10 nearby villages. Hindus	...	..
33	83 Tangeda	About 9 miles from Nadikudi Railway Station	Addanki Nancharam-ma festival	In Chaitram (March–April). 3 days	Local, religious	Addanki Nancharam-ma	1,500; local congregation. Hindus	...	...
34	84 Vemavaram	10 miles from Nadikudi Railway Station and 18 miles from Gurazala	Mahasiva-ratri	Magha Bahula Chathurdasi and Amavasya (January–February). 2 days	Local, religious	Chidambara Ramalinges-waraswamy, Sivalingam	Local congregation. Hindus	...	...
35	95 Kotha Pulla-reddipuram	12 miles from Macherla Railway Station and 34 miles from Gurazala	Kota Sathem-ma Jatara	According to convenience of the vill-agers. 1 day	Local, religious	Kota Sathem-ma, awe-ins-piring image with 8 hands, seated on a lion	Local congregation. Hindus	...	...
			9. SATTENAPALLE TALUK						
1	7 Kethavaram	On the banks of the river Krishna, 2 miles from Guntur-Bodanam road, 14 miles from Bellamkonda Railway Station and 26 miles from Sattenapalle	Narasimha-swamy festival	Vaisakha Purnima (April–May). 1 day	Widely known, religious	Narasimha-swamy	10,000; local and from near-by villages and from Nalgonda District. Hindus	...	...
2	18 (a) Atchampeta hamlet of Chamarru	About 15 miles from Sattenapalle Railway Station	Mukkantes-waraswamy festival	Magha Bahula Chaturdasi (January–February). 1 day	Local, religious	Mukkantes-waraswamy, Sivalingam	3,000; local congregation. Hindus	...	...

APPENDIX II

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1	2	3	4	5	6	7	8	9	10
			8. SATTENAPALLE TALUK-*Concld.*						
3	19 Pedapalem	15 miles from Sattenapalle	Anjaneyaswamy puja	Saturdays and festive occasions.	Local, religious	Anjaneyaswamy	Local congregation.	...	...
4	22 (a) Kandipadu hamlet of Chandrajupalem	17 miles from Sattenapalle on Sattenapalle-Bodanam bus route	Sri Venkateswaraswamy festival	On Saturdays in Phalgunam (February-March). 4 or 5 days	Local, religious	Sri Venkateswaraswamy	Local and from nearby villages. Hindus	...	...
5	25 Bellamkonda	Railway Station on Guntur-Macherla line, 12 miles from Sattenapalle, 36 miles from Guntur on Guntur Bodanam bus route	1. Sri Rama Kalyanam	Chaitra Suddha Ashtami to Dwadasi (March-April). 5 days	Local, religious	Sri Rama	Local and from nearby villages. Hindus	...	...
			2. Nageswaraswamy Kalyanam	From Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Nageswaraswamy, Sivalingam	Local and from nearby villages. Hindus	...	...
			3. Toli Ekadasi festival	Ashadha Suddha Ekadasi (June-July). 1 day	Local, religious	Mallikarjunaswamy	About 2,000; local and from neighbouring villages.	Utensils, lanterns, torchlights, mirrors, combs, pictures, toys, photos etc.	This temple is situated on an adjacent hillock
6	42 Velpuru	13 miles from Sattenapalle on Sattenapalle-Atchampeta bus route and 35 miles from Guntur	Ugadi festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Ramalingeswaraswamy, Chennakesavaswamy and Visveswaraswamy	Local and from the neighbouring villages. Hindus	...	...

7	46 Orvakallu	3 miles by foot from Sattenapalle-Atchampeta road and 16 miles from Sattenapalle Railway Station	Gangamma Jatara	Magha Suddha Purnima (January–February). 1 day	Local, religious	Gangamma, stone image in human form	Local congregation. Hindus	...	...
8	72 Patibandla	About 11 miles from Sattenapalle and 3 miles from Pedakurapadu Railway Station	Roman Catholic festival	5th & 6th January. 2 days	Local, religious	Christian Saints	4,000; local and from neighbouring villages. Mostly Christians	...	...
9	81 Thalluru	About 10 miles from Sattenapalle Railway Station	Tirupatamma festival	In Phalgunam (February-March). 2 days	Local, religious	Tirupatamma	2,000; local congregation. Hindus	...	...
10	86 Gudipudi	A Railway Station on Macherla-Guntur Section of the South Central Railway at a distance of about 3 miles from Sattenapalle	Perantalamma festival	Chaitra Purnima (March–April). 1 day	Local, religious	Perantalamma, village deity	Local congregation. Hindus	...	...
11	99 Gundluru hamlet of Bhimavaram	3 miles from Sattenapalle Railway Station	Poleramma Jatara	Once in 4 years according to convenience of the villagers. Period not specified	Local, religious	Poleramma, village deity	Local congregation. Hindus	...	...
12	1 Sattenapalle	Taluk headquarters; at a distance of 21 miles from Guntur. A Railway Station on Guntur-Macherla metre gauge section of the South Central Railway	Phirojee Aradhana	Magha Suddha Chaturdasi and Purnima (January-February). 2 days	Local, in memory of Phirojee	Phirojee (a Maharashtrian saint)	10,000; local and from neighbouring villages within a radius of 10 miles. Hindus	Eatables, mirrors, combs, toys, lanterns, books, pictures, etc.	...
13	112 Thondapi	2 miles from 5th mile stone at Dhulipala on Guntur-Miryalaguda road and 7 miles from Sattenapalle	Addankamma festival	Vaisakha Purnima (April-May). 1 day	Local, religious	Addankamma, village deity	Local congregation. Hindus	Eatables, utensils, torches, lanterns, etc.	...
14	116 Gollapadu	5 miles from Narasaraopet and 8 miles from Sattenapalle on Narasaraopet-Sattenapalle bus route	Sri Rama Kalyanam	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	Baladas and Shaik Khasim Saheb Aradhanas are celebrated annually in their respective mutts

