©

PRG. 179. 5 (N)
750

KRISHNA

CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VII-B (5)

FAIRS AND FESTIVALS

(5. Krishna District)

A. CHANDRA SEKHAR
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh

Price : Rs. 7.25 P. or 16 Sh. 11 d. or $ 2.61 c.

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

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

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



Plate I : Kanakadurga, Vijayawada

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

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 *Nabaawipaadhipateranugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B.S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W. W. Hunter's which he published with each Statistical Account.

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

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

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was 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 questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were:

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW DELHI,
September 5, 1964.

ASOK MITRA,
REGISTRAR GENERAL, INDIA.

PREFACE

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

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

> "I am sure you will agree with me that there are big gaps in our knowledge of our own country. It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land. Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half. Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half.
>
> It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh. As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material so collected will be compiled and edited in a volume to be published by the Census Office. In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh. I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed.
>
> I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness. Such a volume will be of very great importance to many types of scholars. But this aim cannot be achieved without your help and co-operation. I am aware that you are already under heavy pressure of your own work and responsibilities. Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk."

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

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal 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 paritcular significance in particular areas; there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached; a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

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

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

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

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

The dates of the festival in the compilation are mostly given in terms of Telugu calendar

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

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS		ENGLISH MONTHS
Chaitram	...	March–April
Vaisakham	...	April–May
Jaistham	...	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 description,

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

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

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

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

The extraction of information from the filled in questionnaires was entrusted to Sri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetters, 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., K.V.N. Gowd, B.Com., (Hons.) and S. Ashok Kumar, B Sc., L.L.B., for helping me in finalising the questionnaire and monographs. The Tabulation Officer, Sri P. Pattayya, the Section Head, Sri Y. Ranganna, the Research Assistant, Sri M. K. Nagappa and the Upper Division Clerk, Sri S. Ananda Thirtha have also been of assistance in bringing out this volume. My Office Artist Sri M. Krishnaswamy, assisted by Sri P. Subba Rao, has produced the Fairs and Festivals maps and other illustrations. The printing was supervised by Sri A. V. Krishna 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 description of the same. If the deity has no anthropomorphic[1] or Zoomorphic[2] image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

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

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

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

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

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

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

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

(ii) The Fair :

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

---

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 various other assorted goods.

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

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

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

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

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

(i) Other miscellaneous articles.

21. What facilities are available for the boarding and lodging of pilgrims or visitors? Are there any choultries? Are any special pandals erected? Is any public feeding 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

ప్రశ్నావళి

గ్రామం పేరు :—
ఫిర్కా పేరు :—
తాలూకా పేరు :—
జిల్లా పేరు :—

(ఎ) గ్రామం.

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

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

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

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు వీ మతస్థులు?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు :—

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

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి వీదైనా 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, పార్శ్వమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం వీదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబదేవతా? గ్రామంలో ఆ దేవతకు వీదైనా ఆలయంగాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆదేవతను వీ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా వీ వీ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని 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 బోధనలనుగూర్చి సమగ్రంగా వివరించండి ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రచారంలోవున్న వీదేని కథనుగాని తెల్పండి.

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

11. ప్రజల కోర్కెలు మన్నింపుకుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు వీమేమి అర్పించబడుతున్నాయి? పశుల లేక జంతు బలులు ఎప్పుడు వీ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో వీ భాగంగా వుంటాయి?

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

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

14. ఉత్సవ సందర్భంగా వీ ప్రత్యేక వర్ణాని కైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా యెందుకు సమావేశమవుతారు?

15. మతసంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి? వీ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

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

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

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

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

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

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

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

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

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

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

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

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

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (కటింపీసులు), కుట్టిన బట్టలు, లుంగీలు, నతరంజాలు, చాపలు మొదలైనవి.

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

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము 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 చోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటె ఎక్కువ కాలం వుంటారా?

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

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

24. ఇతర విషయాలు. ఏ ఇతర అంశాలనైనా వివ రించండి.

వివరాలిచ్చిన వ్యక్తి పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

KRISHNA DISTRICT



G. P. RANGAM

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

CONTENTS

		Pages
	Foreword	i–iv
	Preface	v–xi
Section		
I	BANDAR TALUK	1–18
II	DIVI TALUK	19–32
III	GANNAVARAM TALUK	33–44
IV	VIJAYAWADA TALUK	45–76
V	NANDIGAMA TALUK	77–89
VI	JAGGAYYAPET IND. SUB-TALUK	91–100
VII	TIRUVUR TALUK	101–110
VIII	NUZVID TALUK	111–119
IX	GUDIVADA TALUK	121–134
X	KAIKALUR TALUK	135–142

APPENDICES

I	Calendar of festivals commonly observed in Krishna District	[3]–[21]
II	Statement of Fairs and Festivals	[22]–[55]
III	List of Markets and Shandies	[56]–[57]
IV	List of Fairs	[58]–[61]

MAPS

	Krishna District	*Facing Contents*
		Facing page
	Bandar Taluk	1
	Divi Taluk	19
	Gannavaram Taluk	33
	Vijayawada Taluk	45
	Nandigama Taluk	77
	Jaggayyapet Ind. Sub-Taluk	91
	Tiruvur Taluk	101

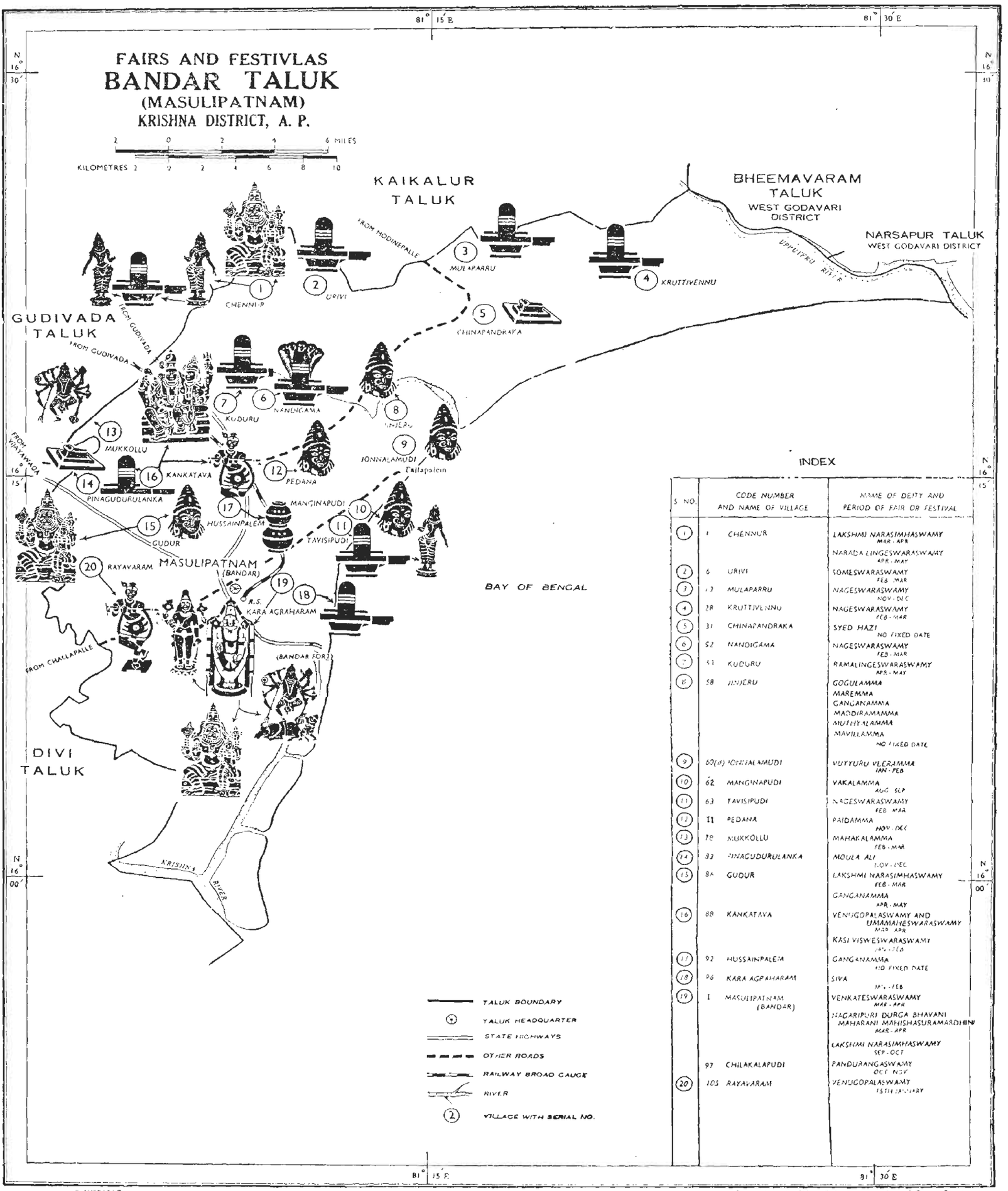
Nuzvid Taluk	. . . . . .	111
Gudivada Taluk	. . . . . .	121
Kaikalur Taluk	. . . . . .	135

ILLUSTRATIONS

Plate	I	Kanakadurga, Vijayawada	*Frontispiece*
			Facing page or Between pages
Plate	II	Sri Vengugopalaswamy, Bandar	12 & 13
Plate	III	Venkateswaraswamy, Bandar	12 & 13
Plate	IV	Sri Lakshmipathiswami, Pedamuthevi	19
Plate	V	*Gopuram* (tower) of Andhra Vishnu temple, Srikakulam . .	22
Plate	VI	*Uthsava Vigrahams* (Procession deities) in Andhra Vishnu temple, Srikakulam .	23
Plate	VII	Sri Venugopalaswamy, Peddakallepalle	25
Plate	VIII	Sri Malleswaraswamy temple, Vijayawada	58
Plate	IX	Sri Kanakadurga temple, Vijayawada	59
Plate	X	Sri Malleswaraswami, Vijayawada	60
Plate	XI	Bramaramba *Bala Alankaram*, Vijayawada	61
Plate	XII	Krishna Pushkarani Ghat, Vijayawada	66
Plate	XIII	*Prabhas* being taken to Tirumalagiri	98
Plate	XIV	*Prabhas* being taken to Tirumalagiri	99
		GLOSSARY	[63]–[74]
		INDEX	[75]–[76]

BANDAR TALUK

FAIRS AND FESTIVLAS
BANDAR TALUK
(MASULIPATNAM)
KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 CHENNUR	LAKSHMI NARASIMHASWAMY MAR - APR
		NARADA LINGESWARASWAMY APR - MAY
2	6 URIVI	SOMESWARASWAMY FEB - MAR
3	13 MULAPARRU	NAGESWARASWAMY NOV - DEC
4	28 KRUTTIVENNU	NAGESWARASWAMY FEB - MAR
5	31 CHINAPANDRAKA	SYED HAZI NO FIXED DATE
6	52 NANDIGAMA	NAGESWARASWAMY FEB - MAR
7	53 KUDURU	RAMALINGESWARASWAMY APR - MAY
8	58 INJERU	GOGULAMMA MAREMMA GANGANAMMA MADDIRAMAMMA MUTHYALAMMA MAVILLAMMA NO FIXED DATE
9	60(a) JONNALAMUDI	VUYYURU VELAMMA JAN - FEB
10	62 MANGINAPUDI	VAKALAMMA AUG - SEP
11	63 TAVISIPUDI	NAGESWARASWAMY FEB - MAR
12	11 PEDANA	PAIDAMMA NOV - DEC
13	78 MUKKOLLU	MAHAKALAMMA FEB - MAR
14	83 PINAGUDURULANKA	MOULA ALI NOV - DEC
15	84 GUDUR	LAKSHMI NARASIMHASWAMY FEB - MAR
		GANGANAMMA APR - MAY
16	88 KANKATAVA	VENUGOPALASWAMY AND UMAMAHESWARASWAMY MAR - APR
		KASI VISWESWARASWAMY JAN - FEB
17	92 HUSSAINPALEM	GANGANAMMA NO FIXED DATE
18	96 KARA AGRAHARAM	SIVA JAN - FEB
19	1 MASULIPATNAM (BANDAR)	VENKATESWARASWAMY MAR - APR
		NAGARIPURI DURGA BHAVANI MAHARANI MAHISHASURAMARDHINI MAR - APR
		LAKSHMI NARASIMHASWAMY SEP - OCT
	97 CHILAKALAPUDI	PANDURANGASWAMY OCT - NOV
20	105 RAYAVARAM	VENUGOPALASWAMY 15TH JANUARY

TALUK BOUNDARY
TALUK HEADQUARTER
STATE HIGHWAYS
OTHER ROADS
RAILWAY BROAD GAUGE
RIVER
(2) VILLAGE WITH SERIAL NO.

P. SUBBARAO
Author

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

Section I

BANDAR TALUK

Chennur — Situated at a distance of 8 miles from the Gudlavalleru Railway Station. One should travel by launch covering a distance of 6miles from Gudlavalleru to Kamalapuram and from there 2 miles by walk to reach Chennur village.

The total population of the village is 2,739 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatria (Raju), Koppu Velama etc. etc.; Scheduled Castes (407)--Adi Andhra; and Scheduled Tribes (11). The chief means of livelihood of the people is agriculture.

The temples of Narasimhaswamy with the image of the Lord, Sri Naradalingeswaraswamy with the deity in the form of a stone Sivalingam, along with the idols of Parvathi and Ganga; Ankamma, Thummalamma, Sri Rama and Anjaneyaswamy are the places of worship in this village. The temple of Anjaneyaswamy is in the compound of Sri Narasimhaswamy temple.

Sri Lakshmi Narasimhaswamy Kalyanamahothsavam is celebrated from *Chaitra Suddha Ekadasi* to *Purnima* (March–April) for 5 days. *Dhwajarohanam* on *Ekadasi*; procession, *homam* and *baliharanam* on *Dwadasi* and *Triodasi*; *kalyanam* on *Chaturdasi* and *rathothsavam* on *Purnima* are the rituals observed. This festival is being celebrated for the past 35 years and it is of local significance only. The patron is Srimati Rajyalakshamma wife of Kaluvugunta Buchhiraju an Aruvelaniyogi Brahmin. The festival embraces all sects in the village. The *pujari* is a Vaighanasa with hereditary rights. *Prasadam* is distributed to all.

The other festival observed by the villagers is Sri Ganga Parvathi Sametha Sri Naradalingeswaraswamy Kalyanam. This is celebrated for 5 days from *Visakha Suddha Ekadasi* to *Purnima* (April–May). *Dhwajarohanam* on *Triodasi*, *kalyanam* on *Chaturdasi*, and *rathothsavam* (car festival) on *Purnima* are the rituals. This festival is of ancient origin and of local significance. The trustees undertake the responsibility of organising the festival annually. There is Inam land for the temple. The residents of the village congregate. *Pujari* is an Adisaiva Brahmin of Kaśyapa *gotram*.

Sri Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April) under the management of Puppalavaru. *Panakam* and *Palaharam* are distributed to all.

Ankamma and Thummalamma Jataras are celebrated occasionally once in several years. He-buffalloes and fowls are sacrificed before the deities during the *Jatara*.

Sri Narasimha Jayanthi is celebrated on *Visakha Suddha Chaturdasi* (April–May) and Hanumanjayanti on *Vaisakha Bahula Dasami* (April–May).

SOURCE : *Sri Nallamothu Bhagavannarayana, S/o Pullaiah, Teacher, Chennur.*

2. Urivi — Situated at a distance of 8 miles from Gudlavalleru Railway Station and 12 miles from Bandar.

The total population of the village is 1,670 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu etc. etc.; and Scheduled Castes (130). The chief means of livelihood of the people is agriculture.

Sri Someswaraswamy temple with the deity in the form of a Sivalingam and Gramadevatha temple are the places of worship in this village.

Sri Someswaraswamy Kalyanamahothsavam is celebrated for 2 days from *Phalguna Suddha Chaturdasi* to *Purnima* (February–March). Cocoanuts and *naivedyam* are offered to the Lord. This festival is being celebrated for the past 20 years and is confined to the neighbouring villages. The patrons are the Kapus. 500 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

In connection with this festival a fair is held for 3 days, near the temple with a few shops chiefly selling eatables. 500 persons, local and from the neighbouring villages, congregate.

Pandals are erected. Dramas afford entertainment to the visitors.

SOURCE : *Sri D. Venugopalaswamy, Headmaster, Special Elementary School, Urivi.*

3. Mulaparru — Situated at a distance of 13miles from Pedana Railway Station and 20 miles from Bandar, of which 18 miles by bus upto Bantumilli and 2 miles by walk.

The total population of the village is 2,987 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (99). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Nageswaraswamy with the idol in the form of a Sivalingam and of Sri Rama are the places of worship in this village. It is believed that the Sivalingam in the temple of Sri Nageswaraswamy is a *swayambhu* (self-manifested) Lingam with power. In Kaputuru, the hamlet of this village, Ganganamma represented by a *kalasam* is enshrined in a small hut in between two palm trees and is worshipped on every Thursday and Sunday.

Sri Nageswaraswamy Lakshapathri Pujamahothsavam is celebrated for a day on *Kartika Bahula Ekadasi* (October–November). During *Kartikam*, daily one family of the village performs *abhishekam*, and all the devotees observe fasting on the day of Lakshapathri Pujamahothsavam. This festival is being celebrated from ancient times and is confined to the neighbouring villages. The trustee is Sri Prathi Venkaiahgaru, a Sivarchaka with hereditary rights. Lakshapathri Pujamahothsavam is celebrated by collecting donations from the neighbouring villages. Once, the District Collector visited this place and sanctioned a sum of Rs. 2–9–0 for performing *deeparadhana* (worship by *deepamu*–oil lamp) to the deity, which is being continued even now. The temple has some Inam lands, but the income is not sufficient to carry on daily worship. 2,000 devotees, local and from the neighbouring villages congregate. Only Hindus participate in the festival. *Pujari* is a Sivarchaka of Bharadwajasa *gotram*. *Teertham* and *prasadam* are distributed to all and there is free feeding on *Kartika Bahula Ekadasi*.

A fair is held, in connection with the festival, in front of the temple with a few shops selling eatables, cocoanuts etc. Dramas, *bhajans* and *kolatams* afford entertainment to the visitors. There are two drama troupes, one headed by Bhatraju Anjaneyulu which enacts *Teluguthalli* and the other headed by Yalavarthi Venkateswarlu, which enacts *Balanagamma*.

Abhishekam is also performed to the Lord during the whole of *Kartikam*. Sivakalyanamahothsavam is celebrated for 3 days from *Magha Bahula Triodasi* (January–February) to *Amavasya*. *Jammiseva* and *Devuni uregimpu* (processions) are performed during *Vijayadasami, i.e.*, on *Asviyuja Suddha Dasami* (September–October).

Sri Rama Kalyanam is celebrated for a day on Sri Rama Navami, *i.e.*, on *Chaitra Suddha Navami* (March–April).

Gangamma Jatara is celebrated in Kaputuru hamlet of this village once in 12 years. Every Thursday and Sunday *naivedyam* is offered to the deity. Goats, fowls and sheep are sacrificed at the altar.

SOURCE : *Sri Nandigama Krishnamurthy, Headmaster, Special Elementary School, Mulaparru.*

4. Kruttivennu — Situated 8 miles from Bantumilli by van and boat, 20 miles from Pedana Railway Station and 26 miles from Bandar.

The total papulation of the village is 3,448 and it ismade up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Rajus), Kapu, Kamma, Kamsale, Chakali, Mangali, Agnikula Kshatria, etc. etc.; Scheduled Castes (273)—Adi Andhra, Madiga etc.; and Schedule Tribes (18)—Yerukula, Yenadi etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary occupations.

The temples of Sri Nageswaraswamy with the deity in the form of a stone Sivalingam and of Sri Rama and a church are the places of worship in this village.

Mahasivaratri festival is celebrated in Nagewaraswamy temple for 4 days from *Magha Bahula Dwadasi* to *Amavasya* (January–February). The devotees fulfil their vows by performing *abhishekams* to the Sivalingam. They decorate their houses, have river and sea baths and observe fasting and *jagarana*. Sivapuranam and Vedic hymns are chanted by the Brahmins. This festival is of ancient origin and is widely known. The trustee is Sri Kunasani Saraiah, a Kapu. 20,000 devotees, local and from the neighbouring villages like Gollapalem, Nelapudi,

Indapalle, Bheemavaram, Bantumilli, Bandar, Gudivada, Bhaluvaram Palakol, and from Godavari Districts flock here without any distinction of caste or creed. Devotees of all communities are admitted into the temple. *Pujari* is Sri Sankaramanchi Veeravenkatarao, a Brahmin with monthly salary. *Prasadam* is distributed to all.

A fair is held for four days in connection with the festival near the temple in a 20 acre plot. Tax is collected from the shops. 20,000 people, local and from far and near congregate. Eatables, utensils, lanterns, pictures, photos, books, mill and handloom cloths, agricultural implements and toys of several kinds are sold in the fair.

Circus, whirling-wheels, dramas, *burrakathas* arranged by the Bantumilli Panchayat Samithi afford entertainment to the congregation. An exhibition is held by the Bantumilli Panchayat Samithi to educate the villagers about the Japanese method of cultivation, benefits of National Savings, the need and necessity for Family Planning, causes of cattle diseases and measures to eradicate them. There is free feeding during the four days of the festival for all the visitors. Sanitation arrangements and drinking water facilities are made by the Panchayath Samithi.

SOURCE : *Sri Alur Venkata Kanakadurga Rao, Teacher, Kruttivennu*

5. Chinapandraka — Situated at a distance of 24 miles from Pedana Railway Station and 26 miles from Bandar.

The total population of the village is 3,640 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu Chakali, Mangali, Gowd etc. etc.; Scheduled Castes (113)--Adi Andhra; Scheduled Tribes (80); -Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Markandeyaswamy and the tomb of Syed Hazi are the places of worship in this village. The tomb of Syed Hazi is built of cement and there is a tank in the proximity of the tomb named after him. The deity Ganganamma is also worshipped in this village.

Syed Hazi Urs is celebrated once in a year in memory of the saint on any day convenient to the villagers. This is confined to this village only. The Muslims of the village participate in this festival. *Muttavalli* is a Muslim.

Ganganamma Jatara is celebrated for a day once a year in this village. The Hindu devotees of the village participate in the Jatara. Fowls and pigs are sacrificed to the deity.

Markandeyaswamy Uthsavam is celebrated once in a year. The priest of the temple is a Brahmin.

SOURCE : *Sri T. Joseph, Chinapandraka*

6. Nandigama — Situated at a distance of 2 miles from Bandar–Eluru road and 2½ miles from Nadupuri gate Railway Station on Bandar–Vijayawada railway line. Nadupur–Lankalakalavagunta road passes through this village.

The total population of the village is 2,183 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kapu, Viswabrahmin, Kummari, Chakali, Mangali, etc.; Scheduled Castes (137)–Adi Andhra, etc. ; Scheduled Tribes (6) and Christians. The chief means of livelihood of the people is agriculture.

Sri Nageswaraswamy temple with the idol of the deity in the form of a Sivalingam with an overhanging serpent's hood and with Ganga and Parvathi; 3 Sri Rama temples with the idols of Sri Rama, Sita, Lakshmana and Anjaneya ; 2 Ganganamma temples and 2 churches are the places of worship in this village. The temple of Nageswaraswamy with a compound wall was constructed by the villagers by collecting donations.

Sri Nageswaraswamy Kalyanamahothsavam is celebrated for one day on *Phalguna Suddha Purnima* (February–March). The Lord is taken in a procession in the village that night accompanied by music. The trustee is Sri Singaraju Agasthya Mallikarjanarao and the festival is celebrated by collecting donations. There are no *manyam* lands for the deity. The devotees of the village belonging to various communities congregate. *Pujari* is Gudur Macharao, a Brahmin of Bharadwajasa *gotram*, with hereditary rights. *Prasadam* is distributed to all. The devotees observe fasting and *jagarana* during *Kartikam* (October–November) and worship the Lord.

Sri Sitarama Kalyanamahothsavam is celebrated for a day on *Chaitra Suddha Navami* (March–April). The deity is taken in a procession round the village with music on that night. *Prasadam* is distributed to all.

The villagers offer *vedi* (hot) or *chaldi* (cold) *naivedyams* to the deity Ganganamma on Thursdays and Sundays.

The family deity of Ankamvaru who are Gowdas, is Amaleswaridevi and she is worshipped not only by that family but also by others who discharge vows in fulfilment of their desires.

SOURCE : 1. *Sri A. Sobhanadri, Teacher, L. K. V. J. B. S. School, Nandigama*

2. *Sri A. Venkatappaiah, Headmaster, Samithi Junior Basic School, Nandigama*

7. **Kuduru** — Situated at a distance of 1½ miles from Nadupur Railway Station on Vijayawada—Masulipatnam railway line and 4 miles from Bandar.

In the distant past this was a flourishing town.

> "Kudura is identical with the Koudoura of Ptolemy. It is known to have been the headquarters of a district under the Brihatphalayanas and the Salankayanas, and possibly also under Eastern Chalukyas, and is represented by the village Kuduru which is four miles from Masulipatam and six miles from Ganthasala, the Kontakossyla 'mart' of Ptolemy, close to the mouth of the Maisolos or the Krishna. Not far from this mart lay the *apheterion*, the point of departure of ships bound for Khryse. (*Suvarnabhumi*, Lower Burma and the Malay Islands)" 1.

The total population of the village is 712 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, etc. etc.; and Scheduled Castes (28). Adi Andhra. The chief means of livelihood of the people is agriculture.

Sri Ramalingeswaraswamy temple and 3 Sri Rama temples are the places of worship in this village.

Sri Ramalingeswaraswamy Kalyanam is celebrated for a day on *Vaisakha Suddha Purnima* (April–May). It is being celebrated for the past 4 years and is confined to this village. The trustee is Sri Kagitha Venkatramaiahgaru, a Gowda. The Hindu residents of the village belonging to various sects congregate. The temple priest is Sri Guduru Kamaiah, a Saivite of Bharadwajasa *gotram* with hereditary rights.

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

The villagers enact dramas to entertain the gathering during the festivals.

SOURCE : *Sri K. Subrahmanyam, Teacher, Kuduru*

8. **Jinjeru** — Situated at a distance of 5 miles from sea–shore (Bay of Bengal), 6 miles from Bantumilli of which 4 miles is by bus upto Nandamur and 2 miles by walk, and 9 miles from Bandar.

The total population of the village is 1,105 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (109). The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Rama temple and Gogulamma temple in the third ward with the idol of the deity in female form, are the places of worship in this village. During the Gogulamma festival, other deities such as Maddiramamma, Muthyalamma, Mavillamma, Maremma, and Ganganamma are also worshipped. Madar Saheb is also worshipped.

Gramadevathala (village deities) Jatara is performed for 9 or 11 days once in 3 or 5 years according to the convenience of the villagers. This Jatara is observed when epidemics break out in the village. In the first instance, villagers worship the deities and then *'mudupulu kattuta'* (reserving of corbans) is performed. Afterwards they fix up a date for celebration of the Jatara. During the festival fowls, goats, sheep and pigs numbering 800 are sacrificed to the deities. *Naivedyam* and other sweets are prepared and offered to the deities. The devotees take oil bath, observe fasting and *jagarana* and enjoy the music of *kanaka thappetalu, mangalimelam, pambalajodu, jamilika* and *Thilli*. The patrons and followers are Kummaris, Kalavanthulu, Gowds and Kapus. All Hindu devotees of the village participate in this festival.

SOURCE : 1. *Sri Gangireddy Bhaskara Rao, Single Teacher, Jinjeru.*

2. *Sri Gummadi Venkatesu, Hedmaster, C. S. E. School, Jinjeru.*

9. **Jonnalamudi** hamlet of **Thallapalem** — Situated on Bandar–Manginapudi Beach metal road at a distance of 8 miles from Chilakalapudi Railway Station, 9 miles from Gudur–Manginapudi bus route

1 *The Early History of the Deccan*, Edited by G. Yazdani, p. 57

and 8 miles from Bandar. It is a famous centre for cocoanut and palm fibre and palm coir industry from ancient times.

The total population of the village is 3,578 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (373). The chief means of livelihood of the people are agriculture, coir making and palm fibre making.

The temples of Vuyyuru Veeramma and Sri Rama are the places of worship in the village. Vuyyuru Veeramma, a chaste woman and a devoted wife, sacrificed herself by jumping into an *agnigundam* (fire pit) about 500 years back. A temple was constructed in her memory and a Jatara is celebrated every year.

Vuyyuru Veeramma Jatara is celebrated for 4 days from *Magha Suddha Dwadasi* to *Purnima* (January - February). Cocoanuts and limes are offered to the deity and goats, fowls and sheep are sacrificed on the last day. The devotees observe cleanliness and *jagarana*. This Jatara is being celebrated for the past 50 years and is confined to Jonnalamudi and neighbouring villages. The patrons are Jonnalavaru with hereditary rights, They perform daily *pujas* and offer *naivedyam*. 500 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. There is no *pujari* for the temple. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 4 days. The village Panchayat collects taxes from the shops. Eatables, utensils, lanterns, mirrors and combs, pictures, photos of Gods and national leaders and toys are sold at the fair.

Dramas, *burrakathas*, lottery, gambling and music concerts afford entertainment to the visitors.

SOURCE : *Sri Kavulur Adinarayana, Teacher, Higher Elementary School, Jonnalamudi.*

10. Manginapudi — Situated at a distance of one mile from the sea shore (Bay of Bengal), 4 miles from Chilkalapudi Railway Station and 6 miles from Bandar.

The total population of the village is 1,225 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (52). The chief means of livelihood of the people are agriculture and salt making.

The temple of Vakalamma represented by a stone image is the only place of worship in this village.

Vakalamma Jatara is celebrated for a day, on the third Saturday of *Sravanam* (July–August). Goats, fowls and sheep are sacrificed to the deity. This festival is of ancient origin and confined to the neighbouring villages. The patrons are Kapus and Harijans and 1,000 Hindu devotees of the village participate in the festival. There is no *pujari* for the t mple.

A petty fair is held in connection with the Jatara for a day, near the temple in an area of 10 cents with a few shops, which sell eatables and toys.

SOURCE : *Sri Kadaru Poluguruvacharyulu, Co-operative Sub-Registrar, Manginapudi*

11. Tavisepudi — Situated by the side of Bandar–Manginapudi road, at a distance of 3½ miles from Chilkalapudi Railway Station and 5 miles from Bandar. The sea is at a distance of 1 mile from this village.

It is believed that Parasurama performed penance (*tapas*) here and hence it is called Tapasipudi. It subsequently came to be known as Tavisepudi.

The total population of the village is 594 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (155). The chief means of livelihood of the people are agriculture and vegetable growing.

The temple of Sri Nageswaraswamy with the deity in the form of a Sivalingam and the adjacent temple of Parvathi are the places of worship in this village. It is believed that the Sivalingam was installed by Jamadagni, the father of Parasurama and that the temple was constructed in 14th Century A.D. There are some inscriptions in Telugu on the stone pillars of the Mukhamandapam which are illegible. The temple is now in ruins. The *prakaram* of the temple is now under construction. In ancient times, the devotees used to have the *darsan* of the Lord after taking a bath in the sea. But now the importance of the temple has dwindled away as another shrine Keerapundareekakshetram nearby with many facilities, has become famous and the devotees throng there.

Mahasivaratri festival is celebrated for 6 days from *Magha Bahula Ekadasi* (January–February) to *Phalguna Suddha Padyami* (February–March). On *Ekadasi, dhwajarohanam*; on *Triodasi jagajjyothi*; on *Chaturdasi kalyanam*; on *Amavasya rathothsavam* and on *Phalguna Suddha Padyami, vasanthothsavam* are the important rituals. Number of devotees flock at the temple to witness *rathothsavam, kalyanam* and *vasanthothsavam*. Fruits and flowers are offered to the Lord. The devotees take sea bath and observe fasting. This festival is of ancient origin and is confined to the neighbouring villages. The trustees are the Kapus of the village with hereditary rights. The temple has 7 acres of wet land. 3 to 4 thousand devotees, local and from the neighbouring villages congregate. Only Hindus participate in the festival. *Pujari* is Sri Ghantasala Satyanarayana Murthy of Gowtamasa *gotram*.

A fair is held in an area of 60 cents near the temple for 5 days in connection with the festival with a few shops. 3 to 4 thousand devotees, local and from the neighbouring villages congregate. Cocoanuts, fruits and eatables are sold at the fair. Street dramas and *Harikathas* afford entertainment to the visitors.

SOUREC : *Sri Kadarupoluguruvacharyulu, B. Com., Co-operative Sub-Registrar, Gudem Panchayath Samithi, Tavisepudi*

12. Pedana — A Railway Station on Vijayavada–Masulipatnam broad gauge section of the Southern Railway.

The total population of the town is 15,033 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (930); and Scheduled Tribes (81). The chief means of livelihood of the people are agriculture and other traditional occupations.

There is a temple to Peddamma a tutelary Goddess. Peddamma Jatara is celebrated for 11 days from *Margasira Suddha Panchami* to *Purnima* (November–December) with one thousand local congregation daily. All communities participate in the Jatara.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Krishna*

13. Mukkollu — Situated at a distance of 3 miles from Tarakatur on the Hyderabad–Masulipatnam trunk road and 3 miles from the Masulipatnam–Vijayavda broad gauge line of the Southern Railway.

The total population of the village is 2,398 and it is made up of the following communities: Caste Hindus–Kapu, Gowd, etc. etc.; Scheduled Castes (354); Scheduled Tribes (66) and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

There is a temple of the village deity Mahakalamma, with 5 feet high stone image in female form. It is believed that the deity came here about 150 years travelling invisibly in a cart and jumped down at the village boundary unnoticed and established herself here.

Mahakalamma Jatara is celebrated for a day on *Phalguna Suddha Purnima* (February–March). Fowls, goats and sheep are sacrificed by the devotees in fulfilment of their vows. Devotees take intoxicants and dance. The festival is being celebrated from 1945 and is confined to the neighbouring villages. Sri Katraddi Naganna Naidu is the patron. 10,000 people local and from the neighbouring villages congregate without any distinction of caste or creed.

A fair is being held from 1945 for a day during day time in a plot of 20 acres belonging to the local ryots. 10,000 people congregate. About 50 shops and 50 hawkers sell eatables, utensils, lanterns, pictures, photos, glassware, ready made clothes, toys, cloths, etc.

Saddi naivedyam is offered to Pothuraju and Ganganamma on this festival day.

SOURCE : *Sri P.V. Raghavarao, Headmaster, Samithi Elementary School, Mukkollu*

14. Pinagudurulanka — Situated at a distance of 6 furlongs to the north of the 7/4 milestone on the Bandar–Vijayawada road and 7½ miles from Bandar Railway Station.

The total population of the village is 638 and it is made up of very few sub-communities of Caste Hindus; Scheduled Castes (2); and Muslims who are predominant. The chief means of the people is agriculture.

There are no temples or sacred places of worship in this village except a mosque.

Mowla Ali Urs is celebrated for a day on the 17th of the Urdu month *Rajab* (November–December). It is celebrated in connection with the birthday of Mowla Ali, a valiant and renowned soldier, during the Muslim wars. Later he performed penance and became a saint and a fore-teller. Many became his disciples. Only sweets are offered by the devotees. During the Urs the houses are decorated and the villagers observe *jagarana*. This Urs is being celebrated for the past 100 years and is confined to this village. The patrons are Muslims. The Muslims of the village congregate. There is no *muttavalli*.

SOURCE : *Sri Abdur Rahim, Headmaster, Samithi Elementary Urdu School, Pinagudurulanka*

15. Gudur — Situated at a distance of 4 miles from Bandar on the Bandar–Vijayawada bus route and 5 miles from Bandar Railway Station.

This village is an ancient historical place, and during the times of Satavahanas, it was a flourishing town.

> "The Hathigumpha inscription of Kharavela, king of Kalinga, who ruled in the second or first century B.C., mentions Asika-nagara (or, according to an alternative reading, Musikanagara) on the Kanhabemna, *i.e.* the Krishna, and also Pithuda, identified by Sylvain Levi with Pihunda of the *Uttaradhyayana-sutra* and the Pityndra metropolis of Ptolemy, in the country of Masalia or Maisolia, that is the Andhra country round Masulipatam."[1]

> "The *Periplus* shows that the western and eastern parts of the Satavahana dominions were mostly well-peopled and prosperous; the 'inland country' was in a comparatively wild state as yet .. ..South of Barygaza were the Satavahana ports of Sopara and Kalyana. In the east the Amaravati inscriptions refer to Kevurura, Vijayapura and Kudura as being places where merchants resided. Ptolemy notices the seaports of Kontakossyala. Koddoira (the modern Gudur), and Allosygne in the Maisolia region, which according to the *Periplus* 'stretched a great way along the coast in front of the inland country"[2]

It is believed that in the past this village was known as Gummuduru. It was also called as Gulshanabad during the times of Muslim rulers and later as Gudur.

The total population of the village is 5,409 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Yadava, Gowd, Mangali, Chakali; Scheduled Castes (637)—Madiga, Mala, etc ; Scheduled Tribes (79)—Yerukula; Muslimsand Christians. The chief means of levelihood of the people are agriculture and agricultural labour.

The temple of Lakshmi Narsimhaswamy with the stone images of the deity and his consort in human form; of Madhavaswamy, Venkateswaraswamy, Malleswaraswamy, Ramalingeswaraswamy, Ankamma Perantalu with her image in human form and Ganganamma; a mosque and a church are the places of worship in this village. About two generations back, the image of Lord Narasimhaswamy was found near a pond in the village and it was enshrined. Later the villagers wanted to enshrine the image of Lakshmi also. So they got the image engraved. It is said that one day when the sculptors left the unfinished image of Lakshmi in hot sun and went home for food, their bodies began to burn and they could get relief only when they resumed their carving work.

Sri Lakshmi Narasimhaswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). Fruits and flowers are offered to the deity. The devotees take sea-bath and observe fasting and *jagarana*. This festival is being celebrated for the past several years and is confined to the neighbouring villages. Kapus are the patrons. 10,000 devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Vaishnavite with hereditary rights. *Prasadam* is distributed to all.

Madhavaswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April – May). Venkateswaraswamy festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). Sita Ramaswamy festival is celebrated from *Chaitra Suddha Navami* (March–April).

Sri Ramalingeswaraswamy festival is celebrated from *Magha Bahula Triodasi* (January–February). Ankamma Perantalu festival is celebrated on *Phalguna Suddha Purnima* (February–March).

Ganganamma festival is celebrated on *Vaisakha Suddha Purnima* (April–May). This festival is not being properly celebrated for the past 10 years. Animals are sacrificed and fruits and flowers are offered to the deity. About 1,000 Hindu devotees of the village participate in the festival. The patrons are Kapus.

1. *The Early History of the Deccan*, Edited by G. Yazdani p. 56
2. *Ibid.* p. 138

A fair in held is connection with Lakshmi Narasimhaswamy festival on the fourth day near Ganganamma temple, adjunct of Narasimhaswamy temple with a few shops, selling eatables, pots, cloths, etc. About 1,000 devotees local and from the neighbouring villages congregate.

SOURCE : 1. *Sri M. Markandeyulu, Village Level Worker, Gudur.*

2. *Sri K. Madhava Rao, Teacher, Gudur.*

16. Kankatava — Situated at a distance of 3 miles from Nadupuru Railway Station, 3 miles from Nadupuru and Gudur bus route and 7 miles from Bandar.

The total population of the village is 1,984 and it is made up of several sub-communites of Caste Hindus; Scheduled Castes (226) ; Scheduled Tribes (24); Muslims and Christians. The chief means of livelihood of the people is agriculture.

The temples of Ganganamma with her image in human form carved on stone ; Umamaheswaraswamy, Kasi Visweswaraswamy; Venugopalaswamy; Venkatachalaswamy ; two Sri Rama temples and a church are the places of worship in this village.

Sri Venugopalaswamy and Sri Umamaheswaraswamy Kalyanams are celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). The devotees observe fasting and *jagarana* on Mukkoti Ekadasi day. This festival is of ancient origin and is confined to this and neighbouring villages. The Executive Officer of the Hindu Religious Endowment Board undertakes the responsibility of organising the festival. The devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. The *pujaris* of Sri Venugopalaswamy and Venkatachalaswamy temples are Vaishnavas with hereditary rights while the *pujaris* of Umamaheswaraswamy temple are Sivarchakas. *Teertham* and *prasadam* are distributed to all.

Sri Kasi Visweswaraswamyvari Kalyanamahothsavam is celebrated during Sivaratri *i e.*, on *Magha Bahula Chaturdasi* (January - February) for a day. *prasadam* and *teertham* are distributed to all. Sri Ramanavami is also celebrated on *Chaitra Suddha Navami* (March - April).

Sankarajayanthi, Vikhanasajayanthi, Krishnajayanthi Hanumantajayanthi and Nrusimhajayanthi are also celebrated in Sri Umamaheswaraswamy, Sri Venugopalaswamy and Venkatachalaswamy temples which are under the management of the Endowment Board.

Ganganamma Uthsavam is celebrated according to the convenience of the villagers.

SOURCE : *Sri Kolapalli Seethapathy, Cultivator, Kankatava.*

17. Hussainpalem—Situated at a distance of 1½ miles from Pedana Railway Station and 3 miles 4 furlongs from Bandar on the Bandar - Pedana road.

A person by name Hussain lived in this place and hence it goes by the name of Hussainpalem.

The total population of the village is 401 and it is made up of the following communities : Caste Hindus—Perika, Kummari, Mangali, Gowd, Chakali, etc. etc.; and Scheduled Castes (3). The chief means of livelihood of the people are agriculture, brick making, toy making and other traditional occupations.

The temple of Ganganamma located in the heart of the village is the only place of worship. There are *ghatams* (pots) in the temple which are worshipped during normal times. But during the festival, an earthen image of Ganganamma in human form is made and worshipped.

Ganganamma Sambaram is celebrated annually for the prosperity of the village, according to the convenience of the villagers. There is no fixed date as such. Every house in the village celebrates this festival inviting friends and relatives. Goats and fowls are sacrificed before the deity after *puja.* The devotees take seabath and observe fasting and *jagarana.* This is being celebrated for the past 100 years and is confined to the neighbouring villages. The devotees local and from the neighbouring villages congregate. *Pujaris* are Kummaris and Mangalis. *Sindu veyuta* (dance in ecstacy) is performed by the Gowds The Madigas and Mangalis play on *dappus* (drums) during the festival days.

SOURCE : *Sri K. Venkata Reddy, Headmaster, R.C.M. School, Hussainpalem.*

18. Kara Agraharam — Situated at a distance of 2 miles from Bandar Railway Station.

The total population of the village is 2,519 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (101) and Scheduled Tribes (46). The chief means of livelihood of

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

There is a temple dedicated to Siva in the village. Sivarathri is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). About 5,000 local Hindu devotees and from the neighbouring villages participate in the festival. Pandals erected with palmyra leaves provide shelter to the visitors.

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

19. Masulipatnam (Bandar) — District headquarters and a Railway Station on the Vijayawada—Masulipatnam section at a distance of 1/2 a mile from the town; and there are communication facilities to all important towns. This is 285 miles from Madras and lies in Lat. 16° 9′ N., Long. 81° 3′ E.

Masulipatnam, with its rich history, has found a coveted place in the historical map of India. In the distant past the region around this place was called Masalia.

> "The Periplus draws a distinction between Dachirabades (Dakshinapatha, Deccan) and 'Damirica', i.e., the Tamil country lying farther to the south. It also refers to Masalia (the Masulipatam tract or the Andhra country) on the east coast as a separate region."[1]

The town was a flourishing sea port on the east-coast during the times of Satavahanas.

> "The Periplus of the Erythraen sea, Roman coins discovered in the Indian Peninsula, Ptolemy's Guide to Geography, and the local epigraphic and numismatic records all throw considerable light on the commercial activities of the period in the Deccan. The Periplus shows that the western and eastern parts of the Satavahana dominions were mostly well-peopled and prosperous; the 'inland country' was in a comparatively wild state as yet, being full of desert regions, great mountains, and all kinds of wild beasts, leopards, tigers, elephants, enormous serpents, hyenas and baboons of many sorts ..... South of Baraygaza were the Satavahana ports of Sopara and Kalyana. In the east the Amaravati inscriptions refer to Kevurura, Vijayapura, and Kudura as being places where merchants resided Ptolemy notices the sea ports of Kontakossyla, Koddoira (the modern Gudur), and Allosvgne in the Maisolia region, which according to the Periplus 'stretched a great way along the coast in front of the inland country"[2]
>
> The ports of the Deccan and of Ceylon were the principal places whence the Romans obtained most of their jewels and other articles of luxury.
>
> "The Roman coins discovered in places as wide apart as Darphal and Nagdhara on the north-western, and Vinukonda, Nellore, and Cuddapah on the south-eastern fringe of the Deccan plateau show that from the time of Augustus (30 B.C.) the Deccan had close commercial relations with the Roman empire and that this traffic brought immense wealth to the Saka and the Satavahana dominions.
>
> The Eastern Deccan appears to have entered upon an epoch of great maritime activity during the reign of Pulumavi II, an activity which attained great proportions in the reign of Yajna Sri. Their ship-marked coins picked up on the Coromandal coast appear to commemorate this signal achievement. Ptolemy refers to the commerce between the east coast and golden-chryse', i.e; the Malay Peninsula and the Arechipelago. The Indian colonisation of some of the places in this part of the world may be attributed to this age. Triling, capital of Arakan, Kakula, in the Gulf of Siam, and Amaravati in Annam may well have been named after the places which bear these names in the Andhra territory."[3]

Even in early 17th century Masulipatnam was a commercial port of importance.

> "It is a commercial port of some consequence, much frequented by the country traders, and in the cold season by Native vessels from the north. The harbour, however, is only an open roadstead in a slight bay capable of accommodating vessels of 200 tons, and even these are obliged to anchor three or four miles from the shore in three fathoms water. There is no surf on the coast, and only a trifling line of breakers on the bar, on which there are four to six feet water at high tides. The tide rises three or three and a half feet. Large vessels anchor in 5 or 6 fathoms several miles from the shore, the flag staff bearing west." [4]

By about 400 A.D. this (Masulipatnam) part of the region came under the sway of Pallavas and later Salankayanas. The Eastern Chalukyas also ruled over this territory from 700 A.D. to 1100 A.D. while the Cholas held power till 1700 A.D. The Kakatiya supremacy over this region was only for a very short period and the sway of the Kondaveeti Reddis extended from 1328 to 1424. Later Gajapathi Rajas of Orissa marched their armies upto Nellore. Later the famous and celebrated king of Vijayanagar Sri Krishnadevaraya ousted the Orissa Kings from Northern Circars.

Some Historians believe that this city was founded by Arabs.

> "Orme mentions a tradition that Masulipatam was founded in the fourteenth century by a colony of Arabs, and there may possibly be some foundation for the legend, as the Arabs engaged largely in commercial ventures from the Red Sea to Southern India and may perchance have found their way round Ceylon as far as this part of the coast." [5]

1 *The Early History of Deccan*, Edited by G. Yazdani, p. 21.
2 & 3 *Ibid*; p. 138 & p. 139
4 *Gazetteer of Southern India*, p. 51
5 *Mannual of the Krishna District*, pp. 1–2

"It was not till A.D. 1471, that the Mahomedans of the Deccan extended their arms to the Northern Circars. At this time Oria, the Rajah of what is now the Ganjam country, died without issue, and his adopted son Mungul Roy, and his cousin Humner (?) became competitors for the succession. The latter had recourse to Mahomed Shah, the last king but one of the Bhaminee Dynasty of the Deccan, who not only installed him, but acquired for him A.D. 1480, on condition of his becoming tributary, the countries of Condapilly, Ellore and Rajahmundry. About A.D. 1490, Mahomed's successor, Mahmoud, acquired Masulipatam and Guntoor, which districts formed part of a great principality lately established by the Hindu Rayers, descendants of the Telinga Rajahs conquered at Warunkul (A.D. 1323). Taking advantage of the disturbed state of the Carnatic, they had made themselves masters of the sea coast from Madras to the Kistnah, and held their chief residence at Chandragherry.

It was during this Mahmoud's time (in 1512), that the Bhaminee Dynasty was dismembered, and the five Deccanee Kingdoms set up. The country now known as 'The Northern Circars.' fell under the dominion of the Kootub Shahee state, whose capital was Golconda or Hyderabad. That portion south of the Godavery became tributary without difficulty, but Wistna Deo or Gajeputty, a powerful prince of Orissa, who ruled in Rajahmundry and Chicacole, withheld submission, and it was not till A. D. 1571, that his pretensions were lowered. At this period Vacharoy Mussalee, ancestor of the Peddapoor family, was induced to take a treasonable part against the Rheddy or Gajeputty, under whom he was chief Renter, and assisted the designs of the Deccanee king; still the subjection of Rajahmundry and Chicacole was not very complete, though the collections were made by the Deccanee Government. In 1687 Golconda was taken, and the Kootub Shahee dominions passed over to Aurungazebe. Aurungazebe was too much occupied with establishing his authority in the Deccan, and curbing the Mahrattas, to pay much attention to the Orissa Coast, and in the period which followed his death, the empire of the Moguls was so distracted that no regular Government was established in the Circars."[1]

But soon the region passed into the hands of the Nizams.

This was the first place that attracted and invited foreign eyes on the east coast. The Portuguese may have been the earliest and the Dutch the second nation to occupy this port. In 1603 the Dutch fleet blockaded Goa; and two years later they established a permanent factory at Masulipatnam. This place is the earliest known British settlement on the continent of India.

"In 1621 the factory at Bantam sent to the Coromandal coast to open a trade at Pulicat, but the Dutch effectually opposed the attempt. In the following year, however, they succeeded in establishing a trade at Masulipatam and secured a considerable quantity of coast goods. In February 1626, the English erected a small factory at Armagon which they slightly fortified as a subordinate station to Masulipatam and as a retreat, in case of need; and hither they retired, when in 1628 the oppressions of the Native Governor drove them from Masulipatam. Four years afterwards Masulipatam was re-established as a factory through a Firmaun obtained by the Mahomedan king of Golcondah. In 1689, owing to misunderstandings between the English and the Great Mogul, the latter seized the factories at Masulipatam and Vizagapatam." [2]

"When Nizam-ool-Moolk was constituted by the Mogul Emperor, Soobedar of the Deccan, in A.D. 1713, he took steps to settle the Orissa country, and appointed to the Government of Chicacole, Anwar-ood-deen Khan, so well known afterwards as Nawab of the Carnatic. Rustum Khan was appointed to Rajahmundry and the Circars to the south. He introduced a settled administration of Revenue, but did not spare the Zamindars, who had defrauded the public treasury, and despoiled the country by their oppressions. A pile of heads was exhibited at Rajahmundry, and a similar monument at Masulipatam. For Zamindars, Aumeens were substituted, but Mussulman ignorance and indolence, soon made it necessary to recur to the ancient system of finance, through the agency of Farmers-General, who were Hindoos. They had certain local privileges, which became hereditary, and by degrees, a new race of Zamindars sprung up.

1. Guntoor or Moortezanuggur or Condavir
2. Condapilly or Moostafanuggur.
3. Ellore
4. Rajahmundry
5. Chicacole

The northern Circars were, when under the Nizam's Government, five in number, as noted in the margin. The boundaries of Guntoor were the same as they now are, viz., the Kistna on the north and west, Cuddapah and Ongole on the south.

Condapilly comprehended the strip of country between the Kistna on the south, and the town of Ellore and the Colair lake, on the north. It now forms part of the Masulipatam district. Ellore, was the country between Condapilly and the south branch of the Godavery, where it falls into the sea at Narsapore. The old Circar of Ellore, is now partly in Masulipatam, and partly in Rajahmundry. Rajahmundry did not extend so for north as it does now, the northern boundary being the small river Sattiaverum, which falls into the sea at Coconada. North of Rajahmundry was the large Circar of Chicacole, anciently called Kulling (whence Calingapatam). It comprehended part of present Rajmundry, and all Vizagapatam and Ganjam. It had two sub-divisions, viz., Chicacole proper (or Vizagapatam), and Itchapore (or Ganjam); the river Poondy at the town of Chicacole being the boundary.

Besides these five, there was a portion of country, or a coast strip from Mootapilly to point Gordeware, called the Masulipatam Havelly, held as a personal estate of the Reigning power. It was under a separate Governor,

1 *Gazetteer of Southern India*, pp. 1-2
2 *Ibid.*, pp. 51-52

who had the charge of the salt-pans., and customs at Nizampatam and other ports. Masulipatam was considered the chief town and fortress of the Northern Circars.

Moozuffer Jung on his accession to the Soobedar ship, by the assistance of Dupleix in 1750, presented the town of Musulipatam and the couutry round, to the French; and in 1752, Salabut Jung, the successor of Moozuffer Jung, made over to them the whole of the Northern Circars. For they, through M. Bussy, had rendered him essential service. Bussy, was appointed to rule these provinces. He dismissed the Zemindars from their employments, but permitted them enjoy, under French sunnuds, their russooms and saverums (hereditary perquisites and privileges), to the amount of about one-tenth of the revenue of the country. He had most difficulty with the large Circar of Chicacole, where independent chiefs, family feuds, and internal usurpations, had thrown every thing in disorder. Bussy's object was, to unite all under one head, and he fixed on Vizieram Rauze of Vizianagarum. With French assistance, the Bobily and other chiefs were subdued. Bussy was obliged to reside generally at the Nizam's Court at Hyderabad, and thus his plan of revenue administration, was never fully carried out.

Vizieram Rauze was succeeded by Anunderauze Gajeputty, who soon found Bussy too energetic a master. Lally, the Governor of Pondicherry, having recalled Bussy to assist in the siege of Madras, Anunderauze made offers to the Madras Government, to assist in taking possession of the Circars. The Madras Government, with the French army at their gates, declined; on which the Rajah applied (in 1758) to Bengal, and Lord Clive detached Col. Forde to co-operate with him. Forde defeated Couflans, Bussy's successor, at Peddapore. The French General then retreated to Masulipatam, and obtained promise of aid from Salabut Jung, who marched towards the scence of action. Though Anunderauze and his party fled, Forde continued his course, and eventually took Musulipatam by storm, before Salabut Jung reached it. This occurred in April, 1759, two months after the French had raised the siege of Madras. A treaty was concluded with Salabut Jung, by which the whole territory dependent on Masulipatam, (about 80 miles of coast, and 20 inland) was ceded to the British, and the French were to be made to leave the country. The rest of the Circars was left nominally under the Nizam's authority, though in fact, the driving out of the French from the Northern Circars, was virtually a conquest of the whole. The Nizam, occupied with the intrigues of his brothers, Basalut Jung, and Nizam Ali, and with the incursions of the Maharattas, was quite unable to maintain his authority in the Circars. In 1761, Nizam Ali effected the supersession of his brother Salabut Jung, and after keeping him in prison two years, was accessory to his murder. Ali's title was however confirmed by the Emperor, at Delhi.

In 1762, four of the Circars were offered by Nizam Ali, to the Company—the fifth, or Guntoor, being held as a Jaghire, by his brother Basalut Jung. But, as the terms required were those that the French had formerly accepted, viz., the condition of affording Military aid to the Nizam, the offer of the Circars was declined. They were then placed in the charge of one Hoosain Ali, and to prevent the intrusion of the French, the English Government in 1765, agreed, at the Nizam's request, to aid him with their authority. The whole country was in disorder each Zamindar being a petty Prince, hardly acknowledging any authority on the part of the Nizam. Hoossain Ali, supported by the English, obtained possession of Condapilly, Ellore and Rajahmundry, having engaged to put the company in possession of them whenever required, on a reasonable maintenance being secured to him.

In October, 1765, the Council at Madras advised the Directors, that Lord Clive had, at the instance of Mr. Paik, the President at Fort Saint George, obtained sunnuds from the Mogul for all five Northern Circars, and a confirmation of the Jaghire, granted by the Nabob to the company, near Madras. It was judged prudent to defer taking immediate possession of the Circars, as the Council were not aware how far they might be required, to send aid in troops to Bengal. The revenues for the next year, had been anticipated by Hoossain Ali, to enable him to make good his payments to the Nizam, and support his troops, but the possession of the sunnuds was important, the French being thereby prevented from getting a footing in that part of the country. The sunnuds were however published at Masulipatam, and received there with general satisfaction. A Military force was sent, under General Caillaud, to support the authority of the grantees, and the fort of Condapilly, which in a great measure secured the pass into the Circars, and resisted his entrance, was carried by assault. The Council now determined to take the countries into their own hands, to receive from the Zemindars, the outstanding balances, and to use every means for discharging Hossain Ali's troops.

In order that Nizam Ali might throw no obstacles in the way, a Treaty of Alliance, was signed at Hyderabad, on the 12th November, 1766. By this Treaty the Company, in consideration, of the grant of the Circars, engaged, to have a body of troops at His Highness's disposal, to settle any internal rebellions, or, in the event of troops not being required, to pay nine lacks of Rupees per annum. Guntoor was to remain in possession of Basalut Jung, till his death. The diamond mines were specially reserved to the Nizam. On the 1st March 1768, another Treaty was made, (after the Nizam's failure as an ally of Hyder to subvert the English) by which His Highness acknowledged the validity of the Emperor's firman....Guntoor was left in the hands of Basalut Jung as before. In 1769, the term for which the Circars had been let to Hoossain Ali having expired, they were taken under the Company's management. Basault Jung subsequently gave great uneasiness to the British, by receiving into his service a body of French troops. Application was made to his brother Nizam Ali, who promised to get them removed, but it was not done. In 1778, a Treaty was entered into with Basalut Jung, by which the Company were to rent Guntoor from him during his life, for the sum he had previously realized for it. He, on his part, was to dismiss his French troops, and the Company were to assist him with a subsidiary force, kept up at his expense. Basalut Jung had other territories south of the Kistna, Adoni being his capital.

> In 1779, the Government became again at variance with the Nizam, who was once more in confederacy with Hyder. The plea on his part, was, the company's refusing to pay peshcush for the N. Circars, on the ground of their being held under the sunnud of the great Mogul. The approaching hostilities with Hyder, obliged the Madras Government, to withdraw from the position of independence they had assumed, and in which they were not supported by the Bengal Government, who went even farther in 1780, and on the representations of Basalut Jung and Nizam Ali, directed that the Treaty with Basalut Jung should be cancelled, and Guntoor restored to him. Basalut Jung, died in 1782, but not for six years (in 1788) was possession of Guntoor obtained, and then, only on a peshcush of 7 lacs per annum. Nizam Ali died in 1803. In 1823 the peshcush was redeemed, by a payment of 1, 200 lacs to the Nizam, and it then became a British possession." [1]

It is said that at this place the gate way to India from the sea was constructed with the eyes of fish and it was named 'Machilipatnam' (*mathsya* means fish). This place is also popularly known as Bandar.

The total population of the city is 101,852 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya etc., etc.; Scheduled Castes (4,076) and Scheduled Tribes (1,157); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Kanyakaparameswari also known as Sivaganga temple in the Robertsonpet, Sankara Mattam in Godugupet, Nageswaraswamy temple in Bojjilipet, Sri Venugopalaswamy temple in Challipet, Sri Venkateswaraswamy temple in Bacchupet, Sri Lakshmi Narasimha temple and Sri Ekambareswaraswamy temple in the fort, Sri Panduranga temple Chilakalapudi and several other small temples are the places of worship in this town.

Venkateswaraswamy Temple, Bacchupet

The popular version about Bacchupet in Masulipatnam and of the enshrinement of Lord Venkateswaraswamy is that, one day, in a dream the Lord appeared before one Perapragada Bachu Panthulu, a Desa Pandye of Musulipatnam, and ordained him to construct a street in his name in Masulipatnam, and instal Lord's idol there. Bachu Panthulu was asked to obtain the idol from Parakala Yathindrulu, the head of the Sri Vaishnava Mutt at Ahobilam, who had kept the idols of Sri Lakshmi Narsimhaswamy and Sri Venkateswaraswamy in his Mutt with the purpose of enshrining them. Strangely enough, on the very same night Yathindrulu dreamt of the Lord and was ordained to deliver the idol to Bachu Panthulu of Masula. After securing the idol from Ahobilam, Panthulu, was returning home when he was obstructed by Muslims who threatened to disfigure the idol. That night, he secured the idol in a safe place on the outskirts of the town. The next day, he wrapped the idol in a shawl and was carrying home when he encountered soldiers who questioned him about the contents of the bundle. The freightened Panthulu replied that he was carrying his old and sickly father. True to the words of the votary, Lo! the Lord began to move and moan in agony. Thus Panthulu could outwit the soldiers and carry the idol safely to Bacchupeta and instal it.

Sri Vekateswaraswamy Kalyanam is celebrated for ten days from *Chaitra Suddha Dasami* to *Chaitra Bahula Chavithi* (March-April). Arrangements are made 20 days in advance. Procession on *aswa vahanam* is of special significance during the festival. Cocoanuts and plantains are offered to the deity. Fasting, feasting and *jagaram* are observed. The festival is being celebrated for the past 500 years and is of local significance. Brahmins and Kapus are the trustees. A Vaighanasa Brahmin of Gowthamasa *gotram* with hereditary rights is the *pujari*. Only Hindus participate. There is free feeding during the festival. Sri Rama Navami, Narasimha Jayanthi, Hanumath Jayanthi, Vaighanasa Jayanthi, Krishna Jayanthi, Devi Navarathrulu, Vaikunta Ekadasi, Bhogi and Ratha Saptami are also celebrated in this temple.

A festival is celebrated simultaneously in Siva Ganga temple from *Chaitra Suddha Dasami* to *Bahula Chavithi* (March-April) for ten days. The deity Sri Nagaripuri Durga Bhavani Maharani Mahishasura Mardhani is said to be the family Goddess of Rajah Saheb of Challapalle. All functions are celebrated by Rajah Saheb at his cost. The deity and Rajah Saheb are taken out in procession on an elephant on *Chaitra Suddha Padyami*. Huge crowds includiug families and their children line up throughout the road margins for about three miles when the elephant procession is taken out. This festival is being celebrated for the past 200 years. About 10.000 devotees, local and from few neighbouring villages attend the festival. No special facilities are provided. Most of the outside people live in

1 *Gazetteer of Southern India* pp. 2-5



Plate II : Sri Venugopalaswamy, Bandar.

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

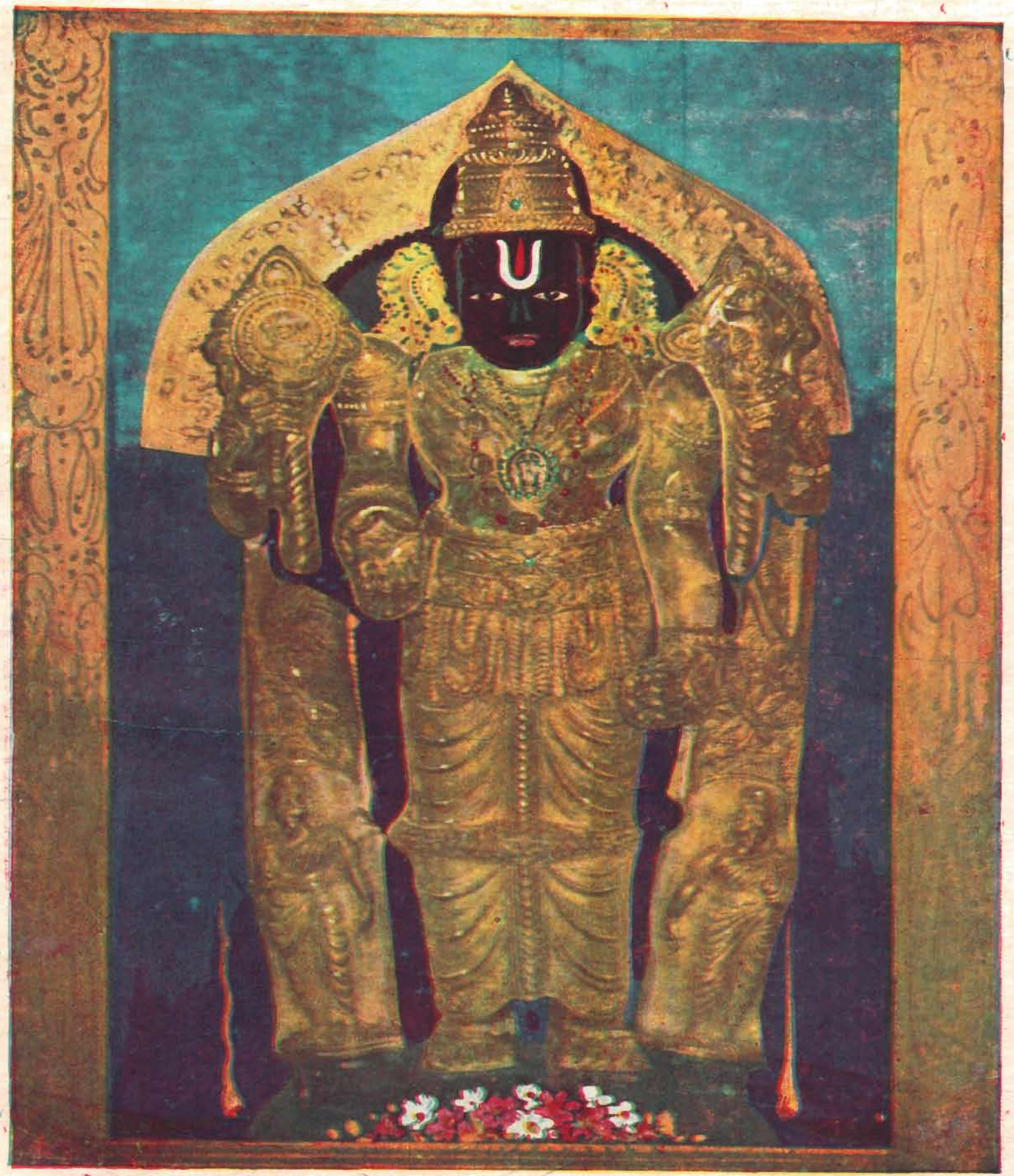


Plate III : Venkateswaraswamy, Bandar.

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

the temple premises for a day or two. All communities except Muslims participate in the festival. Hawkers and few shops located near the temple sell toys, photos, mirrors, etc.

Parveta Uthsavam or Sameepuja is celebrated in Sri Lakshmi Narasimhaswamy temple for ten days from *Asvlyuja Suddha Padyami* to *Dasami* (September–October), *Sarannavarathri* and *Devipujas* are performed. There is *nitya aradhana* for the Lord. Decoration of houses with *pasupu kunkuma*, donning of new clothes, fasting, feasting, *jagarana* and sea bath are the common domestic observances. It is of ancient origin but of local significance. The deity owns Inam land. Trustee is a Kapu. All Hindu communities irrespective of caste or creed participate in it. Vaishnava Brahmins of Athreya and Gowthama *gotrams* are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

The Trustees of Nageswaraswamy temple celebrate all the common Hindu festivals. These festivals are being celebrated for the past 100 years.

Sri Panduranga temple, Chilakalapudi

A Viswakarma couple Gangadharam and Ramamma of Udaravalli of Bobbili taluk, great devotees of Lord Siva, were blessed with a son at 3-30 a.m. in the night on 4–4–1889 (Thursday) the *Chaitra Suddha Chavithi* of Virodhi year in the auspicious Rohini *nakshathram*, Kumbhalagnam and Chandra *mahardasa*. The boy was christened Narasimham. In his ninth year Narasimham's mother died and one Gangamma became his step mother. According to the custom then prevailing, Narasimham was married to one Sooramma in his twelfth year. Although burdened with family he was always engaged in the worship of Lord Siva, and in writing *Sivakoti* (one crore times, the name of Siva). Later he settled down at Chilakalapudi and engaged himself in trade. When he was blessed with a second son, he visited Tirupathi and other sacred places like Kandimallayapalle, Kalahasthi, etc. One day, by chance, Narasimham met Sri Sadguru Maheepathi Maharaj, the Matadhipathi of Pandaripur at a religious function arranged by one T. P. Kodandarama Ayyar at Triplicane, Madras. On seeing Narasimham, Maheepathi Maharaj took off one of the garlands he wore, and garlanded Narasimham advising him to worship Lord Panduranga of Pandaripur. Henceforth Narasimham became a great devotee of Panduranga; and organised *bhajans* and Panduranga festival from *Karthika Suddha Ekadasi* to *Purnima*. He went on pilgrimage to Pandaripur where his 'Guru' taught him Pandurangamanthropadesam. Narsimham expressed his fervent desire to construct a temple for Lord Panduranga at Chilakalapudi. The *guru* advised him to first construct a temple for 'Jnanadev and Tukaram'[1] and conduct worship and that the temple of Lord Pandurangaswamy would be His own concern. Narasimham, who came to be known as Bhaktha Narasimham constructed a temple for the two great Pandurangabhaktas and enshrined their images in 1926–27. He constructed a Choultry and named it after Pundareeka Bhakta who founded the temple at Pandaripur. Bhaktha Narasimham arranged free feeding to all devotees on every *Dwadasi* day. He never failed in his visits to Pandaripur annually. During his visit to Pandaripur in 1929, the Lord spoke to Gurudev and ordered that Narasimham should construct a similar temple for Him at Chilakalapudi. It was ordered that the *Kshetram* should be named as Keerapandari (Pandari at Keerpuram *i.e.*, Chilakalapudi. (Chilaka in vernacular means *keera* or parrot). Without any effort, Bhakta Narasimham obtained a plot of land for construction of the temple from one Subni Krishna Rao prosecuting Inspector of Police, Gudur, Nellore District. Foundation for the temple was laid on *Vijaya Dasami* in October 1929 On *Deepavali* day, Gurudev sent a message to Narasimham stating that on *Ekadasi* day of *Karthika Suddham* (13–11–1929, Wednesday) at 10-30 a. m., Lord Pandarinath would manifest Himself in concrete form of an image at Keerapandaripura Kshetram. This news was given vide publicity in the newspapers and over a lakh of people flocked at Chilakalapudi on that day to witness the manifestation. The sanctum sanctorum contained nothing but a pedestal. The police, Revenue officials and the local leading devotees secured and sealed the sanctum. The pedastal was installed on Vedic lines

1. Jnanadev is the second of the three brothers, who are believed to have been born after *amsa* of the trinity, Bramha, Vishnu and Siva. Their sister was Sakkubai. They were orphaned early in life and showed several superhuman powers. Once a great sage who had earned the power of flying in the air, who wanted to exhibit his power by riding on a tiger while Jnanadev, his brothers and sister were sitting on a dilapidated wall. Jnanadev with his power moved the wall towards the visitor and advised the sage not to waste his powers in vain glorious exhibition. He taught him the way to liberation from the cycle of birth and death. On one occasion, to prove his powers and the powers of Lord Vittal of Pandaripur, he made a he-buffalo recite *slokas* from Vedas.

Tukaram is a very great devotee of Pandu Ranga Vittal of Pandaripur and it is said that he was taken to heaven in a *vimanam*.

invoking Prahlada and other *bhakthas*, Garuda, Vishwaksena and other *soories*, Sanaka and other saints, Brahma, Rudra and other *devas*, Vyasa and other *munis*, Chitraratha and other *gandharvas*, Kapila and other *siddhas*, Ganga Yamuna and other sacred rivers, *Gobrahmanas*, (cows and Brahmins), Savithri and other *Pathivrathas*, Gopikas, the symbols of celestial love and all living beings from the smallest to Brahma and placing on it the *parasavedi* got from Chandra Bhaga river at Pandaripur. As the zero hour was approaching Narasimham became nervous; went to the local Hanuman temple; performed *pradakshina* and was engrossed in prayer. It is said that Lord Hanuman appeared in his vision and promised that if the Lord of Pandaripur does not manifest Himself he would bring the Panduranga temple at Pandaripur to Keerapandari. Delighted by this vision Bhakta Narasimham returned to the temple of Jnanadev and Tukaram and began to pray in ecstacy with a vow that if the Lord did not manifest Himself, he would self-immolate by hitting his head against the steps of the temple. The *bhajan* of the devotees rent the air and Narasimham forgot himself and roared like a lion chanting the name of the lord and dancing to the tune of his *thambura* and *chiruthas*. He suddenly experienced the brilliant presence of the Lord in his heart. At 10-30 a.m., a loud noise pierced the air and the seal of the lock was broken. Force was used to open the doors but it proved futile. It is believed that in the meanwhile, Jnanadev and Tukaram, completed the work of installing the idol of Lord Panduranga who had manifested Himself on the pedastal. Narada rushed to the place and had the *darsan* of the Lord. When the doors opened, a brilliant light shot forth from the pedastal and there appeared on the pedastal, the idol of Lord Panduranga, in all its brilliance. The idol is exquisite and defeats any description. Overwhelmed with joy, Bhakta Narasimham performed *panchamruthabhishekam* to the idol. From that moment Narasimham dissociated himself with all that he called his own till then and is living within the temple compound. He comes out of the temple gate only twice in a year *i. e.*, when he accompanies the Lord during the procession on *Ashadha Suddha Ekadasi* (June-July) and *Karthika Suddha Ekadasi* (October-November). Gurudev also visited Keerapandari and successfully conducted *Vitalanamasaptaham* (continuously repeating the sacred name of Panduranga Vital for seven days in a chorus) and *santharpanam* at the end. He blessed Bhakta Narasimham and advised him to make arrangements for daily worship based on *Bhagavathasampradayam*[1] as at Pandaripur, and to carry on the future programmes with *Ayachitha dharmam* (with money that is given voluntarily). No charge is made for worship, or *harathi*, breaking of cocoanut, earborings, haircutting and marriage ceremonies that are conducted in the temple. The daily task of performing *puja*, annual celebrations and construction of the temple and choultry, installation of the hundred and eight idols of great sages etc., is being carried out with the voluntary contributions from Hindu devotees, from all over India. Rukminidharmasala, for the shelter of pilgrims was given first preference and was completed in 1932. Later the construction of various halls of the temple was taken up as and when funds were forthcoming, The temple consists of seven portions. 1. *Garbhalayam* (sanctum), 2. *Antharalam*, 3. *Sayana Mandapam*, 4. *Garudamandapam*, 5. *Mukhamandapam*, 6. *Sabhamandapam* and 7. Anjaneya temple.

Garbhalayam is an eight feet square room with a pedastal in the centre. The self-manifested Panduranga with both the palms on *kati* (waist) stands in a striking posture on the pedastal. As at Pandaripur, the Lord faces north-east. Every devotee can enter and touch the feet of the Lord.

Antharalam is a six feet square room with a marble door frame. The figures of Lakshmi, Saraswathi, Vighneswara and the ten incarnations of Lord Vishnu are exquisitely carved on the marble.

Sayanamandapam is a twenty feet square *mandapam*, with five stone pillars. A portion of the *mandapam*, is set apart exclusively for the *pavalimpuseva* of the Lord (placing the idol of the lord in a cradle for sleep). The images of Jaya and Vijaya as *dwarapalakas* adorn the pillars. The speciality in this hall is the idols of *dasavatharas* exquisitely carved on marble stone. A poem from Pothana's Bhagavatham describing each *avathar* is inscribed under it.

Garudamandapam is a forty feet square *mandapam* having sixteen pillars with *dwarapalakas* at the entrance. Sanskrit *slokams* selected from Bhagavadgita are engraved on black stoned walls.

Mukhamandapam is forty feet by fifteen feet with *dwarapalakas*. The black stone idols of Ganesa, Jnanadeva and Tukaram are installed on the upper portion of the door.

---

1 Bhagavathasampradayam is that advocated in *Bhagavatham* written by Pothana which meant the identity of Vishnu and Siva and equal rights for all irrespective of caste, to enter into the sanctum, touch the feet of the Lord and worship Him.

Sakhamandapam is hundred and five feet by fifty four feet with 36 stone pillars. In the centre of the *mandapam*, a tortoise [1] in stone is carved on the floor similar to the one at Pandaripur. On the walls of this big hall, pictures of thrilling incidents in the lives of the saints several of whom belong to modern times; the beheaded trunk of Kamal, son of Kabirdas raising the arms in salutation to the Sadhus; Rukmini preparing cholam bread in the guise of a Brahmin woman; Jnanadeva performing Ramanama *japam* with his amputed limbs; Lord Vittal, in the guise of servant of Damaji, tendering money bags to the king; Lord, as a barber with the king, to serve his devotee, the trial of Tulasidas, the author of Gitagovind; Meerabai taking a cup of poison forced on her by the foolhardy father in his kingly arrogance; and the helpless cat going round the pile of earthen pots in which its young ones have been trapped and about to be burnt to death, have been painted in life size with full of expressions of devotion. A brief account of some of the incidents picturised is given below.

Painting of Kamal

Kabirdas a Muslim devotee of Rama had to entertain a group of Sadhus for dinner. He had no choice but to resort to stealing in order to feed the Sadhus. His son Kamal was caught by the owners of the house after he had handed over the stolen grain to his father. Kabir cut off the head of his son Kamal to avoid indentity. The trunk was ordered to be hanged by a decision of the King. This trunk raised its arms in salutation to the Sadhus, who were passing that way, after enjoying the hospitality of Kabir. One of the Sadhus, through his mystical powers, came to know about the incident and restored Kamal to life.

Painting of Rukmini preparing cholam bread

One Bodaraja, spent all he had, in feeding Sadhus at Pandaripur annually, during Brahmothsavam. Very soon he became a pauper and had nothing with him for the next Brahmothsavam. On the way to Pandaripur, he gathered a bundle of sticks and sold them for an anna. He wanted to offer something to the Sadhus. The dealer who used to supply tons of rice to Bodaraja, took pity on him and gave a measure of cholam flour. But there was none to prepare *roti* (bread) and to accept this paltry food in that *kshetram* where several others were serving rich food. Bodaraja felt like putting an end to his life. Then Pandarinath and Rukmabai came in disguise as Brahmin couple. Rukmabai, Mother of the Universe, prepared *roti* and the couple took food to the satisfaction of their devotee.

Painting of Meerabai

Meerabai was a princess of Northern India and a very great devotee of Lord Krishna. Immersed in devotion for the Lord, she used to dance in ecstacy in the company of Sadhus notwithstanding the threats of her father. The enraged father told her that she was a disgrace to the family and wanted to rid the family of the stigma, by putting an end to her life. He forced her to drink a cup of poison. When she applied the cup to her lips, she saw the image of Lord Krishna in it and swallowed the poison to the utter surprise and dismay of her father. It is in this hall and amidst these devotees that Bhakta Narasimham spends his time when not engaged in *anushtanam* or service to the temple and the pilgrims.

The Anjaneya temple is a twenty-four feet square room with the idol of Bhakthaanjaneya. After the worship of Panduranga, devotees offer cocoanuts and fruits.

The temple is now surrounded by a compound wall, the total area being a little over 6 acres. Within the compound, there is an *aswatha* (ficus religiosa) tree under which there is a marble Sivalingam, Nandi and Parvathi. Around the compound, there are about 125 small *mandapams* containing the marble idols of great saints and religious leaders including Ramakrishna Paramahamsa, Swami Vivekananda, Ramanamaharshi, Aravind, Sankara, Madhwa, Ramanuja etc., evidencing co-existence between *Saiva* and *Vaishnava*, *Dwaitha*, *Adwaitha* and *Visishtadwaitha*.

Bhaktha Narasimham proposes to have *sahasralinga pratishta* and installation of Radha, Rukmini and Satyabhama in separate temples. He has planned to acquire about 6 acres of land in front of the

1 Tortoise is an example to be followed by every *sadhaka* (spiritual aspirant). It has a single aim of reaching its goal. It is slow but sure. Above all, it has complete control over its organs. It can take them all in at will. A *sadhaka* has to steadily advance towards the goal of self-realisation unaffected by the distractions of his surroundings. To this end he must practise complete control over his senses without becoming a slave to them.

temple, for construction of a tank for the convenience of the pilgrims. The tank will have the waters of all the sacred rivers of India. Lodging facilities are being improved.

Two important festivals at the *kshetram* are the Brahmothsavam and Vithalanamapuja. The former is celebrated from *Ashadha Suddha Ekadasi* to *Purnima* (July–August). On the first day the sandals of Jnanadev and Tukaram are taken out in procession in a palanquin. *Rathothsavam* takes place on the second day. The celebrations during the remaining three days commemorate the *leelas* of Lord Krishna with Gopikas culminating in *utti panduga* on *Purnima.*

Vithalanamapuja is performed from *Karthika Suddha Ekadasi* to *Purnima* (October–November). The sacred name of Sri Vittal is written one crore times by several devotees throughout India in bound volumes and the books are brought here for worship. This is called *Vittala Koti.* The books are permanently preserved in the temple and a special building is planned to be constructed soon for this purpose. One thousand such books have been received so far. The celebrations continue till *Purnima* with the procession of the Lord on elephant and conclude on *Purnima* with the Krishna *leelas. Chaturmassam* i.e., four months from the commencement of first festival, is earmarked for special observance of rituals by devotees. This is nearly a four decade old festival extending to all parts of India. The manager of the festival is Bhaktha Narasimham who has been declared by the District Court as the private possessor of the temple.

Sri Pandurangaswamy Karthika Uthsavams commence on *Karthika Suddha Dasami* and conclude on *Purnima* (October–November) after 6 days. *Seras* for Swamy are performed. The deity is decorated and the devotees stand in queue for the *darshan* of the Lord. Devotees take bath in the sea near Manginapudi on *Purnima.* The following is the *stotram* adopted for the worship of the deity.

"భీమాతీర నివాసాయ
Bheematheera nivasaya

పంఢరీ పుర వాసినే
Pandhari pura vasine

పాండురంగ ప్రకాశాయ
Panduranga prakasaya

శ్రీ విఠలాయ నమోనమ్
Sri Vittalaya namonamaha

మహాయోగపీఠేతటే భీమ రథ్యాం
Mahayogapeetethate bheema rathyam

వరం పుండరీకాయ దాతుం మునీంద్రైః
Varam pundareekaya dathum muneendraihi

సమాగత్యతిష్టం తమానంద కందం
Samagathyathishtam thamananda kandam

పరబ్రహ్మ లింగం భజే పాండురంగమ్
Parabrahma lingam bhaje Pandurangam

తటి ద్వాసనం నీలమేఘావ భాసం
Thati dwasanam neela meghavabhasam

రమా మందిరం సుందరం చితప్రకాశం
Rama mandiram sundaram chithaprakasam

వరం త్విష్టకాయం సమన్యస్త పాదం
Varam thwishta kayam samanyastha padam

పరబ్రహ్మ లింగం భజే పాండురంగం
Parabrahma lingam bhaje Pandurangam

స్ఫురత్కౌస్తుభాలంకృతం కంఠదేశం
Sphurathkowsthubhalankrutham kanta desem

శ్రీయాజుష్ట కేయూరికం శ్రీనివాసం
Sri Yajushta Keyurikam Srinivasam

శివం శాంత మిద్యం వరం లోక పాలం
Sivam santha medyam varam loka palam

పరబ్రహ్మ లింగం భజే పాండురంగం
Parabrahma lingam bhaje Pandurangam

ప్రమానం భవాబ్దేరిదం మమకానాం
Pramanam bhavabderidam mamakanam

నితంబ కరాభ్యాం ధృతో యేన తస్మాత్
Nithambah karabhyam dhrutho yena thasmath

విధాతుర్వ సత్యై ధృతో నాభికోశం
Vidhathurva sathyaidhrutho nabhikosam

పరబ్రహ్మ లింగం భజే పాండురంగం
Parabrahma lingam bhaje Pandurangam

శరశ్చంద్ర బింబాననం చారుహాసం
Saraschandra bimbananam charuhasam

లసత్కుండలాక్రాంత గండ స్థలం
Lasathkundalakrantha ganda sthalam

జపారాగ బింబాధరం కంజనేత్రం
Japaraga bimbadharam kanjanethram

పరబ్రహ్మ లింగం భజే పాండురంగమ్
Parabrahma lingam bhaje Pandurangam

కిరీటో జ్వలత్సర్వ దిక్ప్రాంత భాగం
Kireeto jwalathsarwa dikprantha bhagam

సురై రర్చితం దివ్యరత్నై రనఘైః
Surai rarchitham divyarathnai ranaghaiah

త్రిభంగా కృతిం బర్హ్మాల్య వతంసం
Thribhanga kruthim barha malya vathamsam

పరబ్రహ్మ లింగం భజే పాండురంగమ్
Parabrahma lingam bhaje Pandurangam

విభుం వేణునాదం చరంతం దురాంతం
Vibhum Venu nadam charantham durantham

స్వయం లీలాయ గోపవేషం దధానమ్
Swayam leelaya gopa vesham dadhanam

గవాం బృందకానంద దం చారుహాసం
Gavam brunda kananda dam charuhasam

పరబ్రహ్మ లింగం భజే పాండురంగమ్
Parabrahma lingam bhaje Pandurangam

అజం రుక్మిణి ప్రాణసంజీవనంతం
Ajam Rukmini Pranasanjeevanantham

పరంధామ కైవల్యమాకం తురీయమ్
Paramdhama kaivalyamakam thureeyam

ప్రసన్నార్తి హారం దేవదేవం
Prasannarthi haram Devadevam

పరబ్రహ్మ లింగం భజే పాండురంగం
Parabrahma lingam bhaje Pandurangam

స్తవం పాండురంగస్య వైపుణ్యదం మే
Stavam Pandurangashya vypunyadam may

పఠంత్యేక చిత్తావ భక్తాదనిత్యమ్
Pathamthyeka chiththana Bhakthachanithyam

భవాం భోనిధిం తీపి తీర్వాంత కాలే
Bhavam bhonidhim theepitheervantha kale

హరేరాలయం శాశ్వతం ప్రాప్నువంతి"
Hareralayam saswatham prapnuvanthi"

In the year 1955, *Sahasra Koti Sri Vittala Nama Japa Yagam, Rudra Yagam, Vishnu Yagam, Kushmanda Yagam* etc., were performed on a grand scale. Though this is of recent origin, it extends to several parts of India. 80,000 devotees irrespective of caste or creed, from several parts of India congregate. On *Ekadasi* of *Ashadham* (June-July) also, a great festival is held every year. Narasimham's three sons are the *pujaris*. They are Viswabrahmins of Suvarnasarushi *gotram*. There is limited free feeding on *Dwadasi*. *Harikathas*, *bhajanas*, recitation of stories of great sages are the entertainments for the visitors.

A fair is held in this connection. Jewellery, wooden toys, images of Gods and Goddesses made of clay and other alloy metals are sold. There are pucca rooms round the temple for the convenience of the pilgrims. Huge pandals are erected for the occasion. Water facilities, and lighting arrangements are made. A temporary Police Station and Health Centre are arranged in the temple premises. Throughout the year, there is rush of pilgrims from all over India.

Ramzan, a Muslim festival is celebrated in the month of *Ramzan* (March-April). There is no particular deity. Only *gori* (tomb) and *alam* are taken out in procession. This function is observed for three days from 19th to 21st of *Ramzan* in connection with Prophet Mohammad's son-in-law Hazarath Ali's death. Generally, this function is observed by fasting for one month and mourning for 3 days *i.e.*, from 19th day of *Ramzan* to 21st day. Estimated congregation will be about 4,000 to 5,000. Only Muslims of neighbouring parts attend the function. At Bandar the Shia community observe the function on a grand and attractive scale while the other communities remain as spectators. Only toys, balloons and sweetmeats are sold on a small scale.

Moharrum, another Muslim festival is also celebrated in this city. The mourning days are observed from 1st day of *Moharrum* month to 10th day. Later it is observed for 40 days more, celebrating 10th, 20th and 40th day. Three days are observed as obsequies of Prophet Mohammad's grandson Hazarath Imam Hussain and his 73 followers including family members. There is no special deity. *Alams* and *zaries* are named after Hazarath Imam Hussain and they are taken out in procession. This is observed as a remembrance day of the tragedy of *karbala* when Hazarath Imam Hussain and his followers were done to death. This is purely observed

as mourning days from 1st Moharrum day *i. e.. chandrath* (appearance of moon) to the 10th day of the month. Few crowds from other neighbouring districts also attend the function especially from 8th day to 10th day. About 25 000 to 30,000 people congregate, on 10th day of Moharrum when Bara Imam Alam is taken out in procession. The Shia community residing at Inugudurupet of Bandar town take out *gori* procession accompanied by *Seena zani* (chest beating) and *nowha* reading. The other communities of the town participate as spectators only.

SOURCE : 1. Places of Interest in Andhra Pradesh *published by the Information and Public Relations Dept. A. P., Hyderabad.*
2. *Superintendent of Police, Krishna.*
3. *Sri Balakrishna Shastry, Chilakalapudi.*
4. *Sri M.V.G Krishnamacharlu, Hereditary Trustee of Sri Venkateswaraswamy temple, Batchupet.*
5. *Sri M.C. Seshacharlu, Pujari, Kota.*
6. *Sri A. Hanumantha Rao, Trustee, Sri Ramalingeswaraswamy temple, Kojjilupet.*
7. *Sri Panduranga Nithyacharapuja Vidhanam.*
8. The Life of Bhaktha Narasimham *in Telugu and published by Jnaneswara Grandhamandali, Keerapandari, Chilakalapudi fort.*
9. The Andhra Prabha Weekly, *dated 23-5-1962.*

20. **Rayavaram**—Situated at a distance of 2 miles from the motor road and 7 miles from Bandar town.

The total population of the village is 2,580 and it is made up of the following communities: Caste Hindus—Kapu, Padmasale, Gowd, Kummari etc.; Scheduled Castes (240)—Madiga, Mala etc.; and Scheduled Tribes (34)—Yerukulas etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional professions.

The temples of Sri Rama, Gramadevatha and Sri Venugopalaswamy with the image in human form are the places of worship in this village.

Sri Venugopalaswamy festival is celebrated in *Pushyam* (January-February) during *Sankranthi*. Cocoanuts, fruits and flowers are offered to the deity. This festival of local significance is being celebrated for the past 60 years. Brahmins undertake the responsibility of organising the festival. The Hindu devotees of the village congregate.

SOURCE: *Sri Mohamed Sulaiman, Teacher, Rayavaram.*

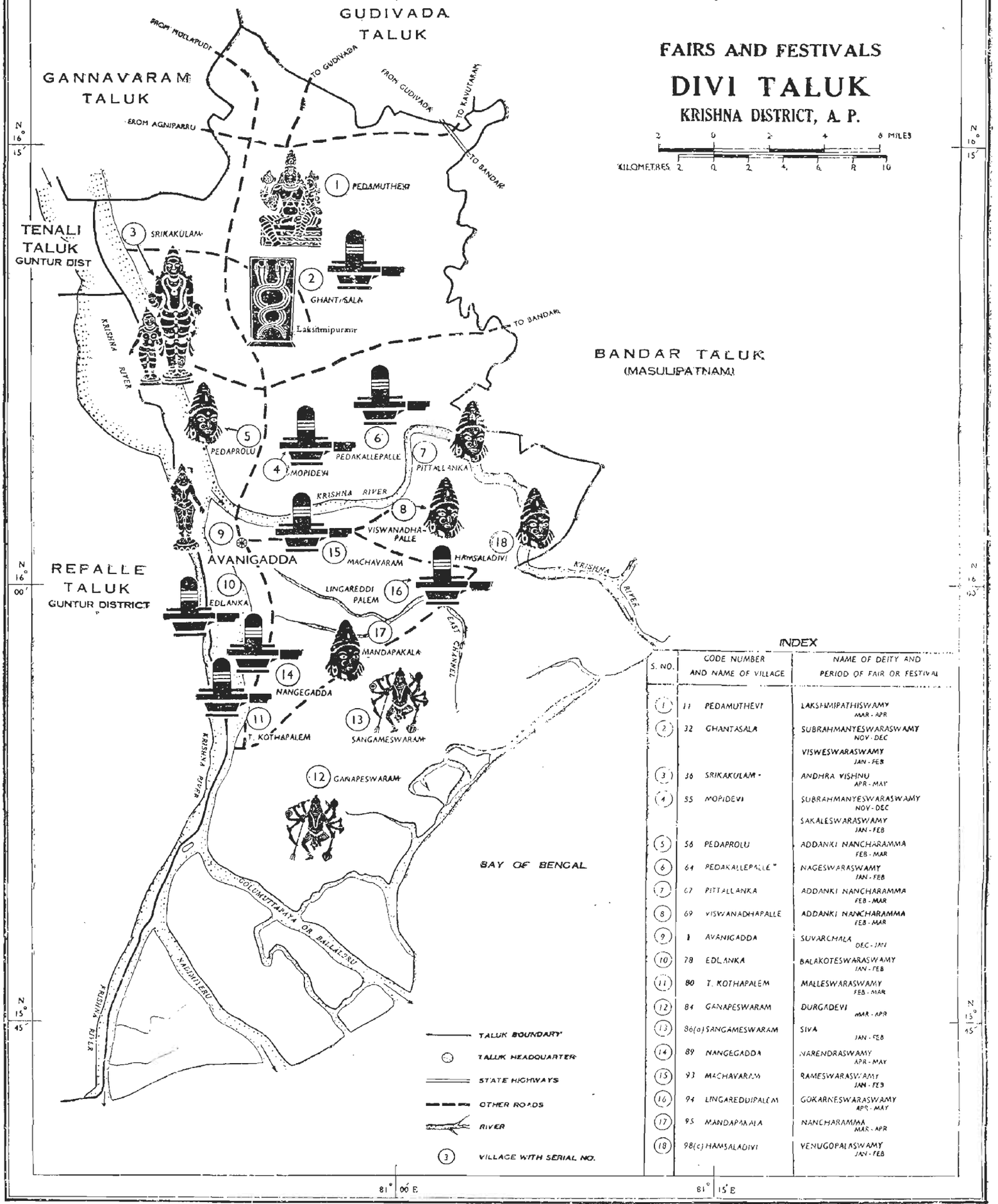


DIVI TALUK

FAIRS AND FESTIVALS

DIVI TALUK

KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	11 PEDAMUTHEVI	LAKSHMIPATHISWAMY MAR - APR
2	32 GHANTASALA	SUBRAHMANYESWARASWAMY NOV - DEC
		VISWESWARASWAMY JAN - FEB
3	36 SRIKAKULAM *	ANDHRA VISHNU APR - MAY
4	55 MOPIDEVI	SUBRAHMANYESWARASWAMY NOV - DEC
		SAKALESWARASWAMY JAN - FEB
5	58 PEDAPROLU	ADDANKI NANCHARAMMA FEB - MAR
6	64 PEDAKALLEPALLE *	NAGESWARASWAMY JAN - FEB
7	67 PITTALLANKA	ADDANKI NANCHARAMMA FEB - MAR
8	69 VISWANADHAPALLE	ADDANKI NANCHARAMMA FEB - MAR
9	1 AVANIGADDA	SUVARCHALA DEC - JAN
10	78 EDLANKA	BALAKOTESWARASWAMY JAN - FEB
11	80 T. KOTHAPALEM	MALLESWARASWAMY FEB - MAR
12	84 GANAPESWARAM	DURGADEVI MAR - APR
13	86(a) SANGAMESWARAM	SIVA JAN - FEB
14	89 NANGEGADDA	NARENDRASWAMY APR - MAY
15	93 MACHAVARAM	RAMESWARASWAMY JAN - FEB
16	94 LINGAREDDIPALEM	GOKARNESWARASWAMY APR - MAY
17	95 MANDAPAKALA	NANCHARAMMA MAR - APR
18	98(c) HAMSALADIVI	VENUGOPALASWAMY JAN - FEB

P. SUBBARAO
Artist

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



Plate IV : Sri Lakshmipathiswami, Pedamuthevi

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

Section II

DIVI TALUK

Pedamuthevi — Situated at a distance of 3 miles from Kondavaram by gravel road on the 13th mile of Bandar-Srikakulam road, 14 miles from the Bandar, 16 miles from Masulipatnam Railway Station and 20 miles from Avanigadda.

River Bhimanadi flows on the east of the village. In olden days this sacred spot of the confluence of the Krishna river with the sea was an impregnable forest suited for penance. It is the belief that in the past there were *ashramams* of sages on the banks of Krishna river and that the present Avanigadda was the *ashramam* of Vasishta, Puligadda of Vyaghramaharshi, Srikakulam of Athrimaharshi, Pulivarru of Vyaghrapada, Chyavaluru of Chyavana, Moorathota of several *rishis*, Hamsaladeevi of Paramahamsa and this Pedamuthevi of Vyasamaharshi. As several devotees and *sadhakas* attained *mukthi* (salvation) in the service and by the grace of Lord Lakshmipathi, the place was named Mukthevi (*mukthi* + *eavi*=salvation giving) which in course of time became Pedamuthevi.