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Location of Market, Town/ Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4
	1. GUNTUR TALUK		
Rao Bahadur Venkata-krishnaiah market	Guntur	Vegetables	All days
Wenlock market	Guntur	Meat and fish	All days
Coronation Bazar and curd market	Guntur	Sundry articles and curd	All days
Weekly market	Mangalagiri	Sundry items	Thursday
	2. TENALI TALUK		
Vegetable market	Tenali	Vegetables	All days
Mutton market	Tenali	Mutton	All days
Fish market	Tenali	Fish	All days
Fruit market	Tenali	Fruits	All days
Paddy market	Tenali	Paddy (Rice)	All days
Curd market	Tenali	Curd and milk	All days
Sangam Jagarlamudi market	Sangam Jagarlamudi market	Agricultural implements, cattle and household vessels	Annually for two days during Sivaratri festival
T. Sundur market	T. Sundur market	-do-	-do-
Govada market	Govada	-do-	-do-
	3. REPALLE TALUK		
Swami Seetharama Municipal market	Repalle	Vegetables	All days
	4. BAPATLA TALUK		
Municipal market	Bapatla	Vegetables, fish and mutton	All days
-do-	Chirala	-do-	-do-
-do-	Perala	-do-	-do-
Koppaka Venkaiah Panchayat market	Ponnur	-do-	-do-
	5. ONGOLE TALUK		
Mutton and fish market	Ongole	Fish and mutton	All days
Vegetable, fruit and flower market	Ongole	Vegetables, fruits and flowers	-do-
Hay and fuel market	Ongole	Hay and fuel	-do-
Cattle shandy	Ongole	Cows and buffaloes	Two days at the end of every month

6. NARASARAOPET TALUK

Municipal vegetable market	Narasaraopet	Vegetables	All days
Municipal Mutton market	–do–	Mutton	–do–
Guntur market committee	–do–	Groundnut	–do–
–do–	Chilakaluripet	Groundnut and Tobacco	–do–
–do–	Santhamagulur	Groundnut	–do–
–do–	Martur	Groundnut	–do–
			–do–

7. VINUKONDA TALUK

Vegetable market	Vinukonda	Vegetables	All days

8. PALNAD TALUK

Konalakalva market	Macherla	Vegetables	All days
Mutton market	Macherla	Mutton	–do–
Vegetable market	Gurazala	Vegetables	–do–
Mutton market	Gurazala	Mutton	–do–
Vegetable market	Dachepalle	Vegetables	–do–
Mutton market	Dachepalle	Mutton	–do–

9. SATTENAPALLE TALUK

Vegetable market	Sattenapalle	Vegetables	All days
Mutton market	Sattenapalle	Mutton	–do–
Vegetable market	Phirangipuram	Vegetables	–do–
Vegetable market	Atchampet	Vegetables	–do–
Vegetable market	Pedakurapadu	Vegetables	–do–

SOURCE : Collector, Guntur

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	7 days	Guntur	Pedakakani	Sri Malleswaraswamy Kalyanothsavam	Sweetmeats, food-stuffs, cocoanuts, plantains, sacred ash, camphor, books, photos, pictures and utensils
	7 days	,,	Vangipuram	Sri Lakshmi Vallabharayaswamy Brahmothsavam	Eatables, fruits, sugarcane, utensils, lanterns, torch-lights, combs, mirrors, pictures and photos of deities, books, cloth and Kondapalle toys
	3 days	Tenali	Chunduru	Balakoteswaraswamy Uthsavam	Food-stuffs, utensils, books and photos, clothes, toys etc.
	3 days	,,	Govada	Balakoteswaraswamy Uthsavam	Eatables, utensils, lanterns, toilet goods, pictures, photos, carts, agricultural implements and toys
	1 day	Repalle	Murtota hamlet of Kamarajugadda	Muktheswaraswamy Festival	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, toys, clothes and agricultural implements
	3 days	,,	Aravapalle	Balakoteswaraswamy festival	Eatables, glassware, lanterns, mirrors, combs pictures, toys etc.
	5 days	,,	Gokarnamatam hamlet of Nizampatnam	Gokarneswaraswamy Kalyanothsavam	Eatables, glassware,utensils, mirrors, combs, pictures, photos, baskets and toys
	2 days	Bapatla	Appikatla	Kasiviswanathaswamy festival	Eatables, toys
	11 days	Ongole	Madanuru	Ramalingeswaraswamy Brahmothsavam	Sweetmeats, utensils, torch-lights, lanterns, combs, mirrors, pictures, photos, books, toys, cloth and fancy goods
	5 days	Narasaraopet	Kotappakonda hamlet of Kondakavur	Mahasivaratri	Sweetmeats, fruits, food-stuffs, utensils, lanterns, torch-lights, mirrors, combs, books, pictures, photos, clothes, agriculture implements, bangles, toys, fancy goods, bamboo articles, goats, cows and other domestic animals.
	1 day	,,	Narasaraopet	Sivaratri	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, clothes, agricultural implements etc.
	1 day	Vinukonda	Ravaram hamlet of Putchanuthala	Kondagurunadhaswamy festival	Eatables, agricultural implements, bangles, etc.

January–February (*Contd.*)	2 days	Palnad	Mandadi	Siddheswarswamy festival	Eatables, glassware, lanterns, mirrors, combs and agricultural implements
	1 day	,,	Uppalapadu	Bugga Malleswaraswamy Aradhanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures and photos
	2 days	Sattenapalle	Sattenapalle	Phirojee Aradhana	Eatables, mirrors, combs, toys, lanterns, books, pictures etc.
February–March	10 days	Guntur	Amaravathi	Sri Amareswaraswamy Rathothsavam	Sweetmeats, food-stuffs, utensils, lanterns, mirrors, combs, torch-lights, photos, pictures, books of deities, toys etc.
	11 days	Guntur	Mangalagiri	Sri Panakala Lakshmi Narasimhaswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, cloth, clothes and toys
	17 days	Guntur	Vangipuram	Agastheswaraswamy Kalyanothsavam	Eatables, fruits etc.
	1 day	Narasaraopet	Udijerla hamlet of Agnigundala	Tirumalanadhaswamy festival	Eatables, cocoanuts, toys etc.
March–April	5 days	Guntur	Tadikonda	Mulasthaneswaraswamy Kalyanothsavam	Eatables, utensils, books, photos, clothes, agriculture implements and fancy goods
	10 days	Tenali	Chilumuru	Sita Kalyanam	Eatables, toys, mirrors, combs, agricultural implements etc.
		Bapatla	Nanduru	Poleramma Jatara	Eatables, utensils, lanterns and toys
	1 day	,,	Jillellamudi	Amma's birthday	Cocoanuts, fruits, camphor, vermilion
	7 days	,,	Ipurupalem	Srirama Navami	Sundry articles
	9 days	Ongole	Chedalavada	Raghunayakaswamy Kalyanamahothsavam	Eatables, utensils, lanterns, combs, mirrors, toilet goods, herbs, pictures, toys, clothes and agricultural implements
	11 days	Ongole	Karavadi	Tirunala of Sri Rama, Venugopalaswamy and Siva	Eatables, earthen vessels, combs and clothes
	1 day	Vinukonda	Madamanchipadu	Madamanchi Veeranjaneyaswamy festival	Eatables, utensils, lanterns, pictures of gods and agricultural implements
	16 days	Palnad	Macherla	Lakshmi Chennakesavaswamy festival	Eatables, utensils, lanterns, torch-lights, mirrors, combs, books, pictures, photos of deities etc.
	5 days	Palnad	Pedagarlapadu	Sita Ramaswamy Kalyanothsavam	Eatables, utensils, lanterns, books, pictures, photos, earthen toys, handloom and mill cloth

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
April-May	5 days	Guntur	Pedavadlapudi	Venugopalaswamy Kalyanothsavam	Eatables, fruits etc.
	5 days	Guntur	Tadikonda	Sri Venugopalaswamy Kalyanothsavam	Eatables, utensils, books, photos, clothes, agricultural implements and fancy goods
	7 days	Tenali	Burripalem	Lakshmi Narasimhaswamy Kalyanothsavam	Food-stuffs, cocoanuts, toys, sugarcane etc.
	12 days	Bapatla	Ponnur and Nidubrole	Bhavanarayanaswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys
	5 to 10 days	Bapatla	Ganapavaram	Urlamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements and toys
	15 days	Bapatla	Bapatla	Bhavanarayanaswamy festival	Sweets, utensils, lanterns, torch-lights, combs, mirrors, bangles, pictures, photos, books, toys and other fancy goods
	1 day	Ongole	Mallavaram	Venkateswaraswamy Kalyanothsavam	Eatables, lanterns, toilet goods, photos, books, agricultural implements, toys and fancy goods
	9 days	Ongole	Kothapatnam	Aadi Chennakesavaswamy festival	Eatables, utensils, lanterns, mirrors, combs, books, pictures, toys and clothes
	1 day	Ongole	Tangutur	Nageswaraswamy car festival	Cattle
	5 days	Vinukonda	Kotcherla	Ankala Parameswari Jatara	Eatables, lanterns, torch-lights, mirrors, combs etc.
	2 or 3 days	Vinukonda	Nayunipalem	Patapati Poleramma Jatara	Eatables, utensils, lanterns, mirrors, combs, agricultural implements and toys
	1 day	Sattenapalle	Thondapi	Addankamma festival	Eatables, utensils, torches, lanterns etc.
May-June	11 days	Bapatla	Vetapalem	Nagarapamma Sillu or Kolupulu	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys etc.
June-July	1 day	Vinukonda	Vinukonda	Ramalingeswaraswamy Lakshabilvarchana	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, clothes etc.
	1 day	Sattenapalle	Bellamkonda	Toli Ekadasi festival	Utensils, lanterns, torch-lights, mirrors, combs, pictures, toys, photos, etc.

November–December	5 days	Palnad	Gurazala	Pathapatamma Jatara	Eatables, utensils, lanterns, torches, mirrors, combs, pictures, toys, photos, books etc.
	15 days	Palnad	Karempudi	Palnati Veerula Uthsavam	Eatables, utensils, lanterns, toilet goods, Ayurvedic medicines, pictures, toys, books, photos, clothes, agricultural implements etc.
Period not known	2 days	Guntur	Pedakakani	Hazrath Syed Bajith Shahid Olia Urs	Sweetmeats, cocoanuts, incense
		Bapatla	Veerannapalem	Poleramma Jatara	Eatables, toys
	2 days	Narasaraopet	Pothavaram	Hazrath Abdulla Pasha Urs	Eatables, etc.

GLOSSARY

Abhishekam ... Religious rite of pouring or sprinkling sacred waters on the image of a deity

Agarbathis ... Incense sticks

Agraharam ... A village given as a donation to Brahmins

Ahimsa ... Non-voilence, refraining from killing any creatures

Akhanda jyothi Akhanda deepam ... Burning wicks in oil before a deity

Akupuja ... Worship with leaves, usually betel leaves

Akhanda haratulu ... Wave-offering with burning camphor

Alams ... Standards which are commonly made of copper and brass, though occasionally of gold or of silver

Ammavaru ... Female deity

Ankurarpana ... Inauguration of a celebration

Annadanam ... Free feeding, usually meant for the poor

Archaka ... One who conducts worship, a ministrant

Archana ... Worship with hymns

Aradhana ... Special worship

Aradhanothsavam ... Function involving special worship

Ashtoththaranama puja ... Worship of the Lord with 108 names

Asram ... Hermitage

Aswavahanam ... Vehicle depicting a horse

Avabruta snanam ... Bathing to deity with special worship

Avatar ... Incarnation

Ayudhapuja ... Worshipping weapons

Bhajan ... Singing in chorus in praise of God

Bhajana Brundam ... A group of people singing in praise of God

Bhakti ... Devotion to God, loyalty, faith

Bilam ... Cave

Bilwa archanas ... Worship with *bilwa* (aegle marmelos) leaves

Bilwa dalam ... A bunch of sacred leaves(aegle marmelos)

Bonams ... Offerings of cooked rice, etc., to deities

Burrakathas ... Exploits of heros, etc., related with singing and dance by a party of three persons

Chakra ... Discus, the weapon of Lord Vishnu

Chakkera pongali ... A sweet preparation with rice, green gram dhal, sugar, ghee etc.