The total population of the village is 3,834 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Kamma, Gowd, Chakali, Mangali, Yadava etc.; Scheduled Castes (985) ; Scheduled Tribes (67). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Lakshmipathiswamy is the place of worship. The five feet high stone image of the Lord in *padmasanam* (sitting form) is beautiful and impressive with Rajyalakshmi on the left, *sankha* (conch), *chakra* (disc), *gada* (mace) and *pankaja* (lotus) in the four hands and with brilliant crown and other jewels. The special attraction is that the six inches high conch with a girth of 4 inches is supported on the top of the nail of the small finger of the right hand. The secret is that it is hollow with a thin covering and so light as to stand on the tiny tip of a nail. Every part and every jewel and even the garment are so exquisitely carved that they fit in a natural way. To the right of the Lord's image, there is the stone image of Sri Vidyaganapathi who is the *kshetrapalaka* (the guardian deity). The image of Sri Aspathi Anjaneya is to the left, contrary to the practice of facing the main deity. It is believed that as the ancient temple fell into ruins the present one was constructed by the Chola Rajas. It is said that the Muslim invaders who entered the temple to demolish and break the idol could not find the image, though they did not spare even what they considered to be a dilapidated temple. The idol since then had been under water and the spot was unknown to any body. One day the devotee Mukthevi Peramallaiah was told in the dream that the image was in the bosom of river Bhimanadi. A host of devotees searched for the image, in vain. So they prayed Lord reciting *panchavimsathi stothram* (prayer of 25 stanzas). The last common line being *'Bhava danghrulu chupagade mahaprabho'* (O Lord! reveal thy feet). When these were sung in one voice, with great devotion, the Lord revealed Himself. The Lord was enshrined, constructing a temple with the financial support of Yalagadda Kodanda Ramanna Desai, the ruler of Devarkot *paraganas*. The temple was subsequently improved by several devotees with the additions of compound, *mantapams*, the tower, the front hall, the *kalyanamantapam* and the library hall. After the fall of the Vijayanagar empire in 1565, a series of Muslim rulers held sway here. Quli Qutub Shah II (1582-1611) of Golconda endowed some lands to the temple. It was during the rule of Abul Hasan Qutub Shah (1658-87) called Tanesha, over Golconda Kingdom that Ramdasu, the Tahsildar of Bhadrachalam improved the temple of Lord Rama with the State funds and was put in jail, and was released just before execution, the loss to government being made good by Lord Rama Himself. Ramadasu's uncles Akkanna and Madanna who were the army chief and the minister respectively of Tanesha endowed extensive lands to Mukthevi Hakim Lakshmipathy, the then manager of the temple, who in turn assigned the lands to the Lord. There are six stone statues in the temple and the names of the four of the statues are Bandla Rami Reddi, Bandla Chintayya, Bandla Ramaiah and Katuri Bhaskaraiah. The identity of these images is not known.

Sri Lakshmipathiswamy Kalyanothsavam is celebrated for ten days from *Chaitra Suddha Navami* to *Bahula Tadiya* (March–April) The festival commences on Sri Rama Navami with a local procession and distribution of *panakam* and *vadapappu*. On the other days the procession of the deity is taken out on *aswa, sesha, garuda vahanams*. The car festival is celebrated on *Purnima*. The *thirukkalyanothsavam* of the Lord is the special function. The festival is being celebrated for the past 100 years and is of local significance, confined to the local Hindus and from the neighbouring villages. *Pujaris* are Vaighanasas. About sixty persons are fed free every day during the festival and *prasadam* is distributed to all.

SOURCE : 1. Aradhana, *May 1962.*
2. *An enumerator.*

2. Ghantasala — Situated at a distance of 15 miles to the north–west of Bandar by bus and is connected with Vijayawada by bus.

The relics of Buddhistic and Hindu structures that are found in this place prove beyond doubt that this was once a famous historical place that was in existence even before Christ. It was, in the past, an important port town with enviable trade in diamonds and textiles with such foreign countries as Egypt, Rome, etc. In the hoary past it was known as 'Kontaka Saila' or 'Kantakasala' which in course of time became corrupted into Ghantasala. When Buddhism was at its zenith in these parts, a stone tower was constructed in memory of 'Kantakam' the beloved horse of 'Buddha' on which he rode out of the fort on the memorable night bidding good-bye to Yashodhara who was fast asleep. Hence this place was called 'Kantakashala'. This was a flourishing port till the 12th century A. D. as river Krishna was flowing through this place before joining the sea at Bandar. But its importance dwindled away when the river changed the course in the 13th century A.D. In Ptolemy's geography of the 2nd century A. D. Kantakasala has been mentioned as an important and famous sea port that exported several precious and superb articles to various parts of the world. The Chinese traveller Hiuen Tsang and Persian envoy Abdul Razaq that visited Ghantasala have recorded it as a sea port. To prove the past glory of this place we still find occasionally, Roman coins, Indian coins with the emblems of the ships, when pits are dug by the residents for taking out earth. Seeing the matchless riches of India many foreigners began to rush in for trade from Rome, Egypt, Greece, Persia, Finland, etc. The first of them was Hippolus who came in the 1st century A.D. The Buddhist missionaries and a few Brahmins from this area visited Java, Sumatra, Borneo to spread their respective religions. It is notable that some cities in those areas bear the names of cities of Andhra. In places like Siam and Cambodia, the Salivahana Saka is followed till this day. Dubreal, the historian of 'Deccan Poorva Charitra' stated that civilization had been extended to the foreign ports from 'Kantakasala' and Kudur ports. A report has been published by Ernest, an archaelogist on 'Ranja Dibba', a Buddhist tower. In Kota Dibba, another such tower, many artistic sculptures were found. Kulothunga Chola, the son of Raja Raja Narendra who ruled the Chola Kingdom from 1070-1122 A.D., appointed his brother Gangayakonda Chola with the title Choda Pandya as the regent to Pandya empire which he conquered In memory of his victory he named Ghantasala as 'Chola Pandya Puram' in the traditional way, as was done in the case of other places *viz.*, Vijayawada was called Rajendra Cholapuram and Visakhapatnam as Kulothunga Chola Patnam. There is a pasture of 250 acres known as 'Gotakam' (go – cows, atakam–land relating to), in which many cows were grazing in the past. But 50 years ago when the Zamindar attempted to sell it away, all the ryots of the place revolted against him and pressed him to retain it as pasturage for their cows. This is a will planned village with spacious roads, compound walls around the houses and *arugulu* (pials by the side of entrances) touching the compound walls.

The total population of the village is 8,795, and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,954); and Scheduled Tribes (94). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Jaladheeswara temple with the images of Parvathi and Parameswara installed on a single base is one of the places of worship in this village. This is an ancient temple said to have been in existence since 800 years. Jaladheeswara Lingam is one of the sacred 'Pancha Bhootha Lingams' in Andhra Pradesh; signifying the second element of the *Pancha Bhoothams viz., Prithivi,* (Land) *Jalam* (Water), *Agni* (Fire) *Vayuvu* (Air) and *Akasa* (Sky). It is said that in ancient times the sea waters used to touch

Ghantasala, and the Lord there was considered as the presiding deity over the sea, who saved the mariners. Hence He is known as Jaladheeswara (*Jaladhi* Sea, Eswara–Lord). In some of the Buddhist *jatakas* it is mentioned that the Lord's Lingam covering an area upto the sea was surrounded by the sea water and so the Lord came to be known as Jaladheeswara. The *Vimanam* of the temple is high and resembles that of Brihadeeswara temple of Tanjore. The exquisitely sculptured six feet high image of 'Ugra Narasimha Moorthy', whose temple was said to have been submerged in the sea, is placed in this temple. The artistic images of Kalabhairava and Saraswati compare well with art forms found at Mohenjadaro. The image of Saraswati reveals the master workmanship of the Andhra sculptors. The Buddhist stupas also bear a similar stamp of artistic genius.

Lord Subrahmanyeswara temple constructed 70 years back in the compound of Jaladheeswara temple, Lord Venugopala temple, Anjaneya temple, Lord Visweswara temple, and Goddess Parvati temple built by Smt. Vemuri Gangamma recently are the other places of worship in this place. Muthyalamma is the family deity of 'Vemuri Varu'.

Lord Subrahmanyeswaraswamy Kalyanothsavam is celebrated from *Margasira Suddha Shashti* (November-December) for two days. Lord's *kalyanam* (marriage ceremony) is celebrated. On the first day *jagajyothi* (universal flame) is lit up. The majority of the villagers pour oil in the *jagajyothi* on that day. On the second day devotees fulfil their vows. *Puttu vendrukalu* (the hair dedicated to the Lord from the birth) are offered. This festival is being celebrated for the past 50 years and is confined to the local devotees and nearby villages. The descendants of Smt. Gorrepati Krishnamma are the patrons and trustees. Several thousands of people, local and from the nearby villages, congregate. Women form a majority. On the night of the first day, dramas by the renowned 'Kuchipudi Bhagavathulu' entertain the congregation.

Mahasivaratri is celebrated in the ancient temple of Visweswara on *Magha Bahula Chathurdasi* (January-February). *Jagajyothi* and *kalyanam* are the important rituals that are observed during the festival. Sri Vemuri Ghantaiah is the patron.

On *Magha Suddha Purnima* (January–February) *kalyanam* is celebrated in Lord Jaladheeswara temple.

Gelli family of the Vaisya community are the trustees for Anjaneya temple.

Occasionally *chaldi naivedyams* are offered to the deity Muthyalamma by the villagers.

SOURCE : 1. *Sri S Venkateswara Rao, Executive Officer, Ghantasala P. O.*
2. Places of Interest in Andhra Pradesh *published by the Information and Public Relations Department, Hyderabad.*
3. Aradhana, *January 1962.*

3. Srikakulam—Situated at a distance of 8 miles from Kolluru Road Railway Station *via* Kotarubanda by crossing the River Krishna, 24 miles from Bandar by bus. It is located on the banks of the River Krishna and there is launch service.

There are several versions current about the origin of this place. Narada Samhita of Uttara Khandam in Brahmanda Puranam quotes that the *Nava* Brahmas (nine Brahmas *viz.*, Bhriguvu, Pulasthyudu, Pulahudu, Angeerasudu, Athri, Krathuvu, Dakshudu, Vashistudu and Mareechi) performed penance in this place by installing the image of Lord Mahavishnu. The Lord gave His *darshan* and promised—

కాకులం కాకులమితిపోల్చు స్సర్వే ప్రహర్షితః

"Kakulam kakulamithi prochu ssarve praharshithah

తత్వమే తజ్జగన్నాధ క్షేత్రం మన్నామ లాంఛితం

Thathvame thajjagannatha kshetram mannama lanchitham

పవిత్రి కురు లక్ష్మీశ

Pavithri kuru lakshmeesa,"

which means—

'I shall ever remain in this *kshetram* with the titles 'Andhra Vishnuvu' by becoming Adi Daivatham of the Andhras (First Lord) and Andhra Nayakudu (Leader of Andhras)' by guarding them from difficulties. Hence this place is called Srikakulam (*Sri* – used as a honorific prefix to the name, *ka* (*h*) – (by) Brahmas, *akulam* – spreading). Thus it is a very ancient place historically.

> "Dr. J. Burgess wrote in 1887 that 'the Satavahanas or Andhras held sway for about four centuries from the second century B.C. till the end of the second or the beginning of the third century A.D....their conquests extended far to the north and to the western coast Their first capital is said to have been on the Krishna at Srikakulam about 19 miles west of Masulipatam, and founded according to legend by Sumati, a great emperor; by whom is probably meant Simuka

the first of the dynasty. It was afterwards transferred to Dhanyakataka or Dharanikota, and thence to other places.' According to Dr. V.A. Smith, the Andhra community in the days of Megasthenes occupied the delta of the Godavari and Krishna rivers and possessed a military force second only to that of the Mauryas; the capital of the state 'is believed to have been then Srikakulam,' on the lower course of the Krishna; in the days of Asoka their raja appears to have been in some measure subordinate to him; and soon after the close of the reign of that great emperor or possibly even before its close. they asserted their independence about 240 or 230 B.C. under a king named Simuka, and within a short period their authority spread as far west as Nasik. Smith also says that 'the Andhra kings all claimed to belong to the Satavahana family and many of them assumed the title or bore the name Satakarni'. Prof. E.J. Rapson is of the same opinion as Dr. Smith; he adds, however, that at the time of Pushyamitra Sunga's incursion into Vidarbha the Andhras had extended across the Deccan from the eastern coast'. Dr. L.D. Barnett states that their earliest capital was Srikakulam then Dhanyakataka, and finally in the first century A.D. it was at Pratisthana in the centre of their western provinces."[1]

It is believed that the Vishnu temple was constructed by Sasibindu Maharaja, son of Chitraratha, with *prakarams*, *mantapams*, etc. But some of the historians state that the Andhras unable to resist the powerful Sakas, left Maharashtra under the leadership of Suchandra who settled on the banks of River Krishna and ruled the region with Srikakulam as their metropolis. Andhra Vishnu, who was believed to be an incarnation of Lord Vishnu was the son of Suchandra. He conquered Sambhudu a Parvatheeyandhra king of Naga dynasty, and saved the Andhras from great danger. Satavahana, the contemporary of Pushyamitra Sanga (187–151 B. C.), and a powerful Andhra King extended the empire and ruled the region with Amaravathi as his capital city. Srikakulam developed into a city of 8 miles in radius having the six surrounding villages of Ghantasala, etc., as suburbs. With the decline of the Satavahanas, the city also fell into ruins.

There are indications that Dhanyakatakam existed as a flourishing city in the third century B. C. and that another city existed near Bhattiprolu. Mention is also made of the existence of an Andhra Kingdom about 500 B.C. with thirty cities and a powerful Andhra army consisting of one lakh of infantry, two thousand horses and a thousand elephants. Perhaps Srikakulam was also one of those cities. This kingdom declined about 400 B.C. In 320 B. C. Chandragupta overthrew the Nanda kings and extended the Maurya empire on all sides.

From the *Sthalapurana* it is seen that this was under Eastern Ganga for some time.

> "The eastern Ganga attacks on the Kakatiya dominions did not, however, cease with Ananga Bhima's death; for his son and successor, Narasimha I, who ascended the throne in A.D. 1238 followed his father's aggressive policy. In the VALLABHABHYUDYAM, a late Telugu rendering of the Sanskrit SRIKAKULA-MAHATMYAM, the STHALA PURANAM of Srikakulam in the Krishna district, it is stated that Narasimha sent a military expedition against Kanchi under the command of his foster brother, Dandanayaka, Anantapala, and that the latter halted at Srikakolanu during his march to erect a temple to the God Telugu Vallabha (Andhra Vishnu), and thence proceeded to Kanchi, where after defeating his enemies and exacting tribute from them he set up a pillar of victory describing his exploits and then returned home in triumph. No record of Anantapala has so far been discovered; therefore, the information furnished by the STHALA-PURANAM cannot be verified at present."[2]

The total population of the village is 5,573 and it is made up of the following communities: Caste Hindus Brahmin—Vaisya, Kapu, Devadasi, Mutracha, Vaighanasa, etc., etc.; Scheduled Castes (1,078); and Scheduled Tribes (72). The chief means of livelihood of the people is agriculture.

Adi Vishnu or Andhra Vishnu or Andhra Nayaka temple, with the 6 feet high image of the Lord and the 4 feet high image of His consort Rajya Lakshmi in sitting posture in the form of Vishnu and Lakshmi respectively, Ekarathra Prasanna Mallikarjunaswamy temple with His idol in the form of Lingam and Anjaneyaswamy temple are the places of worship in this place.

Andhra Vishnu temple

This is a very ancient temple said to have been in existence even from the times of puranic age. Sahyadri Khanda of Skandapurana mentions that the great sage Agasthya, came to Srikakulam to have a *darshan* of Sri Maha Vishnu after visiting several sacred places on either banks of the

1 *The Early History of the Deccan*, Edited by G. Yazdani, pp. 72-73
2 G. Yazdani, *op. cit.*, p. 608



Plate V : *Gopuram* (tower) of Andhra Vishnu temple, Srikakulam.

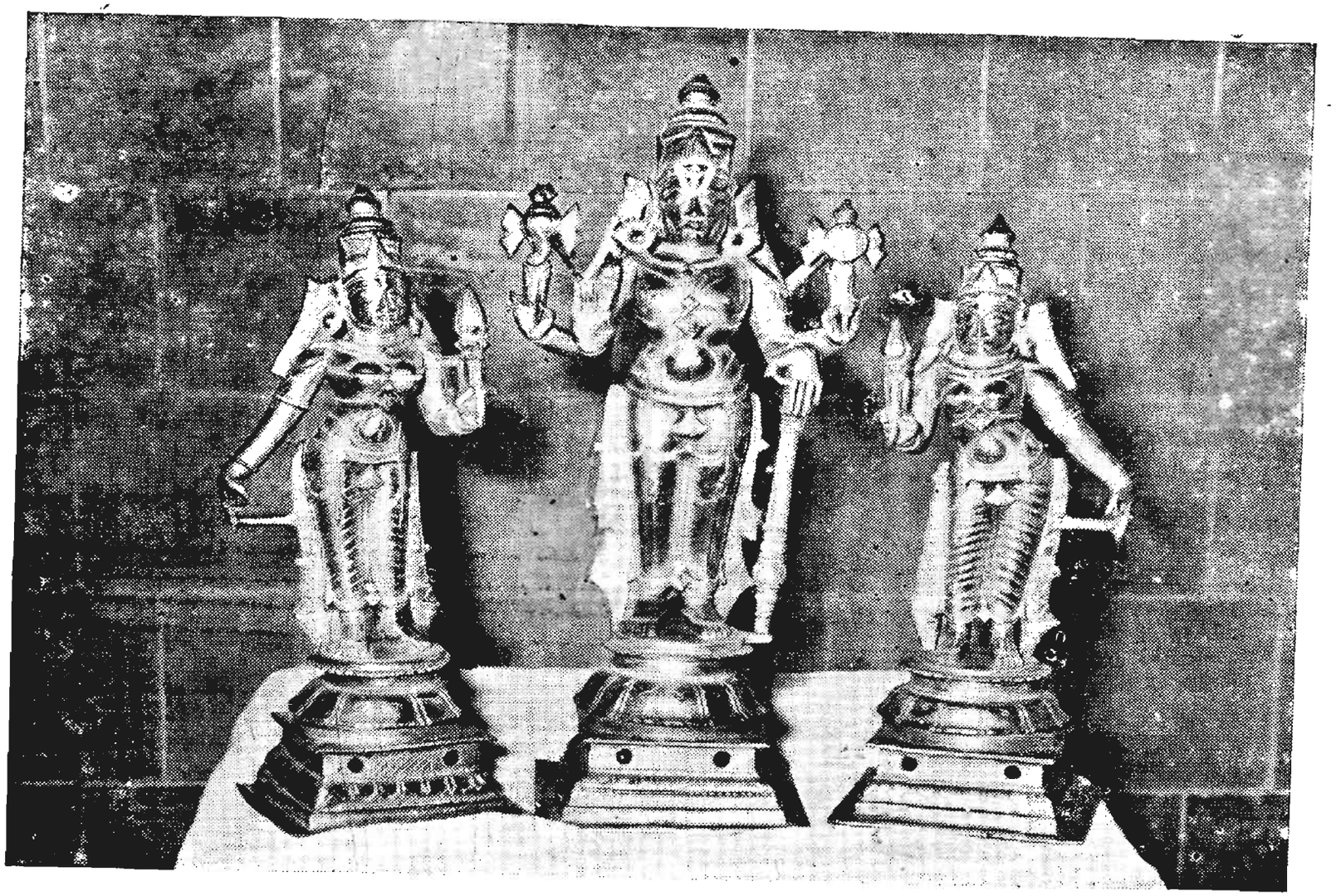


Plate VI - *Uthsava Vigrahams*
(Procession deities) in Andhra Vishnu temple, Srikakulam

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

sacred River Krishna. It also mentions that there are sacred *teerthams* at this place known as Devahradamu, Brahmahradamu, Rudrahradamu, Chakrateertam, Vedana Vishnu, Surya Somateertham and Papanasaniteertham.

Mention of this temple is made in Padma puranam also. In the story narrated by Agasthya to Sri Rama while he was in exile, it is mentioned that one Deva Sarma, fourth son of Yagnasarma of Kalyanapuram in Avanthi *desa* visited several sacred places and before going to Vijayawada, he came to Srikakulam and had a dip in the holy *teerthams* and the *darshan* of Andhra Nayaka.

The popular legend about Lord here is as follows : In the days of the good King Kodanda Ramanna the officiating priest at the temple kept a concubine and each day when he prepared garlands to place on the image of Sri kakulasvami the priest wickedly decked his paramour with flowers and afterwards offered them to the deity. One day when the king, who was the patron of the temple, came to pay a ceremonial visit, the priest, according to custom, took the garland from the neck of the image and offered it to the king. As Kodanda Ramanna accepted the garland he discried among the flowers a human hair and casting a suspicious glance upon the priest, he asked him how came a human hair into the garland which was on the idol's neck. The priest, not knowing what to say, replied that the image had a lock of real hair behind its head and this was doubtless one of these hairs. The king said that he would see this marvel and the *pujari, on the verge of being detected in his wickedness,* silently implored the Lord to save him. The king went behind the image and there, to the astonishment of all the congregation, saw a real lock of hair growing on the back of the stone idol's head. Such was the power of the Lord.

After the Satavahanas the temple of Andhra Vishnu went into ruins and the *pujas* ceased. For some centuries the temple was in oblivion. For a long time the image was lying in the back-yard of Kachibhotlavari house in Kolluru. Again one Anantha Dandapala, a Brahmin, brought back the image, reinstalled it, constructed *prakarams*, etc., and arranged several *manyam* lands, to offer *nitya deepa, dhoopa naivedyams*. In 1509 A.D. the great Vijayanagar emperor, Sri Krishna Devaraya camped at Vijayawada on his way to conquer Veerarudra Gajapathi of Kalinga, worshipped Goddess Kanakadurga, visited Srikakulam and worshipped Lord Andhra Vishnu on *Ekadasi* and dedicated several villages as *manyams*. Besides that he was ordained by the Lord in a dream to write 'Amukthamalyada' otherwise known as Vishnuchittheeyam. Raya himself mentions this in the beginning of the 'Amukthamalyada' and this is also corroborated by the stone inscriptions at this temple. In the old and recent literature like 'Kreedabhiramamu' by Kavi Sarvabhowma Srinatha, 'Vallabhayudayam', 'Andhra Nayaka Satakam' by Sri Kasula Purushottama Kavi, a reference is made to this Lord. After some perilous times, the temple came into the hands of the Challapalle Zamindars about 200 years back, and once again regained its past glory during the time of Ankineedu Varaprasad Bahadur.

Ekarathri Prasanna Mallikarjunaswamy temple

As the Lord gave his *darshan* to the devotees when they worshipped Him even for a short period of a night, Lord Siva became famous as Ekarathri Prasanna Mallikarjunaswamy. Recently, a temple was built by Sri Sadhananda Theerthaswamy around the ancient Sivalingam.

Andhra Vishnu Kalyanothsavam is celebrated from *Vaisakha Suddha Dasami* to *Bahula Padyami* (April-May) for 7 days. The rituals observed are: *Ankurarpana* on *Dasami, dhwajarohana* on *Ekadasi, uthsavams* on *sesha, Hanumantha vahanams* on *Dwadasi* and *Triodasi, kalyanam* on the night of *Chathurdasi, rathothsavam* and *gajothsavam* on *Purnima*. Besides these, *agni madhinchunta, pendli kumaruni cheyuta* (decoration of the deity as bridegroom) are observed. *Pavvalimpu seva* continues from *Bahula Padyami* to *Panchami* (April-May). On Mukkoti Ekadasi (November-December) *uttara dwara darshanam* is the important ceremony. *Prasadam* (cooked rice and greengram, mixed with *gummadikaya pulusu*), clothes and fruits are offered to the deity. Cleanliness and *jagaram* are observed domestically. Relatives and friends are invited. The housewives engage themselves in receiving the kith and kin and in frying the redgram for the preparation of various delicious dishes. This festival is being celebrated for the past 4 or 5 centuries and its influence extends to several neighbouring districts also. The Challapalle Zamindars are the patrons. They are maintaining the *nautch party, swasthi cheppu varu* (learned Brahmins who chant good wishes) and *archakas* by granting them several *manyams*. Several thousands of Hindus local and from the other districts of the State congregate. *Pujari* is a Vaighanasa Brahmin assisted by Srivaishnavas with hereditary rights. Cooked rice and greengram mixed with the pumpkin

soup is distributed during midday and *chakrapongali* and *pulihora* during night in large quantities as *prasadam.*

A fair is held in this connection near the *mukhadwaram* of the temple with a hundred shops. Eatables, utensils, toys and other articles are sold. *Harikathas*, dramas, *bhajans* entertain the visitors.

Sri Ganga Parvathi Sametha Ekarathra Mallikarjunaswamy Brahmothsavam is celebrated from *Chaitra Suddha Ekadasi* to *Purnima* (March-April) for 5 days. *Arudra uthsavam* and *jwalathoranothsavam* are the other festivals observed at the temple during *Pushyam* (December–January) and *Kartikam* (October–November).

SOURCE : 1. *Sri Shistla Lakshmikantha Shastri, Ubhayabhasha Praveena, Astavadhani, Senior Telugu Pandit, S.K.P.V.V. Hindu High School, Vijayawada–1.*
2. *Sri B. Venkata Subrahmanyam, Assistant, S K.P.V.V. Hindu High School, Vijayawada–1.*
3. *Sri D. Gopalakrishnaiah, Assistant, Z. P. High School, Srikakulam, Krishna District.*
4. Places of Interest in Andhra Pradesh.
5. Andhrula Charithra Samskruthi *by Khandavathi Brothers.*
6. Kanaka Durga Kshetra Mahatyam *by Pandita Divi Narasimhacharyulu.*
7. Krishna District Manual.

4. Mopidevi—Situated at a distance of 4 miles from Avanigadda, 20½ miles from Bandar on Bandar Nagayalanka and Vijayawada — Nagayalanka bus routes near the 21st milestone. Formerly this village was called as Mohinipuram.

The total population of the village is 4,194 and it is made up of the following communities: Caste Hindus–Brahmin, Viswabrahmin, Vaisya, Kamma, Kapu, Gowd, Chakali, Kummari, Yadava etc., etc.; Scheduled Castes (486); Scheduled Tribes (47); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Subrahmanyeswaraswamy temple with the image of the deity in the form of a stone Sivalingam said to have been installed by the great sage Agasthya, Sri Sakaleswaraswamy temple with the image of the deity in the form of a stone Sivalingam; Ramamandiram with the photo depicting Sri Rama Kalyanam; Nukalamma temple, worshipped by the members of Ravivaripalem family as village deity; Munisthramma temple which is under construction and a church are the places of worship in this village.

Sri Subrahmanyeswaraswamy Kalyanothsavam is celebrated for 3 days form *Margasira Suddha Shashti* (November–December). Festival arrangements are made one week in advance. The procession images are taken in a procession and the devotees offer cocoanuts and *harathi* when the deity's procession pass their houses. The local devotees and from the neighbouring distr cts come and discharge their vows and take *teertham* and *prasadam. Abhishekams* are performed and milk is poured into ant-hills. Hair cutting and ear stiching *(i.e.,* making holes in the ear lobe with a small needle and tie a thread) ceremonies are observed. The issueless go round the temple and prostrate. *Pujas* are performed observing fasting. This is being celebrated from ancient times. The patron is Srimanthu Raja of Challapalle. The deveotees, local and from the neighbouring districts and states, congregate. *Pujari* is a Velanati Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sivaratri is also celebrated for 3 days from *Magha Bahula Triodasi* (January–February) in this temple.

The other festival observed by the villagers is Sri Sakaleswaraswamy Uthsavam, celebrated for 3 days from *Magha, Suddha Purnima* (January–February). The images are taken in a procession. There is a committee consisting of 3 members to look after the festival arrangements. *Pujari* is Sri Chebrolu Venkata Subbaiah of Harithsa *gotram* with hereditary rights.

Nukalamma Jatara is also celebrated in this village. Cocoanuts, *neivedyam* and sweets are offered to the deity. Animals are also sacrificed.

SOURCE : *Sri Pasumarthi Sitaramasarma, Teacher, Z.P. Higher Elementary School, Mopidevi.*

5. Pedaprolu—Situated at a distance of about 3 miles from Challapalle connected by Bandar–Nagayalanka bus route.

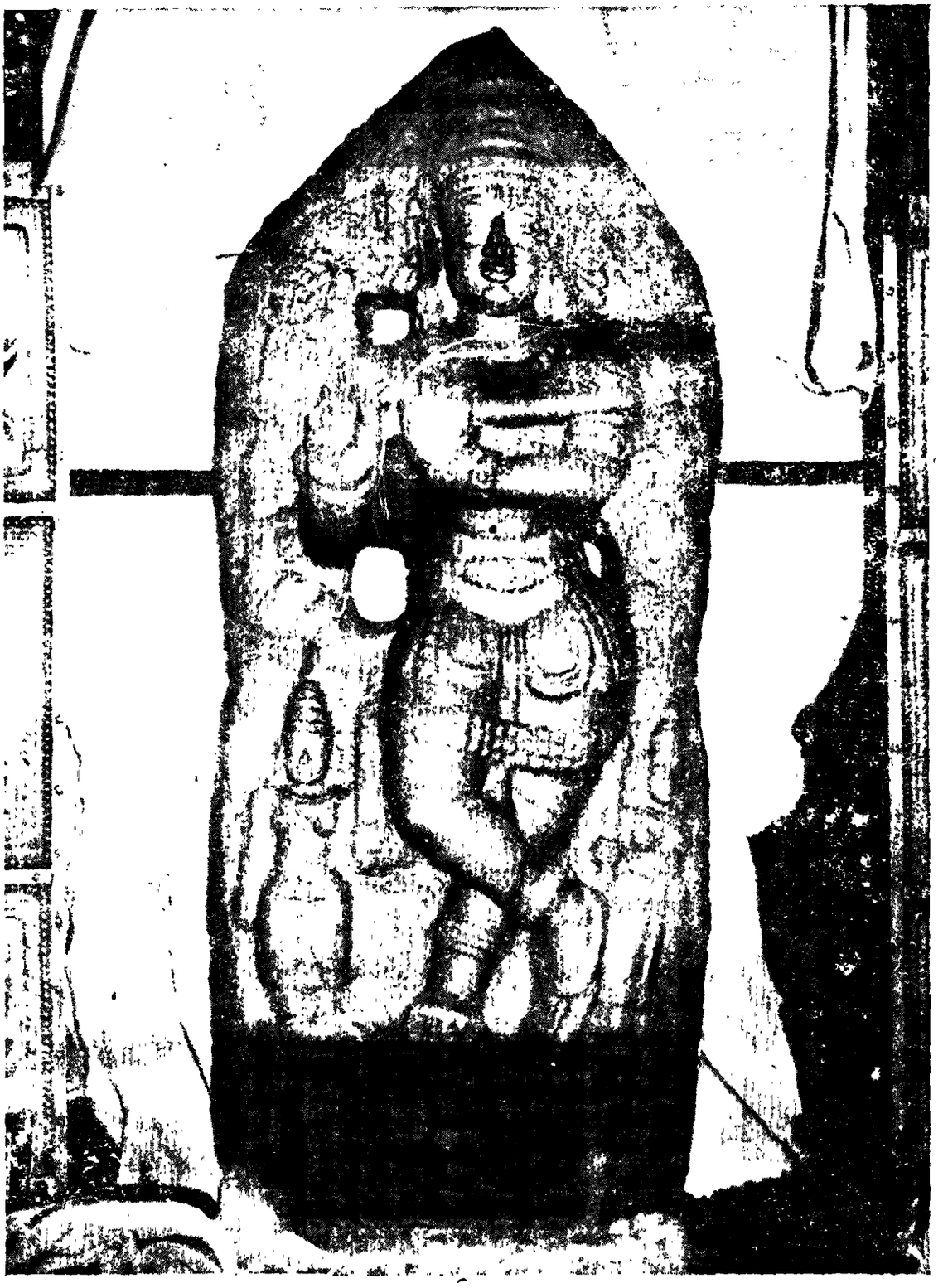


Plate VII : Sri Venugopalaswamy, Peddakallepalli.

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

The total population of the village is 3,153 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kshatria (Raju), Kamma, Kapu, Kammara, Viswabrahmin, Gowd, Kummari, Rajaka; Scheduled Castes (553)—Adi Andhra, Madiga, Mala etc., and Scheduled Tribes (46). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temple of Addanki Nancharamma with the image of the deity carved on a stone in female form is the only place of worship in this village.

There is a tank to the north of the village and the temple is to the west. There are *Jamboo* and *Asvatha* (Ficus religiosa) trees near the tank presenting a beautiful scene.

Nancharamma Jatara is celebrated for one day on *Phalguna Suddha Purnima* (February–March). The deity is taken in a procession on that night. Cocoanuts, blouse pieces, turmeric powder and *kumkum* are offered to the deity, Animal sacrifice that was there is now discontinued. This *jatara* is being celebrated for the past 50 years with great enthusiasm. The patrons belong to backward communities. The devotees, local and from the neighbouring villages, congregate, without any distinction of caste or creed. *Pujaris* are Rajakas.

SOURCE: *Sri L. Rama Murthy, Headmaster, Panchayat Elementary School, Pedaprolu.*

6. Pedakallepalle—Situated at a distance of 5 miles from Lakshmipuram on the Challapalle—Mopidevi bus route by walk and 18 miles from Masulipatnam Railway Station. The chief motor route is from Bandar to Nagayalanka.

This village was formerly called Kadalpuri. As there were many *Kadali* trees (plantain trees) in this place, it latter came to be known as Kadalipuri and also as Rambhapuri. As this is a famous Nageswara kshetram, it is also called Karkotakakshetram. It is now known as Pedakallepalle. This place is considered to be a sacred place, as to the south of this place the sacred river Krishna flows in the eastern direction and takes a northerly course at Nageswaraswamy temple and later enters the sea. Any one that takes a bath here in the *Uttara Vahini* Krishna is said to have no rebirth:

యత్ర నాగేశ్వరా దేవం కృష్ణాచోత్తర వాహిని
Yathra Nageswaro devaha Krishnachoththera vahinee
తత్ర స్నాత్వాచ పీత్వాచ పునర్జన్మ నవిద్యతె
Thathra snathvacha pithvacha punarjanma navidyathe

The total population of the village is 6,148 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Gowd Chakali, Mangali etc., etc.; Scheduled Castes (1,147) —Mala, Madiga etc., and Scheduled Tribes (92). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Durga Parvathi Nageswaraswamy and to the south of this temple, the temples of Sri Veerabhadraswamy and Durga to the left side, of Kalabhairava in the northern direction, facing south and of Sri Subrahmanyeswaraswamy to the south-west, and of Sri Anjaneyaswamy and Venugopalaswamy are the places of worship in this village. There is also a beautiful Kalyanamantapam of four *ankanams*.

The Nageswara Lingam in the temple of Sri Durga Parvathi Nageswaraswamy is one of the Swayambhuvalingams. Karkotaka, the serpent, who was afraid of Janamejaya's *sarpayaga* prayed Siva who manifested here in Karkotakanaga form and who protected him. There are the stone images of Durga and Parvathi also in female form in the temple. A temple was constructed to Nageswaraswamy in 1292 A. D. by Soma Sivacharyulu, a great devotee of the Lord. Even now there are the images of Soma Sivacharya and his *Upasanadaivam* Lakshmi Ganpathi in this temple. As the temple constructed by Soma Sivacharya was ruined, it was again reconstructed by Raja Yarlagadda Kodanda Ramadesai in 1782 A.D. In 1790 Raja Yarlagadda Nageswara Naidu constructed a tower and *prakaram* (compound wall) to the temple. There is a pond here called 'Nagagundam' in the shape of a small shell.

As Kalabhairava is the *kshetragna* and as *kshetrapalaka* (protecting deity) is Venugopalaswamy like Bindumadhavaswamy in Kasi, this Kadalipurakshetram is noted as Dakshina Kasi.

Mahasivratri is celebrated from *Magha Bahula Dasami* to *Amavasya* for 6 days (January–February). The Lord is decorated as bridegroom on *Dasami*. There is *dhwajarohana* on *Ekadasi*; Mahasivaratri and *jagajjyothi* are observed on *Triodasi* and *Chathurdasi*; *Rathothsavam* on the night of *Chathurdasi* and there is *Dhwjavarohana*, on *Amavasya*, Cocoanuts and *rambha phalas* (plantains) are offered by thousands of devotees. The devotees take bath in the Krishna on Sivaratri, have the *Darsan* of the Lord with Durga and Parvathi and observe fasting and *jagarana*,

On the next day they again take bath in the Krishna and arrange feasts for their relatives and friends. This is being celebrated from ancient times and confined to Krishna and Guntur Districts. The hereditary trustee for this temple is Srimanthu Raja Yarlagadda Sivarama Prasad Bahaddur of Challapalle, now a Minister of Andhra Pradesh State. He established a Sanskrit High School in 1956 in the name of the Lord. 50 thousand devotees, local and from Krishna and Guntur Districts, congregate, to fulfill their vows without any distinction of caste or creed. *Pujari* is a Brahmin with hereditary rights. Mostly *Saivas* and *Jangams* visit this place.

A fair is held in connection with the festival near the temple. It begins a week before Sivaratri and end on *Phalguna Purnima.* It is being held from ancient times. 50,000 people from Krishna and Guntur Districts congregate. Eatables, utensils, lanterns, toilet goods, pictures, photos, cloths, agricultural implements and several kinds of toys are sold in the fair.

Harikathas, *burrakathas.* dramas, *bhajans*, swings, whirling wheels and magic afford entertainment. There is a drama troupe called 'Andhra Theatres', the leader of which is Kodali Balarama Rao.

SOURCE: *Sri Adusumalli Balakrishna Murthy, Teacher, Pedakallepalle.*

7. Pittallanka—Situated at a distance of 8 miles from Divi and 15 miles from the Masulipatnam Railway Station. There is bus connection from Kothapalem, hamlet of Viswanathapalle, situated on the fourth milestone of Koduru—Avanigadda metal road.

The total population of the village is 2,191 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Kapu, Gowd, etc., etc.; Scheduled Castes (399) Madiga, Mala, etc; and Scheduled Tribes (28)—Yenadi, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Addanki Nancharamma temple with the lac image of the Goddess is the only place of worship in this village.

Nancharamma Jatara was being celebrated in *phalgunam* (February-March) till last 12 years. The villagers were patronising the festival and local people of all communities were participating in it. *Pujaris* were Kapus of Pandipalla *gotram* with hereditary rights. At present the celebration of the Jatara is discontinued.

SOURCE: *Sri C. Venkateswara Raju, Assistant Teacher, Panchayat Samithi Primary School, Badevaripalem, Pittallanka P. O.*

8. Viswanadhapalle—Situated at a distance of 2 miles from Kothapalle, 6 miles from Avanigadda, 14 miles from Repalle Railway Station, 26 miles from Bandar—Kodur bus route, 28 miles from Masulipatnam Railway Station. It is said that about 1,200 years back one Burra Vissayya founded this village on the banks of river Krishna which flows in eastern direction here.

The total population of the village is 4,870 and it is made up of the following communities: Caste Hindus-Brahmin, Viswabrahmin, Nayibrahmin, Vaisya, Agnikulakshatria, Kapu, Gowd, Chakali etc., etc.; Scheduled Castes (696); Scheduled Tribes (35); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Addanki Nancharamma, the village deity, with a beautiful stone image of 2 feet high in human form and with the procession image of sandalwood decorated artistically with lac; Sri-rama Bhajana Mandir; Lord Visweswaraswamy temple; a Baptist Church and a Roman Cathoilc Church are the places of worship in this village.

When about 300 years ago, there was famine in this place, one Kondaveeti Ramanna migrated along with his cattle for a short period to Addanki Seema where he met Nancharamma who was wandering as a maiden due to the curse of a *Yogeeswara.* She promised to bring peace and prosperity to his native place in case he worshipped Her. On return to Viswanadhapalle, he constructed a small shelter on the outskirts of the village, enshrined the deity therein and began to worship Her. Very soon Her fame spread to the surrounding villages and one of Her numerous devotees constructed a beautiful temple for Her. As the deity came from Addanki Seema she is known as Addanki Nancharamma.

Nancharammavari Jatara is celebrated from *Phalguna Suddha Vidiya* to *Purnima* (February-March) for 14 days. As this festival is observed not only in the main village but also in the hamlets and in one or two adjacent villages, the committee and

the trustees publish a programme sufficiently in advance giving out dates on which the concerned villagers have to celebrate the festival. On the first day the procession of the deity is taken to the Kapu street; on the second day to Agnikulakshatriya street; on the third day to Kummaripalem; on fourth day to Kothapalem; on the fifth and sixth days to Gaba hamlet of Salempalem, a neighbouring village; on the seventh day to Gowd's street; on the eighth day to the streets of Nayibrahmins, Rajakas and Dommaris, etc.; on one night to Karnam's house and on *Purnima* to Brahmana Agraharam and from there to the temple. During the procession, display of fireworks and music play a prominent part. Approximately a *putti* of rice (13 bags of rice) is cooked and offered to the deity as *khumbham* amidst the piercing cries of the enthusiastic congregation. Devotees fulfil their vows. Corbans are offered in a *dibbi* (small hundi) placed in the temple. Some pious devotees follow the procession and offer corbans in their relative's houses as well as in the temple. Money, silver and gold ornaments, cocoanuts, incense and fruits are offered. *Nitya deeparadhana* is performed. The issueless and the sick observe *pradakshinam* for a period of 40 days. As animal sacrifice is prohibited at the temple, he-buffaloes, goats, sheep and fowls are sacrificed at the houses. A few people take intoxicating drinks. When the procession approaches the houses, the householders perform *arghya, padhya, dhoopadeepam* and worship the deity chanting *sahasra namavali* or *ashttothara namams* (thousand names or hundred and eight names). The *archakas* decorate the deity with new clothes and ornaments, while the Arundhatiyas, Pambalas and Binenis play music on *dappulu, bhajantries* and *melams. Jagarana*, fasting and river bath are observed on auspicious days in *Margasiram* and *Pushyam*. A few people take sea bath at Hamsala Deevi. This festival is being celebrated for the past 300 years and is widely known. The committee selected by the villagers is superseded by the trustees appointed by the Hindu Religious and Charitable Endowments Board which now supervises the festival. There is 7 acres of wet land as inam from which there is an annual income of Rs. 1,000. Besides this, there is property worth Rs. 5,000 in the form of *vahanas* and ornaments. Rs. 1,500 are spent for the festival. 30,000 Hindus, local and from Guntur and Godavari Districts, congregate. *Pujaris* are Kondaveeti Kapus of Puttilla *gotram* and Ghantasala Brahmins of Gowtamasa *gotram* with hereditary rights. The latter act as *pujaris* during the decoration of the deity and Navaratri Uthsavams from (*Aswiyuja Suddha Padyami* to *Dasami.*) During Navaratri Uthsavam *sahasra, namarchana* is performed. *Prasadam* is distributed to all.

A fair is held in this connection around the temple and taxes are collected by the Village Panchayat. 30,000 people, local and from Guntur and Godavari Districts, congregate. Business people from Bandar, Avanigadda, Challapalle, Kodur, etc., bring several articles for sale in the fair. Eatables, earthen utensils, pictures, photos, books, handloom cloths and different varieties of toys are sold. *Harikathas*, circus, magic, dramas and *bhajans* are the items of entertainment.

SOURCE : 1. *Sri P. Venkatachelam, Head Karnam Viswanadhapalle.*
2. *Sri N. Panduranga Rao, Executive Officer (Temples), Avanigadda.*
3. *Sri Burra Rama Moorthy, Teacher, Primary School, Viswanadhapalle P. O.*

9. Avanigadda—This is the headquarters of Divi taluk, can be reached from Masulipatnam, the district headquarters, by bus covering 24 miles. Or, separated by river Krishna, this place is only 4 miles from the Repalle Railway Station on the Guntur—Repalle Railway line, one mile to be covered by boat, the remaining 3 miles by bus.

In Thretayugam when Sri Rama, Seetha and Lakshmana were in exile, Seetha listened here to the discourses of Vasista Mahamuni on *dharma*. This place was therefore called Avanijapuram (daughter of *avani* or born from earth meaning Seetha). Later it came to be known as 'Avanipuram' which with the efflux of time got the present name Avanigadda. Even today the portion where Seetha lived goes by the name Seethalanka.

The total population of the town is 11,949 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (697); Scheduled Tribes (287) etc., etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Lakshmi Narayana, Rajasekhara, Anjaneya and Lankamma with the image of the deity in human form are the places of worship in this town. The temple of Sri Lakshmi Narayana is believed to have been constructed by Sri Rama

Himself. There are now, however no traces of original temple which might have been got buried under the river, ages back. The present temple, *gopuram* etc., were built in 1060 A.D. by Kulothunga Chola. So the Lord is also known as Chola Narayana Deva. In the temple, there are six stone inscriptions, one on the Trisul of the inner temple, four on the pillars of the tower and one on the ceiling. They record details about the kings, their times and the gifts endowed by them to the temple. The temple was of the pattern of a Pushpaka Vimanam. This is buried in the river to a great extent. What remains now is the 32 pillared front hall. Scenes from Ramayanam and Bhagavatham are exquisitely carved on them. On the ceiling of the southern *mantapam*, Sri Rama Pattabhishekam has been excellently chiselled. Below this there is a magnificent panel of Gajalakshmi. In a space of 2" sq. on a cocoanut shell Sri Rama Pattabhishekam is finely carved and it is now preserved in the house of Pandit D. Narasimhacharyulu, the late Editor of Aradhana, and is being worshipped. Lakshmi Hayagriva *yanthram* and Sammur Talisman have been carved on a pillar on the northern side. The four lions on the four pillars forming the *dolothsavamandapam* (hall for the swinging ceremony) and the 99 ft. *gali gopuram* are some of the attracting features. On the northern side of the front *gopuram*, there is the beautiful stone image of Lord Veeranjaneya called Rajamukhi Hanumaantha. As this was the seat of learned men, cultural conferences, tests and examinations in *Veda*, gatherings of poets, music parties and dramas were held and conducted in front of this *gopuram* and in the presence of Lord Rajamukhi Hanumantha. Everyone used to salute the Lord before participating in the conferences and there was a great belief that he who fails to salute the Lord would face defeat and disgrace. Once Sri Swayampakala-Seetharamavadhanulu, the renowned pandit of his day was performing *Vedastavadhanam*. He did not salute Rajamukhi Hanumantha. Suddenly he felt that his faculties failed. He expressed that a monkey on the tower was gazing at him and obstructing his words. Vemuri Suryanarayana Somayajulu and Pothukuchi Appavadhanulu, the oldest of the gathering asked him if he had saluted Rajamukhi Hanumantha on the temple tower. Immediately, Avadhanulu went to the Lord and prayed for pardon for his blunder. Subsequently his performance was good. Even now several students attribute their success to the grace of the Lord.

The temple of Sri Raja Sekhara with the images of the lord and Sri Raja Rajeswari were installed by Chola Raju. Its tower was constructed 150 years back by Sri Jalva Pothuraju Subbaiah Setty.

The temple of Sri Anjaneya was constructed about 400 years back by Sri Divi Venkata Narasimhacharyulu who had no children, The beautiful stone image of the Lord was found in the backyard of Sri Vemuri Ananda Rama Shastry af Aginaparru and it was brought from there and was installed here. There is a procession image of the Lord with his consort Suvarchala Devi. This sounds as a contradiction of the popular belief that Lord Hanuman is a bachelor and the mention of a wife to him sounds strange. (Enquiries at the Hanuman temple at the second cross Brodipet at Guntur reveal that while Anjaneya as the devotee of Lord Rama was a bachelor during *Threthayugam*, he had other births of incarnations in other *yugams* when he took a wife and it is a fact that at Avanigadda, Lord Hanuman is found with his consort Suvarchala and it represents one of his previous incarnations). Suvarchala *kalyanam* (the marriage of Suvarchala with Sri Hanuman) is celebrated on *Pushya Suddha Chaturdasi* (December-January). Besides the two images, there are the images of Vikhanasa *Maharshi*, Viswakshenalwar and the twelve Alvars of Vaishnava creed in the temple.

Lankamma Uthsavam is celebrated for a day in April according to the convenience of the residents. Eatables are offered. This is an old festival confined to the village. All communities take part in the festival and the *pujari* is a Chakali.

SOURCE : 1. *Statement of Fairs and Festivals furnished by Collector, Krishna.*
2. Aradhana, *May 1962.*

10. **Edlanka** — Situated at a distance of 2 miles from Avanigadda by road and boat, 6 miles from Repalle Railway Station of which 3 miles are to be covered by road and the other 3 miles by boat on the Krishna and 24 miles from Bandar by Bandar—Avanigadda bus route.

The total population of the village is 645 and it is made up of the following communities. Caste Hindus—Agnikulakshatria, Kamma, etc., etc.; and Scheduled Castes (158). The chief means of livelihood of the people are agriculture, agricultural labour and fishing.

The temple of Sri Balakoteswaraswamy with the image of the deity in the form of a Sivalingam also with procession images is the only place of worship in this village.

Mahasivaratri is celebrated for one day on *Magha Bahula Triodasi* (January–February). The devotees come with *prabhas* with their cattle from a distance of 20 miles to fulfil their vows and offer *dhupam* and *deepam*. Cocoanuts, plantains and other fruits are also offered to the Lord. Devotees lit lights with cow's ghee and butter. River bath is taken and fasting is observed, This is being celebrated for the past 100 years and is confined to Krishna and Guntur districts. The chief patron is Myneni Rama Rao, a Kapu. 10,000 devotees, local and from Krishna and Guntur districts within a radius of 20 miles, congregate. All communities participate in this festival. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

A fair is held in connection with the festival for a day near the temple in an area of one acre of land. This is being held for the past 100 years. 10,000 persons from Krishna and Guntur districts within a radius of 20 miles congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, pictures of Gods, toys etc., are sold in the fair.

A drama is arranged on that night by the patrons.

The *prabhas* going in a procession to the accompaniment of music is a special attraction for the visitors. Cows and bulls also come. This festival is celebrated as in Kotappakonda but on a small scale.

SOURCE : *Sri M. Rajagopala Rao, Panchayat President, Edlanka.*

11. T. Kothapalem—Situated at a distance of 3 miles from Nagayalanka road.

The total population of the village is 4,408 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, etc., etc.; Scheduled Castes (677); and Scheduled Tribes (63). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Malleswaraswamy temple with the image of the deity in the form of a Sivalingam is the only place of worship in this place.

Sri Malleswaraswamy festival is celebrated from *Phalguna Bahula Amavasya* (February–March) for 2 days. On the first day *kalyanam* (marriage ceremony) and on the second day *rathothsavam* (car festival) are the rituals observed. Sea bath, river bath, fasting and *jagarana*, followed by feasts are the domestic observances. This festival is being celebrated for the past 60 years, and is confined to this and surrounding villages. Kapus are the patrons. Local Hindus and from the surrounding villages congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all. There is free feeding.

A very small fair is held with a few shops selling eatables, mirrors, combs, torchlights, etc. Dramas entertain the congregation.

SOURCE : *Sri M. Satyanarayana, Extension Officer, Avanigada (P.O.).*

12. Ganapeswaram — situated at a distance of 5 miles from Nagayalanka *via* Remalavaripalem by road and 11 miles from Divi and 9 miles from Repalle, the nearest Railway Station.

The total population of the village is 2,741 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatria (Raju), Kapu, Gowd etc., etc.; Scheduled Castes (88); and Scheduled Tribes (68). The chief means of livelihood of the people is agriculture.

The ancient temple of Goddess Durga Devi on the banks of the tank near Mangaleru canal with Her image in human form is the only place of worship in this village.

Goddess Durga Devi festival is celebrated from *Chaitra Suddha Ekadasi* to *Purnima* (March–April) for 5 days. This is of ancient origin but of local significance. Sri Mandali Venkataswamy, President, Avanigadda Panchayat Samithi is the trustee. Local Hindus participate in this festival. *Prasadam* is distributed to all. Social dinners are arranged. Besides a choultry, a few pandals are also erected for the occasion.

SOURCE : *Sri K. Chiranjeeva Rao, Engineering Supervisor, Panchayat Samithi, Avanigadda.*

13. Sangameswaram, hamlet of **Kammanamolu** — Situated at a distance of 8 miles from Nagayalanka by bus and boat and 16 miles from the Repalle Railway Station.

The total population of the village is 2,479 and it is made up of the following communities : Caste Hindus — Agnikula Kshatria, Kapu, etc., etc.; Scheduled Castes (15); and Scheduled Tribes (65). The chief means of livelihood of the people are agriculture and fishing.

Sri Siva temple with His idol in the form of a Lingam is the only place of worship in this village.

Siva Kalyanothsavam is celebrated from *Magha Bahula Ekadasi* to *Amavasya* (January–February) for 5 days, preparations being made 5 days in advance. *Dhwajarohana* on the first day, *jagajyothi* on the second day, *kalyanam* (marriage ceremony) on the third day, *rathothsavam* (car festival) on the fourth day and *vasanthothsavam* and *dhwajavarohana* on the fifth day are the rituals observed. Cocoanuts and corbans are offered. Fasting, *jagarana* and sea bath are observed domestically. This festival is being celebrated for the past 32 years and is confined to the other hamlets of Kommanamolu. Kapus are the patrons. About 2,000 devotees, local and from the nearby villages, congregate, irrespective of caste and creed. *Pujari* is a Brahmin of Srivastava *gotram*. *Prasadam* is distributed to all and there is free feeding. A few pandals are erected for the occasion. *Bhajans*: dramas and *Harikathas* are the items that entertain the visitors.

SOURCE : *Sri A. Venkateswara Rao, Village Level Worker, Bhavadevarapalle.*

14. Nangegadda – Situated at a distance of one mile from Vakkapattavaripalem on the Bandar–Nagayalanka bus route *i.e.*, from Repalle Railway Station to Penumudi by bus and from Penumudi to Nagayalanka on launch.

The total population of the village is 2,939 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kalavanthulu (Devadasi), Jangama, Chakali, Mangali, Kapu, Kummari etc., etc.; Scheduled Castes (553); Scheduled Tribes (39); and Christian. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Irumalamma, Narendraswamy, Anjaneyaswamy, Veerabhadraswamy, Rama, Goddess Tripurasundari and a church are the places of worship in this village.

Narendraswamy festival is celebrated from *Vaisakha Bahula Chathurdasi* to *Amavasya* (April–May) for two days. Devotees take bath in the river and observe fasting. This festival is of ancient origin but of local significance. Sri Mallapragada Satyanarayana, a Brahmin of Srivatsava *gotram* is the trustee. Local Hindus congregate. *Pujari* is a Saivite of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Cocoanuts are offered to Irumalamma, whose trustee is Sri Sanaka Venkateswara Rao, the Village Munsiff.

SOURCE : *Sri K. Jagannatham, Teacher, Nangegadda (P.O.).*

15. Machavaram—Situated at a distance of $2\frac{1}{2}$ miles from Avanigadda, 9 miles from the Repalle Railway Station and $26\frac{1}{2}$ miles from Masulipatnam. The Avanigadda–Kodur bus road passes through this village.

The total population of the village is 1,445 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Bhatraju, Viswabrahmin, Kapu, Kummari, Rajaka etc., etc.; Scheduled Castes (112)—Adi Andhra; and Christian. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rameswaraswamy, 3 temples of Sri Rama and the temple of the village deity Thungapallemma to the east of the village are the places of worship in this village.

Lord Rameswaraswamy festival is celebrated from *Magha Suddha Purnima* (January–February) for 3 days. Preparations are made 6 days in advance. Devotees liquidate their vows. This festival is of ancient origin but of local significance. Local Hindus participate in the festival. *Pujari* is a Brahmin. *Prasadam* is distributed to all and there is free feeding.

Gramadevatha Thungapallemma Jatara is celebrated during *Margasiram* (November–December) for 4 to 7 days. On the last day, animals and fowls are sacrificed to the deity. Intoxicating drinks awlstken as a custom. Fasting and feasts are the domestic observances. This is of ancient origin but of local significance. Kapus are the patrons. There is Inam land.

Sri Rama Navami is celebrated in Rama temple on *Chaitra Suddha Navami* (March–April) for

a day. Bhatrajus, Kapus and Rajakas (washermen) act as *pujaris* by turns.

SOURCE : *Sri M. Venkateswarlu, Extension Officer (Agriculture) Avanigadda.*

16. Lingareddipalem—Situated at a distance of 2 miles from Kodur and 10 miles from Avanigadda. Formerly there were many Reddy families in this village. There were four Reddy brothers and this village goes with the name Lingareddypalem after the first brother. The lands in the village go by the name of the other brothers as Narsayapolam, Ankereddipolam and Narareddipolam.

The total population of the village is 4,457 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Chakali etc., etc.; Scheduled Castes (104); and Scheduled Tribes (14). The chief means of the livelihood of the people are agriculture and other traditional occupations.

There is the temple of Sri Gokarneswaraswamy with the image of the deity in the form of a stone Sivalingam and it is said to be the biggest in the district. There are also the images of Tripurasundari, Veerabhadra, Vighneswara and Nandeeswara in this temple. The temples of the village deity Velamma and of Sri Rama are the other places of worship in the village.

It is said that the stream flowing by the side of the temple of Gokarneswaraswamy was once a a ship-yard and that there was a dense forest. A fisherman who slept here after having lost all hopes of tracing his missing boat for which he had frantically searched was told by the Lord the place where his boat could be found. He was also ordained to construct a temple on that spot. The fisherman found his boat and constructed this temple as ordained by the Lord.

Sri Gokarneswaraswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Cocoanuts and fruits are offered to the Lord. The devotees observe fasting and have the *darsan* of the Lord. This festival is being celebrated from ancient times but of local significance. The trustee is Sri Raja Kandrekula Srinivasajagannadha Rao Pantulu and the temple has 100 acres of *inam* land. The residents of the village congregate without any distinction of caste and creed. The *pujaris* are Sri Dandibhotla Venkata Basavaiah son of Venkata Krishnaiah of Kowsikasa *gotram* and Sri Ghantasala Ramaiah son of Purnachandra Rao of Yajusakha with hereditary rights. They are given 8 bags of rice once a year. *Teertham* and *prasadam* are distributed to all and there is free feeding.

The following common festivals are also celebrated in this temple. Devi Navarathrulu are celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) in this temple. Daily *abhishekam* is performed during *Karthikam* (October–November) for one month. *Sahasranamarchana* is performed for Balatripurasundari every Friday in *Karthikam*. *Abhishekam* and *sahasranmarchana* are performed during *Vaikuntha Ekadasi i.e.*, on *Pushya Suddha Ekadasi* (December–January). Mahasivarathri is celebrated on *Magha Bahula Triodasi* (January–February).

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) in Ramamandiram, Krishnastami on *Sravana Bahula Astami* (July–August), *Vaikuntha Ekadasi* on *Pushya Suddha Ekadasi* and Sankranthi in *Pushyam* are also celebrated at this *mandiram*. *Sahasradeeparadhana* and special *pujas* are performed during *Karthika Purnima* (October–November). The trustees are Sri Seelamchetti Hanumantha Rao and Bhavanarayana who are kapus. The temple has 20 acres of land. *Teertham* and *prasadam* are distributed to all.

SOURCE : *Sri Ramineni Balaramakrishnaiah, Progress Assistant, Panchayat Samithi, Lingareddypalem.*

17. Mandapakala — Situated between Kodur and Bhavadevarapalle at a distance of 4 miles from Kodur and 6 miles from Bandar–Nagayalanka road.

The total population of the village is 3,411 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kalali etc., etc.; Scheduled Castes (53); Scheduled Tribes (72); and Christian. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Village deity Nancharamma temple is the only place of worship in this village.

Nancharamma Jatara is celebrated on *Chaitra Suddha Purnima* for a day (March–April). Goat,

sheep and fowls are sacrificed to the deity. Devotees prepare *pindi vantalu* (several dishes of sweets) and offer them as *aragimpu* to the deity. This festival is being celebrated for the past 100 years but of local significance only. Kapus are the patrons. Local Hindus participate in the festival.

SOURCE : *An enumerator.*

18. Hamsaladivi, hamlet of **Ullipalem**—Situated at a distance of 4 miles from Kodur and 13 miles from Avanigadda. Bandar is the nearest Railway Station. At a distance of 3 miles from this place the river Krishna joins the Bay of Bengal.

As several *Paramahamsas* (ascetics of the highest order) frequented this sacred confluence Krishna Sagara Sangama kshetram in the past, it goes by the name Hamsaladivi. Yet another interpretation is that a crow became transformed into a swan when it took a bath in this sacred confluence of the river Krishna with the Bay of Bengal and worshipped Lord Venugopalaswamy. So it is called Hamsaladivi.

The total population of the village is 3,425 and it is made up of the following communities : Caste Hindus–Agnikula Kshatria, Yadava, Pallekari etc., etc.; Scheduled Castes (222); and Scheduled Tribes (44). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy temple with the blue coloured image of Lord Sri Krishna is the only place of worship in this village. The shrine is a lovely structure built with huge stone pillars during the times of Chola Pandya Kings. The huge stone beams of the temple and the *gopuram* make every one struck with wonder. This temple seems to be a proud symbol of man's faith in God. It suffered worst destruction at the hands of the nature. In 1864 the village was devasted and the temple was damaged by a cyclone that hit the coast. Again the village and the temple were reconstructed by Krishna Rayudu, the then Karnam of Ullipalem and *Archakas* were appointed to perform *deepa dhoopa naivedyams.* About 60 years ago the members of Thatavarthi family of Bandar (Masulipatnam) constructed a tank. Sri Kasula Purushothama Kavi overwhelmed with *bhakti* wrote 'Andhra Nayaka Satakam' with 108 stanzas, in praise of the Lord. Previously there was a stream with five springs and it was believed that by celebrating *kalyanam* of the Lord there, the issuless were blessed with children.

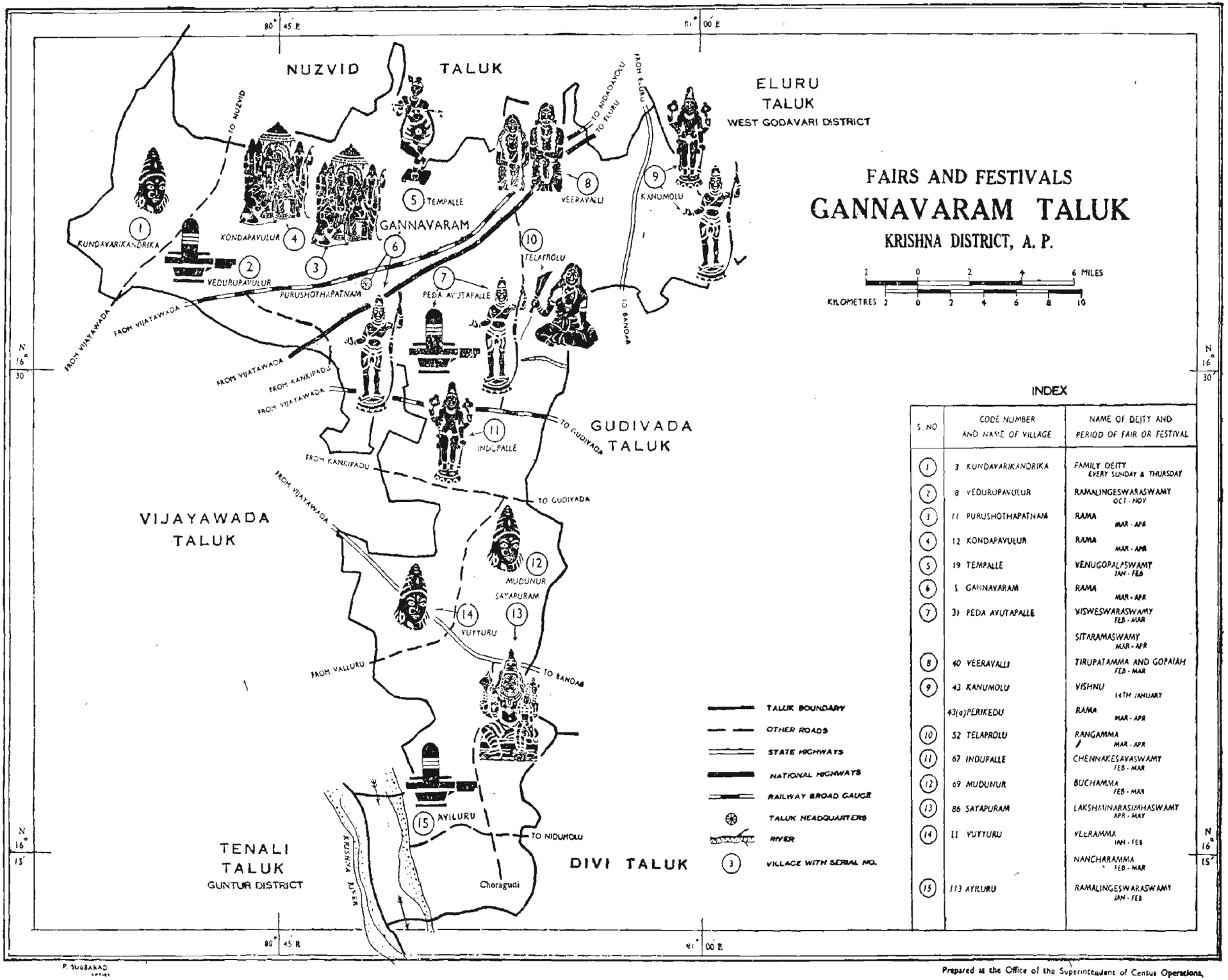
Sri Venugopalaswamy festival is celebrated from *Magha Suddha Navami* to *Bahula Padyami* for 8 days (January–February) Brahmins being invited a a week in advance by the *Bhaktha Samajam. Kumkuma pooja* on *Suddha Chaturdasi, rathothsavam* (car festival) on the night of *Purnima* and *theppothsavam* on *Bahula Padyami* are the main functions. Before day break on *Purnima* devotees take a dip in the sea. After sunrise they again take bath in the Krishna, at the confluence and offer fruits and pumpkins as *tarpanam.* This ritual is known as *Krishna Sagara Sangamasnanam.* After this they repair to the temple by 12 O'clock in the noon worship the Lord and Goddess Adilakshmi, cook their food in the fields and go back to their respective villages. Devotees liquidate their vows by offering fruits, cash and several other things. On all festive days devotees have *Krishna Sagara Sangama snanam.* This festival is of ancient origin and widely known. The temple committee patronises the festival. A Brahmin is the managing trustee who supervises the festival arrangements. There is an Inam of 30 acres wet land dedicated by the members of the Krithipenta family of Masulipatnam who worked as interpreters for the Portugese rulers. Besides this, 60 years ago, Delhi Jagannatham, the then forest conservator purchased 7 acres of land in Chodayapalem of Repalle Taluk of Guntur District and dedicated it to the Lord. Several Thousands of Hindus from this State and other States congregate. *Pujari* is a purohit Brahmin with hereditary rights.

A fair is held in this connection with a few shops selling eatables, mirrors, combs, pictures, photos, books and earthen toys. *Harikathas, bhajans* dramas and *veedhi natakams* afford entertainment to the visitors. Approximately 2,000 bullock carts are to be seen during the festive time. There is a choultry. Approximately 1,000 Brahmins are fed free by the *Bhaktha Samajam.* Sri Sachidanandendra Swamulavaru of Anantavaram of Guntur District arranges free feeding for all communities with the co-operation of the devotees. A relief centre and police bandobast are also arranged on the occasion.

SOURCE: 1. *Sri K. Suryanarayana, Teacher, P. S. Elementary School, Hamsaladivi.*

2. *Sri B. Purushotham, Managing Trustee, Lord Venugopalaswamy Devasthanam, Hamsaladivi.*

GANNAVARAM TALUK



FAIRS AND FESTIVALS
GANNAVARAM TALUK
KRISHNA DISTRICT, A. P.

2 0 2 4 6 MILES
KILOMETRES 2 0 2 4 6 8 10

INDEX

S. NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 KUNDAVARIKANDRIKA	FAMILY DEITY EVERY SUNDAY & THURSDAY
2	8 VEDURUPAVULUR	RAMALINGESWARASWAMY OCT - NOV
3	11 PURUSHOTHAPATNAM	RAMA MAR - APR
4	12 KONDAPAVULUR	RAMA MAR - APR
5	19 TEMPALLE	VENUGOPALASWAMY JAN - FEB
6	1 GANNAVARAM	RAMA MAR - APR
7	31 PEDA AVUTAPALLE	VISWESWARASWAMY FEB - MAR
		SITARAMASWAMY MAR - APR
8	40 VEERAVALLI	TIRUPATAMMA AND GOPAIAH FEB - MAR
9	43 KANUMOLU	VISHNU 14TH JANUARY
	43(a) PERIKEDU	RAMA MAR - APR
10	52 TELAPROLU	RANGAMMA MAR - APR
11	67 INDUPALLE	CHENNAKESAVASWAMY FEB - MAR
12	69 MUDUNUR	BUCHAMMA FEB - MAR
13	86 SAYAPURAM	LAKSHMINARASIMHASWAMY APR - MAY
14	11 VUYYURU	VEERAMMA JAN - FEB
		NANCHARAMMA FEB - MAR
15	113 AYILURU	RAMALINGESWARASWAMY JAN - FEB

P. SUBBARAO

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

Section III

GANNAVARAM TALUK

Kundavarikandrika—Situated at a distance of one mile from the Vijayawada — Narsapur bus route, 5 miles from Vijayawada Railway Station, 20 miles from Gannavaram *via* Vijayawada and 28 miles from Nuzvid.

The total population of the village is 1,107 and it is made up of the following communities: Caste Hindus—Reddy, Kamma, Yadava, Viswabrahmin and Muthrasi; Scheduled Castes (64); and Scheduled Tribes (1). The chief means of livelihood of the people are agriculture and toddy tapping.

There is a widow of Yadava caste in this village who worships her family deity on every Sunday and Thursday and offers talismans to the childless women and the sick free of cost.

SOURCE: *Sri Ch. Venkateswara Rao, Kundavari Kandrika, Patapadu P. O.*

2. **Vedurupavulur** — Situated at a distance of 3 miles from Eluru canal, 4 miles from Gannavaram Railway Station, 6 miles from Gannavaram town and 9 miles from Vijayawada.

The total population of the village is 5,463 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Reddi, Kapu, Velama, Yadava, Sale, Chakali, Mangali, Uppari; Scheduled Castes (803)—Madiga, Mala etc.; Scheduled Tribes (10); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramalingeswaraswamy *guhalayam* (cave temple) on the hillock, Rama temple, Anjaneyaswamy temple, Ankamma temple, Bhajan Mandiram, mosque and a church are the places of worship in this village.

The village deity Ankamma is propitiated when epidemics break out in the village. *Kumbham* (heap of rice) is placed before the deity and animals are sacrificed. This festival which is of local significance is patronised by the villagers. Local Hindus except Brahmins congregate.

In *Kartikam* (October–November) women perform *pujas* daily in Ramalingeswaraswamy temple and Hindus observe *vanamahothsavam*.

Bhajans are conducted during Hindu festivals in the Bhajan Mandirs by the Kammas, Washermen and barbers.

SOURCE: *Sri D. S. Parameswara Rao, B Sc., B.Ed., L. T. Assistant, P. H. School, Mustabada.*

3. **Purushothapatnam**—Situated at a distance of 2 miles from Mustabad a Railway Station on Madras–Waltair line and 3 miles from Gannavaram.

The total population of the village is 1,848 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kummari, Chakali, Mangali, Uppara etc.; Scheduled Castes (131)—Madiga, Mala etc.; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sita Ramanjaneyaswamy temple, Sri Siva temple and the Roman Catholic Church are the places of worship in this village. The temple of Sri Sitaramaswamy was constructed 90 years back. About 80 years ago, some villagers were transporting the idol of Anjaneyaswamy on carts for installing it in their village. On their way, they rested for some time at Purushothapatnam village and when they wanted to lift the idol, they could not succeed. They installed the image perforce in this village and went away. Since that time the temple is known as Sita Ramanjaneyaswamy temple.

Sri Rama Kalyanothsavam is celebrated on *Chaitra Suddha Navami* (March–April) on Sri Rama Navami day. The images of Rama and His consort Sita are taken out in procession. Sri Rama

kalyanam is celebrated on the same day. The devotees take oil bath, don new attire and offer *arpanam* (*naivedyam*) to the Lord. The festival is being celebrated for the past 90 years and is confined to this village only. Formerly the neighbouring villagers were participating in the festival but now it is confined to one or two villages only. The Hindu Religious and Charitable Endowments Board patronizes the festival. *Pujari* is a Brahmin. *Palaharams* and other preparations are distributed as *Prasadam*. During the whole of *Pushyam* (December–January), the deities are taken out in procession.

St. John festival is ce ebrated every year by the local Christians. The image of the saint is taken out in procession. Rice, fruits and candles are offered. The Roman Catholic Mission patronizes and supervises the festival.

The Hindus occasionally worship the village deities Ganganamma and Poleramma, sacrifice animals in their houses and have feasts. Intoxicants are consumed as a custom.

SOURCE: 1. *Sri Daivadheenam, Teacher, Panchayat Samithi School, Purushothapatnam.*
2. *Sri P. Venkata Reddy, Village Level Worker, Purushothapatnam.*
3. *Sri M. Sudarshanam, Teacher, Purushothapatnam.*

4. Kondapavulur—Situated at a distance of 3 miles from Gannavaram and Mustabada Railway Stations.

The total population of the village is 1,727 and it is made up of the following communities : Caste Hindūs—Brahmin, Kapu, Velama, Gowd, Yadava, Chakali etc.; Scheduled Castes (77)—Madiga, Mala and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sir Sita Ramaswamy temple and churches are the places of worship in this village.

St. John's festival is celebrated on January 12th every year by the Roman catholics in memory of St. John who preached the advent of Jesus Christ. The image of the saint is taken out in a procession. Rice, fruits and candles are offered to the saint. The local Roman Catholics participate in the festival. In the night, *burrakathas* and dramas entertain the devotees. The residents of this village participate in Sri Rama Navami festival and St. John festival celebrated at Purushothapatnam.

SOURCE: *Sri Uppuganti SubbaRao, Panchayat President, Kondapavulur.*

5. Tempalle—Situated at a distance of 2 miles from Peda Avutapalle, 4½ miles from Gannavaram and 29 miles from Nuzvid, the sub-divisional headquarters.

This village was constructed about 420 years ago and has been under the Nuzvid Zamindars and Nanduri Sobhayya, a Mokhasadar till 1954.

The total population of the village is 1,310 and it is made up of the following communities: Caste Hindus–Brahmin, Kamma, Yadava; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy temple with the image of the Lord, 4½ feet high, in human form with four hands and of Godadevi' 12 Alwars, Anjaneyaswamy Mahalakshmamma and Pothuraju Dhimmalu (platforms) are the places of worship in this village. There is also a Rama Mandir and a separate place for the worship of the village deity with *arugulu* (pials) and portico.

Sri Venugopalaswamy Kalyanamahothsavam is celebrated from *Magha Suddha Ekadasi* to *Purnima* for 5 days (January–February). The preparations for the festival are made in advance by the trustee, Sri Sudarsana Lakshmi Narasimhacharyulu. *Pujas* are performed and cocoanuts, fruits and flowers are offered to the deity. The devotees take bath and observe fasting and *anna santharpana*. This festival is confined to Tempalle and the neighbouring villages. Brahmins are the chief patrons. Local Hindu devotees and from the nearby villages congregate irrespective of caste and creed. The devotees of the nearby villages consider this place as *mahasthalam* (sacred place). *Pujari* belongs to Nanduri family of Kausikasa *gotram* with hereditary rights. A petty fair is held in connection with this festival in which eatables, pots and other fancy goods are sold. Dramas and *burrakathas* afford entertainment to the devotees.

Grama Devatha (village deity) festival is celebrated according to the convenience of the villagers and there is no fixed date.

SOURCE: *Sri Pingali Venkatachalapathi Panthulu, Teacher, Primary School, Tempalle.*

6. **Gannavaram**—The taluk headquarters, and a Railway Station on Vijayawada — Waltair broad gauge section of the Southern Railway and 12 miles from Vijayawada.

The total population of the town is 6,702 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddi, Kalali, Kapu, Gowd, Kummara, Yadava, Uppara, Golla, Kamsali, Chakali, Mangali; Scheduled Castes (324) —Madiga, Mala etc.; Scheduled Tribes (51)—Yerukala, Yanadi etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Thirupatamma with the bronze image; a church and a mosque are the places of worship in this town.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) for a day. This festival is being celebrated for the past 80 years and is confined to the town only. Local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: 1. *Sri Monditoka Rajaratnam, Teacher, C. S. I. Elementary School, Gannavaram.*
2. *Sri K. Satyanarayana, L.T. Assistant, Panchayat High School, Gannavaram.*

7. **Peda Avutapalle** — A Railway Station on the Vijayawada—Rajahmundry line at a distance of 4 furlongs from the Madras—Calcutta Grand Trunk Road, 3½ miles from Gannavaram and 16½ miles from Vijayawada on the Madras—Calcutta Grand Trunk Road.

The total population of the village is 4,109 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Gowd, Uppara, Settibalija, Yadava, Kuruva etc.; Scheduled Castes (98)—Madiga, Mala etc.; Scheduled Tribes (115); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Visweswaraswamy temple, with the image in the form of a Lingam, Sita Ramaswamy temple, Anjaneya temple, Roman Catholic church and a mosque are the places of worship in this village.

Sri Visweswaraswamy Kalyanamahothsavam is celebrated from *Phalguna Suddha Purnima* to *Bahula Chaviti* (February–March) for 5 days. The arrangements for celebration of the festival are made 3 days in advance. Fasting and *jagaram* are the domestic observances. This festival is of local significance. Kammas are the trustees. Local Hindu devotees congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all. *Harikathas* and dramas provide entertainment to the congregation.

Sri Sita Ramaswamy Kalyanothsavam is celebrated from *Chaitra Suddha Navami* to *Triodasi* (March–April) for 5 days. *Dhwajarohana, kalyanam* (marriage), *rathothsavam* (car procession), *vasanthothsavam, purnahuthi* and *pavalimpuseva* are the rituals observed during the festival. Cocoanuts are offered to the Lord. This festival is being celebrated for the past 80 years and is confined to this village only. Local people of all communities congregate. Pujari is a Vaighanasa of Gowtamasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A festival is celebrated on 15th January every year in memory of the late Jojappa, a Malayalee who passed away in this village about 16 years back. Jojappa who was a bachelor, had 5 wounds (*pancha gayamulu*) like Jesus Christ; showed many supernatural powers during his life time, preached Christianity and helped the down-trodden. He predicted his death three months in advance. The tomb of Jojappa is worshipped. This festival is being celebrated for the past 16 years and is confined chiefly to the Christians of Peda Avutapalle and the neighbouring villages. The Roman Catholic Mission is the patron and Revered Father J. Caldarao supervises the festival arrangements. People, irrespective of caste and creed, local and from the neighbouring villages, congregate.

Mother Fathima procession is being celebrated on 13th September of every year. Candles are offered and prayers conducted in the church. The Christian devotees wear new clothes and prepare

various dishes. This festival is being celebrated for the past 8 years and is confined to local and nearby Christians. The Roman Catholic Mission is the chief patron and Rev. Father Caldarao supervises the arrangements. Local Christian devotees and from the nearby villages congregate. A few Christian Fathers also attend the festival.

SOURCE: 1. *Sri Bayapati Venkata Kanaka Subbaiah, Peda Avutapalle.*
2. *The Extension Officer (Co-operation), Block Development Office, Gannavaram.*
3. *Sri Divis Seshacharyulu, Purohit, Peda Avutapalle.*
4. *Sri Ch. Balaswamy, Teacher, Peda Avutapalle.*
5. *Sri K. Gabriel, Panchayat Samithi Elementary School, Avutapalle.*

8. Veeravalli—Situated near Vijayawada—Eluru trunk road at a distance of 2½ miles from Telaprolu Railway Station.

The total population of the village is 2,901 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (224); and Scheduled Tribes (55). The chief means of livelihood of the people is agriculture.

Sri Venugopalaswamy temple, Kondeswaraswamy temple, Tirupathamma temple with the deity and her consort Gopayya in human form are the places of worship in this village.

Tirupatamma Thirunalu is celebrated from *Phalguna Suddha Ekadasi* to *Purnima* (February-March) for 5 days. *Prabhas* are taken out in a procession. This festival is being celebrated for the past 20 years and is confined to this and the nearby villages. Kammas, Gollas and potters are the patrons. 500 Hindus, local and from nearby villages, congregate.

A fair is held in this connection with a few shops selling eatables, fruits, etc.

SOURCE: *Sri M.V.R. Subrahmanya Sarma, Headmaster, Panchayat Samithi Elementary School, Veeravalli.*

9 Kanumolu—Situated at a distance of ½ mile from Eluru Canal which leads to Vijayawada, 3 miles from Nuzvid Railway Station and 13 miles from Gannavaram by road. There is a boat route from Vijayawada to Eluru.

The total population of the village is 5,269 and it is made up of the following communitics: Caste Hindus—Brahmin, Kapu, Kummari, Chakali, Yadava, etc.; Scheduled Castes (305)—Adi Andhra, Adi Dravida, Chalavadi, Madiga, Mala etc.; Scheduled Tribes (37)—Bagata, Gadaba, Chenchu, Koya, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Vishnu, Siva and Kanaka Durga and a Church are the places of woship in this village.

Sri Vishnu festival is celebrated in *Pushyam* during Sankranthi (December-January) for a day usually on 14th January. The Lord is taken out in a procession accompanied with music. This is of ancient origin and of local significance. There is 9 acres of wet land as *manyam*. Local Hindus congregate.

Sivaratri is celebrated in Siva temple on *Magha Bahula Triodasi* (January-February) for a day. The deity is taken out in a procession. The devotees fulfil their vows and offer *palaharams*. This is of ancient origin and of local significance. The temple has a few acres of wet land as *manyam*. Local Hindus participate in the festival.

Daily *pujas* are performed in Kanakadurga temple by the Vysyas. The local Christians observe common Christian festivals.

Perikeedu, hamlet of Kanumolu village was known as Ramachandra Apparaopet. It was a flourishing village with 14 streets when it was under the Nuzvid Zamindar. The name of the village corrupted into Perikeedu as the Perika community formed a majority. During the British regime, there were military camps here in an area of 100 acres. Some how this village gradually lost its importance and became a hamlet of Kanumolu.

There is a temple dedicated to Sri Rama.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) for a day. This is being

celebrated for the past 40 years and is confined to this village.

SOURCE: 1. *Sri S. S. Somayajulu, Headmaster, Perikeedu.*
2. *Sri M. Shadraef, Teacher, C. S. I. School, Kanumolu.*

10. Telaprolu—Situated at a distance of 7 miles from Gannavaram, on the 20th milestone of the Eluru—Vijayawada road and 20 miles from Nuzvid, the sub-divisional headquarters. This is a Railway Station on the Madras—Calcutta Railway line.

In the distant past the village site was a dense forest. The village has been under the Zamindar Sobhanadri Bahadur Apparao till the abolition of Zamindari system. It is said that the village came to be known as Telaprolu as there were many *tellapu avulu i.e.*, white cows.

The total population of the village is 6,555 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Velama, Kamsali, Vadrangi, Kapu, Yadava, Uppari, Gowd, Chakali, Mangali, Kammara, Kummari, etc. ; Scheduled Castes (94)—Madiga, Mala, etc.; Scheduled Tribes (14); 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, Anjaneya in dilapidated condition, Rangamma Perantalu with Her image in human form in a sitting posture with ferocious glass eyes, wearing bangles, saree, blouse, ornaments and a sword; a mosque, a church and Archisista Bojappa temple are the places of worship in this village.

A century ago, Rangamma, a handsome child was born to one Chenchaiah, a Kapu of Jakkavari family, and resident of Telaprolu village. But soon at the tender age of eight, she fell a prey to small-pox. After her death, the houses in the village were suddenly catching fire now and then and this went on for two years. The inhabitants were scared and frightened but were unable to understand as to why such things were happening. They deserted the village and constructed a new village beyond the Vijayawada—Eluru Railway line. Mysteriously, the new village was also gutted in fire. Some of the villagers found balls of turmeric in the fresh water pots brought from the village tank. At times, they found the clothes of the infants wrapped in the cradles catching fire suddenly without harming the infants. All these strange occurences perplexed the villagers. At that time a *gajula bathudu* (bangle seller) was coming to Telaprolu from the neighbouring village. On his way near Malakunta tank, 2 miles north of Telaprolu, a pretty girl of eight accosted him and asked him to decorate her with bangles worth half a rupee. Accordingly the bangle seller dressed her with the bangles and demanded for money, She replied that she was a native of Telaprolu and the daughter of Chenchaiah and Mahalakshmamma of Jakkavari family and asked him to request her mother to give the money kept in the *gudu* (small receptacle formed in the wall *i. e.*, niche) of her house on her behalf. The bangle seller obeyed her and proceeded to Telaprolu. But when he turned back after walking a hundred yards, to his utter dismay, he found the girl missing. However he went to the village and located the parents of th girl, narrated to them the incident and requested for payment of money. On searching, the parents found money in the *gudu* and also balls of turmeric. When the elders of the village came to know about the incident, they brought a *bhoothamula manthravadi* (necromancer) from Vijayawada. The *manthravadi* saw in his *durbhini* (a black-coated plate used by magicians to show the figures of dead persons, hidden treasure, etc.) a handsome girl of eight jumping from house to house and revealed the same to the villagers. Then Rangamma expressed her desire to manifest herself there as a *perantalu*, through 'Mala Anka Ganachari' of Chiluvuru of Guntur District and ordained the villagers to worship her. With great enthusiasm and devotion, the villagers got an image of Her from the renowned Kondapalli and enshrined it. Barren women who worship Rangamma bear children while those who are ill regain their health.

Rangamma Perantalu Jatara is celebrated every year from *Chaitra Suddha Ekadasi* to *Purnima* (March-April) for 5 days. The deity is taken out in a procession. *Chalimidi, vadapappu,* cocoanuts, plantains, incense, *pasupu* and *kumkum* are offered. *Nithya aradhana* is performed by the persons belonging to deity's family. *Prabhas* and *pasupu bandlu* (carts with turmeric) are taken out in procession. Bangles, sarees, blouse pieces, *garelu* and *burelu* are also offered. Whenever cattle diseases are prevalent, the cattle are taken round the temple. The image of the deity is painted once in

two years. The devotees fulfil their vows in the form of *ganda deepamulu* and bring oil to the temple carrying it on their heads accompanied with music. *Vuyyala pavalimpu seva* is another ritual that is observed during the festival. Devotees take bath and observe *jagaram* and fasting. This festival is being celebrated for the past 100 years and is confined to Telaprolu and the neighbouring villages. The Kapus are the chief patrons. Two to three thousand people, local and from the nearby villages, congregate irrespective of caste and creed. *Pujari* is the son of the nephew of the deity of Jakkivari family with hereditary rights. *Prasadam* is distributed to all. The Government supervises the festival and arranges Police bandobust.

A fair is held in this connection, for five days near the temple. Eatables, utensils, lanterns, porcelain articles, baskets, toys etc., are sold. Merry-go-rounds, lottery, gambling, magic lantern, dramas, *Harikathas burrakathas*, and *bhajans* afford entertainment to the visitors. Hotels provide lodging and boarding facilities to the visitors.

The villagers celebrate the common Hindu festivals when Lord Rama and Siva are taken out in processions.

The local Christians celebrate Jojappa festival on March 19th every year. They clean and decorate the temple with coloured paper and worship Jojappa. In the night dramas and *burrakathas* are enacted.

SOURCE : 1. *The Executive Officer, Village Panchayat, Telaprolu.*
2. *Sri M. Veera Raghava Rao, Teacher, P.S. Elementary School, Telaprolu.*
3. *Sri D. Johannes, Teacher, S. P. L. School, Telaprolu.*
4. *Sri V. Venkateswara Sarma, Teacher, Parsonpet, Telaprolu.*
5. *Sri M. Krishna Rao, Executive Officer, Telaprolu.*
6. *Sri I. Venkateswarlu, Teacher, R.C.M. School, Telaprolu.*
7. *Sri K. Prakasam, Teacher, R. C. M. School, Telaprolu.*
8. *Sri B. Joseph, Headmaster, Telaprolu.*
9. *Sri N. Anandam, Teacher, Telaprolu.*
10. *Smt. V. Koteswaramma, Headmistress, P.S.S.E. School, Telaprolu.*
11. *Sri N. V. Subba Rao, Headmaster, P. S. Elementary School, Telaprolu.*

11. Indupalle — Situated at a distance of 9 miles from Gannavaram and 20 miles from the Sub-Divisional headquarters, Nuzvid. It is a Railway Station of Masulipatnam—Vijayawada broad gauge section of the Southern Railway.

The total population of the village is 3,465 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kamsali, Gowd, Kummari, Kapu, Yadava, Sale, Linga Balija, Chaku Chakali, etc., etc.; Scheduled Castes (93)—Madiga, Mala, etc., Scheduled Tribes (144); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Chennakesavaswamy, Siva and Rama and two churches are the places of worship in this village. Gangamma represented by a neem tree is worshipped whenever epidemics like small-pox etc., break out in the village. The image in the Siva temple was stealthily installed on *Asviyuja Suddha Chathurdasi* in 1811 Salivahana Saka.

Sri Chennakesavaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). The devotees take oil bath and arrange dinners. This festival of local significance is being celebrated for the past 50 years. The trustee is Sri Chilakapati Rangarao. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Brahmin of Gowthamasa *gotram*. *Prasadam* is distributed to all.

Sri Sita Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April).

The festival in Siva temple takes place on *Triodasi*. The trustees of the Siva temple is Sri Koganta Venkata Ratnam and the *pujari* is a Brahmin of Kapilasa *gotram*.

SOURCE : 1. *Sri Nallamothu Radhakrishnamurthy, Teacher, Indupalle.*
2. *Sri Gangepudi Mohana, Teacher, Samithi Elementary School, Indupalle.*
3. *Sri Pathapathi Somasundaram, Teacher, C.S.V. School, Indupalle.*

4. *Sri K. Gopalaswamy, Teacher, Indupalle.*
5. *Sri K. V. D. Rajarao, Teacher, Panchayat Samithi Elementary School, Indupalle.*

12. **Mudunur** — Situated at a distance of 3 miles from Marrivada where boats are available, 5 miles from Ventrapragada Railway Station on Vijayawada —Bandar Railway line, 14 miles from Gannavaram and 34 miles from Nuzvid.

It is believed that this village was founded by one hundred descendants of Kings belonging to 'Mudu' dynasty. Hence it came to be known as Mudunuru (*nuru* means hundred). There is a stone inscription in Lord Ramalingeswaraswany temple stating that Rudramamba of Kakathiya dynasty marched through this place to conquer Srikakulam and after her victory she worshipped the Lord and endowed several lands as *manyam*. The road from Warangal to Srikakulam used by Rudramamba is called *dandu* bata (*dandu*–army, *bata*–path). This is referred to in the *Andhrula Charitra* by Sri Chilukuru Veerabhadra Rao, a historian. This village which was also a part of Vuyyuru Estate of Nuzvid Zamindars has made history. When there was a dispute between the ryots and the then Zamindars about the land revenue, the ryots revolted against them and took an oath, by installing the 'Nageti Medi' (the edge of the plough) in the centre of the village, not to cultivate the lands till the dispute over the land tax was settled. In the end they gained their point. In 1921, this village played a prominent part in the Non–Cooperation Movement. Mahathma Gandhi visited this place in 1933 and led the Harijans into Lord Ramalingeswaraswamy temple for the first time. The Non–Cooperation movement spearheaded by Mahatma Gandhi fired the imagination of the people who were determined to fight unanimously against the British Government. *'Ready'* an anti–government manuscript newspaper was published and distributed daily by the people, in the face of Government's strict vigilance, in order to make people politically conscious and to overthrow the British regime. There are seven tanks in this village *viz.*, (1) Pillakotamma cheruvu, (2) Krotha cheruvu, (3) Akkiraju cheruvu, (4) Erraguruvayi cheruvu (5) Nallagunta cheruvu, (6) Madigala cheruvu and (7) Buchamma cheruvu of which Pilla Kotamma cheruvu and Buchamma cheruvu were constructed in memory of the *sati* (*sahagamanam*) performed by Pilla Kotamma and Buchamma.

The total population of the village is 3,989 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Raju, Chakali, Uppari, Kalali, Devadasi, Kapu, Yadava, Gowd, Sale, etc., etc.; Scheduled Castes (816)—Madiga, Mala etc., Scheduled Tribes (10); Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

The ancient temple of Sri Ramalingeswaraswamy with the black stone image of Nandi noted for its sculptural beauty, Rama temple, Anjaneya temple, Pilla Kotamma temple in memory of a *pathivratha* (faithful wife), Buchamma temple beside the tank, with the lac image of the deity in human form and a church are the places of worship in this village.

About 170 years ago, there lived a pious Yadava woman by name Buchamma wife of Subbanna, and the daughter-in-law of Kurakula Viyyanna. She was worshipping the deity Vuyyuru Veeramma and was an ardent devotee of Lord Siva and His consort Parvathi. One day her husband Subbanna who went to the nearby pastures to tend the sheep died of fever. Buchamma could not bear the agony of separation and she decided to leave this world and join her husband. So she obtained the permission of her parents and mother-in-law to perform *sahagamana* (*sati*). She selected a plot in their fields and prepared a big fire pit. On *Phalguna Suddha Ekadasi*, she worshipped Vuyyuri Veeramma and Parvathi Devi, proceeded to the site accompanied by music and jumped into the fire pit. From the pit, she uttered the name of her husband thrice and replied to the grief–stricken audience thrice and died. In the place of the fire pit a temple was constructed. Her image was lodged in the house of her son Kurakula Viyyanna, who lived for 90 years.

Buchamma Tirunala is celebrated every year from *Phalguna Suddha Ekadasi* to *Bahula Ekadasi* (Ferbuary–March) for 16 days in memory of *sati* Buchamma. In the morning the deity is taken out in a procession in a palanquin to Pilla Kotamma and Ganganamma and *puja* is performed by the deity as a reverence. In the evening, a procession is taken out with great amusement and music, accompanied by *ganacharies*, Golla *perantandru*, *akhanda gandadeepams* and dances. The procession passes through every street in the village and

then it is taken to the deity's field where the swing poles are erected for swinging the deity. The procession terminates with *pradakshina* (going round) by the deity in the palanquin round the temple thrice. The deity is placed on an elevated seat when the barren women prostrate before the deity donning wet clothes even for three days without taking food till they have a vision of her in a dream. There are several cases of barren women being blessed with children. In gratitude they name their children after her. *Bonams* are offered amidst the music of *kommulu* (horns) by the Pambalas. Cocoanuts and camphor are also offered. After *Purnima, Gampa sidi uthsavam* is celebrated for a day. A person is seated in a basket and taken round the temple, *i e., pradakshina.* The devotee who arranges this function presents new clothing to the person who perambulates the temple seated in a basket. A few animals are also sacrificed. During the procession, when the deity halts at a house householders, pour turmeric water with neem leaves in front of the house. This ritual is known as *varu poyuta.* On the 16th day, the deity is taken in a palanquin with the music of *kommulu* and *beeralu* to Valluru for a bath in the sacred Krishna to wash off the sins heaped on Her. A new cloth dipped in the river water is used for cleaning the deity. Buchamma is brought back to Mudunur and kept in the small temple. The descendants of Buchamma distribute presentations to Pambalas. This festival is being celebrated for the past 170 years and is confined to Mudunur and several other villages in the district. Yadavas of Karaku family patronize the festival. 2,000 people, local and from several distant parts of the district like Bandar, Gudivada, Vijayawada, Vuyyuru etc., irrespective of caste and creed congregate. Yadavas are the *pujaris. Prasadam* is distributed to all.