Chakra theertham ... Taking the *chakram* (disc of Lord Vishnu) to a well or pond for washing in the waters

Chaldi ... Cooked rice kept for the next day

Chalimidi or chalipindi ... A preparation of soaked rice with jaggery

Chaluvachapparam ... A kind of palanquin for procession

Dadhyojanam ... Curd rice

Daityas ... Sons of Diti and Kasyapa Prajapati, enemies of Devas

Dana ... Alms giving in cash, food etc.

Dandakam ... Verse in praise of a God or Goddess

Dargah, darga ... Place of religious importance for Muslims, generally having a tomb

Darsan ... Audience

Deeksha ... Vow, adhering to a particular discipline

Deepam ... Burning wicks in oil or ghee before a deity

Deeparadhana ... Burning oil lamps before a deity

Devathas, devas ... Celestial beings

Dhoopam ... Burning incense sticks before a deity for smoke offering

Dhwajarohana ... Inauguration of the festival (flag hoisting)

Dhwajasthambham ... Pillar in front of a temple

Dhyanam ... Meditation or prayer

Dhyanaslokams ... Hymns of meditation or prayer

Digvijaya yathra ... Successful invasion subduing all the kingdoms on the way

Ekaham ... Singing *bhajans* or other poems in praise of God continuously for 24 hours i. e., one day and night

Fateha ... Offering in the name of God or a saint

Gajavahanam ... Vehicle depicting an elephant
Galigopuram ... Tower before a temple
Gandadeepam ... Burning wicks in the name of a deity
Garudavahanam ... Procession vehicle in the name of the sacred kite, Garuda
Ghadiyas ... A measure of time (7 *ghadiyas*=3 hours)
Ghatabhishekam ... Bathing the images of the deity with several potfuls of water
Gopuram ... Temple tower
Gothram ... Clan
Gramothsavam ... Procession through the village streets
Gudi ... Temple
Guru ... Acharya, revered preceptor, teacher
Gurupadesam ... Initiation by a religious preacher or teaching
Gurupuja ... Worship of religious preacher

Hamsavahanam ... Procession vehicle depicting a swan
Harathi ... Wave-offering to a deity generallv with lighted camphor or wick dipped in ghee
Harikatha-kalekshepam ... Spending time in listening to *Harikathas*
Harikathas ... Exploits of Gods or heroes related with singing, music and dance
Homam ... Sacrificial fire

Jagaram ... Keeping awake the whole night (Pernoctation)
Jagarana
Jatara ... Fair having religious importance
Jatka ... Carriage drawn by a horse
Jayanti ... Birthday celebration
Jnana, Jnanam ... Supreme knowledge
Jwalathoranam ... A special function where the deity is taken out in procession in temple thrice and later under a festoon suspended across the main entrance to the open space in front of the temple

Kalakshepam ... Pastime
Kalasam ... A vessel of copper or brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by betel leaves fixed around with their tips upwards
Kalasasthapana ... Commencing a celebration installing a *kalasam*
Kalyanam ... Marriage
Kalyanamahothsavam ... Marriage function celebrated on a grand scale
Kalyana mantapam ... Wedding hall
Karpura harati ... Wave-offering with lighted camphor
Khima ... A preparation of meat
Kirtans ... Songs or verse in praise of a deity
Kolatam ... A dance to the beat of short sticks held in hands
Koneru ... Tank or pond usually attached to a temple
Ksheerannam ... A preparation with milk, rice and sugar
Kshetram ... A holy place, land
Kshetramahatmyam ... Greatness of a particular place
Kumbham ... Heap of cooked rice
Kumkuma; Kumkum ... Vermilion

Lakshapatri puja ... Worshipping the Lord with one lakh bilwa leaves

Mahanaivedyam ... Offering to a deity on a grand scale
Mahatmyam ... Greatness

Mandapam ... A small room with pillars and roof all of stone; a structure for placing an idol

Mandiram ... Temple like erection

Mangalyam ... Marriage badge in the neck of the married woman

Mantapam ... A small room with pillars and roof all of stone; a structures for placing an idol

Manthram ... Incantation, hymn, sacred text or verse

Mujavar ... A Muslim priest

Mukhamantapam ... Entrance hall, front hall in a temple

Muthaiduva ... Woman in married status

Mutt ... A hall for common worship in the name of a saint, a religious institution with authority over a sect

Nagas ... Cobras

Nagavalli ... Concluding part of a marrige celebration

Nakshatram ... Lunar asterism

Naivedyam ... Offering in kind made to God

Namasankeerthanas ... Songs in praise of God

Namaz ... Prayer of Muslims

Nandiseva ... Function in the name of sacred bull, the vehicle of Lord Siva

Neeranjanam ... Wave-offering with lighted camphor

Padukalu ... Sandals usually made of wood used by sages

Paksham ... A fortnight

Palaharam ... Eatables

Pallakiseva ... Procession in a palanquin

Panakam ... Jaggery solution tastefully spiced

Panduga ... Festival

Panneram ... Soaked green gram dhal salted and spiced

Panuvattam ... The pedestal of a Sivalingam

Pasupu ... Turmeric

Pativrata ... Chaste woman, devoted wife

Pattabhishekam ... Coronation

Pavalimpuseva ... A ritual observed by keeping the image of a deity on a bed or in a cradle

Payasam ... A preparation with milk, rice and sugar

Peerlachavidi ... A community hall where the peers are kept in the village/town

Peers or peerlu ... Alams

Pindam ... Food presented to the spirit of a departed person

Pongali ... A preparation with rice, sugar and milk or only with rice and dhal

Ponna ... A kind of tree

Ponnamanuseva ... Procession of a deity on a vehicle depicting *ponna* tree

Prabha ... A long vertically projected stand conically shaped at the top covered with colourful cloth, papers and flowers

Prabhataseva ... Early morning worship

Prakaram ... Compound wall of a temple or a rampart

Pranamam ... Prostration, bowing in obeisance

Prasadam ... Eatables distributed after offering to a deity

Puja, Pujalu ... Worship

Pujari ... One who conducts worship in a temple

Pulihora ... A preparation of rice, tamarind juice or lime juice etc.