A fair is held in connection with this festival for fifteen days. 2,000 people of all communities from various parts of the district visit the fair. Eatables, utensils, lanterns, mirrors, combs, books, photos, pictures, agricultural implements, furniture, clothes, Kondapalle wooden toys and other fancy goods are sold. Dramas, *Harikathas, jangam kathas, burrakathas*, merry-go-rounds, swings and lotteries entertain the visitors. The pilgrims reside in their relatives' houses and hotels.

Sivaratri and Sri Rama Navami are celebrated in Sri Ramalingeswaraswamy temple and Seetha Ramaswamy temple on *Magha Bahula Triodasi* (February–March) and *Chaitra Suddha Navami* (March–April) respectively.

During *Kartikam* on Mondays, *Ashadha Purnima, Vaisakha Purnima, Magha Purnima* and Sivaratri devotees take bath in the river and observe fasting and *jagarana.*

SOURCE :
1. *Sri Mudunuru Venkateswara Rao. L. T. Assistant, P. H. School, Mudunur.*
2. *Sri M. Suryanarayana, B. A., B. Ed., Teacher, Parishad High School. Mudunur.*
3. *Sri K. P. Ranga Rao, Teacher, Panchayat Samithi Elementary School, Mudunur.*
4. *Sri Anne Nagaiah Kavi, Telugu Pandit, Siddhantha Sastri, Political Sufferer, Mudunur.*

13. Sayapuram—Situated at a distance of half-a-mile from Vijayawada—Pamarru boat route, 2 miles on Vijayawada—Bandar bus route and 5 miles from Ventrapragada Railway Station. There is a footpath from Gurujada.

From an inscription on Nandi in Lakshminarasimhaswamy temple, it is seen that this village was formerly known as Lakshmi Nrisimha Puragraharam. As it was situated on a footpath, it was called Chayapuram which gradually corrupted into Sayapuram. Antho Mangaligiri Panthulugaru, one of the Diwans of the Nizam got the tank repaired and improved the village. Once, this was the abode of pious *veda sastra* pandits.

The total population of the village is 926 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Vadrangi, Golla, Uppari, Yadava, etc., etc.; and Scheduled Castes (316)—Madiga, Mala etc. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Lakshmi Narasimhaswamy temple, Siva temple and a Hanuman image are the places of worship in this village. It is believed that the temple of Lakshmi Narasimhaswamy was constructed six or seven hundred years ago with bricks. The image of the Lord and His consort Lakshmi are exquisitely carved on a single red stone. To the south of this temple the big idol of Lord

Ramalingeswaraswamy in the form of SivaLingam was reinstalled 36 years back.

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated on *Vaisakha Suddha Purnima* (April–May). *Panakam* (Jaggery water) is distributed in the temple. Brahmins patronize the festival. There is Inam land for this temple. Local Hindus congregate. *Pujaris* are Nambis with hereditary rights.

On *Kartika Suddha Purnima* (October–November *Jwala Jyothi* is lit in Siva temple. *Pujaris* are Thamballas with hereditary rights enjoying the Inam lands. The issueless and the sick Perform *pradakshinam* and offer *bhogams* to Anjaneyaswamy.

When epidemics like cholera break out in the villages animals are sacrificed to the village deities such as Ganganamma, Mahalakshmamma, Pothuraju and other deities.

A few Brahmins worship Kameswari Devi by inviting the *muthaiduvas* on auspicious occasions and offer *pongali* to Gurunatha and *pallem* (a sort of preparation) to Veerabhadra.

SOURCE : *Sri Y. Audi Narayana, M. A., Lecturer, Government College, Khammam.*

14. Vuyyuru—Situated at a distance of 8 miles from Kankipadu, 10 miles from Indupalle Railway Station, 16 miles from Gannavaram *via* Kankipadu, 17 miles from Gudivada by bus, 18 miles from Vijayawada on Bandar—Vijayawada road, at 24th milestone on Bandar—Hyderabad road and 35 miles from the sub-divisional headquarters, Nuzvid. The village can be reached by boat also.

This is a big and an ancient village. In the bygone days, it was inhabited by a vast number of Lingabalijas and Devangas (Weavers) engaged in weaving and trade who never used the water that was exposed to sunshine. There are still in existence, some small walls which are not exposed to sun. *Vedadhyayana* (recitation and teaching of Vedas) was patronized here as evidenced by the names of some lanes and families. Once, Sri Krishna Devaraya, the great king of Vijayanagara invaded and conquered Vuyyuru; worshipped Lord Venugopalaswamy and returned to Medur Fort. This was an important village in the times of Nuzvid Zamindari and a resting place for travellers and the British army before the formation of the Bandar—Vijayawada Railway line. It was a big town during the reign of Reddy Kings.

The total population of the town is 18,317 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Reddi, Telaga, Kapu, Sale, Uppara, Yadava, Gowd, Chakali, Mangali, etc., etc.; Scheduled Castes (2,333)—Madiga, Mala, etc; Scheduled Tribes (306); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Someswaraswamy temple, Sri Pancha pattabhi Ramaswamy temple, Sri Venugopalaswamy temple, Anjaneya temple, four Rama temples, Veeramma Perantalu temple with Her image in human form, Nancharamma temple, three mosques, a Peerla Panja and three churches are the places of worship in this village.

Veeramma Perantalu Tirunala is an annual event in Vuyyuru village. Some centuries ago, Sambaiah and Parvathi, a pious Yadava couple worshipped Sri Someswaraswamy and Jagadamba for children and begot lovely Veeramma. They believed her to be the incarnation of Goddess Parvathi. Veeramma was married to one Parupudi Veeraiah, a cowherd. Yagaraju Subbanna Pantulu, the Karnam of the place, who was attracted by the beauty of Veeramma attempted to outrage her modesty. She complained to her parents, mother-in-law and husband about the misconduct of Pantulu. The parents who feared the powerful Karnam showed an inclination to submit to the Karnam but her husband protected her from the Karnam. Wild with rage, the Karnam got Veeriah murdered. As a faithful wife, Veeramma performed *sati* (burning alive along with the corpse of her husband), cursing the families of her parents and the Karnam, and pledged that she would swing on the ruins of the Karnam's house by means of swing poles. When some persons objected to *sati* being performed the Nawab, who was going on horseback from Vijayawada to Bandar *via* Vuyyur experienced the supernatural power of Veeramma and permitted her to *sati*. Another local belief is that her co-daughter-in-law who mocked at Veeramma became a stone statue. Since then she is worshipped as *perantalu* (faithful wife) and a Goddess. It is believed that barren women are blessed with children by her grace. The house in which Veeramma was born is turned into a temple. Her mother-in-law's house in the village is also converted into a temple. The images of Veeramma and her husband are installed in the village. There is another temple for Her in China Erukapadu, at a distance of 2 miles from

Nuzvid where, she was born to a Yadava couple. It is said that at the age of ten, she passed away saying that she was the incarnation of Veeramma born to fulfil their desire and asked them to construct a temple in China Erukapadu. Accordingly the poor couple sold their piece of land and constructed a temple in her name.

Veeramma Perantalu Tirunala is celebrated for fifteen days from *Magha Suddha Ekadasi* (January–February). Preparations are made in advance. The temple is white-washed and decorated with *garuda gudda* (a sort of cloth). The processional idol is painted. This Tirunala is being celebrated in memory of her journey to her parents' house. On her way Veeramma swings on the ruins of Karnam Subbanna Pantulu's house by means of swing poles installed there. The idol is taken out in a procession to the site where she performed *sati* (sahagamana) and kept on a *gadde* (throne) in the temple. Music of *kommulu* (horns) accompanies the procession. Devotees fulfil their vows in the form of *ganda deepam* (carrying the lamp, lit in a vessel of wheat with ghee on head to the temple by protecting the lamp from the wind by means of umbrellas or new clothes). Cocoanuts, fruits, flowers, incense, *pasupu* (turmeric) and *kumkum* are offered to the deity. *Nitya deeparadhana* and *puja* are performed. Barren women prostrate before the deity for children until she appears in a dream and gives them fruits or *gajjelu* (small jingling bells). On the 7th or 9th day after *Purnima*, *chudi bandi* takes place. At a height of 18 or 24 feet a cradle-like device is tied in which a Harijan swings at the top and goes round the temple thrice. Goats, rams and fowls are sacrificed. Intoxicants are taken during this festival. This festival is being celebrated from the times of Reddy Rajus and is confined to nearby villages. The Yadavas patronize the festival. There are 20 acres of *manyam* land and 7 acres of tank bed land dedicated to the deity by the Reddy Rajus. Approximately 20,000 devotees, irrespective of caste and creed, local and from nearby villages, attend the festival. Sarvasri Parupadu Achaiah, Somaiah and Krishna Moorthy of Paidipalla *gotram* who are the descendants of the deity are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

A few shops sell eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys on the occasion. Merry-go-round provides entertainment to the children. There are two choultries in the village.

Nancharamma Jatara is celebrated for three days from *Phalguna Suddha Triodasi* (February–March) in Harijanwada of Vuyyuru village. On the first day, *puja* is performed as usual and on the second day the deity is taken out in a procession. *Prabha bandlu* are taken along with the procession. *Ganachari* who gets possessed by the deity narrates the future happenings. *Pasupu* (turmeric), *kumkum*, cocoanuts and plantains are offered to the deity. A he-buffalo is sacrificed This deity is also known as Nancharammathalli and this festival is being celebrated for the past 15 years and is confined to the nearby villages. Adi Andhras patronize the festival and several Hindu sub-communities, local and from nearby villages, take part in the festival. An Adi Andhra is the *pujari* for the past several years. There are free feeding facilities to all.

Sri Someswaraswamy festival and Venugopalaswamy festival are celebrated annually on *Magha Bahula Chathurdasi* (February-March) and on *Vaisakha Suddha Purnima* (April–May) or *Jaistha Suddha Purnima* (June–July) respectively. Celebrations of *kalyanams* (marriages) of the deities are the important functions. Mamillapalle Varu of Kasyapasa *gotram* and Sri Romecherla Narayanacharyulu of Bhargavasa *gotram* are the *pujaris* for Lord Someswaraswamy and Venugopolaswamy respectively with hereditary rights. Sarvasri Vedantham Narayanacharyulu, Sreenivasacharyulu and Ramachandracharyulu of Athreyasa *gotram* are the *pujaris* for Pancha Pattabhi Ramaswamy with hereditary rights.

SOURCE :
1. *Sri V. Madhava Rao, B.A., Retd. Jr. Inspector of Schools, Vinnakota Vari Street, Kothapeta, Vijayawada.*
2. *Sri L. Basava Chary, B. A., B. Ed., L.T Assistant, Parishad High School, Vuyyur*
3. *An Enumerator, 6th Ward, Vuyyur.*
4. *Sri D. Venkateswara Rao, Section Officer. P.W.D., Vuyyur.*
5. *Sri S. Showry, Teacher, Special Zilla Parishad Elementary School, Vuyyur.*
6. *Sri Seethamraju Magaraju, Permanent Karnam, Vuyyuru.*
7. *Sri B. Purushotham, Teacher, C.B.M. H. Elementary School, Vuyyur.*
8. *Sri R. Basavaiah, Teacher, Vuyyur.*
9. *Sri K. Kasi Viswanatham, Merchant, Vuyyur.*
10. *Sri Seethapathi Rao, Teacher, Mantada.*

15. Ayiluru—Situated at a distance of 20 miles from Masulipatnam *via* Gannavaram by bus, 23 miles from Vijayawada Railway Station by motor launch and from Bandar by bus, 30 miles from Gannavaram and 50 miles from Nuzvid. It is on the bank of Krishna East bank canal.

The total population of the village is 1,399 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapus Yadava, Gowd, Chakali, etc., etc.; Scheduled Castes (130)—Madiga, Mala, etc., Scheduled Tribes (9)—Bagata, Gadaba, Chenchu, Koya, etc., etc.; and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Ramalingeswaraswamy temple which is in dilapidated condition with the deity in the form of a Lingam, Raghunathaswamy temple and the image of Ganapathi installed in a choultry by Sri Sadananda Theerthaswamulavaru are the places of worship.

The legend is that in *Tretayugam* Sri Rama, on his way back to Ayodhya after killing Ravana, decided to install Sivalingams at various places as contrition for the sin of killing Ravana. He intended to install a Sivalingam at Chilumuru (Guntur District) on the banks of River Krishna and therefore sent Anjaneya to Kasi (Benaras) to bring a Lingam. As Anjaneya did not turn up with the Lingam before the *muhurtham* (auspicious time fixed to celebrate a function) Sita prepared a Lingam and installed it at Chilumuru. In the meanwhile Anjaneya returned from Kasi and learnt about the installation of the Lingam. Enraged, he tried to pull out the installed Lingam. Rama consoled him and asked him to throw the Lingam across Krishna. The Lingam fell in Ayiluru where it was installed. Rama said that the place between Ayiluru and Chilumuru would henceforth become famous as Ubhaya Rama Kshetram. It is said that Lord Siva appeared before King Karikala Chola in a dream and ordained him to construct temples for the Lingams. Accordingly the king constructed two temples, one at Ayiluru and the other at Chilumuru.

There are interesting legends connected with this temple. It is said that 300 years back, Nandeeswara, the vehicle of Lord Siva, appeared before Govindarajulu in a dream and revealed the place where his image lay buried and ordained him to install the image in a temple. On searching the river bed, Govindarajulu found the image and installed it in a temple.

About a decade ago, some devotees went to the temple at 3 O'clock in the day during *Kartikam* to perform *pradakshina*. While perambulating the temple, they heard chanting of *mantrams* from within the temple. They thought that some persons might be worshipping the Lord and opened the doors of the temple. To their astonishment the chanting of *mantrams* ceased suddenly. They found freshly broken cocoanut near the deity.

There is an interesting legend connected with Sri Raghunathaswamy temple. About 100 years back, the powerful Kammas of Rani Meduru with the intention of appropriating the inam lands of the temple filed a Civil suit in the District Munsiff's Court and won the case. The matter was taken in appeal to the Madras High Court. When the Chief Justice started writing the judgement deciding the case in favour of the Kammas, a strange thing happened. The pen spilled ink on the paper and when he started to write the judgement the pen fell down from his hand. He narrated this incident to his wife who advised him to consider the case twice before coming to any decision as the matter pertains to the temple lands. On that night, the Chief Justice saw in his dream two temples and the image of Krishna. The next morning he went to the village in disguise after informing the District Collector through a telegram. He made local enquiries from the shepherds and other ryots and learnt that the mango trees called *chetlu* (trees dedicated to the Lord) and the lands, *devuni manyam* (land dedicated to the Lord) belonged to the temple. The Chief Justice, therefore, decided the case in favour of the temple. The lands were surveyed and handed over to Sri Raghunathaswamy temple.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated every year from *Magha Bahula Triodasi* to *Amavasya* (January-February) for 3 days. On the first day *garuda dhwajarohanam* and *jagajyothi veligimpu* (lighting the sacred lamp); on the second day *kalyanam* (marriage ceremony) and on the third day *rathothsavam* (car procession) are the rituals observed. The preparations are made a week in advance. *Abhishekam* is performed with Krishna river water, cow milk and cocoanut water. Cocoanuts, flowers, fruits, corbans, camphor and *agarbathies* are offered. Cleanliness, river bath, fast and *jagaranam* are the domestic observances. This is of ancient origin and is confined to the surrounding

villages within a radius of 20 miles. The Hindu Religious Charitable Endowment Board patronizes the festival with the help of the trustees. Police bundobust is arranged during the festival. Twenty to twenty-five thousand people, local and from surrounding villages, within a radius of 20 miles attend the festival. *Pujaris* are the Brahmins of Kasyapasa *gotram* and Koundinyasa *gotram* with hereditary rights.

A fair is held near the temple in connection with the festival in a spacious plot. Taxes are collected. 20 to 25 thousand people of all communities from the nearby villages participate. Eatables, utensils, lanterns, torches, toys, etc., are sold. The music parties, *bhajans*, lotteries, etc., entertain the visitors. There are separate choultries for Brahmins and Vaisyas besides free feeding.

Ganapathi Navarathrothsavam is celebrated for 9 days from *Bhadrapada Suddha Chaviti* to *Dwadasi* (August–September) in the *Dharmasala* of Sri Swami Sadananda Theertha. Thrice a day the deity is worshipped with *dhoopa deepa naivedyams.* This is being celebrated for the past 25 years and is confined to this village. There is some land for this choultry and the income derived from it is spent for celebrating the festival. A committee comprising the local villagers supervises the festival arrangements. There is free feeding throughout the year.

SOURCE :
1. *Sri Govindarajula Abbaiah, Village Munsiff. Ayiluru.*
2. *Sri Tadepalli Venkata Subrahmanyam Teacher, Kuderu.*
3. *Sri N. Satyanarayana, Hindi Pandit, P. H. School, Medur.*
4. *Sri Mochiraju Rama Seshaiah, Teacher, Ayiluru.*
5. *Sri D. Venkateswarlu, Teacher, Kuderu P. O.*



VIJAYAWADA TALUK

FAIRS AND FESTIVALS
VIJAYAWADA TALUK
KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	13 VENKATAPURAM	GANGANAMMA — NO FIXED DATE
2	17 MYLAVARAM	VENKATESWARASWAMY — JAN-FEB
3	19 CHANDRAGUDEM	KODANDA RAMASWAMY — MAR-APR
4	23 CHEEMALAPADU	ANKAMMA — MAY-JUNE
5	34 VELVADAM	BALA KOTESWARASWAMY — FEB-MAR
6	41 VELLATURU	VENUGOPALASWAMY — FEB-MAR
7	45 ATUKURU	RAMALINGESWARASWAMY — APR-MAY
		SRI RAMA — MAR-APR
8	51 KAVULUR	ACCHAMMA, PAPAIAH — OCT-NOV
9	53 KONDAPALLE	VISWESWARASWAMY — NOV-DEC
		CHENNAKESAVASWAMY — MAR-APR
10	58 KACHAVARAM	MALLESWARASWAMY — FEB-MAR
11	59 CHILUKURU	MALLESWARASWAMY — OCT-NOV
12	60 DAMULURU	KOTESWARASWAMY — FEB-MAR
13	1 VIJAYAWADA	KANAKADURGA — SEP-OCT
		MALLESWARASWAMY — JAN-FEB
14	85 GUNADALA	MARIAMMA — 10TH & 11TH FEBRUARY
15	86 RAMAVARAPPADU	ANKAMMA — 13TH, 14TH, & 15TH JANUARY
16	88 KANURU	TIRUPATAMMA — FEB-MAR
17	90 NIDAMANURU	GANGANAMMA — NOV-DEC
18	94 UPPALURU	BHAVANARUSHI — DEC-JAN
19	97 PORANKI	VENUGOPALASWAMY — APR-MAY
20	99 ENAMALAKUDURU	RAMALINGESWARA — FEB-MAR
21	105 GODAVARRU	VENUGOPALASWAMY — APR-MAY
22	108 PUNADIPADU	KRISHNA — NOV-DEC
23	110 TENNERU	TIRUPATAMMA — FEB-MAR
24	114 NEPPALLE	CHENNAKESAVA, MALLIKARJUNA BHRAMARAMBA — MAR-APR
25	120 NORTH VALLUR	MALLIKARJUNA — FEB-MAR
26	121 SOUTH VALLUR	CHENNA MALLIKARJUNASWAMY — FEB-MAR
27	122 GARIKAPARRU	VENUGOPALASWAMY — APR-MAY
28	123 PENAMAKURU	CHENNA MALLESWARASWAMY — FEB-MAR
29	124 CHAGANTIPADU	CHENNAKESAVASWAMY — MAR-APR
30	125 DEVARAPALLE	KODANDA RAMASWAMY — MAR-APR

TALUK BOUNDARY
TALUK HEADQUARTERS
NATIONAL HIGHWAYS
STATE HIGHWAYS
OTHER ROADS
RAILWAY BROAD
RAILWAY METRE GAUGE
RIVER
HILLS
(3) VILLAGE WITH SERIAL NO.

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

Section IV

VIJAYAWADA TALUK

1. Venkatapuram —Situated at a distance of 12 miles from Ibrahimpatnam and 22 miles from Vijayawada on Tiruvur—Vijayawada highway road. The R.T.C. bus route passes through this village.

The total population of the village is 765 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Reddy, T laga, Chakali etc., etc.; Scheduled Castes (57); Scheduled Tribes (7)—Yerukulas etc., Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with a stone image, Ganganamma temple with her stone image, A. B. M. Church and a mosque are the places of worship in this village.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). *Kalyanam* of Sita and Rama is celebrated on the same day when cocoanuts and fruits are offered to the deity. This festival is of ancient origin but of local significance. The villagers are the chief patrons. The local Hindus congregate. *Panakam*, *vadapappu* and cocoanuts are distributed as *prasadam.* There is also poor feeding on this day.

Ganganamma Jatara is celebrated when cattle and human epidemics prevail in the village. *Perugannam* (cooked rice mixed with curd) is offered as *naivedyam.* Fowls and goats are sacrificed. *Prasadam* is distributed to all.

SOURCE : *Sri B.V.T. Rao, Teacher, Special Panchayat Samithi Elementary School, Venkatapuram.*

2. Mylavaram — Situated between Vijayawada—Tiruvur bus route, at a distance of 12 miles from Kondapalle, 23 miles from Vijayawada Railway Station. This was a Zamindari village. 30 years back, the dramatic art was at its zenith at this place and many famous dramatists were trained by the Natakasamjam at Mylavaram under the patronage of the then Zamindars.

The total population of the village is 5,946 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kanchara, Yadava etc., etc.; Scheduled Castes (375); Scheduled Tribes (150) and Muslims. The chief means of livelihood of the people are agriculture, and other traditional occupations.

Sri Venkateswaraswamy temple constructed by the Mylavaram Zamindars, Vinayaka temple, Siva temple, Kanchikamakshi temple and Grama devatha temple with the image of the deity in female form are the places of worship in this village. There is no proper patronage for Kanchikamakshi temple as it is under the charge of Kancharlas who are very poor and unable to celebrate any festival for the deity.

Sri Venkateswaraswamy Tirunala is celebrated for 3 days from *Magha Suddha Triodasi* to *Purnima* (January–February). The Lord is taken out in procession on *Garuda vahanam* on the first day. *Rathothsavam* takes place on the second day. This festival is being celebrated since a long time and is confined to Mylavaram and few neighbouring villages. The chief patron is Sri Suraneni Narasimharao, the ex-Zamindar of Mylavaram. 1,000 devotees, local and from the neighbouring villages attend the festival without any distinction of caste or creed. *Pujari* is a Vaishnava Brahmin with monthly salary.

The fair is held in the streets in connection with the festival. Eatables, lanterns, mirrors, combs, Ayurvedic medicines, pictures photos, cloth, several varieties of toys are the chief commodities that are sold in the fair.

Pandals are erected in front of the temple. Lotteries, swings and merry-go-rounds afford entertainment to the visitors.

The devotees observe fasting on Vaikunta Ekadasi *i.e., Pushya Suddha Ekadasi* (December–January).

Goats and fowls are sacrificed to the village deity.

SOURCE : *Sri R. Narsimha Rao, L. T. Assistant, Zilla Parishad High School, Mylavaram.*

3. Chandragudem — Situated at a distance of 15 miles from the Kondapalle Railway Station.

The total population of the village is 3,073 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatria, Reddy, Togata Veera Kshatria, Gowd, Sale, Telukula etc., etc.; Scheduled Castes (46)—Adi Andhra ; Scheduled Tribes (50)—Yerukulas ; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Kodanda Ramaswamy temple and the R. C. M. Church are the places of worship in this village. The village deity Muthyalamma is also worshipped.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Shasthi* to *Purnima* (March–April). Krishnastami on *Sravana Bahula Asthami* (July–August); Vinayaka Chavithi on *Bhadrapada Suddha Chavithi* (August–September); Dasara on *Asviyuja Suddha Dasami* (September–October) and Vaikunta Ekadasi on *Pushya Suddha Ekadasi* (December–January) are also celebrated in the Rama temple. The devotees take river bath and observe fasting and *jagarana* during festival days. These festivals are of ancient origin and of local significance. Formerly the trustees were the Zamindars. Now the trustee is Kotturu Lakshmi Narasimharao, a Brahmin of Bhargavasa *gotram.* This temple was constructed by the ancestors of the present trustee who had endowed some lands to the temple. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Vaishnava Brahmin. *Teertham* and *prasadam* are distributed to all.

Muthyalamma Jatara is celebrated for 3, 7 or 11 days according to ones own convenience whenever epidemics break out in the village. Goats, fowls, sheep and buffaloes are sacrificed to the deity in fulfilment of vows. The residents of the village only take part in the Jatara.

SOURCE : *Sri K. L. Narasimharao, Village Karnam, Chandragudem.*

4. Cheemalapadu—Situated by the side of Vijayawada—Tiruvur highways road, at a distance of 22 miles from Kondapalle Railway Station and 34 miles from Vijayawada.

The total population of the village is 4,470 and it is made up of the following communities: Caste Hindus—Brahmin, Velama, Telaga, Kamma, Reddy, Yadava, Gowd, Kummara, Mangali etc., etc.; Scheduled Castes (106) — Madiga, Mala etc., Scheduled Tribes (1,018) and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Ankamma temple with Her wooden image, Sri Rama temple with his photo and a mosque are the places of worship in this village.

Ankamma Jatara is celebrated in Jaistham(May–June), for 3 days. Goats, fowls and sheep are sacrificed. This is of ancient origin and of local significance. The local people irrespective of caste and creed take part in the festival. *Pujaris* are Telagas with hereditary rights.

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

SOURCE: *Sri Kavuluri Radhakrishna Murthy, Village Karnam, Cheemalapadu.*

5. Velvadam—Situated at a distance of $1\frac{1}{2}$ miles to the east of Mylavaram on the Vijayawada—Tiruvur bus route, 14 miles from the Kondapalle Railway Station and 25 miles from Vijayawada.

The total population of the village is 3,818 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddi, Kapu, Yadava, Kalali, Vaddara, Chakali, Mangali, Jangama, etc., etc.; Scheduled Castes (46); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Balakoteswaraswamy on the hillock at the outskirts of the village with the image of the deity in the form of a stone Sivalingam and 4 other temples are the places of worship.

Sri Balakoteswaraswamy Tirunala is celebrated on the hillock for 3 days from *Magha Buhula Triodasi* to *Amavasya* (February–March). Cocoanuts, fruits and flowers are offered to the deity. The devotees take bath in the *koneru* before performing puja. This Tirunala is being celebrated for the past

50 years and is confined to Velvadam and other neighbouring villages. The patrons are Reddis. The devotees, local and from the neighbouring villages celebrate the festival without any distinction of caste or creed. *Pujaris* are also Reddis. *Prasadam* is distributed to all and there is free feeding.

SOURCE: *Sri Ch. S. R. A. Varaprasad, Village Karnam, Velvadam.*

6. Vellaturu — Situated at a distance of 3 miles from Chevuturu by foot-path on Vijayawada—Tiruvur bus route, 10 miles from the Kondapalle Railway Station and 25 miles from Vijayawada. There is a cart route to Vijayawada *via* Kothur and Tadepalli.

The total population of the village is 2,538 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kshatriya etc., etc.; Scheduled Castes (20); Scheduled Tribes (93); and Christians. The chief means of livelihood of the people is agriculture.

Sri Venugopalaswamy temple with His image in human form, Sri Prapatti Anjaneyaswamy temple, Sri Anjaneyaswamy temple, R.C.M. Church and C.M. Church are the places of worship in this village.

Sri Venugopalaswamy Kalyanamahothsavam is celebrated for 3 days from *Phalguna Suddha Triodasi* to *Purnima* (February-March). This festival is being celebrated for the past 100 years and is of local significance. The devotees of the village take part in the celebrations without any distinction of caste or creed. *Pujari* is Sri Komari Venkatacharyulu, a Vaighanasa of Bhargavasa *gotram* with hereditary rights.

SOURCE: *Sri Kambhampati Ramakrishnaiah, Headmaster, Special Panchayat Elementary School, Vellatur.*

7. Atukuru—Situated at a distance of about 2 miles from Ibrahimpatnam—Mylavaram bus route; and equi-distant from the Kondapalle Railway Station and six miles from the sub-divisional headquarters Vijayawada, There is a Zilla Parishad road from Tiruvur to this village *via* Chevuturu.

The total population of the village is 983 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Reddi, Kamsali, Kammara, Kummari, Chakali, Mangali etc., Scheduled Castes (189) Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Ramalingeswaraswamy temple, Sri Rama temple and a church are the places of worship in this village. The image of Ramalingeswaraswamy is in the form of a stone Sivalingam with the image of Parvathi.

Siva Kalyanam is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April-May). On the first day *dwajarohanam* takes place. On the second day the deity is decorated as bridegroom and on the third day *kalyanam, rathothsavam* and *pavalimpuseva* are performed. The festival is confined to Atukuru village only. The patron is Sri K.Hanumantha Rao garu, an Aruvelaniyogi Brahmin. Local people of all communities congregate. *Pujari* is Sri Lanka Ramarao, a Saivite of Kasyapasa *gotram* with hereditary rights. The devotees perform Gowri *puja* and observe fasting on Tuesdays and Fridays on *Sravanam* (July–August). They take river bath and observe fasting on all Mondays and on Purnima in *Karthikam* (October–November).

Sri Rama Kalyanam is also celebrated on *Chaitra Suddha Navami* (March–April). The temple is decorated and pandals are erected fairly in advance for the festival. On *Navami*, the images of the Lord and his consort are cleansed. *Bhajans* are conducted in the morning and Sitarama *Kalyanam* is celebrated at 12 0' clock on that day. All communities of the village participate. *Prasadam, panakam* and *vadapappu* are distributed to all. All the devotees, without any distinction of caste or creed, are provided with *palaharam.*

Goats and fowls are sacrificed to propitiate the deity Ganganamma. *Pongallu* are prepared and offered to the deity when rains fail and drought conditions threaten the area.

SOURCE: *Sri N. Nageswara Rao, Teacher, Atukuru.*

8. Kavulur—Situated at a distance of 3 miles to the east of the Kondapalle Railway Station on Vijayawada Tiruvur road.

The total population of the village is 4,524 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Naye-Brahmin, Yadava, Uppara, Chakali etc., etc.; Scheduled Castes (1,069); Scheduled Tribes (117); and Muslims

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

Achchamma temple with the image of the deity in human form, Sri Rama temple, Vishnu temple Siva temple and Ganganamma temple are the places of worship in this village.

Achchamma and Papaiah were a happy couple. Achchamma was a devoted wife. Very soon death laid its icy hands on Papaiah and Achchamma could not bear the agony of separation. She intended to perform *sati* and obtained permission of the Government. On the appointed day she jumped into the fire pit after throwing the shoes and hand-stick of her husband. Before being engulfed by the fire she told the gathering to call her thrice. Accordingly the people accosted her thrice and she appeared before them unharmed. In memory of Achchamma, the villagers constructed a temple in the village.

Achchamma and Papaiah Jatara is celebrated for one day on *Kartika Suddha Purnima* (October–November). Goats are sacrificed to the deity and *ganda deepamulu* are taken to the temple. This Jatara is being celebrated for the past 300 years and is primarily patronised by the villagers. 5,000 devotees local and from the neighbouring villages celebrate the festival without any distinction of caste or creed.

A fair is held in connection with the festival for 3 days in a one acre plot belonging to the deity. 5,000 people belonging to Kavulur and from the neighbouring villages congregate. Eatables, lanterns, mirrors, combs and various kinds of toys are sold in the fair.

Sports afford entertainment to the villagers.

The chief patron for Siva temple is Gundavarapu Manikyamma and for Vishnu temple is one Juvva Dasaradharamaiah. The *pujaris* for Vishnu and Siva temples are Pulipaka Yoganandacharyulu and Kondaveeti Srisailam respectively.

SOURCE: *Sri Ch. Asirvadam, Village Level worker, Kavulur.*

9. Kondapalle is the Railway Station on Vijayawada–Kazipet line and is at a distance of 12 miles from Vijayawada, the Taluk and Divisional headquarters.

Kondapalle with its ancient hill fort was under the yoke of Western Chalukya Kings during the reign of Thribhuvanamalla.

> "Another Western Chalukya Commander, a nephew of Anantapala, was ruling Kondapalli in the Krishna district in A. D 1127. Before he began his rule there, Govinda Dandanatha as this nephew of Anantapala's was called, had attacked the capital city of Jananathapura (Bezwada) and captured Kumara, he had taken captive Duchaya."[1]

After the decline of the Western Chalukyas Kondapalle passed into the hands of Kakatiyas, Reddi Kings, Gajapatis and Vijayanagara Kings.

> "Doubtless the Kakatiyas also gained something as a result of the final dissolution of Chalukya hegemony. They had began encroaching upon the Chalikya Empire soon after Vikramaditya's death, when Prola II extended his dominions by overthrowing Govinda Dandanayaka of Kondapalli."[2]

One of the Telugu inscriptions of Kakatiya King Rudra I at Tripuranthakam mentions about the gift of Revur village on the banks of river Krishna in Kondapallinadu[3].

After the decline of Kakatiya supremacy, this picturesque stronghold became the palace of Kondavidu Reddi Kings. The captivity of the Kakatiya King Pratapa Rudra in 1323 left his kingdom without a ruler. The northern provinces fell under the sway of the Orissa king. But this portion of the Kakatiya dominion acknowledged supremacy of the Reddi Kings of Kondavidu. The founder of Kondavidu Reddi family was Donti Aliya Reddi a cultivator of Anumakonda who amassed enormous wealth by discovering the alchemist's secret of the process of transmuting metals into gold. He later migrated to Kondavidu. After the fall of Pratapa Rudra, Pulayya the eldest son of Aliya Reddi, declared independence and established himself in the hill fort of Kondavidu, which had been a stronghold some centuries earlier. Pulayya's brother Anuvema Reddi extended his dominions to Rajahmundry on the north, Kanchi on the south and Srisailam on the west. Kondapalle fort is said to have been built during his reign in the year 1360. This was called as Kondapalle after the shepherd Kondadu who showed the site to the Reddi King. The Balijepalli description mentions that Peddakomati Vemareddi of Kondavidu made his brother Macha Reddi the ruler of Kondapalle[4].

---

1 *The Early History of the Deccan*, Edited by G. Yazdani, p. 365
2 G. Yazdani, *op. cit.*, p. 381
3 *South Indian Inscriptions*, Volume XI. No. 241
4 *Pracheenandra Charitrika Bhoogolam* by Sri Kundur Eswara Dutt, p. 107

"తస్యానుజో వేమనృపస్య మాచక్షితీశ్వరో

Thasyaanujo Vemanrupasya Maachkshitheeswro

లబ్ధ మహీవిభాగ

labda maheevibhagaha

శ్రీకొండపల్లీం నిజరాజధానీం కృతసుకీధి-

Srikondapalleem nijaraajadhaneem Kruthasukeedhi-

వ్యతి ధర్మధుర్యం

vyathi dharmadhuryam."

There is yet another version current regarding the history of Kondapalle. The credit of construction of the present massive stone walls at Kondavidu and Kondapalle is given to a disappointed Brahmin who made a Reddi family, the instrument of execution of these forts. The story goes that a Brahmin during his pilgrimage to Kasi chanced to reach the bank of Suvarnanadi. He carried in two containers the water of the river known as Parusavedi[1] and reached the small village Kavuluru near Kondapalle. Vemareddy a rich farmer who was living with his brothers invited the Brahmin to be the guest of the family for one night. The Brahmin was accommodated in the cattle shed where he had kept the containers with the precious liquid on an iron axe. A drop of the liquid perchance fell on the axe which turned to gold. Vema Reddi who saw this tried the liquid on other iron implements and was convinced that it was Parusavedi. Vema Reddy removed the containers and set fire to the cattle shed before the Brahmin who had gone to a nearby well for taking bath returned. On returning, the Brahmin saw the cattle shed burning and could not bear the disappointment. Hence he burnt himself to death in the fire. Vema Reddy was therefore guilty of *Brahmahathyadosham* (sin of killing a Brahmin). The Brahmin appeared before him in a dream and commanded him to utilise the entire gold for construction of forts in Andhra. Kondapalle was selected by him as the centre. Kondapalle and Kondaveedu are thus the two main forts that were constructed. The Dandakavile (దండకవిలె) of Jaini Nagabhattu has recorded the several titles of Vema Reddi. Danakarna, Jaganobhaganda, Arthiprathyarthi, Hemadriniratha, Prajaparipalanabharatha, Amarabharana, Rupanarayana, Veeranarayana, Bhujabalabheema, Kodandarama are some of them.

The Kondapalle fort is atop the hill range from the village Kondapalle and at a distance of 5 miles from the nearest bank of the sacred river Krishna. All round the foot hill there is the ancient dilapidated stone rivetted mud wall, surrounded by a moat. The fort at the hill top is about a mile from this wall. There are two routes to the top—rachabata (the royal road) and *rallabata*, the secret stone passage used by the royal family for escape during emergency. The location of the treasury and the magazine, the residences for the guards, the stalls for horses and elephants and the architecture on the darbar hall, the fresh water tanks and royal baths are the standing monuments of their skill in art and planning. The special feature of the hill fort is that long stretches of high hills formed part of the fort and served as natural barriers of defence against the attacking enemy. These bases are known as Hanumanthu Konda, Erraburuju, Yedlakonda and Ontimanyamu. Hanumakonda situated to the East of the fort is about one mile from the darbar hall with the residence of the commander of the army and provision for 500 soldiers who guarded the eastern portion of the fort. On the South is Erraburuju which has accommodation for one thousand soldiers. Yedlakonda on the West used to accommodate a hundred drummers who were stationed there to warn the approach of the enemy. Ontimanyamu situated in the North was useful to watch the area around. From this hill top the sentinels used to detect the approach of the aggressors from a very considerable distance. It could accommodate an army of a thousand and commanded a vast area around When the Reddi dynasty came to a close, the fort came under the control of the Raja of Orissa. But soon it passed into the hands of the Muslims.

> "It was taken in 1471 by the youthful Muhammad Shah II of Kulburga. The garrison revolted about 1476 and in 1477 the place stood a siege of six months at the close of which occurred the episode related by Ferishta. The youthful king ascended the hill to the fort and with his own hands killed the Brahmans who were officiating at a Hindu temple within it Four years later the encampment at the foot of Kondapalle witnessed the tragic fate of the aged minister Khaja Mahmud Gavan. After this date the fortress appears to have passed out of the hands of the Muhammadans. It was taken circa 1515 by Krishna Deva Raya, but was restored to the Orissa Rajas when the Kistna was made the boundary between their territory and that of Vijayanagar." [2]

---

1 Parusavedi is believed to be a liquid which can convert iron into gold

2 *Manual of the Krishna District*, pp. 220-221

It was on Saturday the eleventh of the bright fortnight of Yuva (1515 A. D.) that Sr Krishna Deva Raya subdued the rulers of Udayagiri, Vinukonda, Addanki and all other minor forts except Kondaveedu on the southern side of the Krishna. Kondaveedu and Kondapalle were sister states and their rulers Veerabhadra Gajapathi Katakeswarapathrudu were good friends. Syamala, the princess of Kondaveedu and and Muraleedhar, the prince of Kondapalle were lovers. Thimmarusu, the sagacious prime minister of Krishna Deva Raya aimed at depriving Veerabhadra Gajapathi of the aid of Katakeswarapathrudu before attacking Kondaveedu. He therefore created a rumour that the princess of Kondaveedu was actually in love with the son of the Commander of Kondapalle and that Veerabhadra Gajapathi was planning against the ruler of Kondapalle. On hearing this the King and the prince of Kondapalle got enraged and when the Vijayanagaram armies laid seize of Kondaveedu, they did not come to the rescue of the King of Kondaveedu. The Vijayanagaram armies took Kondaveedu without giving any time to the parties to ferret out the truth. Krishna Deva Raya crossed Krishna and encamped at the present Ibrahimpatnam. Veerbhadra Gajapathi was taken a prisoner. It was not an easy task for Raya to capture the fort. The attack continued and the Kondapalle army fell at three bases. The fourth base was at Ontimaniyamu under the command of Muralidhar, the prince: He fought heroically and defeated the combined effort of the Vijayanagar army with his singular valour and the assistance of an unknown warrior. Krishna Deva Raya launched an another attack and his army entered the fort through a secret path. There was fierce fighting in the fort which was littered with the corpses of men, horses and elephants. Muralidhar and his unknown warrior were finally taken prisoners along with the King of Kondapalle and were brought before Krishna Deva Raya along with Veerabhadra Gajapathi. The one aspiration of Vijayanagar King was to consolidate the entire South under one Hindu ruler and curb the greed of the Muslim rulers of the North who were egging a plan to conquer the Southern states. Krishna Deva Raya explained this to the defeated Kings, gave back their forts and made them the vassals and supporters of the Vijayanagar empire. The prince of Kondapalle and the heroic princess of Kondaveedu who fought side by side with her Lord in the guise of warrior were happily married.

The great Vijayanagar King Krishna Deva Raya in his renowned book *Amuktamalyada* praised this fort thus—

"మ॥ ఇది పాత్రప్రహరేశ్వర ప్రభృతి
Edi paatrapraharaeswara prabhruti
బంహిష్ఠోత్కలా నీక గు
bamhistothkalaa neeka gu
ప్త దీవిస్ప్రుక్పటు యంత్రి కొండపలి
ptha deevisprukpatu yantra kondapali
హృద్బాహాసి కద్రూజ దీ
hrudbhahaasi kadruja dee
వ్యదు దారోద్యమ కృష్ణరాయన్నవ
vyadu darodyama Krishnarayanrupa
సంజ్ఞాస్మత్కృదా ముక్థమా
samjnasmathkrada mukthama
ల్యద నాశ్వాసము హృద్యపద్యము
lyada naaswasamu hrudyapadyamu
తృతీయంబై మహిం బొల్పగున్"
thruteeyambi mahin bolpagun."

Kondapalle was eulogised in famous literary works such as *Sakalaneethikatha Vidhanamu* and *Tapatheesammaranopaakhyanam.*

"సీ" ప్రభవించెనే వీటి పర్వతాగ్రంబున
Prabhavinchene veeti parvathaagrambhuna
నరగిరీశ్వరుండు శ్రీనాయకుండు
Naragireeswarundu Srinayakundu
వసియించె నేవీటి వర్ణితసాలంత
Vasienche neveeti varnithasaalaantha
రమున మూలస్థాన రాజమౌళి
ramuna mulasthana rajamouli
యుదయించె నేవీటి యుత్తరాశాతటి
yudaenche neveeti yuththaraassathata
భూషణీకృతవింబ పుట్టలమ్మ
bhushaneekruthanimba Puttalamma

xx xx xx

తే!! వినుతిగాంచిరి యేవీట విప్రరాజు
Vinuthiganchiri yeveeta vipraraja
వైశ్య శుద్రాది బహువిధ వర్ణ సమితి
Vysya sudradi bahuvidha varna samithi
యట్టి పురరత్నమొప్పు భవ్యాంబుజాత
Yatti puraratnamoppu bhavyambujatha

మండితామర తరువల్లి కొండపల్లి

Mandithamara tharuvalli Kondapalli 1

నీ!! కటకేశ్వరుని దోలి కైవసంబుగ జేసె

Katakeswaruni doli kaivasambuga jese

కొందంత జయముతో కొండపల్లి

Kondantha jayamutho Kondapalli. 1

'Before the year 1530 Sultan Quli Qutb Shah of Golconda defeated the Orissa Rajas; took Kondapalle which for the next fifty years was the outpost of the Muhammadan power. The sentinels on the walls of Kondapalle could see the cliffs of Kondavidu which still held a Hindu garrison. In 1557 the commandant of Kondavidu actually crossed the Kistna and attacked Bezvada and Ibrahimpatam under the very towers of Kondapalle. Notwithstanding this proximity of the enemy Kondapalle was a favourite residence of Ibrahim Shah, King of Golconda (1530-1580), but it was during the reign of his great grandson, Sultan Abdull h (1661-1669) that the place was made fit for a royal residence, the "Bala Hissar" being built of Burmese teak. In July 1766, it was feebly defended by the forces of Nizam Ali against General Caillaud who took it by assault. The General spoke highly of the strength of the place, but the Engineer, Capt. Stevens, said that it was so extensive that it would require an army rather than a garrison to hold it and suggested that, the object in view being to secure the Bezvada pass, a small work on modern principles of fortification be rected on the plain below Kondapalle. This was not done, but a small detachment of Company's troops was stationed at the foot of the hill until January 1859 when the station was abandoned."2

In 1786 Mr. Oram wrote about Kondapalle as follows :

"The works are miles in compass greatly decayed and concealed in many places by the underwood and trees that have been suffered to grow about them; and indeed the area of the Fort is now a mere forest of various and lofty trees and the haunt of tigers and every other species of wild animal. An old pile of Moorish building, the most finished work I have seen in the Circars and which was the abode of the Mohammedan Killadars is within the fort but is now almost entirely destroyed by persons in authority for the sake of its fine timbers..... Many of our officers and sepoys have been carried off by the malignant Hill Fever that rages here at a particular season, but it is necessary to have a post in this Quarter from the rudeness of the Zamindaries and from its being on the high road to Hyderabad."3

To the north of the main entrance at the foot of a rocky elevation is an artistically carved head of a lion from whose mouth trickles a spring and flows down into a rocky pond. The source of the spring or its destination are still not known. In the fort area there are two tanks which supply fresh water to the workers. By the side of the road at Ibrahimpatnam there is the Thimmarusu well constructed by Thimmarusu in order to supply water to the Vijayanagaram army during their camp.

The history of Kondapalle has been a tale of troubles, turmoils and bloodshed and a strange sense of age and desolation pervades this heroic land.

The total population of the village is 7,244 and it is made up of several sub-communities of caste Hindus; Scheduled Castes (321); Scheduled Tribes (201); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, camphor and toy making. The toys of Kondapalle have world wide fame and they are symbolic of the unique craft tradition of Andhra Pradesh. A light wood known as 'Ponki' is used in toy-making.

Srigiri Veereswara Visweswaraswamy temple situated on an elevation at the foot of the hill, chennakesava Ramalayam in the town, Khilla Hazarath Gale Shahid *darga* on the hill, Kamelibaba Ashram on the southern extremity of the hill range and the Vinayaka temple in the centre of the town are the important places of prayer and worship. There are temples dedicated to Ganganamma, Bhavanamma. Lord Anjaneya is worshipped in three temples.

Many Muslim families offer prayers at the *darga* of Shaik Dawood. He was a crazy Fakir wandering in the streets and abusing one and all. If, per chance' he touched business men at the place of their business or the farmers while at work with their plough they used to prosper. He earned great reputation by his golden touch. None saw him taking food. After his death, a tomb was raised and a *darga* constructed.

Srigiri Veereswara Visweswaraswamy temple is the oldest of the temples said to have been constructed during the times of Gajapathi Kings. In the Southern portion of the temple are a Siva lingam and the stone idol of His Consort. They are called Kasivisweswaraswamy and Annapurna (of Banaras). The stone images of Veerabhadra, the ferocious son of Lord Siva and His consort Bhadrakali are installed in the Northern portion of the temple. The

1 *Pracheenandra Charitrika Bhugolam*, by Sri K. Eswardutt, pp. 107-108
2 *Manual of the Krishna District*, p. 221
3 *Ibid.*, p. 108

dhwajasthambham has a brass covering. As the temple was on an elevation and away from the town, attempts were made to remove the idols of Veerabhadra and Bhadrakali to a central place and construct a temple as in the case of of Chennakesvaswamy. Every attempt resulted in some untoward happening in the town or in the families of those who attempted to shift the idols. So the idea was abandoned.

The previous temple of Sri Chennakesavaswamy was in the vicinity of Visweswaraswamy temple. About 50 years back the idol of Chennakesavaswamy was shifted to the present place in the town. The temple contains the stone idol of Rajyalakshmi. To the left of the temple are the stone images of Rama, Lakshmana and Sita housed in a separate *mantapam* with Hanuman and a *dhwajasthambham* in front. The devotees who failed to shift the idol of Veerabhadraswamy have constructed within the compound of Chennakesavaswamy temple, a temple for a Sivalingam known as Nageswaraswamy. An image of Kanyakaparameswari has been installed by the local Vaisyas who are very particular of being called Arya Vaisyas as against the Beri Vaisyas who were rejected from their fold as betrayers of the community during its trying period. It is said that when a ruling king cast his evil eye on Kanyakaparameswari a lovely maid of their community, many Vaisyas and the lovely maid burnt themselves to death to avoid pollution of matrimonial alliance with a Kshatria. The offspring of those that sacrificed their lives are called Arya Vaisyas and the deserters Beri Vaisyas.

There are two ponds (*konerlu*) located on the top of the hill known as Pachchakonerlu. Muslims from Krishna and the neighbouring districts visit the hill top in large numbers, take bath in the ponds and have their food on every Sunday. This they do as a religious function.

Kalyanothsavam at the Visweswaraswamy temple is celebrated from *Margasira Suddha Ekadasi* to *Bahula Padyami* (November–December) for 7 days. *Dhwajarohanam* (flag hoisting) and the inauguration of the function take place on the first day, *kalyanothsavam* is celebrated on the fourth day night after *ankurarpanam*, *seva*, etc.; during the intervening period. The car festival is held on *Purnima*. After *vasanthothsavam* on *Bahula Padyami*, the celebrations terminate with *pavalimpuseva* on *Bahula Vidiya*. This is a very ancient festival confined to the place. A board of trustees manage the temple and the festival is celebrated by all the Hindu sub-communities. There are 16 acres of Inam land endowed to the temple. The *pujari* enjoys the usufruct of these lands. There is an established tradition that during the Kalyanothsavam the expenses should be met by Kammas, Kamsalis, Vaisyas, Padmasalis and Arya Kshatrias. About 500 local Hindus congregate for the marriage function. Many devotees flock to witness the car festival. *Pujari* is a Brahmin of Maharshi *gotram* enjoying the 16 acres of the temple land with hereditary rights. *Prasadam* is distributed to all. There is free feeding on a moderate scale by private parties.

Jwalathoranam is a special function on *Karthika Suddha Purnima* (October–November). During the entire month *abhishekams*, special *pujas* and *bhajans* are conducted. Groups of devotees cook sweets and rice and after offering it to the Lord, they share the foods with their friends and relatives. On *Purnima* the Lord is taken round the temple thrice in a procession to the accompaniment of music. Later the procession passes under a festoon suspended accross the main entrance, to the open space in front of the temple. After the procession passes under the festoons, the devotees, who fast the whole day, pass under it to and fro three times. Later the devotees set fire to the festoon. About 500 Hindus gather to witness this celebration.

Mahasivarathri is celebrated in the temple on *Magha Bahula Chathurdasi* and *Amavasya* (January–February). Hundreds of devotees spend *Chathurdasi* night by performing *abhishekams*, reciting *puranas* and taking part in *bhajans*. They fast the whole day and keep awake the whole night. The next day after offering *naivedyam* to the Lord they break their fast.

Rama Kalyanothsavam is celebrated at Chennakesavaswamy temple for 7 days from *Chaitra Suddha Shasti* (March–April). *Dhwajarohanam* takes place on the first day. *Gramothsavam* (procession in the town) is held on the second day and *yedurkollu* on the third day. On this day Sita Ammavaru goes in a procession through the main street to welcome the Lord who has been taken to the outskirts of the place earlier. The marriage ceremony takes place on *Navami* while the car festival is held on *Dasami*, *vasanthothsavam* is celebrated on *Ekadasi* and the concluding function of *pavalimpuseva* is held on *Dwadasi*. This is a fifty year-old festival confined to the town and managed by a committee of trustees. 500 Hindus congregate. *Pujari* is a Brahmin appointed by the committee. *Prasadam* is distributed to all.

Mukkoti Ekadasi is observed in the temple on *Pushya Suddha Ekadasi* (December–January). The Lord is taken in a procession through all the streets on *garuda vahanam*. This festival is being celebrated for the last 50 years and is confined to the Hindus of the place. *Prasadam* is distributed to all. *Dadhyojanam* (curd-bath) is distributed in the morning and in the afternoon.

Ganapathi Navarathrulu are celebrated in the Vighneswara temple for 9 days from *Bhadrapada Suddha Chaviti* (August–September). A large earthen image of Ganapathi is installed in a pandal and worshipped for nine days with special offerings every day. During this period *Harikathas* are arranged every night. On the last day the image is taken out in a procession and immersed in a well.

Gramadevatha Bhavanamma Uthsavam is celebrated for 4 days from *Karthika Suddha Triodasi* (October–November). *Sudimanu* on *Purnima* attracts a large gathering of devotees. A lamb is tied to a wooden cross beam fixed to the top of a vertical pillar and taken in a procession on a cart. The cart, the bulls and the pillar are all decorated with gay colours and flowers and taken round the streets in a procession. Goats, sheep and fowls are offered to the Gramadevatha. Telagas and Bondilis celebrate the festival with public subscription.

Khilla Hazarath Gale Shahid Urs is an annual function. Hazarath Gale Shahid, a valiant commander was beheaded on his horse back while fighting. His head fell on the Kondapalle hill while the trunk was seated firm on the horse back till it fell down after the horse has galloped a distance of over eight miles. A Darga was constructed at the spot where the trunk had fallen. The Darga that was constructed at the place where the head rolled down is distinguished as Kondapalle Khilla Darga. Urs is celebrated for two days from 27th of Ramzan (January–February). A procession starts at 7 a. m. on that day, with about 500 Muslims taking *gilaf* (saffron coloured cloth) and *poola duppati* (a cotton covering with flower designs) on a horse back. The tomb of Gale Shahid is covered with *gilaf*; sweets are offered to the tomb and later distributed among the congregation. The next day is a day of feasts when members of Muslim families are entertained at a dinner. A few poor people are also fed.

There is an annual religious conference at the Kamelibaba Ashram on Ashijana hill which forms the Northern end of the Kondapalle hill range. Kamelibaba got this popular name as he invariably wore a blanket.

Kamelibaba is now in the prime of his youth with a brilliant face and attracts a large gathering of devotees. Not much is known about his life history. His father Moussumali died a couple of years back. His aged mother Khasimli is living with him in the Ashram. It is said that Kamelibaba was born at Ramavaram near Hyderabad and since his parents were very poor, he was brought up by his uncle who resided in Isamiah bazaar in Hyderabad. Kamelibaba is the 14th child of his parents and all his thirteen brothers died as infants. He was married too early in life to recognise its significance. Till his sixteenth year he was wandering like a vagabond and spent eleven years doing penance in hill caves. While doing penance at the Kondapalle hills his deep meditation was disturbed just at midnight by an angel who revealed the real form of Swaprakash (self-luminous) Lord to him. Immediately Baba realised the true form of Swaprakash far above the seven worlds. More details of his experiences, his abundant knowledge of all the religions and religious leaders of the world and the tenets of his philosophy are found in a publication *Swaprakasika* published by Sri Kamelibaba Bhaktha Samajam, Kondapalle, Krishna District.

Baba tried to establish *ashrams* at many places and to propagate his mission of oneness of God. He finally settled at the foot of the hills near Kondapalle and put up a small Ashramam. On every Sunday he administers, what the people feel an effective herb for all chronic diseases. Baba humbly proclaims that the herb is nothing but the *prasadam* of the Swayamprakash (self-luminous) Lord. He uses these occasions to impress on the gatherings that the creation of numerous castes is baseless and that Swayamprakash is the only Lord by whatever name he may be called and that *Bhakthi patha* (path of devotion) is the only way to attain salvation. He has established about a hundred Ashrams in other places to propagate his ideas and ideals. Each Ashram is managed by a follower. To gain his end he arranges a religious discourse annually for about three days and invites advocates of all religions and heads of *mutts* and *ashrams*. He vehemently disowns divine attributes to him and disapproves the attributes to any human being. Be it his magnetic personality, or his merciful relief to the ailing persons or his unostentatious and humble nature or his earnest and fanatical desire to allay the communal rancour or his firm conviction that there is one and only way

to reach the Swayamprakash, large concourse of devotees are attracted to the *ashram*, which is neatly built in healthy surroundings with well constructed buildings and water facilities. The dates are fixed according to the convenience of Baba, the invitees, agriculturists and business community of Vijayawada. Generally it is held during the month of March. The inauguration ceremony is attended only by the members of the Ashram Managing Committee. When the emblem of the mission i. e., *Onkaram* (*Aum*) is unveiled at 10 p. m. *Khavali*, *Meelad-un-Nabi* (singing drums) is conducted. Visitors begin to pour into the *ashram* from the morning till evening when the *santhipathakam* (flag of peace) is hoisted. From 5-30 to 6-30 p. m. Bhagavadgita and from 6-30 to 8-00 p. m. Bible and Quran are recited After a recess of one hour, *Harikathas* and *bhajans* commence. At 5 a. m. the next morning the devotees parade through the *ashram* by 6-00 a. m. After an interval of an hour Quran is recited for half an hour, Bible for half an hour and Bhagavadgita for two hours. The next one hour is employed to give elucidation on the portions recited. Sometime later Kamelibaba distributes *theertham* and *prasadam*. The evening function commences with *bhajan* at 1-00 p. m. while religious lectures continue till 7 p. m. Later in the night *Harikathas*, *bhajans*, *burrakathas* are conducted. On the last day after *prabhatseva* lectures are delivered from 7-30 a. m. to 10-30 a. m. The following is the prayer of Kameli Baba :

"May the religion of God be strengthened
May the religion of Mercy increase
May the religion of Peace be established
May the religion of Truth be vitalised
May the religion of Dharma be improved
May the religion of Rishis be enhanced
May the religion of Freedom be victorious
May the religion of True knowledge spread."

This is a twelve year old celebration that is spreading gradually to several districts in the neighbourhood and to chief religious centres all over the country. The *ashram* is run on contributions by philonthrophic people while a committee assists Baba in the annual celebration. The congregation is estimated to be nearly ten thousands and *prasadam* is distributed to all.

Three families of Musab Sahebs are earning large sums of money by supplying talismans to relieve the sufferers from evil spirits etc. Orders for the talismen pour from all corners of India and only three Muslim families are supplying them for the last many generations.

SOURCE : 1. Kondapallikota *by Sri Bh. Hanumantharao and Sri V. K. R. Sarma Kondapalle.*
2. Kondapalli Charithra *by V. Lakshmihanumantha Rao – a publication of Premalatha Grandhamala of Kondapalle.*
3. Na Udyama Siddhanthamu *by Sri Kamelibaba, Kondapalle.*
4. *Sri B. L. Hanumantha Rao, Head Karnam, Kondapalle.*
5. Sri Swaprakasika *a publication by Sri Kamelibaba Bhaktha Samajam, Kondapalle.*

10. Kachavaram—Situated at a distance of one mile to the left of Konthavur road, 9 miles from Kondapalle Railway Station by bus route and 15 miles 2 furlongs from Vijayawada by the side of Vijayawada–Hyderabad road.

The total population of the village is 201 and it is made up of the following communities : Caste Hindus—Kamma, Muthrasi, Chakali, Kamsali etc., etc.; Scheduled Castes (6); and Scheduled Tribes (2)—Yerukula. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Malleswaraswamy temple with the image of the deity in the form of a stone Sivalingam is the only place of worship in this village.

Sri Malleswaraswamy Rudrabhishekam is celebrated for one day during Mahasivaratri i e., on *Magha Bahula Chathurdasi* (February–March). The festival is celebrated under the supervision of Swarna Venkateswarlu. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is Swarna Venkateswarlu, a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Abhishekam is performed every day for one month in *Kartikam* (October–November). *Naivedyam* is offered daily for one month during Dhanurmasam i.e., in *Pushyam* (December–January).

Sri Rama Navami and Nrusimha Jayanthi are also celebrated in this village.

SOURCE : *Sri T. Ignatius, Headmaster, R. C. M. School, Kachavaram.*

11. Chilukuru—Situated at a distance of 10 miles from Kondapalle Railway Station and 16½ miles from Vijayawada on Vijayawada—Hyderabad road.

The total population of the village is 502 and it is made up of the following communities: Caste Hindus—Brahmin, Reddi, Chakali, Yadava etc., etc.; Scheduled Castes (36)—Madiga, Mala etc., Scheduled Tribes (16)—Yerukulas, Yenadis; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Malleswaraswamy temple with the image of the deity in the form of a Sivalingam, Sri Rama temple and a church are the places of worship in this village.

Sri Malleswaraswamy Rudrabhishekam is performed during the month of *Kartikam* (October–November). River bath, fasting and *jagarana* are the domestic observances. This festival which is of local significance attracts local Hindus only. *Pujaris* are Swarna Venkateswarlu and Krishna Murthy of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Daily *pujas* are performed and *neivedyam* is offered during Dhanurmasam i.e., *Pushyam* (December–January).

SOURCE : *Sri T. Ignatius, Headmaster, R. C. M, School, Chilukuru.*

12. Damuluru — Situated on the bank of river Krishna. To reach this village one must walk 3 miles from the 16th milestone on Vijayawada — Hyderabad road and 10 yards from the Vijayawada —Amaravathi boat route.

Damaiah, a Harijan laid the foundation of the first house or constructed the first house in the village. Hence the village came to be known as Damuluru.

The total population of the village is 1,470 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Agnikula Kshatriya, Kamma, Kapu, Sale, Jangam etc., etc.; Scheduled Castes (156); Scheduled Tribes (59)—Yerukula, Yenadis; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Sri Koteswaraswamy with the image of the deity in the form of a three feet high *Saikathalingam* (sand phallus). There is also the image of his consort Parvathi carved out in stone in human form, decorated with silver eyes and *vaddanam* (waist belt). There are brass *dhara. pathra, nagabaranam* and *nandi* for the deity. The processional images of the Lord are made of metal with silver crowns. There is a stone image of Hanuman to the north of the temple. There is a *dwajasthambham* (flagstaff) covered with brass plates and the stone images of Nandi, Vighneswara and serpent. Other places of worship in the village are the temple of Sri Rama with a *dwajasthambham* in an area of 3 cents and the temple of Ganganamma with the stone images of Ganganamma and Pothuraju besides a mosque and a church.

Koteswaraswamy festival is celebrated for 5 days during Mahasivrathri i.e., from *Magha Bahula* Ekadasi to Amavasya (February–March). The devotees decorate their houses, take river bath and offer cocoanuts. This festival is of ancient origin and is confined to the neighbouring villages only. The trustee is Abburu Veeraiah, father of Abburu Kotaiah, a Kamma. The devotees from Damuluru and the neighbouring villages congregate for taking bath in the sacred river Krishna. All communities participate in the festival. *Pujari* is a Brahmin, an Aruvelaniyogi of Athreyasa *gotram*. *Prasadam* is distributed to all.

Fowls and goats are sacrificed to the deity Ganganamma and the devotees take intoxicants during the jatara which is celebrated when epidemics prevail in the village.

SOURE : *Sri Ch. Daniel, Headmaster, C. S. D. School, Damuluru.*

13. Vijayawada—Situated at a distance of 20 miles from Guntur and 50 miles from Masulipatnam. It is a Railway Junction on the Madras–Calcutta and Madras–Delhi routes.

This sprawling city lies on the Northern bank of the sacred river Krishna picturesquely surrounded by hills of the softer or schistose genesis. This is an ancient historical city flourishing since 6th century A. D. and was once the capital of Vishnukundins. Vijayawada is also mentioned in some Hindu mythological texts. In the post–Sathavahana period it was known by several names.

"Another important city, Vijayawada, Vijayavata, Vijayavatika, modern Bezwada, seems to have risen to great importance from the ninth century A. D. onwards. Its antiquity would be

carried much farther back if future discoveries should prove its identity with Vijayapura of an early Amaravathi inscription."[1]

Kaviraja Siromani Astavadhani Pandit Divi Narasimhacharyulu is of opinion that this place was also known as Beejapuram, Kanakaprabha, Kanakapuram, Kanakawada, Jayapuri, Vijayapuri and Phalgunakshetram. In the early 12th century it was known as Jananathapura. Some historians believe that this city is in existence from very early times.

"The convenience of this place for ferry across the Krishna would lead one to suppose that there must have been a town here in very early times and many ancient remains have been found at Bezwada, but it is doubtful if any of them are Buddhist. Mr. Robert Sewell, who resided here for some years, maintained the view that the cuttings in the hills overlooking the town mark sites of Buddhist temples and he read a paper before the Royal Asiatic Society suggesting that here were the Eastern and Western Monasteries visited by the Chinese pilgrim Hiouen Tsang in A. D. 639, but this suggestionwas not accepted by Mr. Fergusson, and Dr. Burgess, on visiting Bezvada in December 1881, declined to see anything in the rock platforms on the Telegraph Hill but an old quarry. To adopt Mr. Sewell's suggestion involves that Hiouen Tsang made no mention of the stupa at Amaravati which was certainly then in existence. On the other hand if the Chinese traveller spoke of Amaravati as one of the two monasteries the second monastery has not been discovered. and there are no hills very near Amaravati. Mr.Beal's translation of the original of Hiouen Tsang, as quoted in Mr. Sewell's paper is here given for reference, but it must be admitted that inaccuracies of topograhy may have crept into the traveller's narrative and that it is not safe to build much conjecture on any one phrase. The city referred to is Dhanakacheka (Dharanikota?) capital of the kingdom of Pinki (Vengi?)

"To the east of the city, resting on the side of a mountain, is the Eastern Monastery; to the west of "the city, resting on the side of a mountain, is the "Western Monastery". An early King of this country "constructed here a chaitya in honour of Buddha; he bored out of the river-course, constructing a road through "it; he made in the sides of of the mountain long galleries "wide chambers connecting them one with another along"the whole course of the escarp (or, at the back of "the mountain he constructed a cavern in connection "with these chambers)."

In the life of Hiouen Tsang by Hoei-li, M. Julien's translation says: "A l'est de la capitale, on a "construit sur une montagne le couvent (Purvacila "Sangharama): A l'enest de la ville, on a eleve sur "le cote oppose de la montagne le couvent (Avaracila Sangharama). Un ancien roide ce royaume l'avait "construit en l'honneur du Bouddha et y avait deploye " toute la magnificence des palais de la Bactriane."

Both works speak of mountains in the vicinity. The monasteries were deserted since a hundred years because the spirit of the mountains had frightened away all travellers. There is also another passage as follows: "A little distance to the south of the city "there is a large terraced mountain: This is the place where Bhavaviveka, the master of the Sastras "remains in the palace of the Asuras,awaiting "the arrival of the Bodhisatva Maitreya, that he may see him when he arrives at perfect intelligence." These are the texts upon which this discussion has arisen. If the traveller had made any mention of the Kistna river it would be easier to form an opinion. His omission to do so shows how little reliance can be placed upon his description of localities.

Two stone images have been found on the western hill and one on the eastern hill, perhaps of Jain origin. Excavations show that there was formerly a large city on the site of the present town. Mr. Sewell mentions 47 inscriptions with dates from the eleventh century of the Christian era. Situated as it is at a convenient ferry on the river and surrounded by a natural defence on its, Bezvada was a constant halting place for all the armies from A. D. 1023, when the Chola Kings obtained this country, down to 1765, when Nizam Ali appeared here and threatened Masulipatam.[2]

History knows that several pitched battles were fought here on the banks of the sacred river Krishna.

"A number of short inscriptions in Tamil and Kannada from Kottasivaram in the Anantapur District dated 1022 A.D. record the titles of the Chola Commander, among which occurs the expression Jayasingakulakala, death to the family of Jayasimha; an undated inscription says that the King of Vengi fled when he heard that the Chola monarch had ordered the advance of this General.

These inscription describe a pitched battle at Maski (Musangi) about A.D. 1020-1 and operations in the Ganga and Vengi countries about the same time. The genesis of these events was clearly the attempt of Jayasimha soon after his accesion to recover the territory lost to the Cholas during the wars of Satyasraya's reign, and circumstances seem to have favoured his designs for a time. Rajendra I Chola was busily engaged in wars in the South against the Pandyas, the Keralas and the Simhalese during the years A.D. 1015-20, whilst the death or retirement of Vimaladitya in Vengi about 1019 also gave Jayasimha the chance of interposing in the affairs of that Kingdom with a view to setting up one of his own nominees on the throne and keeping out Vimaladitya's son Rajaraja who was the son of a Chola princess, full of gratitude to the Cholas for their having restored his line to the throne of Vengi, scarcely twenty years before. Jayasimha at first met with considerable success. He recovered the Raichur-doab, crossed Thungabhadra, and spread his rule farther south into Bellary district; and possibly even into part of Gangavadi. The praise of Kundamarasa for putting to flight the elephant corps of the Chola and Ganga

1 *The Early History of the Deccan*, Part I-VI—Edited by G. Yazdani. p. 60
2 *Manual of the Krishna District*, p. 221

also points to the same conclusion. In Vengi the rival claimant he set up against Rajaraja captured the fortress of Bezwada with aid of Chavanarasa and found sufficient following to be abie to delay the formal installation of the legitimate ruler for two or three years. 1

A terrific battle was fought near Vijayawada between the Chalukyas and Cholas.

"The inscription then turns to give an account of Virarajendra's campaigns in another quarter. He challenged his enemy saying; 'I shall not go back without regaining the good Vengi country; come and defend it if you are a Vallava (meaning both strong man and Chalukya).' A terrific struggle followed on the banks of the Krishna, close to Vijayawada (Bezwada) in which the huge army commanded by Jananatha, Rajamayan, and Muparasan was driven into the jungle; after this resounding victory, Virarajendra made his elephants drink the waters of Godavari ; he then crossed Kalingam and dispatched his conquering forces into territories beyond Chakrakuta. He thus reconquered the good country of Vengi and bestowed it on Vijayaditya who came and paid homage at his lotus feet before he returned to his capital of Gangapuri (Gangaikonda-Cholapuram).2

The famous city did not escape the notice of Kakatiya Kings also.

"Ganapati seized his opportunity and invaded the coastal districts with strong forces in the year A.D. 1201 accompanied by all the subordinate chiefs whom he could muster, such as Kotas, Natavadis and Malyalas. He first attacked Bezwada which stood on the eastern frontier of the Kakatiya Kingdom. An inscription of the Natavadi prince, Vakkadimalla Rudra found in the Kanakadurga *mantapa* at the foot of the Indrakila hill and dated A.D. 1201, indicates the presence of Natavadi troops and presumably also those of the Kakatiyas in the city at that time. Bezwada was soon captured and the invaders proceeded eastwards to the island of Divi." 3

As already mentioned earlier this city is known in mythology as Vijayavata. The place is surrounded by many hills and the most important of them is Seethanagaram, while the less important is called Kanakadurga or Kanakakonda. The *beejas* (seeds) of several herbs and plants carried by the swirling currents of Krishna river were sown on the sides of the hill and hence the place was called 'Beejawada'. The hills of Vijayawada, according to a legend, continuously obstructed the Krishna river from reaching the sea. Consequently the river water pounded up spreading as far as Narasimhakshetram. Devathas, therefore, prayed to the Lord of the hill Lord Malleswara and Goddess Kanakadurga to allow river Krishna to flow into the sea. *Sorangam* (tunnel) was formed by divine action and water began to flow to the sea. Because of the *sorangam* popularly called *bejjam*, the city came to be known as Bezwada. The force of the current was so strong that it broke through the hill range with a thunder and carried away the separated block of the hill to Yenamalakuduru a place two miles from Vijayawada.

The total population of the city is 230,397 and it is made up of several sub-communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Telaga, Kapu, Settibalija, Yadava, Kuruva, etc.; Scheduled Castes (11,684)—Adi Andhra, Madiga, Mala etc.; Scheduled Tribes (1,860); Parsees, Gujaratees, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade etc.

The temples of Malleswaraswamy, Kanaka Durga, Vijayeswara, Machavaram Anjaneyaswamy, Mahankali, Natarajaswamy, Mahavishnu and a Parsi temple, a Jain temple; churches and mosques are the places of worship in this city. Besides these, there are also two temples dedicated to Lord Siva, known as Patha Sivalayam and Budduvari Sivalayam.

Vijayeswara temple

"One of the hills here is called Indrakila which is a famous hill mentioned in the Mahabaratha as the place where the Pandava hero Arjuna obtained from Lord Siva who appeared before Arjuna for granting him the boon as Kirata or the hunter. This has been immortalised by Bharavi in his celebrated Kavya 'The Kiratarjuneeya'. The temple of Vijayeswara is attributed to Arjuna to commemorate the event of obtaining *pasupatha*. The shirne has the representation of this and many other events of the Mahabharatha commemorated in sculpture. The legend is as follows :

During their wanderings in the forest, the Pancha Pandavas came to Darukavana, where Veda Vyasa met them and told them that one of them should perform *tapascharya* in praise of Lord Siva and obtain from him, the *pasupatastra* as a boon, so that they may easily conquer their enemies. Arjuna was chosen for this task and he betook himself to the top of the Indrakila hill (which is said to be the same as the Indrakila hill of Vijayawada) and was performing intense *tapascharya*, with his arms upraised, and standing on one foot, and surrounded by the *pancha agnis* or five fires,

1 *The Early History of the Deccan*—Edited by G. Yazdani, p. 327–328
2 *The Early History of the Deccan*—Edited by G. Yazdani, p. 344
3 *The Early History of the Deccan*—Edited by G. Yazdani, p. 602

with four artificial fires around him, and the fifth being the Sun God himself above him. Being pleased with the great *tapascharya* of Arjuna, Lord Siva wanted to further test his sincerity, before granting him the desired boon and therefore, took the form of a Kirata or hunter. Parvathi also dressed hersef as a huntress, and the *sivagana* of the Lordalso came inseveral disguises. Accompanied by all these,LordSiva was hunting on the Indrakila hill, driving a wild boar in front of him. The wild boar came to the side of Arjuna, and Arjuna being a great warrior, took up his bow and shot it with a single arrow. At the same time, Lord Siva who was following it, also shot it with an arrow, and being struck by both the arrows, the boar fell down dead in the middle. Both the Lord and Arjuna claimed the boar as their kill and a controversy arose between them, as to whom the boar should belong. Words led to physical quarrel shortly, and the Lord and Arjuna began to wrestle with each other. An experienced and powerful wrestler though he was, Arjuna was no match before the Lord himself and was soon exhausted. Even in the midst of that desperate struggle, he never lost his one-pointedness of mind and devotion to the Lord. To invoke divine aid in his favour, he made a Sivalinga out of the earth, worshipped it, and offered prayers to it. The flowers with which he worshipped the Linga were seen by him as physically falling on the hunter before him and he thereupon realised that the hunter was none other than the Lord himself. The hunter immediately disappeared and the Lord appeared himself before Arjuna in all his glory. Arjuna prayed to him and his prayer was granted, and *pasupatha* was given to him by Lord Siva. As a commemoration of this great event Arjuna is supposed to have installed the Vijayawada temple here, in the Indrakila hill.

In the Indrakila there are sveral rock-cut temples. These were supposed originally to be ancient temples, but during the course of time, they were completely buried under debris. When quarrying for stone and road metal was done, they were revealed, and the rock-cut temples were preserved as protected monuments. There is in the temple an excellent stone sculpture which contains in all its four faces the story of Kiratarjuneeyam".1

Malleswaraswamy temple

Lord Malleswaraswamy temple is an ancient centre of worship at the place.

"There are interesting legends about the origin of Malleswaraswamy temple. It is stated that prior to the Kaliyuga, the sage Agasthya had named the Lord at Vijayawada as Jayasena. The Mahabharatha hero Arjuna who was a great wrestler or *mallayodha* called the Lord as Malleswara. Thus the famous Lord Siva, so goes the legend, graces with his presence and blesses the town Vijawada on the banks of the sacred Krishna river."2

Brahma did great penance and performed hundred *Aswamedha Yagas* (sacrifices) in the name of Lord Malleswara in order to acquire Brahmalokam*. Lord Siva appeared in the form of a *Jyothirlingam* and granted the boon. Brahma worshipped the Lingam with *malli* (jasmine) flowers and it came to be known as Mallikesa Lingam. But this Lingam has not stood the test of time since millions of years have elapsed. When Sri Sankaracharya visited the sacred place he found the Lord absent. Fearing that this is inauspicious for the locality, he established this Sivalingam (Mallikesa) to the north-east of Durga temple. The processsional image of Kanaka Durga was kept in this temple and the marriage of the Lord and Ammavaru celebrated. Even now the processional image of Durga is in this temple and not in Her temple.

There is another legend according to which in Kaliyuga, as early as Saka Year 117, there was a famous king by name Madhava Varman. The son of this king by accident killed the child of a woman who was eking out her livelihood by selling the tamarind fruits (Intrini-Jeevini). The bereaved woman lodged a complaint before the king who after trial, according to the principles of *dharma* sentenced his dear son to death to meet the ends of justice. God Malleswara, established on the Indrakila hill was so pleased with Madhavavarman that he showered a rain of gold on the city and brought back to life the deceased prince and the child. Thus Lord Malleswara established the name and fame of the great King Madhava Varman in this world. The above legend is recorded on a stone pillar in the temple of Malleswara at Bezwada as follows :—

"శ్రీమద్విజయ వాటాఖ్యపురే కృష్ణా విభూషణే
Srimadvijaya Vataakhyapure krishna vibhushane

శకా శ్రీమచ్చకాలబ్ధేబ్ధి శశిసాయక నమ్మితే
Kakaa Srimachakalabdhebdhi sasisayaka nammithe

రాజా మాధవవర్మ భూద్విఖ్యాతో ధరణీతలే
Raja Madhavavarma bhudhvikhyatho dharanithale

తత స్వపుత్రేణ హతే తింత్రిణీ జీవిని సుతే
Tata swaputrena hathe tintrini jivini suthe

ధర్మ సంరక్షణార్థాయ స్వపుత్ర మవధీత్సరాత్
Dharmasamrakshnardhaya swaputra mavadheestharaat

తతో మల్లేశ్వరప్రీతః స్వర్ణవృష్టిం వవర్షచ
Tato Malleswarapreetha ha swarnavrushteem vavarshacha

శిశు పుత్రకయోః ప్రాణం దత్వాం స్తన్యకీర్తయే
Sisu putrakayoha pranam dathavaam stanyakeertaye."

---

1 & 2 *Temples and Legends of Andhra Pradesh*, by N. Ramesan, p. 101-103

* The Brahma or the creator changes in a particular cycle and when the old Brahma vacates, a new one who has qualified himself by great Tapas and austerity succeeds. It is believed that Sri Hanuman is attempting to be the next Brahma by his penance now. Here and there His idol is represented in the 'Yoganjaneya' form indicating his present posture, the Yoga posture.

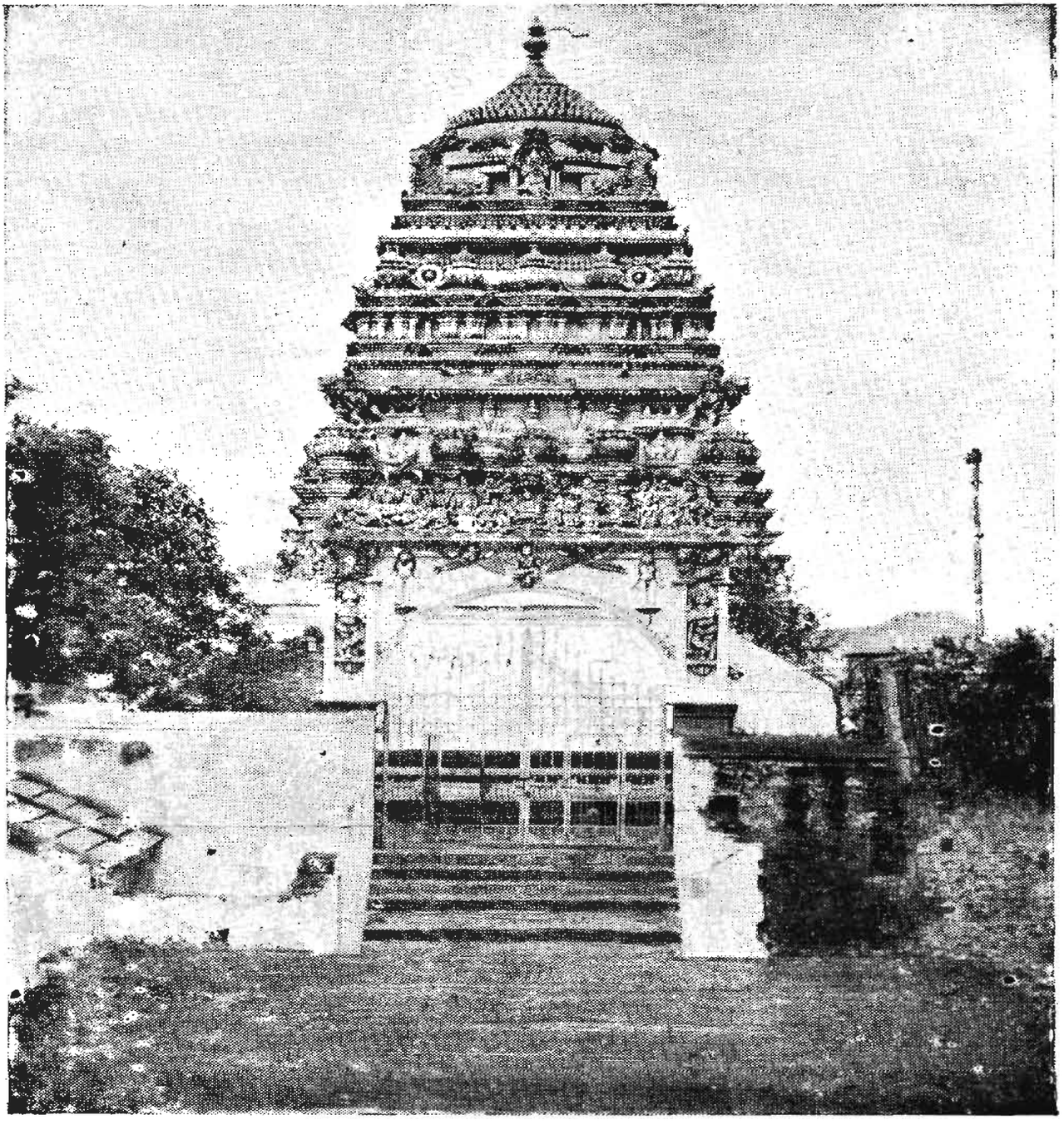


Plate VIII : Sri Malleswaraswamy temple, Vijayawada

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

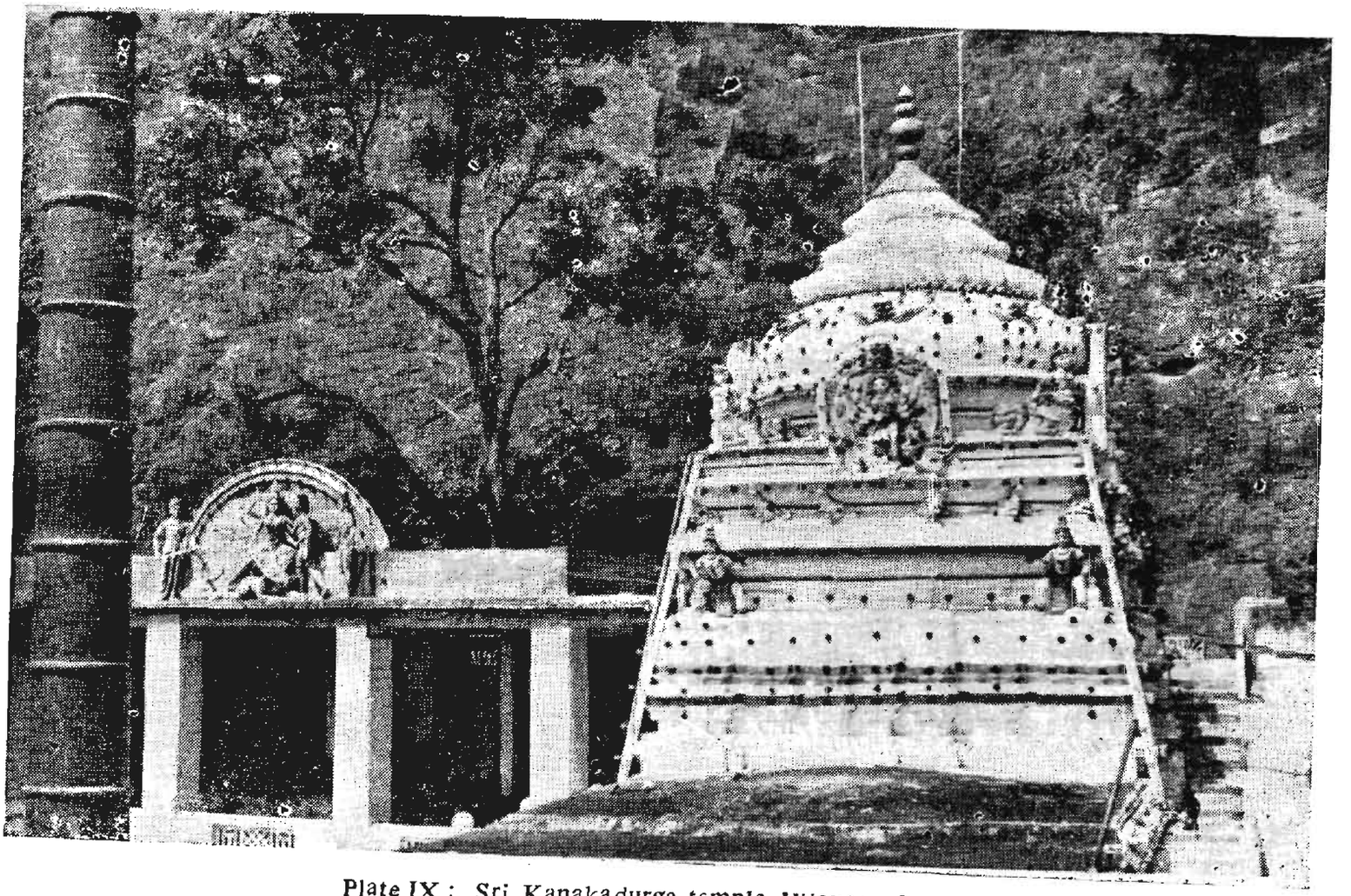


Plate IX : Sri Kanakadurga temple, Vijayawada

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

The same legend is briefly given in the poem *Nasiketopakhyanam* by Daggupalli Duggana Kavi. It is also described in the introductory verses of another poem *Prabodachandrodayam* the joint composition of Nandi Mallanna and Ghanta Singaya dedicated to Mahamandaleswara Basavaraja. King Madhavavarman is identified as the Vishnukundin King.

> "Though it may seem rather difficult to determine the identity of this great king Madhavavarman, it may not be unreasonable to connect him with the Vishnukundin dynasty and identify him with Madhavavarman III. Madhavavarman's celebrity for the rule of *dharma* apparently spread far and wide in the land, and the epithet *avasita-vividha-divyah* attached to his name in the Polamuru plates amply bears this out. There was no dynasty that reigned in Andhradesa which had kings of the name Madhavavarman other than Vishnukundins."1

A pious devotee by name Pandithardhya came to Vijayawada and proclaimed to the world that the devotees of Lord Siva were superior even to the sages. He illustrated the truth of this by bundling up live coal in a piece of cloth with a tender twig of a *sami* tree without burning it. God Malleswara was pleased with it and manifested himself to this devotee. This Lord according to the popular legend, is Mahadeva Malleswara, 'the endless one, the lover of his devotees and worshipping whom the Lords of the earth prospered of old.

> "There is an inscription in the temple, of the 9th century A.D., in the usual Telugu script. The inscription is strangely recorded from bottom upwards. Its purport is to say that a certain Thrikoti Boyi or Triloti Bogu, the son of Kaliyama—Boy of Pechchevada, set up the pillar as a commemoration of his own fame, in order to secure distinction for his race. The Thrikoti Boyi is identified in the inscription with a Guhyaka yaksha who in Dwaparayuga was directed by Indra to direct Arjuna to Indrakila hill where Arjuna should worship the Lord Siva in order to obtain *Pasupatha* from him.
>
> The inscription says that Yaksha was born as Thrikoti Boyi as a result of a curse. The *punya* accruing from the help he rendered to Arjuna in his form as Yaksha, gave Thrikoti Boyi *purvagnanam* and hence he could recognise the Indrakila hill, on which he set up his pillar at the very spot where Arjuna did his penance and acquired *pasupatha* from Lord Siva in the previous Yuga. The advent of the Guhyaka yaksha who led Arjuna to Indrakila finds a place in Bharavi's Kiratharjuneeyam but not in the Mahabharatha. Hence this is earlier than Bharavi's time."2

Kanakadurga temple

Kanaka Durga temple dedicated to Parvathi, is situated on the Indrakila hill. The origin and installation of Kanakadurga Devi is shrouded in mystery. This is one of the oldest temples of the city, mention of which is made in Padma *puranam*. In the story narrated by Agasthya to Sri Rama while he was in exile, it is mentioned that one Deva Sarma fourth son of Yagnasarma of Kalyanapuram in Avanthi *desa* visited several sacred places and after visiting Srikakulam he came to Vijayawada and had the *darshan* of Kanakadurga. It is believed that the Tantric Goddess Tara became transformed into the Brahmanical Goddess Durga.

> "The Pallava conquest of the Iksvakus and the annexation of the Southern Andhradesa to their empire had its own fatal effects on the land. The Iksvakus vanished for ever; and with them their imperial organisation was totally destroyed. Buddhism which dominated the heart of Andhradesa roughly from the third century before the Christian era till the middle of the third century A.D. declined rapidly. It was in a large measure due to the Pallava conquest of the Southern Andhra country, the erstwhile stronghold of Buddhism. This greatly augmented the revival of dominant Brahmanical ideas and traditions. This was encouraged by the continued immigration of vast hosts of Brahmana settlers from the North and West. The old Andhra language and culture, tradition and civilisation, fostered by the Buddhist Church and encouraged by the Imperial Andhras and later by the Iksvakus slowly disappeared from the Andhra country. The austere Madhyamika philosophy of the Mahayana Buddhism was absorbed by the revived Brahmanical doctrines and rituals. The Mahayana forms of worship became popular modes of worship and devotion to the followers of the revived Vedic Brahmanism. The sage Gautama Buddha became in theory and practice a God, always ready to listen to the prayers of the faithful and served by a hierarchy of Bodhisatvas and other beings acting as mediators between him and the sinful, afflicted humanity. Soon the Buddha became absorbed into the fold of the Brahmanical pantheon; and gradually became a Brahmanical counterpart as Siva. The Tantric Goddess Tara became transformed into the Brahmanical Goddess Durga, the consort of Siva, wherever she was worshipped. On Sriparvata itself, Mahadeva, the Brahmanical God Siva and his consort were firmly established as Sriparvatasvamin and Durga. Wherever possible Brahmanism and Brahmanical Gods stepped into Caitya-grihas and Caityas, the erst-while strongholds of Buddhism. The monasteries were either deserted or destroyed. The militant forces of Brahmanism marked the advent of a new era in the Andhra country. Brahmanism was firmly restored in the Southern Andhradesa and Tamil country by the Pallavas of Kanchi, it was later on fostered by the Brahmanical

1 *Early Dynasties of Andhradesa* by Bhavaraju Venkata Krishna Rao, p. 533
2 *Temples and Legends of Andhra Pradesh* by N. Ramesan, p. 104

dynasties of Andhradesa, the Brahatphalayanas of Kodura, Salankavanas of Vengi and lastly the Imperial Visnukundins

The conquest of the Iksvaku kingdom by the Brahmanical Pallava dynasty meant more than anything. the adaptation, compromise and rationalisation of the Buddhist theology and pantheon to suit the revival of the Vedic Gods and ritual and Brahmanical religion. There was fusion of Gods and Goddesses. Sometimes the same God and Goddess were assimilated into the Brahmanical pantheon. The period of the Pallava conquest of the Iksvakus was therefore an age of theocracia

x x x x

The Visnukundin Charters speak of Sriparvatasvamin as the family deity of the dynasty. There is a temple of Durga on the Narjunakonda hill. At Ramatirtham, Vijayawada, (Bezwada) and in a host of other places, where flourished Buddhist monasteries and Caitya-grias, the Tantric Mahayana Goddess Tara was transformed into the Brahmanical Goddess Durga. Almost all these hills where the temple of Durga is situated, have come to be called Durga-konda or the 'Hill of Durga'."[1]

But many Hindus have a firm belief that the Kanaka Durga of the place is a *swayambu* idol a self manifest) in female form with five faces and 8 hands holding eight weapons, *ari, sankha, kheta, sula, pasa, ankusa, mourvi* and *savaka*. The *sula* is shown as piercing the head of Mahishasura held by the feet of the Goddess. The vehicle *simham* (lion) forms part of the idol. It is believed that the Goddess had a very ferocious appearance and anyone that faced her direct used to die. When Sri Shankaracharya visited the place he realised that no devotee would be willing to have her *darshan*. Hence he prepared a talisman and installed it to the left of the idol to smoothen her appearance. From that time onwards the idol has a gentle appearance and the talisman is known as *Srichakram* or *meruchakram*. Several great devotees have had Her *darshan* in the form of a gold image. After *Devas* won victory over *Asuras* they vainly proclaimed that their victory was due to their prowess altogether forgetting the grace of Durga, the Parashakthi. The Goddess became angry for their ingratitude and defeated them as an oridinary *Yakshangana* (a female angel). They then realised that it was the Leela of Durga and repented much. The Goddess appeared before them as Hymavathi, her body glittering with gold. From that time onwards she is called Kanaka Durga(*hema* or *kanaka*-gold).

There is yet another legend regarding the origin of her name. At the request of Devas, Goddess Paramsewari killed some demons. Her body had the glitter and shining of gold and that was why in days of yore this town was called 'Kanakapuri.' The Goddess was called by Devas as Kanakadurga and she remained on this mountain at their request. Lord Siva joined her later in the shape of Jotirlinga. Establishing herself in the East as Bhuvaneswari at Jagannadha Kshethram (Puri), in South as Kowmari at Kanyakumari (Cape Comorin), in the West 'Radhadurga', in Brindavanam and in North as Hymavathi at Himachalam. She is considered as a rock of protection for the motherland. This is one of the nine famous Durga Peethams in India; i. e., Kanaka Durga of Vijayawada, Bramaramba of Srisailam, Jagadamba of Alampur, Gnanamba of Kalahasti, Annapurna of Kasi, Kali of Calcutta, Chamundeswari of Mysore, Kamakshi of Kanchi and Meenakshi of Madura. Kanaka Durga of Vijayawada is reputed to grant quickly *manthrasidhi* and the desires of devotees who chant her name. There is a popular belief that those that reside in the locality in front of the temple never lack in food and clothing and flourish for ever. That part of the town situated behind the temple is believed to lack this grace of Kanaka Durga.

Kanaka Durga is also connected with history. It is said that by her grace King Madhavavarman could conquer Kalinga.

"Madhavavarman's expeditions against Kalinga were remembered by his descendants for several centuries afterwards and also recorded in literature during the fifteenth century. There lived a prince named Basavabhupati, son of Pusapati Timmaraju of the Vasisthagotra, and the solar race, who governed the eastern sea-board of the Andhra country as a vassal of the Gajapati King of Orissa during the latter part of the fifteenth century. The inscriptions of his period as well as of his descendants trace his lineage from the great King Madhavavarman who obtained a favour from the Goddess Durga at Vijayawada; the modern Bezwada Dubagunta Narayana Kavi describes his patron Basavaraja as an illustrious descendant of the great King Madhavavarman. It is said that Madhavavarman pleased the Goddess Durga and obtained through her favour large army of footsoldiers, elephants, chariots and horses, led an expedition against Kalinga, defeated and slew its King and restored the Vedas and *dharma* on the earth."[2]

1 *Early Dynasties of Andhradesa* by Bhavaraju Venkata Krishnarao, pp. 116-117
2 *Early Dynasties of Andhradesa* by Bhavaraju Venkata Krishna Rao, pp. 532

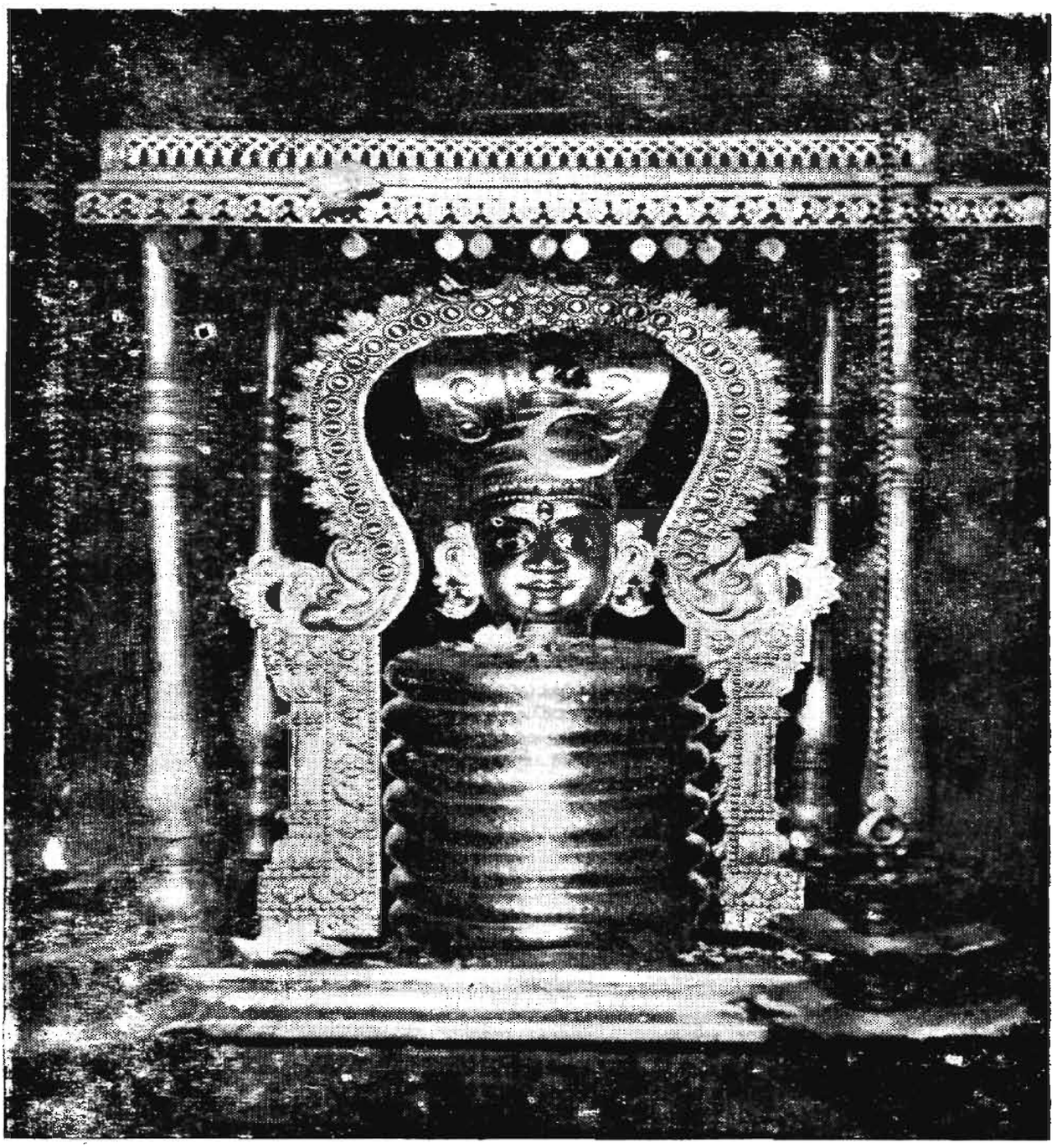


Plate X : Sri Malleswaraswami, Vijayawada

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

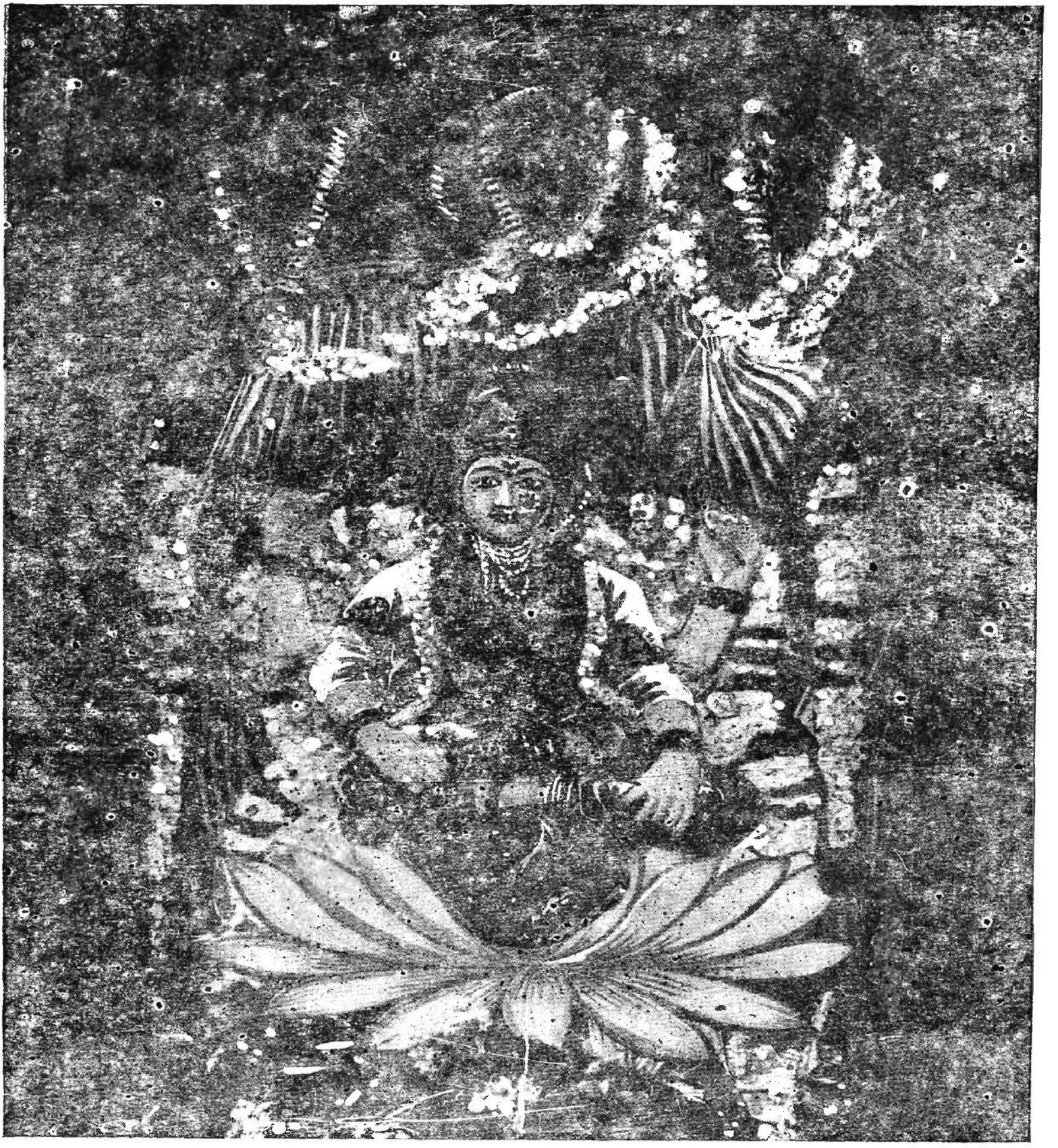


Plate XI : Bramaramba *Bala Alankaram*, Vijayawada

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

Bramaramba–Malleswaraswamy temple

The spacious temple of Bramaramba-Malleswaraswamy is elegantly perched at the foot of Indrakiladri. This was known as *salusahasra sthamba devalayam* (with thousand pillar rows). This became a favourite target of Muslim vandalism like several Hindu temples. In this temple there are several inscriptions recording the gift of property made to the temple by kings and ministers. Akkanna and Madanna, the Prime Minister and Army Chief of the Golkonda Nawab held Brahmana *samaradhanas* (feeding the Brahmins) here and the two caves in which the brothers lived during their sojourn are known by their names. It is popularly known as Patha Sivalayam. The Lingam of this temple is said to have been installed by Yudhisthira the eldest of the Pancha Pandavas, the epic heroes, as a token of their victory in the South. It is believed that the Western Chalukya King Thribuvana Malla of the 10th century A. D. constructed this temple. The temple has a compound wall and the main entrance is to the East with a 60 ft. *gopuram*. The temple of Malleswaraswamy with the image of the deity in the form of a Lingam, and gopuram is centrally located. The Nandi and the *dwajasthambam* are in front of the temple. There are several small temples around the main shrine housing other Gods and Goddesses. There are the images of Veeranjaneyaswamy, Veerabhadra and Basaveswara in one temple with a *dwajasthambam* established thirty years back. Ganapathi with the consorts Siddi and Buddi was installed 50 years back. The idols of Satyanarayanaswamy and Ramadevi were likewise installed about 50 years back. Lakshmi Narasimhaswamy an ancient idol which was found during certain excavations was installed in 1950 along with the Dwarapalakas Jaya and Vijaya. About 50 years back Amareswara, a Sivalingam and Nandi were installed. The Chandramouliswara temple with Nandi and a *dwajasthambam* is hundred years old. The idol Subrahmanyeswaraswamy with the five hooded serpent embracing Lord Siva was installed about 30 years back. Shanmukha Kumaraswamy, the six-faced Lord, Bramaramba, Lakshmi and Saraswati, Kasi Visweswara, and a Sivalingam were all added recently. Dasanjaneyaswamy was enshrined about 50 years back. Sri Venkateswara and Padmavathi were enshrined in 1956 along with some Sivalingams and the idol of Subramanyeswaraswamy. The old idols of Sita, Rama with the addition of Lakshmana and Anjaneya and idols of Navagrahams were installed in 1920 along with a number of small idols.

There are a group of temples called 'Koththa Gullu' of which the temple of Lord Venkateswara is very ancient. The image of the idol is in human form with four hands and flanked on either side by Sridevi and Bhudevi. In this temple there are also Makarathoranam at the top and Garuthmantha at the Lord's feet. The idols of the 12 Alwars; the Chakra perumal with 16 hands in copper, the idol of Vykhanasathraya are also housed in the temple. The new group of temples recently added are the temples of Kodanda Ramaswamy, Kanyakaparameswari, Nagareswara and Navagrahams. Within the compound of this group of temples is a stone pillar resembling the bottom of a prism commemorating the performance of Yagam. It is called Sri Rama Mahakrathisthambham erected on 7–11–63 with 100 *slokas* inscribed on all the four sides. The main reason for erecting the pillar is mentioned in the following *sloka*:

స్వస్తి ప్రజాభ్యః పరిపాలయన్తాం
Swasthi Prajabhyah Paripalayantham

న్యాయేన మార్గేణ మహం మహేశ
Nyayena Margena Maham Mahesah

గోబ్రాహ్మణేభ్య శ్శుభమస్తు నిత్యం
Gobrahmanebhya ssubhamasthu nithyam

లోకాస్సమస్తా స్సుఖినోభవన్తు
Lokassamastha ssukhinobhavanthu

Sri Vasantha Millikarjunaswamy temple in the Brahmin street with a Sivalingam and Parvati, stone Nandi and *dwajasthambam* of wood is another ancient temple.

Devi Navarathrulu are celebrated at Kanakadurga and Malleswaraswamy temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). Goddess Kanakadurga is decorated with the gold coated *kavacham* on the first day; as Sri Mahalakshmi on the second day; Sri Bala on the third day; Sri Gayatridevi on the fourth, Sri Annapurnadevi on the fifth, Sri Saraswathidevi on the sixth, Sri Durgadevi on the seventh, Sri Mahishasuramardhini on the eighth, Sri Sathvikadevi on the ninth and Sri Rajarajeswari on the tenth day. Daily *pujas*, special *pujas*, *vedaparayanams*, *navadeveebalajapam*, *sapth sathiparayanam*, *sooryanamaskaram*, *navagrahajapam* are performed during this

period. Fruits, flowers, and cocoanuts are offered to the deity. Cash, small jewels of gold and silver are placed in the *hundi* as offering to the deity. Cloths and other offerings are paid in the temple office and receipts obtained; 15 to 20 *muththaiduvas* are presented with sarees and petticoats on behalf of the temple. On the last day the deity is taken out in procession in a planquin with great pomp and display of fire works. The police evince special interest on this day and contribute their mite towards the expenses. *Keelugurram* or *nandivahanam* or *simhavahanam* or *ravanavahanam* is used on other days. The following are the *dhyana slokams* recited at Kanaka Durga temple.

"పంకేజాత యాక్షిం పురమథన సుఖీం
Pankejatha yaksheem puramathana sukheem

పంకజారాతి వక్త్రాం
Pankajarathi vakthram

సంకాశద్దేవ చండప్రమథ మణిగణోల్ల
Sankasaddeva Chandapramatha maniganolla

లాసిత కల్పకంఠీమ్
Laasitha kalpakanteem

సంకుద్దామోద కాశ్మీరజ మృగమద
Sankuddamoda Kasmeeraja mrugamada

యుక్చందనా లిప్తగండామ్
Yukchandana lipthagandam

దుర్గాంబాం భావయేహం శిశుపశు వనితా
Durgambam bhavayeham sisupasu vanitha

వృద్ధయే సద్ధనాయాః
Vrudhaya Saddhanayaha

మేఘాంగీం శశిశేఖరాం త్రినయనాం
Meghangeem sasisekharam trinayanam

రక్తాం శుకం బిభ్ర తీం
Raktham sukam bibhra theem

పానిభ్యమాఖ్యాం వరం చవిక
Panibhyamakhayam varam chavika

సద్రక్తారవిందాస్థితాం
Sadraktharavindasthitham

నృత్యంతీం పురతోనిపీయ మధురాం
Nruthyantheem purathonipeeya madhuram

మద్వేక మద్యాం మహా
Madveeka madyam maha

కాలం వీక్ష వికసితాననవరా
Kalam veeksha vikasithananavara

మద్యాం భజే కాళికాం
Madyam bhaje Kalikam

అరుణోపల తాటంకామరుణోదయ
Arunopala thatankamarunodaya

రాగదేహ శోఖాధ్యా
Ragadeha sokhadhya

మతిసుకుమారీ అరుణాం దుర్గాం దేవీం
Mathisukumaree arunam Durgam Deveem

శరణమహం ప్రపద్యే
Saranamaham prapadye."

Separate *dhyanam* is adopted in Malleswara temple on the hill.

This is an ancient festival of all-India importance. Till 1919, the temple was under private management. In 1919 the management was taken over by the Religious Endowment Board under the orders of the District Court, Krishna. In the year 1947, an Executive officer was appointed to look to day-to-day affairs of the temple in addition to the Board of Trustees. The temple has 173 acres of wet land and 80 acres of dry land yielding about Rs. 50,000. *Hundi* collections amount to Rs. 25,000 and *puja rusums* to over Rs. 75,000. Within a period of 15 years the total income has risen from 30,000 to over Rs. 150,000. After meeting the daily and periodical expenditure, the temple has a bank balance of Rs. 175,000. There is a proposal to construct a ghat road at a cost of 2 lakhs of rupees. During the festival period an estimated 20,000 devotees from all parts of India congregate. Christians are rare but all communities participate in the festival including Muslims. Lingambhotla family of Smartha Brahmins are the hereditary *pujaris*. Every morning *dadhyojanam* (curd-bath or curds and boiled rice mixed) is distributed in small quantities as *prasadam* to all the devotees. On Fridays *pulihora* is prepared with six seers of rice and distributed as *prasadam* to all. Two bags of rice is cooked on festival days.

There are number of choultries besides scores of hotels with boarding and lodging facilities for the

convenience of all categories of pilgrims. Some hotels are having air-conditioned rooms and halls.

Near old Sivalayam, Sri Dina Vahi Subramanyam has constructed a choultry. As it was mismanaged by his descendants, it was taken over by a Board of trustees through court and is now properly maintained. In 1860 Vadla Mannati Sitapati Rao Pantulu of Masulipatnam, a retired District Judge, constructed a choultry in Arjuna Veedhi on the banks of Krishna. Barring the first floor which was constructed by his son who claimed the entire choultry as his property, the entire building has been declared as a public property and is now used for the conveience of the pilgrims. In 1870, Thimmaraju Venkatachalam Panthulu the then Tahsildar constructed a choultry on the bank of the East canal and made arrangements to feed the pilgrims getting down from the boats. His wife constructed another building and endowed 8 more acres of wet land. The Kalavakolanuvari choultry was the first choultry established in Brahmin street in 1770. Puchchavari choultry was established in 1880 in the main street by the then local contractor, Puchcha Lakshmayya who generously endowed 300 acres of wet land, for purposes of feeding the pilgrims on a lavish scale. The management has since been taken over by the Hindu Religious and Charitable Endowment Board.

Sri Kanyakaparameswari Brahmana Annasathram was founded as long back as 1870. The local Vaisya merchants and others engaged in trade are contributing a small percentage on their turn over and celebrating the Kalyanothsavams of Sri Durga Malleswara, Sri Bhramaramba Malleswara, Sri Venkateswaraswamy. The balance amounts are utilised for constructing a choultry to accommodate pilgrims and also for free feeding of the Brahmins. The choultry has lands, houses and shops worth ten lakhs of rupees. They are very near the Ratnagiri hill in the vicinity of Patha Sivalayam. The choultry also maintains a free boarding home for poor Vaisya students at Machavaram. There are over a score of choultries in this city affording lodging facilities and some boarding facilities. The choultry on the hill constructed by Sri Chunduri Venkata Reddy in memory of his father Sri Nagabhushanam is under the management of the temple authorities. Drinking water is supplied through water taps and all the choultries and temples are electrified. Instrumental and vocal music, *Harikathas, Bharathanatyam*, dramas on religious and historical themes, religious lectures, *purana kalakshepam* and the *paruveta uthsavam* in which the police department takes particular interest, are the several entertainments conducted during the festival.

Durga Malleswaraswamy Kalyanamahothsavam is celebrated on *Chaitra Suddha Purnima*(March-April) with the usual preparations. Arrangements for the celebration are made two days in advance.

Sri Bhramaramba Malleswara Kalyanamahothsavam is celebrated at Patha Sivalayam from *Magha Bahula Ekadasi* to *Phalguna Suddha Vidiya* (February-March). The function is inaugurated on the first day by decorating the Lord as bridegroom. *Ankurarpanam*, flag hoisting and *baliharanam* take place on the second day. A procession is also taken out on the second day. *Kalyanothsavam* on the third day, *baliharanothsavam* on fourth day and car festival on the fifth day, are the other celebrations. The sixth day's functions are *poornahuthi* and *dopuuthsavam* in the night. *Pushpa yagothsavam* is celebrated on subsequent five days. Fruits, flowers and cocoanuts are offered to the deity. This is a ninety year old festival confined to the town. The executive officer and trustees of the temple manage the festival with the active co-operation and financial help of the Sri Kanyakaparameswari choultry trustees. The local Hindus, numbering two to three thousands, congregate. *Pujari* is a Brahmin and there is no distribution of *prasadam*.

Devi Navarathramahothsavam is celebrated from *Asviyuja Suddha Padyami* to *Dasami* (September-October) in Patha Sivalayam. The special daily functions are Sri Bhramaramba *manthranusthanam, panchaksharee manthranushtanam, navavaranarchanam, suvasini puja* (worship of *muththaiduvas*), *sahasranamarchana,* thrice a day and *ekadasarudrabhishekams*. Goddess Bhramaramba is dressed and decorated as Bhramaramba Devi, Lakshmi Devi, Kameswari Devi, Balathripurasundari Devi, Satwika Devi, Saraswathi Devi, Ganga Devi, Durga Devi, Mahishasura Mardini and Rajarajeswari Devi during the festival period. *Semi puja* is conducted.

Sri Bhramaramba Malleswaraswamy Kalyanasahitha Vasantha Navarathrothsavam is celebrated from *Chaitra Suddha Padyami* to *Dasami* (March-April), the marriage ceremony being on the last day. Sri Bhramaramba *manthranustanam, sahasranamapuja* to the Goddess thrice a day, *ekadasarudrabhishekam* to Sri Malleswaraswamy and Sri Bhramaramba *manthranushtanam* are the other daily rituals.

Sri Bhramarambasahitha Malleswaraswamy, Maharudrothsava Uththaradwaradarsana Mahothsavam is celebrated for two days on *Magha Suddha Chathurdasi* and *Purnima* (January–February). *Ekadasarudrabhishekam* and *bilvarchana* to Malleswara, *ekadasa sahasranamakunkumanchana* to Bhramaramba, *mahamanthranushtanam* of Ganapati, Balalakshmi etc., *uththarakailasadwaradarsanam* are performed on the first day. A procession is taken out on the second day. *Harikathas, bhajans* and *puranapatanam* are also arranged during the festival days.

Dhyanam on this occasion is—

"నమస్తే రుద్రమన్యవ ఉతోతైషవే నమః
Namasthe Rudramanyava Uthothaishave namaha

నమస్తే అస్తు ధన్వనే కరాభ్యాంతే నమో నమః
Namasthe asthu dhanvane karabyanthe namo namaha

యాతే రుద్రశివతానూః శాంతాంతస్సైనమో నమః
Yathe Rudrasivathanuh santhanthassainanamo namaha

నమస్తే నీల గ్రీవాయ సహస్రాక్షాయతే నమః
Namasshe neela greevaya sahasrakshayathe namaha.

The general *dhyana slokams* for Malleswara and Bhramaramba in this temple respectivly are—

"వందే శంభూ ఉమాపతీం సురగురూం
Vande Sambhu Umapathim suragurum

వందే జగత్కారణం
Vande Jagathkaranam

వందే పన్నగ భూషణం మృగధరం
Vande pannaga bhushanam mrugadharam

వందే పశూ నాం పతిం
Vande pasu nam pathim

సర్వమంగళ మాంగల్యే
Sarvamangala mangalye

శివే సర్వార్థ సాధకే
Sive sarwartha sadhake

శరణ్యే త్రియంబకే దేవీ
Sarnye Thriyambake Devee

నారాయణీ నమోస్తుతే
Narayanee namosthuthe"

Ganapathi Navarathri Mahothsavam is celebrated at Sri Bhramaramba Malleswaraswamy temple (Patha Sivalayam) for 16 days from *Bhadrapada Suddha Tadiya* (August–September). *Laksha bilwarchana* to Sri Vighneswara and *laksha tulasi archana* to Sri Ramasahitha Satyanarayanaswamy of the same temple, *trikalasahasranamarchana*, and *ekadasarudrabhishekam* and *vedaparayanam* are the daily rituals. The deity is taken out in a procession in the town on *Suddha Triodasi.* The function is inaugurated on the first day by bringing water from Krishna to the accompaniment of music and conduct of Vinayaka Vratham at the temple. *Kalyanothsavam* of Vinayaka with Siddhi and Buddhi is celebrated in the morning on *Triodasi.* There is *pavalimpuseva* during the last six days. Lectures, *Harikathas*, *puranapatanams* are arranged at several centres in the city in the evenings. The following is the *dhyana manthram* at the temple.

"ఆగజానన పద్మార్కం
Agajanana Padmarkam

గజాననమహర్నిశం
Gjananamaharnisam

అనేకదంతం భక్తానాం
Anekadamtham Bhakthanam

ఏకదంతముపాస్మహే
Ekadanthamupasmahe

శుక్లాంబరధరం విష్ణుం
Shuklambaradharam Vishnum

శశివర్ణం చతుర్భుజం
Sasivarnam Chathurbhujam

ప్రసన్నవదనం ధ్యాయేత్
Prasannavadanam Dhyayeth

సర్వవిఘ్నోపశాంతయే
Sarvavighnopasanthaye."

Sri Ramasahitha Sri Satyanarayanaswami Kalyanamahothsavam is celebrated at Patha Sivalayam from *Vaisakha Suddha Dasami* to *Bahula Vidiya* (March–April). The function is inaugurated on the first day in the morning with *mrithsangrahana*(bringing the earth with music) for *ankurarpanam. Ankurarpanam*, invocation and lighting *akhandadeeepam* is observed for the duration of the festival. The marriage ceremony of Sri Satyanarayana with Ramadevi and

Bhoodevi is celebrated with great pomp on the next day. *Vasanthothsavam, pavalimpuseva, Gramothsavam, Harikathas, Puranasravanam* are the other daily rituals.

The following is the *dhyana slokam* recited at the temple.

"శశాంఖ చక్రం సకీరీట కుండలం
Sashankha chakram sakireeta kundalam

సపీతవస్త్రం సరసీరుహేక్షణం
Sapeethavasthram saraseeruhekshanam

సహారవక్షస్థలం కౌస్తుభశ్రీయం
Saharavakshasthalam kowsthubhasriyam

నమామి విష్ణుం శిరసాచతుర్భుజం."
Namami Vishnum sirasachathurbhujam."

Sri Ramasahitha Satyanarayanaswamy Dhanurmasothsavam at Patha Sivalayam is celebrated from *Pushya Suddha Padyami* to *Magha Suddha Padyami* (December–January). *Sahasranamarchanana* in the morning and evening and *alayapradakshinothsavam* (procession round the temple) in the morning are the daily functions. The deity is decorated in one or the other of the following forms during the period, namely *Mathsyavatharam, Koormavatharam, Varahavatharam, Nrusimhavatharam, Vamanavatharam, Parasuramavatharam, Ramavatharam, Krishnavatharam, Jagannmohinee Devi, Vaikuntaleela, Bhuddhavatharam, Kaliki Avatharam, Dhruvasamrakshana leela, Lakshmi Narasimha leela, Gajendrasamrakshana leela, Durvasagarvabhanga leela, Srinivasa leela, Samudramadhana leela, Panduranga leela, Mohinee Bhasmasura leela, Pundareekasamrakshana leela, Gangodbhava leela, Dattatreya Garudagamana leela, Ksheerabdisayana leela, Kuchelasamrakshna leela, Lakshminarayana leela* and *Tulaseejalandhara leela. Lakshatulasi archana* is performed by devotees on certain days. *Uththaradwaradarsanam* on *Vaikunta Ekadasi* is the important part of the festival.

The Brahmothsavam of Sri Venkateswaraswamy is celebrated from *Magha Suddha Dasami* to *Bahula Padyami* (January–February). On the first day, the Lord is decorated as bridegroom with new clothes. Lighting the *gandadeepam* and *ankurarpana* also take place on the first day. *Bheri puja, vasthu puja, agni prathistapana* and flag hoisting are conducted on the second day. *Navakumbaropana* on the third day, *kalyanothsavam* on the fourth, *Vasanthothsavam* on the sixth and *pushpayagothsavam* on the seventh are the other rituals observed. On some days the deity is taken out in a preocession riding on Shesha, Hanuma, Gaja, Garuda, etc. The following is the *dhyana sthotram* recited at this temple.

"ఏషశ్య దిన్ద్రకీల స్థ్రిభువన విదిత
Yeshassya dindrakeela sthribhuvana viditha

శేషశైలస్సాక్ష
seshasailassaksha

త్పూత శ్రీకృష్ణవేణి త్వియమపి విమలా
Thputha sreekrishnaveni thviyampai Vimala

పాపనాశపగాసా
papanasapagasa

అస్మత్సౌకర్యహేతోరిహ విజయపురె
Asmathpsoukaryahethoriha Viyajapure

సమ్స్థితోపత్యకాస్
Samsrithopathopathyakass

నాస్తేయ శ్రీమహీభ్యం కలియుగ విభుదో
Nastheya Srimaheebhyam Kaliyuga Vibudho

వెంకటేశస్సవేవ
Venkatesassayeva."

A number of mutts have been established in Vijayawada. Sankaramatam at the foot of this hill, established by Sri Bhodanandaswamy has the image of Sri Sankaracharya in marble. There is also the idol of Gayathri Ammavaru in this mutt. It is under the management of the Jagadguru of Sringeri Peetham. The mutt is running a Sanskrit school. It is a very suitable place for offering penance and prayers. The Madhvamatam with the Anjaneya temple on the banks of Krishna river and the Sankaramatam in Hanumanpet are the other religious centres.

The Ramakrishna mutt is propagating the lofty ideals of Sri Ramakrishna Paramahamsa and Swamy Vivekananda.

Chidirimatam in an area of 1,200 sq. yards has a Sivalingam. It has extensive lands fetching an annual income of Rs. 4,000. After the death of Sri Chidirimatam Veerabhadra Sarma, who was elevated to one of the five Peethas of Veerasaivas at Benaras in recognition of his glorious service to the literature, mutt and the community, the management has fallen into weak hands leading to litigations. Bavajimutt in the Matam street has a temple. It has extensive house sites and lands costing over a lakh of rupees which the Government is trying to recover through courts from the

present unauthorised encroachers.

Many of the festivals are ancient and confined to the town. The management is by an Executive Officer actively assisted by a committee of trustees. The expenses for conducting the functions and maintaining the temples and the temple servants, are met by liberal public contributions. Hindus of the locality congregate in thousands. The *pujaris* are Brahmins whose emoluments etc., are met from public contributions.

Krishna Pushkaram

"River Krishna adds to the sanctity of the Kshetram (Vijayawada) and is an additional source of attraction to pilgrims from all over India, particularly during Mahasivarathri and specifically during Krishna Pushkarini that comes once in 12 years There are several interesting legends current for the birth of the sacred river Krishna and for its derivation of the name as Krishna. According to Hindu mythology Brahma wanted to perform *yagna* on the Sahyadri or Western Ghats. As his first wife Saraswathi could not turn up in time for the Muhurtham, Brahma was advised by Siva, Vishnu and others present on the occasion to perform the *yagna* with His second wife Gayathri. He did so. Saraswathi who came to the spot latter learnt what had happened and was enraged. She turned all the present there, including the Trinity into rivers. Vishnu became the river Krishna, Siva the river Veni and Brahma the river Kakudmathi and the Trinity flowed together from the Western Ghats. The other devas and rishis also became rivers and all these streams joined the river Krishna.

"After the last Pralaya Lord Vishnu asked Brahma to start creation again. Brahma wanted to know from Vishnu how dharma could be established in Kaliyuga. Vishnu created Krishna with His *amsha* (aspect) and Brahma was surprised at the beauty of Krishna. In order to purify the sinful world Vishnu deputed Krishna (one of His four aspects) to take the river Krishna from the possession of Brahma and leave it on earth. Krishna set out with the river but was unable to find a suitable place. In his search of a site, he came across a sage who was doing penance and who had assumed the shape of a mountain.

"The sage requested Krishna to live on him with the river Krishna. His request was conceded and Krishna stayed on the Sahyadri (Western Ghats) in the shape of a tree and the river Krishna took birth from the tree The river has many sacred places of pilgrimage on both its banks. The river Krishna flows just by the side of this mountain."

"It is in the shape of a white Asvaththa tree (the Holy fig tree—Ficus Religiosa) that Krishna stopped on Sahyadri and river Krishna began to flow from it. At the prayer of the Devas Lord Siva stood on Sahyadri as an Amalaka tree (the emblic Myrobalam Phyllanthus Emblica). River Veni began to flow from it and joined Krishna. Thus the river came to be known Krishna Veni and the combined river has become so sacred that a bath in it is crores of times efficactious as a bath in any other river. It is said.

"కృష్ణా విష్ణు తనుస్సాక్షాద్వేణి
Krishna Vishnu Thanussakshadweni

దేవో మహేశ్వరం
Devo Maheswaraha

తయోస్సంగమో యత్రకోటి
Thayossangamo Yathrakoti

తీరసమం స్మృతం
Theerdhasamam smrutham."

It is interesting to know the complete course of the river from its birth place to the sea.

"The Krishna, literally 'of black hue' probably derives its name from the black soil, *Krishnabhumi, kare-nadu* which it moistens with its water. It takes its rise about forty miles from the Arabian Sea on the eastern brow of the Mahabaleshwar plateau. The source is situated nearly thirty-three miles north-west of Satara on a spur of the Sahyadri. Hence it is often referred to in epigraphic records as Sahyaja or Sahyaputri. The stream pours out of a stone cow's mouth into a small reservoir inside an ancient shrine of Siva.

The Krishna is in length less than the Godavari being about 800 miles, as compared with about 900 miles of the Godavari. But the area of its catchment basin, including that of its great tributaries the Bhima and the Tungabhadra, is almost as large as that of the more famous stream, being about 95,000 square miles as compared with 112,000 square miles of the Godavari.

The river runs east and south and then curves to the south-east. It receives the Vena or Yenna at Mahuli, about three miles to the east of Satara. It next flows past Karad, the heretical Karahataka of the *Mahabharata*, where it receives the Koina on its right bank. About three miles south of Sangli it is joined by the Warna (Varna). From its confluence with the Vena and apparently also with the Varna it derives the different forms of its name, Kanhabemna, Krishnavenna, Krishnabenna, Krishnavena, Krishnaveni, Krishnaverna and Krishnavarna. Sometimes the full appellation is replaced by Verna and Veni. In the Puranas we meet with the forms Venika and Krishnavenika.

In the Bijapur District two streams from the Western Ghats, the Ghatprabha and the Malprabha, famous in history, join the Krishna whose water rushes from rock to rock shooting columns of spray high into the air and leaping into wild pools at the feet of gorges. On reaching the state of Hyderabad the river drops from the table land through which it had forced its way down to the celebrated *doabs* of Shorapur and Raichur. The first of these is formed by its junction with the Bhima which rises in the Sahyadri near the temple of Bhimasankar in the Poona District, and flows past the holy city of Pandharpur. Among its feeders are the Indrayani which runs past Dehu, sacred to Tukaram, and Alandi, home of Jnanesvara, the Mula-mutha on which stands Poona, the Nira which laves the spur crowned by Torna in the Bhor State, the Sina which passes by Ahmadnagar, and the Kagna which once flowed past the famous metropolis of Manyakheta. The Raichur Doab is formed by the confluence of the Krishna with the Tungabhadra, 'the Ganga of the South'. The junction takes place not far from Alampur,

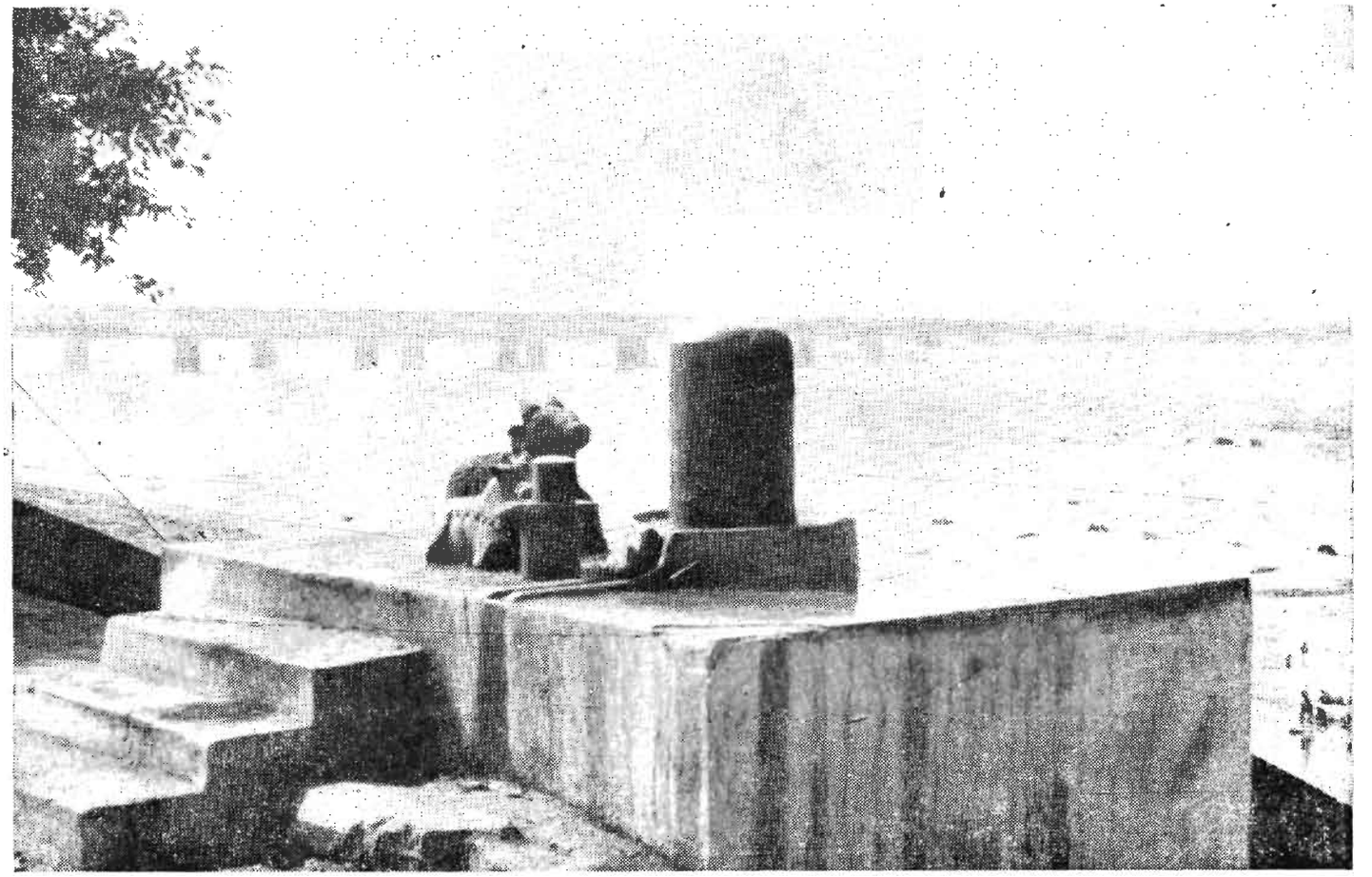


Plate XII : Krishna Pushkarani Ghat, Vijayawada.

possibly identical with Halampura of an early Prakrit inscription fund at Gurzala. The Tungabhadra is formed by the union of the twin streams, the Tunga and the Bhadra which rise at Gangamula in the Varahaparvata near the frontier of the Kadur District, Mysore. The Tunga passes by Sringeri (Rishyasringa-giri), and after junction with the Bhadra flows past Harihar, Hampi (which represents the ancient Pampa-kshetra and marks the site of Vijayanagar), Anegundi (Kunjarakona, the elephant corner of ancient geographers), and Alampur, and unites with the Krishna a little distance from the last-mentioned city. With its water swollen by theTungabhadra,the Krishna runs past the famous Srisailam where it seems to be known as Patala-ganga, and receives on the way the Musi, the river of Hyderabad, and the Muner (Maudgalya) which comes from the Pakhal Lake. Flowing through the classic land between the cities of Dhanyakataka-Amaravati and Vijayavatika (Bezwada) it enters the sea by two principal mouths, forming a wide delta."[1]

"There are several *theerthams and †kshetrams on the banks of this river. There are as many as 60 theerthams on the banks of Krishnaveni, of which Pathalaganga, etc., are some in Andhra. Of the kshetrams Mallikarjunakshetram at Srisailam, Kanakadurga Kshetram at Vijayawada, Mukthipadakshetram at Mukthyala, Amararamam at Amaravathi, Nrisimhakshetram in Mangalagiri, Ubhaya Rameswaram at Chilmuru, Ubhayasomeswaram at Kotipalle, Ubhaya Muktheswaram at Vekanoor, etc., are some."

Krishna Pushkaram which comes off once in twelve years is an event of very great significance. Hindus consider that a bath in the sacred rivers is as important as pilgrimages to sacred places. Bath in the twelve sacred rivers, *viz.*, (1) Ganga, (2) Narmada, (3) Saraswathi, (4) Yamuna, (5) Godavari, (6) Krishna, (7) Kaveri, (8) Bheema, (9) Pushkara, (10) Tungabhadra, (11) Singhu and (12) Pranahitha, during the period of Pushkaram is considered most sacred since it cleans a person of the worst sins. Brahma created Pushkara, made him the Lord of all theerthams (sacred rivers) and ordered him to reside in the Pushkara theertham comprising three crores and fifty lakhs of theerthams created by him. Brahma ordered Pushkara to spend a part of the year by turns in one of the twelve sacred rivers. Bruhaspathi, the guru of devas wished to have a bath every day in the sacred waters of Pushkara theertham. Therefore he approached Pushkara and requested him to be constantly accessible to him. But since Bruhaspathi had to go round the twelve Lagnams (zodiacs) during the twelve months in a year, Pushkara agreed to reside for a year in each Lagnam on condition that he would be permanently there for twelve days in the beginning and twelve days in the end of the year. During the intervening period he would reside in the particular river for a short period during midday having permanent residence at Manikarnika Ghattam at* Benaras. Thus when Bruhaspathi (Jupitor) enters the twelve zodiaes, *viz.*, (1) Mesha. (2) Vrushabha, (3) Mithuna, (4) Karkatakam, (5) Simham, (6) Kanya, (7) Thula, (8) Vrischika, (9) Dhanassu, (10) Makaram, (11) Kumbham and (12) Meenam, the Pushkarinis commence in the above orders at the twelve rivers. Thus Krishna Pushkarini commences once in twelve years when Jupitor enters the sixth zodiac Kanya (Maid). Bath in Krishna is supposed to have greater sanctity than bath in other rivers including Ganga. A woman that spent the whole night in prostitution on the bank of Ganges used to take bath in the river waters and thus wash off her sins. But Ganga was unequal to the task of washing off her pollution on account of the woman's daily bath in her waters. She had to fly all the way to Krishna river in the from of a black crow, wash off her pollution and return to her place in the form of a white swan and thus repeat the trip to Krishna every day.

Well before the advent of Kaliyuga, Brahma, the creator, approached Lord Vishnu, the protector, and narrated to him that sin would predominate in Kaliyuga and requested him to provide a source for washing away the sins. Immediately he sent-forth from his body a celestial being in female form and named her Krishna as she was an image of Himself. He asked Brahma to take care of her till the commencement of Kaliyuga when she should be converted into a river to flow over land into the eastern sea. A bath in the river would wash off the worst sins. When Brahma informed this to Lord Siva, the latter promised to establish himself on the banks of Krishna so that he can grant salvation to those that bathe Him with Krishna water. Just at the commencement of Kaliyuga, Mountain Sakhiadri in the from of a mendicant did penance and obtained a boon from Lord Vishnu that the future

1 *The Early History of the Deccan*—Edited by G. Yazdani, pp. 10-12

* Theerthams are places adjoining rivers which have been sanctified by constant stay by Devas, Rishis, Siddhas, Acharyas, doing penance and sharing the fruits of such penance with the places.

† Kshetrams are places where Devas, saints and kings install the deities and perform devoted worship for self-elevation increasing the sanctity of the place by their pujas and prayers.

Krishna river would flow from Sakhiadri. Thus we have Krishna with Brahma theertham at the source and Venu theertham or Hamsa theertham at the confluence besides several sacred places and temples on either banks of the river affording opportunity to crores of devotees to purify themselves. Before Pushkarini the devotee worships a learned Brahmin, Sri Vighneswara, Thrimurthis, Dikpalakas and Navagrahas and visits the temple of Siva or Vishnu on the banks of Krishna. The day before the commencement of Pushkarini, he observes fast. He has to feed 16 Brahmins in order to please River Krishna, Pushkara, Bruhaspathi and the Trinity. The devotee has to make a particular mention about the *sankalpam* or purpose of his bath in the following form:

"కన్యాగతే దేవగురో
Kanyagathe devagurow

సార్ధ త్రికోటి తీర్థ సహిత
Sartha thrikote theertha sahitha

కృష్ణా పుష్కర ప్రయుక్త పుణ్యకాలే
Krishna pushkara prayuktha punyakale

మమ జన్మాంతర ప్రయుక్త మహాపాతక
Mama janmanthara prayuktha mahapathaka

నివృత్యర్థం
nivrithyartham."

"When devaguru Bruhaspathi (Jupiter) enters Kanya, at the auspicious moment of Krishna Pushkarini when Krishna flows with her three crores of theerthams to free of the sins of my past lives."

"అక్షయపుణ్య లోక ఫల ప్రాప్త్యర్థం
Akshayapunya loka phala praptnyartham

పితృనామాక్షయ పుణ్యలోక నివాస
Pithrunamakshaya punyaloka nivasa

సిద్ధ్యర్థం
sidhyartham

మమ సర్వకళ్యాణ సిద్ధ్యర్థం
Mama sarvakalyana sidhyartham

శ్రీ కృష్ణామహా నదీ స్నాన మమ
Sri Krishnamaha nadee snana mama

కరిష్యే
karishye."

"To attain salvation and acquire permanent acquisition of *punyalokam* (heaven) and to gain the same for my forefathers and to acquire all prosperity in the world, I take bath in the great Krishna."

During the twelve days of Pushkarini the devotees offer gifts, land and gold on the first day; coins and salt on the second; jaggery, vegetables and fruits on the third; ghee, milk and oil on the fourth; bull and plough on the fifth; sandal musk and other perfumes on the sixth; houses on the seventh; roots and grains on the eighth; maids on the ninth; silver and clothes on the tenth; books and umbrellas on the eleventh; gingelly and the other on the twelfth are the gifts prescribed for the twelve days.

Special trains are run from all parts of the country for the benefit of devotees. Elaborate police bandobust is arranged and extra sanitary arrangements are made by the Health Department.

SOURCE: 1. *Sri K. A. Ramachandra Raju, Executive Officer.*
2. *Sri K. Venkata Subramanya Deekshithulu, Senior Pandit, Municipal High School, Vijayawada.*
3. Aradhana, June 1957.
4. Places of Interest in Andhra Pradesh.
5. Temples and Legends of Andhra Pradesh *by N. Ramesan.*
6. History of Vijayawada *by Pothukuchi Subrahmanyam.*
7. *Sri Kanakadurga Kshetra Mahathyam by Sriman Kaviraja Siromani Astavadhani Panditha Divi Narasihmhacharyulu, Avanigadda.*
8. *An Extract from the* Sunday Standard, *dated 8th December 1963 on the* Shrine of the gentle faced Goddess *by Sri N. V. R. Swamy.*
9. *A cutting from the* Deccan Chronicle, *dated 4th April 1964 on* Vijayawada Municipality Diamond Jubilee *by Sri B. V. Rama Rao.*
10. *An article from* Andhra Prabha Weekly, *dated 16th October 1963.*

14. Gunadala—Situated at a distance of 4 miles from Vijayawada town.

The total population of the village is 5,971 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (398); and Scheduled Tribes (135) and Christians. The chief means of livelihood of the people is agriculture.

The festival of Mariamma, the Goddess of Christians, is celebrated for two days on *Magham* (January–February). 6,000 Christian devotees, local

and from far off places congregate. The local Christians provide lodging facilities.

SOURCE : *Statement of fairs and festivals furnished by the Superintendent of Police, Krishna.*

15. Ramavarappadu—A Railway Station on Vijayawada – Masulipatnam Section, and situated on Madras – Culcutta road 4 or 5 miles from Vijayawada.

The total population of the village is 1,635 and it is made up of the following communities: Caste Hindus-Brahmin, Kshatriya, Raju, Kamma, Telaga, Kapu, Mangali, Karnigolla etc., etc.; Scheduled Castes (52); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Goddess Ankamma, the guardian deity, with her image in human form. The Goddess who protects the villagers and their cattle from epidemics is said to be very powerful.

Ankamma Jatara is celebrated for three days every year during Sankranthi in *Pushyam* (December–January). The festival is inaugurated on the first day. On the second day, the deity is taken out in procession after puja, when cocoanuts are offered and fowls and goats are sacrificed. On the third day, Teppa Tirunala or boat festival is celebrated. This festival is being celebrated for the past 80 years and is confined to the neighbouring villages also. Fixed tax is collected from the devotees for betterment of the temple. Kshatriyas are the patrons. Approximately 2,000 people congregate without any distinction of caste or creed. *Pujari* is a Kshatriya of Vasishtasa *gotram*. *Prasadam* is distributed to all.

A fair is held for 2 days in connection with the festival. About 2,000 people attend the fair where sweets, fruits, toys are sold. Music parties from several parts give performances before the deity. *Kolatams*, music and *dappulu* (drums) entertain the congregation.

SOURCE: *Sri Ratiballa Sita Ramaiah, Teacher, Zilla Parishad Elementary School, Ramavarappadu.*

16. Kanuru—Situated at a distance of 2 miles from Bandar – Vijayawada bus route and 6 miles from the Vijayawada Railway Station.

The total population of the village is 2,765 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Gowd, Sale, Chakali, Mangali, Yadava, Uppari, etc., etc.; Scheduled Castes (378)—Madiga, Mala etc.; and Scheduled Tribes (96). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temple of Siva, Sri Rama and Venugopalaswamy are the places of worship, besides the temple of the village deity Tirupathamma with Her cement image in human form. The processional images of the deity are made of wood.

The birth place of the deity is Penuganchiprolu village in Nandigama taluk of Krishna district where the festival is celebrated with great pomp. About 40 years back one Banathu Chandraiah, a native of this place and a votary of Tirupatamma used to attend the *tirunala* at Penuganchiprolu every year. One day the deity appeared before Chandraiah in a dream and asked him to construct a temple in her name. Thereupon Chandraiah brought a small image of the deity, enshrined it in a small hut and performed daily pujas. The villagers, faith in the Goddess gradually increased when their vows were fulfilled. In due course, they constructed a big temple for the deity and began to celebrate Jatara annually. Thirupatamma Jatara is being celebrated in Kanuru village also, for a day on *Phalguna Suddha Purnima* (February–March). On that day the deity is taken out in a procession on *prabhas* accompanied with music. The devotees sacrifice goats, fowls and sheep. Cocoanuts are also offered to the deity. The devotees observe fasting, and take their food after fulfilling their vows. This festival which is being celebrated for the past 35 years is confined to Kanuru and the neighbouring villages of Yelamalakudur, Poranki, Ramavarappadu and Yanikipadu etc. The chief patron is Banathu Chandraiah, a Lambadi. 1,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. *Pujari* also is Banathu Chandraiah with hereditary rights. *Prasadam* is distributed to all.

A fair is held for one day in connection with the festival in the precincts of the temple in an area of about 6 cents. This fair is being held for the past 35 years. Sweets, eatables, cocoanuts, fruits, dolls and plastic articles are sold.

There are no choultries or free-feeding fecilities for the pilgrims.

SOURCE : *Sri P. Raja Rao, Teacher, Kanuru.*

17. Nidamanur—Situated at a distance of 7 miles from Vijayawada. It is a Railway Station on Masulipatnam—Vijayawada section.

The total population of the village is 3,671 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Viswabrahmin, Yadava, Odhra, Perika, Chakali, Mangali, Kummari, Sale etc., etc.; Scheduled Castes (383)—Adi Andhra; Scheduled Tribes (63); Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Siva, Rama, Anjaneyaswamy with a three feet high stone image in human form and of Ganganamma with Her stone image; a church and a mosque are the places of worship in this village.

Ganganamma Jatara is celebrated on *Margasira Suddha Purnima* (November-December).Preparations for this Jatara are made a day in advance. Cocoanuts and fruits are offered to the deity and goats, fowls, and sheep are sacrificed. This festival is being celebrated for the past 45 years and is of local significance only. The local Hindus congregate. *Prasadam* is distributed to all.

Sri Ramanavami is celebrated for one day on *Chaitra Suddha Navami* (March-April). There is free feeding on that day.

SOURCE : *Mrs. K. Mallikamba, Headmistress, Zilla Parishad Elementary School, Nidamanur.*

18. Uppaluru—A Railway Station, situated on Vijayawada—Masulipatnam broad gauge section of the Southern Railway.

The total population of the village is 3,446 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (501); and Scheduled Tribes (39). The chief means of livelihood of the people is agriculture.

Bhavanarushi festival is celebrated for a day during Sankranthi festival in *Pushyam* (December-January). Bhavanarushi, founder of the weaving community is the second son of Markandeya Maharshi. Hence the weavers worship Bhavanarushi as their benefactor. This festival is confined to the weavers of two villages only . Three hundred local devotees participate in the festival.

SOURCE : *Statement of fairs and festivals furnished by Collector, Krishna.*

19. Poranki—Situated at a distance of 7 miles east of Vijayawada and 3 miles from Nidamanur Railway Station on Masulipatnam—Vijayawada section of the Southern Railway.

The total population of the village is 5,043 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Kamma, Kapu, Kammari, Kummari, Chakali, Mangali, Medari, Uppara etc. etc.; Scheduled Castes (182); Scheduled Tribes (103)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

Ganganamma temple with her stone image, Chennakesavaswamy temple, Venugopalaswamy temple, Sri Rama temple, Veerabrahmam temple and a church are the places of worship in this village.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 5 days every year from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). This festival is being celebrated for the past 18 years and is of local significance. The local Hindus congregate. *Pujari* is a Vaighanasa with hereditary rights. *Prasadam* is distributed to all.

Ganganamma Jatara is celebrated for one month commencing from June or August.

Sri Rama Kalyanam is celebrated annually for 9 days from *Chaitra Suddha Navami* (March-April).

SOURCE: *Sri S. Lakshminarayana, Teacher, Poranki.*

20. Enamalakuduru—Situated at a distance of 3 furlongs from the trunk road, 2 miles from Ramavarappadu Railway Station on the metre gauge and 3 miles from Vijayawada Railway Station. There is a boat route from this village.

This village sandwitched between a hillock and the Krishna river has picturesque surroundings. It is believed that the renowned sage and warrior

Parasurama installed a Sivalingam on the top of the hillock. About a century back, this temple was renovated. This place has also some historical importance. In one of the four stone inscriptions in Mallikarjuna temple at Vijayawada it is stated that this village was gifted away to Rudrama Devi by her father, Ganapati Deva, the great Kakatiya King, on the occasion of her marriage. But according to the inscription in Sri Santhana Venugopalaswamy temple on the hillock of this village, a Golla endowed this village to Bezwada Mallikarjunaswamy for *dhupam*, *deepam* and maintenance of the temple. The pillar bearing this inscription is in good condition even now. Some of the tombs of Muslims found during excavations indicate that Enamalakuduru was under the Muslim rule for some time. This is probable since in the year 1510 Kondapalle fort fell into the hands of Sultan Quli Qutub Shah of Golconda.

The total population of the village is 2,840 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Chakali, Mangali etc., etc.; Scheduled Castes (120); Scheduled Tribes (20); Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Siva, Vishnu located in the village and Santhana Venugopalaswamy on the hillock are the places of worship.

Sivakalyanam is celebrated during Sivarathri for 4 days from *Magha Bahula Chathurdasi* (January–February) to *Phalguna Suddha Vidiya* (February–March). Devotees from the neighbouring villages come to this place with *prabhas*, go round the temple and discharge their vows. Pandits from several places attend the festival. The devotees take bath in the River Krishna, perform *lingarchana* and observe *jagarana* and fasting.

This festival is being celebrated for the past 60 or 70 years and is confined to Enamalakuduru and a few neighbouring villages. The Hindu devotees; local and from the neighbouring villages take part in the festival. *Prasadam* is distributed to all and there is free feeding for 2 days.

A few shops sell ealables. lanterns, mirrors and combs and variety of toys. *Bhajans*, *kolatams*, dramas and *Harikathas* afford entertainment to the visitors.

SOURCE : *Kumari Kodali Srikrishna Leelamrutham, Headmistress, Zilla Parishad Elementary School, Yanamalakuduru.*

21. Godavarru—Situated at a distance of 2 miles South of Kankipadu on Vijayawada—Vuyyuru bus route and 14 miles from Vijayawada.

The total population of the village is 3,354 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kapu, Chakali, Mangali, Kummari, Kammari etc., etc.; Scheduled Castes (376)—Madiga, Mala etc.; Scheduled Tribes (74)—Bagata, Yerukula; and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Venugopalaswamy, Sri Someswaraswamy, Narasimhaswamy, Sri Rama and a church are the places of worship in the village.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 5 days every year from *Vaisakha Suddha Triodasi* (Aril–May) to *Bahula Vidiya*. *Dwajarohana* on *Triodasi*, *kalyanothsavam* on *Chathurdasi*, *rathothsavam* on *Purnima*; *chakravarivasanthothsavam* on *Bahula Padyami*, and *pushpayagam* on *Vidiya* are the rituals that are performed during the festival days. The special feature of this festival is *dwajarohanam*. On that day *homam* is performed and a photo of Garutmantha (sacred kite) is hung to the *dwajasthambam* (flag-staff). Garuda *muddalu* or small balls of *prasadam* are tossed into the air. The barren women catch the balls in their *pamitakongulu* (the tail end of sari), consume them with firm belief and conviction that they will be blessed with children. Cocoanuts and plaintains are offered to the deity. This festival is being celebrated for the past 200 years and is of local significance. It is under the Endowment Board and the trustee is Koneru Rama Rao. Local Hindus participate in the festival. *Prasadam* is distributed to all.

About 200 years ago, Sri Raja Sobhandhri Apparao Bahadur, Zamindar of Nuzvid constructed Sri Someswaraswamy temple and gifted 15 acres of land for *nitya deepa dhoopa naivedyams* and *uthsavams*. The Hindu Religious and Charitable Endowments Board is managing the affairs of the temple since 25 years. *Mahanyasa poorvaka rudrabhishekam* is performed during the whole of *Kartikam* (October-November) while *kalyanothsavam* is celebrated on Mahasivarathri i.e., on *Magha Bahula Triodasi*

(January-February). These celebrations are financed from out of the income from the lands. Local Hindus participate in the celebrations. *Prasadam* is distributed to all.

SOURCE: *Sri K. Ranga Rao, Teacher, Godavarru (P. O.).*

22. Punadipadu—Situated at a distance of 4 furlongs from Kankipadu, north of Vijayawada-Bandar road, 3 miles from Uppalur Railway Station and 12½ miles from Vijayawada.

The total population of the village is 3,962 and it is made up of the following communities: Caste Hindus—Kamma, Velama, Yadava, Vaddera etc., etc., Scheduled Castes (970)—Madiga, Mala etc., Scheduled Tribes (113)-Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a Bhagavadgita *mandir* with the image of Lord Krishna, which is the only place of worship in this village.

Bhagavadgita Jayanthi is celebrated for a day on *Margasira Suddha Ekadasi* (November-December) when fruits and flowers are offered. The birth days of the great souls like Sri Krishna, Gandhi, Buddha, Christ, Ramakrishna, Arabinda, Ramana and Ramthirtha are also celebrated. *Bhajans* and recitals are arranged. This Jayanthi is being celebrated for the past 18 years and is confined to Punadipadu and the neighbouring villages. The object of these celebrations is to promote the feeling of universal brotherhood. The villagers are the patrons. The devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. *Prasadam* is distributed to all.

SOURCE: *Sri Tativeni Ramadass, B. Sc., B Ed., Teacher, Zilla Parishad Higher Secondary School, Punadipadu.*

23. Tenneru—A Railway Station on Masulipatnam—Vijayawada Railway line, 2 miles from Kankipadu—Gannavaram bus route, and 16 miles from Vijayawada.

The total population of the village is 3,112 and it is made up of the following communities: Caste Hindus—Brahmin, Viswabrahmin, Vaisya, Agnikula, Kshatria, Kamma, Chakali, Kummari, Yadava, Gowd, Padmasale, Uppara etc., etc.; Scheduled Castes (301)—Madiga, Mala etc.; Scheduled Tribes (64); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Venugopalaswamy, Mallikarjunaswamy, Sri Rama, and Tirupathamma with the image of the deity in female form together with the image of Her consort Gopalaka and also a church in the village.

About 90 years back, there lived a couple, Gopalaka and Thirupathamma in Penuganchiprolu; in Nandigama taluk of Krishna district. Thriupathamma who was very much devoted to her husband was an easy target to her mother-in-law who pestered her often. Very soon her health broke down and despite her ill-health, Tirupathamma followed her husband to the fields. One day Gopalaka lost his life in his attempt to save the cow which was gifted to Thirupathamma by her parents, from a tiger. Then Thirupathamma brought the dead body of her husband from the forest and performed *sati* after obtaining permission of the District Collector as *sati* was prohibited by the Government. She later became a Devatha and a guardian deity. The Kammas of this village are her devotees and a Jatara is celebrated in memory of her every year.

Thirupathamma Jatara is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). Arrangements for the Jatara are made one week in advance. Pandals are erected and transport and water facilities are provided. Cocoanuts and *palaharams* are offered to the deity. This is being celebrated for the past 30 years and is confined to Tenneru and a few neighbouring villages. The chief patrons are Kammas. The devotees, local and from the neighbouring villages attend the Jatara without any distinction of caste or creed. *Pujari* is a Kamma of Viswamitra *gotram*. *Prasadam* is distributed to all.

Sri Venugopalaswamy Kalyanam and Bramaramba Mallikarjunaswamy Kalyanams are also celebrated every year in *Magham* (January-February) or *Phalgunam* (February-March). The devotees take river bath and observe fasting and *jagarana* during *Kartikam* (October-November).

Dramas are enacted to entertain the visitors.

SOURCE: *Sri V. Nagabhushanam, Headmaster. Zilla Parishad Elementary School, Tenneru.*

24. Neppalle—Situated at 4 furlongs South of Bandar—Hyderabad Grand Trunk road, 5 miles North—East of Tarigoppula Railway Station on the Vijayawada—Bandar Railway line, 15 miles from Vijayawada and 28 miles from Bandar.

Once the village site was a luscious dense forest. A potter's family, who were passing this way found, a fresh water well. They settled down at the site and in course of time, the tiny settlement grew into a village.

The total population of the village is 1,593 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Gowd, Kummari, Yadava, Chakali, Padmasale, Balija etc., etc.; Scheduled Castes (365)—Madiga, Mala etc.; Scheduled Tribes (11)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Chennakesava, Mallikarjuna, Bramaramba, Ganganamma, Mahalakshmi, Sri Rama, a church, and a mosque are the places of worship in this village.

Sri Chennakesava, Mallikarjuna and Bramaramba Kalyanam is celebrated on *Chaitra Suddha Purnima* (March–April) for a day. Devinavarathrulu on *Asviyuja Suddha Dasami* (September–October); Sri Rama Navami on *Chaitra Suddha Navami* (March–April) are the other festivals celebrated in this village. Ganganamma is worshipped daily. Mahalakshmi *puja* is performed on important festival days. All these festivals are being celebrated from the time the village orginated and are confined to this village only.

SOURCE : *Sri Kambhammet Mallikarjuna Rao, Headmaster, Zilla Parishad Elementary School, P.O. Neppalle.*

25. North Vallur—Situated at a distance of 5 miles from Bandar—Vijayawada road, 15 miles from Indupalle Railway Station and 25 miles from Vijayawada. There is Vallur–Vijayawada motor route besides boat route on east bank canal from this village. It is situated on the banks of Krishna. As there were many gardens in this place the village came to be known as Thotla Vallur also.

The total population of the village is 5,613 and it is made up of the following communities: Caste Hindus—Brahmin, Viswabrahmin. Vaisya, Kamma, Kapu, Yadava, Gowd etc., etc.; Scheduled Castes (1,234)—Madiga, Mala etc.; Scheduled Tribes (118)—Yerukula, Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Mallikarjunaswamy temple with the image of the Lord in the form of a Sivalingam together with the image of Bramarambadevi, Navagrahas and Nandi; Sri Venugopalaswamy temple with the image of the Lord and other images; Basavamandiram with the idol of the Lord and other Lingams; Ramamandiram and a church are the places of worship in the village. It is said that many years back, the temples of Venugopalaswamy and Mallikarjunaswamy were constructed by Raja Vasireddy Venkatadri garu. Later, these temples came under the management of Raja of Challapalli. Afterwards the temples were managed by the Zamindars of Thotlavalluru Bommadevara Nagannayudu garu. Subsequently Mallikarjunaswamy temple came under the management of Siva Venka Veeraiah of this village. Now the festivals are celebrated by the Endowments Board. Sri Rama temple was constructed about 30 years ago by late Sri Kodali Punnaiah Chowdari, the village head of Vallurupalem. Basavamandiram was constructed by the local Veerasaivas.

Sivarathri Uthsavams are celebrated for 6 days from *Magha Bahula Dasami* to *Amavasya* (February–March). The devotees observe fast and offer *naivedyam*. This festival is being celebrated from ancient times and is confined to North Vallur and the nearby villages. The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed.

Festivals are celebrated in *Kartikam* (October-November) and *Pushyam* (December–January).

Lord Venugopalaswamy festival is celebrated in *Vaisakham* (April–May).

In Basavamandiram *bhajans* are conducted during *Kartikam*.

SOURCE : *Sri S. Venkatarathnam, Headmaster, Zilla Parishad Higher Elementary School, North Vallur.*

26. South Vallur—Situated on the banks of Krishna river at a distance of 5 miles from Bandar—

Vijayawada road; 16 miles from Indupalle Railway station, 25 miles from Vijayawada; and 16 miles by launch from Vijayawada.

The total population of the village is 5.613 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,243); Scheduled Tribes (111); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Chennamallikarjunaswamy temple, two Sri Rama temples, Pothuraju temple, Ganganamma temple and 2 mosques are the places of worship in this village. The image of Sri Chennamallikarjunaswamy is in the form of a stone Sivalingam and of Bhramarambadevi in female form.

Sri Chennamallikarjuna—Bhramaramba Kalyanothsavam is celebrated for 7 days from *Magha Bahula Ekadasi* (January-February) to *Phalguna Suddha Vidia* (February-March). The devotees take bath in the Krishna river, observe fasting and perform *abhishekam* to the Sivalingam. Mahasivarathri is celebrated according to Saiva method. This festival of local significance is patronised by a Brahmin of Sivalenku family. *Pujaris* are Punnuru Bapaiah and Changantipati Venkateswarlu of Kasyapasa *gotram* and Maharshi *gotram* respectively. There is free feeding.

SOURCE : *Sri M. K. Mohiddin, Headmaster, Parishad Urdu School.*

27. Garikaparru — Situated at a distance of 1½ miles from Vuyyuru village on Bandar—Vijayawada road.

The total population of the village is 2,689 and it is made up of the following communities: Hindus-Brahmin, Kamma, Reddi, Gowd, Chakali, Mangali, etc., etc.; Scheduled Castes (531) and Scheduled Tribes (46). The chief means of livelihood of the people are agriculture, and other traditional occupations.

There is only one temple of Sri Venugopalaswamy in the village.

Sri Venugopalaswamy Kalyanam is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April-May). *Dwajarohanam* and *jagajjyothi* take place on the first day. On the second day Venugopalaswamy *kalyanam* is performed. *Rathothsavam* or cart festival is celebrated on the third day. Cocoanuts and fruits are offered to the deity in fulfilment of vows. Every house offers *harathi* when the Lord is taken out in a procession round the village. The festival is confined to this village. Three Kammas are the trustees for the temple. The Hindu devotees of the village congregate. *Pujari* is a Vaishnava.

The devotees go to Bandar and take sea bath on *Vaisakha Purnima* day. During *Dhanurmasam* (*Pushya i.e.*, December-January) *pujas* are performed to the deity.

SOURCE : *Sri K. R. Brahmanandam, Teacher, Zilla Parishad Elementary School, Garikaparru.*

28. Penamakuru—Situated at a distance of 2 miles from the Krishna, 5 miles from Thotavallur—Vuyyur and Vijayawada—Bandar road, 20 miles from Indupalle Railway Station and 24 miles from Vijayawada Railway Station. There is a metal road to this village.

The total population of the village is 1,964 and it is made up of the following communities: Caste Hindus—Brahmin. Vaisya, Kamma, Kapu, Yadava, Gowd, Chakali, Mutharasi etc, etc.; Scheduled Castes (441)—Adi Andhra, Mala etc., and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Chennamalleswaraswamy temple, and Sri Veerabhadraswamy temple with the stone images in human form, Ganganamma temple; Sri Rama temple without images and Konda Maremma carved out in stone on the hillock are the places of worship in this village. The images of Sri Chennamalleswaraswamy and Nandi in Veerabhadraswamy temple are covered with brass plates. Sri Veerabhadraswamy temple was constructed by Kanakamedala Ramiah garu, while the *dwajasthambham* (flag staff) was erected by Sri Polipeddy Lakshminarayana.

Sri Chennamalleswaraswamy festival is celebrated every year for 6 days from *Magha Bahula Ekadasi* (January-February) to *Phalguna Suddha Padyami* (February-March). *Dwajarohana* on *Ekadasi*, *nithyabaliharana* on *Dwadasi*, *kalyanamahothsavam*

on *Triodasi* and *Chathurdasi*, *rathothsavam* (car festival) on *Amavasya* and *vasanthothsavam* on *Padyami* are the rituals celebrated during this festival. Cocoanuts and jaggery are offered to the Lord in fulfilment of vows. During the festive days, the devotees take sea bath or river bath and observe fasting. They worship the deities with flowers and fruits, offer *naivedyam* and arrange feasts after the *uthsavam*. This festival is being celebrated for the past 60 years and is confined to Penamakuru and a few neighbouring villages. Formerly the zamindars were trustees of this temple and had endowed some lands. Sri Maineni Lakshminarayana was the trustee for a short period. At present it is under the control of the Endowments Board. The Hindu devotees, local and from the neighbouring villages participate in this festival. *Pujaris* are Brahmins of Bharadwajasa and Kasyapasa *gotram* with hereditary rights.

Dasara is also celebrated in this temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September—October). Daily *pujas* and *aradhanas* are performed to Bramarambadevi for 10 days. *Harikathas*, *dramas* and recitations of *puranas* are conducted for the benefit of the devotees.

Sitarama Kalyanam is celebrated during Sri Rama Navami *i.e.*, on *Chaitra Suddha Navami* (March–April). *Panakam* and *vadapappu* are distributed to all.

Mangamma Jatara or Kolupu which is celebrated once in 3 or 4 years is chiefly confined to the Gowdas. They worship the deity on all auspicious occasions.

The non-Brahmins of the village worship Ganganamma and Kondamaremma when rains fail and famine conditions set in. They offer *chaldinaivedyam* to the deities.

The Malas of the village celebrate Kunthidevi Panduga also called Gonthalamma Panduga for ten days during Dasara. They go round the village in a procession in fancy dresses. On the 10th day, the earthen images of *nandi* and *kuppabomma* are made and taken out in procession to the accompaniment of music and left on the outskirts of the village. This ritual is known as *saaganamputa*.

SOURCE : *Sri Movva Veera Raghavaiah, Headmaster, Zilla Parishad Higher Elementary School, Penamalluru.*

29. Chagantipadu—Situated at a distance of 5 miles from Bandar—Vijayawada road, 10 miles from Indupalle Railway Station on the 20th milestone of Vijayawada—Mopidevi boat route and 30 miles from Vijayawada by road.

In the hoary past there was a belief that a sound of *jeganta* was being heard from the heart of the river Krishna (*jeganta* is a circular bronze plate or disc which gives out a loud sound when struck with a wooden hammer. This is used in certain temples even now). Hence the original name of the village Jegantapuram which subsequently corrupted into Chagantipadu. In the temple of Chennakesavaswamy, thers was a pillar known as Narasimhaswamy pillar. The devotees of Narasimhaswamy called *ganacharis* used to foretell future happenings. Those that suffered from evil spirits used to come from the surrounding villages and seek relief. *Ganacharis* are continuing to foretell future events.

The total population of the village is 2,082 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddi, Kamsali, Kummari, Gowd, Chakali, Mangali etc., etc.; Scheduled Castes (454)—Madiga, Mala etc; and Scheduled Tribes (37)—Yerukula, Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Chennakesavaswamy temple with his stone image and Someswaraswamy temple are the places of worship in this village. There is also a temple dedicated to Sri Anjaneyaswamy.

Sri Chennakesavaswamy Kalyanamahothsavam is celebrated for 7 days from *Chaitra Suddha Ekadasi* to *Bahula Vidiya* (March–April). *Bhogam* is celebrated every day for 30 days during Sankranthi *i.e.*, in *Pushyam* (December–January) in Chennakesavaswamy temple. The devotees observe fasting and worship the Lord during *Kartikam* (October–November). These festivals are being celebrated for the past 15 years and are confined to this village only. The devotees of the village congregate.

SOURCE : *Sri D. Bikshahari, Teacher, Zilla Parishad Elementary School, Chagantipadu.*

30. Devarapalle—Situated at a distance of 6 miles from Vuyyuru on Masulipatnam—Hyderabad road, 20 miles from Vijayawada Railway Station by

launch and 25 miles from Vijayawada by road. There is a boat route from this village. It is situated on the banks of Krishna.

The total population of the village is 2,314 and it is made up of the following communities: Hindus—Brahmin, Veerasaiva, Lingayat, Viswabrahmin, Reddy, Kshatria (Raju), Kapu, Kalali Yadava, Chakali, etc., etc.; Scheduled Castes (253)–Chalavadi, Madiga, Mala etc.; Scheduled Tribes (133)—Yerukula, Yanadi; and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

Siva temple with a Sivalingam, Kodandaramaswamy temple with the idol in human form, Ganganamma temple with the idol in female form, Sivabhajana Mandiram Ramabhajana Mandiram and a church are the places of worship in this village.

Sri Sitaramakalyanam is celebrated for a day on *Chaitra Suddha Navami* (March–April). The deity is taken out in a procession on *Vaikuntha Ekadasi* i.e., on *Pushya Suddha Ekadasi* (December-January). The devotees take bath in the river Krishna and observe fasting and *jagarana*. This festival is being celebrated for the past 30 years and is of local significance. The chief patrons are the villagers. The residents of the village congregate. Only Hindus participate in the festival. *Pujari* is Sri Mukeni Sitaramanjaneya Charyulu a Vyghanasa Brahmin of Gowthmasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Rudrabhishekams are performed to Lord Siva during the month of *Kartikam* (October–November). The patrons are Segu Kutumbarao, Devarapalli Subba Rao, Parimi Kutumbarao and Jonnala Brahmareddy. *Pujari* is Illuru Venkaiah of Thamballa caste with hereditary rights.

Chaldinaivedyam is offered to Ganganamma deity.

SOURCE : *Sri V. Purnachandra Rao, Teacher, Zilla Parishad Elementary School, Devarapalli.*



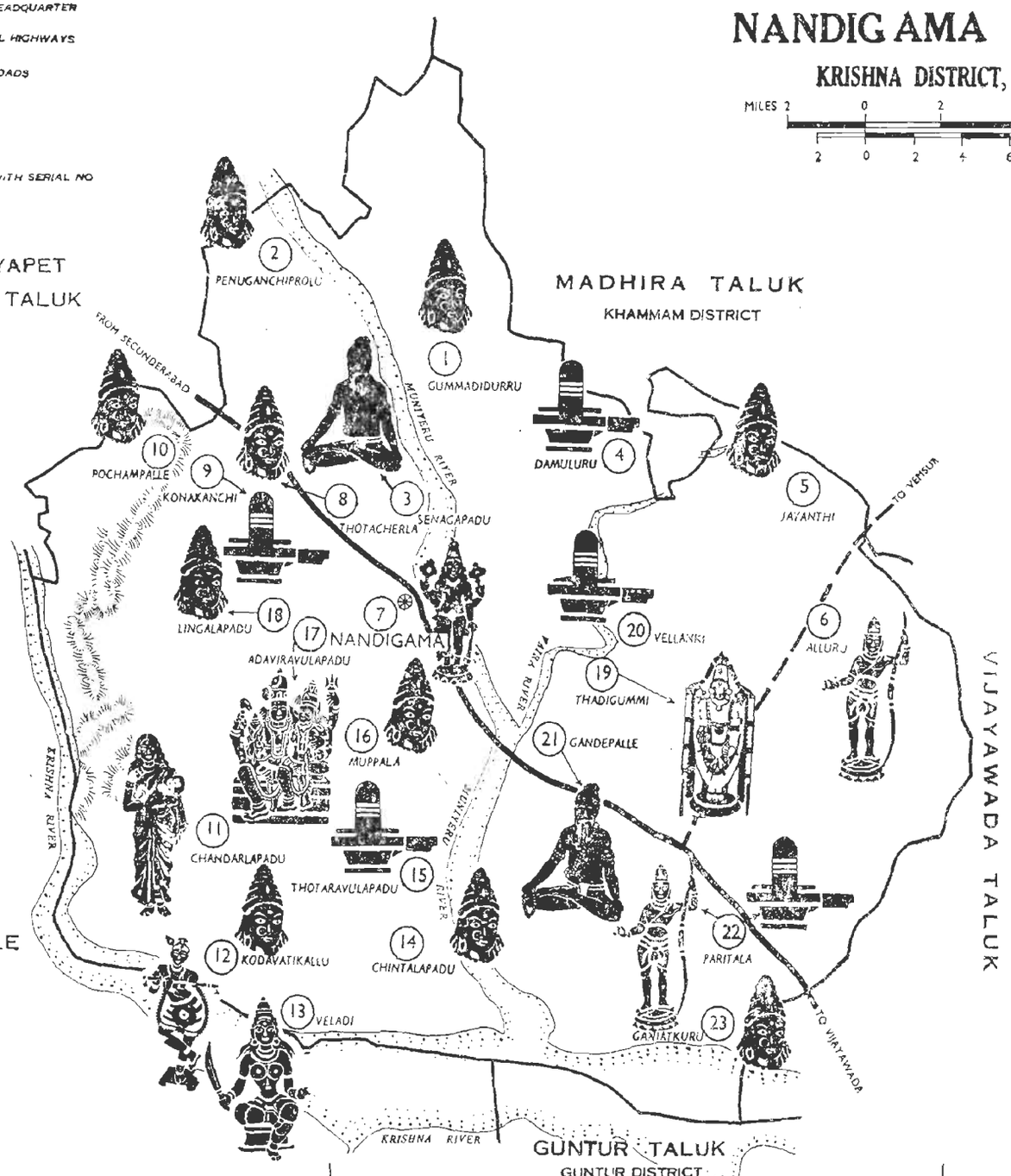
NANDIGAMA TALUK

FAIRS AND FESTIVALS
NANDIGAMA TALUK
KRISHNA DISTRICT, A. P.

TALUK BOUNDARY
TALUK HEADQUARTER
NATIONAL HIGHWAYS
OTHER ROADS
RIVER
HILLS
(3) VILLAGES WITH SERIAL NO

MILES 2 0 2 4 6
2 0 2 4 6 8 10 KILOMETRES

80° 15' E 80° 30' E
N 17° 00'
N 16° 45'



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
(1)	8 GUMMADIDURRU	MUTHYALAMMA JULY - AUG
(2)	9 PENUGANCHIPROLU	THIRUPATHAMMA FEB - MAR
(3)	15 SENAGAPADU	BRAHMAM SEP - OCT
(4)	21 DAMULURU	SANGAMESWARASWAMY FEB - MAR
(5)	25 JAYANTHI	ANKAMMA MAR - APR
(6)	27 ALLURU	RAMA MAR - APR
(7)	1 NANDIGAMA	CHENNAKESAVASWAMY DEC - JAN
(8)	45 THOTACHERLA	SAROJANAMMA MAR - APR
(9)	47 KONAKANCHI	SIVA OCT - NOV
(10)	49 POCHAMPALLE	MUTHYALAMMA NO FIXED DATE
(11)	57 CHANDARLAPADU	ALIVELAMMA MAY - JUNE
(12)	57(3) KODAVATIKALLU	MUTHYALAMMA JULY - AUG VARADA GOPALASWAMY FEB - MAR
(13)	62 VELADI	ANKAMMA FROM THURSDAY TO MONDAY IN BAHULA PAKSHAM
(14)	66 CHINTALAPADU	NUKANAMMA DEC - JAN
(15)	67 THOTARAVULAPADU	SIVA MAR - APR
(16)	69 MUPPALA	MUPPALAMMA FEB - MAR
(17)	72 ADAVIRAVULAPADU	CHENNA MALLIKARJUNASWAMY SEP - OCT
(18)	73 LINGALAPADU	LAKSHMI PERANTALAMMA APR - MAY
(19)	84 THADIGUMMI	VENKATESWARASWAMY APR - MAY
(20)	85 VELLANKI	ESWARA OCT - NOV
(21)	93 GANDEPALLE	VEERABHADRAM APR - MAY
(22)	106 PARITALA	SIVA AND RAMA SEP - OCT
(23)	107 GANIATKURU	GANTALAMMA, POLERAMMA, GANGANAMMA, ETC. MAY - JUNE

P. SUBBARAO
ARTIST

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

Section V

NANDIGAMA TALUK

Gummadidurru — Situated at a distance of 6 miles from Penuganchiprolu, 7 miles from the Madhira Railway Station, 8 miles from Motamarri and 6 miles by foot path and 22 miles by bus from Nandigama.

The total population of the village is 2,046 and it is made up of the following communities: Hindus—Brahmin, Viswabrahmin, Kamma, Telaga, Devadasi, Chakali, Mangali, Kummari, Sale, Gowd etc., etc.; Scheduled Castes (98)—Madiga, Mala, etc.; Scheduled Tribes (38); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Muthyalamma, with the image of the deity in human form, Rama, Anjaneyaswamy, Siva and a church are the places of worship in this village.

Muthyalamma Jatara is celebrated once in a year on a Sunday or Thursday generally in *Sravanam* (July–August) according to the convenience of the villagers. *Pujas* are performed and fowls and animals are sacrificed to the deity. The devotees observe fasting. This Jatara of ancient origin has only local significance. It is also celebrated when the rains fail and the village is in the grip of famine. All Hindu devotees of the village participate in the festival.

SOURCE : 1. *Sri D. Sitaramaiah, Teacher, Gummadidurru.*
2. *Sri P. Srinivasa Rao, Anigandlapadu, Nandigama.*

2. Penuganchiprolu—Situated at a distance of 6 miles from the Motamarri Railway Station by foot path, 7 miles to the East of the Hyderabad–Masulipatnam road, 11 miles from Jaggayyapet, 12 miles from the Bonakal Railway Station on the Central Railway and 21 miles from Nandigama. There are motor routes from this village to Jaggayyapet and Vijayawada. Once, the temples in this village were very famous as those in Kanchi and so the village came to be known as Penuganchiprolu. A great battle was fought near this village during the days of Quli Qutb Shah.

> "Higher up the Muneru and on its right bank is Penuganchiprolu which may be the 'Palanchennur' near the river where according to Ferishta, Sultan Quli Qutb Shah defeated an enormous Hindu army circa 1512."[1]

The total population of the village is 7,414 and it is made up of the following communities: Hindus—Brahmin, Vaisya, Reddy, Kamma, Telaga, Kapu, Settibalija, Yadava, Kuruva etc., etc., Scheduled Castes (991)—Madiga, Mala, etc.; Scheduled Tribes (213); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Sri Krishna, Nrusimhaswamy, Venugopalaswamy, Siva, Ambikeswara, Varalakshmi and Anjaneya are the places of worship in the village besides the temple of Thirupathamma with the lac image of the deity in human form. The images of Ankamma, Chandramma, Mallaiah, Maddiramamma, Peddamma and a Tiger are enshrined in separate temples along with Thirupathamma.

Goparaju, husband of Thirupathamma was a shepherd and one day he fell a prey to a tiger. Thirupathamma who could not bear the agony of separation from her spouse, performed *sati* by jumping into the fire pit. Thirupathamma Perantalu Jatara is celebrated twice a year for 5 days from *Magha Suddha Purnima* (February–March) and from *Phalguna Suddha Purnima* (March–April). Arrangements for the festival are made one month in advance. On the first day, *pujas*, are performed with saffron, (*kumkum*), new clothes and chanting of *mantras*. On the second day, huge *ghatams* (pots) are filled with river water and brought to the temple in a procession accompanied with music

1 *Manual of the Krishna District*, p. 223

while the *Byneedu* chants the *mantras*. *Ankaseva* and *pulakappera* are the important rituals on the third day. *Aradhana* is performed with *naivedyam* and the story of the deity is narrated to the devotees. On the fourth day *bonalu* of the neighbouring village are offered while on the fifth day the local *bonalu* are offered. The festival concludes with *deevena bandaru*. Cocoanuts, saffron (*kumkum*) silver and gold ornaments, money and fruits are offered to the deity. Previously there was animal sacrifice, but as it is prohibited now, the devotees sacrifice animals at their residences. However, fowls are sacrified on the second day during *jalabindelu*. The villagers white-wash and keep their houses neat and tidy one month in advance. Only those who perform *bonalu* observe fasting. This Jatara is being celebrated for the past 150 years and is widely known. As the deity belongs to Kamma community, the chief patrons are mostly Kammas. The deity was formerly installed by the Kommaraju sect. About 20,000 devotees, local and from distant places like Guntur and Krishna, congregate. Only Hindus take part in the festival *Pujari* is a Mutracha with hereditary rights. *Prasadam* is distributed to all.

A fair is held for 6 days near the temple in connection with the festival. From 1920 to 1940, the fair was held on a very large scale. But from 1940 onwards a small fair is being held for 5 days from *Phalguna Suddha Purnima* (February–March). About 20,000 people attend the fair. Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos of Gods and national leaders, agricultural implements, baskets and other kinds of toys are the chief commodities that are sold in the fair.

There are no special facilities for the pilgrims. Lottery, circus, magic and sports afford entertainment.

Sri Sitarama Kalyanam on *Chaitra Suddha Navami* (March–April); Lakshmi Nrusimhaswamy Kalyanam on *Vaisakha Suddha Chathurdasi* (April–May) are the other festivals that are celebrated in the village.

Muthyalamma Kolupu is also celebrated in this village.

SOURCE : 1. *Sri Nalamolu Kotaiah, Teacher, Samithi Elementary School, Penuganchiprolu.*

2. *Sri M. L. Narasimhasastry, B.A.,B.Ed., Teacher, Zilla Parishad High School, Penuganchiprolu.*

3. **Senagapadu**—Situated on the Vijayawada—Hyderabad bus route at a distance of 3 miles to the North of Nandigama and 10 miles from the Madhira Railway Station.

The total population of the village is 2,304 and it is made up of the following communities: Hindus—Vaisya, Kamma, Kapu, Yadava, etc., etc.; Scheduled Castes (222)—Madiga, etc.; Scheduled Tribes (118) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Eswaramma, Brahmam, Siva, Anjaneyaswamy, Rama and Muthyalamma are the places of worship in the village. The images of the deities are in human form.

Brahmamgari festival is celebrated during Dasara on *Asviyuja Suddha Dasami* (September–October). Processional images and Veerabhadruni *pallem* are taken out in a procession followed by men wearing *narasala* (iron arrow thrust into the throat, tongue or jaw). This festival is being celebrated for the past thirty years. Local people belonging to all Hindu communities congregate. *Pujari* is Sri Sangapati Bhadraiah who manages one acre of *manyam* land. In Sivalayam, Dasara festival is celebrated on *Asviyuja Suddha Dasami* (September–October). The temple has Inam land comprising 11 acres. Surepalle Bhadraiah is the *pujari*. Haribandi Veerabhadraiah and Parupalli Hanumaiah have donated one acre each for celebrating the *uthsavams* to the deity.

Sri Rama Navami is celebrated in Rama temple on *Chaitra Suddha Navami* (March–April). Challa Seetharamaiah, a Vaisya is the *pujari*. A Vaisya lady has donated Rs. 800 for performing daily *pujas*.

A festival is celebrated for Muthyalamma also but there is no fixed date. Fowls are sacrificed to the deity. All these festivals are of ancient origin but of local significance. The local Hindu and Muslim communities of the village congregate.

Sri Kariveda Seetharamaiah and Sri Pampalli Hanumaiah have donated each one acre of land to Anjaneyaswamy temple. The *pujari* is Sri Chitti Yagna Narayana.

SOURCE : *Sri Arekapudi China Veeraiah, Teacher, Samithi Elementary School, Senagapadu P. O.*

4. **Damuluru**—Situated at a distance of 11 miles from the Gangineni Railway Station.

The total population of the village is 1,209 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (248); and Scheduled Tribes (12). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sangameswaraswamy festival is celebrated for 3 days from *Magha Bahula Chathurdasi* (February-March). About 20,000 people of all Hindu communities, local and from the surrounding villages within a radius of 15 miles participate in the festival.

A small fair is held where toys and handicraft goods are sold.

SOURCE : *Statement of fairs and festivals furnished by the District Health Officer, Krishna.*

5. **Jayanthi**—Situated at a distance of 2 miles from the Yerupalayam Railway Station on the Vijayawada—Hyderabad broad gauge section of the Central Railway; 12 miles from Kanchikacherla and 22 miles from Nandigama. It is said that Jayanthi was a flourishing town during the reign of King Jayapala.

The total population of the village is 2,967 and it is made up of the following communities : Hindus—Brahmin, Vaisya, Reddy, Telaga, Kapu, Mudiraj, Kummari, Yadava, Vadde, Chakali, Mangali, etc., etc.; Scheduled Castes (488)—Adi Andhra, Adi Dravida, Chalavadi, Madiga, Mala, etc.; Scheduled Tribes (19)—Bagata, Gadaba, Chenchu, Koya, etc., etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

To the West of the village is Sri Ramalingeswaraswamy temple constructed by Parasurama. There are 2 Anjaneyaswamy temples; and Ankamma temple with the wooden images of Ramanamma, Venkaiah, Ankamma, Mahalakshamma, Maddiramamma and Rukhamma.

One Venkaiah, husband of Ankamma was killed by a tiger. Ankamma who could not bear the agony of separation, performed *sati* and became a deity. Ankamma Jatara is celebrated every year for a day on *Chaitra Suddha Purnima* (March-April). Preparations for the Jatara are made three days in advance. Kondapalle toy makers repaint the images for the occasion. *Bonalu* are brought by all the families and offered to the deity. Fowls are sacrified by the devotees in fulfilment of vows. This Jatara is being celebrated for the past 100 years and is confined to Jayanthi and nearby villages. The patrons are the village elders. Subscriptions are collected from the villagers for conducting the festival. The devotees, local and from the neighbouring villages, congregate, irrespective of caste or creed. The village *purohit* performs *pujas.*

SOURCE : 1. *Sri Gandepalli Gopala Rao, Doctor, Jayanthi.*
2. *Sri Sangam Venkatareddy, Postmaster, Jayanthi*

6. **Alluru**—Situated at a distance of 1 mile to the West of Chuttannavaram and Chennaraopalem; 1½ miles from Peddapuram; 2½ miles to the South of Juzzur, 3 miles to the North of Jayanthi and 5 miles to the North of the Yerupalayam Railway Station on the Vijayawada—Hyderabad section. There is a bus connection to Vijayawada from Peddapuram *via* Kanchikacherla.

When this place was under the yoke of the Muslim rulers it was called Allapuram. But after their downfall, Hindus changed it to Alluru. It is believed that this is an ancient village. A six feet high stone image of Lord Buddha was excavated from *yerra dibba* (red mound) in this village which now occupies a place of pride in the Vijayawada museum. The mound occupies an area of 2 acres, and it is believed that there are several gold and silver images in the bowels of this mound. There is yet another local belief that the *vuyyala sthambamulu* (swinging poles) and the images of *perantallu* are lying buried in the backyard of Sri Meka Narasimha Reddy.

The total population of the village is 2,607 and it is made up of the following communities : Hindus—Brahmin, Vaisya, Reddy, Kapu, Kummari, Balija, Yadava, Mangali, Chakali, Vaddera, Vadla, Kamsali, etc., etc.; Scheduled Castes(465)—Madiga, Mala, etc.; Scheduled Tribes (77)—Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural

labour, weaving and other traditional occupations.

Sri Rama temple located in the heart of the village with the image in human form; Siva temple; Anjaneyaswamy temple built in the waste land of Sri Alluru Ramakrishna Rao; Muthyalamma temple; a mosque and a church are the places of worship in this village.

Sri Rama Navami is celebrated from *Chaitra Suddha Navami* (March–April) for 5 days. The photo depicting the marriage of Sri Rama is taken out in a procession and *panakam* (jaggery water) and *palaharams* are offered to the deity. This festival is of local significance. Local people, irrespective of caste and creed, participate in this festival. Sarvasri Vemireddy and Kotireddy have appointed a *pujari* for this temple and endowed 5 acres of land as *manyam*. A few shops sell sweets and fruits on the occasion. *Uthsavams* are also celebrated during Sankranti in *Pushyam* (December–January) and procession is taken out on *Mukkoti Ekadasi*, i.e., *Pushya Suddha Ekadasi*.

Muthyalamma Kolupulu are celebrated when epidemics and cattle diseases prevail in the village. Buffaloes, goats and fowls are sacrificed to the deity. The villagers themselves perform the *puja* as there is no *pujari* for the temple.

Daily *naivedyam* is offered to Lord Siva by Sarvasri Thamballa Sivaiah, Nageswara Rao and Smt. Rajamma. There is 14 acres of dry land and ½ acre flower garden belonging to this temple as *manyam* land.

In *Kartikam* (October–November), *nitya naivedyam* is offered to Anjaneyaswamy. There is 2 acres of *manyam* land belonging to this temple.

There is a choultry constructed, at a cost of Rs. 35,000 by Sri Vemareddy and Kotireddy. To the North of the village is another choultry constructed by Mekapothula Venkiah.

SOURCE : *Sri Bodapati David, Teacher, C. S. I. Elementary School, Alluru P. O.*

7. **Nandigama**—Situated at a distance of 13 miles from the Madhira Railway Station on the Vijayawada–Hyderabad broad gauge section of the Central Railway; 31 miles from Vijayawada on the Hyderabad–Masulipatnam trunk road and 135 miles from Hyderabad by bus.

Sri Rajavasireddy Venkatadri Naidu, Zamindar of Amaravathi while cutting down the forest for bringing the land under the plough, found a Sivalingam and a big *nandi*. Hence the place came to be known as Nandigama. Even now the cuts of the crowbar are visible on the Sivalingam. There is a well called Devathala Bavi and a *koneru* (tank) in this village which are believed to be very ancient.

The Zamindar of Nandigama was a potential source of trouble to the Britishers in the 18th century.

> "The only breach of the peace however was the trouble caused by Venkaiah, a kinsman of Vasireddi Naganna, Zamindar of Nandigama, who was supported by Apparao, the Zamindar of Nuzvidu, and by the petty Zamindars of Bezwada, Mailavaram, Medurghat and Jamalavai. To put an end to these disturbances, Mr. Stratton in 1781 was stationed at Mailavaram and Mr. Andrew Scott at Raghavapuram, each with a military force at his disposal. Some time afterwards Venkaiah was captured and the disturbances ceased."[1]

The total population of the town is 10,244 and it is made up of the following communities : Hindus—Brahmin. Vaisya, Nayee Brahmin, Sale, Gowd, Yadava, etc., etc.; Scheduled Castes (450)—Madiga, Mala, etc.; Scheduled Tribes (396)—Yenadi, etc.; Dudekula, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, service, trade and other traditional occupations.

The temples of Sri Ramalingeswaraswamy with the image of the deity in the form of a marble Sivalingam, two feet high with *panuvattam* (pedestal); Sri Sitaramanjaneyaswamy, Sri Chennakesavaswamy with the image in human form; Anjaneyaswamy; Someswaraswamy, Sri Rajarajeswaraswamy, Mahalakshmamma, Muthyalamma; Ankamma, Sankara Mutt; 2 churches and a mosque are the places of worship in this town.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 10 days from *Magha Suddha Dasami* (January–February) to *Bahula Chaviti*. *Ankurarpanam, nandiseva, pavalimpuseva, dopu, rathothsavam* and *kalyanothsavam* are the rituals observed during

1 *Manual of the Krishna District*, p. 84

the festival. Cocoanuts, plantains and fruits are offered to the deity. River bath, fasting, feasting and *jagaram* are observed by the devotees. This festival is being celebrated for the past 150 years and is confined to this and neighbouring villages. The present trustees are Sri Rajavasireddi Venkata Srinadha Prasada Bahadur and Sri Rajavasireddi Balachandrasekhara Prasad, the decendants of Sri Raja Vasireddi Venkatadri Naidu, the Zamindar of Amaravathi. Raja Vasireddi Venkatadri Naidu who is credited with the constructions of about a score of temples with hundreds of acres of *manyam* land renovated Ramalingeswaraswamy temple and endowed 600 acres of land to the workers and 500 acres for the *pujari* of the temple. An Executive Officer is appointed by the Hindu Religious and Charitable Endowments Board to look after the Inam lands. The devotees local and from the neighbouring villages, congregate without any distinction of caste or creed. *Pujaris* are Sankaramanchi Krishna Murthy and Kundurthi Venkata Subbaiah, Velanati Brahmins with hereditary rights. *Prasadam* is distributed to all. There is Brahmana *samaradhana* (free feeding) for Brahmins during the festival.

A fair is held in this connection with a few shops selling eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, books, pictures, photos, agricultural implements and varieties of toys.

Bhajans, dances and *Harikathas*, discourses and recitals regarding the *Vedas* entertain the congregation. Competitions are held for men and women in sports, music and other arts and awards distributed.