Punyakathasravanam ... Listening to mythological stories or legends relating to virtuous people

Punyakshetram ... A sacred place

Puranam ... Stories relating to God; epics

Puranakalakshepam ... Pastime in listening to *Puranas*

Puranapatanam ... Reading *puranas* to an audience

Purnahuti ... A concluding ritual in a festival

Purohit ... Priest for the community or a village

Pushkarini ... Sacred pond attached to a temple

Puttamannu ... Earth from an ant-hill

Rachchakatta or rachchabanda ... A village community platform

Rakshasas ... Demons, evil minded beings similar to *Asuras*, enemie of the *Suras*

Rangavalli ... Ornamental lines or figures with chunam or rice flour

Ratha ... Chariot, the temple car

Rathothsavam ... The procession of a deity in a chariot; car festival

Ravikalu ... Upper garments worn by Indian ladies, blouses

Regipandlu ... The fruits of Zizyphus jijuba

Rishi ... A sage

Roza ... Fasting

Rudrabhishekam ... *Abhishekam* to Lord Siva reciting *rudras*, a special composition

Sadhaka ... A person under a particular self-imposed discipline or who practises *yoga*

Sadhu ... A person who has renounced the world and its concerns

Sahasra ... A thousand

Sahasranama puja ... Worship uttering a thousand names of God

Saivaradhana ... Cult of worship of Lord Siva

Saivism ... A Hindu sect worshipping Siva as the supreme God

Saivites ... Those belonging to a Hindu sect worshipping Siva as the greatest God ; regarding Him as the source and essence of the universe

Sakti ... Female deity in awe-inspiring form; Parvati the consort of Lord Siva

Samadhi ... A tomb

Samajam ... Society

Samaradhana ... Free feeding in connection with a festival or worship

Samasya ... A riddle

Samitree ... A kind of tree connected with epics (prosopis spicigera)

Sampradayam ... Tradition or orthodox practice

Sandhyavandanam ... Oblations in the morning and evening

Sankeerthana ... Singing in praise of God

Sanku ... Conch

Sankusthapana ... Laying the foundation stone for the construction of a village or a building

Sanyasi ... One who has renounced the world and its concerns

Sapthaham ... A seven days celebration with continuous *pujas*, *bhajans* and chanting the name of God

Sastras ... Religious scriptures

Satee sahagamanam ... Woman entering the funeral pyre of her husband

Seva ... Worship

Simhadwaram ... Main entrance

Sudarsanam ... Name of the disc (Vishnu's weapon)

Sundal ... Cooked and spiced gram offered as *naivedyam*

Swayambhoo ... Self-manifested

Taziyah ... Alams procession

Thalambraluseva ... A worship involving marriage function

Thambulam ... The whole apparatus of betel i. e., leaf, nut, chunam and spicery in the manner the Indians take it, generally betel leaves and arecanuts

Theertham, thirtham ... Sacred water; celebration of festival

Theppa ... Floating canoe, boat

Theppauthsavam ... Boat procession or floating festival

Tirunala ... Fair, celebration of a festival

Trisulam ... Trident

Tulasi ... The holy basil (ocymum sanctum)

Upavasa ... Fasting

Uregimpu ... Procession

Urs ... Muslim festival celebrated in memory of a great man

Uthsavam ... Celebration

Utsava vigrahas ... Idols meant for festivals and procession

Vadapappu ... Soaked green gram dhal
Vahanam ... Vehicle
Vairagyam ... Feeling of renunciation of this wordly concerns
Vaishnavites ... Those belonging to Hindu sect regarding Vishnu as the supreme being
Vasanthaseva; Vasanthothsavam ... Function involving sprinkling of coloured water
Vedaparayana ... Reciting of Vedas
Vedas ... Scripture — it is in four volumes — Rig Veda, Yajurveda, Sama Veda and Atharvana Veda
Vibhudi ... Sacred ash
Vigraha ... Idols
Vimanam ... Aerial chariot, tower of a temple
Vivaham ... Marriage
Vratha ... Vow or worship in fulfilment of a vow

Yogabhyasam ... Practice of Yoga
Yagna, Yagnam ... Sacrifice
Yanthram ... Insignia of the deity
Yoga ... A Special power attained through penance or through a particular discipline
Yogi ... One who attained special power through penance
Yogini ... A lady who attained special powers through penance
Yuvaraja ... Prince