Sri Chennakesavaswamy and Sitaramanjaneyaswamy Uthsavams are celebrated for 5 days from *Pushya Suddha Ekadasi* to *Purnima* (December–January). The devotees, local and from the neighbouring villages congregate without any distinct on of caste or creed.

Mahalakshmi Aradhana is performed in *Sravanam* (July–August).

SOURCE : 1. *Sri Turlapati Markandeswara Rao, Agriculturist, Nandigama.*
2. *Jayanthi Jwala Narasimham, B.A., B.Ed., Teacher, R.C.M.H. Elementary School, Nandigama.*
3. *Kambhampati Gopalakrishnaiah, Teacher, R.C.M.H. Elementary School, Nandigama.*
4. *Sri N. V. S. Rama Rao, Bill Collector, Nandigama.*

8. Thotacherla—Situated on the Vijayawada—Jaggayyapet and Vijayawada—Hyderabad bus route, the nearest Railway Station being Vijayawada, at a distance of 34 miles.

The total population of the village is 798 and it is made up of the following communities: Caste Hindus—Kamma and Yadava; Scheduled Castes (209); and Scheduled Tribes (8). The chief means of livelihood of the people is agriculture.

The only place of worship in the village is Sri Rama temple.

Sorojanamma Jatara is celebrated for 3 days in *Chaitram* (March–April). The Jatara is celebrated by all communities in the village, the chief patrons being Kammas.

Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April). All communities of the village participate in the festival.

SOURCE : *Sri Ganghri Raghavaiah, Teacher, Thotacherla.*

9. Konakanchi—Situated at a distance of 1½ miles from the 80th milestone on the Hyderabad—Masulipatnam trunk road.

The Krishna District Manual refers to a place called Kanakanchi in Nandigama Taluk where there is an old fort and four inscriptions; one as old as A. D. 1146 records a grant by Rajendrachola. Perhaps this village was known as Kanakanchi in those days.

The total population of the village is 2,376 and it is made up of the following communities : Hindus—Brahmin, Vaisya, Kamma, Telaga, Chakali, Mangali and Vaddera, etc., etc.; Scheduled Castes (205)—Madiga, Mala, etc.; Scheduled Tribes (39)—Yanadi, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple, a church and a mosque are the only places of worship in this village.

Siva Kalyanothsavam is celebrated for a day on *Kartika Purnima* (October–November), when the villagers decorate their houses. The festival is of ancient origin but of local significance. The local people irrespective of caste or creed take part in the festival. *Pujari* is a Brahmin.

Eruvaka Purnima is celebrated on *Jaistha Suddha Purnima* (May–June).

SOURCE : *Sri K. Seshagiri Rao, Teacher, Zilla Parishad High School, Konakanchi.*

10. Pochampalle—Situated at a distance of 2 miles to the south of Gowravaram near the 80th milestone on the Hyderabad—Masulipatnam trunk road and 10 miles from Nandigama *via* Gowravaram.

The total population of the village is 1,813 and it is made up of the following communities: Hindus—Brahmin, Vaisya, Reddy, Kamma, Kapu, Sale, Mutracha, Vaddera, Yadava, Dasari, etc., etc.; Scheduled Castes (386); Scheduled Tribes (47); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Muthyalamma temple with the image of the deity in female form; Sri Ramalingeswaraswamy temple said to have been constructed during the time of Kakatiya King Prataparudradeva; Sri Lakshmi Nrusimhaswamy temple and Anjaneyaswamy temple are the places of worship in this village.

Muthyalamma Jatara is celebrated for a day according to the convenience of the villagers. Goats, fowls and other animals are sacrificed to the deity in fulfilment of vows. The chief patrons for this Jatara are farmers. This is of local significance and only Hindus participate in the festival. There is poor feeding during the Jatara.

Garudachala Lakshmi Nrusimha Jayanthi is celebrated for a day on *Chaitra Suddha Purnima* (March–April). The devotees, local and from distant places congregate for this festival.

Anjaneyaswamy Aradhana is performed according to the convenience of the villagers and the *pujari* is Sri Nomula Suryanarayana.

The *pujari* of Ramalingeswara temple is Bhyravapati Ramaiahgaru. The devotees take bath and observe fasting during *Kartikam* (October–November).

SOURCE : *Sri Pingali Perireddy, Panchayat President, Pochampalle.*

11. Chandarlapadu—Situated at a distance of 8 miles from Nandigama and 40 miles from the Vijayawada Railway Station. There is bus conveyance for six months only in a year.

The total population of the village is 4,611 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Telaga, Sale, Viswabrahmin, Yadava, Chakali, Mangali, etc., etc.; Scheduled Castes (183)—Madiga, Mala, etc.; and Scheduled Tribes (122). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Alivelamma temple with the image of the deity in female form holding her child in her arm, Siva temple and Anjaneyaswamy temple are the places of worship in this village.

One Alivelamma—whose husband fell a prey to a tiger, while returning to his village—on hearing the news prepared a fire pit and jumped into it with her child in arms. She became a *shakthi* and ordained the villagers to construct a temple and worship her. Alivelamma Jatara is celebrated for 5 days from *Vaisakha Suddha Purnima* to *Bahula Chavithi* (May–June). Every day, the deity is taken out in a procession on a *prabha* to the accompaniment of music. Jaggery and *pappulu* (fried Bengal gram) are offered as *naivedyam*. *Garelu, burelu* and *paramannam* are also offered to the deity. The devotees take sea-bath and observe fasting on 4 Mondays during *Kartikam* (October–November) and on *Sivaratri* and *Purnima* days. This Jatara is being celebrated for the past 200 years and is of local significance. The Hindu devotees of the village participate in the Jatara. *Pujari* is a Kummari (potter). Bathakamma who had seven brothers was brought up by her parents with great love and affection. At her twelfth year, her parents went on pilgrimage to Kasi (Benaras) leaving Bathakamma in her mother-in-law's house. During winter season she was brought to her parent's house by her eldest brother who, as per custom, wanted to give her new clothes. But his wife who became

very jealous killed Bathakamma; threw away her body outside the village and told her husband that Bathakamma eloped with somebody. After some days, Bathakamma's parents were returning from Kasi and on the way they saw a jasmine plant at the outskirts of the village and tried to pluck some flowers. But to their great grief the plant narrated the pathetic story of Bathakamma. On hearing this, the entire village visited the spot and worshipped the plant believing it to be the manifestation of Bathakamma. Since that time, Bathakamma Panduga is celebrated on *Kartika Padyami* (October-November) for a day. On that day, girls below 12 years age collect *thangedu poolu* (flowers of cassia auriculata) and *thelukondi poolu* (flowers of martgnia diandia); prepare Gouramma (image of Parvathi with turmeric powder); go to the temple with *naivedyam*; place the plate in the middle and sing songs. In the evening, the flowers are immersed in a tank. During Dasara in *Asviyujam* (September-October) this festival is celebrated for nine days. On the ninth day, Bathakamma is taken out in a procession accompanied with music and immersed in the tank. It is the belief of the villagers that unmarried girls would enjoy peace and prosperity during their married life if they celebrate this festival. Instead of Dasara, all communities in Nandigama Taluk celebrate this festival.

SOURCE : *Miss. K. Suguna, Health Visitor (M.C.H.) Primary Health Centre, Chandarlapadu.*

12. Kodavatikallu—Situated at a distance of 3 miles from the Nandigama-Pokkunur road; 12 miles from the Pedakurapadu Railway Station on the Guntur-Macherla section and 12 miles to the south-west of Nandigama on the banks of the River Krishna. There is Vijayawada—Kollur launch service from *Sravanam* (July-August) to *Kartikam* (October-November). There is a private bus service from January to June. About 200 years back, this village was called as Kotilingalapuram. Once a diamond, of the size of the hilt of a sickle, was found near the village boundary and hence it came to be known as Kodavatikallu (*Kodavati* means sickle and *kallu* means diamond). In the 18th century this was a diamond producing centre. The Nizam reserved this village exclusively for himself when the Kondapalle circar was ceded to East India Company in 1766. It is believed that diamonds are still found in this place.

The total population of the village is 1,653 and it is made of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Yadava, etc., etc.; Scheduled Castes (206)—Madiga, Mala, etc.; Scheduled Tribes (24); and Muslim. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The dilapidated temples of Someswaraswamy, Ramalingaswamy, Rajagopalaswamy, Anjaneyaswamy and Muthyalamma are the places of worship in this village. It is said that there was a temple with one crore Lingams which was submerged under the Krishna river and now lies buried under the sands. There is a *peerlapanja* also in this village.

Muthyalamma Jatara is celebrated for a day in *Sravanam* (July-August). The devotees take bath in the Krishna river and perform *puja*. Fowls and rams are sacrificed to the deity. This Jatara of ancient origin has only local significance. Subscriptions are collected from the villagers for celebration of the Jatara. The local people congregate irrespective of caste or creed. *Pujari* is Sri Naragarla Gangaiah, a Yadava with hereditary rights. *Prasadam* is distributed to all.

Sri Vedantham Yoganandacharyulu, a Vaighanasa Brahmin is the *pujari* for Rajagopalaswamy and Anjaneyaswamy temples with hereditary rights.

Someswara temple is under the management of the Hindu Religious and Charitable Endowments Board and the *pujari* is Sri Damuluri Paparao.

Moharram is celebrated with Moulali Panja. Fasting is observed during the month of Moharram, Muttavallis are Sarvasri Syed Pent Saheb and Syed Khasim Ali.

Sathvika *pujas* are performed to another deity Muthalamma and three *Seethala Yanthramulu* during Muthyalamma Jatara.

In Kothapeta, hamlet of Kodavatikallu there are temples to Sri Varada Gopalaswamy, Sri Sankaraswamy, Mahalakshamma, Ganganamma and Gantalamma.

Sri Varada Gopalaswamy and Sri Sankaraswamy Kalyanams are celebrated for a day on *Phalguna Suddha Purnima* (February-March). Festival arrangements are made according to the convenience of the villages. Cocoanuts and jaggery are offered to the deity. This festival is of ancient origin but of local significance. The chief patrons

are the Hindus. The residents of the village take part in the festival without any distinction of caste or creed. *Pujaris* are Vaishnavas. *Prasadam* is distributed to all. The devotees take bath in the Krishna river and observe fasting and *jagarana* during *Kartikam* (October–November).

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

SOURCE : 1. *Sri M. Nagabhushana Rao, Kodavatikallu.*
2. *Sri G. Mallikarjuna Rao, Panchayat President, Kothapeta.*
3. *Krishna District Manual.*

13. Veladi—Situated at a distance of 12 miles from Nandigama and 35 miles from Vijayawada by boat on Krishna river.

The total population of the village is 1,518 and it is made up of the following communities: Caste Hindus—Vaisya, Agnikulakshatria, Kamma, Mutracha, Kummari, Chakali, etc., etc.; Scheduled Castes (203)—Madiga, Mala, etc.; Scheduled Tribes (30); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Siva, Rama and Anjaneya and the ruined temple of Ankamma with the image of the deity in female form holding a sword in her right hand.

About 200 years ago, this village was ruled by Zamindar Chana Narasaiah. He brought a he-buffalo from Manadadam village in Guntur district, without knowing that the animal was dedicated to Ankamma, the village deity of Manadadam. One day the deity appeared before him in a dream and ordained the Zamindar to worship her. Thereupon the Zamindar made the deity his family deity. After abolition of the estates, the deity is being worshipped by the villagers. Ankamma Jatara is celebrated once a year or once in two years according to the convenience of the villagers. This festival is celebrated for 5 days from Thursday to Monday in the *Bahula Paksham* (dark fortnight) when cattle pests break out. Shakthi *kolupu* on Thursday, Ammavaru *gaddenekkuta* on Friday, *pulakappera* and *jalabindelu* on Saturday, *bonalu* and *prabhalu* on Sunday and *deevenabandaru* on Monday are the rituals observed during this festival. Fowls and animals are sacrificed when the deity is taken out in a procession. The devotees take bath in the Krishna river, observe fasting and offer *naivedyam* to the deity. It is being celebrated for the past 200 years and is of local significance. The patrons are Telagas. It is chiefly celebrated by Byneni and Pambala communities. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Telaga of Konuru *gotram* with hereditary rights.

SOURCE : 1. *Sri P. Prakasam, Headmaster, Samithi Elementary School, Veladi.*
2. *Sri G. V. Kanakaraju, Single Teacher, Panchayat Samithi Elementary School, Veladi.*

14. Chintalapadu—Situated at a distance of 6 miles from the Bandar—Hyderabad main road. Formerly it was the capital of the estate of Mukthyala Zamindars.

The total population of the village is 3,186 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamsali, Kamma, Chakali, Mangali, Kummari, etc., etc.; Scheduled Castes (309) and Scheduled Tribes (29). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Nukanamma, Siva, Sri Rama, Vinayaka and Anjaneyaswamy are the places of worship in the village.

Nukanamma Jatara is celebrated for 3 days in *Pushyam* (December–January). Cocoanuts and lemons are offered to the deity. The devotees take sea bath and observe fasting and *jagarana*. This Jatara is of ancient origin and confined to Chintalapadu and the neighbouring villages. The chief patrons are Vaisyas and Kammas. 10,000 devotees, local and from the neighbouring villages congregate. All communities participate in the festival.

A fair is held in connection with the festival for 3 days in front of the temple. 10,000 persons local and from the neighbouring villages attend the fair. Eatables, lanterns, utensils, Ayurvedic medicines, pictures and photos, garments, agricultural implements and several kinds of toys are the chief commodities that are sold in the fair.

Pandals are erected and free feeding is arranged. Dramas, circus, gambling, lottery and music performances afford entertainment to the visitors.

SOURCE : 1. *Sri P. Veeraiah, Headmaster, N. P. S. J. B. School, Chintalapadu.*
2. *Sri B. S. Prakasa Rao, Teacher, Chintalapadu.*

15. Thotaravulapadu—Situated at a distance of 3 miles from the Hyderabad—Vijayawada bus route; 8 miles from Nandigama and 30 miles from the Vijayawada Railway Station. There is a stone inscription which indicates that this village was called 'Anabhipuram' in ancient times.

The total population of the village is 2,255 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kamma, Kamsali, Padmasale, Kummari, Vaddera, Vadrangi, Chakali, Mangali, etc., etc.; Scheduled Castes (111)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Siva with a Sivalingam, Anjaneyaswamy with the stone image, Muthyalamma, a church and Bademiah *darga* with *peers* are the places of worship in this village.

Siva Kalyanam is celebrated from *Chaitra Suddha Purnima* (March–April) to *Bahula Chavit*i for 5 days. Devotees take river bath and observe fasting and *jagaram*. This is being celebrated for the past 36 years and has only local significance. Sri Kandukuri Thirupathaiah is the trustee. The local Hindus congregate. *Pujaris* are Thamballas. *Prasadam* is distributed to all.

Goats, fowls and sheep are sacrificed to the deity, Muthyalamma.

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

During Moharram a he-goat is sacrificed to the *peers*.

SOURCE : *Sri Balla Rama Kotaiah, Headmaster, N. P. S. E. School, Thotaravulapadu.*

16. Muppala—Situated at a distance of 4 miles from Nandigama and Vijayawada; 4½ miles from the Hyderabad—Bandar road; 12 miles from the Vijayawada–Kasarabad boat route and 16 miles from the Madhira Railway Station. As there are three mounds in this village it came to be known as Muppala. It is said that since the guardian deity is Muppalamma the village goes by the name of Muppala. It is reported that there are inscriptions of the 13th century in this village.

The total population of the village is 4,230 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Bhatraju, Kapu, Viswabrahmin, Sale, Vaddera, Yadava, Seelamantulu, Chakali, etc., etc.; Scheduled Castes (294)—Madiga, Mala, etc.; Scheduled Tribes (47)–Yenadi, etc., and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Muppalamma temple with the awe-inspiring stone image of the deity in human form, Siva temple, Veerabhoga Vasantharaya temple, Rama temple, Anjaneyaswamy temple and a church are the places of worship in this village. The stone image of Ankamma is also worshipped.

Muppalamma Jatara is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). Fowls and animals are sacrificed, and cocoanuts are offered to the deity. This Jatara is being celebrated from the time the village originated and is confined to the neighbouring villages. The chief patrons are Yadavas. The residents, local and from the neighbouring villages participate in the Jatara. *Pujari* is a Yadava of Vallavala *gotram*. *Prasadam* is distributed to all. *Panakam* and *vadapappu* are offered to Anjaneyaswamy during *Vaisakam* (April-May).

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). There is free feeding and *prasadam* is distributed to all.

The devotees observe *jagarana* during Veerabhoga Vasantharayala festival.

SOURCE : *Sri Katta Bullaiah, V. L. W, Muppala.*

17. Adiviravulapadu—Situated at a distance of 3 miles from the Hyderabad—Bandar bus route and to

the West of Nandigama; 15 miles from the Madhira Railway Station on the Vijayawada—Hyderabad line; 33 miles from the sub-divisional headquarters, Vijayawada.

This village was famous in ancient times. Sri Krishnadeva Raya, the Vijayanagar King, ruled over these parts and after the fall of Vijayanagar empire it came under the rule of the Nizam. The village was later gifted to Thurlapati family who were Desapandyas of these parts. The village is still under Thurlapati family and it is not taken over by Government and is now called Agraharam. This village is held by the Thurlapativaru, Saivite Brahmins, for the past 300 years.

> "At Ravulapadu, further south, there are also five inscriptions, and one deserves special investigation as it records a grant to the temple by Kota Gundra Raju, probably one of the kings of Dharanikota, but they are supposed to have been Jains." 1

The total population of the village is 894 and it is made up of the following communities: Caste Hindus—Brahmin Kamma, Telaga, Kamsali, Chakali, Mangali, etc., etc.; Scheduled Castes (20)—Madiga, Mala, etc.; Scheduled Tribes (13)—Yerukula, Yenadi; Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Anjaneyaswamy, Sri Chenna Mallikarjunaswamy with the image in the form of a Lingam, a church and a mosque are the places of worship in this village.

Sri Chenna Mallikarjunaswamy festival is celebrated for 10 days during Dasara from *Asviyuja Suddha Dasami* (September–October) to *Bahula Chaviti*. On *Dasami* day, the idol of Chenna Mallikarjunaswamy is worshipped under the *jammi* tree. Girls dance around Bathakamma made of flowers. *Abhishekam* is performed to the deity. This is of ancient origin and of local significance. All communities of the village congregate. After *puja*, *prasadam* is distributed to all the devotees gathered at the temple.

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

Muslims observe fasting during Moharram.

SOURCE: *Sri Thurlapati Veerabhadra Rao, Panchayat President, Adiviravulapadu.*

18. Lingalapadu—Situated at a distance of 4 miles from Nandigama by bus; 6 miles from Gudimetta by boat and 15 miles from the Madhira Railway Station.

The total population of the village is 1,253 and it is made up of the following communities: Caste Hindus—Vaisya, Kamma, Telaga, Kapu, Viswabrahmin, Yadava, Mudiraj, Vaddera, Chakali, Mangali, etc., etc.; Scheduled Castes (16)—Chalavadi, Madiga, Mala, etc.; Scheduled Tribes (48); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Lakshmi Perantalamma with the image of the deity in human form made of wood and lac; and of Sri Anjaneyaswamy are the places of worship in this village.

Lakshmi Perantalamma born at Durgi in Gurjala Taluk of Guntur District was married to one Chirumamilla Venkiah of Lingalapadu, in Nandigama Taluk of Krishna District, and the couple were blessed with a daughter. Pichchamma, sister of Venkiah, wanted her son to marry Venkiah's daughter. Lakshmi Perantalamma did not favour this matrimonial alliance, as she wanted to give her daughter in marriage to her brother, Ramaiah. Her mother-in-law and sister-in-law therefore, bore grudge against her and in order to wreak vengence, they carried tales to her husband Venkiah and poisoned his mind. They fabricated certain scandalous stories about her which made Venkiah suspect the fidelity of his wife and in a fit of fury he knifed her to death. Later she became a *devata*, and in order to show her power she made the family cattle stray away for three or four days and made clothes catch fire suddenly. She appeared before her brother-in-law Subbaiah and Kotaiah and villagers in a dream in the form of an idol and directed them to construct a temple, install her image and celebrate the festival from *Vaisakha Suddha Purnima*.

1 *Manual of the Krishna District*, p. 223

Thereupon Subbaiah and Kotaiah constructed a temple and enshrined her image, made of wood and lac.

Lakshmi Perantalamma Jatara is celebrated for 6 days from *Vaisakha Suddha Purnima* to *Bahula Panchami* (April-May). Cocoanuts, fruits and flowers are offered to the deity in fulfilment of vows. This is being celebrated for the past 118 years and has only local significance. The trustees are Panguluri Venkata Durgamba and Digumarthi Ramalakshmamma belonging to Kamma community. The devotees of the village participate in the Jatara without any distinction of caste or creed. *Pujaris* are Yadavas, Sarvasri Vardhiboyina Sayaiah and Kura Venkaiah with hereditary rights. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Bollineni China Nagabhushanam, Panchayat President, Lingalapadu.*
2. *Sri J. Devasahayam, Headmaster, N. P. S.S.B.E.S. School, Lingalapadu.*
3. *Sri P.S.S. Narayana, Teacher, N.P.S.S. B.E. School, Lingalapadu.*

19. Tadigummi—Situated at a distance of 9 miles from the Yerupalayam Railway Station and the Hyderabad—Vijayawada bus route and 4 miles by road from Kanchikacherla.

The total population of the village is 564 and it is made up of the following communities: Caste Hindus—Reddy, Chakali, Kummari, Yadava, etc, etc.; Scheduled Castes (180); and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only place of worship in the village is the temple of Sri Venkateswara.

Sri Veukateswaraswami Kalyanothsavam is celebrated for 3 days from *Chaitra Suddha Purnima* (April-May). Devotees observe cleanliness and offer *palaharams* to their family deities at their residence. It is being celebrated from 1949 and is confined to this village only. Sri Bezavada Obulareddi is the organiser. The local Hindus congregate. *Pujari* is a Brahmin of Sri Vatsava *gotram*. *Prasadam* is distributed to all.

SOURCE : *Sri Lazarus, Headmaster, Special Samithi Elementary School, Thadigummi.*

20. Vellanki—Situated at a distance of 3 miles from the Kanchikacherla—Peddapuram road, and 6 miles from Nandigama.

The total population of the village is 1,818 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Mutracha, Yadava, etc., etc.; Scheduled Castes (43)—Madiga, Mala etc.; Scheduled Tribes (5); Muslim and Christian. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Eswara with the image in the form of a Sivalingam, Sri Rama with the stone image in human form with four hands holding *sanku, chakra, gadha* and *padma* and a church are the places of worship in this village.

Eswara Kalyanothsavam is celebrated for one day on *Kartika Suddha Purnima* (October-November). It is of ancient origin and of local significance. The residents of the village congregate without any distinction of caste or creed. After the *kalyanam, palaharams*, flowers and *panakam* are distributed. *Pujari* is a Brahmin.

Sri Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April). *Pujaris* are Vaishnavites.

Goats and fowls are sacrificed to the deities Muthyalamma and Poleramma and the Jataras are celebrated under the supervision of the Pambalas.

SOURCE : *Sri Adiraju Thathaiah, Teacher and Postmaster, Vellanki.*

21. Gandepalle—Situated at a distance of about a mile to the north of the Hyderabad—Masulipatnam road, 6 miles from Nandigama and 12 miles from the Yerupalayam Railway Station.

The total population of the village is 2,102 and it is made up of several sub-communities of Caste Hindus—Brahmin, Vaisya, Reddy, Kamma, Mudiraj, Kapu, Nayibrahmin, Viswabrahmin, Neguruboya, Chakali, etc., etc.; Scheduled Castes (86)—Adi Andhra, Adi Dravida, Chalavadi, Madiga, Mala etc.; Scheduled Tribes (73)—Yenadi, Yerukula, Chenchu, etc., etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is Sri Veerabrahmam *mandiram* with His image in human form besides Anjaneyaswamy temple in this village. The village deities Muthyalamma, Gantalamma and Mahalakshamma are worshipped in the form of stone images.

Brahmamgari festival is celebrated for a day on *Vaisakha Suddha Purnima* (April–May). It is being celebrated for the past 35 years and is of local significance. The devotees of the village congregate. All communities participate in the festival although it is chiefly confined to Viswabrahmins.

The village deities Muthyalamma, Mahalakshamma and Gantalamma are worshipped when rains fail and cattle diseases prevail in the village. Animals are sacrificed during the festival. All Hindus of the village participate in the festival.

SOURCE : *Sri Thella Assireddy, Panchayat Board President, Gandepalle.*

22. Paritala—Situated at a distance of 2 miles from Kanchikacherla; 3 miles to the north of the river Krishna; 12 miles from the Kondapalle Railway Station and Nandigama and 18 miles from the Vijayawada Railway Station.

Paritala village is a place of some historical significance. Till 1640 A. D. this was known as Parthiyala but subsequently it came to be known as Paritala under the British rule. The place is very famous for diamonds. Ahmad Shah Valli, brother of Firoj Shah, the Bahamini Sultan, after conquering Warangal took possession of the diamond mines at Paritala (1422–35). This is narrated in the book "Mahammadeeya Mahayugamu" by Sri K.V. Lakshmana Rao. It is said that Meerjumla, the Minister of Abdulla Hussain (1611–1650) after resigning the minitership, went to Golkonda as a trader and presented the Nawab with many diamonds he got from the diamond mines of Paritala. The world famous Kohinoor diamond is believed to have been found in the diamond mines of Paritala by Mirjumla. This village was ruled by Sri Jupalli Venkatadri for some time in the 16th century. At that time Mahamahopadyaya Yalakuchi Balasaraswathi dedicated his work "Chandrika Parinayam" to Zamindar Venkatadri.

Andhrula Charita Purvayugam by K. V. Lakshmana Rao also mentions that there are diamond mines to the north of river Krishna adjacent to Dharanikota. It is believed that this reference is to the diamond mines at Paritala.

Sri Virat Pothuluri Veerabrahmam, in his book published in 1951 predicted that when he rules the country after his rebirth, he will adorn the throne with a big diamond from Paritala. Paritala had splendorous past between 15th and 17th centuries. Again in the 17th century, it came under the reign of the Hyderabad Nawabs and was ruled by a Jagirdar upto 1950. The last ruler was Kamali Yar Jang Bahadur who made Paritala, the taluk headquarters for 7 nearby villages, Gariatkur, Velugudur, Bathinapad, Nandigama, Kodavatikallu, Usthopalli and Mallavalli. As there were diamond mines in this taluk, it was called Kanath (Kana means mine in Parsi language), The Nizam rulers did not leave this village even after achieving Independence on 15th August, 1947. The people of these 7 villages did not relish any longer, the rule of the Nawabs. So they took the reins of the Government in their hands and declared their taluk as a Republic. This village was later transferred to Krishna district from the Hyderabad State on 26-1-1950.

The total population of the village is 4,175 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Viswabrahmin, Kummari, Budabukkala, Telaga, Kapu, Balija, Yadava, Kuruva, Kalali, Vaddera, Chakali, Mangali, Dasari, Mudiraj, Mutracha, Jangam etc., etc.; Scheduled Castes (89)—Madiga, Mala, etc.; Scheduled Tribes (107); Dudekula; Muslim and Christian. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Visweswaraswamy temple, Panchapattabhi Ramachandra Murty temple with His image in human form, Mowlali Hajarath Abbas Mahatasim darga with the Peers and a church are the places of worship in this village.

Dasara is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). *Samee puja*, Siva *Kalyanam* and Sitarama *Kalyanam* are also performed. This celebration is of ancient origin and of local significance. The local Hindu devotees congregate. *Pujari* for Siva temple is a Thamballa and for Rama temple a Vaishnava with hereditary rights, enjoying Inam lands. *Prasadam* is distributed to all.

The devotees take river and sea bath during *Ashadha Suddha Purnima, Magha Purnima, Kartika*

Purnima and *Vaisakha Purnima* and observe fasting and *jagarana*.

Mowlali Hazarath Abbas Shah Kasim Urs is celebrated during Moharram by the Muslims. Fasting is observe.

SOURCE : 1. *Sri I. Venkateswara Rao, V. L. W., Paritala.*
2. *Sri K. S. Job, Teacher, Paritala.*
3. *Sri R. Moorthylingam, Teacher, Paritala.*
4. *Sri M. David, Teacher, P. S. Ele. School, Paritala.*
5. *Sri V. Seshagiri Rao, Headmaster, Paritala.*
6. *Sri C. Venkateswara Rao, Panchayat President, Paritala.*

23. **Ganiatkur**—Situated at a distance of 3 miles from Danabanda by cross country; 3 miles from Amaravati in Guntur district; 12 miles from the Kondapalle Railway Station; 13 miles from Vijayawada by boat; 17 miles from Nandigama of which 3 miles is by cross country upto Danabanda; and 18 miles from the Vijayawada Railway Station. The village is situated on the banks of river Krishna. It is said that Chandrakumari Bai, sister of Anavemareddy, contemporary of the great Telugu poet Pothanamathya, gifted this village to Malladi Nagadevaraya Somayajulu, a native of this village. Hence it is also called as Brahmana Agraharam. It is also said that Paritala, Ganiatkur,Battinapadu, Mogaluru, Kodaratigallu, Usthepalli of Nandigama Taluk and Mallavalli of Nuzvid Taluk were got as jagirs by Kamalayarjangu Bahadur. Precious stones, diamonds and gems were found in the mines in this village. Hence it is called Ganiatkur (*Gani* means mine and *atkana* means that there is no scarcity for food as precious stones are plentiful).

The total population of the village is 2,856 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya,Kamma, Kummari, Chakali, Viswabrahmin, Yadava, Budabukkala, etc., etc.; Scheduled Castes (335)—Madiga, Mala, etc.; Scheduled Tribes (41)—Yerukula, Yenadi, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

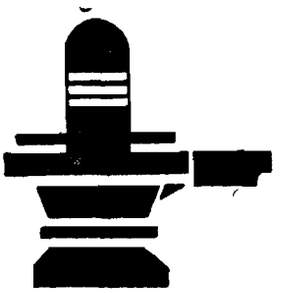
The temples of Anjaneyaswamy, Rama, Varadagopalaswamy and Sankaraswamy are the places of worship in this place. The stone images of Gangamma, Muthyalamma, Gantalamma and Poleramma are also worshipped.

Jatara for village deites is celebrated according to the convenience of the villagers in *Jaistham* (May–June) when epidemics like smallpox, cholera, prevail in the village. Goats, fowls and sheep are sacrificed to the deity. The stone images are decorated with turmeric and *kumkum* and worshipped with cocoanuts. The houses are kept clean. The devotees take oil bath, wear new clothes and go to the temple to discharge their vows and observe fasting. It is of ancient origin but of local significance. The Hindu devotees of the village take part in the celebrations.

Sri Varada Gopalaswamy and Sankaraswamy Kalyanams are celebrated for 2 or 4 days from *Phalguna Suddha Purnima* (February–March). Festival arrangements are made according to the wishes of the villagers. Cocoanuts and jaggery are offered. Devotees take bath in the Krishna river and observe fasting and *jagarana* during *Kartikam* (October–November). It is of ancient origin and of local significance. The chief patrons are Hindus. The residents of the village congregate without any distinction of caste or creed. *Pujaris* are Thambalis and Vaishnavas. *Prasadam* is distributed to all.

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

SOURCE : 1. *Sri M. Arogyaswamy, Single Teacher, Ganiatkur.*
2. *Srimathi G.P. Ignamma, Headmistress, Ganiatkur.*



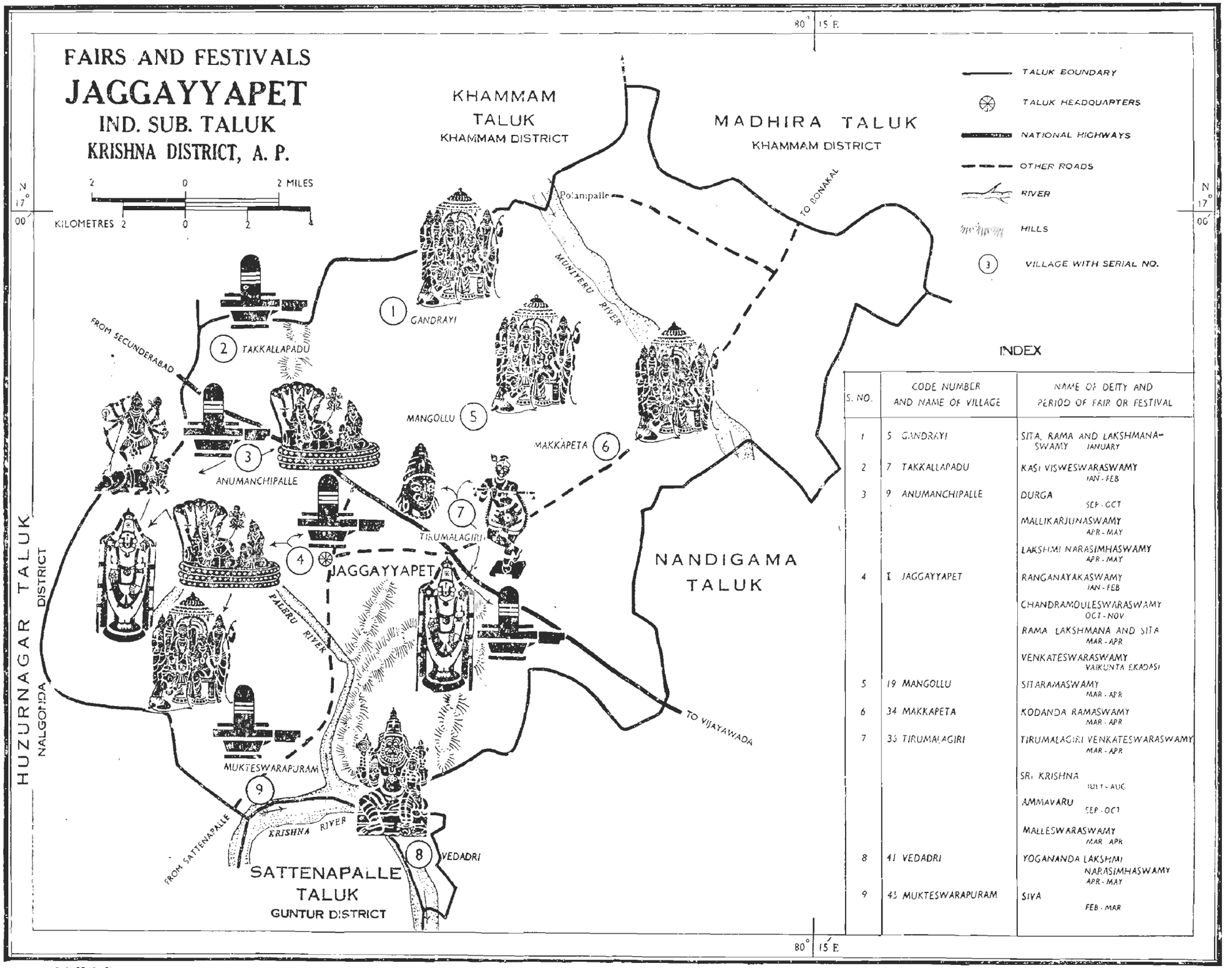
JAGGAYYAPET IND. SUB. TALUK

FAIRS AND FESTIVALS

JAGGAYYAPET

IND. SUB. TALUK

KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	5 GANDRAYI	SITA, RAMA AND LAKSHMANA-SWAMY JANUARY
2	7 TAKKALLAPADU	KASI VISWESWARASWAMY JAN - FEB
3	9 ANUMANCHIPALLE	DURGA SEP - OCT
		MALLIKARJUNASWAMY APR - MAY
		LAKSHMI NARASIMHASWAMY APR - MAY
4	1 JAGGAYYAPET	RANGANAYAKASWAMY JAN - FEB
		CHANDRAMOULESWARASWAMY OCT - NOV
		RAMA LAKSHMANA AND SITA MAR - APR
		VENKATESWARASWAMY VAIKUNTA EKADASI
5	19 MANGOLLU	SITARAMASWAMY MAR - APR
6	34 MAKKAPETA	KODANDA RAMASWAMY MAR - APR
7	33 TIRUMALAGIRI	TIRUMALAGIRI VENKATESWARASWAMY MAR - APR
		SRI KRISHNA JULY - AUG
		AMMAVARU SEP - OCT
		MALLESWARASWAMY MAR APR
8	41 VEDADRI	YOGANANDA LAKSHMI NARASIMHASWAMY APR - MAY
9	43 MUKTESWARAPURAM	SIVA FEB - MAR

P SUBBARAC
ARTIST

Prepared at the Office of the Superintendent of Census Operations.

Andhra Pradesh, Hyderabad

Section VI

JAGGAYYAPET TALUK

Gandrayi—Situated at a distance of 9 miles from Jaggayyapet.

The total population of the village is 3,105 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Chakali; Scheduled Castes (331)—Madiga, Mala, etc.; Scheduled Tribes (118); Muslims and Christains. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is Sri Sita Ramaswamy temple with the stone images of Sita, Rama and Lakshmana which is the chief place of worship in this village.

Adhyayanothsavam is celebrated for a period of 5 days in connection with Ramulavari *Thirunakshathram* (the birth day celebrations of Sri Rama) in January. *Adhyayanam* or recitation for 5 days from Thiruwayimudi and other 5 works of Nammalwar is the main function of the festival. The Lord is taken out in a procession through the streets during the last 3 days.

Sri Sita Rama Kalyanam is celebrated for 6 days during Sri Rama Navami, the actual marriage taking place on *Chaitra Suddha Navami* (March–April) commencing from the previous day. The usual ceremonies such as *vasanthothsavam, paruveta, dhwajavarohanam, panpuseva* are conducted on the remaining days. Both are ancient festivals confined to the village. The festivals are celebrated by the local devotees from the income of Inam lands. Local Hindus congregate. *Pujari* is a Brahmin with hereditary rights and *prasadam* is distributed to all during the festivals.

SOURCE : *Information gathered by the Research Assistant for Fairs & Festivals, Kurnool.*

2. **Takkallapadu**—Situated at a distance of 9 miles from Jaggayyapet.

The total population of the village is 1,033 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (395); and Scheduled Tribes (189). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Kasi Visweswaraswamy with a Sivalingam, *Nandi* and Parvati, all made of stone with the *dhwajasthambham* in front. There are also temples dedicated to Anjaneya and *Gramadevata.*

Sri Kasi Visweswaraswamy Kalyanothsavam is celebrated for 5 days from *Magha Bahula Chathurdasi* (January-February). The festival is inaugurated on the first day; *kalyanam* is celebrated on the second, *vasanthothsavam* on the third, *paruveta* on the fourth and *dhwajavarohanam* on the last day. This festival is of local importance and it is managed by a local Board of Trustees with the annual income of Rs. 900 derived from the Inam lands. Local Hindus attend the festival. The *pujari* is a Brahmin with hereditary rights and *prasadam* is distributed on festival days.

SOURCE: *Information gathered by the Research Assistant for Fairs and Festivals, Kurnool.*

3. **Anumanchipalle**—Situated at a distance of 6 miles from Jaggayyapet.

The total population of the village is 1,366 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Muthracha, Chakali, Mangali, etc., etc.; Scheduled Castes (303)—Madiga, Mala, etc.; Scheduled Tribes (58)—Bagata; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Mallikarjunaswamy with a Sivalingam, Nandi, Parvati, all in stone, and the *dhwajasthambham,* Lakshminarasimhaswamy with the stone image of the deity reposing on *sesha* with Lakshmi at His feet are the important places of worship in this place. It is not known why the deity is called Lakshminarasimhaswamy though the idol is actually that of Ranganayakaswamy. Stone images of twelve *alwars* are also kept in the precincts of the

temple. The temples of Anjaneya and *Gramadevatas* are the other places of worship in this place.

At Mallikarjunaswamy temple, Devinavarathrulu are celebrated for 9 days from *Asviyuja Suddha Padyami* (September–October) to *Navami*. The last five days are important during which the Lord is taken out in a procession in the village. On *Dasami* the Lord rides to the *jammi* tree where *jammipuja* is performed. This is an ancient festival of local importance managed by a Board of Trustees and the Executive Officer of the Hindu Religious and Charitable Endowments Board. The temple derives an annual income of Rs. 3,500 from the Inam lands comprising 15 acres wet and 50 acres dry. The local Hindus congregate. The *pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed during *navarathrulu*.

Mallikarjunaswamy Kalyanam is celebrated for 5 days from *Vaisakha Bahula Chathurdasi* (April–May) with *ankurarpanam* and *dhwajarohanam* on the first day, *kalyanothsavam* on the second, *vasanthothsavam* on the third, *paruveta* on the fourth and *dhwajavarohanam* on the last day. This festival is of ancient origin but of local significance. *Prasadam* is distributed to all. The lord is taken out in a procession in the village during Vaikunta Ekadasi i.e., *Pushya Suddha Ekadasi* (December–January), Sivaratri i.e., on *Magha Bahula Chathurdasi* (January–February) and on *Kartika Suddha Purnima* (October–November).

Lakshmi Narasimhaswamy Kalyanamahothsavam is celebrated for 2 days from *Vaisakha Suddha Chathurdasi* (April–May). The ceremony is inaugurated on the first day with *ankurarpanam* and *dhwajarohanam* and concluded on the second day with *kalyanothsavam, dhwajavarohanam* and *panpuseva*. This is an ancient festival of local importance. The affairs of the temple are managed by a Board of Trustees and the Executive Officer of the Hindu Religious and Charitable Endowments Board. 8 acres of wet and 22 acres of dry land fetch an annual income of Rs. 2,500. About 400 local Hindus congregate. The *pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed free during the festival. The processional images of the Lord are taken out in procession during Vaikunta Ekadasi and *navarathrulu*.

SOURCE : *Information gathered by the Research Assistant for Fairs & Festivals, Kurnool.*

4. Jaggayyapet—Situated at a distance of 48 miles from the Vijayawada Railway Station.

This place was under the rule of Raja Vasireddy Venkatadri Naidu, a valiant ruler of the late 18th century and early 19th century. Further details about him are given in the write-up of Amaravathi in Guntur District. The place was named after his father as Jaggayyapet when it came under his rule. Its former name was Dongala (thieves') Bethavolu as it was a rendezvous for thieves. Certain inscriptions in the local temples prove beyond doubt that it is an ancient place. The Buddha *stupam* on a mound near the place is an additional support to this claim. Scholars are of opinion that this *stupa* dates to Mauryan period and that Ekshvakula Kings improved it later.

> "In this Taluq there are very many stone circles, which have been noticed in the Indian Antiquary IV., 305. There are various spots supposed to possibly contain remains of Buddhist monuments. Mr. R. Sewell mentions Budavada, four miles west of Jaggayyapet, Mulkapuram, seventeen miles north-west of Nandigama, Kokireni six miles south-west of Munagala and Nelamarri with Undrakota fortress to the north-west.
>
> One locality near Jaggayyapet was inspected in February 1882 by Dr. Burgess who found the remains of a Buddhist stupa of date about two hundred years before the Christian era. A description of these remains is given by Dr. Burgess in his notes on the Amravati stupa published at the Madras Government Press 1882. Some carvings are of an archaic type and the letters on some slabs are of the character used about 200 to 170 B.C."[1]

From fragments of pillars at the eastern gate Dr. Burgess put together the following inscription which was written in characters of about A. D. 200.

> "Success! On the 10th day of the 6th fortnight of the rainy season of the 20th year of the King, the illustrious Purushadatta son of Madhari hero of the Ikhakus. The mason Siddhartha, a resident of the village Maha Kadurura, son of the mason Nagachandra, a resident of the village Nadanura in the country of Kamaka, his mother Nagilini being foremost, and together with his wife Samudrini, son Mulasiri, daughter, Nagabudhnika, brother Budhinaka wife Chakanika, sons Nagisiri and Chandasiri, daughter Siddharthinika, also with his caste-fellows, friends and relations, erected in all five workshipful pillars, at the eastern entrance of the great Chaitya of Bhagavan Buddha in the village of Velagiri. His own charitable gift established for the welfare and happiness of all sentient beings."

x x x x

1 *Manual of the Krishna District*, p. 224-225

In the path round the stupa, on the west side was found an image of Buddha on the base of which is an inscription in characters about A. D. 600 recording the erection of this image by Chandra Prabha, disciple of Jaya Prabha Charya, a disciple of Nagarjuna Charya."[1]

Thus it may be seen that Jaggayyapet is an ancient place of historical significance.

The total population of the town is 13,905 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Settibalija, Boya, Kammara, Kummari, Chakali, Mangali; Scheduled Castes (839)—Madiga, Mala; Scheduled Tribes (337); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are several temples in this town. Ranganayakaswamy temple which was originally a Rama temple is the important one among them. Sri Raja Vasireddy Venkatadri Naidu (27-4-1761 to 16-9-1816) renovated the ancient Rama temple and enshrined Ranganayakaswamy's idol in the reposing posture on *sesha* with Sri Devi and Bhoodevi at His feet. The idol is installed facing east. Besides the *panchaberas* there are stone images of Ramanujulu, Manavala Mahamuni, Andalammavaru, the twelve Vaishnava *alwars* and *garuda* in the temple. The *dhwajasthambham* is made of brass with a gold covering at the foot of which is the image of *garuda*. The stone images of Rama, Lakshmana and Sita are in the southern portion of the temple facing west with a wooden *dhwajasthambham* in front. An image of Lord Venugopalaswamy is also installed in that temple. From the list of † endowments numbering eleven with details by Raja Vasireddy Venkatadri Naidu to several other temples as distinguished from the important temples of Amaravathi, Vaikuntapuram, Chebrolu, Mangalagiri and Ponnur, it is seen that Sri Naidu considered it as one of the important temples though some writers have classified it under other temples. The recipients of the Inams are about 30 in number besides the 10 washermen and the dancing girls that were rendering service to the temple.

Another temple in the town is Chandramouleswara where the stone images of the *Panchayathanams* are enshrined. They are:

ఆదిత్యం అంబికం విష్ణుం గణనాధం మహేశ్వరం

Aadithyam Ambikam Vishhum Gananatham Maheswaram

(The Sun, Parvati, Vishnu, Vinayaka and Siva). Chandramouleswara is in the form of Sivalingam. The images of Lord Subrahmanya and the *navagrahams* have also been installed in the temple. The *vahanams, aswa, gaja, parvatha, naga, nandi* and two *chalavechaparams* are housed in a *mantapam*. To the right of the Sivalingam are housed the idols of Lord Veerabhadra and His divine consort Bhadrakali in a separate sanctum while Parvati is in the left sanctum. In the front hall Mallikarjunaswamy and Ramalingeswaraswamy in the form of Sivalingams and *Nandis* are installed. A *dhwajasthambham* is erected in front of each of the Sivalingams. The proeessional idols of Siva and Parvati are kept in the sanctum.

Sri Venkateswaraswamy temple is situated at a distance of one furlong from the town on an elevated red mound. The image is said to be *swayamvyakthasila* (self manifest stone idol). It is believed that Lord Venkateswara appeared before one Thumati Yoganandacharya of Vykhanasa family in a dream and revealed to him the place where He had manifested Himself and ordained him to make arrangements for His worship. Yoganandacharya located the idol, cleared the trees and thorny bushes surrounding the idol and commenced daily worship. He erected a small pandal over the idol, gradually cleared the forest and laid a footpath for the devotees. Several devotees came forward with donations and very soon a temple was constructed and permanent arrangements were made for daily worship and celebration of festivals. Yoganandacharya was implicated in the Jaggayyapet Bomb Case and was sentenced to 14 years imprisonment. His was the first appeal to the Federal Court but to no purpose. He was released on the Indian Independence Day. After his release he immediately took up the improvement of the temple. He spent what all he had for the temple and for the propagation of Hindu religion. *Dhwajasthambham*, the tower on the main entrance, the processional images of Lord and the divine consorts, *garudavahanam, kalyanamantapam*, etc., were added one after the other with donations from the devotees. The marble images of Sri Satyanarayanaswamy and Sri Rajyalakshmi were installed and a separate temple

1 *Manual of the Krishna District*, p. 225

† Item 31 page 199 of *Sri Raja Venkatadri Naidu* in Telugu by Sri Kodali Lakshminarayana, B A.

for the Lord was also constructed. Details of the rituals are elaborately given in Aradhana, a Telugu monthly of March 1962.

In Sita Ramaswamy temple besides the stone images of Rama, Lakshmana, Sita and their processional images in metal, there are the stone images of Venugopalaswamy with Rukmini and Satyabhama, Lakshmi Devi, Ramanuja and twelve *alwars*. In Varadarajaswamy temple which was constructed about 300 years ago by a Srivaishnava of Chalakamarri family, there are the stone images of Varadarajaswamy with Sri Devi on the right and Bhudevi on the left and Perindevi Thayar and the twelve *alwars*. There is a *dhwajasthambham* (flag-staff) in front of the temple.

Kanyakaparameswari temple with the stone image of the deity and a processional image was constructed about 30 years back by the Vaisyas of the place.

Muktheswaraswamy temple with a Sivalingam and the stone images of Bhavani Ammavaru and *nandi* is a temple of ancient importance. The landed property endowed to this temple is in Gurazala. In previous years the car festival was being celebrated annually but now it is discontinued.

The temples of Prasanna Anjaneyaswamy, Nagalingeswaraswamy, Markandeyaswamy, Vighneswaraswamy, Chennakesavaswamy, Anjaneyaswamy, Kasi Visweswaraswamy, Koththa Seshachala Venkateswaraswamy, Mutyalamma, Ankamma, Maddi Ramamma, Kodandaramaswamy, Nageswaraswamy are the other temples of the town. Krishna Mandiram with the marble image of Radhakrishna was constructed by Sri Chenthala Venkataseshanandan in 1963. There are three more Sivalayams, one in the town in Brahmin's street and another on the river bank. There is a *mutt* known as Brahmanandaswamy *mutt*. In addition to these temples there is a temple of Renukadevi with her stone image with 4 hands and Eswaramma *sthambham* (pillar erected in memory of Easwaramma) which is worshipped with flowers, fruits and cocoanuts on Fridays.

Renukadevi, wife of Jamadagni Maharshi used to bring water for his *puja* in a pot prepared out of sand with unusual strength of her *pathivrathyam* (devotion to her husband). One morning she chanced to see a king and his consort and her mind was distracted by the pomp and glory of the king. With her distracted mind she could not prepare a pot with the sand and hence returned home with empty hands. Her husband who was aware of her powers understood that she had resiled from her path, grew wild for her getting enamoured about another man and ordered his sons to kill her. All but the last declined to obey the father. Parasurama, the last son alone was so dutiful that he at once carried out the inhuman orders of his father and killed his mother and brothers. Jamadagni was pleased with his son's filial gratitude and offered him a boon. Parasurama promptly requested his father to restove his mother and brothers to life. The brothers came back to life but Renuka Devi could not be restored to life as by then her head had fallen in the hands of *chandalas* and got polluted. Jamadagni said that the head would be worshipped by *chandalas* in the name of Yellamma Devata and her body as Bhudevi (mother earth). As a mark of reverance Hindus worship the headless trunk of Renukadevi in very few places. But the *panchamas* hailed their fortune in being blessed with the important part of a body (head) of a venerated *pathivratha* and instituted daily *pujas* and annual celebrations in the name of Yellamma. It is only here that a four-handed stone image of Renukadevi is worshipped by Hindus.

Eswaramma represented by a pillar, was the daughter of Pothuluraiah and the grand-daughter of the great saint Sri Pothuluri Veerabrahmam whose *samadhi* is at Kandimallayapalle in Cuddapah District. She lived and died as a virgin displaying several miracles and taught hundreds of devotees self-realisation. Her *samadhi* stands by the side of Veerabrahmam at Kandimallayapalle and an annual festival is celebrated in her name.

Mosques, *dargas* and churches are the other places of worship in this town.

Kalyanamahothsavam of Sri Ranganayakaswamy is celebrated from *Magha Suddha Triodasi* to *Bahula Panchami* (January–February). This festival is inaugurated on the first day with flag hoisting. *Garudothsavam* and *sakatothsavam* take place on the third and fourth days. Kotayi* *asthanothsavam*, *purnahuthi* are held on the fifth day. *Dongaladopu*

*Kotayi is a pandal constructed at the centre of the town with 16 pillars for the common *Asthanams* or *Darbars* of all the idols of the place. There are certain occasions such as Sankranti, Mukkoti Ekadasi and Vijayadasami when all the idols are assembled in the Kotayi proving the oneness of Siva and Kesava and presenting an attractive sight. This is a special feature at Jaggayyapet.

is celebrated on the sixth day with *dwadasa sevalu* * and *pavalimpuseva* is the concluding function.

Dhanuramasam is celebrated from *Margasira Suddha Ekadasi* (November–December) till Sankranti. Andalammavaru is taken out in a procession throughout the town every morning and is kept in the Kotayi till 11 O'clock for *darsan* and worship by the public. There are 30 chapters written on Her life. One chapter is recited and listened to every day. During this period the Lord is also taken out in a procession till the conclusion of Sankranti.

Navarathrulu are celebrated for 9 days from *Asviyuja Suddha Padyami* to *Navami* (September–October) and Dasara on *Dasami*. Special *pujas* are offered to Ammavaru during the first nine days with *sahasranamarchana* and feeding ten Vaishnavites every day. The Lord on horseback and Ammavaru on an elephant are taken out in a procession on *Dasami* to *semi puja*.

Andalammavari Thirunakshathram (her birthday celebration) on *Karkataka Purva Phalguninakshathram* with special offerings of *pulihora*; recitation of at least 10 slokams from Thiruppavai and the procession of the Lord and Ammavaru during the night are celebrated from *Sravana Suddha Padyami* to *Tadiya* (July–August).

Krishnastami is celebrated on *Sravana Bahula Astami* and *Navami* (July–August). It is the birth day celebration of Sri Krishna. *Dwadasa naivedyam* (12 offerings) is strictly observed on the first day. The offerings are *modikaram, pulihora, kalihora, jeerahora, menthihora, avahora, chakkara pongali, chundalu, panchahajjayam, ksheerannam, burelu* and *garelu*. *Utlu* is observed on the second day.

Lakshatulasi puja is performed to the processional image of the Lord on *Karthika Suddha Ekadasi* (October–November) in the spacious *Asthana Mantapam* to the right of the temple. The *sahasranamams* (thousand names) of the Lord are repeated hundred times offering *tulasi* (holy basil ocimum sanctum) leaves every time the name is repeated making a total of one lakh. On all processions Sridevi and Bhudevi are with the Lord on one *vahanam* and Andalammavaru on the other.

All these festivals are of ancient origin and confined to the town and to places within a radius of 8 to 10 miles. The management is by a Trust Board and an Executive Officer. The temples have 16 acres and 20 cents of wet land and 325 acres of dry land. Besides this, the following endowments were made by Vasireddy Venkatadri Naidu, some of which are enjoyed by illegal occupants and suits are pending for their recovery.

Acres	*Purpose*
337·62	*Swasthivachaka* Inams jointly for Chandramouliswaraswamy and Ranganayakaswamy.
67·74	Temple Music
42·89	Dravidaveda *patanam*
26.38	For Dance
19·87	For *dhobies*

10 more endowments by Sri Raja Venkatadri Naidu for different items of the temple are listed out on page 199 of the book on the Life History of Sri Raja Vasireddy Venkatadri Naidu by Sri Kodali Lakshminarayana, published by Sri Ponnuri Bhavanarayanaswamy Devasthanam. About 5,000 Hindus congregate from Jaggayyapet and the neighbouring places during *kalyanothsavam* and *Vaikunta Ekadasi* and about 2,000 during the other festivals. Eight Vaishnava families share the hereditary *pujari* rights of whom Thirunaghamuvaru of Bharadwajasa *gotram* and Parankusamu Varu of Athreyasa *gotram* are the main *pujaris*. *Prasadam* is distributed to all. Vaishnavites are fed daily in a limited number but during the festival all of them are fed. Ramanujakutam also feeds two or three Vaishnavites every day and a few more during festivals. Kanyakaparameswari Annasathram affords boarding and lodging facilities to a few hundreds during the festival.

Sri Chandramouleswaraswamy Kalyanothsavam is celebrated for 7 days from *Karthika Suddha Purnima* (October–November). *Ankurarpanam, Kalyanothsavam, nandivahanam*, car festival are the rituals observed on the first four days while *dongaladopu* is observed on the fifth day. There are 12 processions with 12 different *sevas*, i.e., there will be one *naivedyam* and one musical instrument during one *pradakshinam* and there will be 12

* *Dwadasa sevalu* are 12 worships with 12 offerings, each differing from the other and none being a cooked one. They will be in the form of crystal sugar, dates, plantains, almonds, etc.

such *pradakshinams.* Cocoanuts are distributed free during the period. This is an ancient festival extending to the villages within a radius of 10 miles. The management is by an Executive Officer and a Board of Trustees. This temple enjoyed the patronage of Sri Raja Vasi Reddy Venkatadri Naidu. About 3,000 Hindus participate in the festival. The *pujaris* are Smartha Brahmins with hereditary rights. *Prasadam* is distributed throughout *Karthikamasam* (October–November).

Andal Nakshathram and Mukkoti Ekadasi are celebrated at Varadarajaswamy temple along with the celebrations in Ranganayakaswamy temple.

At Sita Ramaswamy temple Sri Rama Kalyanam is celebrated for 9 days from *Chaitra Suddha Padyami* (March–April). Mukkoti Ekadasi is celebrated here also along with the celebrations in Sri Ranganayaka temple. The special feature in this temple is *adhyayanothsavam* or reading Thiruvayimudi by Nammalvar for three days. This is an ancient festival confined to the place. The hereditary trustee is Mudumba Narasamma. Sri Mudumba Thirumalacharyulu spent what all he had for construction of the temple and its maintenance. The 108 pillared Kalyanamantapam bears testimony to his devotion to the Lord. About 2 to 3 thousand Hindus congregate for Kalyanothsavam and about 5,000 for Vaikunta Ekadasi. The *thirunakshatrams* of the twelve *alwars,* Dasara, Deepavali, Krishnastami and other common Hindu festivals are also celebrated in this temple.

Vaikunta Ekadasi is a special occasion at Jaggayyapet. All idols of Siva and Kesava without the least distinction go round in procession through the streets of the town and spend some time in the Kotayi. The congregation assumes dropsical proportions on the day of *ponnothsavam* of Venkateswaraswamy.

SOURCE : 1. *Sri K. J. Wycliffe, Deputy Tahsildar, Jaggayyapet.*
2. Aradhana, *March, 1956.*
3. Aradhana, *March, 1962.*
4. *Supplemented by the Research Assistant for Fairs and Festivals, Kurnool.*

5. Mangollu—Situated at a distance of 6 miles from Jaggayyapet.

The total population of the village is 2,059 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Chakali, Mangali; Scheduled Castes (383); Scheduled Tribes (48); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sita Ramaswamy with the stone images of Sita, Rama, Lakshmana and Anjaneya, Siva with a stone Sivalingam; Hanuman with the stone image and village deity Mutyalamma with her stone image in human form are the places of worship.

The temple of Sita Ramaswamy was constructed about a hundred years ago by the ancestors of Medepalli Suraiahgaru and extensive landed property was endowed for maintenance of the temple, performance of daily *puja* and celebration of annual festivals.

Sita Ramaswamy Kalyanothsavam is celebrated for 6 days from *Chaitra Suddha Astami* (March–April) to *Bahula Triodasi.* The festival is inaugurated on *Astami* with *ankurarpanam* and *dhwajarohanam.* The marriage is celebrated on *Navami* on (the birthday of Lord Rama), *garudothsavam* on *Dasami,* car festival on *Ekadasi; vasanthothsavam* on *Dwadasi* are the other rituals celebrated. The function culminates on *Triodasi* with *dhwajavarohanam* during the day and *panpuseva* in the night. This is a 100 year old festival confined to the village. The members of the Madepalli family are the hereditary trustees and they manage the temple and the festival from out of the income derived from 15 acres of dry land and 3/4 acre of wet land endowed to the temple. About 1,000 Hindus from the neighbouring villages congregate. *Pujari* is a Brahmin appointed by the hereditary trustee of the Madepalle family. *Prasadam* is distributed during the festivals. Display of talent in music by more than half a dozen set of barbers and award of prizes is a thing of the past.

Jammi Uthsavam on *Asviyuja Suddha Dasami* (September–October), *Utlu,* during Krishna Jayanthi i.e., *Sravana Bahula Astami* (July–August) and *garudothsavam* on Mukkoti Ekadasi are the other festivals celebrated in the temple premises.

SOURCE : *Information gathered by the Research Assistant for Fairs and Festivals, Kurnool.*

6. Makkapeta—Situated at a distance of 8 miles from Jaggayyapet.

The total population of the village is 1,751 and it is made up of the following communities: Hindus—Brahmin, Vaisya, Kamma, Kapu, Mutracha, Chakali, Mangali etc., etc.; Scheduled Castes (238)—Madiga, Mala, etc.; Scheduled Tiribes (147) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Kodanda Ramaswamy with the images of Rama, Lakshmana, Sita and Anjaneya, Rajagopalaswamy, Kesavaswamy and Ramalingeswaraswamy with a stone Sivalingam are the places of worship.

Kodandaramaswamy Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April). This festival which is celebrated for a day commences with *ankurarpanam* in the morning and culminates in *pavalimpuseva* in the night. This is an ancient local festival. The villagers raise subscriptions for celebrating the festival. Local Hindus congregate. *Pujari* is a Brahmin. *Panakam, vadapappu* and flowers are distributed to the devotees.

SOURCE : *Information gathered by the Research Assistant for Fairs and Festivals, Kurnool.*

7. **Tirumalagiri**—Situated at a distance of 1½ miles from Chillakallu on the Vijayawada–Hyderabad road; 3 miles from Jaggayyapet; 46 miles from the Vijayawada Railway Station and 10 miles from Hyderabad. The village is called Tirumalagiri as Lord Vishnu has manifested Himself as Venkateswara on the nearby hill.

The total population of the village is 613 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Lingayat, Mutracha, Kamma, Kapu, Chakali, Mangali etc., etc.; Scheduled Castes (18)—Madiga, Mala etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, small scale trade and catering to the needs of the pilgrims that visit the place every day. Considerable number of Mangali families earn their livelihood by attending to hair cutting of the pilgrims who visit the place to offer their locks to the Lord every day. The temple attracts a large concourse of devotees during *Magham* and *Phalgunam* (January–March).

The temple of Sri Venkateswaraswamy located on Tirumalagiri hill at a distance of half a mile from the village is an important place of worship. It is at a height of 250 feet from the foot hill. The Lord is *swayamvyaktha* (self-manifest) with no defined form. There are nine sets of big *namams* on the stone, three of which are vertical and each three feet in height. These *namams* are believed to have been formed naturally. Behind the stone image there is a stone ant-hill forming the base of the image. It is said that during *Trethayugam* Bharadwaja Muni during his sojourn in South India constructed his *ashramam* on the southern bank of Krishna river in the present reserve forest at Madipadu in Sattenapalle Taluk of Guntur District. The river takes a northern course at Vijinapalle but at Muktheswaram it takes the usual eastern course. The area where any river takes a northern course is generally considered sacred and so the *muni* established his *ashramam* on the eastern bank at a place called *Nandula revu*, where there are several stone *nandulu* (sacred bulls). He is believed to have performed penance here and when Lord Vishnu appeared before him the *muni* requested the Lord to manifest Himself on the hill and to create a water source on that barren hill. Accordingly the Lord manifested Himself on the hill in the name of Sri Venkateswara and the hill later came to be known as Tirumalagiri. Besides being *swayamvyaktha* as at Tirupathi, there is no idol of the divine consort. She is believed to have manifested Herself a few miles away from the hill as at Tirupathi in a village called Mangollu which was originally known as Mangaprolu (residence of Mangathayar). *Adisesha* is believed to have established Himself in the ant-hill in order to serve the Lord as His bed. There is a pond in the form of a foot, twenty feet long and six feet wide. The pond is a perennial source of water and its water is used for the worship of the deities and for ordinary purposes. This pond and the perennial spring are believed to have been created by Sri Vishnu by pressing the rock with His left foot. The pond clearly resembles the impression of a left foot. The sanctum sanctorum over the *swayamvyaktha* (self-manifest) was constructed about a century ago by Sri Garine Thathayya Shreshti of Jaggayyapet. Devotees of the neighbouring villages also contributed their mite to improve the temple. A few *mandapams* and a well at the foot of the hill were constructed during that period. The temple was further improved after Sri Chillakanti Poornachandra Rao took over as the Managing Trustee. Renovation of the temple commenced in 1940. Old constructions were repaired. One *dhwajasthambham* was erected in the

precincts of the temple. The northern entrance, *kalyanamantapam* at the foot of the hill and one kitchen were constructed. A car and *rathasala* were also constructed. Steps have been laid upto the hill and two additional wells have been dug at the foot of the hill for the convenience of the ever increasing pilgrims. Processional brass idols of the Lord, Sri Devi and Bhoodevi were acquired. The temple of Lord Malleswaraswamy with a stone Sivalingam, Parvathi, Vighneswara, *nandi* and with a *dhwajasthambham* is located about 18 yards from the main temple. Another temple dedicated to Sri Anjaneya was recently constructed near the pond. There were several Anjaneya idols around the hill but now only four are seen. At the foot of the hill is another idol of Anjaneya. These two temples have also been improved recently.

The important festive period is from *Magha Suddha Padyami* to *Phalguna Bahula Amavasa* (January–March) and the congregation is large on Saturdays during this period, the largest being on the last Saturday in *Phalgunam*. Devotees come to the temple in decorated carts drawn by decorated bulls to liquidate their vows. Thousands of them carry *prabhas*, while some carry radios, gramaphones and mikes. They attend the usual daily *pujas* in the morning when *daddhojanam* (cooked rice mixed with curd) is offered to the Lord; during midday when there is *mahanivedana* (offering of rice) and in the night when *sundals* (cooked gram, salted and spiced) are offered to the Lord. Lock of hairs, milk, ghee, rice and at times a he-calf are offered to the deity. It is the practice in all the villages within a radius of about 25 miles to take cow milk, ghee or new rice, only after offering it to the Lord of Tirumalagiri. The first yield of a milch cow is offered to the Lord and then used by the owner. It is on account of this practice that there is a constant stream of visitors to the temple. Failure to offer milk or ghee has resulted, in several cases, the calves not sucking milk or cow yielding blood instead of milk. The devotees walk long distances carrying the milk. The devotees who will be swarming all over the area at the foot hill tender their offerings and return home the same day. The peculiarity of the place is that inspite of a huge gathering during the day, it becomes desolated during nights. A cobra which has taken up residence in the stone ant-hill is said to be living there for over a century and it is not known whether it is the off-spring of the old snake. The popular belief is that this sacred temple is visited by invisible saints for worship at nights and that it is unsafe for anyone to remain within the precincts of the temple at nights. The *pujari* who lives in the village half a mile away does not stay in the temple during nights.

This ancient festival was originally confined to few villages. After Sri Chillakanti Poornachandra Rao became the Managing Trustee, several improvements were effected and now the temple is attracting a large concourse of devotees. The festival has now extended to all the villages within a radius of 25 miles. At present, the temple is managed by a Board of Trustees. Sri Poornachandra Rao is the Managing Trustee and there is an Executive Officer of the Hindu Religious and Charitable Endowments Board appointed in 1948. One gardener, one sweeper, one clerk besides *pujaris* are appointed by the Committee. A trustee of Tirumalagiri visits the temple every day. The Executive Officer who lives at Chillakallu, 3 miles from the temple, looks after the day-to-day affairs of the temple. The barbers doing service are paid at the rate of two annas per head by the Trust Board from the sale collections for *kesakhandanam*. They have no other income except the *santhi dakshina*, that is, the coins which are swing round the shaved head and thrown off by the devotees as a protection against evil eyes. The temple has 60 acres of dry land. Its income from the *dibbi* is about Rs. 8,000 and from the sale of tickets for hair cutting, marriages etc., is Rs. 7,000. No fees is collected for *darsan*. Annually the sale of calves offered to the Lord fetches a few hundred rupees, the maximum being Rs. 1,190 in 1372 Fasli (1st July 1962 to 30th June 1963). About Rs. 2,000 worth of jewels are used in the decoration of the processional images of the Lord, Sri Devi and Bhoodevi. Almost every day during the months of July to December there are twenty to thirty visitors. The stream of visitors to the temple increases during January, February and March and on Saturdays it is four to five thousands. On the last Saturday of *Phalgunam* (February–March) about 25,000 devotees flock at the temple although some of them return immediately after *mahanaivedyam*. The gathering comprises mostly Hindus but of late some Muslims and Christians who enjoy the grace of the Lord and obtain relief and protection to their cattle are also participating in the festival. The popularity of the deity is increasing with the growing faith of the devotees. Of late, members of other faiths and a great number of Hindus have commenced services such as *mala thala moyuta* that is carrying a replica of the Lord's hill on their head and also carrying

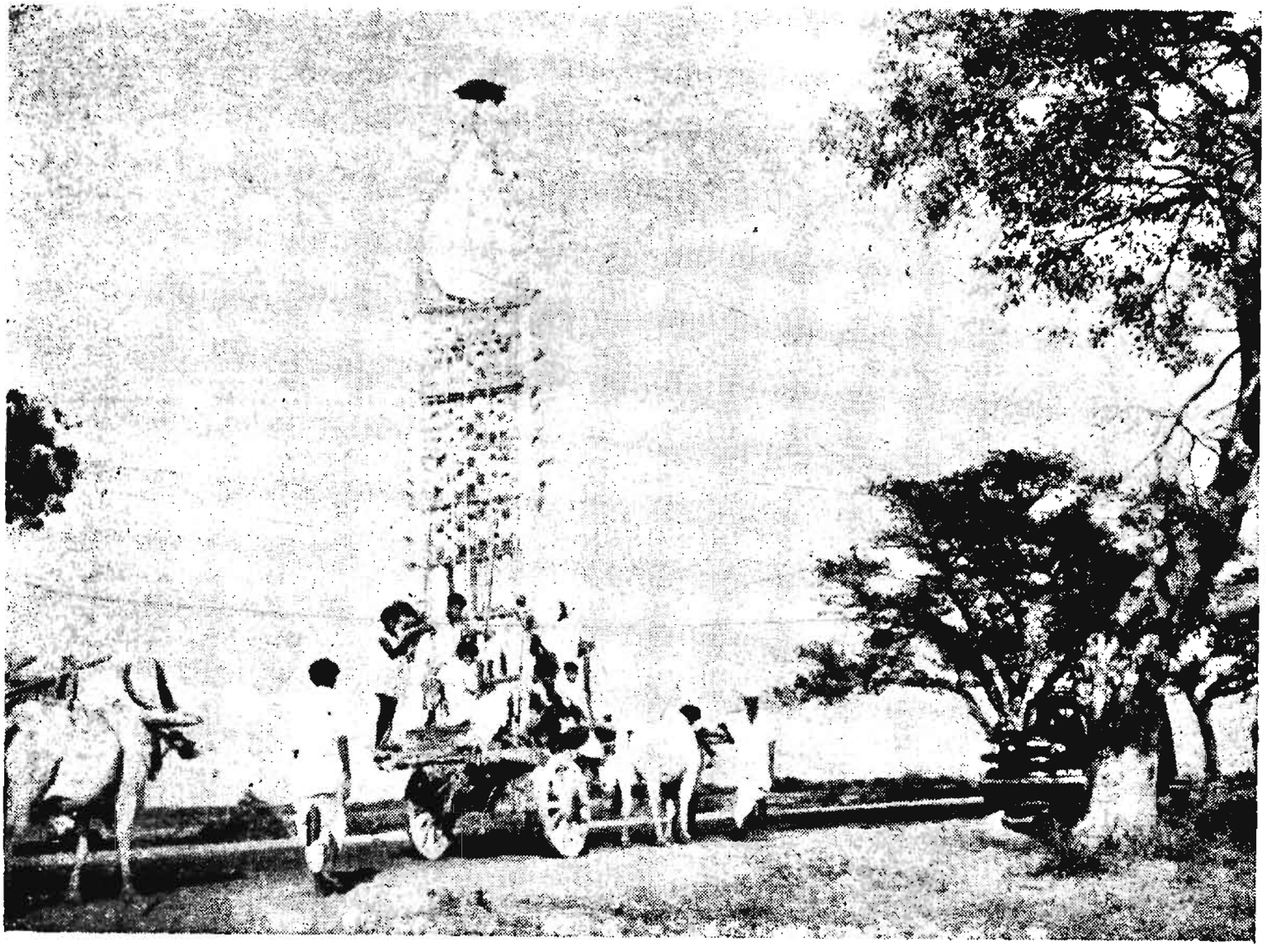


Plate XIII : *Prabhas* being taken to Tirumalagiri.



Plate XIV : *Prabhas* being taken to Tirumalagiri

ganda deepams and *ghritha ganda deepam.* They carry stone from the hill on their head and go round the temple 3, 5, 21 or 41 times and thus fulfil their vows. *Ganda deepam* is going round the temple with an oil lamp perched, on the head. In the case of *ghritha ganda deepam*, a ghee-lamp is used. The *pujari* is a Vaighanasa of Bharadwajasa *gotram. Prasadam* is distributed to all. During ordinary days *mahanaivedyam* is prepared with 5 seers of rice and during *Magham* and *Phalgunam*, nearly one bag of rice is used. Besides the natural rock-cut pond on the hill, there are three wells at the foot of the hill, which supply water to the pilgrims. There is a choultry and a *mantapam* and numerous shady trees to afford shelter to the pilgrims during their short stay at the place. Even the thousand and odd carts afford shade for a few thousands. Half a dozen shops sell the bare needs of the devotees. Several devotees bring their own food and return home for the night.

Tirumalagiri Venkateswaraswamy Kalyanothsavam is celebrated for six days from *Chaitra Suddha Chathurdasi* (March–April). The festival commences with *dhwajarohanam* on the first day. The marriage ceremony is conducted at 10 p.m., and after that, the Lord is taken out in a procession on *garuda* with Lakshmi. The car festival takes place at 5 p.m., on the third day. The Lord is taken out in a procession on the fourth day, on one of the *vahanams*, elephant,*sesha* or *chalava chaparam, vasanthothsavam* and *dhwajavarohanam* are the rituals observed on the fifth day. The sixth day function is very interesting. The Lord rides in procession on horse back with his newly wed consort Lakshmi and he is way-laid by a group of thieves led by Tirumangayalwar. The Lord is represented by one devotee and the thief by another and they rehearse the conversation between the Lord and Tirumangayalwar, the great devotee. The Lord questions the propriety of his profession and the devotee admits that it is the only profession he knew to earn enough for worshipping Lord Vishnu and to feed his devotees. Tirumangayalwar later becomes one of the twelve Vaishnava *alwars* and finally attains salvation. The festival culminates in *pushpayagam* and *pavalimpu uthsavam* in the night. This is an ancient festival extending to neighbouring villages within a radius of twenty miles and attracting a huge gathering of four to five thousand Hindus.

Krishnastami is celebrated for two days from *Sravana Suddha Ashtami* (July–August). On the first day the picture of Sri Krishna is kept in a cradle decorated with flowers and all the customary functions followed at the birth of a child are gone through. A procession is taken out in the evening. *Utla panduga* takes place on the second day.

Devinavarathrulu are celebrated for 9 days from *Asviyuja Suddha Padyami* to *Navami* (September –October) with special *alankarams* to Ammavaru and on the tenth day there is procession on one of the temple *vahanams.*

These are ancient festivals and about 4,000 Hindus of the village attend besides the usual devotees from the neighbouring villages.

Sri Malleswaraswamy Kalyanothsavam is celebrated for five days from *Chaitra Suddha Purnima* (March–April). The festival is inaugurated on the first day. The marriage is held on the second day, *vasanthothsavam* on the third, *paruveta* on the fourth and *dhwajavarohanam* on the last day. This is an ancient festival at an ancient temple and almost all the devotees who visit Lord Venkateswara attend this festival which extends to the villages within a radius of ten miles. The management is by the Trust Committee and the Executive Officer of Sri Venkateswaraswamy temple. The lease amount of Rs. 740 from 22.23 acres of dry land and ground rent from shop-keepers at the foot of the hill supplemented by the *dibbi* collection of about Rs. 200 are utilised for the celebrations. About to 5,000 Hindus congregate. The *pujari* is a Brahmin and *prasadam* is distributed to all in limited quantities.

SOURCE: 1. *Sri Chillakanti Poornachandra Rao, Managing Trustee, Chellakallu, and the Executive Officer both of whom the Research Assistant contacted and gathered oral information.*
2. *The introduction to* Tirumalagiri Venkateswara Sathakam *by Sri Narahari Gopalachari.*

8. Vedadri—Situated at a distance of 6 miles from Jaggayyapet, 16 miles from the Bonakallu Railway Station and 54 miles from Vijayawada by road.

The total population of the village is 649 and it is made up of several sub-communities of Caste Hindus; Scheduled Tribes (1); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Yogananda Lakshmi Narasimhaswamy temple and Siva temple are the places of worship. It is believed that the idol of Yogananda Lakshmi Narasimhasway was installed by Rushyasrunga *Maharshi.* This place is considered as Panchanarasimhakshetram as there are temples dedicated to Narasimhaswamy in five different forms. Yogananda Lakshmi Narasimhaswamy, with two hands holding *sankhu* and *chakram* and the other two holding *yogadandam* in a horizontal position. There are separate shrines for Andalamma and Rajyalakshmi and Lakshminarasimhaswamy near this temple. On the hill there is an anti-hill which is believed to be Jwalanarasimhaswamy. Saligrama Narasimhaswamy in the form of a *saligram* can be seen in the Krishna river except during rainy season. The temple of Ugra Narasimhaswamy is located about 2 miles from this place on the Garudachalam hill.

The Kalyanothsavam of Yogananda Lakshminarasimhaswamy is celebrated from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April-May) for 7 days. *Ankurarpanam, gajavahanam, aswavahanam, kalyanothsavam* and *dhwajavarohanam* are the rituals performed during this period. This is an ancient festival which is widely known. Murthyala Zamindars are the hereditary trustees and the Hindu Religious and Charitable Endowments Board has appointed an Executive Officer for supervising the festival arrangements. The temple has 200 acres of land which fetches an income of Rs. 5,000 and ticket collections amount to Rs. 10,000. About 10,000 Hindus local and from distant places congregate. *Pujaris* are of Vedantham family with hereditary rights. *Prasadam* is distributed to all. A choultry with 40 rooms affords shelter to the pilgrims. A small fair with a few shops selling eatables, utensils, lanterns, mirrors and combs, pictures and photos of deities and toys is held during the festival.

SOURCE : *1. Sri D. Ramaiah, Karnam, Vedadri.*
2. Supplemented by the Research Assistant for Fairs & Festivals, Kurnool.

9. **Mukteswarapuram**—Situated at a distance of 4 miles from Vedadri on the banks on the river Krishna, 6 miles from Jaggayyapet and 16 miles from Bonakallu.

This is said to be an ancient village founded by the Kakatiya Kings. There is, however, no evidence to this effect except a few inscriptions.

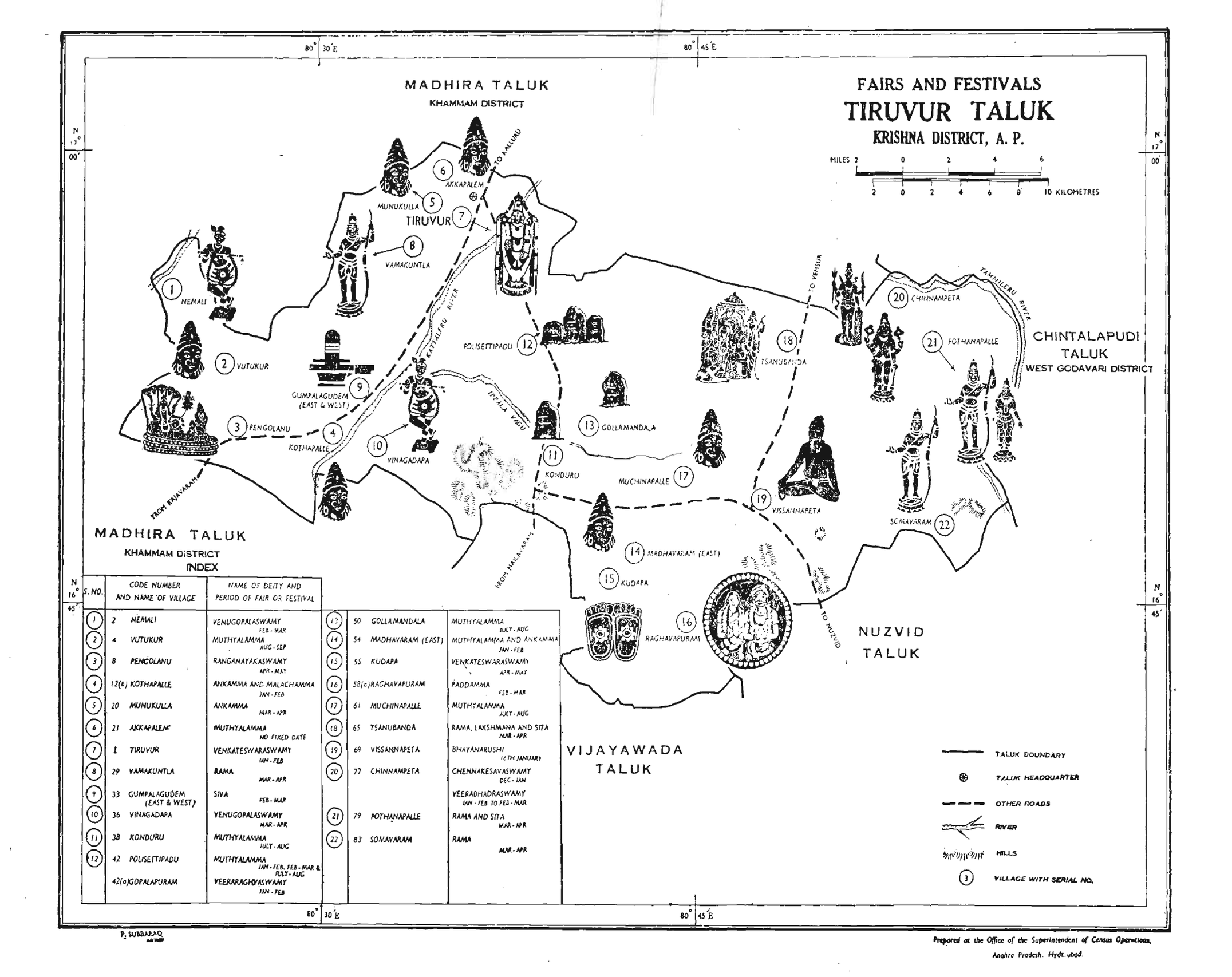
The total population of the village is 439 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, etc., etc.; Scheduled Castes (161)—Madiga, Mala; Scheduled Tribes (68); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mukteswaraswamy with a stone Sivalingam, *nandi* and the idol of Parvathi, Chennakesavaswamy, Anjaneyaswamy and Mutyalamma are the places of worship in this village. The sacred river Krishna which flows northwards at this place adds to the sanctity of the *kshetram.* Sri Mukteswaraswamy Kalyanothsavam is celebrated during Mahasivaratri for 3 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Padyami* (February–March). Cocoanuts and fruits are offered to the deity and fasting, river bath and *jagaram* are observed. This is an ancient festival of local importance. It has 400 acres of Inam land endowed by Sri Raja Venkatadri Naidu fetching an annual income of Rs. 4,000. The local Hindus congregate. A few shops sell eatables, utensils, lanterns, books, toys, etc.

SOURCE : *1. Statement of Fairs and Festivals furnished by District Health Officer, Krishna.*
2. Sri D. Suryanarayana, Village Karnam, Mukthyala.

TIRUVUR TALUK

FAIRS AND FESTIVALS
TIRUVUR TALUK
KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 NEMALI	VENUGOPALASWAMY FEB - MAR
2	4 VUTUKUR	MUTHYALAMMA AUG - SEP
3	8 PENGOLANU	RANGANAYAKASWAMY APR - MAY
4	12(b) KOTHAPALLE	ANKAMMA AND MALACHAMMA JAN - FEB
5	20 MUNUKULLA	ANKAMMA MAR - APR
6	21 AKKAPALEM	MUTHYALAMMA NO FIXED DATE
7	1 TIRUVUR	VENKATESWARASWAMY JAN - FEB
8	29 VAMAKUNTLA	RAMA MAR - APR
9	33 GUMPALAGUDEM (EAST & WEST)	SIVA FEB - MAR
10	36 VINAGADAPA	VENUGOPALASWAMY MAR - APR
11	38 KONDURU	MUTHYALAMMA JULY - AUG
12	42 POLISETTIPADU	MUTHYALAMMA JAN - FEB, FEB - MAR & JULY - AUG
	42(a)GOPALAPURAM	VEERARAGHAVASWAMY JAN - FEB
13	50 GOLLAMANDALA	MUTHYALAMMA JULY - AUG
14	54 MADHAVARAM (EAST)	MUTHYALAMMA AND ANKAMMA JAN - FEB
15	55 KUDAPA	VENKATESWARASWAMY APR - MAY
16	58(c) RAGHAVAPURAM	PADDAMMA FEB - MAR
17	61 MUCHINAPALLE	MUTHYALAMMA JULY - AUG
18	65 TSANUBANDA	RAMA, LAKSHMANA AND SITA MAR - APR
19	69 VISSANNAPETA	BHAVANARUSHI 16TH JANUARY
20	77 CHINNAMPETA	CHENNAKESAVASWAMY DEC - JAN
		VEERABHADRASWAMY JAN - FEB TO FEB - MAR
21	79 POTHANAPALLE	RAMA AND SITA MAR - APR
22	83 SOMAVARAM	RAMA MAR - APR

P. SUBBARAO

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

Section VII

TIRUVUR TALUK

Nemali—Situated at a distance of 8 miles from Madhira Railway Station and 24 miles from Nandigama.

The total population of the village is 1,418 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Vaddera, Gowd, etc.; and Scheduled Castes (300) — Adi Andhra. The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple in the village is that of Sri Venugopalaswamy with His black stone image 3 feet high in human form. This image was found while excavating earth in the land, belonging to Sri Dara Narasaiah, to the east of the village. From that time onwards, the Lord is being worshipped by thousands of devotees. Three years back a temple was constructed at a cost of eight thousand rupees, from out of the income of the temple.

Sri Venugopalaswamy Kalyanamahothsavam is celebrated for 3 days from *Phalguna Suddha Purnima* (February–March). Thousands of devotees flock at the temple during these days. The devotees offer cocoanuts, plantains and fruits in fulfilment of their vows. This festival is being celebrated for the past 5 or 6 years and is widely known. The chief patrons are Vaisyas. Devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Vaishnava with monthly salary. *Prasadam* is distributed to all and there is poor feeding. Sri Venugopalaswamy festival is also celebrated on every Monday and Friday twice a week.

SOURCE : *Sri Velpuru David, Teacher, Panchayat Samithi Elementary School, Nemali.*

2. Vutukur—Situated at a distance of 3 miles from the Tiruvur—Rajavaram bus route; 8 miles from Madhira Railway Station; 42 miles from Tiruvur and 62 miles from Bandar. This village was one of the 100 villages founded by Zamindars and was originally known as Nutukur which later corrupted into Vutukur. A sect of people known as Gadevaru first founded this village. Hence it was called Gadevarigudem.

The total population of the village is 3,518 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Settibalija, Kamma, Bhatraju, Sale, Chakali; Scheduled Castes (284)—Madiga, Mala, etc.; Scheduled Tribes (16); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Muthyalamma with the stone image in human form, a church and a mosque are the places of worship in this village.

Muthyalamma Jatara is celebrated for 2 or 3 days from the last Friday in *Sravanam* (August–September). This is being celebrated when cattle diseases, cholera and other epidemics prevail in the village. Arrangements for the Jatara are made 3 or 4 days in advance. *Prabhalu* are taken out in a procession round the deity Muthyalamma. Goats, fowls are sacrificed and sweets are offered. The devotees take oil bath and observe fasting. This festival is of ancient origin, but is confined to this village only. The patrons are the villagers. The Hindu residents of the village congregate. *Prasadam* is distributed to all.

SOURCE : *1. Sri Z. Jammo, Teacher, Vutukur.*
2. Srimathi B. Janikamma, Teacher, Vutukur.

3. Pengolanu—Situated at a distance of 6 miles from Madhira Railway Station on the Vijayawada—Hyderabad section; 16 miles from Tiruvur and 38 miles from Nuzvid sub-division. There is a very big tank in this village and hence it is called Penugolanu (*penu* in vernacular means big and *kolanu* means tank).

The total population of the village is 3,430 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (497); Scheduled Tribes (33) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Sitaramaswamy, Sri Anjaneyaswamy, Sri Ramalingeswaraswamy, Balatripurasundari and Sri Ranganayakaswamy, in the

heart of the village with *prakaram* and *kalyanamantapam* are the places of worship in this village. The image of the deity Ranganayakaswamy made up of black stone and in human form is in a reposing posture with the measure (*kolatha manika*) under His head. It is said that Sri Ranganayakaswamy having been tired of measuring the money, slept with the measure under His head, using it as a pillow.

Sri Ranganayakaswamy Kalyanothsavam is celebrated from *Vaisakha Suddha Chathurdasi* to *Bahula Vidiya* (April-May) for 4 days. Cocoanuts, *panakam*, *pulihora*, *chakkara pongali* and *daddhojanam* are offered to the deity. Some devotees fast on that day. This festival is celebrated with great pomp and gaiety. The temple is gaily illuminated. Well known pandits attend the kalyanothsavam and give discourses on subjects pertaining to religion. This is being celebrated for the past 80 years and is widely known. The Trustees are the Zamindars of the village, Sri Katikiveni Radhamadhavakrishna Rao, a Velama, Sri Tholeti Seetha Ramananda Rao, Ayinapurapu Someswara Rao brothers, Tholeti Veera Apparao brothers and Sri Tholeti Narasimha Rao. The income got from the Inam lands and the donations from the villagers is utilised for the celebration of the festival. 800 devotees, local and from the neighbouring villages within a radius of 3 to 5 miles congregate. All communities take part in the festival. *Pujari* is Sri Thumati Venkata Krishnamacharyulu of Gowthamasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival for 3 days on either side of the public road. 800 persons, local and from the neighbouring villages attend the fair. Eatables, utensils, lanterns, mirrors, combs, pictures and photos of Gods, cloths, agricultural implements and a variety of toys are brought and sold in the fair. *Harikathas*, dramas, *bhajans* and music performances afford entertainment to the visitors. There is a drama troupe in this village led by Sri T V. Krishnacharyulu. The boys and girls of the local school entertain the gathering with *kolatam* and songs.

SOURCE : *Sri T. V. Appa Rao, Teacher, Pengolanu.*

4. Kothapalle, hamlet of **Chinakonira**—Situated at a distance of 3 miles from the Gampalagudem bus route and 12 miles from Tiruvur.

The total population of the village is 2,235 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (384); and Scheduled Tribes (22). The chief means of livelihood of the people is agriculture.

Ankamma and Malachamma Jatara is celebrated for a day on *Magha Suddha Purnima* (January-February). Animals are sacrificed to the deities and offerings are made in fulfilment of vows. Intoxicants are used during the festival. This is of ancient origin and confined to the neighbouring villages. The devotees, local and from the neighbouring villages congregate. A Telaga performs *puja* to the deities during the festival. Drums, *melamulu* and *jamidikalu* are played during the festival. A few shops sell sweets and other eatables on the occasion.

SOURCE : *Sri M. Samuel, Teacher, Special P. S. Elementary School, Kothapalle.*

5. Munukulla—Situated at a distance of 2 miles from Tiruvur. In the bygone days some noted sages did penance here as evidenced by some relics found in the village. There were tanks (*kolanulu*) used by the sages in the performance of penance. Hence it was called Munikolanu which later became Munukulla.

The total population of the village is 1,511 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddi, Kamma, Telaga, Viswabrahmin, Yadava, Chakali, etc.; Scheduled Castes (398)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Ankamma is worshipped in human form.

Ankamma Jatara is celebrated for 5 days from *Chaitra Suddha Purnima* (March-April). Goats, fowls and sheep are sacrificed to the deity. *Naivedyam* is also offered. The chief patrons are the villagers and this festival is celebrated with the income got from the 2 acres of Inam land. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Golla.

SOURCE : *Sri G. Balakotaiah, Teacher, Panchayat Elementary School, Munukulla.*

6. Akkapalem—Situated at a distance of 3 miles from Tiruvur by cart track and 27 miles from Madhira Railway Station.

The total population of the village is 714 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Yadava, etc.; and Scheduled Castes (155). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the only temple of Sri Anjaneyaswamy constructed by the Zamindars. The village deity Muthyalamma is also worshipped.

Muthyalamma Jatara is celebrated when epidemics and other cattle diseases prevail in this village. Goats, fowls, he-buffaloes, and sheep are sacrificed to the deity.

Sri Anjaneyaswamy Aradhana is celebrated during Sri Ramanavami, i.e., on *Chaitra Suddha Navami* (March–April) by collecting donations from the villagers. *Panakam* and *vadapappu* are offered to the deity and distributed to all. This festival is celebrated by the Velamas of the village.

Ugadi on *Chaitra Suddha Padyami* (March–April) and Sankrantri in *Pushyam* (December–January) are also celebrated in this village. Cock-fights afford entertainment to the visitors during Sankrantri.

SOURCE : *Sri R. Seshaiah, Teacher, Akkapalem.*

7. **Tiruvur**—The taluk headquarters situated at a distance of 24 miles from the Madhira Railway Station; 49 miles from the Nuzvid Railway Station and 52 miles from the Vijayawada Railway Station. *Thiru* means good in Tamil and *vuru* means village. Hence Thiruvur means good village. Cholam and groundnut are grown in large quantities in this village.

The total population of the town is 9,299 and it is made of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Kapu, Mangali, Vadrangi, Yadava, Bondili, Kalali, Bestha, Kummari, Kamsali; Scheduled Castes (1,159)—Madiga, Mala, etc.; Scheduled Tribes (154)— Yerukula, etc., Dudekula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Pandurangaswamy temple, Kodandaramaswamy temple, Anjaneyaswamy temple, 2 temples of Siva and Sri Venkateswaraswamy temple are the places of worship in this town. The temple of Venkateswaraswamy was constructed by the Zamindars.

Sri Venkateswaraswamy Rathothsavam is celebrated for 3 days from *Magha Suddha Purnima* (January–February). This is being celebrated from ancient times but has only local significance. The chief patrons are Velamadoras (Zamindars). Formerly, Sri Venkateswaraswamy was the family deity of the Zamindars. The residents of the village belonging to all communities participate in the festival. *Pujari* is a Vaishnava Brahmin with monthly salary. *Prasadam* is distributed to all.

A fair is held in connection with the festival. Eatables, toys of various kinds, pictures, photos, books, fruits, lanterns, mirrors, combs and cloths are sold in the fair. Dramas and *Harikathas* afford entertainment to the congregation.

Bathakamma Panduga is celebrated for 9 days during Dasara, i.e., from *Asviyuja Suddha Padyami* (September–October). The girls gather flowers of variegated colours, arrange them artistically and sing songs, dancing in a circle round the flowers so arranged. On the last day, the flowers are thrown into the river.

Muthyalamma Jatara is celebrated when rains fail or when diseases and epidemics prevail in the village. Goats, fowls and sheep are sacrificed to the deity.

Sri Thyagaraja Vardhanthi is celebrated for 5 days in *Pushyam* (December–January) by collecting donations from the villagers under the auspices of Thyagaraja Ganakalasamithi of the place. Dramas, *puranapatanam, burrakathas*, *Harikathas* and *bharathanatyam* afford entertainment to the visitors and devotees.

SOURCE : *Sri Y V. V. Sathyanarayana Murthy, Teacher, Senior Basic School, Tiruvur.*

8. **Vamakuntla**—Situated at a distance of 3 miles from Tiruvur and Madhira Railway Station by road. Formerly a *rishi* performed *homam* in this village and hence it goes by the name Vamakuntla, *vama* being a corrupted form of *homam.*

The total population of the village is 1,115 and it is made up of the following communities; Caste Hindus–

Brahmin, Vaisya, Kshatria, Kapu, Telaga, Settibalija, Yadava, Kuruva; Scheduled Castes (222)—Madiga, Mala, etc.; and Scheduled Tribes (29). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama with the image in human form, Anjaneyaswamy and Brahmam *Mutt* are the places of worship in this village. The temple of Sri Rama was constructed about 20 years back by Gowda Hanumanthu, a pious Gowda, at a cost of 30,000 rupees in an area of half-an acre, with a compound wall. He endowed 25 acres of land in the name of the deity and got processional images for the temple. A *mantapam* was also constructed by him. He is 92 years old and is the present trustee of the temple.