INDEX

Name of Village or Town (1)	Taluk (2)	Page No. (3)
Adavuladeevi ...	Repalle ...	84
Addanki ...	Ongole ...	113
Alakurapadu ...	Ongole ...	130
Amaravathi ...	Guntur ...	1
Ammanabrole ...	Ongole ...	122
Ananthavaram ..	Guntur ...	6
Ananthavaram ...	Narasaraopet ...	158
Angalakuduru ...	Tenali ...	57
Annaparru ...	Guntur ...	37
Annavaram ...	Tenali ...	64
Appikatla ...	Bapatla ...	93
Aravapalle ...	Repalle ...	79
Aremanda ...	Bapatla ...	88
Atchampeta h/o Chamarru ...	Sattenapalle ...	189
Ballikurava ...	Narasaraopet ...	157
Bapatla ...	Bapatla ...	101
Bellamkonda ...	Sattenapalle	190
Bhattiprolu ...	Repalle ...	77
Bhetapudi h/o Murukondapadu ...	Bapatla ...	105
Bollapalle ...	Vinukonda ...	163
Burripalem ...	Tenali ...	51
Butumalli h/o Jampani ...	Tenali ...	63
Chavali ...	Tenali ...	72
Chandalur ...	Ongole ...	114
Charlagudipadu ...	Palnad ...	177
Chebrolu ...	Tenali ...	59
Chedalavada ...	Ongole ...	120
Chejerla ...	Narasaraopet ...	150
Chennupalle ...	Narasaraopet ...	156
Cherukur ...	Bapatla ...	98
Cheruvu ...	Bapatla ...	100
Chilkaluripet ...	Narasaraopet ...	140
Chilumuru ...	Tenali ...	65
Chiluvur ...	Tenali ...	41
Chimakurthi ...	Ongole ...	116
Chinaganjam ...	Bapatla ...	111
Chinnamatlapudi h/o Pedamatlapudi ...	Repalle ...	82
Chinapalem ...	Tenali ...	42
Chinapulivarru ...	Tenali ...	72
Chinna Agraharam ...	Palnad ...	186
Chinnaparimi ...	Tenali ...	62
Chirala ...	Bapatla ...	108
Chirumamilla ...	Narasaraopet ...	134
Choudavaram ...	Guntur ...	34
Chunduru ...	Tenali ...	69
Dachepalle ...	Palnad ...	187
Daida ...	Palnad ...	179
Dandamudi ...	Bapatla ...	88
Dantalur ...	Tenali ...	44
Davuluru ...	Tenali ...	64
Darsi ...	Narasaraopet ...	158
Devarampadu ...	Ongole ...	126
Dhenuvakonda ...	Ongole ...	115
Dhulipudi ...	Repalle ...	81
Doddavaram ...	Ongole ...	116
Donepudi ...	Tenali ...	73
Dronadula ...	Narasaraopet ...	159
Duggirala ...	Tenali ...	45
Durgi ...	Palnad ...	176
Edlapalle ...	Tenali ...	62
Eletipalem ...	Repalle ...	84
Ellamanda ...	Narasaraopet ...	147
Emani ...	Tenali ...	45
Enamadala ...	Guntur ...	33
Errajerla ...	Ongole ...	128
Gamalapadu ...	Palnad ...	180
Ganapavaram ...	Bapatla ...	100
Gandluru h/o Bhimavaram ...	Sattenapalle ...	193
Gangadipalem ...	Repalle ...	84
Gannavaram ...	Narasaraopet ...	159
Garapadu ...	Guntur ...	33
Garlapadu ...	Ongole ...	115
Ghadiyapudi ...	Ongole ...	116
Godavarru ...	Guntur ...	31
Gogulapadu ...	Palnad ...	180
Gollapadu ...	Sattenapalle ...	195
Gorigapudi ...	Repalle ...	78
Gorijavolu ...	Narasaraopet ...	133
Gorijavolugunta-palem ...	Guntur ...	34
Gottipadu ...	Guntur ...	35
Gottipalle ...	Palnad ...	174
Govada ...	Tenali ...	70
Gudavalli ...	Repalle ...	76
Gudipudi ...	Sattenapalle ...	192
Gudivada ...	Tenali ...	48
Gundemeda ...	Guntur ...	8
Gundlapadu ...	Palnad ...	174
Guntupalle ...	Narasaraopet ...	157
Guntur ...	Guntur ...	22
Gutlapalle ...	Vinukonda ...	161
Guttikonda ...	Palnad ...	185
Gurazala ...	Palnad ...	177