Sri Sita Rama Kalyanam is celebrated for a day on *Chaitra Suddha Navami* (March-April). Arrangements for the festival are made by the trustee. The deity is taken out in a procession. This festival is being celebrated for the past 20 years and is confined to the neighbouring villages. The trustee is Gowda Hanumanthu and the temple has 25 acres of Inam land. 500 devotees, local and from the neighbouring villages, within a radius of 3 miles take part in the festival. *Pujari* is a Vaishnava Brahmin with monthly salary. *Panakam* and *prasadam* are distributed to all. There is free feeding on a small scale. *Harikathas* and *puranams* afford entertainment to the visitors.

In connection with the festival a fair is held at the trustee's place with a few shops selling cocoanuts, fruits, etc. 500 persons, local and from the neighbouring villages attend the fair.

SOURCE : *Sri M. Yesulal, Teacher, Vamakuntla.*

9. Gampalagudem—Situated at a distance of 12 miles from the Madhira Railway Station.

The total population of the village is 4,543 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (933); and Scheduled Tribes (24). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Siva is the only God worshipped in this village.

Sivaratri is celebrated for two days on *Magha Bahula Chathurdasi* and *Amavasya* (February-March). About 2,000 local devotees belonging to all Hindu communities take part in the celebrations.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Krishna.*

10. Vinagadapa—Situated at a distance of 10 miles from the Madhira Railway Station.

The total population of the village is 1,642 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (308); and Scheduled Tribes (96). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy is the only God worshipped in this village.

Sri Venugopalaswamy Kalyana Mahothsavam is celeberated for two days from *Chaitra Suddha Purnima* (March-April). About 1,000 local devotees congregate. All Hindu communities participate in the festival.

SOURCE : *Statement of Fairs and festivals Furnished by the Collector, Krishna.*

11. Konduru—Situated amidsthills on the Vijayawada-Tiruvur bus route at a distance of 12 miles from Tiruvur. As this village is in the midst of hills, it goes by the name Kondur (*konda* means hill).

The total population of the village is 2,359 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Kamma, Bhatraju, Kapu, Bondili, Viswabrahmin, Yadava; Scheduled Castes (288)—Madiga, Mala, Maladasari, etc.; Scheduled Tribes (488); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Sri Anjaneyaswamy and Muthyalamma are the places of worship in this village. The image of Muthyalamma is a mere stone slab without any form and it is installed under a margosa tree.

Muthyalamma Jatara is celebrated on a day during *Sravanam* (July-August), convenient to the villagers. Goats and fowls are sacrificed to the deity. This festival is confined to this village.

The chief patrons are the villagers belonging to all communities. The residents of the village congregate without any distinction of caste or creed. The Village Head first offers *bonam* to the deity. *Prasadam* is distributed to all.

Sri Rama Navami is also celebrated on *Chaitra Suddha Navami* (March–April). The villagers celebrate Sakranti also.

SOURCE : *Sri Bh. Narayanaraju, Teacher, P. S. E. School, Kondur.*

12. Polisettipadu—Situated at a distance of one mile from Thammileru; 5 miles from Chinthalapudi and 6 miles to the East of the Eluru—Chinthalapudi road in West Godavari District. There are no proper communication facilities to this village. The nearest Railway Station is Eluru which is 28 miles from this village. Polavaram is 10 miles to the west of the village and there is a road from Narsapur. Polisettipadu is a small village with some forest area in the neighbourhood. Now the forest is being cleared for cultivation. The villagers have to go to Yerrampalli in West Godavari district, for all purposes by crossing Thammileru.

The total population of the village is 2,359 and it is made up of the following communities: Caste Hindus—Kamma, Velama, Kshatria (Rajus), Telaga, Chakali; Scheduled Castes (288)—Madiga, etc.; and Scheduled Tribes (488). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Sri Rama temple with the image of the deity, represented by a rough stone and Muthyalamma represented by two stone slabs are the places of worship in this village.

Muthyalamma Jatara is celebrated for 4 or 5 days in *Sravanam* (July–August), *Magham* (January–February) and *Phalgunam* (February–March). Goats and fowls are sacrificed to the deity. This is being celebrated by the elders of the village and all Hindu devotees participate in the Jatara.

Gopalapuram, hamlet of this village, is at a distance of 20 miles from the Madhira Railway Station.

Veera Raghavaswamy is worshipped in this place.

Veera Raghavaswamy festival is celebrated for two days from *Magha Bahula Chathurdasi* to *Amavasya* (January–February). About 1,000 local devotees of all communities congregate.

SOURCE : *1. Sri Ummithi Chitti Moshe, Teacher, Mankallu.*
2. Statement of Fairs and Festivals furnished by the Collector, Krishna.

13. Gollamandala—Situated at a distance of one mile to the East of Kambhampadu village on the Vijayawada—Tiruvur bus route and 11 miles from Tiruvur. The village is situated by the side of hills and it was established by Gollas having many herds (*mandalu*) at that time. Hence it goes by the name Gollamandala.

The total population of the village is 1,356 and it is made up of the following communities: Caste Hindus—Golla, Vaisya, Kamma, Bhatraju, Gowd, Viswabrahmin, Mutracha, Chakali, Dasari, etc.; Scheduled Castes (233)—Madiga; Scheduled Tribes (187)—Sugali; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama, Siva and Muthyalamma. The image of the village deity Muthyalamma is installed under a tree represented by a stone. There is also a church in this village.

Muthyalamma Jatara is celebrated in *Sravanam* (July–August) to protect the village from diseases and epidemics. Goats and fowls are sacrificed to the deity. The Head of the village first offers *bonam* to the deity. The villagers are the chief patrons. The local Hindu residents congregate. *Prasadam* is distributed to all.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). On that day Sitarama *kalyanam* is performed. Cocoanuts, *panakam* and *palaharam* are distributed to all. On this day the local Sugali women, dressed neatly in their traditional multi-colour dress, go round the village singing and dancing and obtain presents from the public.

SOURCE : *Sri K. V. Appala Raju, Headmaster, P. S. Special J. B. School, Gollamandala.*

14. Madhavaram (East)—Situated at a distance of 19 miles from Tiruvur town and 16 miles from the Nuzvid Railway Station.

The total population of the village is 651 and it is made up of the following communities: Caste Hindus—Kamma, Telaga, Yadava, etc.; Scheduled Castes (68); Scheduled Tribes (66)—Yerukula, etc.; and Christians. The chief means of livelihood of the people is agriculture.

The photo of Sri Rama and the images of village deities Ankamma and Muthyalamma are worshipped in this village.

Muthyalamma and Ankamma Jataras are celebrated in *Magham* (January–February). Arrangements for the Jataras are made two days in advance. Goats, fowls and sheep are sacrificed to the deities. All the villagers celebrate this festival. The local residents congregate without any distinction of caste or creed. *Prasadam* is distributed to all.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Cocoanuts and *panakam* are offered to the Lord during the festival.

SOURCE: *Sri M. Subba Reddy, Teacher, Madhavaram (East).*

15. Kudapa—Situated at a distance of 21 miles from Nuzvid, the divisional headquarters; 24 miles from the Kondapalli Railway Station of which 20 miles by bus and 4 miles by walk and 26 miles from Tiruvur. This village is located by the side of a small hillock.

The total population of the village is 1,322 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Gowd, Chakali, Mutracha, Yadava, Vaddera; Scheduled Castes (52)—Madiga, Mala, etc.; Scheduled Tribes (116)—Lambadi, Yerukula, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a cave temple of Sri Venkateswaraswamy on the hillock near the village. The deity is represented by a foot imprint on a stone. It is believed that Sri Venkateswaraswamy manifested Himself on this hillock and that the foot imprint is that of the Swamy. The temples of Sri Rama, Muthyalamma and a church are the other places of worship in the village.

Sri Venkateswaraswamy Kalyana Mahothsavam is celebrated for a day on *Vaisakha Suddha Purnima* (April–May). The devotees worship the deity in fulfilment of their vows and observe fasting during the festival. This festival is being celebrated for the past six years and is confined to the neighbouring villages. The chief patrons are Kammas and Vaisyas while washermen and Lambadis are the followers. The devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Brahmin and he performs *puja* on every Saturday. *Prasadam* is distributed to all.

SOURCE: *Sri Ch. Jacob, Teacher, Kudapa.*

16. Raghavapuram hamlet of **Reddygudem** — Situated at a distance of 7 miles from Vissannapeta, 23 miles from the Nuzvid Railway Station and 25 miles from Tiruvur. There are no proper communication facilities to this village.

The total population of the village is 4,970 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Kapu; Scheduled Castes (237) and Scheduled Tribes (14). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Venugopalaswamy and Peddamma. In Peddamma's temple, the figures of Peddamma and her husband Satti Reddy are exquisitely drawn on a brass sheet, 2½ feet in length and one foot in width. Peddamma is depicted in a standing posture holding a *kamandalam* (an ascetic's water pot) in the right hand and a fruit in the left hand, with her husband by her side. Just above these two figures, two birds are alse drawn. It is said that some unknown culprit had stolen the brass plate and subsequently restored the sheet to the temple as he had paid severe penalty for his misdeed.

When the original brass sheet was found missing, the villagers got the figures of the deities drawn on other brass sheet of the size 2' x 1½'. This time the artist drew the figures in sitting posture holding garlands in their left hands.

The incident regarding the theft and restoration of the brass sheet by the culprit enhanced the

devotion and veneration of the people towards Peddamma.

There is also one foot square copper sheet on which the figure of Ankamma is drawn. This is to respect the tradition that in all such temples, the figure or image of Ankamma should invariably be enshrined.

Sri Venugopalaswamy temple is another place of worship in this village.

Peddamma, wife of Satti Reddy was a *pathivratha* (devoted wife) and during her life time she exhibited superhuman powers. She used to carry burning cinders in her palms unharmed. People were amazed to see that not a drop of water fell on her when she walked in heavy rain. She used to predict correctly future events and helped people in all their troubles. True to her devotion she performed *sahagamanam* (entering the funeral fire) and thus attained divinity.

Peddamma Jatara is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). On the evening of *Ekadasi*, the celebrations commence with the procession of the *devathas*. Women folk offer *pasupu*, *kumkuma*, fruits and flowers to *muthaiduvalu* (women in married status) and unmarried girls. On *Phalguna Suddha Purnima* the last day of the celebrations, a goat or a man is fixed at the top of a *sidimanu* (a vertical wooden column) by means of iron hooks pierced into the back. The column is mounted on a cart and taken round the temple once if a man is fixed to the column and thrice if it is a goat. Devotees offer money, sarees, blouse pieces and goats to the *sidimanu*. They clean their houses and observe fasting. This Jatara is being celebrated for the past 700 years. It is confined to Raghavapuram and its neighbouring villages. The patrons and managers of the festival belong to Reddi community. About 10,000 people congregate. Only Hindus participate in the festival. *Pujari* is a Reddi of Motati sect. As Peddamma belonged to Reddi community of Motati sect, the *pujari* of that sect alone performs *pujas*. Food and other eatables are offered to Ganganamma deity during the festival and distributed to poor people as *prasadam*.

A fair is held in connection with this festival in one acre of land belonging to Kuppireddy, Venkatareddy and Narayana Reddy near Peddamma temple. About 10,000 people attend the fair. Eatables, earthenware, lanterns, metals, glassware, fancy goods, photos and pictures, toys, etc., are sold at the fair.

Burrakathas, merry-go-rounds, *bhajans*, dramas, etc., afford entertainment to the visitors.

SOURCE : *Sri I. Anandam, Teacher, Raghavapuram.*

17. Muchinapalle—Situated at a distance of half a furlong from 67/4 milestone on the Nuzvid—Tiruvur road, 16 miles from Tiruvur and 32 miles from the Nuzvid Railway Station by bus.

The total population of the village is 2,376 and it is made up of the following communities: Caste Hindus—Kamma, Reddi, Gowd, Vaddera, Yadava; Scheduled Castes (419)—Madiga; Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple, Sri Anjaneyaswamy temple with the stone image, and Muthyalamma with the stone image in female form, a church and a mosque are the places of worship in this village.

Muthyalamma festival and *pujalu* are performed during the entire month of *Sravanam* (July–August). This festival is celebrated once in 5 or 6 years when cattle diseases and other epidemics prevail in this village. To guard the village from epidemics the devotees perform *kolupulu* and worship the deity in fulfilment of their vows. Goats and fowls are sacrificed: and sweets, *naivedyam* are offered to the deity. Occasionally, sheep and he-buffaloes are sacrificed to the deities Maddiramamma and Mahalakshamma. The *acharyas* take bath, wear new clothes and observe fasting. The persons who sacrifice the animals take intoxicating drinks. This festival is being celebrated since the establishment of the village and has only local significance. The local Hindus are the patrons. The festival is celebrated by collecting donations from the villagers. The Hindu residents of the village congregate.

Sri Rama Kalyana Mahothsavam is celebrated for a day on *Chaitra Suddha Navami* (March–April). On that day the photo of Sri Rama is taken out in a procession.

During Sivaratri the devotees take bath in the river Krishna.

SOURCE : 1. *Sri Z. Eliah, Teacher, Muchinapalle.*
2. *Sri Z. Zob, Teacher, Muchinapalle.*

18. Tsanubanda—Situated on the Krishnaraopalem–Vijayawada and Krishnaraopalem–Eluru bus–routes at a distance of 22 miles from Nizvid, the sub-divisional headquarters and 32 miles from Tiruvur. A stone image of Ahalya, wife of the great sage Gowthama, in human form was excavated in this village. Hence the village goes by the name Chanubanda or Tsanubanda.

The total population of the village is 5,898 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Kamma, Telaga, Gowd, Mutracha, Kurama, Golla, Sale, Viswabrahmin, Medari, Chakali, Mangali, Scheduled Castes (927)—Madiga, Mala, Scheduled Tribes (118)—Yerukula and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Sri Rama with the images of Sri Rama, Lakshmana and Sita in human form is the only place of worship in this village. 200 years back, one Puchchakayala Chennareddy was bringing an image of Sri Ramachandramurthy from Kanumur to instal it at Narasimharaopalem. When he came to Chanubanda village, the bulls refused to proceed further. Chennareddy, therefore, halted at Chanubanda for that night. Lord Rama appeared before him in a dream and ordained him to instal His image in Chanubanda itself. Accordingly Chennareddy installed the image of Sri Rama in Chanubanda itself and constructed a temple. From that time onwards Sri Rama *kalyanam* is being celebrated in this temple.

Sri Rama Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Saptami* to *Ekadasi* (March-April). Arrangements for the festival are made 3 days in advance. Puchchakayalavaru represent Sita, the bride, while the Committee members of the temple represent Sri Ramachandra, the bridegroom. The *kalyanothsavam* is celebrated with great pomp. Cocoanuts and plantains are offered to the Lord. The devotees take oil bath and don new clothes. Puchchakayalavaru go to the temple with *thalambrala biyyam* for the deity Sitamma accompanied with music and *bhajans*. This is being celebrated for the past 200 years and is confined to Tsanubanda and its neighbouring villages. The trustees are the sons of Puchchakayala Chennareddy. 18,000 devotees, local and from the neighbouring villages participate in the festival without any distinction of caste or creed. *Pujari* is a Vaighanasa of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 15 days just in front of the temple in an area of about three acres. This is being celebrated for the past 200 years. 18,000 persons local and from the neighbouring villages attend the fair. Taxes are collected from the shops. Eatables, utensils, lanterns, mirrors, combs, pictures and photos, cloth, clothes, agricultural implements and toys of various kinds are sold at the fair. Special pandals are erected for the festival. Circus, lottery and dramas afford entertainment to the visitors.

SOURCE : *Sri G. David, Headmaster, Chanubanda.*

19. Vissannapeta—Situated at a distance of 18 miles from Tiruvur and 25 miles from the Nuzvid Railway Station. The late Onigalla Vissanna, a Niyogi Brahmin, was a dextrous horse rider. In the year 1660, there was a battle between Hindus and Muslims and Vissanna fought against the Hindus bravely and secured victory for the Muslims. In recognition of his valour the Muslim King gifted 14 villages in the neighbourhood of Vissannapeta and made him the ruler. Vissanna first constructed a house in this village and lived with his followers. The name of this gallant soldier is still preserved in Vissannapeta.

The total population of the village is 5,708 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Padmasale, Kapu, Mutracha, Yadava, Kuruva, Gowd, Chakali, Kalali; Scheduled Castes (185)—Madiga; Scheduled Tribes (108); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are the temples of Sri Rama, Siva, Sri Bhavanarishi and Anjaneyaswamy with His image in human form. Thirupathamma, Muthyalamma and Ankamma deities are also worshipped in this village.

Sri Bhavanarishi Kalyanam is celebrated for 15 days from *Pushya Bahula Chathurdasi* (December–January), generally from January 16th. The devotees offer cocoanuts, fruits and cash in fulfilment of their vows. This festival is being celebrated chiefly by local Padmasales for the past 20 years. Brahmins are the chief patrons. The devotees of

the village congregate. All communities participate in the festival. There is free feeding by the Padmasales during this festival.

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

The devotees decorate their houses and observe fasting on Vaikunta Ekadasi.

Mahasivaratri is celebrated for 5 days from *Magha Bahula Chathurdasi* (January–February).

Tirupathamma Tirunallu are celebrated for a period of 15 days.

SOURCE : 1. *Sri K. Kanthiah, Headmaster, Vissannapeta.*
2. *Sri Pendem Somaraju, S/o Kailasam, Teacher, Panchayat Samithi Elementary School, Vissannapeta.*

20. Chinnampeta—Situated at a distance of 30 miles from Tiruvur and 40 miles from the Nuzvid Railway Station. There is a bus route upto Krishnaraopalem *via* Vissannapeta and foot-path from Krishnaraopalem.

The total population of the village is 2,076 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Padmasale, Viswabrahmin, Gowd, Yadava, Kuruva, Mutracha; Scheduled Castes (386)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Chennakesavaswamy is an exquisite stone edifice. Near the entrance are the attractive sculptured images of Dwarapalakas and Gajalakshmi with finely carved creepers. The *dhwajasthambham* is in a dilapidated state. The stone image of Sri Chennakesavaswamy is in human form with four hands; *sanku* (conch) in the right hand and sand wiched between the stone images of His consorts. There is *Somasuthram* in the form of a *govu* (cow). The processional images are made of copper. The other temple in the village is that of Sri Veerabhadraswamy with His image in human form with 6 hands. His consort Bhadrakali is by His side. There are the Sivalingams of Sri Ramalingeswaraswamy and Bhogalingeswaraswamy in the temple with the stone images of Sri Vinayaka and Nandeeswara. The processional images of Veerabhadraswamy, Bhadrakali and Chandeeswara are made up of copper. Sri Veerabhadraswamy's temple has been beautifully built with the *garbhalayam* (sanctum sanctorum), *antharalikam* (the middle space), *dwarapalaka darwaja* (entrance with Dwarapalakas) and *gopuram* with the brass *kalasam.* Very recently a *dhwajasthambham* with a brass covering was installed in front of the temple. There is *Somasuthram* in the form of *Varaha* (third incarnation of the Lord).

Sri Chennakesavaswamy festival is celebrated for a day during Sankranti in *Pushyam* (December–January). But *bhogamulu* are celebrated during the entire month of *Pushyam.* This festival is being celebrated for the past 42 years and has only local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* is Sri Vedantham Venkatanarasimhacharyulu, a Vaishnava (Vaighanasa) of Bharadwajasa *gotram. Prasadam* is distributed to all.

Sri Veerabhadraswamy Kalyana Mahothsavam is celebrated for 6 days from *Magha Bahula Ekadasi* (January–February) to *Phalguna Suhdha Padyami* (February–March). On *Ekadasi,* there is *dhwajapatam* (hoisting the banners) and *ankurarpanam*; on *Dwadasi mudhgrahana* and *agniprathista* ; on *Triodasi* night *kalyanam* and procession; on *Chathurdasi, vasanthothsavam* and Chandeeswara *uthsavam* and on *amavasya, purnahuthi, dhwajapatam udatheeyuta* (removal of the banners) and *pavvalimpuseva.* On that day *pujas* are performed to *pithrudevathalu* and offerings are made in their names. The devotees take oil bath, wear clothes and invite their relatives and friends. This festival is being celebrated for the past 6 years and is of local significance. The trustees for both the temples of Sri Chennakesvaswamy and Veerabhadraswamy are Sarvashri Thallapragada Balaramarao and Thallapragada Jagannadharao, Niyogi Brahmins of Bharadwajasa *gotram.* The temples have 27.08 acres of Inam land. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is Sri Kethepalli Radhakrishnamurthy, son of Subrahmanyam, a Velanati Brahmin of Kowsikasa *gotram. Prasadam* is distributed to all.

SOURCE: *Sri K. Bhaskara Rao, Panchayat President, Chinnampeta.*

21. Pothanapalle — Situated at a distance of 4 miles from Kottapadu village, 29 miles from the Eluru Railway Station and 36 miles from Tiruvur of which 12 miles is by walk and 24 miles by bus. This village is on the borders of West Godavari District.

The total population of the village is 1,137 and it is made up of the following communities: Caste Hindus—Vaisya, Velama, Kamma, Telaga, Viswabrahmin, Gowd, Yadava, Chakali, Mangali; Scheduled Castes (225)—Madiga, Mala; Scheduled Tribes (360) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with the images of Rama and Sita and 2 churches are the places of worship in this village.

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). The devotees take oil bath and observe fasting. The festival is of ancient origin and of local significance. The Hindu residents of the village participate in the festival.

Kolupulu are performed to the village deity when diseases prevail in the village. Goats, fowls and sheep are sacrificed to the deity during the festival.

SOURCE : *Sri Lakkapamu Joseph, Teacher, Pothanapalle.*

22. Somavaram—Situated at a distance of 12 miles from Nuzvid town.

The total population of the village is 2,215 and it is made up of several sub-communities of Hindus; Scheduled Castes (18) and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Rama is worshipped in this village.

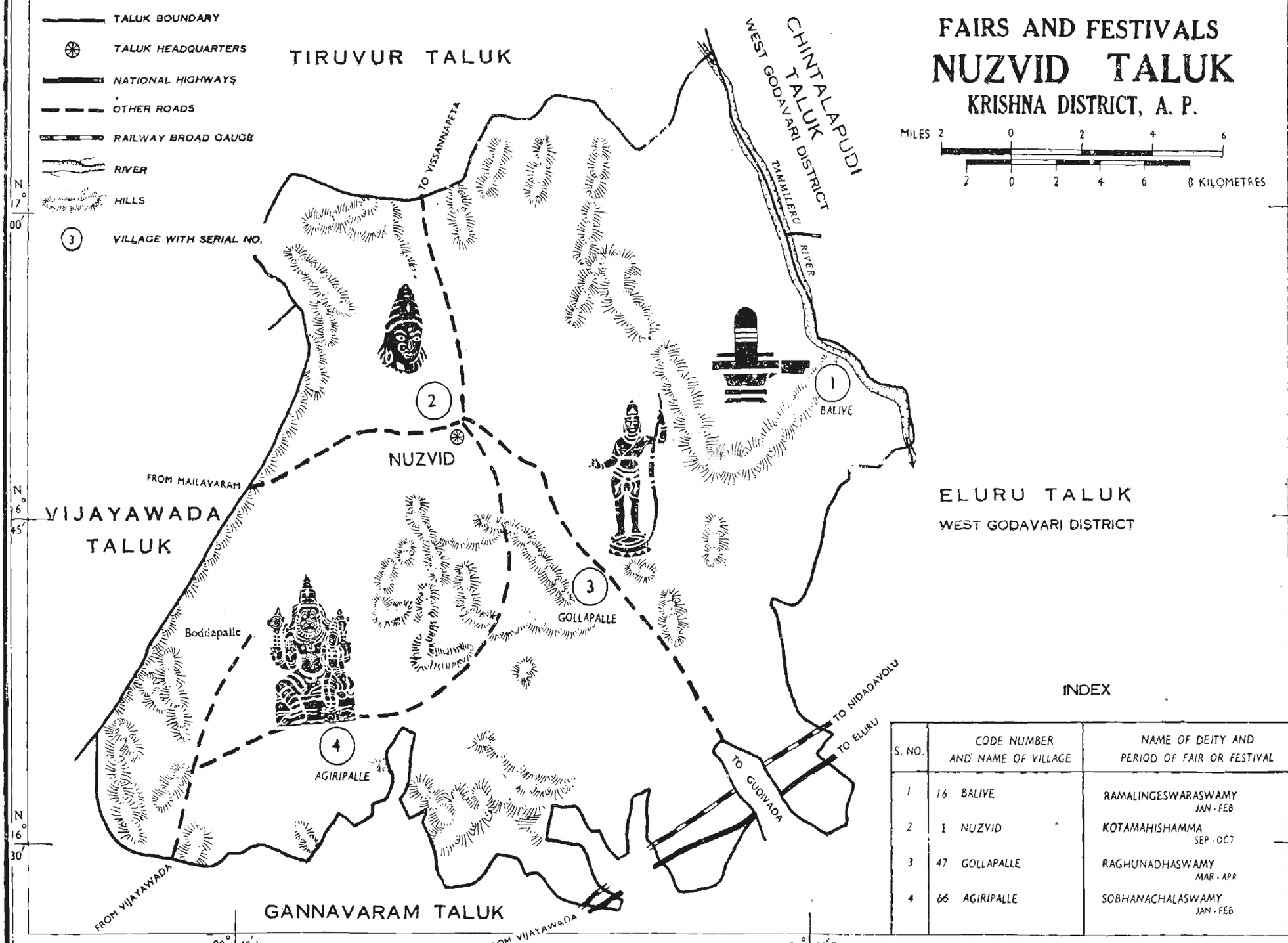
Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). One thousand local devotees participate in the festival irrespective of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Krishna.*



NUZVID TALUK

FAIRS AND FESTIVALS
NUZVID TALUK
KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	16 BALIVE	RAMALINGESWARASWAMY JAN - FEB
2	1 NUZVID	KOTAMAHISHAMMA SEP - OCT
3	47 GOLLAPALLE	RAGHUNADHASWAMY MAR - APR
4	66 AGIRIPALLE	SOBHANACHALASWAMY JAN - FEB

P. SUBBARAO
ARTIST

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

Section VIII

NUZVID TALUK

Balive—Situated on the Eluru—Chintalapudi road at a distance of 10 miles from Powerpet Railway Station and 14 miles from Nuzvid by cart track *via* Koppaka and Gopavaram.

The tradition goes that the great Rakshasa King Bali *Chakravarthi* (Emperor) founded this village and hence the village is called Balive. River Sowmithri (Thammuderu) flows near this village. Rama's brother, Lakshmana, son of Sumithra, is called Sowmithri. The river is therefore named aftet him as River Sowmithri or Thammuderu (brother's river).

The total population of the village is 763 and it is made up of the following communities: Caste Hindus—Brahmin,Gowd, Kamma, Chakali, Vadrangi, Kalali, Yadava etc., etc.; Scheduled Castes (115); Scheduled Tribes (4); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple with the stone Sivalingam is the only place of worship in the village.

The stone Sivalingam is believed to have been installed by Lord Rama on his way back to Ayodhya with Sita as a contrition for the sin of having slain Ravana.

Mahasivaratri is celebrated in Sri Ramalingeswaraswamy temple from *Magha Bahula Ekadasi* to *Amavasya* (January-February) for five days. Fruits and cocoanuts are offered to the deity in fulfilment of vows. Devotees take bath in Sowmithri river and perform *pujas*. This festival is being celebrated for the past 100 years and is widely known. The management of Endowment Board makes arrangements for the festival. Trustees are Sri Manam Venkataramaiah and the Jagirdars of Meerjapur and Elakurru. Nearly 30 thousand devotees local and from distant places participate in the festival. *Pujari* is a Adisaiva Brahmin.

A large fair with nearly 200 shops is held for five days in connection with the festival. About 30,000 devotees, local and from distant places congregate. Eatables, utensils, lanterns, torchlights, mirrors and combs, pictures, earthen and paper toys are sold. Merry-go-rounds, circus, magic and lottery afford entertainment to the visitors.

There are no free feeding facilities. Choultries are available for the visitors.

SOURCE : *1. Sri L. Hanumantha Rao, Balive.*

2. Nuzvid—Taluk and Divisional headquarters and a Railway Station on the Madras—Waltair broad gauge section of the Southern Railway, at a distance of 27 miles from Vijayawada. A Zamindari village till recently, Nuzvid has an old fort.

The total population of the town is 18,974, and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatria (Rajus), Telaga etc., etc.; Scheduled Castes (1,410); and Scheduled Tribes (419); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Kotamahishamma with her image in human form and two Siva temples, 2 Vishnu temples, 2 Anjaneyaswamy temples and 8 Rama temples are the places of worship in this town.

Kotamahisamma Jatara is celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). The deity is taken out in procession on an elephant. Cocoanuts and flowers are offered to the deity in fulfilment of vows. This is an ancient festival confined to local people. This festival was being celebrated by the Zamindars with great pomp; but for the past 5 years the local Sporting Club is celebrating the festival. *Buttabommalu* and fancy dresses entertain the visitors. *Prasadam* is distributed to all.

Fasting on *Vaikuntha Ekadasi* and *Toli Ekadasi* and *jagaram* during *Ramakoti Uthsavam* and *Ekaham* are the other common rituals observed by the devotees.

SOURCE : 1. *Sri G. V. Chalapathi Rao, Teacher, S R.A. Special Samithi Higher Elementary School, Nuzvid.*
2. *Sri Veera Gopaludu, Teacher, Apparaopeta Samithi Elementary School, Nuzvid.*
3. *Sri N. Krishna Rao, Teacher, S.R.R. Samithi Elementary School, Nuzvid.*
4. *Sri A. V. L. Narasimhacharyulu, Teacher, Elementary School, Nuzvid.*
5. *Sri K. Srinivasulu, Asst. P. R. Day, S.S. Elementary School, Nuzvid.*
6. *Sri M. Kamaiah, Teacher, Nuzvid.*

3. Gollapalle—Situated at a distance of 6 miles from Nuzvid and 7 miles from Nuzvid Railway Station.

As Yadavas were predominant in the village, it was originally called Yadupuri and subsequently known as Gollapalle (*Yadava* in vernacular means *Golla* (Shepherd) and *puri* means village or town).

The total population of the village is 2,767 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Reddi, Yadava, etc., etc.; Scheduled Castes (424); Scheduled Tribes (24); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Raghunadhaswamy temple and Siva temple are the places of worship. Ganganamma is the Gramadevatha (tutelary goddess). It is believed that 200 years ago Raghunadhaswamy left Chadalavada and established himself at Gollapalle. There are also two *bhajana mandirams* (1) Mumukshu Janasamaja Bhajana Mandir and (2) Gollapalli Bhajana Mandir in this village.

Raghunadhaswamy Kalyanamahothsavam is celebrated for five days from *Chaitra Suddha Dwadasi* (March–April). *Kalyanam, rathothsavam,* procession and *dongaladopidi* are the rituals celebrated during these five days. It is 200 years old and of local significance. The local Hindus congregate. *Pujari* is Sri Srinivasa Veera Raghavacharya of Kousikasa *gotram* *Prasadam* is distributed every day in *Pushyam* (December–January).

In Siva temple, Siva Kalyanam is celebrated on Sivaratri i.e., *Magha Bahula Chathurdasi* (January–February) and on *Phalguna Bahula Amavasya* (February–March). Gramadevata Ganganamma Kolupulu are also celebrated.

SOURCE : *Sri Nanduri Venkateswara Rao, Teacher, Gollapalle.*

4. Agiripalle—Situated at a distance of 17 miles from Vijayawada and 24 miles from Nuzvid, the two nearestRailway Stations on the main Madras—Howrah line. Regular buses run from Vijayawada to Nuzvid *via* Agiripalle. The place has gained importance on account of the adjacent hill (*Giri*) on which Lord Narasimha has established Himself. It is said that *Kiri*, the boar, an incarnation of Lord Vishnu, dug up a pond locally called the Varahapushkarini by the side of the village and hence the place came to be known as Akiripalle. As time passed, it came to be called as Agiripalle.

The total population of the village is 6,067 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Velama, Kapu, Chakali, Mangali etc., etc.; Scheduled Castes (645)—Mala, Madiga etc.; Scheduled Tribes (40); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

"The temples at Agiripalli are situated on a hillock, called 'Sobhanadri' or 'Sobhanachala'. There are temples in the lower reaches of the hill and all along the steps leading to the summit of the hill, including one on the top itself. There is picturesque scenery here.

The Lakshmi-Narasimhaswami temple lies on the lower fringes of the hill and is dedicated to the god who is also called Sobhanachalaswami. Agiripalli is famous mainly on account of this temple. The Sita Kodandarama temple is the first that one comes across as one ascends the steps. The Venugopalaswami temple is further higher up along the steps. This is followed by the Venkataramanamurti temple, and the Vyaghra-Narasimha temple, both further higher up. The Mallesvaraswami temple is on the top of the hill.

The Lakshmi-Narasimhaswami temple is situated in a huge compound and comprises a tall front *gopura*, a *kalyana mandapa* and the central shrine. The central shrine, flanked by two shrines on the north and two shrines on the south with *sikharas* over all, houses the image of Lord Lakshmi Narasimha. The *sikhara* over the central shrine is built of brick and is plastered in stucco. It contains a number of figures of Vaishnava divinities, of which the one in the front is that of Lord Lakshmi-Narasimha. On the other sides of the *sikhara* of this shrine are stucco images of Govardhana, Adinarayanaswami and Lakshmi-Varaha. The style of these decorative images is referable to the late Vijayanagara period, i.e., the 17th century.

The central shrine is flanked on the right and the left by two shrines with similar cupolas or *sikharas* and with stucco figures of Vaishnava divinities. The two shrines to the proper right of the central shrine, with their cupolas intact are those of the Lord's *Pavalimpuseva* and of the Alvars. The two similar ones on the proper left of the central shrine are those of Goddess Rajyalakshmi and Lord Varadaraja. Altogether these five *sikharas* form the *pancha-sikhara* type of temples of which this is a notable example of the late Vijayanagara period.

The architectural features of the temple are representative of the simple late Vijayanagara style in plan and ornamentation. Its completeness as a unit of the late *pancha-sikhara* temple of the Vijayanagara period is the outstanding feature. The temple is in a fair state of preservation.

The Sita Kodandaramaswami temple is a small shrine and is artistically of a finer type of execution and is profusely decorated with carvings in great detail. The style of the carvings recall the late florid Nayaka style of about the 17th or 18th century.

The Venugopalaswami and Venkataramanamurti shrines are simple structures.

The style of construction of the Vyaghra-Narasimhaswami shrine is also simple and is assignable to the 17th or 18th century.

On the top of the hill is situated the Mallesvaraswami temple, the only Siva temple here. This is also of a simple design, consisting of the central shrine and a *mahamandapa* in front. On stylistic grounds it is assignable to the 17th or 18th century. An inscription at the place dated saka 1603 (1681 A. D) records the installation of the images of Mallesvaraswami and the Goddess."[1]

Behind the big *gopuram* at the bottom of the hill, there are a cluster of hills called the *Diguva* Tirumala of Sri Swamivaru.

Sri Sobhanachalaswamy temple has a holy tradition. The popular legend is that in *Krithayuga* there lived a King called Subhavratha, who meditated upon Lord Vishnu for a long time and was carrying on his austerities with great perseverance. When Lord Vishnu appeared before him, Subhavratha requested the Lord to incarnate in him with the Goddess Sri Mahalakshmi. Subhavratha was advised to do penance for Lord Siva also, so that his desire may be fulfilled. The King did severe penance for Hari and Hara and at the end of the penance, the King turned into a hill. Later the hill came to be known as Sobhanadri, Sobhanagiri and Subhanachala. As a result of his penance, Lord Siva and Kesava took up their permanent abode at the top of Sobhanadri and thus kept up their promise to Subhavratha.

This renowned temple which attracts thousands of worshippers every year has a historical background also. In the seventeenth century, two persons by name Devulapalli Atchyuthabhakthudu and Ananthabhakthudu were devoting most of their time to the worship of *Atithi* and *Abhyagati* i.e., they worshipped the Lord and the guest. One day, in a dream the Lord appeared before Atchyuthabhakthudu and revealed to him that He lies buried in the *Sobhanadri hill and that Atchyuthabhakthudu should resuscitate Him and make arrangements for the conduct of regular worship. Surprisingly enough Ananthabhakthudu also had the same experience. The news soon spread, and with the help of the villagers, Achyuthabhakthudu and Ananthabhakthudu searched for the idol on the hill with *bhajan* and other rites, and found it on the top of the hill, where the Lord had incarnated Himself in the shape of Siva and Kesava. They had taken with them a tumbler of water to perform *abhishekam*. But to their astonishment, they found that the tumbler became suddenly empty. They then realised that it was a miracle of the Lord and on searching, they found water in the vicinity in a tank by name Varahapushkarini. With this tank water they performed *abhishekam* to the Lord.

From that day onwards, Achyuthabhakthudu and Ananthabhakthudu made arrangements for the daily conduct of worship of the idol on the hill. This *puja* and worship continued for several years undisturbed till the early part of the 19th century when the trusteeship passed on to the hands of the local Zamindars who were great devotees of Lord Sobhanachalaswamy.

There is yet another version regarding the origin of the temple. Gopalacharya of Veeravalli came to Atchutha and Anantha Deekshathulu of Akiripalle and told them that in his dream he was directed by the Lord of Sobhanachalam to trace His idol on the hill along with them and perform daily worship. While searching for the idol on the hill, they heard the roar of a tiger and ere long, came face to face with it. Instead of attacking

---

1 Article on *Temples of Agripalle* by M. Venkatramavya published in *The Sunday Standard* dated 17—10—1965

* The hill was called Swarnagiri in *Krithayugam* because of the abundance of *swarnam* (gold); Manigiri in *Threthayugam* because of *mani* (precious stones), Rajathagiri in *Dwaparayugam* because *rajatha* (silver) and Subhachala or Sobhachala in *Kaliyugam* as its very sight gave, all, *subhams* (prosperity).

them, the tiger slowly retreated leading them to a cave, where the Lord had manifested himself. From that day onwards, Gopalacharya used to come from Veeravalli, and perform *puja* every moring and evening. The Bhagavatha brothers of Akiripalle used to provide him wiih the necessary funds. When he became too old, Gopalacharya entrusted the work to his son sobhanadracharya who was popularly called Sobhanna as he was simple and innocent. Sobhanna who had very little knowledge of worship offered *naivedyam* to the Lord and was confounded when the food offered was untouched. By himself, Sobhanna could do no mistake on his part to incur the displeasure of the Lord. Sobhanna decided that he would not take food nor leave the place till the Lord condescended to take the *naivedyam*. Then the Lord appeared in the guise of a tiger and began to roar to scare away Sobhanna. Sobhanna who was disgusted with the scant respect he received at the hands of the villagers and the taunts of his father for his poor intellect, decided to die at that spot in the presence of the Lord. He invited the tiger to kill him and thus free him from the cycle of birth and death so that he may make a sojourn to *Vaikuntam* the sacred abode of the Lord. The Lord appeared along with Goddess Lakshmi and inscribed Hayagreevabeejamu (letters that endowed him with great learning) on his tongue. Sobhanna felt it all a dream and suddenly found himself a great poet. He began to recite poems in praise of the Lord and Sobhanachalasathakam is the outcome. Sobhanadracharyulu who became a famous pandit approached the Nawab to help him with funds for the regular performance of *seva* to the Lord. The Nawab of Hyderabad promised to help provided he showed him the Lord, failing which he would be trampled to death by elephants. The next day the Nawab kept ready butter mixed with sugar and ordered Sobhanadracharyulu to request his Lord to come and consume the butter. Unperturbed by this test, the devotee requested Lord Vyaghra Narasimha to come and receive the offering. The Lord appeared in the form of a tiger and accepted the butter from the devotee's hands right in the centre of the court hall of the Nawab and disappeared. It was only then that Akiripalle was granted to Sobhanadracharyulu, who requested it to be transferred to Atchutha Bhakthudu and Ananthabakthudu of Akiripalle. The copper inscription of 1626 by Indupudi Narayana Rao bears testimony to this and the greatness of the Lord of Sobhanachala.

There are records to show that a revenue officer of the Nizam's Government by name Indupudi Narayana Rao granted Akiripalle village as a free *Agraharam* to Lord Sobhaneswara in 1626 A.D. A *Dharmasasana* to that effect was inscribed in a copper plate and the *Agraharam* was left to the care of Devulapalle Atchuthabhagavathulu, the founder of the institution for performing festivals and temple service. Another grant made by Venkatadri Appa Rao in 1697 A. D. which is also inscribed on a copper plate states that Akiripalle was granted as an *Agraharam* for organising festivals of the temple and for maintenance of the temple services.

> "From the † *Kaifiyat* issued by one Tadipalli Chandra Kulakarni, it is known that the village was dedicated to one Paidimarri Dharmannagaru for the worship of the temple. Their descendents transferred this *Agraharam* to the temple. From another *Kaifiyat* issued by one Anumanchi Achyutharamayya it is seen that some local zamindars had endowed some villages for the benefit of the Lord."[1]

Dharmanna was the Dewan of the Nizam of Hyderabad. There is a small *mantapam* in the centre of the village called Dharmanna *mantapam* in which the Lord is seated during the *Panchangasravanam* on the Ugadi day. Indupudi Narayana Rao was the Collector of the District with headquarters at Kondapalle.

Devotees improved this *Kshetram* (sacred place) gradually. Sri Venkatadri Appa Rao son of Sri Raja Meka Apparayaningar, known for his valour and charity was given the provinces of Vijayasayi Chatrayi and Nunnasthalam as *nazrana* (present) by the Nizam of Hyderabad. But Sri

---

† (a) Translation of grant of *Agraharam* inscribed on copper plate (*Dharmasasanam*) by Iudupudi NarayanaRao, Muzumdar to Devulapalli Achyutha Bhagavathulagaru S.S. 1550 (A. D 1626).
"The village of Agiripalle in Nunnasthalam District in the Kondaveedu country is made a free *Agraharam* and endowed to your care (for the sake of God) for the performance of the festivals of Sri Sobhanadreswraudu and for (the benefit of) Vaishnavites and Brahmins. The proceeds from the *moturpha* will be devoted for the pagoda festivals. The whole of the village land will be given half to Vishnu Brahmins and half to the Smartharn. This arrangement to continue for ever and in your hereditary in all happiness.

(b) Translation of a grant by Venkatadri Appa Rao dated Dhathu Fasli 1106 (A.D. 1697).
"We have granted Agiripalli as an *Agraharam* for the festivals etc., of the pagoda and for the subsistance of the residence Brahmins on a Shrotrium of 15 pagodas. Improve the village every year, let the Brahmins have their *vrittis*,, pay the *jodi* to the Circar and utilise the remaining profits for the purpose of the pagoda. The *Tirunals* and *Navarathri* expenses will be defrayed separately by us"—*Aradhana*, August 1963, p. 34

1 *Temples and Legends of Andhra Pradesh* by N. Ramesan, p. 109

Venkatadri Appa Rao endowed all that he received from the Nizam, to Sri Sobhanachalaswamy of Akiripalle. With this income, he made permanent arrangements for daily and periodical worship and for conduct of annual *kalyanothsavam*. Through gift deeds he gave Inams to the serveral classes that rendered service to the temple. In 1840, Sri Raja Venkatadri Appa Rao Bahadur constructed the temple of Sri Venkatachalaswamy with the *gopuram* and compound. Sri Venugopala temple was constructed and the idol installed by Bhagavathula Narasannagaru. Devulapalle Venkatakrishnaiah garu, the Mirasdar of Akiripalle was responsible for construction of Lakshmi Narasimhaswamy temple at the foot of the hill (1690). While the Dhruvabheras (permanent idols) are in the respective temples on the top of the hill, the processional idols of all the Gods, are kept in this temple to be used during festivals. In 1750, Pydimarri Dammanna renovated the Malleswaraswamy temple and Devulapalle Venkata Narsu installed a new Sivalingam. In 1790, Mukhasadar Chelikami Bucchaiah constructed the *visranthimantapam* in the centre of the Varahapushkarini, where the Lord takes rest after *Theppothsavam* (floating festival). Srmathi Rani Papayamma Rao Bhadur, Zamindarini of Sanivarapupet estate, constructed steps on all four sides of the *pushkarini* and a *mantapam* at a cost of one lakh of rupees. Sri Raja Sobhanadri Appa Rao Bahadur, Zamindar of Thelaprolu estate, constructed a *kalyanamantapam* popularly known as 'Kotayi' in the centre of the village at a cost of 25 thousand rupees. In 1947 one Enduru Venkata Rathnam Sresthi got the old steps up the hill renovated. The Zamindars of Nuzvid granted 3 more villages namely Vadlamanu; Malleswaram and Pothavarappadu to the temple. They presented to the Lord jewels, precious stones, and gold vessels worth 3 lakhs of rupees. The gold covering over Lord is one such gift and all the precious jewels are kept in a bank at Madras for safe coustody. The *vahanams* of *Hanuman. garuda, sesha, ponna, aswa* and *gaja* made of silver and worth 50 thousand rupees were given by the Zamindars. The Zamindars of Nuzvid were such great devotees that during the car festival they used to take personal interest and render personal service to the Lord dressed like temple servants, wearing an ordinary turban on the head, tying the *kasikoka* (the usual practice of a servant) round the waist, bare-footed and holding a *dandam* (rod). They used to follow the procession in the town and when the Lord was seated in the *mantapam*, they stood guard before the idols as *dwarapalakas*. They made arrangements for free distribution of *prasadam* in the form of *chakkarapongali*. *Vada* and *chakkarapongali prasadam* of Akiripalle of the Nuzvid Zamindari regime were famous both for quantity and quality as ghee and condiments were profusely used. Though this was the Akiripalle glory, now practically forgotten, the devotees dedicated themselves and their wealth to Lord Sobhanachalaswamy not without convincing proof of the greatness of the Lord and the sanctity of the *kshetram*.

The sanctity and reputation of the *kshetram* has been enhanced by Varahapushkarini, close to the hill.

> "On the west of the Sobanagiri there is a huge tank called Varaha Pushkarini, which is nearly a hundred acres in extent. On the eastern edge of this *Pushkarini*, a *koneru* was constructed with regular steps on its four sides with a beautiful small *mantapam* in between. The *koneru* is two furlongs by three furlongs. Pilgrims who attend the Maghotsavam have their bath in this every year.
>
> It has always been the convention to bring water from this tank to the temple for the worship of the Lord, which is known as *bindi teertham*. The tank is also being used for *Theppa Tirunala* thrice a year in *Karthika, Magha* and *Phalguna* when a floating car is taken round the temples with great public enthusiasm.
>
> There is a popular legend about this Varaha Pushkarini, that Lord Vishnu during the period of his third incarnation as *Adi Varaha* dug this and hence it is named after Lord Vishnu in His *Varahavathara*. Since the word *kiri* represents *varaha* and the village came into existence only after the said Varaha Pushkarini was constructed it is said that the village is named Akiripalle.
>
> There is a stone epigraph found in the pillar of the *mukhamantapam* of Sri Malleswaraswamivari temple on the Indrakila hill at Vijayawada which gives the table of this Pushkarini. It is stated that Akiripalle was constructed by one Malagunta Koonisetty who raised a loan of twelve hundred Tankams from one Sri Kumara Telugu Rayalu by giving a Third Party security of one Pinakuna Batchabattudu. He failed to repay the amount within the stipulated period and therefore the matter was brought before the public of Suravaram to decide. As per the decision given by Suravaram Panchayat, Koonisetty had to execute a palm-leaf document for the original sum and had to dedicate his *sukritams* and *tirtha phalams* to Batchabattudu.
>
> One of the *sukritams* is the digging of the Akiripalle Pushkarini. From the inscription it is seen that it belongs to the fifteenth century and hence the Varaha Pushkarini and Akiripalle have been famous from those days even."[1]

1 *Temple and Legends af Andhra Pradesh* by N. Ramesan, p. 109-110

There are several interesting stories connected with the sanctity of the Pushkarini. One story is that *Adisesha*, the king of serpents who had heard of Varaha Pushkarini wanted to see it. When he approached the pond he saw a *Bhilla* (hunter) lying in wait for his kill. When he turned back to avoid the sinful sight of the hunter, suddenly his 2,000 eyes lost sight. He prayed Lord Narasimha, bathed in Varahatheertham and got back his sight. Nrusimha revealed to him that the cause of his suffering was his mistaken notion that the Bhilla was unholy. The place would purify any sinner and much more so in the case of Bhilla who was pursuing his own profession. The pond got the name of Ananthasarassu in Trethayuga.

One king Mandhatha lost his kingdom and when he approached Parasara Maharshi for advice, the sage gave him *Lakshmi maha manthropadesam* and advised him to do penance, by chanting the sacred *manthram* on the banks of Anantha Pushkarini. Pleased with his penance, Sri Lakshmi appeared on a lotus in the Pushkarini and asked him to bathe in the Pushkarini. Mandhatha took bath accordingly and came out with full of valour. Later he gathered an army, defeated the enemy and regained his lost kingdom. The Pushkarini therefore came to be known as Lakshmitheertham from that time.

Marthyas, the earth-dwellers, after a bath in this sacred Pushkarini, shed all their sins and went straight to Heaven. The *devathas* brought this fact to the notice of Indra, the Lord of Heaven, who decided to prevent the influx into Heaven. He therefore cut the stone-bank of the pond and threw the stones into the Pushkarini. *Vishnuduthas* made him remove those stones and reconstruct the bank. This it got the name 'Devakhatram'. *Deva* is heavenly beings and *Akhatram* is pond).

One day rivers Ganga, Yamuna, Narmada, Sarayu, Saraswathi, Soni, Godanari. Cauveri and Krishna assumed human form and went to *Bradmalokam*. All were warmly welcomed and respected except Krishna, who did not know the cause for this ill-treatment. *Akasavani* (celestial voice advised her to bathe in Varaha Pushkrini near Sobhanachalam and offer prayers to Sri Lakshmi Narasimhaswamy. Accordingly she took bath in the Pushkarini and the Lord gave *darshan* and ordered that henceforth the sins of those who bathe in Krishna would be washed off.

A Brahmin of Vidusa went on a pilgrimage and during his absence, his wife begot a son and a daughter and left them to their fate. They were brought up by different persons and when they grew up, they married each other without knowing that they were brother and sister. The son committed adultery with his own mother without knowing that she was his own mother. Thus their life became wretched. When they bathed in the Varaha Pushkarini and took *prasadam* of Lord Narasimha all their sins were washed away. Lord Vyaghra Narasimha, in the guise of a tiger killed them and thus they attained salvation.

The idol of Yogapattanjaneya, in the lower temple is of special significance. Anjaneya is represented everywhere either in the *ugra* pose (with raised right) hand or in the *bhakta* pose (with folded hands). The *yoga* pose is not seen anywhere else. Sri Anjaneya is believed to be doing penance in this pose to become Brahma in the next **Kalpam*. The Zamindars of Nuzvid were Saivites, before they became the devotees of Sobhanchalaswamy. Their ancestors had Saivaite names like Basavanna Rao and Lingayappa Rao. They did not object to the existence of the idol of Lord Anjaneya in its present place. But some staunch Vaishnavites managed to obtain the permission of the Zamindars to remove the idol as Anjaneya was of Saiva lineage. The request of Srinivasa Bhattacharya not to remove the old idol was turned down and an attempt was made to remove it. The persons who attempted to remove the idol became blind and they repented for their folly. The idol is still remaining there.

Before describing the annual festivals that are celebrated at present on a modest scale at this temple, the large scale arrangements made for the daily worship, the periodical celebrations and several festivals arranged at the temple before the abolition of Zamindaris is given below.

---

* The duration of the four yugas *Kritha, Tretha, Dwapara* and *Koli* respectively 17,28,000, 12,96,000 8,64,000 and 4,32,000 years. These four make one *Mahayugam*. 71 *Mahayugams* make a *Naonantharam*, 14 of which are equal to a day for Brahma. 100 years of Brahma is equal to a *Kalpam* the end of which is known as *Kalpantham* or dissolution of the universe. It is to become Brahma of the next *Kalpam* that Lord Anjaneya is believed to be doing penance in *Yogapatta* pose.

"At that time the *pujaris* at the temple of Sri Sobhanadreesa were Sri Vaikhanasas. Sreevaishnavas were *Adhyapakas* and *Paricharakas*. Besides these, there were separate *Inamdars* for *swasthivachaka*, *vedadhyayana*, *sangeetha* (singing), *nruthya* (dance) *mangalavadhya*, *sankhunadha*, *mrudanga* etc. There were also *Matakari* (garland maker), Chathahi Chakali, Vadrangi, Kummari, Karanam and other Mirasidars. Thousand acres of Inam lands were distributed to them through gift deeds. according to their descent. *Dharmakarthas* were the Zamindars of Nuzvid of Maka dynasty and several families were managing the affairs of the temple by turns.

At the Vyaghra Narasimhaswamy temple ten measures of rice and one seer of butter was used for the morning offering of *dadahojanam*, 32 measures of rice was cooked for the midday offering. Five seers of Bengal gram and 2 more seers for *vadalu* were allotted for the evening offering and for the *pushpayogam*, in the night, 4 seers of rice and 2 seers of cow's milk were used, every day. The periodical festivities were *panchangasravanam* on the Telugu New Years day; Sri Ramanavami, *Thirunakshathram* (birthday and celebrations) of Sri Rajyalakshmi Ammavaru; *Vasanthothsavam*; Nrusimha Jayanthi in the month of *Vaisakham*; *Sravana Purnima Uthsavam*; Vikhanasa Jayanthi on *Sravana Suddha Purnima*; Sri Krishna Jayanthi on *Bahula Astami*; *Vijayadasami pasuvetothsavam* on *Asviyuja Suddha Dasami*; *Bramhothsavam* (Kalyanothsavam) in *Karthikam*; *Dhamimaothsavam* in *Pushyam*; *Adhyayanothsvam* in *Mugham*; *Santhi Kalyanam*; *Ratho'hsavam*; and *Dolothsavam* in *Phalgunam*. All these festivals were celebrated on a every large scale."[1]

One function that is being continued even to this day is the lighting of the lamp on the 500 feet high tower of the temple on the hill. The light burns steadily throughout the night even during gales and storms. The orthodox attribute this phenomenon to the grace of the Lord and the scientists praise the dexterity of the builder and his profound knowledge about wind and weather.

One institution that is apparently absent today is the Sanskrit school run by the temple authorities under the patronage of the Zamindars of Nuzvid. The fact that no less a person than the Editor of Aradhana, Sri Ashtabhashachakravarthi Agamacharya, Vedantha Praveena Kavirajasiromani, Pandit D. Narasimhacharyulu, *Ashtavadhani* studied *Tarka* and *Vedantha* in the school is a proof of the high standard of the institution and the interest evinced by the Managers of the school and the temple. The present school run by the villagers is only an apology for the old one.

Maghothsavam or Nammalwar Adhyanothsavam is celebrated for 12 days from *Pushya Bahula Ekadasi* to *Magha Suddha Sapthami* (January–February). The daily routine during this period is taking out a procession of the Lord in the town on one of the *vahanams* i.e., *aswa*, *gaja*, *ponna*, *garuda*, *sesha* etc. There are four *mantapams* at the four corners of the village. The Lord is taken down the hill from the Southern side and the procession proceeds to the *mantapam* situated in the south–east corner of the village. The residents of the locality offer worship and *naivedyam*. Then the procession proceeds to the *mantapam* in the north–east corner which is the *Kalyanamantapam*, otherwise known as Kotayi. After the residents of the locality make offerings the procession is taken to the other *mantapams* and finally to the temple. *Santhi Kalyanams* on *Magha Suddha Ashtami* (January–February) and the car festival with *pushapyagam* on the next day are the rituals. A unique practice of the Zamindari days was that the car was drawn by elephants belonging to the Zamindars. Gripping the front beams with their coiled trunks, two elephants used to drag the car while two others pushed the car gently from behind with their heads. The other elephants cleared the road for the car. At present, the car is drawn by human beings. The following is the *dhyanam* at the temple.

"శ్లో॥ అభయ వరద హస్తం రత్న సింహాసనస్థం
Abhaya varada hastham rathan simhasanastham

కనకమణి కిరీటం
Kanakamani kireetam

కాంతి చక్రాబ్జభాంతం కరతల మృదువామోత్సంగ
Kanthi chakrabjabhantham karathalamruduvamothsana

పద్మాకుచాగ్రం స్ఫుటనరసిజనేత్రం
Padmakuchagram sputasarasijanethram

వ్యాఘ్ర దంష్ట్రోక్థ్వ
Vyaghradamshtokthva

వక్త్రం నరమృగపతి మీళే వ్యాఘ్రరూపం
Vakthram naramrugapathi meele vyaghrarupam

ప్రసన్నమ్
Prasannam."

---

1 Translation of an abstract from the article on *Akiripalle Vyagra Narasimha Kshetram* by the editor, *Aradhana* in the issue of August, 1963.

The following is the *mangalam* :

"శ్లో॥ శోభనాద్రి నివాశాయ శోభితార్థ ప్రదాయినే
Sobhanadri Nivasaya Sobhithartha Pradhayine
రాజ్యలక్ష్మి సమేతాయ నారసింహాయ మంగళం
Rajyalakshmi Samethaya Narasimhaya mangalam."

The two of the *sathakams* (108 poems) spontaneously sung by Sobhanadracharyulu, the innocent Sobhanna, and adopted by the devotees are reproduced below :

"శ్రుతి నిశృతి నిజపద సం
Sruthi Visrutha Nijapada sam
శ్రితచాతక జాతజాత సీతనవాంచ
Srithachathaka Jathajatha Seethanavancha
శ్రుతి వితతీకృతి సుకృతీ
Sruthi Vithatheekruthi Sukruthee
యతినతి సంక్రమణ శోభనాచల రమణా!
Yathinathi Sankramana Sobhanachala Ramana

కం॥ సకలకుల వికలకాల బ
Sakalakula Vikalakala ba
ర్ష్యకలాప కలాపమరుదరి కలాపకలా
Rhikalapa kalapamarudari kalapakala
ప కలశీభవ సంస్తు
Pa kalaseebhava samsthu
త్య కలికలుష హరణ శోభనాచల రమణా
Thya Kalikalusha Harana Sobhanachala Ramana"

The festival that is celebrated at Agripalle is a very ancient festival extending to the entire Andhra Pradesh State. Devotees from Madras State Bangalore and occasionally from Northern India attend the festival. From 1800 A. D. onwards, the Zamindars of Nuzvid continued to be the hereditary trustees of the temple. About two decades ago, the Government took over the management under the Hindu Religious and Endowment Act. The management, at present, is by a committee of trustees with the Nuzvid Zamindars as hereditary trustees. After abolition of the Zamindaris the temple is getting an annual grant of Rs. 4,500 in place of Rs. 12,000, its former annual income. Eighteen hundred acres of inam lands belonging to the temples have been appropriated by private *pattadars*. The *pujaris* are Vaighanas of Gowthama *gotram*, two of them performing *puja* by turns. They are paid a monthly salary of Rs. 25 and a daily dole of one measure of rice. *Prasadam* is distributed daily in small quantities. 50 to 60 measures of rice a day is cooked during the festival days. 100 measures of rice is used for *chakkarapongali* on the *kalyanothosavam* day

A few local shops, with temporary sheds at the foot of the hill, sell articles of worship and daily use. The occasions afford an opportunity to the roving hawkers and traders for selling fancy articles. This is one of the centres in their business life earmarked for annual visit.

Bramhothsavam is celebrated for 6 days, from *Karthika Suddha Dasami* to *Purnima* (October–November). This festival commences on *Dasami* when *puttamannu* (earth from the ant-hill) is brought accompanied by music and the marriage ceremony of Sobhanachalaswamy with Lakshmi Devi is inaugurated by *ankurarpanam* (sowing *navadhanyams* on the ant-hill earth). The flag-hoisting is done on the first day while the marriage is celebrated on the third day. *Garudothsavam* takes place on the fifth day, while Venkateswara and Venugopalaswamy *uthsavams* on different *vahanams* are celebrated on the second and fourth days. The car festival takes place on the morning of *Purnima* after which *avabhruthasnanam* is in the Varahatheertham. The night festival attracts large crowds from the neighbourhood. The brilliant and shining glow of the oil lamps, flanking on either side of the stone steps, from the bottom to the top of the five hundred feet high hill, justify the name of the function *'Jwalathoranam'*—festoon of lights. This is an old festival of state importance attracting large number of devotees. *Prasadam* is distributed on a large scale on this occasion also.

On the morning of Telugu New Year's Day, the idols are anointed and special *puja* with special offerings is conducted. In the evening, the Lord is taken out in a procession and lodged in Dammanna *mantapam* in the centre of the village. *Puja* is offered to the new year's *panchangam* (almanac) in the presence of a local congregation of 2,000 and the *panchangam* is read and explained. This is an ancient practice obtaining in this place.

Narasimha Jayanthi is celebrated from *Vaisakha Suddha Chathurdasi* (April–May) with special *pujas*. Distribution of *prasadam* such as *daddhojanam, pulihora, chakkarapongali* and *venupongali* in

the afternoon is made during the occasion. In the night *panakam* is offered to the Lord and distributed to the gathering.

Krishnastami is celebrated for 2 days on *Sravana Bahula Ashtami* and *Navami* (July–August). On this occasion also, *prasadam* is distributed after offering special *puja*. Free distribution of *kattekaram* on the first day on a large scale was the practice in previous days. Parapalli Buchaiah, one of the trustees distributes **kattekaram* to about 500 devotees that gather at the function. *Utlu* is celebrated on the second day in the usual manner.

On Vijayadasami day the Lord sets out on a horse or elephant *vahanam* for *jammi* situated in the seven acre flower garden of the temple, where after *sami puja* special offerings are made to the Lord and later distributed to the gathering of 5 to 6 hundred devotees. The villagers generously subscribe for the festival.

During *Dhanurmasam* i e., *Pushyam* (December-January) special offerings are made to the Lord. On *Vaikuntha Ekadasi* day the Lord is taken out in a procession on *garuda*. About 100 measures of rice is cooked and distributed as *prasadam* to a gathering of 1,000 devotees.

On Sankranti day i. e., on 19th January *pasupu* and *kumkuma* are distributed to *Muthaiduvas* in the temple after the *regipandla* function to the Lord (dropping gently bits of sugarcane, small copper coins and *Regi pandlu* (zezephus zuzuba) on the idols.

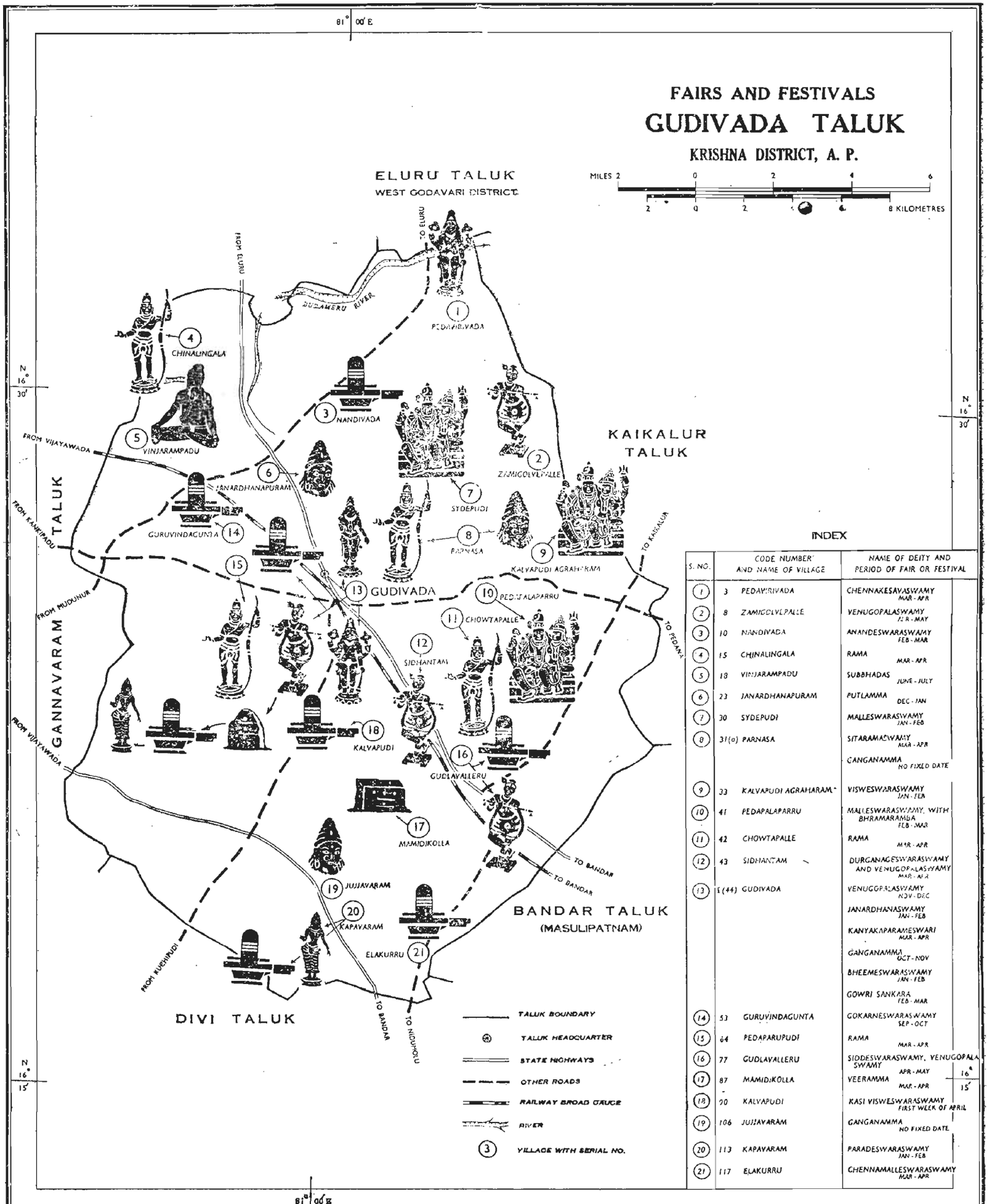
SOURCE : 1. *Booklet on* Sri Sobhanachala Divya Kshethram—Akiripalle *by Sri Suri Ramajogisasthri published by Vijaya Sree Publishiug Co., Akiripalle.*
2. *Article on Akiripalle Vyagra Narasimhaswamy by the Editor,* Aradhana *August, 1963.*
3. Temples and Legends of Andhra, Pradesh *by N. Ramesan.*
4. *Information collected by the Research Assistant during the visit to that place.*
5. *Sri A. Umamaheswara Rao, Executive Officer, Sri Sobhanachalaswamy temple, Akiripalle.*



* *Kattekaram* otherwise known as *bahisthakaram* is being administered to a *balintha* (newly delivered mother) for a period of about 21 days or 41 days to maintain heat and health. Sadapu (the strong smelling rue, ruta graveolenus) and musk are the main ingredients of the preparation. This is done even now in some villages of Andhra, Rayalaseema and Telangana. The ladies of the Zamindari family took this function as an occasion to distribute the *karam* to the poor families, who could not afford the comfort. This is an occasion when Devaki, mother of Lord Kirshna, gave birth to Him. *Karam* was offered in her name to the gathering.

GUDIVADA TALUK

FAIRS AND FESTIVALS
GUDIVADA TALUK
KRISHNA DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 PEDAVIRIVADA	CHENNAKESAVASWAMY MAR - APR
2	8 ZAMIGOLVEPALLE	VENUGOPALASWAMY APR - MAY
3	10 NANDIVADA	ANANDESWARASWAMY FEB - MAR
4	15 CHINALINGALA	RAMA MAR - APR
5	18 VINJARAMPADU	SUBHADAS JUNE - JULY
6	23 JANARDHANAPURAM	PUTLAMMA DEC - JAN
7	30 SYDEPUDI	MALLESWARASWAMY JAN - FEB
8	31(a) PARNASA	SITARAMASWAMY MAR - APR
		GANGANAMMA NO FIXED DATE
9	33 KALVAPUDI AGRAHARAM	VISWESWARASWAMY JAN - FEB
10	41 PEDAPALAPARRU	MALLESWARASWAMY, WITH BHRAMARAMBA FEB - MAR
11	42 CHOWTAPALLE	RAMA MAR - APR
12	43 SIDHANTAM	DURGANAGESWARASWAMY AND VENUGOPALASWAMY MAR - APR
13	1(44) GUDIVADA	VENUGOPALASWAMY NOV - DEC
		JANARDHANASWAMY JAN - FEB
		KANYAKAPARAMESWARI MAR - APR
		GANGANAMMA OCT - NOV
		BHEEMESWARASWAMY JAN - FEB
		GOWRI SANKARA FEB - MAR
14	53 GURUVINDAGUNTA	GOKARNESWARASWAMY SEP - OCT
15	64 PEDAPARUPUDI	RAMA MAR - APR
16	77 GUDLAVALLERU	SIDDESWARASWAMY, VENUGOPALA SWAMY APR - MAY
17	87 MAMIDIKOLLA	VEERAMMA MAR - APR
18	90 KALVAPUDI	KASI VISWESWARASWAMY FIRST WEEK OF APRIL
19	106 JUJJAVARAM	GANGANAMMA NO FIXED DATE
20	113 KAPAVARAM	PARADESWARASWAMY JAN - FEB
21	117 ELAKURRU	CHENNAMALLESWARASWAMY MAR - APR

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

Section IX

GUDIVADA TALUK

Pedavirivada—Situated at a distance of one mile from Raghavapuram and 10 miles from Gudivada Railway Station.

The total population of the village is 1,120 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), etc., etc.; Scheduled Castes (158); Scheduled Tribes (57); and Christians. The chief means of livelihood of the people are agriculture and agiricultural labour.

The temples of Chennakesavaswamy and Rama and a church are the places of worship in the village.

Chennakesavaswamy Kalyanam is celebrated for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March–April). This festival is being celebrated for the past 40 years and is confined to this village only. The local devotees congregate without any distinction of caste or creed.

SOURCE : *Sri B. Gajendra Raju, Teacher, Pedavirivada.*

2. Zamigolvepalle — Situated at a distance of 7 miles from the Gudivada Railway Station of which 2 miles is by walk and 5 miles by bus.

The total population of the village is 760 and it is made up of several sub–communities of Caste Hindus; Scheduled Tribes (9) and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venugopalaswamy temple with the brass image of the Lord holding a flute in his hand, Anjaneyaswamy temple, Sri Rama temple, Ganganamma temple at the outskirts of the village, Ramanujakutam, Adhvaitha *mandiram* and two churches are the places of worship in this village.

In Ramanujakutam, a Vaishnavite centre, the Swamijis of Vaishnava community perform the ceremony of *chakrankitalu*, that is, imprinting of the conch and disc of Lord Vishnu on the shoulders of devotees with the aid of heated seals initiate *ashtakshari maha manthram* (Om, Namo, na, ra, ya, na, ya) explain the meaning of the *maha manthram* and read out the religious books on Vaishnava) religion.

In Adhvaithamandiram the *adhvaitha* (monisam philosophy of Sri Sankaracharya is preached and) selections from Vedas and other religious books are read.

Sri Venugopalaswamy Kalyanamahothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). During *Mukkoti Ekadasi*- i.e., *Pushya Suddha Ekadasi* (December–January) and Vijayadasami on *Asviyuja Suddha Dasami* (September–October) *bhajans* are performed and the Lord is taken out in a procession. Cocoanuts, fruits and camphor are offered along with *vadapappu* and *panakam* to the deity. When the procession passes for some time before their homes the devotees offer *harathi* and fruits. Some observe fasting on *Ekadasi* and perform *Dwadasi parayana.* The festival is being celebrated from ancient times and is of local significance. There is a Board of Trustees under the supervision of the Hindu Religious and Charitable Endowments Board. The Hindu devotees of the village congregate. *Pujari* is a Vaighanasa Vaishnava of Gowthamasa *gotram* with hereditary rights. After offering *naivedyam* to the Lord, *teertham* and *prasadam*, i. e., *pulihora, chakkaraponga li, appalu*, cocoanuts and plantains are distributed to all. *Satagopam* is also placed on the heads of the devotees.

The local ryots during their leisure hours congregate in Sri Venugopalaswamy temple and attend the religious discourses by pandits. Bhagavatham, Ramayanam and Bhaghavadhgeetha are read by the pandits. *Harikathas* are also conducted.

Chaldi naivedyam is offered to Ganganamma by the devotees belonging to washerman community.

SOURCE : *Sri Potluri Suryanarayana, Agriculturist, Zamigolvepalle.*

3. Nandivada — Situated at a distance of 4 miles from Dosapadu on Bandar—Eluru road and 5 miles from Gudivada.

The total population of the village is 2,430 and it is made up of the following communities: Caste Hindus—Brahmin, Velama, Kamma, Reddy, Kummari, Chakali, Mangali etc., etc ; Scheduled Castes (430)—Madiga, Mala etc.; Scheduled Tribes (32) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are that of Kodandaramaswamy, Anandeswaraswamy and Ganganamma.

Sri Anandeswaraswamy Kalyanothsavam is celebrated from *Magha Bahula Chathurdasi* to *Amavasya* (February–March). Cocanuts and fruits are offered to the deity. The dovotees observe fasting. This festival of local significance is being celebrated for the past 100 years. The chief patrons are Brahmins. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Brahmin. Sadhus and saints deliver speeches on philosophy

There is a choultry in this village and pandals are erected during festive days.

Sri Sitarama Kalyanam is also celebrated on *Chaitra Suddha Navami* (March–April).

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

SOURCE : *Sri Thummalapalli Hanumantha Rao, Village Karnam, Nandivada.*

4. **Chinalingala**—Situated at a distance of 9 miles from the Gudivada Railway Station and town.

The total population of the town is 796 and it is made of the following communities : Caste Hindus— Vaisya. Viswabrahmin, Chakali, etc., etc.; Scheduled Castes (9); Scheduled Tribes (29); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ganganammadibba where there is a stone image of the deity in human form is worshipped. Mahalakshamma another village deity represented by a tree with a platform around it, is also worshipped. There are also an Anjaneyaswamy temple and a church.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). Seetharama Kalyanam is performed in the morning. There are social dinners and *santharpana.* The image of the Lord is taken out in procession in the evening. This festival of ancient origin is of local significance. There is 1.25 acres of wet land endowed for celebration of this festival annually. The local Hindus congregate. *Prasadam* is distributed to all.

Chaldinaivedyam is offered to Ganganamma the guardian deity, on a Sunday once in a year. The devotees observe fasting on that day.

Mahalakshamma is worshipped on a Friday once in a year. Cocoanuts, *chalimidi* and *vadapappu* are offered. The *manu* (tree) is decorated with saffron and *kumkum. Pujas* in Dhanurmasam, i. e., in *Pushyam* (December–January) are performed.

Sankaranti festival is celebrated for 3 days. Cock fightings have special importance during these festive days.

SOURCE : *Sri D. Giriraju, Headmaster, Samithi Elementary School, Pedalingala.*

5. **Vinjarampadu** — Situated at a distance of 4 furlongs from the Ventrapragada Railway Station on the Masulipatnam—Vijayawada broad gauge section of the Southern Railway.

The total population of the village is 956 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddi, Chakali, Kapu, Mangali, Yadava, etc., etc.; Seheduled Castes (28); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Subbhadas Aradhana is performed on *Ashada Suddha Triodasi* (June-July) and it is confined to Vinjarampadu and its surrounding villages. The devotees, local and from the nearby villages, congregate.

SOURCE : *Sri Kondru Kotiah, Teacher, Special Samithi Elementary School, Vinjarampadu.*

6. **Janardhanapuram**—Situated at a distance of 3 miles from the Dosapadu Railway Station on Hubli-Masulipatnam section and 4 miles from Gudivada. Bandar—Tiruvur road passes through this village.

The total population of the village is 2,674 and it is made up of the following communities : Caste Hindus — Brahmin, Reddi, Mutracha, Chakali, Yadava, Kuruva, etc., etc.; Scheduled Castes (465)–Mala Dasu,Madiga, Mala, etc.; Scheduled Tribes(69);

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

The temple of Sri Visweswara, Anjaneya, Putlamma, Gonthemma and Ganganamma with their images in female form and Lord Siva and a church are the places of worship in this village.

Putlamma jatara is celebrated for one month in *Dhanurmasam*, i.e., in *Pushyam* (December–January). Fowls and animals are sacrificed before the deity. Devotees take bath and observe fasting. This Jatara is being celebrated for the past 15 years and is confined to this village. The local devotees belonging to all communities participate. Sri Kondapalle Venkataswamy Reddi is the *Pujari*.

Gonthemma and Ganganamma Jataras are celebrated by the Malas in *Kartikam* (October–November). *Pujari* is Peddamala—Ganji Audiseshudu of Sikhapatla *gotram*.

SOURCE : 1. *Sri T. V. Rajarao, Headmaster, Samithi Elementary School, Janardhanapuram.*
2. *Sri Gudlavalleti Satyanarayanamurthy, Karnam, Janardhanapuram.*

7. **Sydepudi**—Situated at a distance of 2 miles from the Gudivada Railway Station.

The total population of the village is 433 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Telaga, Uppari, etc., etc.; and Scheduled Castes (56). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Malleswaraswamy with Ganga and Parvati and Ganganamma are the places of worship in this village. About 40 years back Sri Tadikonda Buchi Veerabhadriah constructed a temple but somehow no idol was installed. Thus the temple was idolless for the past 30 years. It was only about 4 years back that the idol of Malleswaraswamy was installed by the sons of Sri Tadikonda Veerabhadraiah with the assistance of Sri Kompalli Hanumantharao Panthulu, retired Engineer. Since then, festivals are being celebrated in the temples with great pomp.

Mahasivaratri is celebrated on *Magha Bahula Chathurdasi* (January–February). The devotees observe fasting and *jagarana*. This festival is being celebrated for the past 3 years. All communities participate in the festival. *Pujari* is an Acharya of Nambi *gotram*.

SOURCE : *Sri Kalicherla Kalivaraprasada Rao, Village Headman, Sydepudi.*

8. **Parnasa** — Hamlet of Moturu, situated at a distance of one mile from the Gunta Koduru Railway Station on the Gudivada—Bhimavaram broad gauge section of the Southern Railway, 3 miles from Moturu and 8 miles from Gudivada.

It is believed that there was a *parnasala* (cottage) in this village and hence it goes by the name Parnasa. There is a big tank called *nagubamu cheruvu* to the West of the village and it is said that there was a big cobra living at that place. There is a mound in the tank and it is believed that there was a temple on the mound. Now there is no temple except a few traces of its foundation and a stone image of a cobra. The devotees had their wishes fulfilled by doing *pradakshinam* (perambulation) and barren women were blessed with children.

A fantastic yet an interesting legend regarding a cobra which made the mound its dwelling place is still in currency. This cobra was distributing the harvest of the lands near the temple to the ryots and the landlords by a novel method. The ryots used to leave the paddy heap on the threshing floor and go home for the night. In the night the cobra used to creep over the heap of grains, leaving a line of demarcation. The ryots and the landlord used to take their share without measuring the grains keeping in view the line drawn by the cobra. To their utter surprise they found their shares equal. In course of time the tank became dry and useless and the local Harijans applied for assignment of the tank-bed. It is said that the cobra appeared before the Harijan leaders and the concerned officers in a dream and directed them not to distribute the land. Thus the assignment of the tank bed was shelved. Later the tank was repaired by the Government at a cost of Rs. 6,000 at the instance of Sri Vemula Kurmaiah, the then Minister of the composite Madras State. Now the tank is a good irrigation source.

The total population of the village is 3,291 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Chakali, Mangali, Yadava, etc., etc.; Scheduled Castes (620) ; and Scheduled Tribes (26); Muslims and Christians. The

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

The temple of Sri Rama located in the centre of the village with the photo of Sitarama and the stone image of the village deity are the places of worship in this village.

Sri Rama Kalyanothsavam is celebrated for a day with great pomp on *Chaitra Suddha Navami* (March-April). In the evening the photo of the Lord is taken out in a procession on a bullock cart. This festival is confined to Parnasa and its neighbouring villages. The devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. *Prasadam, panakam* and *palaharams* are distributed to all.

Ganganamma Jatara is celebrated once a year on a Sunday, or a Thursday fixed by the village elders according to their convenience. Animals are sacrificed during the Jatara. All devotees of the village take part in the festival without any distinction of caste or creed.

Sri Rama Navami is celebrated for four days in the main village, Moturu from *Chaitra Suddha Navami* (March-April). Pandals are erected for the purpose. 5,000 devotees local and from nearby villages congregate.

SOURCE : 1. *Sri Thalapanti Somaiah, Headmaster, Special Samithi Elementary School, Parnasa.*
2. *Statement of Fairs and Festivals furnished by District Health Officer, Krishna.*

9. Kalvapudi Agraharam—Situated at a distance of one mile to the North of Gudivada — Bantumilli road; 1½ miles from the Guntakoduru Railway Station and 6 miles from Gudivada. The nearest Railway Stations are Moturu and Guntakoduru. It is said that since there were many lotus flowers (*kaluvalu* in Telugu, mean nymphae carulea) in the tank, the village goes by the name of Kaluvapudi. This Agraharam was gifted by the Guraja Zamindar to Sri Chervu Narayanasastrulu, the ancestor of Cheruvuvari *vamsam* in recognition of their family learning and scholarship and for offering *annadanam* (free feeding) to *athithi-abhyagathas*.

The total population of the village is 698 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kshatria (Raju) Kapu, Kummari, Uppari, Mangali, Chakali, etc, etc.; Scheduled Castes (57)—Madiga, Mala, etc., and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Anjaneyaswamy temple and Visweswaraswamy temple with the idols of Ganga and Annapurna are the places of worship in this village. Sri Visweswaraswamy temple was constructed by Sri Hanumanthsastry and his brothers. The idol installed in the temple is a *Spatika Lingam* brought from Kasi (Benaras).

Sri Viswesaraswamy Kalynam is celebrated for 5 days during Bhishma Ekadasi from *Magha Suddha Ekadasi* to *Purnima* (January-February) with *panchahnikadeeksha* and according to the canons of *smartha aradhana*. On the first day the Lord is decorated, brought to the *yagasala* and worshipped with *maharudrabhishekam*. The same day there is *dhwajarohanam*. On the second day *maharudrabhishekam, binde theertham, baliharanam* and in the night *brungi vahana uthsavam* are performed. *Brungi Vahanam* was donated by Sri Chervu Lakshmikanthasastry in the name of his late son. On the third day *rudrabhishekam, binde theertham* and *baliharanam* and in the night *jagajyothi* and procession on *gajavahanam* takes place. The Gajavahanam was donated by Chervu Venkamma. On the fourth day *rudrabhishekam, binde theertham* and *baliharanam, rathothsavam* and procession on *gajavahanam* in the night take place. Sri Chervu Yagyannarayanasastry gifted the *gajavahanam*, in memory of his late second daughter. The car was donated by one Sri Hanumanthasastry. On the last day there is *rudrabhishekam, vasanthothsavam, dhwajavarohanam, pushpothsavam* and *pavalimpuseva* in the night. Each brass *vahanam* of the temple costs more than Rs. 1,500 They are fitted on trollies pulled by bulls and are fixed on ball bearing wheels. They are turned by mechanical means to enable persons at great distance and directions to see the Lord on these *vahananis*. This is a unique arrangement at this place.

The silver and gold ornaments of the Lord, Ammavaru (His consort) and processional images cost more than Rs. 10,000.

The devotees whitewash and decorate their houses, invite their friends and relatives and arrange feasts. They offer fruits and flowers. On the last day all the devotees take *trisula snanam* in the tank specially constructed for the Lord.

This festival is being celebrated from 1900 A.D. with great pomp. In 1960 the *shastipurthi* of

the temple was performed on a grand scale. Every day the Lord is taken out in a procession on different *vahanams* to the accompaniment of music. The famous drama troupe of Andhra Pradesh "Sri Kuchipudi Agraharam late Sri Chintha Venkatramaiah Natya Mandali" under the leadership of Sri Chintha Krishnamurty entertains the gathering by enacting dramas every year. The chief patrons are Brahmins. The present trustees, are Sri Chandrasekharam and his brother, Sri Rajasekharam, sons of late Sri Chervu Yagyannarayanasastry who gifted away 400 acres of the land as Inam for daily *pujas, uthsavams* and for maintenance of the temple. A few thousands of Hindu devotees, local and from other districts of the State congregate. *Pujaris* are Velnati *archakas* of Gowthamasa *gotram* with hereditary rights hailing from Viswanadhapalle of Divi taluk in Krishna district. The present *pujari* is Sri Ghantasala Papaiah who is working for the past 23 years. Every day *theertham* and *prasadam* are distributed to all.

Besides this festival, *abhishekams, snanams* (bath), fasting and *aakasadeepams* (oil lamps on elevated poles in the open air) are performed for one month during *Kartikam* (October–November). *Jwalathoranam* is performed with great pomp on *Kartika Purnima.* The kite made of leaves used in the *jwalathoranam* is taken by all and used as fodder for their cattle. During Navaratri in *Asviyujam* (September–October), Ammavaru is decorated and *kumkuma pujas* are performed. *Jammiseva* and *paruveta* are the rituals observed on the last day. *Ayudhapuja* is also performed. There is no animal sacrifice during this festival. For protection of the village, *baliharanam* (*baliharanam* means cooked rice mixed with *parnam* mixture of saffron and lime) is sprayed instead of animal blood on the borders of the village, chanting *mantras.*

A fair in front of the temple is held in connection with the festival. This fair is being held for the past 60 years. Thousands of people, local and from the neighbouring districts attend the fair. Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, cloth, clothes and agricultural implements are the chief commodities that are sold in the fair.

There is a choultry belonging to the temple. Free feeding is arranged for about 2,000 persons. Sanitary arrangements are made by the Moturu Samithi.

Kuchipudi dances, *bharatanatyams, burrakathas, Harikathas,* speeches, dramas and music concerts afford entertainment to the visitors.

SOURCE : *Sri Kaja Suryaprakasa Rao, Headmaster, Special Samithi Elementary School, Kalvapudi Agraharam.*

10. Pedapalaparru—Situated at a distance of 1½ miles from the Moturu Rallway Station.

The total population of the village is 3,037 and it is made up of several sub-communities of Caste Hindus—Scheduled Castes (315); and Scheduled Tribes (28). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Bhramaramba Malleswaraswamy is worshipped in this village.

Bhramaramba Malleswaraswamy festival is celebrated for four days in *Phalgunam* (February–March), i. e., from 9th to 12th March every year. Two hundred devotees, local and from the neighouring villages congregate.

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

11. Chowtapalle—Situated at a distance of 1 mile South of the Gudivada—Bantumilli road; 1½ miles from the Moturu Railway Station and 5 miles from Gudivada.

The total population of the village is 2,245 and it is made up of the following communities: Caste Hindus—Kamma, Padmasale, Krishna Balija, Chakali, Mangali etc., etc.; Scheduled Castes (658)—Madiga, Mala, etc.; Scheduled Tribes (36); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The places of worship in the village are the temples of Sri Rama, Siva and Vishnu.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). Cocoanuts are offered to the deity. This festival is being celebrated for the past 100 years and is confined to this village only. Kammas are the trustees. The local people congregate irrespective of caste or creed. *Pujari* is a Vaishnava.

SOURCE : *1. Sri P. Sreenivasa Rao, Enumerator, Chowtapalle.*

2. *Sri Vallurapalli Bapaiah, Enumerator, Chowtapalle.*
3. *Sri Atluri Satyanarayana, Enumerator, Chowtapalle.*

12. Sidhantam — Situated at a distance of one mile from the Gudivada—Bandar road, 2 miles from the Nujilla Railway Station on the Bandar—Vijayawada Railway line and 4 miles from Gudivada by road.

The total population of the village is 461 and it is made up of the following communities: Caste Hindus—Brahmin, Kamma, Kummari, etc., etc.; and Scheduled Castes (3). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Durganageswaraswamy and Sri Venugopalaswamy with the stone images of the deities.

Sri Durganageswara and Sri Venugopalaswamy Kalyanamahothsavams are celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March–April). On *Ekadasi gantagutta*, on *Dwadasi era*, on *Triodasi* Sri Venugopalaswamy *kalyanam*; on *Chathurdasi* Sri Durga Nageswaraswamy *kalyanam*, on *Purnima rathothsavam* and *anna santharpana* and on *Padyami vasanthothsavam* are celebrated. *Nitya deepa dhoopa naivedyams* are offered. This festival is confined to Sidhantam village only. The patrons are Kammas and the trustee is Sri Atsumallu Venkatasubrahmanyam. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Vaishnava. *Prasadam* is distributed to all during *Navarathri* and *Dhanurmasam.*

A fair is held in connection with the festival for 5 days. Eatables, utensils, lanterns, pictures, photos and toys are sold at the fair. Dramas and dances afford entertainment to the visitors. There are two drama troupes led by Sarvasri Bantu Krishnamurthy and Mallapragada Venkatarao.

SOURCE : *Sri Kakarla Lakshmaiah, Sidhantam.*

13. Gudivada—A Railway Junction on the Hubli—Masulipatnam line of the Southern Railway. Situated at a distance of 24 miles from Masulipatnam, 25 miles from Nuzvid and 27 miles from Vijayawada. There are road communication facilities to all other important towns from Gudivada, which is a taluk and divisional headquarters. There is launch service to Vuyyur where there is a sugar factory.

There are several interesting legends current regarding the origin of the name of this town of great antiquity. As there are several temples — many of which are now in ruins — it was called Gudula Vada (*gudi* means temple and *vada* means a street or a cluster or row of houses) which in course of time corrupted into Gudivada.

Another legend is that Ravana, the *rakshasa* king of Lanka (Ceylon) was forcibly taking Sita, consort of Lord Rama on his chariot by air by deceipt. When they were passing over the forests of Gudivada, Jatayu, a vulture of the forest, heard the mourning cries of Sita and fought savagely with Ravana in order to rescue Sita. In the fight, it lost its wing and dropped down at this place. Rama and Lakshmana who came in search of Sita met the wounded vulture, who informed them of the fate of Sita. It is believed that Rama named this place as Grudhravada (*grudhra* means vulture) in memory of Jatayu. Grudhravada, it is said, became Gudivada in course of time.

Some epigraphists believe that this town was known as Kundeswaram in the past.

In the heart of this town there is an elevated mound in a cylindrical form with a semispherical top popularly called as Lanjaladibba. The Archaeological Department on investigation found it to be an old Buddhist *stupa*. It is being protected now and excavations or removal of material such as bricks and stones is prohibited. It is said that this is one of the seven important Buddhist *stupas* in the area with lights burning on top of high stone pillars visible from far off places. The light at Gudivada was seen at all the other six places. At Medur, Ghantasala, Battiprolu and Jaggayyapet the stone pillars are not to be seen now. The six feet high pillar in the mosque just by the side of the *stupa* at Gudivada is believed to be the one used for the same purpose. Tradition has it that it was too high to be seen and hence it gradually and perceptibly began to sink into earth upto its present height. Undoubtedly Gudivada was an important centre during the Buddhistic period and although no events of importance have been associated with this place, it must have been a place of prominence during the subsequent period also. Several inscriptions are found in this town. At the temple of Bhimeswara are two inscriptions record-

ing private grants with dates equivalent to A. D. 1237 – 1243. Inscriptions numbers 211 to 220 on pages 77 to 80 of *"South indian Inscripitions (Texts) Volume V"* relate to Gudivada. In one of the inscriptions mention is made of a gift of land in Saka year 1167 on *Uttarayana Sankranti* to Lord Venugopalaswamy by Sri Prathiyaboyundu in the name of his parents. The lands are in possession of the temple even to this day. The same Boyundu was entrusted with the job of maintaining *akhanda deepam* by Sri Neppalli Narayana Preggada with the income derived from his lands set apart for this purpose in the same year. This was the centre of Gurujaparagana at one period managed by Zamindars and after partition the Nuzvid Zamindars left this part of the Zamindari *paragana* to Guruja family. Even now it is a flourishing town. There are as many as eighteen rice mills and vegetables valued at thousands of rupees are exported from this place. This is a municipality from 1937.

The total population of the town is 45,590 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria, Kamma, Viswabrahmin, Telaga, Kapu, Mangali, Chakali, Lingayat, Yadava, Uppari, Padmasale, Muthrachi, Kummari, etc, etc.; Scheduled Castes (2, 192) – Madiga; Mala etc.; Scheduled Tribes (454)—Yerukula, Yanadi, Chenchu, etc., etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agriculture labour, service, trade and other traditional occupations.

The temples of Sri Bheemeswara, Anjaneya, Santana Kodandasitaramaswamy, Janardhana, Venugopalaswamy, Gowri Sankara temple, Subrahmanya, Rama. Siva, Vighnesa, Kanchikamakshi, Parswanadhaswamy, Kanyakaparameswari, Venugopalaswamy, Pranavanandaswamy mutt, the village deities Pallalamma and Ganganamma are the places of worship in this town. There is also a Jain temple.

In this Gudivada or Gudulavada there are over a dozen old temples some of which are well maintained. Bheemeswaralayam is one such temple with a marble Sivalingam one foot in diametre and one and half feet in height. It is believed to have been installed by Yadavas about 700 years back. To the south of the Sivalingam is the four feet high idol of Veerabhadraswamy in black stone installed about forty years back.

To the north of the Lord's sanctum; is an image of Chathurbhuji Parvathi Ammavaru in black stone with *abhaya* and *varada hasthams.* The *sthothrams* about Nandeeswara, Eswara Vinayaka and Parvathi are inscribed at the entrance of the sanctum sanctorum. At the north-west corner of the compound is the temple of Chandeeswara with a small black idol in *padmasana* posture in human form with four hands, two holding a *naga* and a trident and the other two in *abhaya* and *varada* posture indicating protection and grace respectively. To the north of the main temple *navagrahams* in black stone have been installed on 23–2–1961 in a small temple. The thirty eight feet *dhwajasthambham* has been recently covered with brass plate at a cost of Rs. 1, 800. There was originally a three feet high idol of Buddha just opposite the main Sivalingam and about thirty feet from the *dhwajsthambham* towards Last. This idol depicts Buddha in Dhyanamudra (*padmasana* posture in meditative mood) and was removed about 30 years back to a museum. The Basava *vigraham* is a substitute for the old and small one which was gifted by the sculptor who was engaged for making the image of Veerabhadra about 40 years back. He also gifted an image of Ganapathi. The old idol is at the entrance of the temple while the new one is enshrined in the precincts of the temple.

Anjaneyaswamy temple which was renovated about a century back by Sri Thammalapalle Kameswara Patayaji is 5 feet x 5 feet x 6 feet with a compound of 100 feet x 200 feet. The 2 feet high old idol is to the right side of the main entrance. The marble image of Anjaneya facing the main entrance has height of 4 feet. In an adjacent room to the west the black stone images of Sri Sankaracharya and *Padmapada* (Mandavamisra) in *dhyana mudra* (sitting posture in meditative mood) are seen side by side. An imaginary portrait of Sri Sri Sri P. P. Chidanandasaraswathiswamy who installed Veeranjaneya and Sankara stone idols is kept in the temple. To the east of the main idol of Veeranjaneya swamy, there is an enclosure containing the Sivalingam (Kasilingam) 4" in diametre and 5" in height with the marble images of Vighneswara and Bramaramba on either side. In front of the Sivalingam is kept a small black stone *nandi* on a small platform.

The temple of Santhana Kodanda Sitaramaswamy facing west is just at the entrance of the Anjaneya temple. There are the black stone images of Rama, Lakshmana and Sitadevi with a height of about 2 feet. The processional icons are made

of brass while the *dhawajastnambham* is of wood. Both have silver covering.

Sri Venugopalaswamy temple is in a spacious compound with stone slabing and a *kalyanamantapam* in the north—east corner. The 3 feet high black stone idol facing east holds the *venu* (flute). To the south of the sanctum is Sri Rajyalakshmi Amma's image of 2½ feet height installed in a newly constructed temple. There are the small stone images of Rama and Satyanarayana in the newly constructed *mantapam.* At the foot of the *dhwajasthambham* are the stone idols of Garutmantha and Anjaneya of 1½ feet height, housed in a small enclosure. Behind the temple is a pond on whose banks is built the Vighneswara temple.

The temple of Kanyakaparameswari was constructed about 30 years back. Her 4 feet high idol with four hands is in black stone holding a parrot in one hand and a lotus in the other, the other two being *varadahastham* and *abhayahastham.* The brass processional idols are 1½ feet high. Sri Nagareswaraswamy temple is built by the side of this temple with the image of the deity in the form of a Sivalingam. The idols of Surya, Ambika, Vishnu and Vighneswara in the sanctum with the Sivalingam complete the *panchayathanam.*

"ఆదిత్యం అంబికాం విష్ణుం
Adithyam Ambikam Vishnum

గణాధం మహేశ్వరః
Gananadham Maheswaraha."

In the front hall at the entrance to the sanctum are the images of Veerabhadraswamy 5 feet high in black stone; Vighneswara 3 feet high in black stone and silver crown and *vindhyavasini* (Parvati) 4 feet high in the standing posture. Two sets of *panchaloham* idols of Ganga, Parvati and Eswara are kept in the temple. One set is intended for procession and the other for *Pavalimpuseva.* The images of Chandeeswara and Nandeeswara in human form are also kept in the temple. In front of the temple are the *dhawajasthambham* and a big stone Nandi. A couple of years back the *navagrahams* were installed in the south—east corner of the compound in a small *mantapam* behind the two temples and in between them is a 15 feet high monument constructed about 2 years back by Sri Thridandi Srimannarayana Ramanuja Jiyyar Swamy. On the four sides of the pillar, an abridged *Balakanda* of Ramayana has been exquisitely depicted on black stone panels of 8 feet x 2 feet size.

Janardhanaswamy temple is to the west of the above 2 temples with the stone image of Janardhanaswamy in the centre sandwiched between Rajyalakshmi Ammavaru and Andal Ammavaru. The idol of Janardhanaswamy is 4 feet high with 4 hands holding *sanku, chakra* and *gadha,* the fourth hand being *abhaya hastham.* There are the stone idols of the 12 Alwars with their processional images in metal. At the foot of the *dhwajasthambham* is a small shrine of 6' x 6'x 8' size having the image of Garuda.

Sri Venugopalaswamy temple contains besides Rajyalakshmi Ammavaru, the idols of Rama and Satyanarayanaswamy.

Gowrisankara temple with a Sivalingam and Parvathidevi is the other ancient temple. Pranavanandaswamy Mutt is an institution of over half a century. The eighty four year old founder Pranavanandaswamy, a bachelor, is managing the *mutt* and tutoring the *sadhakas.* The picture of Adisankara (Sankaracharya) with a small Sivalingam at the centre and the photos of leading Hindu religious leaders like Ramakrishnaparamahamsa, Swami Vivekananda, Ramanamaharshi, etc.. decorate the *mandiram.*

The latest addition to the temples at Gudivada is the Jain temple constructed about 33 years back. The marble stone extensively used in the construction of the temple was brought all the way from Makrana, Rajasthan. Skilled workmen were also brought from there. The impetus for the construction of this building was the life-size black stone image of Paraswanathaswamy, the Jain Theerthankar in a sitting posture which was formerly housed in Bheemeswaraswamy temple. The decorations on the walls depict the several Jain centres in India, certain legends and the lives of great Jain Theerthankaras and devotees. One of the interesting legends depicted is that a princess marries a leper to be of service to a helpless fellow being and later the Lord cures him of the dreadful disease. The legend of Draupathi marrying five husbands has been depicted according to their own faith. A semi-cylindrical carving depicts the several stages in attaining final liberation of the soul. A black stone idol discovered at Sidhantham in the *gnanamudra* posture with a five hooded snake over the head is installed in a small but costly temple. Another Jain *vigraham* was found near Bheemavaram about 25 miles from Gudivada and its installation in January-February, 1965 is estimated to

have cost the Jains of the place about one lakh and twenty five thousand rupees. There is no *pujari* in a Jain temple and every one is entitled to worship the God in his own way.

Sri Bheemeswara Kalyanamahothsavam is celebrated for five days from *Magha Bahula Ekadasi* (January–February). The decoration of the Lord as bridegroom, *ankurarpanam* and flag hoisting take place on the first day while the actual marriage is celebrated on the third day. The *mahothsavam* concludes on the fifth day with *vasanthothsavam, trisoolasnanam, pushpothsavam, bhajans.* During the intervening days the Lord is taken out in processions seated on Nandi or *chaluvachapparam.* This is an ancient festival confined to Gudivada only. An Executive Officer is in charge of the temple. The income from 44.06 acres of land, hundi tickets, rents on buildings and interest on investments in Savings Bank, National Defence Bonds, etc.; are utilised for the celebration of the festival. About 5,000 Hindus,local and from the neighbouring villages congregate. *Pujaris* are Sivarchakas belonging to two families of Athreyasa *gotram* and Kowndinyasa *gotram* with hereditary rights. *Prasadam* is distributed after *kalyanothsavam. Bhajans, Harikathas,* ceremonial presentations of clothes to the temple servants of lower rank are the pastimes for the visitors.

Parvathiammavari Sarannavarathrothsavams are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* in Sri Bheemeswaraswamy temple. The deity is decorated very attractively in one or the other of the following appearances every day during the ten days besides the special *archanas* and *bhajans.* They are Parvathi, Bala, Gajalakshmi, Rajarajeswari, Annapurnadevi, Gayathri Devi, Saraswathi Devi, Kanaka Durga Devi, Kalikadevi and Mahishasuramardhini. This ancient festival of local importance attracts every night about 4,000 Hindus from Gudivada and the neighbouring villages.

Gowrisankara Kalyanam is celebrated in Gowrisankara temple for three days culminating on *Phalguna Suddha Purnima* (February–March).

Janardhanaswamy Kalyanothsavam is celebrated for a day on *Magha Suddha Purnima* (January-February). Cocoanuts,fruits and flowers are offred to the deity. Vaisyas patronise the festival. The local Hindus congregate. Vaishnavas are the *pujaris.* Special *pujas* are performed from *Kartika Bahula Ashtami* (October–November) to *Margasira Suddha Dasami* (November–December) for 18 days.

Venugopalaswamy Kalyanothsavam is celebrated for 5 days from *Margasira Suddha Purnima* (November–December). Cocoanuts and plantains are offered. Fasting, feasting and *jagarana* are observed. The local Hindus congregate. Brahmins are the chief patrons.

During Sri Rama Navami, i.e., *Chaitra Suddha Navami* (March–April) pandals are erected in the middle of the town and *kalyanothsavam* is celebrated in Sri Kanyakaparameswari temple. Vaisyas are the chief patrons and Vaishnavas are the *pujaris. Harikathas*, dramas and dances are enacted for 16 days from *Chaitra Suddha Navami.* There is poor feeding to a limited extent.

Pujas are performed daily during *Dhanurmasam,* i.e., *Pushyam* (December-January) in all temples. In the nights *Harikathas, burrakathas,* dramas and and dances entertain the visitors.

Hanuma Jayanthi is celebrated on *Vaisakha Suddha Dasami* (April–May). *Bhajans* are performed and *prasadam* is distributed to all.

Sankara Jayanthi is celebrated in *Vaisakham* (April–May) in Puranamashramam. Religious discourses are conducted during this festival.

Kumaraswamy festival is being celebrated for a day on *Chaitra Suddha Purnima* (March–April) by the local Tamilians.

Ganapati Navaratrulu are celebrated from *Bhadrapada Suddha Chaviti* (August–September) by the Gudivada Cloth Merchants' Association.

Ganganamma Jatara is celebrated on a day fixed by the residents in *Kartikam* (October–November). During Jatara a feast is arranged. The deity is taken out in a procession round the village. The villagers pour water mixed with lime, saffron and neem leaves before their houses when the deity comes in procession. It is believed that cholera, smallpox and other epidemics will disappear if the deity is worshipped. Intoxicants are taken during the festival. Cocoanuts, plantains, *chalimidi, vadapappu,* jaggery, curd and cooked rice are offered. Goats and fowls are sacrificed to the deity. This festival is being celebrated for the past 70 years and is confined to the village. The patrons are the villagers and subscriptions in cash and kind are

collected from the people, for celebrating the festival. The local Hindus congregate. There is no *pujari* in particular.

Mr. Whitehead, in his book *The Village Gods of South* observes that the ceremonies prevailing at Gudivada are a fair sample of the village deities in these parts. He gives a very good account of the ceremonies observed for Pallalamma.

"The name of the village de ty at Gudivada is Pallalamma. Her image is the figure of a woman with four arms and a leopard's head under her right foot carved in bas-relief on a flat stone about three feet high standing in an open compound, surrounded by a low ston wall. The pujari, who is a Sudra gave me a full account of the rites and ceremonies Weekly offerings are made every Sunday, when the pujari washes the image with water and soap-nut seeds early in the moring, and smears it with turmeric and kunkuma, offers incense breaks a cocoanut, and cooks and presents to the image about a seer of rice which he afterwards eats himself. The rice is provided daily by the villagers. Occasionally fowls and sheep are offered on the Sunday by villagers who have made vows in time of sickness or other misfortunes. When a sheep is sacrificed, it is first purified by washing The animal is simply killed in front of the image by a Madiga, who cuts off its head with a large chopper. The blood is allowed to flow on the ground and nothing special is done with it. The head becomes the perquisite of the pujari and the offerer takes away the carcass for a feast in his house. In many villages, both in the Telugu and Tamil districts, water is poured over the sheep's back to see whether it shivers If it shivers, it is a sign that the goddess has accepted it. Where the people are economical, they keep on pouring water till it does shiver, to avoid the expense of providing a second victim, but, where they are more scrupulous, if it does not shiver, it is taken as a sign that the goddess will not accept it and it is taken away.

A public festival is held whenever an epidemic breaks over. The headman of the village then gets a new earthenware pot, besmears it with turmeric and kunkuma and puts inside some clay bracelets, some necklaces and ear rings, three pieces of charcoal, three pieces of turmeric, three pieces of incense, a piece of dried cocoanut, a woman's cloth and two annas' worth of coppers a strange collection of miscellaneous charms and offerings. The pot is then hung up in a tree near the image, as a pledge that if the epide nic disappears, the people will celebrated a festival.

When it does disappear, a thatched shed of palmyra leaves is built near the image and a special image of clay, adorned with turmeric and kunkuma, is put inside and benath it an earthen pot filled with butter milk and boiled rice. This pot is also smeared with turmeric and kunkuma, adorned with margosa leaves, covered with an earthenware saucer, and carried in procession through the village during the day, to the exhilarating sound of pipes, horns and tom-toms, by the village potter, who takes the rice and butter milk for his perquisite and renews it every morning of the festival at the public expense. The duration of the festival depends on the amount of the subscriptions, but it always lasts for an odd number of days excluding all numbers with a seven in them e.g., 7, 17, 27, etc. During the night the barbers of the village chant the priases of the goddess, and the Madigas beat tom-toms near the image.

On the night before the day appointed, for the offering of animal sacrifices by the villagers, a male buffalo called Devara Potu, i.e., devoted to the deity, is sacrificed on behalf of the whole village. First, the buffalo is washed with water, smeared with yellow turmeric and red kunkuma, and then garlanded with flowers and the leaves of the sacred margosa tree. It is brought before the image; and a Madiga cuts off its head, if possible at one blow, over a heap of boiled rice, which becomes soaked with the blood. The right foreleg is then cut off and placed crosswise in its mouth; according to the widespread custom prevailing in South India, the fat of the entrails is smeared over the eyes and forehead and the head is placed in front of the image A lighted lamp is placed, not as in the other villages on the head itself, but on the heap of rice soaked with blood. This rice is then put into a basket; and a Madiga, the village vetty or sweeper carries it round the site of the village, sprinking it on the ground as he goes. The whole village goes with him, but there is no music or tom-toms. The people shout out as they go "Poli! Poli!", i. e., 'Food! Food!' and clap their hands and wave their sticks about their heads to keep off the evil spirits. The rice offered to the goddess, but not soaked with blood, is then distributed to the people. What spirits the rice soaked in blood is supposed to feed is not clear, but the object of sprinkling the blood is evidently to ward off evil spirits and prevent them from coming near the village, and apparently the present idea is that they will be satiated with rice and blood and not want to do any mischief. The original idea was possibly quite different; but this seems to be intention of the ceremony in modern times.

On the next day, early in the morning, the clay image and the pot are washed and smeared afresh with turmeric and kunkuma. Incense and boiled rice are then offered as on other days and the pot is taken in procession round the village. When this has been done, about midday, each householder brings his offering of boiled rice, cakes, fruits and flowers and, in addition, the village as a whole contributes near the pandal. All these offerings are placed in a heap before the image. Then, first, a sheep or a buffalo is offered on behalf of the whole village. Having been duly washed and smeared with turmeric and kunkuma and decorated with margosa leaves, its head is cut off by a Madiga. The blood is allowed to flow on the ground and some loose earth is thrown upon it to cover it up. The head is offered to the image by the headman of the village. After this various householders, even Brahmans and Bunniahs, bring animals for sacrifice. All are killed by a Madiga, and then the heads are all presented and placed in a heap before the goddess. Sometimes an extraordinary number of animals is sacrificed on occasions of this kind, as many as a thousand sheep on a single day. In a village like Gudivada the number of victims is, of course, far less. The question of precedence in the offering of victims constantly gives rise to quarrels among the leading villagers. When I was once visiting Gudivada, there was a case pending before the *Tahsildar*, i.e.; the subdivisional magistrate between a *zamiudar*, landowner and a village *munsiff*; i.e., a village magistrate, about this knotty point. The heads are taken away by the pujaris, Potter, Washermen, Barbers, Malas and Madigas, and others who take any official part in the sacrifice. The carcasses of

the private sacrifices are taken away by the offerers and that of the public victim belongs to the headman of the village. The rice, fruit, etc., are distributed among the various officials. The function lasts from about ten a.m. to five p.m.

In the evening, a cart is brought to the image with nine pointed stakes standing upright in it, two at each of the four corners and one in the centre; on each stake a young pig, a lamb, or a fowl is impaled alive. A Mala, called a Pambala, i. e., hereditary priest, then sits in the cart dressed in female, attire, holding in his hand the clay image of the goddess which was made for the festival. The cart is dragged with ropes to the extreme boundary of the village lands, and both cart and the ropes are left beyond the boundary. The Pambalas take away the animals, which all die during the procession as their share of the offerings." [1]

SOURCE :
1. *Sri B. Satayanarayana, Headmaster, Spl. Municipal Elementary School, Gudivada.*
2. *Sri S. Venkateswarlu, Teacher, Specipal Municipal School, Gudivada.*
3. *Sri G. Adbhutha Rao, Teacher, Special Municipal Elementary School, Gudivada.*
4. *Sri Y. Sitaramaiah, Teacher, Gudivada.*
5. *Sri T. Sitapathi Rao, Teacher, S.M P. School, Gudivada.*
6. *Sri D Job, Teacher, Gudivada.*
7. *Sri J. Venkatramaiah, Teacher, Gudivada.*
8. *An Enumerator, Gudivada.*
9. *An Enumerator, Gudivada.*
10. *An Enumerator, Gudivada.*
11. *Sri A. Subramanya Sarma, Teacher, S.P.M.H. School, Gudivada.*
12. *Sri Sravanam Pitchayya, Teacher, S.M. Ele., School, Gudivada.*
13. *Sri G. Joseph, Teacher, Spl.M. Ele., School, Gudivada.*
14. *Sri T. Subba Rao, Teacher, Spl. M. Ele. School, Gudivada.*
15. *Sri G. Seshasimhulu, H. M. Spl. M.P. School, Gudivada.*
16. *Sri P. Parthasarathy, Teacher, S.M.P. School, Gudivada.*
17. *Sri M. V. R. Anjaneyulu, Teacher, Gudivada.*
18. *Sri V. Hanumantha Rao, Gudivada.*
19. *Sri K. Nagablushanam, Teacher. Gudivada.*
20. *Sri P. Chandramouleshwara Rao, Gudivada.*

14. Gurivindagunta — Situated at a distance of 6 furlongs from the Gudivada—Vijayawada trunk road and 2 miles from the Gudivada and Dosapadu Railway Stations. This village, an *agraharam* was gifted by Nuzvid Zamindar to Brahmins.

The total population of the village is 488 and it is made up of the following communities : Caste Hindus—Brahmin, Muthracha, Velama and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gokarneswaraswamy temple; Jagadamba; the village deity, represented by a neem tree and a church are the places of worship in this village.

Gokarneswaraswamy festival is celebrated on *Asviyuja Suddha Dasami* (September–October). *Semi-puja* is performed and the Lord is taken out in a procession. This festival of local significance is chiefly confined to Hindus. Sri Pillalamarri Ramaseshayya is the Trustee. Local Hindus participate in this festival. *Pujari* is an Adisaiva of Kasyapasa *gotram.*

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Sri Rama Kalyanam is celebrated during this period. The festival is celebrated by collecting funds from the villagers. *Panakam* (jaggery syrup) is prepared and distributed to all.

Cocoanuts, fruits, *kumkum*, turmeric and flowers are offered to Jagadamba by the local Hindus.

SOURCE : *Sri Thota Raghavaiah, Teacher, Gurivindagunta, P.O.*

15. Pedaparupudi—Situated near the Kankipadu—Gudivada road at a distance of 3 miles from the Gudivada Railway Station and 3½ miles from the Gudivada—Pamarru bus route.

The total population of the village is 2,381 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kamma, Gowd, Viswabrahmin, Chakali, Velama, Mangali, Vadaba, etc., etc., Scheduled Castes (381)–Adi Andhra, etc.; Scheduled

1 *The Village Gods of South India* by Rev. Whitehead. (1921), pp. 54–58.

Tribes (130)—Yerukula; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sitaramaswamy temple with the stone image of the deity in human form, Ganganamma temple, and two churches are the places of worship in this village.

Sri Sitarama Kalyanothswam is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). Festival arrangements are made 4 days in advance. On the first day Garuthmantha *puja*, on the second *kalyanam* of the deity, on the third *rathothsavam*, on the fourth *vasanthothsavam* and on the fifth *pavvalimpusevothsavam* are the rituals observed. Flowers, fruits and sweets are offered to the deity. This festival which is being celebrated from 1925 is confined to the neighbouring villages. The trustee is Sri Pranukolu Suryanarayana, a Kamma with hereditary rights. The devotees local and from the neighbouring villages participate in the festival without any distinction of caste or creed. *Pujari* is a Vaishnava of Kowsikasa *gotram*. *Teertham* and *prasadam* are distributed to all. Every day *Vedantha Gosti* is given by Sri Cherukuri Adinarayana. The devotees take sea and river bath on Sivaratri and *Ekadasi* and observe fasting.

Gonthemma Panduga is celebrated by the Harijans in *Pushyam* (December–January generally 25th January).

SOURCE : *Sri Paladugu Chandrasekhara Rao, B. A., Agriculturist, Pedaparupudi.*

16. Gudlavalleru — A Railway Station on the Bandar — Vijayawada section of the Southern Railway.

The total population of the village is 6,942 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,144); Scheduled Tribes (210) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy temple, Sri Satyanarayanaswamy temple and Sri Parvathi Siddeswaraswamy temple with the image of the deity in the form of a stone Sivalingam are the places of worship in this village.

Sri Venugopalaswamy Kalyanam is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April–May). Daily *pujas* are performed to the Lord. This festival is being celebrated for the past 50 years and is of local significance. The patrons are Kammas. The residents of the village congregate. *Pujaris* are Brahmins.

Harikathas, *burrakathas*, Kuchipudi dances and music performances afford entertainment to the visitors.

Sri Siddeswaraswamy Kalyanam is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April–May). Daily *abhishekams* and *pujas* are performed to the Sivalingam. The deity is taken out in a procession.

The festival is being celebrated for the past 50 years and is of local significance. The patrons are Kammas. The devotees of the village congregate. *Pujaris* are Brahmins. *Prasadam* is distributed to all.

Burrakathas, *Harikathas*, dramas, dances and *bhajans* entertain the congregation.

SOURCE : 1. *Sri Mamidipalli Sreenivasaiah, Teacher, Gudlavalleru.*
2. *Sri Chintalapati Suryanarayana, Teacher, Gudlavalleru.*

17. Mamidikolla—Situated at a distance of 2 miles from the Gudlavalleru Railway Station and 9 miles from Gudivada. There is a boat approach at a distance of 2 furlongs from the village.

The total population of the village is 575 and it is made up of the following communities: Caste Hindus–Brahmin, Kapu, etc., etc.; Scheduled Castes (39); Scheduled Tribes (4); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Rama temple; Veeramma temple where the deity is represented by a *gadde* (platform) decorated with *kumkum* and turmeric powder and a church are the places of worship in this village.

Veeramma Jatara is celebrated on the Friday following Sri Rama Navami, i. e., *Chaitra Suddha Navami* (March–April). The festival commences

on Friday morning and culminates on Saturday morning. Animals are sacrificed on a small scale unlike in olden days. Cocoanuts and plantains are offered to the deity. *Prabhas* are taken out in procession. This festival is being celebrated for the past 15 years and is confined to Mamidikolla and its neighbouring villages. 1,000 devotees, irrespective of caste and creed, local and from the neighbouring villages congregate. *Ganachari* (one who worships the deity) belongs to Kapu caste.

A fair is held for a day in connection with the Jatara. There will be a good congregation on the night of the festival day. Approximately 10,000 people participate in the fair. Eatables, utensils, lanterns, books, selate photos and toys are sold in the fair Swinging boards, lottery, gambling and *bhajans* afford entetainment to the gathering.

SOURCE : *Sri T. V. Appa Rao, Karnam, Mamidikolla.*

18. Kalvapudi—Situated at a distanee of 1½ miles from the Nujella Railway Station on the Masulipatnam — Vijayawada section of the Southern Railway.

The total population of the village is 1,703 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (638); and Scheduled Tribes (22). The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations.

Sri Kasivisweswaraswamy is the only God worshipped in this village.

Kasivisweswaraswamy festival is celebrated in *Chaitram* (March–April, 1st week of April) every year. About one hundred devotees, local and from the neighbouring villages attend the festival.

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

19. Jujjavaram — Situated at a distance of 5 miles from the Kowtharam Railway Station; 10 miles from Gudivada and 12 miles 5 furlongs from the Bandar Railway Station and town.

The total population of the village is 2,255 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kapu, Sale, Yadava, Gowd, etc.; Scheduled Castes (264); Scheduled Tribes (22); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two Rama temples are the places of worship in the village. Ganganamma Devatha is also worshipped in the village but there is no temple.

Ganganamma Jatara is celebrated on any day convenient to the villagers for welfare of the people and for good harvest. The date for celebration of the Jatara is fixed one week in advance. A suitable site at the outskirts of the village where there is an ant-hill is selected for worship of Ganganamma. There is no animal sacrifice at present and each family offers not less than two cocoanuts to the deity. This is an ancient festival and is confined to this and neighbouring villages. All the villagers are the patrons. Subscriptions are collected for the celebration of the Jatara. All Hindu communities participate. *Pujari* is a Brahmin. There is also free feeding.

SOURCE : *Sri V.S. Prakasa Rao, B.A., B.Ed., L.T., Assistant, Mahbub College High School, Secunderabad.*

20. Kapavaram—Situated at a distance of 14 miles from the Gudlavalleru Railway Station on the Masulipatnam—Gudivada line.

The total population of the village is 1,157 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Kalali, Chakali, Mangali, etc.; Scheduled Castes (224); Scheduled Tribes (42) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Paradeswaraswamy with the stone Sivalingam and stone image of Parvati is the only place of worship in the village.

Mahasivaratri festival is celebrated for a day on *Magha Bahula Amarasya* (January–February). *Pujas* and *abhishekams* are performed. The devotees observe fasting and *jagarana*. This festival of ancient origin is of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* is an Adi-Saiva Brahmin of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Cocoanuts and fruits are offered to the village deity.

SOURCE : *Sri Malladi Ramamurty, Agriculturist, Kapavaram.*

21. Elakurru—Situated at a distance of 1 mile to the North-East of Nidumolu on the Bandar—Vijayawada road and 5 miles from the Kavutaram Railway Station on the Vijayawada — Masulipatnam section of the Southern Railway.

The total population of the village is 1,299 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (70); and Scheduled Tribes (20). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Bramarambika Chennamalleswaraswamy with the image of the deity in the form of a stone Sivalingam, Rama temple and Ganganamma temple are the places of worship in this village.

Sri Chennamalleswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Chaitra Bahula Ekadasi* to *Amavasya* (March-April). *Abhishekams* and *kumkuma pujas* are performed and cocoanuts are offered. *Kalyanam* (marriage) is celebrated according to Saivite custom. This festival is being celebrated for the past 20 years and is confined to about 10 neighbouring villages. The chief patrons are Brahmins. 5 or 6 thousand devotees local and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed of all and there is free feeding.

A fair is held in connection with the festival for 5 days near the temple. This fair is being held for the past 20 years. 6,000 devotees local and from 10 neighbouring villages participate in the fair. Eatables, lanterns, pictures and photos of Gods and earthen toys are sold at the fair. There is a choultry and special pandals are erected for the occasion. There is free feeding. *Bhajans*, *Harikathas* and dramas afford entertainment to the congregation;

SOURCE : *Sri K. A. Ramasastry, Teacher, S. F. II. Elementary School, Elakurru.*



KAIKALUR TALUK

FAIRS AND FESTIVALS

KAIKALUR TALUK

KRISHNA DISTRICT, A. P.

81° 15' E

TADEPALLIGUDEM TALUK
WEST GODAVARI DISTRICT

ELURU TALUK
WEST GODAVARI DISTRICT

PORTION OF KOLLERU LAKE

FROM ELURU

PORTION OF KOLLERU LAKE

BUDAMBRU RIVER

TO BHEEMAVARAM

KAIKALUR

UPPUTERU RIVER

BHEEMAVARAM TALUK
WEST GODAVARI DISTRICT

SHOBHANADRIPURAM

KALIDINDI (BHOGESWARAM)

KORUKOLLU

GUDIVADA TALUK

FROM GUDIVADA

FROM GUDLAVALLERU

FROM GUDIVADA

VADALI

VANUDURRU

SINGARAYAPALEM

TO PEDANA

BANDAR TALUK
(MASULIPATNAM)

MILES 2 0 2 4 6

2 0 2 4 6 8 KILOMETRES

- TALUK BOUNDARY
- TALUK HEADQUARTER
- OTHER ROADS
- RAILWAY BROAD GAUGE
- RIVER
- (3) VILLAGE WITH SERIAL NO.

N 16° 30'

81° 15' E

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	22 SHOBHANADRIPURAM	BHRAMARAMBA, CHENNA MALLESWARASWAMY SEP - OCT
2	1 KAIKALUR	SHYAMALAMBA SEP - OCT
3	31 KOLLETIKOTA	PEDDINTAMMA FEB - MAR
4	59 VADALI	JAGANNADHASWAMY APR - MAY
5	64 SINGARAYAPALEM	LAKSHMI NARASIMHASWAMY, AMRUTESWARASWAMY FEB - MAR
6	78 VANUDURRU	RAMALINGESWARASWAMY FEB - MAR
7	86 KORUKOLLU	SUBRAHMANYESWARASWAMY NOV - DEC
8	90 KONDURU	LOKESWARA JANARDHANASWAMY SECOND WEEK OF MAY
9	96 KALIDINDI (BHOGESWARAM)	BHOGESWARASWAMY FEB - MAR

P. SUBBARAO
ARTIST

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

Section X

KAIKALUR TALUK

Sobhanadripuram—Situated by the side of the Gudivada—Bhimavaram road and 3½ miles from the Mandavalli Railway Station on the Gudivada—Bhimavaram section of the Southern Railway.

The total population of the village is 51 and it is made up of the following communities: Caste Hindus—Brahmin and Kalali. The chief means of livelihood of the people are agriculture and agricultural labour.

The only temple in the village is that of Bhramaramba and Chennamalleswara. The foundation for the temple was laid on 14-2-1944 and the deities were enshrined on 7-2-45 by Kasinadha Subba Rao, the trustee of the temple at an approximate cost of Rs. 3,000.

Sarannavarathrulu are celebrated from *Asviyuja Suddha Padyami* to *Dasami* (September–October) for a period of ten days. Daily *deepa dupa naivedyam* are performed to the deity. *Sahasranamarchana* (worshipping the deity by reciting one thousand names) is celebrated on every Friday. Fasting is the common domestic observance during the entire month of *Kartikam* (October–November). *Pujari* is an Adisaiva Brahmin.

SOURCE : *Sri G. Prakasam, Elementary School Teacher, Prattipadu.*

2. Kaikalur—The taluk headquarters and a Railway Station on the Gudivada—Bhimavaram broad gauge section of the Southern Railway.

There are interesting legends current regarding the origin of this town which is located on the southern edge of the Kolleru lake. It is said that in *Treta-yuga*, Rama and Lakshmana, while in exile, came to this spot for taking bath in the lake, after killing the Demon Kings, Khara and Dhushana. On seeing Rama, many sages in the vicinity thronged there, praised and worshipped Rama for having saved them from the menace of the Demon Kings. Rama and Lakshmana installed a Sivalingam and worshipped Lord Siva. Rama and Lakshmana expressed their gratitude to Kaikeyi, their step-mother since they owed the extra-ordinary fortune of seeing all sages and installing a Sivalingam, to her who sent them to the forest. As Sri Rama remembered his step-mother Kaikeyi, at this place, it came to be known as Kaikalur.

Another legend is that, in 1628 A.D. there was an officer by name Khanderayudu; who was a great devotee of Lord Venkateswara, a benefactor, philanthrophist and a cannoisseur. He dedicated many lands to Rameswaraswamy, Raghaveswaraswamy and Anjaneya temples and to poets, pandits, etc. He gifted Inam lands to mosques for thier maintenance and constructed a tank called Bhavanamma Cheruvu. As Khanderayudu dedicated many things on a large scale, this place acquired the name of Kainkaryapuram (*Kainkaryam* in vernacular means to dedicate or to gift away) and later it came to be known as Kaikalur.

A stone inscription dated *Salivahana Saka* 1550 (1628 A.D.) *Vibhavanama Samvastara Jaistha Shukla Panchami* (May–June) mentions about the several gifts made by Sri Khanderayudu. A part of the text of the inscription reads as follows ;

> "Krishna-Godavari Sangama deva pushkarini tati, Kainkarya nagare Samyasitho, Sri Venkateswara Vijayathe."
>
> "Devapushkarini theere, Kaikaryapuravasinam, Sri Venkateswara drustya Punarjanmanavidyate"

It is also mentioned that sacred Kainkaryanagaram is surrounded by eight holy places, namely, Akasanagaram on the East, Antharvedi on the South-West, Kalinasanpuram on the North, Srikakulam on the South-East, Vidarbhanagaram on the West, Sobhanachalam on the North-West, Helapuram on the North and Korkonda on the North-East.

The total population of the village is 7,051 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Kapu, Yadava, Velamma, Kamma, Kummari, Uppari,

Mangali, Vadrangi, Kamsali, Medari, Kalali, etc., etc.; Scheduled Castes (317); Scheduled Tribes (40)– Yerukula, Yenadi; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

With the intention of making Kaikalur equal to Tirupati Mahakshetram, Khanderayudu installed the idol of Sri Venkateswaraswamy in this town on *Jaistha Suddha Panchami*, Friday (May–June) in *Vibhavanama* year i. e., in 1623. He dedicated many lands to the Lord and performed *tirupratista* and *tirunala*. Manthayya, a Niyogi Brahmin of Banda family and a great devotee, brought Sri *Chakram* from Jaladurgakshetram and installed the idol of Syamala Devi by the side of Venkateswara temple. This deity is the *Adi Shakthi* who blessed Kalidasa with poetic talents.

Sri Venkateswaraswamy festival is celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) and daily *pujas* are performed. The renouned cinema and drama actor Sri Banda Kanakalingeswara Rao, is the hereditary *pujari*. The present *pujaris* are Vaighanasa Vaishnavas.

The temples of Syamalamba, Venkateswara, Ramalingeswaraswamy, Raghaveswaraswamy, Anjaneyaswamy, Kanakalingeswara, Rama and of Ganganamma are the places of worship in the village.

Devinavarathrulu are celebrated in Syamalamba temple for ten days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). Besides daily *puja*, *pujas* on Friday and other holy days are performed to the deity. Devotees name their children after the deity in fulfilment of vows. Sarees, jewellery, plantains, cocoanuts, flowers, saffron and *kumkum* are offered to the deity. Banda Venkateswara Rao, the karnam of Kolleru is the trustee of the temple. An Adisaiva Brahmin of Gurukula family is the *pujari*.

Sri Ramanavami is celebrated for nine days from *Chaitra Suddha Padyami* to *Navami* (March–April). This is being celebrated for the past 10 years by the merchants society of the town. There is free-feeding and the local gathering is entertained.

Neeramma Jatara is celebrated on a date convenient to the people. The deity is taken out in a procession with *prabhas*.

Gonthelamma Jatara is celebrated in Harijanawada for 10 days from Atlataddi festival on *Bhadrapada Bahula Vidiya* (August–September). On the last day, the image of the deity is taken out in procession and left on the outskirts of the town.

Lakshapatripuja is celebrated in the Siva temple on *Kartika Purnima* (October–November). The trustee is a Kapu, employed by the Hindu Religious and Charitable Endowments. Board Hereditary trustee is however a Brahmin. *Pujaris* belong to Adisaiva and Vaishnava families with hereditary rights enjoying the Inam land. Fastings, feastings and *jagarana* are the common domestic observances.

SOURCE : 1. *Sri Mangineni Basavaiah Teacher, Kaikalur.*
2. *Sri Gudipati Venkateswara Sarma, Andhra Purana Grandha Nilayam, Kaikalur.*

3. Kolletikota— Situated in the midst of the Kolleru lake and 6 miles from the Akividu Railway Station on the Gudivada–Bhimavaram section of the Southern Railway. Boat is the only means of conveyance.

Kolletikota is a very famous and ancient place of historical significance. This is couped up in the hollow of a basin formed in the alluvial deposits of the Krishna and Godavari rivers and is known as Kolleru lake. History recognises this place from the very early times. It is also known as Sarasipuram, Kolanuveedu, Kolanupuram and Jaladurgam.

> "A great lake (*mahasaras*) in Vengimandala is mentioned in the Chellur Plates of Kulottunga Choda Deva II and apparently also in the Pithapuram inscription of Pritnvisvara. Kiel horn identifies it, as well as the '*Jalam Kaunalam*', the water of kunala with the well known Kolleru or Colair lake between the rivers Godavari and Krishna".1

1 *The Early History of the Deccan*, by G. Yazddani, p. 9

There was an impregnable fort in the heart of the lake and several pitched battles were fought to conquer it.

> "..... ... Pulakesin installed his younger brother Vishnuvardhana as *Yuvaraja*, left, him in charge of the home territory and began an extensive campaign in the Eastern Deccan. The victorious march is described by Ravikirti in regular stages from north to south... .....The rulers of (southern) Kosala and Kalinga who had inflicted defeats on other rulers, showed signs of fear at the approach of Pulakesin's forces and submited. The fortress of Pistapura modern Pithapuram on the coast in the Godavari Dist. was then attacked and reduced. The next stage, fighting centred round Kunala, Colair lake, whose water were dyed red with the blood of men killed with many weapons in battle. This is the famous Vengi-desa proper, then in the hands of Vishnukundins, who offered opposition to the invader and suffered defeat."[1]

The Ayihole inscription of Pulakesin also mentions this in the following sloka.

సన్నద్ధ వారణ ఘటాస్థ గితాంతరాలం
Sannaddha Varana Ghatastha githantharalam

నానాయుధక్షత నరక్షత జాంగరాగం
Nanayudhakshata Narakshata Jangaragam

ఆసేజ్జలం యాధవమర్ధితమ్రభగరభ్గిం
Asejjalam Yadavamardhitamabragarbham

కౌనాలమరోధిక సాంధ్యరాగం
Kaunalamarodhithka Sandhyaraham [2]

> "Pampa says that Baddega was victorious in forty two battles and earned the title '*soladaganda*', the soldier who knew no defeat; both Pampa and Parbhani plates say that he captured Bhima "of fierce strength in battle" as one might capture a ferocious crocodile in its own element, water. The Bhima mentioned here is doubtless Chalukya Bhima I who ascended the throne of Vengi after the death of his uncle Gunaga Vinayaditya III in 892/3. But we learn from Eastern Chalukya records that Buddega suffered defeat at least once at the hands of Gunaga Vinayaditya who granted him peace on honourable terms. Baddega's war with Chalukya Bhima I came later .... The analogy of the crocodile employed both by Pampa and the Parbhani plates has given rise to the suggestion that Bhima was captured in the fortress in the midst of the Colair lake, the scene of many decisive battles." [3]

> "..... for several years after the death of Vijayaditya, the kingdom of Vengi was being ruled by Kulothunga's sons as Viceroys of the Chola empire and we hear little of any disturbances in Vengi either due to Vikramaditya's or otherwise till Vikramachola became viceroy about A. D. 1092-3. Then came two wars against Kalinga and a war against Bhima, the chieftain of Kulanu (Colair lake) which at one time exposed Vikrama Chola to attack on two fronts." [4]

The two copper plates of the early Pallava dynasty were found in this lake and the legend connects the place with Langulya Gajapati King of Orissa, from 1237 to 1282.

> The legend states that the Gajapeti fort was at Kolleti Kota on one of the eastern islands of the lake and that the enemy (whether Carnatic or Muhammadan) encamped at Chigurukota on the shores of the lake and could not reach the Orissa garrison. At last they excavated a channel, the Upputeru, leading the lake waters into the sea and to ensure the success of this enterprise, the General sacrificed his own daughter whence the breach is called Perantala Kanama to this day. The waters in the lake decreased and Kolleti Kota was taken.

> When the Settlement Report was prepared in 1860 there was considerable cultivation in the lake by means of lake water lifted by mechanical contrivances to the fields in the hot weather as the level fell. This cultivation was little better than a reserve for the ryots to fall back upon in dry seasons when the river irrigation failed, and it produced only an inferior rice. The Board, in consideration of the exceptional difficulties of this cultivation, carried on at a distance from the ryots homes, imposed no water rate although for the sake of this cultivation an escape weir had been built at the mouth of the Upputeru to retain the level of the water. But in Fasli 1279 the lake was brought under Anicut irrigation and the Upputeru was left open as a tidal inlet between the sea and the lake.

> The cultivation in the lake which is now under the anicut system is peculiar, for the cultivators obtain no proprietary rights in their land but hold them only on annual leases, which may be revoked if any scheme necessitates that course. There are in the lake 44 villages which by the survey clubbing some together have been nominally reduced to 27, but some are uninhabited." [5]

This place was also ruled by one Ambadavaraya, when Mohammad Gawan was the minister of Golconda Nawabs. The ancient glory of this Kolleti Kota has sunk into oblivion and now it is an obscure village comprising a few hamlets.

The total population of the village is 4,167 and it is made up of the following communities; Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Kapu, Vaddilu, etc., etc.; Scheduled Castes (254)

1 *Ibid*, p. 215
2 *Epigraphia India*, Volume-VI, pp. 11-12
3 *The Early History of the Deccan* Edited by G. Yazdani, p. 508
4 *Ibid* , p. 365
5 *Manual of the Krishna District*, p. 216

and Scheduled Tribes (25). The chief means of livelihood of the people are agriculture, agricultural labour and fishing.

Originally there was a temple dedicated to Jaladurga in Kolleti Kota. Ambadevarayulu king of Orissa, conquered this land and replaced the deity 'Jaladurga' with 'Peddintamma' or Mathangi Devi. Peddintamma or Kota Shakthi temple is in the Kolletikota and Gokarneswara temple with his image in the form of a Lingam is located in the hamlet Gokarnapuram.

Peddintamma Jatara or Kolleti Kota theertham is celebrated from *Phalguna Suddha Padyami* to *Bahula Padyami* for sixteen days (February-March). *Dasami, Ekadasi* and *Dwadasi* are important festive days. On *Phalguna Suddha Ekadasi* Jaladurga and Gokarneswaraswamy Kalyanam is celebrated. Jaladurga is the image of Parvati in the fort. About 10,000 fowls, 500 goats and 1,000 sheep are sacrificed to the deity. The animal sacrifices are not conducted in front of the temple. They are made behind the fort, far away from the temple. Cocoanuts, plantains, saffron and *kumkum* are offered to the deity. This is an ancient festival confined to the Krishna and Godavari districts. The temple has Inam lands. Approximately one lakh people of all communities from Krishna and other neighbouring districts congregate. *Pujaris* are Saivite Brahmins with hereditary rights.

A fair is held before the temple. Articles of worship, earthen toys, fancy goods, eatables, photos and pictures of deities and national leaders are sold at the fair. Circus, magic, lottery and dramas entertain the visitors.

SOURCE : *Sri Gudipati Venkateswara Sarma, Andhra Purana Grandha Nilayam, Kaikalur.*

4. **Vadali**—Situated on the Gudivada—Bantumilli road at a distance of one mile from Mudinepalle on the Gudivada — Kaikalur bus route and 10 miles from the Gudivada Railway Station.

This village was originally known as Sannapadu. As the Vyadhali (troops of hunters) and Yerukulas were the first to worship Sri Jagannathaswamy, this place came to be known as Vyadhali which name latter corrupted into Vadali.

The total population of the village is 2,444 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddi, Velama, Goud Kalali, etc., etc; Scheduled Castes (146)—Madiga, Mala, etc.; Scheduled Tribes (10). The chief means of livelihood of the people are agriculture and agricultural labour.

Vadali is a famous Jagannatha Kshetram. The temple of Sri Jagannathaswamy is believed to have been constructed about two centuries ago by a Swamy said to be Sri Sri Satchidananda Avadhuta Swamy. But in Jagannadhiyam, a work of Sarvasri Adivi Sambasivaraya and Nandagiri Venkatapparaya, it is mentioned that one Sri Purushothamanandavadhuta Swamy constructed it. The temple resembles Sri Jagannatha *Kshetram* of Puri of Orissa in several respects. The images of Balarama, Krishna and Subhadra resemble those of Puri. It is said that king Indradyumna after constructing the temple of Lord Jagannatha in Puri went to *Brahma Loka* (The abode of Brahma) and invited Lord Brahma, the creator, to instal the wooden images of the Lord in the temple. Brahma told the king that several thousands of years have already passed in *Bhuloka* (the earth) since he left it and that the people are already worshipping the images. The king returned to *Bhuloka* with a broken heart and prayed Jagannatha. The Lord consoled him saying that He would give him a chance to instal his image in another *kshetra* in *Kaliyuga*. It is believed that this King Indradyumna took his birth in *Kaliyuga* as Karlapalem Narayana Somayaji, a pious Niyogi Brahmin and performed *yagnas*. In the later stage he performed penance, became an *avadhuta*, constructed a temple in Vadali and installed Sri Jagannatha. Another local version is that in the *ravi* tree near the present temple there was the self-manifested image of Lord Jagannatha. The local Yerukulas and hunters were worshipping the Lord. One Purushottamanandavadhuta constructed the temple with the help of the Yerukulas. As ordained by the Lord in his dream, a tree near Amriteswara temple in Angalur village was cut down and the images of Balarama, Krishna and Subhadra were carved out and installed in the temple at Vadali. One day Purushottamananda went to the Krishna river along with other Brahmins for bath. He took a dip and surfaced after sometime. But it is said that in the meantime, with the Yogic power he appeared before the Nawab of Hyderabad, Nizamuddoula and obtained a *Firmana* gifting away Sannapadu (Vadali) as *jagir* to Sri Jagannatha. He showed the *Firmana* to the Brahmins. He divided the *jagir* into two and gave the southern portion to the Brahmins, who

came from Varanasi (Benaras) for rendering service to the Lord, and the northern portion was dedicated to the temple.

The version in the Kolleti *Puranam* written by Sri Gudipati Venkateswara Sarma is that a *Siddha* (an ascetic who has acquired superhuman powers) took rest one night in Vadali. Lord Krishna appeared in a dream and ordained the ascetic to worship Him in the form of Jagannatha. The same night the Lord appeared before the Nawab of Golconda in a dream and ordered him to dedicate Vadali to an ascetic who would approach him. Accordingly when the *Siddha* approached the Nawab of Golconda, he dedicated Vadali to him. The *Siddha* took an oath to develop the place as second Jagannatha *Kshetra* in religious sacredness and fulfilled his desire. In the past this was as holy as Puri Jagannatha *Kshetra* where the caste distinction has been completely eradicated and all castes take *prasadam* (food) cooked by barbers.

Sri Jagannathaswamy Vari Kalyanothsavam is celebrated from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April-May) for seven days. Cocoanuts and fruits are offered to the deity. This festival is of ancient origin and widely known. An Executive Officer and Trustees appointed by the Hindu Religious and Charitable Endowments Board, supervise the festival. A sum of Rs. 3,500/— is spent on the occasion. 194.67 acres of seri land and 504.87 acres of *Agraharam* land are the endowed lands of temple. Devotees of all communities, local and from other parts of the district, congregate. *Pujaris* are Vaighanasa Brahmins enjoying Inam lands. *Prasadam* is distributed to all. The trustees arrange *Kuchipudi Bhagavatams* or dramas to entertain the visitors.

A small fair is held where eatables, mirrors, lanterns, etc., are sold.

SOURCE : 1. *Sri Gudipati Venkateswara Sarma, Andhra Purana Grandha Nilayam.*
2. *Sri V. Raghavaiah, Executive Officer, Jagannathaswamy Temple, Vadali.*
3. *Aradhana, January, 1956.*

5. **Singarayapalem** — Situated on the 11th mile of the Gudivada-Bantumilli road at a distance of 4 furlongs from the boat route, 2 miles from Vadali, 11 miles from the Gudivada Railway Station and 15 miles from Kaikalur.

The total population of the village is 1,020 and it is made up of the following communities : Caste Hindus — Brahmin, Rajaka, Yadava, etc.; Scheduled Castes (207) and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Lakshmi Narasimhaswamy, Sri Amrutheswaraswamy, Kodanda Ramaswamy and Bavaji *Mutt* are the places of worship in this village. Bavaji *Mutt* is a branch of Hathivam Bavaji *Mutt* of Orissa. In the past this was an abode for the saints.

Sri Lakshmi Narasimhaswamy and Amrutheswaraswamyvari Kalyanothsavams are celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). *Sahasra deeparadhana* is performed and fasting is observed. This festival is of ancient origin and is confined to the nearby villages. Five thousand devotees, local and from the neighbouring villages congregate irrespective of caste or creed. *Pujaris* are Vaishnavas with hereditary rights. There is free feeding.

A fair is held in connection with this festival for 5 days. 5,000 people visit the fair. Eatables, earthenware, mirrors and combs, photos, clothes and baskets are sold. Dramas, *burrakathas*, *Harikathas* and dances afford entertainments to the visitors.

Kodanda Ramaswamy Kalyanam is performed in Bavaji *Mutt* from *Chaitra Suddha Sashti* to *Ekadasi* (March–April) for 6 days. *Pujas* are performed by Bavaji, a celibate.

SOURCE : 1. *Sri K. Prakasa Rao, Manager, Sri Bavaji Mutt, Singarayapalem.*
2. *Sri G. Venkateswara Sarma, Andhra Purana Grandha Nilayam, Kaikalur.*

6. **Vanudurru**—Situated at a distance of one mile from Kothapalle on the Gudivada—Bantumilli bus route, 14 miles from the Gudivada Railway Station and town and 18 miles from Kaikalur by road.

The total population of the village is 1,381 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Gowd, Koppu Velama, Jangama, Kalavantulu, Yadava ; Scheduled Castes (354) - Adi Andhra ; Scheduled Tribes (8) : and Christians. The chief means of

livelihood of the people are agriculture and agricultural labour.

Sri Ramalingeswaraswamy temple with His image in human form, Sri Rama temple and 2 churches are the places of worship in this village.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated from *Phalguna Suddha Triodasi* to *Bahula Purnima* (February–March) for 3 days. Preparations for the festival are made one week in advance. *Dhwajarohanam* on the first day, *kalyanam* of Balatripurasundari and Ramalingeswaraswamy on the second day, *rathothsavam* on the third day and *vasanthothsavam* on the fourth day are the rituals observed. This festival is being celebrated for the past 35 years and is confined to the nearby villages. Vadavalli Lakshmana Rao and Ramaiah belonging to Brahmin community are the trustees. 4,000 devotees local and from the nearby villages participate in the festivals irrespective of caste or creed. *Pujari* is a Brahmin of Kasyapasa *gotram*. *Prasadam* is distributed to all and there is free feeding. The devotees take sea bath on *Kartika Purnima, Magha Purnima, Vaisakha Purnima* and *Ashada Purnima* and observe fasting and *jagarana* during *Kartikam*.

A fair is held near the temple in connection with the festival. About 4,000 people visit the fair. Eatables, utensils, glassware, lanterns, mirrors, combs and toys are sold in the fair. Dramas and Kuchipudi dances afford entertainment to the visitors.

Sri Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March–April) under the supervision of Kalavanthulu.

SOURCE : *Sri Gorthi Mallu Sastry, Teacher, Vanadurru.*

7. **Korukollu**—Situated at a distance of 6 miles from Kaikalur, the nearest Raliway Station .

The total population of the village is 3,929 and it is made up of several sub-communities of Caste Hindus; Seheduled Castes (142) and Scheduled Tribes (42). The chief means of livelihood of the people is agriculture.

Sri Subrahmanyaswamy temple is the only place of worship in this village.

Sri Subrahmanyaswamy Kalyanothsavam is celebrated for a day on *Margasira Suddha Shashti* (November–December) and this festival is confined to Korukollu and the nearby villages. About 1,000 people irrespective of caste and creed, local and from the neighbouring villages congregate. Pandals are erected for the occasion.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Krishna.*

8. **Konduru**—Situated at a distance of 3 miles from Pallevada, the nearest Railway Station.

The total population of the village is 1,096 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (25) and Scheduled Tribes (11). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lokeswara Janardhanaswamy is the only God worshipped in the village.

Sri Lokeswara Janardhanaswamy festival is celebrated for four days in *Jaistham* (May–June–in the second week of May). About two hundred devotees, local and from other villages congregate. All communities participate in the festival.

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Krishna District.*

9. **Kalidindi** (Bhogeswaram)—Situated at a distance of 8 miles from the Kaikalur Railway Station of the Gudivada–Bhimavaram section of the Southern Railway and 23 miles from Gudlavalleru.

In Puranic age the area round about Kalidindi formed part of an empire under King Danda, son of Ikshvaku. One day while King Danda was hunting in the vicinity of Sukracharya's *ashramam*, he chanced to see the lovely maiden, Araja, daughter of Sukracharya. Intoxicated with her bewitching beauty, Danda forcibly molested her. Araja narrated the incident to her father. The enraged *Rakshasaguru* Sukracharya with his powers raised a dust storm for seven days and reduced it to a forest (*Aranya*). It therefore came to be known as Dandakaranya. It was in this sprawling forest that Lord Rama spent a portion of his fourteen year exile in a *parnasala* near Bhadrachalam. The area was infested with fourteen thousand *rakshasas* led by Khara and Dushana, the cousins of Ravana

and the brothers of Soorpanaka. Since Sri Rama killed Khara and the other *rakshasas* the place came to be known as Kharadindi which name changed to Kaladandi and finally to Kalidindi.

This village was the capital of Kolleti empire. Kolanupuram and Kolanuveedu or Kolluveedu were also included in this empire. Vengi Chalukyas ruled over this place with Vengi near Helapuri (present Eluru) as their capital. Helapuri is to the north of Kolleru lake. Kalidindi was ruled by Raja Raja Narendra, one of the Chalukyan emperors of Vengi during the tenth and eleventh centuries. Afterwards he changed his capital to Rajahmundry and Kalidindi was given to a vassal, whose family acquired the surname Kalidindi. Raja Raja built three temples at Kalidindi.

> "The Kalidindi plates of Raja Raja Narendra and some of the early inscriptions of Rajadhiraja I Chola give a fairly complete account of the opening campaigns in this war. The former record bears no date, but the facts recorded in it fit in very well with the data from the early inscriptions of Rajadhiraja and indications to be derived from the Chalukyan records. Rajaraja's inscription records a grant made to three Siva temples built by him at Kalidindi, a village in the Kaikalur taluk of Krishna district to commemorate three Chola commanders who had received the orders of Rajendra Chola to proceed to the Vengi country, and did so with great promptitude, one of them fell together with several Chalukya generals in a hotly contested battle with a vast Karnataka army, the battle is described at some length and stress is laid on the fact that the forces were equally matched (samanayuddham, samabalatvacca). 1

The last ruler of Kalidindi was Kalidindi Tirupati Maharaja. The rulers had one fort in Mogaliturru of Narasapuram taluk in West Godavari district. The Kalidindi empire crumbled down during the East India Company rule and the rulers became the Zamindars of Mogaliturru. Now the old fort is not to be seen and the fort area is being cultivated by the ryots. There are eight earthen mounds in eight directions of the village standing as visible landmarks of its past glory. Kota Kalidindi, the eastern part of the village, was the *rajaveedhi* or Royalway used by chariots and elephants. There is Gopalaswamy temple at the entrance of the fort and a moat to the west of the fort. There is also 'Peta Kalidindi' village to the west of this fort. It was a prominent place, in the past.

The total population of the village is 8,835 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Tambala, Kapu, Mutaracha, Kalali etc., etc.; Scheduled Castes (483)—Madiga, Mala, etc.; Scheduled Tribes (50); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Bhogeswaraswamy, Venkateswara, Gopalaswamy, Rajalingeswara and a mosque are the places of worship in this village.

Bhogeswaraswamy temple in which a Sivalingam and the image of Parvati are enshrined, is about 2 miles to the west of the village. It is believed that the epic hero Rama installed the Sivalingam in this temple, after killing Khara and Dushana the *rakshasa* kings. Lakshmana is credited with having brought *Pathalaganga* with his arrow. Lord Siva and the *Sarpas* (serpents) followed the Pathala Ganga (the abyssal fountain head). The Sivalingam is named Bhogeswaraswamy, and the Bhogeswara *kshetram* is famous as Dakshana Kasi(Benaras of the South). *Rishis* worshipped this lingam in the past. Yet another local interpretation is that while some farmers were tilling the land, the tip of the plough exposed a bleeding Sivalingam. They tried to unearth it, but in vain. Hence they constructed a temple at the same spot. *Pathala Ganga* is in the *koneru* (sacred tank) in the form of *Panchabuggalu* (five springs). The *pancha buggalu* respond as "buda-buda" if we utter the words "Hara-Hara". This *koneru* is the north of the temple. An area of ten acres around the temple forms an elevation and is known as Bhogeswaram Gramakantam.

Siva Kalyanamahothsavam is celebrated in Bhogeswara temple for three days on *Magha Bahula Triodasi* to *Amavasya* (February-March). *Kalyanam* is celebrated at 3 O'clock in the morning. Thousands of devotees take their bath in Pathala Ganga Pushkarini and perform *puja*. *Jagajyothi, veerabhadrapallem* and *rathayatra* are celebrated on that day. People take bath on *Amavasya* day. Pumkins, cocoanuts and plantains are offered to the deity. Fasting is observed by the devotees.

---

1 *The Early History of India*, Edited by G. Yazdani pp. 334.

It is an ancient festival and is confined to this district, West Godavari and East Godavari. The temple has Inam lands. Sri Adavi Bhogeswara Rao, an Aruvela Niyogi Brahmin of Sankhyanasa *gotram* is the Trustee with hereditary rights. Approximately one lakh Hindus from this district, East Godavari and West Godavari, participate in the celebrations. A few non-Hindus too visit the place to attend the function. *Pujari* is an Adisaiva Brahmin with hereditary rights and can use the presentations offered to the deity by the devotees. There is castewise free feeding arranged by a few enthusiastic devotees at their own cost or out of donations. Pandals of palmyra leaves are erected. Separate pandals are erected for different castes.

A fair is held in this connection and tax is collected. Food stuffs, clothes, eatables, utensils, paper and wooden toys are sold. In the bygone days Devadasis (dancing girls) enjoying the Inam land were giving dance performances to the audience. Merry-go-rounds, music and *Harikathas* entertain the visitors. Approximately 30,000 devotees stay there for a period of one month.

Venkateswaraswamy Kalyanam is celebrated on *Vaisakha Purnima* (April-May). This is of local significance.

SOURCE : *Sri Gudipati Venkateswarasarma, Kaikalur.*



APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN KRISHNA DISTRICT

S.No.	Name of 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*	July–August
4	*Varalakshmi Vratam*	*Second Friday in Sravanam*	July–August
5	*Sri Krishna Jayanti*	*Sravana Bahula Ashtami*	July–August
6	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti*	August–September
7	*Mahalaya Amavasya*	*Bhadrapada Amavasya (New Moon Day)*	August–September
8	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September–October
9	*Deepavali*	*Asviyuja Bahula Chathurdasi to Amavasya*	September–October
10	*Dhanalakshmi puja*	*Asviyuja Bahula Amavasya*	September–October
11	*Subrahmanya Shashti*	*Margasira Suddha shashti*	November–December
12	*Sankranti*	*Pushyam (Makara Sankramanam).*	13th to 15th January of Every year
13	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January–February
14	*Mahasivaratri*	*Magha Bahula Chathurdasi*	January–February
15	*Kamadahanam*	*Phalguna Suddha Triodasi*	February–March
16	*Holi*	*Phalguna Suddha Purnima (Full Moon Day)*	February–March
		Date in Muslim months (HIJRI)	
	MUSLIM FESTIVALS		
1	*Ramzan (Id-ul-Fitr)*	*First day of Shavval*	February–March
2	*Bakrid*	*Tenth of Zilhaj*	April–May
3	*Moharram*	*Tenth of Moharram*	May–June
4	*Milad-un-Nabi*	*Twelfth of Rabi-ul-Avval*	July–August
5	*Peer-e-Dastagiri*	*Eleventh of Rabi-us-Sani*	August–September
6	*Shab-e-Barat*	*Eleventh of Shaban*	December–January
	CRISTIAN FESTIVALS		
1	*New Year's Day*		1st January of every year
2	*Good Friday*		A Friday in April of every year
3	*Christmas*		25th December of every year

NOTE: In addition to the above festivals, the national festivals, viz., (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanti (2nd October) are celebrated by all in Krishna 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 the first day of the *Satyayuga* [1], great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and goodwill. 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 fowl 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 perfomance in the past cycles. They have specific names indicating something pleasant (*Subhakruthu*), anger (*Krodhi*), disgrace, defeat or disappointment *(Parabhava)*, enmity (*Virodhi*) and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for His protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. All exultation pervades the occasion. The advance preparations for this most important common festival are getting the houses white-washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It need hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up early 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*, the special preparation called Ugadi *pachchadi* or *chedu* or *gojju* is tasted by any one before taking the first morsel of the day. Generally it is a semi-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 a little of this *vepa prasadam* is served in the 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 ten O'clock in the morning and men and women commence their own sports, games and competitions. Whereas cards, cock-fight competitions, aiming competition by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men, the women-folk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

---

1 *Yuga* is an age, especially a sub-division of the life of the Universe. The first is called the *Kritayuga* (*Satyayuga*) to which the Hindus assign 1,728,000 years. The second called *Tretayuga* lasted about 1,296,000 years. The third called *Dwaparayuga* lasted about 864,000 years. And the last, in which we are now living, is called *Kaliyuga* or the Age of Misery. It is expected to last for about 432,000 years.

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Youngmen perform the special feat of pulling up and down the rope ladder tied to the branches of tree, while they themselves keepswinging the ladder. These are rural entertainments.

Panchangasravanam in the evening is universally observed by the rich and the poor alike in all towns and villages. Hindus gather in temples in towns and at the *rachakatta* or *rachabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit* The presiding deity, during the year over wind, rain, crops, cattle health, etc., are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepam* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

The New Year's 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 on the day said to be auspicious by the *purohit*. 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 *vibhuti*, *pasupu* and *kumkum* and a cocoanut is broken either at the house or in the field.

Even Christians observe this festival though not on an elaborate scale, but as the beginning of a new year with which they are blessed by the Lord. The time-honoured *bhakshyam* which their forefathers had that day is invariably there. In fact there is a conviction gaining ground both among the Catholics and the protestants of the area that there is no need to attach importance to First January as a New Year's Day as it claims no religious significance. It may be observed as any other Indian does and all the functions of thanks-giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a National Calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2. Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Sri Rama, the God king was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitra* (March-April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. Sri Rama as an ideal son, Bharata and Lakshmana as ideal brothers, and Sita as an ideal wife are immortalised in the following poem.

"రామువంటి కొడుకు భరత సౌమిత్రులవంటి తమ్ములు
Ramuvanti koduku Bharata Sowmitrulavanti tammulu,
సీతవంటి భార్య
Sitavanti bharya
వసుధ యందును లేరు లేరంచు
Vasudha yandunu leru leranchu
ముందు యుగంబుల పురుషులు తలయూపవలదే
Mundu yugambula purushulu talayupavalade
అరీతి వారు నడుచుకొన వలదే
Areeti varu naduchukona valade."

On this day Sri Rama, His consort Sita, His brothers Lakshmana, Bharata and Sathrughna and His devoted Bhakta Anjaneya are invoked; Sita and Sri Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and the well-to-do families amongst the Hindus. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *Pattabhishekam* (coronation) of Sri Rama is celebrated and His image or picture is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavites. In the evenings distribution of *panakam* and *panneram* in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day, i.e., on *Dasami* there is *annasantarpana* in Sri Rama temples. In the houses also feasts are arranged. In some places, the celebrations commence on *Chaitra Suddha Padyami* and conclude with *kalyanothsavam* on *Navami*. In other places, the festival commences with *Kalyanothsavam* on *Navami* and concludes with a car festival on *Purnima*.

There is not a Hindu family that does not prepare *panakam* and *vadapappu* and break cocoanuts either in Sri Rama or Hanuman temple. The poor get into a mood of festivity and observe the festival with all solemnity and devotion. They attend the *kalyanothsavam*, procession or *Harikatha*. 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 birth day is celebrated on that day. Great significance is attached to Sitarama *kalyanam* which is celebrated throughout the Coastal districts with great pomp. Almost in every nook and corner of these districts the *kalyanothsavam* is celebrated for a period of nine days commencing from or concluding on Sri Rama Navami. Sita Rama *kalyanam* is celebrated on His birth day 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 Kartha Veeryarjuna, the *hathya* of Jamadagni by a power-blind king and the revenge of Jamadagni's son Parasurama who massacred the kings lineage, the atrocities perpetrated by Ravana, created terror in the minds of *sadhus* and *sajjanas* (peace loving and good natured persons). They anxiously and fervently prayed for a *satwagunayutha shakti* to etablish *santi* (peace) by destroying the *tamagunayutha rakshasa* Ravana. *Rajogunayuta* Janaka played his part in the noble task by giving Sita in marriage to Lord Rama who was an incarnation of Vishnu and *santakaram* (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 by breaking Lord Siva's bow, a symbol of *rajas* (combination of *satwa* and *tamas*). He then married Sita the symbol of *satwa* in order to establish *santi, satyam* and *ahimsa* (peace, truth and non-violence).

3. Nagula Chaviti is observed either on *Sravana Suddha Chaviti* (July–August) or *Karthika 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 caste Hindus irrespective of social status is to observe the day as a festive day, clean the residence, have oil bath, don new clothing and worship the already cleaned ant - hill. Generallv each family has an ant-hill which is being worshipped 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 puss. 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. This fast is followed by a feast on the next day. Several social practices obtaining in Rayalaseema during this festival are conspicuously absent in the Coastal districts.

4. Varalakshmi Vratam is celebrated on a Friday in *Sravanam* (July-August) preferably on the Friday preceding the Full Moon day in *Sravanam* for general prosperity and for begetting worthy children. A Brahmin woman by name Padmavathi residing in the Kosala Kingdom was very pious and dutiful to her husband; hospitable to the sick, poor and the needy. Goddess Varalakshmi appeared before her in a dream and ordained her to observe Varalakshmi Vratam on the Friday preceding the Full Moon day in *Sravanam*. Accordingly she performed the *vratam* obtaining the permission of her husband. The *muthaiduvas* bathe in the nearby river, tank or well before sunrise, clean the *puja* room, select a spot for performing *vratam* and smear it with cow-dung. The spot is decorated with *muggu* (designs with flour). In the centre one measure of rice is poured and a *kalasam* placed over it. A small bamboo *mantapam* is erected over the spot. Varalakshmi is invoked by chanting *mantrams* and worshipped with flowers. Nine kinds of *naivedyams* are offered to the deity. The following *dhyanam* is chanted while performing the *vratam*.

"వందే లక్ష్మీం పరశివమయీం శుద్ధ జాంబూ
Vande Lakshmim Parasivamayeem suddha jamboo
నదాభాం
sadabham
తేజోరూపం కనకవసనాం స్వర్గ భూషోజ్వలాంగం
Thejorupam kanakavasanam Swarga bhushojwalangam
బీజాపూరం- కనక కలశం హేమపద్మం దధానం
Beejapuram kanaka kalasam hemapadmam dadhanam
మన్వాం శక్తిం సకల జననీం విష్ణు వామాంక
Manvam shaktim sakala jananeem Vishnu vamanka
సంస్థామ్
samstham".

They wear nine rounds of yellow coloured thread on their right wrists. In the evening *muthaiduvas* (women in married status) are invited and *harathi* offered to them. Flowers and *thambulam* are distributed. *Vayanams* are presented to a Brahmin woman in a new winnow with fruits, flowers, *thambulam*, *dakshina*, new clothes and nine varieties of preparations at the rate of twelve each. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva and other non-Brahmin communities observe it as an annual festival on one Friday based on a different legend. The legend is that Veerasimha, the King of Magadha, prayed Lord Siva to save his subjects from epidemics and famine. Lord Siva appeared before him in a dream and advised him about the efficacy of Sravana Sukravara vratam and ordained that the king, his queen, children and all the subjects should perform the *vratam*. Accordingly they performed the *vratam* for the good of the kingdom. In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in temple. The following is the *dhyanam* adopted by this group of worshippers.

"నమస్తే నమస్తే మహాదేవ శంభో
Namaste namaste Mahadeva Sambho
నమస్తే నమస్తే ప్రసన్నైక బంధో
Namaste namaste prasannaika bandho
నమస్తే నమస్తే దయసార సింధో
Namaste namaste dayasara sindho
నమస్తే నమస్తే మహేశ
Namaste namaste Mahesa."

"శివాయ విష్ణు రూపాయ శివరూపాయ విష్ణు వే
Sivaya Vishnu rupaya Sivarupaya Vishnuve
శివస్య హృద్యంవిష్ణు విష్ణోశ్చ హృదయగుం శివం
Sivasya hrudayamvishnu vishnoscha hrudayagum Sivaha
యదాశివ మయోవిష్ణు వేవంవిష్ణు మహేశ్వరం
Yadhasiva mayovishnu evamvishnu Maheswaram
యధాంతరం నమశ్యామితధామె స్వస్తి రాయుషే
Yadhantaram namasyamitathame swasthrayushe."

In the Coastal districts of Andhra, this is observed only by a few families in towns and big places.

5. Sri Krishna Jayanti is celebrated on *Sravana Bahula Ashtami* and *Navami* (July – August). The first day is Lord Krishna's birth day. Sri Maha Vishnu took this as His eighth incarnation of His ten *avatars*.

According to the *Bhagavatha Puranam*, Kamsa, a demon, vowed to kill all the children born to 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 accouchement fell asleep, and a general torpor seized all the guards at the prison due to the spell known as *Yogamaya* [1] of Sri Krishna. During her sleep her husband Vasudeva carried away the new born babe from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent king Vasuki followed Vasudeva across the Yamuna, spreading his hood over the infant God to protect from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image or his picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and in every street there is a celebration of *utlu*, i. e., two vertical poles erected on either side of a road, a horizantal bamboo is tied across and a pully is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti*. As the competitors try to catch, the *utti* is pulled up and water is thrown against their faces. This function is organised almost in every street of the town through which the procession of the God is taken. Even in the towns, though all the Hindus participate in the procession, only the Vaishnavites and a few of the other Hindus fast. Even in the villages one or two members in the Vaishnavite families fast and perform the festival in their houses. In a few places the Krishna temples are first washed with

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.

jaggery water and then with plain water in the morning and the usual functions held only within the temple. This festival is observed in the rural area on a modest scale by Vaishnavites. The other Hindus celebrate it in the temple of Lord Krishna, Sri Rama, or Anjaneya.

6. Vinayaka Chaviti is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family. This is celebrated on the fourth day of the waxing moon in the month of *Bhadrapadam* (August–September).

Ganesa is the Indian God of Wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *isa*, the governor or leader, and *gana*, a company (of deities). On all auspicious occasions, Vinayaka is worshipped first. Lord Siva beheaded Him for obstructing Him from entering the abode of Parvati. He, however, granted the prayer of Parvati of restoring Ganesa, or to life and the privilege of the first worship on all occasions Lord Siva had to fight against the *Tripura Rakshasas* (demons who had built three cities in the sky, air and on earth)[1] and used the earth as His *ratham* (chariot), mountain Meru as His horse, etc. Under the presumption that Vinayaka was his son and He need not worship Him before undertaking the war, he failed to fulfil his own boon and the result was that his *ratham*, the earth, went down to *Pathala* and the Lord recollecting his own boon to Ganapati, worshipped Ganapati and recommenced the war and achieved victory. Thus Vinayaka occupies a unique place and is the recipient of the first *puja*. Ganesa is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati, who is supposed to have formed Him from the scurf of Her body. There are many versions to account for the formation of his head, one of which is that Siva beheaded Him for disobeying his orders but was requested to restore Him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the Mahabharata to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chathurthi is observed in commemoration of the birth day of Ganesa.

Except the poor classes, each house worships an earthen image of Lord Ganesa (Ganapati) in their house. It is also a practice to have *darasan* 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. They are decorated with dots of *vibhuti*, *pasupu* and *kumkum*. Flowers and flower garlands are profusely used in the villages. The trader worships his weights and measures; the agriculturist his plough, scythe, spade, etc.; the carpenter, the barber and the other artisans, the implements they generally use in their professions. Weapons such as guns, daggers, swords, etc., are also cleaned and decorated with flowers, turmeric and *kumkum* and *puja* 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 Ganapati in pleasing colours is kept under a decorated pandal and worshiped for nine days. *Harikathas* are arranged in the pandal for eight days. On the ninth night the image is taken out in a procession accompanied with music and fire works 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 erects its own pandal and observes the festival. All Hindus avoid seeing the moon 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. If any one sees the moon on Vinayaka Chaviti, 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 a cup of milk. 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 conjection of the sun and the moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The *Itihasa* a

1 Kittel's Kannada-English Dictionary.

great authority on the religious rites of the Hindus, says that the moment the sun enters the sign Virgo (*kanya*) the departed manes leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in this world. Therefore, the fortnight preceding the new moon day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of 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*[2] *paksha* (the fortnight of offerings), 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 the departed ancestors are the functions of the day. Vaisyas also observe the festival in the same way. The non-Brahmins observe this as a great day of remembrance of the departed ancestors and worship them in the form of *kalasam* and offer *naivedyam* of various preparations like *appam* (cholam bread), the non-vegetarian preparations forming an important part. Toddy in a small earthen pot is invariably offered in the majority of the non-vegetarian families. *Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed all round with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice or cholam according to the status of the family and is decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes. Some families invite a dasari and offer him all the preparations. Actually he acts as a *pujari* and the head of the family offers *pindam* in the name of all the departed elders with *dupam*, pronouncing the names of the departed. The next day flowers, etc., are taken and immersed in a well or river. In fact this is the culminating day of a fortnight known as Mahalaya *Paksham* or Mahalaya fortnight, during which fortnight ceremonies of the departed souls are performed. This is called in village parts as *Pitharula Amasa, Petharla Amasa* or *Peddala Amasa*. Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on Mahalaya Amavasya. They then feel that the dead have joined the ancestors locally known as *peddalalo kalupata*. Yet some people contend themselves by inviting a Brahmin and giving him a day's ration in the name of the departed elders.

8. Dasara is a festival of ten days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). It is believed that it is the anniversary of the days when Bhagiratha[4], the ancestor of Sri Rama, brought down the river Ganga from Heaven. *Dashara* means

1 Every Hindu is enjoined to visit Gaya at least once in his life time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour.

2 Generally speaking, the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with the sacred thread.

3 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (action). 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 two, *Swarloka*, heaven, or *Bhuvarloka*, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *Sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*–body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta*–body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached, the *preta*–body is dissolved. The soul now becomes a *pitru*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell. In this stage 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*.

4 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 *Aswamedha*, arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it, they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara, did penance and brought down the Ganga from heaven and led her from the Himalayas where she had alighted to the sea. The sons of Sagara were purified.

removal of ten sins (*dasa*–ten, i.e., ten sins and *hara*–that which removes or expiates). Dasara or Vijayadasami is perhaps a corrupt form of the word *Dasahara.* The legend has it that Brahma as the head of the Gods prayed the Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that Sri Rama, after His wife, Sita, was stolen by Ravana, came to know of the latter keeping her under the Asoka tree in Lanka (Ceylon), collected His army and started out to rescue her on this day which ended successfully. Every Hindu Raja consequently considered this day as the most auspicious one for setting out to wage war. The whole of the period of ten days beginning from the first day of the bright half of *Asviyujam* (September–October) is devoted to the worship of Durga in South India.

Vijayadasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While offering the leaves the higher classes pronounce the following sloka:–

"శమీ శమయతే పాపం
Sami samayathe papam
శమి శత్ర వినాశనం
Sami sathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya dhanurdhari
రామస్య ప్రియదర్శనమ్
Ramasya priyadarsanam"

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'. This is also considered as an occasion for reconciliation between parties by exchanging *sami*, and thus burying the hachet. In this district, donning new clothes during Dasara is a general custom.

In the Coastal districts of Andhra Pradesh the first nine days called *Devi Navarathrulu* are dedicated to the worship of Durga. Parvati 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 , Durgarakshasa as Durgi, etc. During these nine days the idol of Parvati in one of Her incarnations both in Durga and Kali temples and also in the Kanyakaparameswari temple is decorated and worshipped. *Harikathas* and religious lectures are arranged in all temples, particularly in the temples of Durga and Kanyakaparameswari. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswati *puja.* They place the books before a picture or an idol of Saraswati (the Goddess of learning) worship Her and offer *naivedyam.* On the eighth day Durga *puja* or Durgashtami 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 other artisans such as carpenters, barbers, etc., worship their implements. The agriculturist, for example, worships his plough, scythe, spade, etc. Weapons such as guns, daggers, swords, etc., are cleaned, decorated and *puja* performed. In the modern days the motor vehicles are invariably washed, decorated with flowers, turmeric and *kumkum,* and *puja* performed by burning incense.

The *Navarathrulu* are followed by Vijaya Dasami on *Dasami.* In towns and big places and big villages *bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures, artificial fruits, in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the 10 days friends are invited and offered fruits and *thambulam.* The poorer section of the society enjoy this *koluvu* by visiting the richer families. The villagers round about the towns make it a point to enjoy the sight, one of the 10 days, generally on the 10th day, the day of common festivity.

9. Deepavali and 10. Dhanalakshmi puja – Deepavali is also called Naraka Chathurdasi 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 fire works both in the morning and night. Lord Vishnu trod Balichakravarti to *Patalaloka* 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 Bhatti Vikramarka 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 vimukti.*

The following *slokam* also lends support to the above belief:

"చతుర్దాశ్యాన్తుయేదీపాన్ నరకాయ దదనిచ
Chathurdasyantu yedeepan narakaya dadanicha
తెషాం పితృగణా: స్వర్గే నరకాత్స్వర్గ మాప్నుయొ
Tesham Pitrugana swarge narakatswargamapruyuh"

Yama is worshipped with lamps on *Asviyuja Bahula Chathurdasi* (September–October) with the belief that 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 youngsters of both sexes get up very early in the morning, take oil bath and celebrate the happy occasion with fire works.

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. The younger girls of the family tease their brothers-in-law and enjoy the fun. There is display of fire works during the nights. In towns and even some villages, hundreds of lamps are lit on pials and compound walls of their houses by the rich. A few families light extra lamps for 3 days after the festival. The merchant class, particularly the Marwaris perform Dhanalakshmi *puja* on *Amavasya* night inviting friends and relatives. Marwaris worship Dhanalakshmi represented by a metal vessel made of copper, silver or gold 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 utilised for any purposes. The vessel is worshipped along with a heap of money that is collected from debtors, etc. The vessel is profusely decorated with fllowers and costly jewels. The picture of Lakshmi is worshipped in business places. Fruits, flowers and *thambulam* are distributed to the invitees. In some cases there is what is known as *chadivimpulu* which is the presentation of a small amount by the invitees as a good wish for the next year's prosperous business.

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, mounted on a peacock with its tail, spread out, a bow and a spear is in one of His hands and He is depicted as very handsome. It is said that women who have no male children especially propitiate Him to beget a son as handsome and as courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save *Devas* and Brahmins from the *Danava* Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But, insulted by Her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daugther of Himavanta. Lord Siva was doing severe penance and nobody could disturb His penance so that He could marry Parvati and beget the saviour of the world. Manmadha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Lord Siva married Parvati and the birth of Kumarswamy was an event of great joy to the whole universe.

Subrahmanyeswara is believed to be the snake God and the Lord of *Nagaloka.* Several Hindus worship the snake God during Subrahmanya Shashti though the majority celebrate it during Nagula chaviti. The Subrahmanyeswara temple in Bikkavolu with an ant–hill and a live serpent is the centre of worship for many devotees. Thousands of people from far and near visit the temple on Subrahmanya Shashti. Of late, this festival has acquired prominence in the two Godavari districts and Krishna. The recent mysterious incident of a serpent establishing itself at Mallavaram in Pithapuram taluk, East Godavari district, round a Sivalingam has enhanced the importance of the festival in this district. The serpent is harmless, allows itself to be touched and worshipped and remains with the Lingam after observing regularly some daily routine.

12. Sankranti — Makara Sankranti or Uttarayana Sankranti is the sun's entrance into the sign

Capricornus *(Makara)*, which is identified with the *Uttarayana* or the 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 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. As Sri Manohar Prabhakar has aptly described in his article in the Deccan Chronicle dated 19-1-62.

> "..... 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. Every thing 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 *Peddapanduga* (great festival) money is saved for purchasing new clothes for married daughters and sons-in-law who are invariably invited. Houses are white-washed a week in advance and every morning *muggulu* (designs on the floor with corn flour) are drawn and in the centre *gurugulu* (semi-cone shaped small blocks of cow-dung) are arranged artistically and decorated with *paspu, kumkum* and flowers. These *gurugulu* are removed in the evening and preserved for the *Bhogimantalu*, when they are burnt on the first day of *Bhogi*. On that day people get up early in the morning, take oil bath and sit chit-chatting by the side of *Bhogimantalu* a fire prepared with logs of wood, the *gurugulu*, combustible household refuse, such as winnows, sieves, etc, and even some useful things which the youngsters manage to steal and toss them into the burning flames. It looks as if the *Bhogimantalu* have been intended, to burn away all the unwanted material and thus relieve a congested house. In some places women folk and girls dance round the *Bhogimantalu* singing songs about God, 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 at the bottom). Flowers, fruits and sweets, are offered and the *kalasam* is taken out in a procession in the evening and cleaned in a well, tank or river. Brahmins, Vaisyas, Lingayats and rich non-Brahmins place pieces of sugarcane, *regipandlu* (zizyphus jujuba) and coins on the head of children. One Thummala Sitaramamurthi chowdary has very lucidly and vividly narrated in the following poems how this mirthful festival is celebrated.

లేగటి పాలలో గ్రాగి మాగిన తీయ
Legatipalalo gragi magina theeya

తీయ కప్పుర భోగి పాయసంబు
theeya kappura bhogi payasambu

చవులూరు కరివేప చివురాకుతో గమ
Chavuluru Karivepa chivuraakutho gama

గమలాడు పైరవంకాయ కూర
gamalaadu pairavankaaya kura

తరుణకుస్తంబరీదళ మైత్రి మైనాల్క-
Tarunakustambaridala mythri mynaalka

త్రుప్పుదుల్చెది నక్క-దోసఁజ్జి
truppudulchedi nakkadosabajji

క్రొత్త బెల్లపు తోడికోడలై మరగిన
Krothabellapu thodikodalai maragina

ముదురు గుమ్మడిపండు ముదురుపులుసు
muduru gummad pandu mudurupulusu

జిడుదేరిన వెన్నెలగడ్డ పెరుగు
Jidduderina vennelagadda perugu

గరగరికజాటు ముంగారు చెరకురసము
Garagarikajatu mungaru cherakurasamu

సంతరించి విందుభోజనముసేయ
santharinchi vindubhojanamuseya

రండు రండని పిలిచె సంక్రమణ లక్ష్మి.
Randu randani pileche sankramana lakshmi.

ఈ కోడిపందెంబు లేమి చెప్పెదినయా
Ye kodipandembu lemi cheppedinayaa

ఆంధ్రజాతీయ శౌర్యాభిలిప్స
Andhrajatheeya Sowryabhilipsa

ఈ రంగవల్లికలేమి తెల్పెదినయా
Ye rangavallikalemi thelpedinayaa

తెలుగు నారీ కళాధీన బుద్ధి
telugu naari kalaadhina buddi

ఈ గంగిరెద్దు వాడేమి పల్కెదినయా
Ye gangireddu vademi palkedinayaa

మరుగువడ్డ తెనుంగు మాటతేట
maruguvadda tenungu maatatheta

ఈ గొబ్బి సంబరంబేమి చాటెదినయా
Yegobbi sambarambemi chatedinayaa

దనవిగొల్పెడు నాంధ్రి ధర్మబిక్ష
danivigolpedu naandri dharmabhiksha

ఈ రుచిర పాయసాన్నంబు లేమి చూపు
Ye ruchira payasaannambu lemi choopu

దెలుగులేజంట తొలుకారువలపు జవులు
Delugu lejanta tholukaaruvalupu javulu

వింతలొలికించు కలికి సంక్రాంతినిట్లు
Vintalolikinchu kaliki Sankranthinitlu

దెనుగుదన మింటనింట మూర్తిభవించె
Denugudana mintaninta moorthibhavinche.

నెలదప్పినట్టి కోడలిచేత నొక యత్త
Neladappinatti Kodalichetha noka yatta

భోగి పొంగలి పూజ పూర్తి చేసె
bhogi pongali puja purthichese

పుట్టినింటికి వచ్చినట్టి కూతు గులాబి
Puttinintiki vachinatti koothu gulabi

చెక్కిళ్ళ నొకతల్లి చెనకిపుణికె
chekkilla nokathalli chenakipunike

మారువడ్డించెడి మఱుదలి కెంగేలు
Maaruvaddinchedi maradali kengelu

పిసికి వల్దనె నొక్క పెంకిబావ
pisiki valdane nokka penkebava

వంగి మ్రుగ్గులు దిద్దు వధువు పై నీర్చల్లె
Vangi mruggulu diddu vadhuvupai neerchalle

గదివీ డి చను నొక్క గడుసు మగడు
gadiveedi chanu nokka gadusu magadu

ఆపుడు వచ్చిన ప్రియుని సోయగము గనుచు
Apudu vacchina priyuni soyagamu ganuchu

దలుపు చాటున నొక్క పెదలి చెమర్చె
Dalupu chatuna nokka pidali chemarche

మధురమధురానురాగ సామ్రాజ్య పీఠి
Madhura madhuranuraga samrajya peeti

జగము కొలువుండె మకరధ్వజమ్ము నెత్తి
Jagamu koluvunde makaradwajammu netti

Sankranti is a happy contrast to the rainy *Sravanam* and *Bhadrapadam*, damp *Asviyujam* and the cold and unhealthy *Karthikam.* The festival is a spontaneous manifestation of the peoples urge for gaiety and mirth. With the prospects of a bountiful harvest, the faces of the ryots in the villages brighten. One hears their happy whistles in the fields. The harvesting ushers a period of festivity. Women folk get busy filling the granaries; cleaning and white-washing their houses and making preparations for the festival.

"ఉత్తరాయణం వచ్చింది వురెట్టుకో
Uttarayanam Vachchindi Vurettuko."

Meaning *Uttarayanam* has come; hang yourself is said by persons to their equals in a jocular way. The implication is that during the six months of *Dakshinayanam* the gates of *Vaikuntham* (the abode of Lord Vishnu) are closed and therefore, those who die during this period have absolutely no chance of entering *Vaikuntham.* On the commencement of *Uttarayanam* the gates of *Vaikuntham* are flung open and it is worth while to hang oneself to death so as to ensure entrance into *Vaikuntham.* It is because of this that Bhishma who had a fatal blow in the battle field waited till *Uttarayana Punyakalam* since he had acquired the power to die at his choice. *Bommalakoluvu* commences in the evening. During this festival toys, fancy goods, pictures, artificial fruits in their natural colours are arranged on a gallery. Miniature parks on sandy beds are laid out as additional attraction. Friends and relatives are invited to attend the *koluvu* where they are offered fruits and *thambulam.* This festival affords a good opportunity to teach young boys and girls about various Gods and Goddesses, animals, birds and wild beasts with the help of models kept in the *koluvu.* There is also a belief that this *koluvu* is Savitri *puja* for young girls who propitiate God in order to get good husbands. The family deities are worshipped and offered fruits, cocoanuts and *naivedyams.* Besides their family deities Lingayats worship a trident, the weapon of Lord Siva on this occasion.

In several villages, the story of Gajendramoksham is recited for 30 days from Dhanurmasam to Sankranti. The villagers believe that this *parayanam* and *darsan* 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 యీశ్వర కావవే వరద
Rave Eswara Kavave Varada

సంరక్షించు భద్రాత్మకా
Samrakshimchu Bhadratmaka."

The third day is *kanuma* and on this day, work is suspended and no journeys are undertaken.

కనుమనాడు కాకియైన బయట వెల్లదు
Kanumanadu Kakiyaina Bayata Velladu,

meaning that even a crow does not go out on *kanuma.* The non-vegetarians enjoy a good feast and ravel in drinking, cock-fights, ram-fights, wrestling and running races for bulls.

Mukkanuma celebrations taking place on the fourth day are of special significance 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. inadvertently Basava announced that every one should take food every day and oil bath once a month. When Lord Siva came to know of it he grew angry and cursed that Basava should go to earth and commence ploughing the fields from *Eruvaka Punnama*, i. e., *Ashadha Suddha Purnima* (June-July) and help the people in producing enough of food by Sankranti every year. As a mark of gratitude and thanks-giving, the cows and bulls are bathed and decorated on this day. *Payasam* is served to them and in the evening they are taken out in a procession

13. Bhishma Ekadasi is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarches or progenitors, the Diti manes, constituted an important element. This day is dedicated to Bhishma[1], the son of Ganga, great uncle of the Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and Kurus, and dying childless left no descendant in the direct line of whom it was incumbent to offer him funeral honours. In order to supply this defect persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings. 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtained by this water the oblations due by sons and grandsons.' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayana punyakala*. Brahmins observe fasting, perform *puja* to Bhishma and break their fast on *Dwadasi* with *parani* (a feast). Certain families invite a Brahmin for reciting the story of Bhishma's life and give him a day's ration. The festival is observed in this district even in villages by few educated families.

14. Mahasivaratri[2] falls on the fourteenth day of the waning Moon in the end of *Magham* (January-February). This in the estimation of the follower of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life union with Siva or final emancipation after death. The ceremony is said to have been enjoined by Siva himself who

1 Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost 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 even by his step mother to marry and rule the kingdom, he replied "I can renounce the empire of heaven but Truth I shall never renounce." Lying on his death bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, etc.

2 We dive into the ethical, metaphysical and allegorical lesson and import of the Mahasivaratri-*Vrata*. It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great *Vrata*. It is briefly as follows :

A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under a tree and wakes therefrom to find the Sun has set already. In tense and awe-inspiring darkness envelops 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 roamings of lions, tigers and other wild quadrupeds. It is impossible to think of returning home and he therefore decides to ascend the tree and pass the night on that brittle perch, which however, unsafe, seemed safer at any rate than terra firma. Fortunately for him 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 Siva Linga is just below him, (4) that owing to his having come out early at morn and stayed out all the time, he has not eaten even a single morsel of food; and (5) that it being the *Sasiruthu* (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 Bhagwan Sri Shankara pouring forth His grace on the hunter purging him of all his innumerable sins and giving him salvation.

—*Contd.*

declared to His wife, Uma, that the fourteenth of the dark half of *Magham* if observed in honour of him should be destructive of consequences of all sins and should confer final liberation. The three essential observances on this day are, fasting during the whole *Thithi* or lunar day, holding a vigil and worshipping the Linga during night. After bathing in the morning, the worshipper recites his *sankalpa* or pledges himself to celebrate the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa*, a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (*i.e.*, touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense and lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and articles of food such as boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vrata*.

All Hindus except Vaishnavites observe this festival. There is not much difference in the observance by several sub-communities that observe it. On *Magha Bahula Chathurdasi* (February–March) 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 *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

---

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 *Mahavrata*. But in order to unravel and understand its inner secret it is necessary that we should analyse the compound word 'Sivaratri-Vr*ata*' into its three component parts, i.e., Ratri, Siva, Vrata of each separately and then synthesise 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 V*rata*.

That changeless being in whom all the world rests is Siva or He who destorys all evils, ignorance and sorrows is the blissful one. He is omnipresent, omniscient and omnipotent. *Rathri* is to give and means that which gives peace and happiness. In the present instance *rathri* does not mean physical night but symbolises withdrawing by the *Sadhaka* (aspirant) on the lader 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 and awake to.

Upavas does not mean mere physical fasting. It also means turning our senses and mind away from their *Bahir-mukha-vriththi* (i.e., their external sense-ward tendency) and making them *Antharmukha* (turned inwards 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 grammatically means dwelling; i.e., dwelling of the Sun and Moon together. On the spirtual 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 the *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 where no further *sadhana* is left or ever possible. This is the *subha muhoortha* (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 with-draws 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 envelops him on all sides, seeks protection there-from and its terrors by climbing the tree of *jananasadhana*, keeps vigil all through, i.e., is always of 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 there by 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 thewhole universe), Such are the allegorical lessons of Mahasivaathri (Article of *Bhavan's* Journal, a fortnightly magazine of March 4, 1962 on Mahasivarathri and its significance by H.H. Sri Bharathe Krishna theetha of Puri).

place or a place of Siva pilgrimage such as Srisailam, Mahanandi, etc., at times hundreds of miles away from home with the belief that these places are further sanctified during the period by the presence of *devatas* that visit the centres to worship the presiding deity though invisible. Thousands of people throng on the banks of Krishna river to have a dip in its sacred waters and spend the day and night in the Siva temples. At Vijayawada special sanitary and bandobust arrangements are made in connection with this festival.

15. *Kamadahanam and* 16. Holi These festivals are practically unknown in this district, though they are very common in Rayalaseema and Telangana and celebrated on a large scale. A few Agnikulakshatrias celebrate this festival on *Phalguna Suddha Purnima* (February–March) by burning an effigy of Kama or Manmatha in their locality. This is followed by *vasanthothsavam* on the next day. The Marwari merchants celebrate Holi as a day of feasts.

COMMON MUSLIM FESTIVALS

1. Ramzan is observed during the ninth month of the Muslim year *viz., Ramzan* (January–February). Prophet Mohammad, while he was doing penance in Gharebwera (a cave) in Mecca at his fortieth year 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 fire crackers. 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 is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer namely *ta-ra-vi* (20 rakths) is offered and a part of the holy book, (Quran) is recited. On *bade rath* or the 'best night' (shab-e-khader) which falls on the 26th or 27th day according as the month consists of 29 or 30 days, recitation of the Holy Book is completed. On the *bade rath* all keep awake till 4 A.M. when the reading of Quran will be completed and sweets are distributed. The fast is broken in the mid-night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khudba* day *i.e.*, 1st day of *Shawval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1¼ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field, or shop *etc.*, though their non-observance of *roja* is sinful in the eyes of the *Shariyat* (Religious law). But the *namaz* at the *idgah* is seldom missed by any one. The procession to *idgah* is by one route and they return by another, so that the beggars that line up the route on both sides, might have the benefit of the charity of the rich.

One peculiar feature regarding the celebration of Ramzan festival at Masulipatnam of this district is that unlike in other parts of the State, *alams* are taken out in a procession during Ramzan also on the mourning days, i.e., from 19th day of Ramzan to 21st day. These three days are observed as mourning days for the death of Hajarat Ali, son-in-law of Prophet Mohammad.

2. Bakrid (The cow feast) is also called *Id-i-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Badi-Id* (the great feast). It is celebrated on the 10th day of *Zilhaz* (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 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 up to the set time for slaying them; then the place for sacrificing them is at the ancient

house. By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you, that ye magnify God for His guidance; moreover announce glad tidings to those who do good deeds."[1]

The legend goes that before the birth of prophet Mohammad, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images. It is he that constructed *Kaba*. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail or Ishmail who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-Ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel, snatching Ismail from underneath the blade, substituted a broad tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says—

"'In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner; that is what I am bidden; for I am first of those who are resigned'. And then he slays the animal. The flesh of the animal is devided into three portions, one third being given to relations, onethird to the poor and the remaining third reserved for the family. It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice do for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."[2]

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing. *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 neccessary to understand the quaint ceremonies which are observed on this festival. Yazid, who succeeded his father Muawiyah in the year 60 A. H. was a drunkard and a debauchee. The people of Kufah, which was the home of theologians and priests in those days, were scandalized, and he in return treated them with much contempt. At this time Hussain was residing at Mecca. He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cuase if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah. The friends of Hussain in vain urged that the people of Kufah were a fickle lot, and that they could, if they wished, revolt against Yazid without his help. Hussain accepted the call, and started for Kufah with his family and a small escort of horsemen and one hundred foot-soldiers. But meanwhile Yazid sent the Governor of Basrah to bar the way, and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. The people of Kufah gave no aid. Submission or death was the alternative placed before him. He said to his followers that those who wished to go, could do so. But they refused to leave him saying 'what excuse they would give to his grand-father on the day of Judgement, if they abandoned him?' One by one the little band fell, and at last Hussain and his little son, a mere infant, alone remained. Hussain sat on the ground. Not one of the enemy seemed to dare touch him. He took the little lad up in his arms; a chance arrow pierced the child's ear and it died at once.

1 *Hindu and Muhammadan Feasts* by E. Denison Ross, (1914), p. 102.
2 *Hindu and Muhammadan Feasts* by E. Denison Ross, (1914), p. 103.

> Hussain placed the corpse on the ground saying, 'We come from God and we return to Him. O God, give me strength to bear these misfortunes', when, as he stooped to drink, an arrow struck him in the mouth. Encouraged by this, the enemy rushed on him and speedily put an end to his life. The plain of Karbala is now a place of sacred pilgrimage to Shiahs, and the sad event which took place there is kept alive in their memories by the annual celebration of the Moharram."1

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*.

Strictly speaking this is no occasion for festivity and joy. In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

> "Some days previous to the festival, the *imambara* (house of the Imam), also called *ashur khanah* (ten-day house), is prepared. As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihas* over some *sherbet* or some sugar in the name of Hussain. The *fatihah* concludes thus : O God, grant the reward of this to the soul of Hussain. The *sherbet* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or of 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, Fathimah, Hassan and Hussain) who compose the family of the prophet, and is the special standard of the Shiahs." 2

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out "Hussain! Hassan!". The three days are enjoyed with fancy dresses of tigers, bears, etc., and mimicry. Both Hindus and 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-day observance of Dasara with fire walking in several places is seen in the ten-day observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbath* is generally distributed. After the 3rd 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* (July–August), in commemoration of the death of prophet Mohammad.