Name of Village or Town (1)	Taluk (2)	Page No. (3)
Garvareddipalem ...	Ongole ...	118
Hanumapuram h/o Nidamanur ...	Ongole ...	120
Idupalle ...	Repalle ...	81
Ikkurru ...	Narasaraopet ...	149
Inkollu ...	Bapatla ...	109
Ippatam ...	Guntur ...	9
Ipur ...	Tenali ...	66
Ipuru ...	Vinukonda ...	161
Ipurupalem ...	Bapatla ...	107
Irlapadu ...	Narasaraopet ...	142
Isukapalle ...	Repalle ...	80
Jettipalem h/o Goli ...	Palnad ...	169
Jillellamudi ...	Bapatla ...	94
Jonnathali ...	Narasaraopet ...	158
Kakani ...	Narasaraopet ...	149
Kamarajugadda ...	Repalle ...	79
Kanagala ...	Repalle ...	76
Kancherlapalem h/o Kathavaram ...	Tenali ...	52
Kandipadu h/o Chandrajupalem ...	Sattenapalle ...	189
Kandlagunta ...	Palnad ...	174
Kanuparru ...	Narasaraopet ...	147
Karalapadu ...	Palnad ...	186
Karavadi ...	Ongole ...	126
Karemchedu ...	Bapatla ...	107
Karempudipadu Agraharam ...	Guntur ...	32
Karempudi ...	Palnad ...	181
Karumanchi ...	Ongole ...	129
Kesanapalle ...	Palnad ...	180
Kethavaram ...	Sattenapalle ...	189
Kolakalur ...	Tenali ...	46
Kolalapudi ...	Narasaraopet ...	159
Kollipara ...	Tenali ...	50
Kondamudi ...	Tenali ...	70
Kondapatur ...	Bapatla ...	97
Kondaveedu ...	Narasaraopet ...	135
Kondepadu ...	Guntur ...	33
Konijedu ...	Ongole ...	128
Kopparru ...	Guntur ...	36
Koppolu ...	Ongole ...	127
Kornepadu ...	Guntur ...	30
Kotappakonda h/o Kondakavur ...	Narasaraopet ...	143
Kotcherla ...	Vinukonda ...	162
Kothapalem h/o Nelapadu ...	Tenali ...	51
Kothamamidipalem ...	Ongole ...	128
Kothapatnam ...	Ongole ...	127
Kothakota ...	Ongole ...	119
Kothapullareddipuram	Palnad ...	188
Kottapeta ...	Bapatla ...	108
Kovur ...	Repalle ...	75
Kuchipudi ...	Tenali ...	62
Kukutlapalle ...	Narasaraopet ...	156
Kundurru ...	Narasaraopet ...	156
Lam ...	Guntur ...	19
Machavaram ...	Narasaraopet ...	150
Macherla ...	Palnad ...	171
Madamanchipadu ...	Vinukonda ...	167
Madanuru ...	Ongole ...	131
Madinapadu ...	Palnad ...	187
Madugula ...	Palnad ...	170
Mallavaram ...	Ongole ...	118
Mallavaram Agraharam ...	Palnad ...	169
Mamillapalle ...	Bapatla ...	87
Manchikalapudi h/o Morampudi ...	Tenali ...	42
Mandadi ...	Palnad ...	173
Mandapadu ...	Guntur ...	15
Manduru ...	Tenali ...	68
Mangalagiri ...	Guntur ...	9
Mangamur ...	Ongole ...	128
Manukondavaripalem	Narasaraopet ...	139
Marripudi h/o Etheru	Bapatla ...	93
Miriyala ...	Palnad ...	177
Modepalle ...	Ongole ...	115
Moparru ...	Tenali ...	70
Motupalle ...	Bapatla ...	110
Mulukuduru ...	Bapatla ...	91
Munugotipuram ...	Tenali ...	44
Muthukuru ...	Palnad ...	176
Muthupalle Agraharam	Repalle ...	83
Mutyalammapadu ...	Palnad ...	187
Mydavole ...	Narasaraopet ...	139
Nadendla ...	Narasaraopet ...	141
Nadimpalle ...	Repalle ...	76
Nagaram ...	Repalle ...	81
Nakarikal ...	Narasaraopet ...	133
Nallapadu ...	Guntur ...	29
Nandivelugu ...	Tenali ...	48
Nanduru ...	Bapatla ...	91
Narakodur ...	Guntur ...	30
Narasaraopet ...	Narasaraopet ...	148
Narasayapalem ...	Bapatla ...	100
Nayunipalem ...	Vinukonda ...	164
Nidumukkala ...	Guntur ...	15
Nizampatnam ...	Repalle ...	82
Nuthakki ...	Guntur ...	8
Nuthalapadu ...	Bapatla ...	106
Ongole ...	Ongole ...	123
Orvakallu ...	Sattenapalle ...	192

Name of Village or Town (1)	Taluk (2)	Page No. (3)
Padarathi ...	Ongole ...	127
Pallepalem h/o Voleru	Repalle ...	78
Pasumarru ...	Narasaraopet ...	137
Patchalathadiparru ...	Bapatla ...	89
Patibandla ...	Sattenapalle ...	192
Pavalur	Bapatla ...	106
Pedag delavarru ...	Tenali ...	69
Pedagarlapadu ...	Palnad ...	181
Pedakakani ...	Guntur ...	19
Perakalapudi ...	Tenali ...	42
Pedakonduru ...	Tenali ...	43
Pedapalem ...	Sattenapalle ...	189
Pedaparimi ...	Guntur ...	14
Pedapudi ...	Tenali ...	68
Pedaravuru ...	Tenali ...	63
Pedavadlapudi ...	Guntur ...	8
Peddakancherla ...	Vinukonda ...	166
Peddakothapalle ...	Ongole ...	117
Peddavaram ...	Repalle ...	77
Penumuli ...	Guntur ...	21
Perala ...	Bapatla ...	108
Peravali ...	Tenali ...	72
Peravalipalem ...	Tenali ...	71
Pinnelli ...	Palnad ...	186
Perecherla ...	Guntur ...	15
Ponnapalle ...	Repalle ...	75
Ponnur and Nidubrole	Bapatla ...	89
Poonuru ...	Narasaraopet ...	160
Pothavaram ...	Narasaraopet ...	143
Pothur ...	Guntur ...	30
Prattipadu ...	Guntur ...	34
Pudivada ...	Repalle ...	75
Purushottapatnam ...	Narasaraopet ...	140
Rajupalem ...	Bapatla ...	92
Rajupalem Lakshmi-puram ...	Ongole ...	117
Rambhotlapalem ...	Repalle ...	75
Ravaram h/o Putchanu-thala ...	Vinukonda ...	167
Ravela ...	Guntur ...	14
Ravipadu	Guntur ...	38
Ravipadu	Narasaraopet ...	148
Razole ...	Repalle ...	76
Rentala ...	Palnad ...	170
Rentachinthala ...	Palnad ...	170
Repalle ...	Repalle ...	80
Sanampudi ...	Vinukonda ...	162
Sangamjagarlamudi ...	Tenali ...	58
Santhanuthalapadu h/o Gangavaram ...	Ongole ...	117
Sattenapalle ...	Sattenapalle ...	193
Singarakondapalem h/o Kalavakuru ...	Ongole ...	113
Srigiripadu ...	Palnad ...	175
Sitanagaram h/o Tadepalle ...	Guntur ...	8
Sivapuram ...	Vinukonda ...	164
Solasa ...	Narasaraopet ...	134
Subbayyapalem h/o Thurmella ...	Narasaraopet ...	155
Tadikonda ...	Guntur ...	16
Takkellapadu ...	Guntur ...	21
Tangeda ...	Palnad ...	187
Tangedumalli ...	Narasaraopet ...	143
Tangutur ...	Ongole ...	129
Tenali ...	Tenali ...	52
Thalluru ...	Sattenapalle ...	192
Thelukutla ...	Palnad ...	169
Thimmapuram ...	Narasaraopet ...	141
Thondapi ...	Sattenapalle ...	194
Thotapalle ...	Repalle ...	76
Thottempudi ...	Bapatla ...	87
Tripurapuram ...	Vinukonda ...	167
Trovagunta ...	Ongole ...	123
Tubadu ...	Narasaraopet ...	134
Tummapudi ...	Tenali ...	41
Tumulur ...	Tenali ...	64
Turlapadu ...	Guntur ...	36
Uppalapadu ...	Narasaraopet ...	149
Uppalapadu ...	Palnad ...	175
Udijerla h/o Agnigundala ...	Vinukonda ...	162
Vadlamudi ...	Tenali ...	58
Vaikunthapuram ...	Guntur ...	6
Vallabhapuram ...	Tenali ...	43
Vallabharaopalem ...	Bapatla ...	92
Vallur ...	Ongole ...	130
Valaparla ...	Ongole ...	113
Vangipuram ...	Guntur ...	39
Varagani ...	Guntur ...	37
Vasepallipadu ...	Ongole ...	131
Vatticherukur ...	Guntur ...	31
Veerannapalem ...	Bapatla ...	97
Velagapudi ...	Guntur ...	7
Veldurthi ...	Palnad ...	175
Vellalur ...	Bapatla ...	87
Vellaluru ...	Vinukonda ...	163
Vellatur ...	Repalle ...	78
Velpuru ...	Sattenapalle ...	191
Vemavaram ...	Palnad ...	188
Vemur ...	Tenali ...	67
Vetapalem ...	Bapatla ...	109
Vetapalem ...	Tenali ...	61
Vinukonda ...	Vinukonda ...	164
Vullipalem h/o Allaparru ...	Repalle ...	84

ERRATA

Page No. (1)	*Column No.* (2)	*Particulars* (3)	*For* (4)	*Read* (5)
1	Foot note	Lines 4 & 5	Kondavilu	Kondavidu
5	1	Para 2 – 4th line from bottom.	*mahanivdyam*	*mahanivedyam*
6	2	Para 1 – 1st line	Duing	During
7	2	Para 7 – 5th line	rasied	raised
8	1	Para 2 – 2nd line	12	2
8	2	Para 2	Gundemade	Gundemeda
9	2	Last line	Raye	Raya
10	2	Para 2 – 13th line from bottom	Narasumha	Narasimha
11	1	Para 4 – 6 th line	విశంతి	విశంతి
11	2	Para 1 – 5th line	Maharsh	Maharshi
11	2	Para 3 – 1st line	lorm	form
12	1	Para 1 – 6th line	that of	of
12	2	Para 3 – 4th line from bottom	Vaikhanasa	Vaikhanasas
13	2	Para 3 – last but one line	body	boy
30	1	Para 3 – last line	celebrated	is celebrated
36	1	Para 3 – 1st line	arru	Kopparru
62	2	Para 7 – 3rd line	Zampani	Jampani
64	2	,, 5 – 4th line	village	villagers
69	1	,, 1 – 3rd line	Mauduru	Manduru
77	1	,, 6 – 2nd line	Callector	Collector
78	2	,, 6 – 1st line	villoge	village
78	2	,, 6 – ,,	belived	believed
83	1	,, 3 – ,,	Mogadaramma	Magadaramma
83	1	,, 3 – 2nd line from bottom	nighburing	neighbouring
83	1	Para 5 – 2nd line	Mahalakhamma	Mahalakshamma
92	1	Para 1 – 1st line	villages	village
93	2	Para 4 – 2nd line	Margisara	Margasira
93	2	Source: 3rd line	Parishath	Parishad
96	1	Para 3 – 23rd line	elsehwere	elsewhere
97	2	Para 4 – 5th line	neighouring	neighbouring
101	1	Para 5 – last line	entertaiment	entertainment
103	2	Para 1 – 7th line	inslalled	installed
104	1	last line	వైకుంఠపురవాసినే	వైకుంఠపురవాసినే
106	1	Para 2 – 14th line	heredi taary	hereditary
109	2	last but one line	*vidi a*	*vidiya*
110	1	Para 4 – 6th line	congegate	congregate
111	2	Para 6 – 2nd line	Mugha	Magha
128	2	Para 1 – 7th line	yars	years
129	2	Para 8 – 6th line	Kesar	Kesari
131	2	Para 2 – 6th line	magnificent	magnificient
133	1	Para 6 – 1st line	kalvanothsavam	kalyanothsavam
133	2	Para 8 – 2nd line	*Sarvanam*	*Sravanam*
135	2	Para 2 – 1st line	hils	hills
137	2	Para 2 – 5th line	Sadasva	Sadasiva
138	2	Para 1 – last but one line	beliveved	believed
141	2	Para 1 – 29th line	wehre	where
155	1	Para 1 – last but one line	perte –	perpe –

Page No. (1)	*Column No.* (2)	*Particulars* (3)	*For* (4)	*Read* (5)
157	1	Para 7 – 2nd line	Sathamagulur	Santhamagulur
173	2	Para 2 – 3rd line	ranch	branch
177	1	Para 1 – 9th line	18. Charlapudipadu	18. Charlagudipadu
177	2	Para 5 – 2nd line	*Charlapudipadu*	*Charlagudipadu*
177	2	Para 5 – 6th line	pudipadu	gudipadu
190	2	Para 4 – 1st line	Tiumnna	Timmanna
191	2	Para 2 – 9th line	*naivedyamas*	*naivedyams*
[7]	2	Para 2 – 10th line	Sivasya	Sivaya
[7]	2	Para 2 – 12th line	Vishnvishvosha	Vishnuvishanosha
[12]	1	Para 1 – 3th line	both	bath
[15]	1	Para 2 – 2nd line	supended	suspended
[20]	1	Para 1 – 4th line	Peer-e-Dastagiri	Peer-e-Dastagiri
[33]	5	S.No.15 – 5th line	Febuary	February
[35]	5	S-No.21 – 7th line	(Febuary	(February
[43]	8	S.No.18 – 3rd line	form	from
[60]	5	S.No.16 – 3rd line	*Ekadasl*	*Ekadasi*
[67]	3	S.No.10 – 2nd line	but route,	bus route,
[72]		Taluk heading	8.	9.