The story goes that being an orphan Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as a baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty is one and as a consequence had to escape from Mecca to Madina where he acquired

1 *Hindu and Muhammadan Feasts* by E. Denison Ross (1914), pp. 106–107
2 E. Denison Ross, *op. cit.*, pp. 107-108

330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the *moustache* (often a single hair of it and the piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *khazi*. This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts, in this district, Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. **Peer-e-Dastagiri** is celebrated on the eleventh day of the fourth month, *i.e.*, *Rabi-us-Sani* (August–September) by the Sunnies in honour of the saint Abdul 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 birthday celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of this district it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples.

6. **Shab-e-Barat or Night of Record**—This festival is held on the night of the fourteenth of the eighth month, *i.e.*, *Shaban* (December–January) and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns.

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day**—The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O' clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O' clock in the midnight a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00–30 hrs. the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5–30 hours, in the morning of the New Year's day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 A.M., is attended by all. Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, etc., received from friends and relatives on a table in the well-decorated hall of the house cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one-tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the Kingdom of Jesus Christ, *i.e.*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during 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[1] and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pente cost. This period of the Easter cycle may be divided into 3 periods: (1) the preparatory fast of the forty days of Lent; (2) the fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) the Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter, *i.e.*, the Sunday after Good Friday. The period is known as "Lamentation period" or "Passion week". The religious-minded elders observe the fast very strictly and engage themselves in prayers. On Friday church service is conducted from 11-00 hrs. to 16-00 hrs. when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hrs. all the members of the church start in procession from the church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7-00 hrs., they return home and get ready to attend the church by 9-00 hrs. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 P. M., as Jesus is believed to have been crucified at 3-00 P. M. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call "Easter vigil". Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and christened with Biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of 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 baptisted for the first time in the waters of the river Jordon. It signifies a spiritual turning away from sins and the entry into a new and pure life.

1 Easter—The day the Christians celebrate Christ's rising from the dead is called Easter. It also 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 Encyclopaedia*–Book V, Page 443 by Bertha Moris Parker).

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 birthday celebration of Jesus Christ. Though 25th of December is the birth day of Jesus the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service'. The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that "Christmas father" visits them with presents. This "Christmas father" or Santa Claus is an imaginary person with a white flowing beard and a red snow suit believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by midnight of Christmas Eve, then the parents keep presents like sweets, balloons, toys, etc., in stockings and keep them under their beds or on the tables. In the morning the children are told that 'Christmas father' had come and left them presents. Even in the church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation, distributing sweets etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church specially youngsters go around the town in groups singing Christmas 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 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 participate 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.

BIBLIOGRAPHY—*An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* By E. Denison Ross (1914).

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

KRISHNA DISTRICT

Serial No	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				1. BANDAR TALUK					
1	1 Chennur	8 miles from Gudlavalleru Railway Station of which 6 miles is by launch upto Kamalapuram and from there 2 miles by walk	1 Lakshminarasimhaswamy Kalyanamahothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Lakshminarasimhaswamy, stone image in human form with lion's head	Local congregation. Hindus	...	Sri Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April). Narasimha Jayanthi and Hanuman Jayanthi are celebrated on Vaisakha Suddha Chathurdasi and Vaisakha Bahula Dasami respectively
			2 Naradalingeswaraswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Naradalingeswaraswamy, Sivalingam with the images of Ganga and Parvathi	Local Congregation. Hindus	...	Jataras are celebrated to Ankamma and Thummalamma once in several years. Fuller details are not available
2	6 Urivi	8 miles from Gudlavalleru Railway Station and 12 miles from Bandar	Someswaraswamy Kalyanamahothsavam	Phalguna Suddha Chathurdasi and Purnima (February-March). Festival-2 days. Fair-3 days	Local, religious	Someswaraswamy, Siva Lingam	500; local and from the neighbouring villages. Hindus	Eatables	Sri Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April)
3	13 Mulaparru	13 miles from Pedana Railway Station and 20 miles from Bandar of which 18 miles by bus upto Bantumilli and 2 miles by walk	Nageswaraswamy Lakshapatri Puja mahothsavam	Kartika Bahula Ekadasi (October-November). 1 day	Local, religious	Nageswaraswamy, Swayambhu Lingam	2,000; local and from the neighbouring villages. Hindus	Eatables, cocoanuts, etc.	Pujas are performed during the entire month of Kartikam. Kalyanothsavam is also celebrated on Magha Bahula Triodasi (January-February)
4	28 Kruttivennu	8 miles from Bantumilli by van and boat 20 miles from Pedana Railway Station and 26 miles from Bandar	Mahasivaratri	Magha Bahula Dwadasi to Amavasya (January-February). 4 days	Widely known, religious	Nageswaraswamy, Sivalingam	20,000; local and from other taluks in Krishna and Godavari Districts. Hindus	Eatables, utensils, lanterns, photos, books, mill and hand loom cloths, agricultural implements, pictures and toys of several kinds.	There are free feeding facilities. An exhibition is held by the Block about agriculture, National Savings, etc.

5	31 Chinapandraka	24 miles from Pedana Railway Station and 26 miles from Bandar	Syed Hazi Urs	On any date convenient to the villagers	Local, in memory of the saint	Syed Hazi, a tomb of the saint	Local congregation. All Communities	...	The following festivals are also celebrated once in a year. But fuller details are not available. Ganganamma Jatara and Markandeyaswamy Uthsavam
6	52 Nandigama	2 miles from Bandar-Eluru road and 2½ miles from Nadupuri-gate Railway Station on Bandar-Vijayawada Railway line. Nadupur—Lankala kalavagunta road passes through this village	Nageswaraswamy Kalyanamahothsavam	Full Moon Day in Phalgunam (February–March). 1 day	Local, religious	Nageswaraswamy, Sivalingam with a serpent hood over it	Local congregation. Hindus	...	The following festival is also held at the place. Fuller details of the festival are, however, not available. Sitarama Kalyanam is held on Chaitra Suddha Navami (March–April)
7	53 Kuduru	1½ miles from Nadupur Railway Station on Vijayawada–Masulipatam broad gauge section of the Southern Railway and 8 miles from Bandar	Ramalingeswaraswamy Kalyanam	Full Moon Day in Vaisakham (April–May). 1 day	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	Sri Rama Kalyanam is celebrated on Chaitra Suddha Navami (March–April)
8	58 Jinjeru	5 miles from the seashore (Bay of Bengal), 6 miles from Bantumilli of which 4 miles is by bus upto Nandamur and 2 miles by walk and 9 miles from Bandar	Jatara for Village deities	No fixed date. According to the convenience of the villagers. Once in 3 or 5 years. 9 or 11 days	Local, religious	Deities Gogulamma, Maremma, Gangamma, Maddiramamma, Mutyalamma, Mavillamma images, in human form	Local congregation. Hindus	...	...
9	60 (d) Jonnalamudi hamlet of Thallapalam	On Bandar–Manginapudi metal road, 8 miles from Chilakalapudi Railway Station and 9 miles from Gudur–Manginapudi bus route and 8 miles from Bandar	Vuyyuru Veeramma Jatara	Magha Suddha Dwadasi to Purnima (January–February). 4 days	Local, religious	Vuyyuru Veeramma family deity	500; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys	...
10	62 Manginapudi	1 mile from the sea shore, 4 miles from Chilakalapudi Railway Station and 6 miles from Bandar	Vakalamma Jatara	On the third Saturday in Sravanam (July–August). 1 day	Local, religious	Vakalamma, stone image	1,000; local and from nearby villages. Hindus	Eatables and toys	...
11	63 Tavisepudi	By the side of Bandar–Manginapudi road, 3½ miles from Chilakalapudi Railway Station and 5 miles from Bandar	Mahasivaratri	Magha Bahula Ekadasi to Phalguna Suddha Padyami (February–March). 6 days. Fair 5 days.	Local, religious	Nageswaraswamy, stone Sivalingam and the image of Parvathi	3 or 4 thousands; local and from the neighbouring villages. Hindus	Cocoanuts, Fruits and eatables	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otnerwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special featur)
1	2	3	4	5	6	7	8	9	10
				1. BANDAR TALUK—*Contd.*					
12	II (69) Pedana	It is a Railway Station on Vijayawada—Masulipatnam broad gauge section of the Southern Railway	Peddamma Jatara	Margasira Suddha Panchami to Purnima (November–December). 11 days	Local, religious	Peddamma	1,000; local congregation. Hindus	...	...
13	78 Mukkollu	3 miles from Tarakatur on Hyderabad—Masulipatnam trunk road, and 3 miles from Kavataram on Masulipatnam–Vijayawada broad gauge section of the Southern Railway	Mahakalamma jatara	Full Moon Day. Phalgunam (February-March). 1 day	Local, religious	Mahakalamma, stone image 5 ft. high in human form	10,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, pictures, photos, glassware, ready made clothes, cloths and toys	...
14	83 Pinagudurulanka	6 furlongs to the north of the 7/4 milestone on Bandar-Vijayawada road, 7½ miles from Bandar Railway Station	Moula Ali Urs	On the 17th of the Muslim month Rajab (November–December). 1 day	Local, in memory of the saint	Moula Ali, a tomb of the saint	Local congregation. Only Muslims	...	...
15	86 Gudur	4 miles from Bandar on Bandar–Vijayawada road and 5 miles from Bandar Railway Station	1 Lakshmi-Narasimhaswamy festival	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Narasimha Swamy and Lakshmi images	10,000; local and from the nearby villages. Hindus	Eatables, pots, etc.	The following festivals are also held at the place. Fuller details of the festival are however not available (1) Madhavaswamy festival for 5 days from Visakha Suddha Ekadasi (April–May) (2) Venkateswaraswamy festival for 5 days from Chaitra Suddha Ekadasi (March-April).

			2 Ganganamma festival	Full Moon Day in Vaisakham (April–May). 1 day	Local, religious	Ganganamma village deity	1,000; local and from the nearby villages. Hindus	(3) Sita Ramaswamy festival from Chaitra Suddha Navami (March-April) (4) Ramalingeswaraswamy festival from Magha Bahula Triodasi (February-March) (5) Ankamma Perantalu festival on Full Moon Day in Phalgunam (February-March)	
16	88 Kankatava	3 miles from Nadupuru Railway Station and Nadupuru—Gudur bus route and 7 miles from Bandar	1 Sri Venugopalaswamy and Umamaheswaraswamy Kalyanams	Chaitra Suddha Ekadasi to Purnima (March–April). 5 days	Local, religious	Venugopalaswamy and Umamaheswaraswamy	Local and from the neighbouring villages. Hindus	...	...
			2 Kasi Visweswaraswamyvari Kalyanamahothsavam	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Kasi Visweswaraswamy, Sivalingam	Local congregation. Hindus	...	...
17	92 Hussainpalem	1½ miles from Pedana Railway Station and 3½ miles from Bandar on Bandar—Pedana road	Ganganamma Sambaram	According to the convenience of the villagers. 1 day	Local, religious	Ganganamma Ghatams (pots) are worshipped. An earthen image is prepared during the festival	Local and from the neighbouring villages. Hindus	...	...
18	96 Kara Agraharam	Nearest Railway Station is Bandar at a distance of 2 miles	Mahasivaratri	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Siva	5,000; local congregation. Hindus	...	...
19	I Masulipatam (Bandar)	District headquarters and a Railway Station on Vijayawada—Masulipatnam section at a distance of 1½ miles from the town; and there are communication facilities to all the important towns	1 Venkateswaraswamy Kalyanothsavam	Chaitra Suddha Dasami to Bahula Chavithi (March–April). 10 days	Local, religious	Venkateswaraswamy, stone image in human form	Local congregation. Hindus	...	...
			2 Siva Ganga festival	Chaitra Suddha Dasami to Bahula Chavithi (March–April). 10 days	Local, religious	Siva Ganga Nagaripuri Durga Bhavani Maharani Mahishasuramardhini	10,000; local and from the nearby villages. Hindus	Toys, mirrors and combs, pictures and photos	This festival is purely arranged by one Rajah Saheb of Challapalle at his own cost. The Goddess Nagaripuri Durga Bhavani Maharani Mahishasuramardhini is a family deity of the Rajah Saheb. The image of the deity and Rajah Saheb are taken in a procession on an elephant on Padyami and it attracts large crowds
			3 Parveta Uthsavam or Sameepuja	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Lakshmi Narasimhaswamy, stone image	Local congregation. Hindus		

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			1. BANDAR TALUK—*Concld.*						
	(97) Chilakalapudi	Krishna Collector's office is located here. It is on the outskirts of Bandar town	4 Pandurangaswamy Karthika uthsavams	Karthika Suddha Dasami to Purnima (October–November). 6 days	Widely known, religious	Pandurangaswamy statue	80,000; local and from several parts of India. Hindus	Jewellary, wooden toys, images of gods and goddesses made of clay and other alloy metals	Pandurangaswamy gave His appearance in Chilakalapudi in the form of a statue in 1929
20	105 Rayavaram	2 miles from Vijayawada—Bandar bus route and 7 miles from Masulipatnam town	Venugopalaswamy festival	In Pushyam during Sankranthi (15th January). 1 day	Local, religious	Venugopalaswamy, image in human form	Local congregation. Hindus	...	...
			2. DIVI TALUK						
1	11 Pedamuthevi	3 miles from Kondavaram by gravel road on the 13th mile of Bandar — Srikakulam road, 14 miles from Bandar, the Sub-Divisional Office, 16 miles from Masulipatnam Railway Station and 20 miles from Avanigadda	Sri Lakshmipathi Swamy Kalyanothsavam	From Chaitra Suddha Navami to Bahula Tadiya (March - April). 10 days	Local, religious	Lakshmipathi Swamy, 5 feet stone image in human form in sitting posture with his consort Rajyalakshmi	Local and from nearby villages. Hindus	...	...
2	32 Ghantasala	15 miles to the north-west of Bandar; there is a bus communication to Vijayawada	1 Sri Subrahmaneswaraswamy Kalyanothsavam	From Margasira Suddha Shasthi (November-December). 2 days	Widely known, religious	Subrahmanyaswamy	Few thousands; local and from nearby villages. Hindus	...	...
			2 Mahasivaratri festival	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Visweswaraswamy	Local congregation. Hindus	...	Occasionally naivedyam is offered to Vemurivari deity, Muthyalamma

3	36 Srikakulam	8 miles from Kolluru Road Railway Station *via.* Kotarubanda by crossing the river Krishna and 24 miles from Bandar by bus	Sri Andhravishnu Kalyanothsavam		Vaisakha Suddha Dasami to Bahula Padyami (April-May). 7 days	Widely known, religious	Andhra Vishnu and Rajyalakshmi Devi images in human form	Few thousands; local and from distant places. Hindus	Eatables, utensils, toys, etc.	Mallikarjunaswamy festival is celebrated from Chaitra Suddha Ekadasi to Purnima (March–April)
4	55 Mopidevi	4 miles from Avanigadda, 20½ miles from Bandar on Bandar—Nagayalanka and Vijayawada–Nagayalanka bus routes near 21st milestone	1	Sri Subrahmanyeswaraswamy-Kalyanothsavam	Margasira Suddha Shashti to Ashtami (November-December). 3 days	Widely known, religious	Subrahmanyaswamy, image in the form of Sivalingam	Local and from distant places. Hindus	...	...
			2	Sri Sakaleswaraswamy Uthsavam	Full Moon Day in Magham to Bahula Vidiya (January–February). 3 days	Widely known, religious	Lord Sakaleswaraswamy, a Sivalingam	Local and from distant places. Hindus	...	...
5	56 Pedaprolu	About 3 miles from Challapalle connected by Bandar—Nagayalanka bus route	Addanki Nancharamma Jatara		On Full Moon Day in Phalgunam (February-March). 1 day	Widely known, religious	Village deity Addanki Nancharamma, stone image in human form	Local and from nearby villages. Hindus	...	...
6	64 Pedakallepalle	5 miles from Lakshmipuram on Challapalle-Mopidevi bus route by walk and 18 miles from Masulipatnam Railway Station	Mahasivaratri		Magha Bahula Dasami to Amavasya (January-February). 6 days Fair for about a month	Widely known, religious	Nageswaraswamy, Sivalingam	50,000; local and from distant places. All communities	Eatables, utensils, lanterns, toilet goods, photos, pictures, cloth, agricultural implements, toys, etc.	...
7	67 Pittallanka	8 miles from Divi and 15 miles from Masulipatnam Railway Station	Addanki Nancharamma Jatara		Phalgunam (February-March). 1 day	Local, religious	Village deity Addanki Nancharamma, lac image	Local congregation. Hindus	...	Till the last 12 years this festival was being celebrated
8	69 Viswanadhapalle	6 miles from Avanigadda. 14 miles from Repalle Railway Station (Guntur Dist.), 26 miles from Bandar—Kodur bus route and 28 miles from Masulipatnam Railway Station	Addanki Nancharamma Jatara		Phalguna Suddha Vidiya to Purnima (February-March). 14 days	Widely known, religious	Village deity Addanki Nancharamma, stone and sandal wood images in human form	30,000; local and from distant places. All communities	Eatables, utensils, pictures, photos, toilet goods, handloom cloths, toys, etc.	...
9	I Avanigadda	Taluk headquarters 24 miles from Masulipatnam by bus route. Also 4 miles from Repalle Railway Station on Guntur—Repalle Railway line, 1 mile being by boat and 3 miles by bus and 24 miles from the Dt. headquarters	Suvarchala Kalyanam		Pushya Suddha Chathurdasi (December-January). 1 day	Local, religious	Suvarchala, stone image	Local congregation. Hindus	...	Lankamma Uthsavam is celebrated for a day in April. Full particulars not available

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otherwise, Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				2. DIVI TALUK—*Concld.*					
10	78 Edlanka	2 miles from Avanigadda by road and boat, 6 miles from Repalle Railway Station (Guntur Dist.) of which 3 miles is by metal road and 3 miles by boat and 24 miles from Bandar	Mahasivaratri	Magha Bahula Triodasi (January-February). 1 day	Widely known, religious	Balakoteswaraswamy, Sivalingam	10,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, pictures of gods, toys, etc.	...
11	80 T. Kothapalem	3 miles from Nagayalanka road	Sri Malleswaraswamy festival	From New Moon Day in Phalgunam (February-March). 2 days	Local, religious	Malleswaraswamy, Sivalingam	Local and from nearby villages	Eatables, mirrors, combs, torchlights etc.	...
12	84 Ganapeswaram	5 miles from Nagayalanka *via* Remalavaripalem by Zilla Parishad Road, 11 miles from Divi and the nearest Railway Station is Repalle at a distance of 9 miles	Durgadevi festival	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Durgadevi, image in human form	Local congregation. Hindus	...	Choultry is available; Pandals are erected; Social dinners are arranged
13	86 (a) Sangameswaram h/o Kammanamolu	8 miles from Nagayalanka by bus and boat, and 16 miles from Repalle Railway Station of Guntur district	Siva Kalyànothsavam	Magha Bahula Ekadasi to Amavasya (January-February). 5 days	Local, religious	Siva in the form of lingam	Local and from nearby villages. Hindus	...	Pandals are erected and free feeding is arranged
14	89 Nangegadda	1 mile from Vakkapattavaripalem on Bandar--Nagayalanka bus route i.e., from Repalle Railway Station to Penumudi by bus and Penumudi to Nagayalanka by launch	Sri Narendraswamy festival	Vaisakha Bahula Chathurdasi to Amavasya (April-May). 2 days	Local, religious	Narendraswamy	Local congregation. Hindus	...	...

15	93 Machavaram	2½ miles from Avanigadda, 9 miles from Repalle Railway Station, 26½ miles from Masulipatam; Avanigadda—Kodur bus road passes through this village	Sri Rameswaraswamy festival	Magha Purnima to Bahula Vidiya (January–February). 3 days	Local, religious	Rameswara swamy	Local congregation. Hindus	...	The following festival is also held at the place. Fuller details of the festival are, however, not available. During Margasiram (November-December) the Jatara of Thungapallemma, the village deity is celebrated for 4 to 7 days
16	94 Lingareddipalem	2 miles from Kodur and 10 miles from Avanigadda	Gokarneswaraswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Gokarneswaraswamy, Sivalingam	Local congregation. All communities	...	Abhishekam is performed on all days in Kartikam (October-November)
17	95 Mandapakala	4 miles from Kodur between Kodur and Bhavadevarapalle, and 6 miles from Bandar—Nagayalanka bus route	Nancharamma Jatara	On Full Moon Day in Chaitram (March-April). 1 day	Local, religious	Village deity Nancharamma	Local, congregation. Hindus	...	...
18	98 (c) *Hamsaladivi* h/o Ullipalem	4 miles from Kodur and 13 miles from Avanigadda	Sri Venugopalaswamy festival	Magha Suddha Navami to Bahula Padyami (January-February). 8 days	Widely known. religious	Venugopala swamy, image in human form in sky blue colour	Local and from distant places. Hindus	Eatables, mirrors combs, pictures, photos, books, earthen toys	Choultry is available and free feeding is arranged

3. GANNAVARAM TALUK

1	3 Kundavarikandrika	One mile from Vijayawada—Narsapuram bus route, 5 miles from Vijayawada Railway Station, 20 miles from Gannavaram *via* Vijayawada and 28 miles from Nuzvid	Family deity	Every Sunday and Thursday	Local, religious	Family deity (no name)	Local congregation. Hindus	...	...
2	8 *Vedurupavulur*	3 miles from Eluru canal, 4 miles from Gannavaram Railway Station, 6 miles from Gannavaram town and 9 miles from Vijayawada	Ramalingeswaraswamy festival	Kartikam (October–November). 30 days	Local, religious	Ramalingeswaraswamy	Local congregation. Hindus	...	The following festival is also held at the place. Fuller details of the festival are, however, not available Ankamma Jatara is celebrated occasionally when epedimics prevail in the village

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				3. GANNAVARAM TALUK—*Contd.*					
3	11 Purushothapatnam	2 miles from Mustabada Railway Station and 3 miles from Gannavaram	Sri Rama Navami	Chaitra Suddha Navami (March-April), 1 day	Local, religious	Rama, image with the images of Sita, Lakshmana and Anjaneya	Local congregation. Hindus	...	...
4	12 Kondapavulur	3 miles from Gannavaram and Mustabad Railway Station	Sri Rama Navami	Chaitra Suddha Navami (March-April), 1 day	Local, religious	Rama, with Sita and Anjaneya images	Local congregation. Hindus	...	...
5	19 Tempalle	2 miles from Peddaayutapalle, 4½ miles from Gannavaram and 29 miles from Nuzvid, the sub-divisional headquarters	Sri Venugopalaswamy Kalyanamahothsavam	Magha Suddha Ekadasi to Purnima (January-February), 5 days	Local, religious	Venugopalaswamy, 4½' high image in human form with 4 hands	Local congregation. Hindus	Eatables, pots, and other fancy goods	...
6	I Gannavaram	Taluk headquarters and a Railway Station on Vijayawada—Waltair broad-gauge section of the Southern Railway and 12 miles from Vijayawada	Sri Rama Navami	Chaitra Suddha Navami (March-April), 1 day	Local, religious	Rama, image	Local congregation. Hindus	...	...
7	31 Peda Avutapalle	It is a Railway Station 4 furlongs from Madras-Culcutta Grand Trunk Road, 3⅛ miles from Gannavaram, 16½ miles from Vijayawada on Madras—Culcutta Grand Trunk Road	1 Visweswaraswamy Kalyanam	Phalguna Suddha Pūrnima to Bahula Chavithi (February - March). 5 days	Local, religious	Visweswaraswamy, Sivalingam	Local congregation. Hindus	...	The following festivals are also held at the place. Fuller details of the festivals are, however, not available

1 Jojappa Vardhanthi on the 18th of January every year i.e., in Pushyam

2 Fathima procession on 13th September every year

			2 Sitaramaswamy Kalyanothsavam	Chaitra Suddha Navami to Triodasi (March-April). 5 days	Local, religious	Sita & Rama, images	Local congregation. Hindus	...	...
8	40 Veeravalli	On Eluru—Vijayawada trunk road, and the nearest Railway Station is Telaprolu at a distance of 2½ miles	Tirupatamma Thirunala	Phalguna Suddha Ekadasi (February–March). 5 days	Local, religious	Tirupatamma and Gopaiah, images in human form	500; local congregation. Hindus	Eatables, fruits etc.	...
9	43 Kanumolu	On Bandar–Eluru and Bandar–Nuzvid routes, ½ a mile from Eluru canal, 3 miles from Nuzvid Railway Station and 13 miles from Gannavaram; there is a boat route from Vijayawada to Eluru	Vishnu festival	Pushyam. On 14th of January). 1 day	Local, religious	Vishnu image	Local congregation. Hindus	...	Sivaratri is also celebrated on Magha Bahula Triodasi (January–February) for 1 day
	43 (a) Perikeedu h/o Kanumolu	To the west of Bandar—Tiruvur road, 2 miles from Nuzvid Railway Station and 14 miles from Gannavaram	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama	Local congregation. Hindus	...	...
10	52 Telaprolu	By the side of Madras–Calcutta Grand Trunk Road, ½ a mile from Telaprolu Railway Station, 7 miles from Gannavaram, on the 20th milestone of Eluru — Vijayawada road and 20 miles from Nuzvid, the sub-divisional headquarters	Rangamma Perantalu Jatara	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Rangamma, stone image in female form with a sword in her hand wearing clothes and bangles	2,000 to 3,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, toys, etc.	...
11	67 Indupalle	It is a Railway Station on Masulipatnam — Vijayawada broad gauge section of the Southern Railway, 9 miles from Gannavaram and 20 miles from the sub-divisional headquarters Nuzvid	Chennakesavaswamy festival	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	Sita Rama Kalynam is also celebrated on Chaitra Suddha Navami (March-April)
12	79 Mudunur	3 miles from Marrivada, 5 miles from Ventrapragada Railway Station on Vijayawada—Bandar Railway line, 14 miles from Gannavaram and 34 miles from Nuzvid	Buchamma Tirunala	Phalguna Suddha Ekadasi to Bahula Ekadasi (February–March). 16 days	Local, religious	Buchamma, image of lac in female form	2,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, pictures and photos, clothes, agricultural implements, furniture, Kondapalle toys; and other fancy goods	The following festival is also held at the place. Fuller details of the festival are however not available. Ramalingeswaraswamy Kalyanam on Magha Bahula Chathurdasi (February–March)

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				3. GANNAVARAM TALUK—*Concld.*					
13	86 Sayapuram	½ a mile from the Vijayawada-Pamarru boat—route, 2 miles from Vijayawada—Bandar bus route and 5 miles from Ventrapragada Railway Station	Lakshmi Narasimhaswamy Kalyanothsavam	Full Moon Day in Vaisakham (April-May). 1 day	Local, religious	Lakshmi Narasimhaswamy, stone image with Lakshmi	Local congregation. Hindus	...	...
14	II Vuyyur	8 miles from Kankipadu, 10 miles from Indupalle Railway Station, 16 miles from Gannavaram *via* Kankipadu, 17 miles from Gudivada by road, 18 miles from Vijayawada on Bandar—Vijayawada road, on the 24th milestone on Bandar—Hyderabad road and 35 miles from Nuzvid the sub-divisional headquarters	1 Veeramma Perantalu Tirunala	Magha Suddha Ekadasi to Bahula Ekadasi (January-February). 15 days	Widely known, religious	Veeramma, image made of lac in female form and decorated with gold ornaments	20,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys	The following festivals are also held at the place. Fuller details of the festivals are, however, not available (1) Someswaraswamy festival from Magha Bahula Chathurdasi (February-March) (2) Venugopalaswamy festival on Full Moon Day in Vaisakham (April-May) and (3) Kalyanam on New Moon Day in Jaistham (June-July)
			2 Nancharamma Jatara	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Nancharamma, image in human form	Local and from the nearby villages. Hindus	...	...
15	113 Ayiluru	On the bank of Krishna East bank canal, 20 miles from Bandar, 23 miles from Vijayawada, 30 miles from Gannavaram and 50 miles from Nuzvid the sub-divisional headquarters	Sri Ramalingeswaraswamy Kalyanam	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Ramalingeswaraswamy and Rajasekharaswamy, stone Sivalingams	25,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors and combs, pictures and photos, toys	There are choultries and free feeding facilities

4. VIJAYAWADA TALUK

1 Venkatapuram	13 On the 22nd milestone of Vijayawada—Tiruvur highways road and 12 miles from Ibrahimpatnam	Ganganamma Jatara	No fixed date according to the convenience of the villagers	Local, religious	Ganganamma, stone image	Local congregation. Hindus	...	The following festival is also held at the place. Fuller details of the festival are, however, not available. Sri-rama Navami for 10 days from Chaitra Suddha Navami (March–April)
2 Mylavaram	17 12 miles from Kondapalle Railway Station and 23 miles from Vijayawada on Tiruvur—Vijayawada bus route	Sree Venkateswaraswamy Tirunala	Magha Suddha Triodasi to Purnima (January–February). 3 days	Local. religous	Venkateswaraswamy	1,000; local and from the nearby villages. Hindus	Eatables, lanterns, mirrors, combs, Ayurvedic medicines, pictures, photos, cloth and several kinds of toys	Pandals are erected
3 Chandragudem	19 15 miles from Kondapalle Railway Station and 27 miles from Vijayawada on Tiruvur—Vijayawada bus route	Sri Rama Navami	Chaitra Sudda Shasthi to Purnima (March–April). 10 days	Local, religious	Kodanda Ramaswamy	Local congregation. Hindus	...	...
4 Cheemalapadu	23 By the side of Vijayawada—Tiruvur highways road, 22 miles from Kondapalle Railway Station and 34 miles from Vijayawada	Ankamma Jatara	Jaistham (May–June). 3 days	Local, religious	Ankamma, wooden image	Local congregation. Hindus	...	...
5 Velvadam	34 1½ miles to the east of Mylavaram on Tiruvur—Vijayawada bus route, 14 miles from Kondapalle Railway Station and 25 miles from Vijayawada	Bala Koteswaraswamy Tirunala	Magha Bahula Triodasi to Amavasya (February–March). 3 days	Local, religious	Balakoteswaraswamy, stone Siva lingam	Local and from the neighbouring villages. Hindus	...	...
6 Vellaturu	41 3 miles to the east of Chevuturu by foot path on Tiruvur—Vijayawada bus route, 10 miles from Kondapalle Railway Station and 25 miles from Vijayawada	Sri Venugopalaswamy Kalyanothsavam	Phalguna Suddha Triodasi to Purnima (February–March). 3 days	Local, religious	Venugopalaswamy, image in human form	Local congregation. Hindus	...	...
7 Atukuru	45 About 2 miles from Ibrahimpatnam Mylavaram bus route; Equidistant from Kondapalle Railway Station and sub-divisional headquarters Vijayawada at 6 miles	1 Siva Kalyanam	Vaisakha Suddha Triodasi to Purnima (April–May). 3 days	Local, religious	Ramalingeswaraswamy, Sivalingam with the image of Parvathi	Local, congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			4. VIJAYAWADA TALUK—*Contd.*						
			2 Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
8	51 Kavulur	3 miles from Kondapalle on Tiruvur—Vijayawada bus route	Acchamma, and Papaiah Jatara	Full Moon Day in Kartikam (October–November). 1 day festival. 3 days fair	Local, religious	Acchamma, Papaiah images in human form	5,000; local and from the neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs and various kinds of toys	...
9	53 Kondapalle	A Railway Station on Vijayawada-Kajipet line at a distance of 12 miles from Vijayawada	1 Viswe-swara-swamy Kalyan-othsa-vam	Margasira Suddha Ekadasi to Bahula Padyami (November-December). 7 days	Local, religious	Visweswaraswamy, Sivalingam	500; local congregation. Hindus	...	The following festivals are also celebrated at the place. Khilla Hazarath Gale Shahid Urs on 27th Ramzan (January–February). Annual religious conference at Kameli Baba ashram during March
			2 Rama Kalyan-othsavam	From Chaitra Suddha Shasti (March-April). 7 days	Local, religious	Chenna Kesava swamy in human form	500; local congregation.	...	...
10	58 Kachavaram	1 mile from Konthavuru road, 9 miles from Kondapalle Railway Station 15½ miles from Vijayawada bythe side ofHyderabad—Vijayawada road	Sri Malleswaraswamy Rudrabhishekam (Mahasivaratri)	Magha Bahula Chathurdasi (February-March). 1 day	Local, religious	Malleswaraswamy stone, Sivalingam	Local congregation. Hindus	...	...

11	59 Chilukuru	10 miles from Kondapalle Railway Station 16½ miles from Vijayawada on Hyderabad—Vijayawada road	Malleswaraswamy Rudrabhishekam	During the entire month of Kartikam (October–November). 30 days	Local, religious	Malleswaraswamy, Sivalingam	Local congregation. Hindus	...	..
12	60 Damuluru	On the bank of Krishna by the side of Vijayawada—Amaravathi boat route, 3 miles by walk to the south of the 16th milestone on Hyderabad—Vijayawada road	Koteswaraswamy festival	Magha Bahula Ekadasi to Amavasya (February–March). 5 days	Local, religious	Koteswaraswamy, Sykathalingam 1 ½ feet high, Parvathi image in human form with silver eyes and silver waist belt	Local and from the nearby villages. Hindus	...	...
13	I Vijayawada	Taluk headquarters. It is the main Railway Junction in Andhra Pradesh on Madras—Calcutta and Madras Delhi line	1 Devi Navarathrulu	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	Widely known religious	Kanakadurga, stone image in human form with lion as her vahanam	Some thousands; local and from distant places	Eatables, utensils, lanterns, mirrors and combs, pictures and photos, clothes, Ayurvedic drugs, toys of Kondapalle are sold	There are T. Bs and choultries. Temporary pandals are erected for the occasion: free feeding is arranged.
			2 Mahasivaratri festival	Magha Bahula Ekadasi(January–February). 10 days	Widely known, religious	Malleswaraswamy, Sivalingam	Thousands; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors and combs, Ayurvedic drugs, pictures and photos, clothes, toys etc.	...
14	85 Gunadala	At a distance of 4 miles from Vijayawada Railway Station	Mariamma festival	10th and 11th of February. 2 days	Local, religious	Mariamma	6,000; local congregation. Hindus	...	...
15	86 Ramavarppadu	On Madras — Calcutta road 4 or 5 miles from Vijayawada and is a Railway Station on Vijayawada — Masulipatnam section	Ankamma Jatara	During Sankranthi in Pushyam (13th, 14th and 15th of January). 3 days	Local, religious	Ankamma, images in human form	2,000; local and from the nearby villages. Hindus	Sweets, fruits, toys etc.	...
16	88 Kanuru	2 miles from Bandar-Vijayawada bus route and 6 miles from Vijayawada Railway Station	Tirupatamma Jatara	On Full Moon Day in Phalgunam (February–March). 1 day	Local, religious	Tirupatamma, cement image in human form	1,000; local and from the nearby villages. Hindus	Eatables, coconuts, fruits, dolls, plastic articles	...
17	90 Nidamanuru	It is a Railway Station on Masulipatnam–Vijayawada section and 7 miles from Vijayawada	Gangamma Jatara	Full Moon Day in Margasiram (November–December). 1 day	Local, religious	Ganganamma stone image 1½ feet high	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				4. VIJAYAWADA TALUK—*Contd.*					
18	94 Uppaluru	It is a Railway Station on Vijayawada—Masulipatnam broad gauge section of the Southern Railway	Bhavanarushi festival	Pushyam (December-January). 1 day	Local, religious	Bhavanarushi	300; local congregation. Weavers	...	Bhavanarushi is the second son of Sri Markandeya Maharshi. He is the founder of weaver community. Hence the weavers worship him.
19	97 Poranki	7 miles to the east of Vijayawada and 3 miles from Nidamanuru Railway Station on Masulipatnam—Vijayawada section of the Southern Railway	Venugopala swamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	The following festival is also held at the place. Further details of the festivals are, however, not available. Ganganamma Jatara for one month commencing from June or August
20	99 Enamalakuduru	3 furlongs from the grand trunk bus road, 2 miles from Ramavarappadu Railway Station and 3 miles from Vijayawada Railway Station	Siva Kalyanam	Magha Bahula Chathurdasi to Phalguna Suddha Vidiya (February-March). 4 days	Local, religious	Ramalingeswara, Sivalingam	3,000; local and from the neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs and several kinds of toys	...
21	105 Godavarru	2 miles to the south of Kankipadu on Vijayawada—Bandar bus route and 14 miles from Vijayawada	Venugopala swamy Kalyanothsavam	Vaisakha Suddha ~~Triodasi~~ to Bahula Vidiya (April-May). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
22	108 Punadipadu	½ a mile to the south of Kankipadu on Vijayawada—Bandar road, 3 miles from Uppaluru Railway Station and 12½ miles from Vijayawada	Bhagavadgita Jayanthi	Margasira Suddha Ekadasi (November-December). 1 day	Local, religious	Krishna	Local congregation. Hindus	...	...

23	110 Tenneru	It is a Railway Station on Vijayawada—Bandar section, 2 miles from Kankipadu — Gannavaram route and 16 miles from Vijayawada	Tirupatamma Jatara	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Tirupatamma image in female form of 30" in height with her consort	15,000; local and from the nearby villages. Hindus	...	Tirupatamma is a famous Goddess at Penuganchiprolu of Nandigama Taluk. Late Maguluru Brahmaiah of Tenneru who has got belief in this Goddess constructed a temple. The festival is being celebratred every year
24	114 Neppalle	½ a mile to the south of Bandar—Hyderabad Grand Trunk road, 5 miles to the north-east of Thari-goppula Railway Station on Vijayawada—Masulipatnam section 15 miles from Vijayawada and 23 miles from Bandar	Sri Chenna kesava Mallikarjuna Bhramaramba Kalyanam	Full Moon Day in Chaitram (March-April). 1 day	Local, religious	Chennakesava Mallikarjuna Bhramaramba	Local congregation. Hindus	...	...
25	120 North Vallur	5 miles from Vijayawada—Bandar road, 15 miles from Indupalle Railway Station, 25 miles from Vijayawada, on the bank of Krishna and there is a boat route to East bank canal	Sivaratri	Magha Bahula Dasami to Amavasya (February-March). 6 days	Local, religious	Mallikarjunaswamy Sivalingam with the images of Brahmaramba, Navagrahas and Nandi	Local and from the nearby villages. Hindus	...	The following festival is also held at the place. Further details of the festival are, however, not available. Venugopalaswamy festival in Vaisakham (April-May)
26	121 South Vallur	5 miles from Vijayawada—Bandar road, 15 miles from Indupalle Railway Station, and 25 miles from Vijayawada	Mahasivaratri	Magha Bahula Ekadasi to Phalguna Suddha Vidiya(February-March). 7 days	Local, religious	Chenna Mallikarjunaswamy, Sivalingam and the image of Brahmaramba in female form	Local congregation. Hindus	...	...
27	122 Garikaparru	1½ miles to Vuyyur by the side of Bandar—Vijayawada road	Venugopalaswamy Kalyanothsavam	Vaisakha Suddha Triodasi to Purnima (April-May). 3 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
28	123 Penamakuru	2 miles from Krishna, 5 miles from Thotlavallur and Vuyyuru, 5 miles from Bandar — Vijayawada road. 20 miles from Indupalle, 24 miles from Vijayawada Railway Station	Sri Chenna Malleswaraswamy festival	Magha Bahula Ekadasi to Phalguna Suddha Padyami (February-March). 6 days	Local, religious	Chenna Malleswaraswamy image in human form with brass covering and the image of Bhramaramba	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				4. VIJAYAWADA TALUK—*Concld.*					
29	124 Chagantipadu	5 miles from Vijayawada—Bandar road, 10 miles from Indupalle Railway Station on the 20th mile of Vijayawada — Mopidevi boat route and 30 miles from Vijayawada	Chennakesavaswamy Kalyanothsavam	Chaitra Suddha Ekadasi to Bahula Vidiya (March-April). 7 days	Local, religious	Chennakesavaswamy, stone image	Local congregation. Hindus	...	...
30	125 Devarapalle	6 miles (by foot path) from Vuyyur on Hyderabad — Bandar road and 20 miles from Vijayawada Railway Station	Srirama Navami (Sitarama Kalyanam)	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Kodandaramaswamy, image in human form	Local congregation. Hindus	...	...
				5. NANDIGAMA TALUK					
1	8 Gummadidurru	6 miles from Penuganchiprolu, 7 miles from Madhira Railway Station, 8 miles from Motamarri and 6 miles by foot-path and 22 miles by bus from Nandigama	Muthyalamma Jatara	Sravanam (July-August). According to the convenience of the villagers. 1 day	Local, religious	Muthyalamma, image in human form	Local congregation. Hindus	...	...
2	9 Penuganchiprolu	6 miles from Motamarri Railway Station by foot path. 7 miles to the east of Hyderabad — Masulipatnam road, 11 miles from Jaggayyapet, 12 miles from Bonakal Railway Station and 21 miles from Nandigama	Thirupathamma Perantalu Jatara	Full Moon Day in Magham (February-March). 5 days	Local, religious	Thirupathamma, lac image in human form	20,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, pictures, photos of Gods and national leaders, books, agricultural implements, baskets and toys	...

3	15 Senagapadu	3 miles to the north of Nandigama on Vijayawada–Hyderabad bus route and 10 miles to the north of Madhira RailwayStation	Brahmamgari festival	Asviyuja Suddha Dasami(September-October). 1 day	Local, religious.	Brahmam	Local congregation	...	Sri Rama Navami on Chaitra Suddha Navami (March-April) is also celebrated at this place. Fuller details of the festival are, however, not available
4	21 Damuluru	Nearest Railway Station is Gangineni at a distance of 11 miles	Sangameswaraswamy festival	Magha Bahula Chaturdasi (February-March). 3 days	Widely known, religious	Sangameswaraswamy	¦20,000; ¦local and from surrounding villages. Hindus	Toys and shops handicraft goods	...
5	23 Jayanthi	2 miles from Yerupalayam Railway Station on Vijayawada—Hyderabad broad gauge section of the Central Railway, 12 miles from Kanchikacherla by road and miles from Nandigama	Ankamma Jatara	Full Moon Day in Chaitram (March-April). 1 day	Local, religious	Anakamma and other deities wooden images in human form	Local and from the nearby villages.	...	...
6	27 Alluru	1 mile to the west of Chattannavaram, 1 mile from Chennaraopalem, 1½ miles from Peddapuram, 2½ miles to the south of Jujjuru, 3 miles to the north of Jayanthi, 5 miles to the north of Yerupalayam Railway Station on Vijayawada-Hyderabad section	Sri Rama Navami	Chaitra Suddha Navami to Triodasi (March-April). 5 days	Local, religious	Rama, image in human form	Local congregation. Hindus	Sweetmeats, fruits	When epidemics break out Muthyalamma Jatara is celebrated. Fuller details of the festival are, however, not available
7	I Nandigama	Taluk headquaters, 13 miles from Madhira Railway Station on Vijayawada—Hyderabad broad gauge section of the Central Railway, 31 miles from Vijayawada on Hyderabad —Masulipatnam Trunk Road and 135 miles from Hyderabad by bus	1 Ramalingeswara swamy Kalyanothsavam	Magha Suddha Dasami to Bahula Chaviti (January-February). 10 days	Local, religious	Ramalingeswaraswamy, marble Sivalingam	Local and from the surrounding villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, Ayurvedic medicines, pictures, photos, agricultural implements and varieties of toys	Mahalakshmi Aradhana is performed in Sravanam (July-August). Fuller detail of the festival are, however, not available
			2 Chennakesava-swamy Uthsavam	Pushya Suddha Ekadasi to Purnima(December-January). 5 days	Local, religious	Chennakesavaswamy image in human form	Local and from the surrounding villages. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				5. NANDIGAMA TALUK—*Contd.*					
			3 Sitaramanjaneyaswamy Uthsavam	Pushya Suddha Ekadasi to Purnima (December-January). 5 days	Local, religious	Sita Ramanjaneyaswamy, image in human form	Local and from the surrounding villages. Hindus	...	...
8	45 Thotacherla	Situated on Vijayawada — Jaggayyapet and Vijayawada — Hyderabad route and the nearest Railway Station is Vijayawada at a distance of 34 miles	Sarojanamma Jatara	Chaitram (March-April). 3 days	Local, religious	Sarojanamma	Local congregation. Hindus	...	Sitarama Kalyanothsavam is celebrated on Chaitra Suddha Navami (March-April). Fuller details of the festival are, however, not available
9	47 Konakanchi	1½ miles to the left of the 80th milestone on the Masulipatam — Hyderabad trunk road	Sivakalyanothsavam	Full Moon Day in Karthikam (October-November). 1 day	Local, religious	Siva	Local congregation. Hindus	...	...
10	48 Pochampalle	2 miles to the south of Gouravaram near the 80th milestone on Hyderabad—Masulipatam trunk road and 10 miles from Nandigama *via* Gouravaram	Muthyalamma Jatara	No fixed date, according to the convenience of the villagers. 1 day	Local, religious	Village deity Muthyalamma, image in female form	Local congregation. Hindus	...	Garudachala Lakshmi Nrisimha Jayanthi is celebrated on Full Moon Day in Chaitram (March-April). Fuller details of the festival are, however, not available
11	57 Chandarlapadu	8 miles from Nandigama and 40 miles from Vijayawada Railway Station	Alivelamma Jatara	Full Moon Day in Vaisakham to Bahula Chavithi (May-June). 5 days	Local, religious	Alivelamma, image carrying a child, in female form	Local congregation. Hindus	...	Bathakamma Panduga is celebrated for a day on Kartika Padyami (October-November). Fuller details of the festival are, however, not available

12	59A Kodarati kallu	3 miles from Nandigama—Pokkunur road, 12 miles from Peddakurapadu Railway Station on Guntur—Macherla section and 12 miles to the southwest of Nandigama on the banks of Krishna. There is a launch service	1 Muthyalamma Jatara	Sravanam (July–August). 1 day	Local, religious	Village deity Muthyalamma	Local congregation. Hindus	...	...
			2 Sri Varada Gopalaswamy Kalyanam	Full Moon Day in Phalgunam (February–March). 1 day	Local, religious	Varada Gopalaswamy	Local congregation. Hindus	...	The following festivals are also celebrated at the place. Fuller details of the festivals are, however, not available. Sankaraswamy Kalyanam is celebrated along with that of Varada Gopalaswamy far a day on Phalguna Suddha Purnima Srirama Kalyanam takes place on Chaitra Suddha Navami (March–April)
13	62 Veladi	12 miles from Nandigama and 35 miles from Vijayawada by boat	Ankamma Jatara	From Thursday to Monday in Bahula Dasami according to the convenience of the villagers once in one or two years 5 days	Local, religious	Deity Ankamma image in female form holding a sword	Local congregation. All communities	...	...
14	66 Chintalapadu	6 miles from Bandar—Hyderabad Road	Nukanamma Jatara	In Pushyam (December–January). 3 days	Local, religious	Village deity Nukanamma	10,000; local and from the nearby villages congregate. All communities	Eatables, utensils, lanterns, Ayurvedic drugs pictures and photos, garments, agricultural implements and several kinds of toys	Pandals are erected and free feeding is arranged
15	67 Thotaravulapadu	3 miles from Hyderabad-Vijayawada bus route, 8 miles from Nandigama and 30 miles from Vijayawada Railway Station	Siva Kalyanam	Chaitra Suddha Purnima to Bahula Chaviti (March–April). 5 days	Local, religious	Siva, image in the form of Lingam	Local congregation. Hindus	...	...
16	69 Muppalla	4 miles from Nandigama and Vijayawada, 4½ miles from Hyderabad—Bandar road, 12 miles from Kasarabad-Vijayawada boat route and 16 miles from Madhira Railway Station	Muppamma Jatara	Phalguna Suddha Ekadasi to Purnima (February–March). 5 days	Local, religious	Village deity Ankamma, stone image in human form	Local and from the neighbouring villages. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				5. NANDIGAMA TALUK—*Concld.*					
17	72 Adaviravulapadu	3 miles, from Hyderabad—Bandar bus route and to the west of Nandigama, 15 miles from Madhira Railway Station and 33 miles from the subdivisional headquarters Vijayawada	Sri Chenna Mallikarjunaswamy festival	Asviyuja Suddha Dasami to Bahula Chavithi (September-October). 10 days	Local, religious	Chenna Mallikarjunaswamy Sivalingam	Local congregation. Hindus	...	Srirama Navami is celebrated on Chaitra Suddha Navami (March-April). Fuller details of the festival are, however, not available
18	73 Lingalapadu	4 miles from Nandigama by bus, 6 miles from Gudimetta by boat and 15 miles from Madhira Railway Station	Sri Lakshmi Perantalamma Jatara	Full Moon Day in Vaisakham to Bahula Panchami (April-May). 6 days	Local, religious	Lakshmi Perantalamma, wooden and lac image in human form	Local congregation. Hindus	...	...
19	84 Thadigummi	9 miles from Yerupalayam Railway Station and Hyderabad—Vijayawada bus route and 4 miles by road from Kanchikacherla	Sri Venkateswaraswamy Kalyanothsavam	Full Moon Day in Chaitram (April-May). 3 days	Local, religious	Venkateswaraswamy	Local congregation. Hindus	...	...
20	85 Vellanki	3 miles from Kanchikacherla—Peddapuram road and 6 miles from Nandigama	Eswara Kalyanothsavam	Full Moon Day in Kartikam (October-November). 1 day	Local, religious	Eswara, image in the form of Lingam	Local congregation. Hindus	...	Srirama Kalyanam is celebrated on Chaitra Suddha Navami (March-April). Fuller details of the festival are, however, not available
21	93 Gandepalle	About a mile to the north of Masulipatnam—Hyderabad road, 6 miles from Nandigama and 12 miles from Yerupalayam Railway Station	Brahmamgari festival	Full Moon Day in Vaisakham. 1 day	Local, religious	Sri Pothuluru Veera Brahmam, image in human form	Local congregation. Hindus	...	Village deities are worshipped when epidemics break out

22	106 Paritala	2 miles from Kanchikacherla, 3 miles to the north of the river Krishna, 12 miles from Kondapalle Railway Station and Nandigama and 18 miles from Vijayawada Railway Station	Dasara	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	Widely known, religious	Siva and Rama	Local congregation. Hindus	...	...
23	107 Ganiatkuru	3 miles from Danabanda by cross country, 3 miles from Amaravati in Guntur District, 12 miles from Kondapalle Railway Station, 13 miles from Vijayawada by boat, 17 miles from Nandigama of which 3 miles is by cross country upto Danabanda and 18 miles from Vijayawada Railway Station	Jatara for village deities	Jaistham (May–June). No fixed date according to the convenience of the villagers. 1 day	Local, religious	Village deities Gantalamma, Poleramma, Ganganamma, etc.	Local congregation. Hindus	...	The following festivals are also celebrated at this place. Fuller details of the festival are, however, not avilable. On the Full Moon Day in Phalgunam (February–March), Varada Gopalaswamy Kalyanothsavam and Sankaraswamy Kalyanothsavam (marriage ceremony) are celebrated. On Chaitra Suddha Navami (March–April) Srirama Kalyanothsavam is celebrated

6. JAGGAYYAPET TALUK

1	5 Gandrayi	9 miles from Jaggayyapet	Ramulavari Tirunakshathram Adhyayanothsavam	In January for 5 days	Local, religious	Sita, Rama and Lakshmana, stone images	Local, congregation. Hindus	...	...
2	7 Takkallapadu	9 miles from Jaggayyapet	Kasi Visweswaraswamy Kalyanothsavam	From Magha Bahula Chathurdasi (January–February). 5 days	Local, religious	Kasi Visweswaraswamy, stone Sivalingam, Nandi and Parvathi	Local congregation. Hindus	...	...
3	9 Anumanchipalle	6 miles from Jaggayyapet	1 Devinavarathrulu	Asviyuja Suddha Padyami to Navami (September–October). 9 days	Local, religious	...	Local congregation. Hindus	...	...
			2 Mallikarjunaswamy Kalyanam	From Vaisakha Bahula Chathurdasi (April-May). 5 days	Local, religious	Lord Mallikarjunaswamy with stone Sivalingam, idols of Parvati and Nandi (Bull-God)	Local congregation. Hindus	...	...
			3 Sri Lakshmi-Narasimhaswamy Kalyanothsavam	Vaisakha Suddha Chathurdasi (April-May). 2 days	Local, religious	Lakshminarasimhaswamy, stone idol reposing on Sesha with Lakshmi at His feet	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			6. JAGGAYYAPET TALUK—*Concld.*						
4	I Jaggayyapet	48 miles from Vijayawada Railway Station	1 Sri Ranganayakaswamy Kalyanothsavam	Magha Suddha Triodasi to Bahula Panchami (January–February). 8 days	Widely known, religious	Ranganayakaswamy, stone idol in lying posture on Sesha with Sri Devi and Bhudevi at His feet	Confined to this and neighbouring villages within a radius of 8 to 10 miles. Hindus	...	...
			2 Chandramouleswaraswamy Kalyanothsavam	Kartika Suddha Pournami to Shashti (October–November). 7 days	Widely known, religious	Chandramouleswaraswamy, stone Sivalingam	Confined to this and neighbouring villages within a radius of 8 to 10 miles. Hindus	...	...
			3 Sri Rama Kalyanam	Chaitra Suddha Padyami to Navami (March-April). 9 days	Widely known, religious	Rama, Lakshmana and Sita, stone images	Confined to this and neighbouring villages within a radius of 8 to 10 miles. 2 to 3 thousands congregate. Hindus	...	...
			4 Vaikunta Ekadasi	Vaikunta Ekadasi. 1 day	Widely known, religious	Lord Venkateswaraswamy	8,000 people congregate from this and the neighbouring villages within a radius of 8 to 10 miles. Hindus	...	...
5	19 Mangollu	9 miles from Jaggayyapet	Sitaramaswamy Kalyanothsavam	Chaitra Suddha Ashtami to Bahula Triodasi (March–April). 6 days	Local, religious	Sita, Rama, Lakshmana and Anjaneya, stone idols	Confined to this and the neighbouring villages within a radius of 3 to 4 miles. Hindus	...	...
6	34 Makkapeta	8 miles from Jaggayyapet	Kondandaramaswamy Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Lord Rama, Lakshmana, Sita and Anjaneya, stone images	Local congregation. Hindus	...	...

7	36 Tirumalagiri	1½ miles from Chillakallu. 3 miles from Jaggayyapet and 46 miles from Vijayawada Railway Station	Tirumalagiri Venkateswaraswamy Kalyanothsavam	Chaitra Suddha Chathurdasi (March-April). 6 days	Local, religious	Tirumalagiri Venkateswaraswamy in human form	5,000; local and from neighbouring villages. Hindus	...	...
			Krishnastami	Sravana Suddha Ashtami (July-August). 2 days	Local, religious	Sri Krishna, a picture	Local congregation. Hindus	...	...
			Devinavarathrulu	Asviyuja Suddha Padyami to Navami (September-October). 9 days	Local, religious	Ammavaru	4,000; local and from neighbouring villages. Hindus	...	...
			Malleswaraswamy Kalyanothsavam	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Malleswaraswamy, a stone Sivalingam	5,000; local and from the neighbouring villages. Hindus	...	...
8	41 Vedadri	6 miles from Jaggayyapet, 16 miles from Bonakallu Railway Station and 54 miles from Vijayawada by road	Sri Yogananda Laksminarasimhaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Bahula Vidiya (April-May). 7 days	Widely known, religious	Sri Yogananda Lakshminarasimhaswamy	10,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, and photos of deities and toys	There are choultries and free-feeding facilitiesto pilgrims
9	45 Mukteswarapuram	4 miles from Vedadri on the banks of Krishna river, 6 miles from Jaggayyapet and 16 miles from Bonakallu	Maha Sivaratri	Magha Bahula Chathurdasi to Phalguna Suddha Padyami (February-March). 3 days	Widely known, religious	Siva, stone Sivalingam	Local and from distant places. Hindus	Eatables, utensils, lanterns, books, toys etc.	...

7. TIRUVUR TALUK

1	2 Nemali	8 miles from Madhira Railway Station and 24 miles from Nandigama	Sri Venugopalaswamy Kalyanamahothsavam	Full Moon Day in Phalgunam (February-March). 3 days	Widely known, religious	Venugopalaswamy, stone image three feet in height in human form	1,000; local and from the neighbouring villages. Hindus	...	...
2	4 Vutukur	3 miles from Tiruvur—Rajavaram bus route, 8 miles from Madhira Railway Station road, 42 miles from Tiruvur and 62 miles from Bandar	Muthyalamma Jatara	On the last Friday in Sravanam (August-September). 2 or 3 days	Local, religious	Village deity Muthyalamma, stone image in human form	Local congregation. Hindus	...	...
3	8 Pengolanu	6 miles from Madhira Railway Station on Vijayawada—Hyderabad section, 16 miles from Tiruvur and 38 miles from Nuzvid	Sri Ranganayakaswamy Kalyanothsavam	Vaisakha Suddha Chathurdasi to Bahula Vidiya (April-May). 4 days	Local, religious	Ranganayakaswamy, black stone image in human form in reposing posture with a measure under his head	800; local and from the nearby villages within a radius of 3 or 4 miles. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures and photos of Gods, clothes, agricultural implements, and toys of various kinds	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				7. TIRUVUR TALUK—*Contd.*					
4	12 (b) Kothapalle h/o China Konira	3 miles from Gampalagudem and 12 miles from Tiruvur	Ankamma and Malachamma Jatara	Full Moon Day in Magham (January–February). 1 day	Local, religious	Ankamma and Malachamma, images in human form	Local and from nearby villages. Hindus	Eatables	...
5	20 Munukulla	2 miles from Tiruvur	Ankamma Jatara	Full Moon Day in Chaitram (March–April). 5 days	Local, religious	Village deity Ankamma, image in human form	Local congregation. Hindus	...	...
6	21 Akkapalem	3 miles from Tiruvur by cart track and 27 miles from Madhira Railway Station	Muthyalamma Jatara	No fixed date. When epedmics prevail in the village Jatara is celebrated	Local, religious	Muthyalamma	Local congregation. Hindus	...	...
7	I Tiruvur	Taluk headquaters 24 miles from Madhira Railway Station, 49 miles from Nuzvid Railway Station and 52 miles from Vijayawada Railway Station	Sri Venkateswarasamy Rathothsavam	Full Moon Day in Magham (January–February), 3 days	Local, religious	Venkateswaraswamy image	Local congregation. Hindus	Eatables, toys of various kinds pictures, photos, books, fruits, lanterns, mirrors, combs and cloths	1 The following festival is also held at the place. Fuller details of the festival are however not available. Bathakamma *panduga* (festival) is celebrated for 9 days from Asviyuja Suddha Padyami (September–October) and; 2 Thyagaraja Vardhanthi for 5 days in Pushyam (December–January)
8	29 Vamakuntla	3 miles from Tiruvur and Madhira Railway Station by road	Sita Rama Kalyanam	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Rama, stone image in human form	500; local and from the nearby villages. Hindus	Cocoanut, fruits etc.	...
9	33 Gampalagudam (East and West)	Nearest Railway Station is Madhira at a distance of 12 miles	Sivaratri	Magha Bahula Chathurdasi and Amavasya (February–March). 2 days	Local, religious	Siva	2,000; local congregation. Hindus	...	...

10	36 Vinagadapa	10 miles from Madhira Railway Station	SriVenugopalaswamy Kalyana Mahothsavam	Full Moon Day in Chaitram (March-April). 2 days	Local, religious	Venugopalaswamy	1,000 local congregation. Hindus	...	...
11	38 Konduru	In the midst of hills on Vijayawada — Tiruvur bus route, 12 miles from Tiruvur	Muthyalamma Jatara	Sravanam (July-August). 1 day	Local, religious	Muthyalamma, stone slab with no form under a margosa tree	Local congregation. Hindus	...	Sri Rama Navami is also celebrated on Chaitra Suddha Navami (March-April). Full details are not available
12	42 Polisettipadu	1 mile from Thammileru, 5 miles from Chintalapudi, 6 miles to the East of Eluru—Chintalapudi road in West Godavari District, 21 miles from Eluru Railway Station and there are no proper communiaction facilities to this village	Muthyalamma Jatara	Sravanam (July-August), Magham (January-February) or Phalgunam (February-March). 4 or 5 days	Local religious	Muthyalamma, stone slabs with no form	Local congregation. Hindus	...	...
12	42 (a) Gopalapuram h/o Polisettipadu	Nearest Railway Station is Madhira at a distance of 20 miles	Veeraraghavaswamy festival	Magha Bahula Chathurdasi and Amavasa (February-March) 2 days	Local, religious	Veeraraghavaswamy	1,000; local congregation, Hindus	...	...
13	50 Gollamandala	1 mile to the East of Kambhampadu village on Vijayawada—Tiruvur bus route and 11 miles from Tiruvur	Muthyalamma Jatara	Sravanam (July-August)	Local, religious	Muthyalamma, stone image under a tree	Local congregation. Hindus	...	Sri Rama Navami is also celebrated on Chritra Suddha Navami(March-April)
14	54 Madhavaram (East)	19 miles from Tiruvur town and 26 miles from Nuzvid Railway Station	Muthyalamma and Ankamma Jatara	Magham (January-February)	Local, religious	Village deities Muthyalamma and Ankamma	Local congregation. Hindus	...	Sri Rama Navami is also celebrated on Chaitra Suddha Navami (March-April)
15	55 Kudapa	21 miles from Nuzvid, 24 miles from Kondapalle Railway Station of which 20 miles is by bus and 4 miles by walk and 26 miles from Tiruvur	Sri Venkateswaraswamy Kalyana Mahothsavam	Full Moon Day in Vaisakham (April-May). 1 day	Local, religious	Venkateswaraswamy, the foot imprint of deity on a stone is worshipped. There is no image	Local and from the nearby villages. Hindus	...	...
16	58 (a) Raghavapuram h/o Reddygudem	7 miles from Vissannapeta, 23 miles from Nuzvid Railway Station and 25 miles from Tiruvur	Peddamma Jatara	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Peddamma, the image of the deity and her consort Sathireddi are drawn on a copper plate	10,000; local and from the nearby villages. Hindus	Eatables, utensils, earthernware, lanterns, metals and glassware, fancy goods, pictures, photos and toys	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				7. TIRUVUR TALUK—*Contd.*					
17	61 Muchinapalle	½ a furlong from the 67/4 milestone on the Nuzvid—Tiruvur road, 16 miles from Tiruvur, 22 miles from Nuzvid Railway Station by bus	Muthyalamma festival	Sravanam (July-August). 30 days	Local, religious	Muthyalamma, stone image in female form	Local congregation. Hindus	...	Srirama Kalyana Mahothsavam is celebrated for one day on Chaitra Suddha Navami (March-April). Fuller details of the festival are however, not available
18	65 Tsanubanda	On Krishnaraopalem Vijayawada and Krishnaraopalem—Eluru bus routes, 22 miles from Nuzvid the subdivisional head-quarters, 32 miles from Tiruvur	Sri Rama Kalyanothsavam	Chaitra Suddha Saptami to Ekadasi (March-April). 5 days	Local, religious	Rama, Lakshmana and Sita, stone images in human form	18,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, mirrors and combs, pictures and photos, clothes, agricultural implements and toys of various kinds	Special pandals are erected
19	69 Vissannapeta	13 miles from Tiruvur and 28 miles from Nuzvid Railway Station	Sri Bhavana Rushi Kalyanam	Pushya Bahula Chathurdasi (December-January). 15 days	Local, religious	Bhavana Rushi image in humam form	Local congregation. Hindus	...	The following festival is also celebrated at the place. Mahasivaratri is celebrated for 5 days from Magha Bahula Chaturdasi (January-February). Fuller details of the festival are, however, not available
20	77 Chinnampeta	30 miles from Tiruvur and 40 miles from Nuzvid Railway Station; there is bus route upto Krishnaraopalem via Vissampeta and foot-path from Krishnaraopalem	1 Sri Chennakesavaswamy festival	Pushyam (December-January). 1 day	Local, religious	Chennakesavaswamy, stone image in human form with 4 hands holding sankhu (conch) and chakra (disc) in two hands	Local, congregation. Hindus	...	...

			2 Veerabhadraswamy Kalyana Mahothsavam	Magha Bahula Ekadasi (January-February) to Phalguna Suddha Padyami (February-March). 6 days	Local, religious	Veerabhadraswamy, image in human form with 6 hands	Local congregation. Hindus	...	...
21	79 Pothanapalle	4 miles from Kottapadu village, 29 miles from Eluru Railway Station and 36 miles from Tiruvur, of which 12 miles is by walk and 24 miles by bus	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama and Sita images	Local congregation. Hindus	...	...
22	83 Somavaram	12 miles from Nuzvid town	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama image	1.000, Local congregation. Hindus	...	...

8. NUZVID TALUK

1	16 Balive	On Eluru—Chintalapudi road, 10 miles from Powerpet Railway Station (Eluru) and 14 miles from Nuzvid by cart route via Koppaka and Gopavaram	Mahasivaratri	Magha Bahula Ekadasi to Amavasya (January-Febr-uary). 5 days	Widely known, religious	Ramalingeswaraswamy, stone Sivalingam	30,000; local and from distant places. Hindus	Eatables, utensils, lanterns, torchlights, mirrors and combs, pictures, earthen and paper toys	There are choultries
2	1 Nuzvid	Taluk headquarters and a Railway Station on Madras—Waltair broad gauge section of the Southern Railway, 27 miles from Vijayawada	Kotamahishamma Jatara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kotamahishamma, image in human form	Local congregation. Hindus	...	...
3	47 Gollapalle	6 miles from Nuzvid and 7 miles from Nuzvid Railway Station	Raghunadhaswamy Kalyanamahothsavam	Chaitra Suddha Dwadasi to Bahula Padyami (March-April). 5 days	Local, religious	Raghunadhaswamy	Local congregation. Hindus	...	Siva Kalyanam is celebrated on Sivaratri i.e., Magha Bahula Chathurdasi (January-February) and on Phalguna Bahula Amavasya (February-March). Grama devatha Gangamma Kolupulu are also celebrated
	66 Agiripalle	17 miles from Vijayawada Railway Station and town and 24 miles from Nuzvid Railway Station	Sobhanachalaswamy Kalyanamahothsavam	Magha Suddha Saptami (January-February). 6 days	Local, religious	Sobhanachalaswamy with Mallikarjunaswamy	3,000; local and from nearby villages. Hindus	Fancy goods etc.	The Lord is taken out in procession during some of the common Hindu festivals

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation--local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				9. GUDIVADA TALUK					
1	3 Pedavirivada	One mile from Raghavapuram and 10 miles from Gudivada Railway Station	Chennakesavaswamy Kalyanam	Chaitra Suddha Triodasi to Purnima (March-April). 3 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	...
2	8 Zamigolvepalle	7 miles from Gudivada Railway Station of which 2 miles is by walk and 5 miles by bus	Venugopalaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima(April-May).	Local, religious.	Venugopalaswamy, brass image in human form with a flute	Local congregation. Hindus	...	...
3	10 Nandivada	4 miles from Dosapadu on Bandar—Eluru road and 5 miles from Gudivada	Anandeswaraswamy Kalyanothsavam	Magha Bahula Chathurdasi to Amavasya (February-March). 2 days	Local, religious	Anandeswaraswamy	Local congregation. Hindus	...	Sri Sitarama Kalyanam is celebrated on Chaitra Suddha Navami (March-April). Fuller detals are not available
4	15 Chinalingala	9 miles from Gudivada Railway Station and town	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama	Local congregation. Hindus	...	Chaldinaivedyam is offered to Ganganamma on a Sunday every year and pujas are performed to Mahalakshmma on a Friday
5	18 Vinjarampadu	4 furlongs from Ventrapragada Railway Station on Masulipatnam — Vijayawada broad guage section of the Southern Railway	Subbhadas Aradhana	Ashada Suddha Triodasi (June-July). 1 day	Local, religious	Subbhadas	Local congregation. Hindus	...	...
6	23 Janardhanapuram	3 miles from Dosapadu Railway Station on Hubli—Masulipatnam section and 4 miles from Gudivada. Bandar—Tiruvur road passes through this village	Putlamma Jatara	During Dhanurmasam i. e, in Pushyam (December-January). 1 month	Local, religious	Putlamma image in human form	Local congregation. Hiudus	...	...

7	30 Sydepudi	2 miles from Gudivada Railway Station	Mahasivaratri	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Malleswaraswamy, with Ganga and Parvati	Local congregation. Hindus	...	...
8	31(a) Parnasa h/o Moturu	1 mile from Guntakoduru Railway Station on Gudivada—Bhimavaram broad gauge section of the Southern Railway, 3 miles from Moturu and 8 miles from Gudivada	1 Srirama Kalyanothsavam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sitaramaswamy	Local congregation. Hindus	...	...
			2 Gangamma Jatara	According to the convenience of the villagers. Sunday or Thursday. 1 day		Ganganamma, a stone image	Local congregation. Hindus	...	...
9	33 Kalvapudi Agraharam	1 mile to the north of Gudivada—Guntumalli road, 1½ miles from Guntakoduru Railway Station and 6 miles from Gudivada	Visweswaraswamy Kalyanam	Magha Suddha Ekadasi to Purnima (January–February). 5 days	Local, religious	Visweswaraswamy, with the idols Annapurna and Ganga	Local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, cloth and agricultural implements	There is a choultry and free feeding is arranged
10	41 Pedapalaparru	1½ miles from Moturu Railway Station	Bhramaramba Malleswaraswamy festival	Phalgunam (February–March).	Local, religious	Malleswaraswamy with Bhramaramba	200; local and from the nearby villages. Hindus	...	...
11	42 Chowtapalle	1 mile South of Gudivada — Bantumilli road, 1½ miles from Moturu Railway Station and 5 miles from Gudivada	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama	Local congregation. Hindus	...	...
12	43 Sidhantam	1 mile from Gudivada—Bandar road, 2 miles from Nujilla Railway Station on Bandar—Vijayawada Railway line and 4 miles from Gudivada by road	Durganageswara and Sri Venugopalaswamy Kalyanomahothsavams	Chaitra Suddha Ekadasi to Purnima (March-April). 5days	Local, religious	Durganageswara swamy and Venugopalaswamy, stone images	Local and from the surrounding villages. Hindus	Eatables, utensils, lanterns, pictures, photos and toys	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			9. GUDIVADA TALUK—*Concld.*						
13	I Gudivada	Taluk and Divisional headquarters and a Railway Junction on Hubli — Masulipatnam section of the Southern Railway, 24 miles from Masulipatnam, 25 miles from Nuzvid and 27 miles from Vijayawada. There are communication facilities to all the other towns from this place There is a launch service to Vuyyur	1 Venugopalaswamy Kalyanothsavam	Full Moon Day in Margasiram (November–December). 5 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
			2 Janardhanaswamy Kalyanothsavam	Full Moon Day in Magham (January–February). 1 day	Local, religious	Janardhanaswamy	Local congregation. Hindus	The following festivals are also celebrated at the places. Fuller details of the festivals are, however, not available (1) Sitarama Kalyanam is celebrated on Chaitra Suddha Navami (March-April) (2) Ganapathi Navarathrulu is celebrated for nine days from Bhadrapada Suddha Chaviti (August-September)	
			3 Kanyakaparameswari festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Kanyakaparameswari	Local congregation. Hindus	...	...
			4 Ganganamma Jatara	In Kartikam (October–November). 1 day	Local, religious	Ganganamma, small stone image under neem tree	Local congregation. Hindus	...	Generally she is propitiated when cholera and such other epidemics prevail
			5 Bheemeswara Kalyanamahothsavam	From Magha Bahula Ekadasi (January–February). 5 days	Local, religious	Bheemeswaraswamy	5,000; local and from neighbouring villages. Hindus	...	Sankara Jayanti in Vaisakham (April–May), Hunuma Javanthi on Vaisakha Sudha Dasami (April-May)
			6 Gowri Sankara Kalyanam	Phalguna Suddha Purnima (February-March). 3 days	Local, religious	Gowri Sankara, Sivalingam with image of Parvati	Local congregation. Hindus	...	Kumaraswamy festival on Chaitra Suddha Purnima (March-April)

14	53 Guruvindagunta	6 furlongs from Gudivada — Vijayawada trunk road and 2 miles from Gudivada and Dosapadu Railway Station	Gokarneswaraswamy festival	On Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Gokarneswaraswamy	Local congregation. Hindus		Sai Rama Navami is also celebrated on Chaitra Suddha Navami (March–April)
15	64 Pedaparupudi	Near Kankipadu — Gudivada road, 3 miles from Gudivada Railway Station and 3½ miles from Gudivada — Pamarru bus route	Sitarama Kalyanothsavam	Chaitra Suddha Navami (March–April). 5 days	Local, religious	Rama, image in human form	Local congregation. Hindus	...	...
16	77 Gudlavalleru	It is a Railway Station on Bandar — Vijayawada section of Southern Railway	Siddeswaraswamy and Venugopalaswamy Kalyanothsavams	Vaisakha Suddha Triodasi to Purinma (April–May). 3 days	Local, religious	Siddeswaraswamy, Sivalingam and Venugopalaswamy image	Local congregation. Hindus	...	...
17	87 Mamidikolla	2 furlongs from the boat route, 2 miles from Gudlavalleru and 9 miles from Gudivada	Veeramma Jatara	On a Friday after Chaitra Suddha Navami (March-April). 1 day	Local, religious	Veeramma, no image. But a Gaddc (Pitam) decorated with turmeric powder and kumkum	10,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, books, photos and toys	...
18	90 Kalvapudi	1½ miles from Nujella Railway Station on Masulipatnam—Vijayawada section of the Southern Railway	Sri Kasiviswe-swaraswamy festival	Chaitram (March-April). 1st week of April). 7 days	Lacal religious	Kasiviswe swaraswamy	100; local and from the nearby villages. Hindus	...	...
19	Jajjavaram	5 miles from Kantharam Railway Station 10 miles from Gudlvada and 12 miles 5 furlongs from Bandar Railway Station	Ganganamma Jatara	No fixed date, on any day according to the convenience of villagers. 1 day	Local. religious	Ganganamma image	Local congregation. Hindus	...	...
20	113 Kaparam	14 miles from Gudlavalleru Railway Station on Masulipatnam—Gudivada line	Sivaratri	Magha Bahula Amavasya (January-Fabruary). 1 day	Local, religious	Paradeswaraswamy stone Sivalingam, Parvati stone image	Local congregation. Hindus	...	...
1	117 Elakurru	1 mile to the north-east of Nidumolu on Bandar—Vijayawada road and 5 miles from Kavutaram Railway Station on Vijayawada—Masulipatnam section of the Southern Railway	Chenna Malleswara-swamy Kalya-namahothsa-vam	Chaitra Bahula Ekadasi to Amavasya (March-April). 5 days	Local religious	Chenna Malleswara-swamy, Sivalingam	5 or 6 thousands local and from 10 nearby villages. Hindus	Eatables, lanterns pictures and photos, of Gods and earthen toys	There are choultries and pendals are erected. Free feeding facilities are provided

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				10. KAIKALUR TALUK					
1	22 Shobhanadripuram	By the side of Gudivada — Bhimavaram road and 3½ miles from Mandavalli Railway Station on Gudivada — Bhimavaram section of the Southern Railway	Sarannavarathrulu	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Bhramaramba, Chennamalleswaraswamy	Local congregation. Hindus	...	...
2	I Kaikalur	Taluk headquarters and a Railway Station on Gudivada — Bhimavaram broad gauge section of the Southern Railway	Devi Navarathrulu	Asviyuja Suddha Padyami to Dasmi (September-October). 10 days	Local, religious	Shyamalamba village deity, image in female form	Local congregation. Hindus	...	Sri Venkateswaraswamy festival is celebratsd for 10 days from Asviyuja Suddha Padyami to Dasami (September-October). Full particulars are not available
3	31 Kolletikota	In the middle of Kolleru tank and 6 miles from Akividu Railway Station on Gudivada — Bhimavaram section of the Southern Railway. Boat is the only means of conveyance	Peddintamma Jatara	Phalguna Suddha Padyami to Bahula Padyami (February-March). 16 days	Widely known, religious	Peddintamma, image of Parvati named as 'Jaladurga'	1,00,000; local and from other parts of Krishna District and Godavari District. All communities	Eatables, pictures and photos of deities and national leaders, earthen toys	Gokaraneswaraswamy Kalyanam is celebrated with Jaladurga alias Peddintamma
4	59 Vadali	On Gudivada—Bantumilli road, 1 mile from Mudimepalle bus route and 10 miles from Gudivada	Jagannadhaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Bahula Vidiya (April-May). 7 days	Local, religious	Jagannadhaswamy image along with Balarama and Subhadra	2,500; local and from the nearby taluks. Hindus	Eatables, lanterns, mirrors etc.	...

5	64 Singarayapalem	On the 11th mile of Gudivada—Bantumilli road, 11 miles from Gudivada Railway Station and 15 miles from Kaikalur	Sri Lakshmi Narasimhaswamy and Amruteswara swamy Kalyanams	Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Lakshmi Narasimhaswamy and Amruteswaraswamy, images in human form	5,000; local and from the nearby villages. Hindus	Eatables, earthenware, mirrors and combs, pictures and photos, cloths and baskets	The following festival is also celebrated at the place. Fuller details of the festival are, however, not available. Sri Kodanda Ramaswamy Kalyanothsavam is celebrated from Chaitra Suddha Shasthi to Ekadasi (March-April)
6	78 Vanudurru	1 mile to the east of Kothapalle on Gudivada—Bantumilli bus route, 14 miles from Gudivada Railway Station and 18 miles from Kaikalur	Sri Ramalingeswaraswamy Kalyanothsavam	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Sri Ramalingeswaraswamy, stone image in human form	4,000; local and from the nearby villages. Hindus	Eatables, utensils, glass-ware, lanterns, mirrors, combs and toys	The following festival is also celebrated at the place. Sri-rama Kalyanam is celebrated on Chaitra Suddha Navami. Full particulars are not available
7	86 Korukollu	Nearest Railway Station is Kaikalur at a distance of 6 miles	Sri Subrahmanyeswaraswamy Kalyanothsavam	Margasira Suddha Shashti (November-December). 1 day	Local, religious	Subrahmanyeswaraswamy	1,000; local congregation. Hindus	...	...
8	90 Konduru	Nearest Railway Station is Pallevada at a distance of 3 miles	Sri Lokeswara Janardhanaswamy festival	Jaistham (May-June). 4 days	Local, religious	Lokeswara Janardhanaswamy	200; local and from the nearby villages. All communities	..	...
9	96 Kalidindi (Bhogeswaram)	8 miles from Kaikalur Railway Station on Gudivada — Bhimavaram section of the Southern Railway, 23 miles from Gudlavalleru	Bhogeswaraswamy Kalyanothsaam	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Widely known, religious	Bhogeswaraswamy, Sivalingam	Nearly 1,00,000; local and from the other taluks of Krishna, East Godavari and West Godavari Districts. Hindus	Food stuffs, eatables, cloths, utensils, paper and wooden toys	The following festival is also held at the place. Fuller details of the festival are, however, not available. Venkateswaraswamy Kalynothsavam is celebrated on Full Moon Day in Vaisakham (April-May)

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy 1	Name of Town/Village in which Market or Shandy is located 2	Main items of business 3	Days of operation 4
MASULIPATNAM TALUK			
Daily Market	Masulipatnam	Fish	All days
Butter milk Market	-do-	Buttermilk	All days
Fish Market	-do-	Fish and mutton	All days
Vegetable Market	-do-	Vegetables	All days
Pot Market	-do-	Pots	All days
Hay Market	-do-	Hay and sunhemp	All days
Grass Market	-do-	Grass	All days
DIVI TALUK			
Weekly Market	Avanigadda	Vegetables and other sundry articles	Wednesday
Weekly Market	Challapalle	Vegetables and other sundry articles	Monday
Weekly Market	Nagayalanka	Dried and salt fish, vegetables and other sundry articles	Sunday
Weekly Market	Koduru	Vegetables and other sundry articles	Friday
VIJAYAWADA TALUK			
Kaleswara Rao General Market	Vijayawada	Vegetables, coconuts, rice, mutton, flowers, eggs, fruits and fancy articles	All days
Hanumantharao Market	-do-	Fish, mutton, beef, fruits, flowers and sundry articles	All days
Mahanti Municipal Market	-do-	Fish, mutton, beef, fruits, flowers etc.	All days
Rajagopalachari Municipal Market	-do-	Vegetables, mutton and curd	All days
Vegetable Market	Mylavaram	Vegetables	All days
Vegetable Market	Kondapalle	Vegetables, toys, cloth	All days
Mutton Market	-do-	Mutton	All days
Cattle Fair	Kankipadu	Cattle	Thursday
NANDIGAMA TALUK			
Vegetable Market	Nandigama	Vegetables	All Days
GUDIVADA TALUK			
Daily Market	Gudivada	Vegetables and fruits	All days
Fish and Mutton Market	-do-	Fish, dry fish, eggs, mutton	All days
Cattle Shandy	Gudlavalleru	Cattle	Friday

KAIKALUR TALUK

Sanjiva Reddi Market	Kaikalur	Vegetables and fruits	Tuesday
Weekly Market	-do-	Cattle	Saturday
Weekly Market	Maudavalli	Vegetables and fruits	Wednesday
Weekly Market	Varahapatnam	Vegetables	Tuesday
Weekly Market	Lingala	Vegetables and fruits	Friday
Weekly Market	Kanukollu	Vegetables and fruits	Thursday
Weekly Market	Puttlacheruvu	Vegetables and fruits	Sunday
Weekly Market	Vadali	Vegetables and fruits	Saturday
Village Market	Pedagonnur	Vegetables	Wednesday
Village Market	Peda Tummidi	Vegetables	Tuesday
Village Market	Kalidindi	Vegetables and fruits	Monday

Source : The Collector of Krishna.

Note : There are no markets in Gannavaram, Jaggayapeta, Tiruvur and Nuzvid.

APPENDIX—IV

LIST OF FAIRS

Period of the fair (1)	Duration (2)	Taluk (3)	Village where the fair is held (4)	The festival, if any, with which the fair is connected (5)	Articles Sold (6)
January—February	4 days	Bandar	Kruttivennu	Mahasivaratri	Eatables, utensils, lanterns, pictures, photos, books, mill and hand-loom cloths, agricultural implements and toys of several kinds
	4 days	-do-	Jonnalamudi hamlet of Thallapalem	Vuyyuru Veeramma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys
	About a month	Divi	Peddakallepalle	Mahasivaratri	Eatables, utensils, lanterns, toilet goods, pictures, photos, cloths, agricultural implements and several kinds of toys
	1 day	-do-	Edlanka	Mahasivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, photos of Gods, toys etc.
	7 days	-do-	Hamsaladivi hamlet of Ullipalem	Sri Venugopalaswamy festival	Eatables, mirrors, combs, pictures, photos, books, earthen toys
	5 days	Gannavaram	Tempalle	Sri Venugopalaswamy Kalyanamahothsavam	Eatables, pots and other fancy goods
	15 days	-do-	Vuyyur	Veeramma Perantalu Tirunala	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys
	3 days	-do-	Ayiluru	Sri Ramalingeswara-swamy Kalyanam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys
	3 days	Vijayawada	Mylavaram	Sri Venkateswara-swamy festival	Eatables, lanterns, mirrors, combs, Ayurvedic medicines, pictures, photos, cloth and several kinds of toys
	10 days	Nandigama	Nandigama	Ramalingeswaraswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, books, Ayurvedic medicines, pictures, photos, agricultural implements and varieties of toys
	1 day	Tiruvur	Kothapalle hamlet of Chinakonira	Anakamma and Mala-chamma Jatara	Eatables
	3 days	-do-	Tiruvur	Sri Venkateswara-swamy Rathothsavam	Eatables, toys of various kinds, pictures, photos, books, fruits, lanterns, mirrors, combs and cloths
	5 days	Nuzvid	Balive	Mahasivaratri	Eatables, utensils, lanterns, torch-lights, mirrors and combs, pictures, earthen and paper toys
	6 days	-do-	Agiripalle	Sobhanachalaswamy Kalyanothsavam	Fancy goods
	5 days	Gudivada	Kalvapudi Agraharam	Visweswaraswamy Kalyanamahothsavam	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures and photos, cloth and clothes, agricultural implements

February—March	3 days	Bandar	Urivi	Someswaraswamy Kalyanamahothsavam	Eatables
	5 days	Bandar	Tavisepudi	Mahasivaratri	Cocoanuts, fruits and eatables
	1 day	Bandar	Mukkollu	Mahakalamma Jatara	Eatables, utensils, lanterns, pictures, photos, glassware, readymade clothes, cloths, toys etc
	5 days	Bandar	Gudur	Lakshmi Narasimhaswamy festival	Eatables, pots, cloths etc.
	14 days	Divi	Viswanadhapalle	Addanki Nancharamma Jatara	Eatables, utensils, pictures, photos, toilet goods, handloom clothes, different varieties of toys
	2 days	Divi	T. Kothapalem	Sri Malleswaraswamy festival	Eatables, mirrors, combs, torchlights etc.
	5 days	Gannavaram	Veeravalli	Tirupatamma Tirunala	Eatables, fruits etc.
	16 days	Gannavaram	Mudnur	Buchamma Tirunala	Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos, clothes, agricultural implements, furniture, Kondapalle toys and other fancy goods
	1 day	Vijayawada	Kanuru	Thirupatamma perantala Jatara	Eatables, cocoanuts, fruits, dolls, plastic articles
	4 days	Vijayawada	Enamalakuduru	Siva Kalyanam	Eatables, lanterns, mirrors, combs and several kinds of toys
	5 days	Nandigama	Penuganchiprolu	Tirupathamma Jatara	Eatables, utensils, lanterns, mirrors, books, pictures, photos of Gods and national leaders, agricultural implements, baskets and toys
	3 days	Nandigama	Damuluru	Sangameswaraswamy festival	Toys and handicraft goods
	3 days	Jaggayyapet	Mukteswarapuram	Mahasivaratri	Eatables, utensils, lanterns, books, toys
	5 days	Tiruvur	Raghavapuram hamlet of Reddygudem	Peddamma Jatara	Eatables, utensils, earthenware, lanterns, metal and glassware, fancy goods, pictures, photos and toys
	15 days	Kaikalur	Kolletikota	Peddintamma Jatara	Eatables, pictures and photos, of deities and national leaders, earthen toys
	5 days	Kaikalur	Singarayapalem	Sri Lakshmi Narasimhaswamy and Amruteswaraswamy Kalyanothsavams	Eatables, earthenware, mirrors, combs, pictures and photos, cloths and baskets
	3 days	-do-	Vanudurru	Sri Ramalingeswaraswamy Kalyanothsavam	Eatables, utensils, glassware, lanterns, mirrors, combs and toys
	3 days	-do-	Kalidindi	Bhogeswaraswamy Kalyanothsavam	Foodstuffs, eatables, utensils, paper and wooden toys

APPENDIX—IV

LIST OF FAIRS

Period of the fair (1)	Duration (2)	Taluk (3)	Village where the fair is held (4)	The festival, if any, with which the fair is connected (5)	Articles sold (6)
March—April	10 days	Bandar	Bandar	Siva Ganga festival	Toys, mirrors and combs, photos etc.
	5 days	Gannavaram	Telaprolu	Rangamma Jatara	Eatables, utensils, lanterns, toys etc.
	5 days	Nandigama	Alluru	Srirama Navami	Sweets and fruits
	1 day	Tiruvur	Vemakuntla	Sitarama Kalyanam	Cocoanuts, fruits etc.
	5 days	Tiruvur	Tsanubanda	Sri Rama Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures and photos, cloth, clothes, agricultural implements and toys of various kinds
	5 days	Gudivada	Sidhantam	Durganageswara and Sri Venugopalaswamy Kalyanamahothsavams	Eatables, utensils, lanterns, pictures, photos and toys
	1 day	Gudivada	Mamidikolla	Veeramma Jatara	Eatables, utensils, lanterns, books, photos and toys
	5 days	Gudivada	Elakurru	Chenna Malleswaraswamy Kalyanamahothsavam	Eatables, lanterns, mirrors, combs, pictures, photos and earthen toys
April—May	7 days	Divi	Srikakulam	Andhra Vishnu Kalyanothsavam	Eatables, utensils, toys etc.
	7 days	Jaggayyapet	Vedadri	Sri Yogananda Lakshminarasimhaswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures and photos of deities and toys
	4 days	Tiruvuru	Pengolanu	Sri Ranganayakaswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, photos of Gods, cloths, agricultural implements and toys of various kinds
	7 days	Kaikalur	Vadali	Jagannathaswamy Kalyanothsavam	Eatables, lanterns, mirrors etc.
July—August	1 day	Bandar	Manginapudi	Vakalamma Jatara	Eatables and toys
September—October	10 days	Vijayawada	Vijayawada	Devinavaratrulu	Eatables, utensils, lanterns, mirrors and combs, pictures and photos, clothes, Ayurvedic drugs and toys of Kondapalle
	10 days	Vijayawada	Vijayawada	Mahasivaratri festival	Eatables, utensils, lanterns, mirrors and combs, Ayurvedic drugs, pictures and photos, clothes, toys etc.

October—November	1 day	Bandar	Mulaparru	Nageswaraswamy Lakshapatri Pujamahothsavam	Eatables, cocoanuts etc.
	6 days	Bandar	Bandar city (Chilakalapudi)	Pandurangaswamy festival	Jewellery, wooden toys, images of Gods and Goddesses made of clay and other alloy metals
	3 days	Vijayawada	Kavulur	Acchamma and Papaiah Jatara	Eatables, lanterns, mirrors, combs and various kinds of toys
December—January	3 days	Vijayawada	Ramavarappadu	Ankamma Jatara	Sweets, fruits, toys etc.
	3 days	Nandigama	Chintalapadu	Nukanamma Jatara	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, photos, garments, agricultural implements and several kinds of toys

GLOSSARY

Aakascdeepam ... ... Oil lamp on elevated poles

Abhaya Hastham ... Raised right palm of the deity symbolising protection

Abhishekam ... ... Religious rite of pouring or sprinkling sacred water on the image of a deity

Abhyagati ... ... An unexpected guest

Acharyas ... ... Learned teachers

Adhyapakas ... ... Learned teachers or lecturers

Adhyayanam ... ... Recitation of poems

Adhyayanothsavam ... Reciting of Vedas

Adisesha ... ... The primordial serpent which is Lord Vishnu's bed

Adishakthi ... ... One of the incarnation of the Goddess Durga

Adi Varaha ... ... One of the ten incarnations of Lord Vishnu in the form of a boar

Adwaitha ... ... A kind of metaphysics where soul and the body are regarded as one and the same

Agarbathis ... ... Pastils

Agni ... ... Fire

Agnigundam ... ... Fire pit

Agni Madhinchuta ... Walking on the fire-pit

Agniprathistapana ... Invocation of the god of fire

Agraharam ... ... The village given as a donation to Brahmins

Ahimsa ... ... Non-violence

Akasa ... ... Sky

Akhandadeepam ... Incessant burning of light

Akhanda Ganda Deepams Burning lights continuously

Akhattram ... ... Pond

Alankaram ... ... Decoration

Alayapradakshinothavam... Circumambulation of a temple

Alum ... ... Standards which are commonly made of copper and brass occassionally of gold or silver

Alwars ... ... Vaishnava saints

Amsha ... .. Aspect

Ankaseva ... ... The divine consort is placed on the right thigh of the deity and worshipped

Ankurarpana ... ... Inauguration

Ankusa ... ... A weapon held by Durga in the form of an elephant goad

Annadanam ... ... Free feeding

Annasantharpana ... Free feeding

Annasathram ... ... A choultry where there is free feeding

Antharalam ... ... Ante-chamber

Antharalinkan ... ... Middle space

Antharmukha ... ... Turned inwardstowards the supreme soul

Anushtanam ... ... To celebrate a religious rite

Apalu ... ... A kind of savoury prepared from rice flour and black-gram

Aragimpu ... ... Offering

Archakas ... ... Those who conduct the *puja*

Arghya ... ... Oblation

Ari ... ... A weapon held by Durga

Arpanam ... ... Offer

Arudra uthsavam ... Procession of a deity

Arugulu ... ... Pials by the side of entrances

Ashramam or Ashram ... Hermitage

Ashtavadhani ... ... A learned Telugu or Sanskrit pandit who can answer the queries of eight persons

Ashtothara Namas ... Hundred and eight names

Ashurah ... ... Mourning day

Ashurkhana ... ... Ten day house

Asthana Mantapam ... Royal court
Asthanothsavam ... ... Royal Durbar
Aswa ... ... Horse
Aswamedha Yaga ... Horse sacrifice
Aswatha tree ... ... Ficus religiosa
Atithi ... ... Guest
Avabhruthasnanam ... The purification bath after a sacrifice
Avadhuta ... ... A saint
Avahora ... ... A savoury preparation of cooked rice with mustered seeds
Avani ... ... Earth
Avatharam ... ... Incarnation
Ayachithadharmam ... Voluntarily offering of money or articles

Baliharanam ... ... Offering of cooked rice mixed with the blood of a sacrificed animal or red coloured cooked rice
Bhagavatha Sampradayam Vaishnava cult
Bhajans ... ... Singing in unison in praise of good
Bhajantries ... ... Persons who play music
Bhakshyam ... ... A sweet preparation with a paste which is a mixture of bengal gram and jaggery covered by wheat flour
Bhakthas ... ... Devotees
Bhaktha Samajam ... An association of devotees
Bhakthi Patha ... ... Path of devotion
Bhakti ... ... Devotion, loyalty and faith to god
Bhava danghrulu chupagade Mahaprabho ... ... O Lord! reveal thy feet
Bheri Puja ... ... Worship of a big drum
Bhilla ... ... Hunter
Bhogams ... ... Rituals with pomp
Bhogimantalu ... ... Flames from the fire prepared in the early hours on Sankranti
Bhootamula Manthravadi Necromancer
Bhuloka ... ... The earth
Bhuvaloka ... ... Astral plane
Bilvarchana ... ... Worship of Lord Siva with the leaves of the sacred tree Aegle marmelos
Bindi Teertham ... ... Bringing water from the well or pond with music for abhishekam
Bommalakoluvu ... ... Arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout in sandy beds laid for the occassion
Bonam ... ... A preparation of rice and green gram given as a offering to the deity
Brahmalokam ... ... The abode of Brahma
Brahmana Samaradhana Feeding of Brahmins
Brahmothsavam ... ... Grand festival
Brungi Vahanam ... Vehicle of Brungi
Burelu ... ... A kind of eatable
Burrakathas ... ... Folk lore related to some god or hero, usually related to the accompaniment of a special type of drum and a stringed instrument
Buthi ... ... Curd and cooked rice with condiments
Buttabommalu ... ... Dolls prepared with cloth

Chadivimpulu ... ... Gifts or presentations
Chakra or chakram ... Disc
Chakrapongali ... A sweet preparation made of rice and sugar
Chakravari-vasanthothsavam ... ... The purification bath after a sacrifice and taking of the deity in a procession sprinkling coloured water
Chakravarthi ... ... Emperor
Chalavachaparam ... A kind of ritual during a festival
Chaldinaivedyam ... Offering of cold bath
Chalimidis ... ... A preparation of soaked rice with jaggery
Chappatis ... ... Wheat breads

Chedu ... ... A liquid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers

Cheruvu ... ... Tank

Chiruthas ... ... A pair of small wooden planks, used as instrument for bhajan

Chudi bandi ... ... Tying lamb to a wooden cross beam fixed to a decorated-cart

Chundalu ... ... A sweet preparation

Daddhojanam ... ... A preparation of cooked rice with curds

Dakshina ... ... Cash paid to *pujari* or *purohit* on ceremonial occasions; South

Dandam ... ... Rod

Dappu ... ... Drum

Darshan ... . Audience

Deeparadhana ... ... Burning of oil lamp

Deevana Bandaru ... A mixture of turmeric powder and margosa leaves

Desa ... ... Country

Devas or Devathas ... Celestial beings

Devathala bavi ... ... Celestial well

Devayana ... ... The path of Gods

Devipuja ... ... Worship of divine consort

Devuni Uregimpu ... Procession of a deity

Dharapatra ... ... A vessel

Dharma ... ... The path of virtue and righteousness

Dharmakarthas ... Trustees

Dharmasala ... ... Choultry

Dhoopa Deepam ... Burning of oil lamp and incense

Dhruvabheras ... ... Permanent idols

Dhumayana ... ... Smoke-covered path

Dhwajarohanam ... Inauguration of the festival (flag hoisting)

Dhwajavarohana ... Conclusion of the festival (lowering the flag)

Dhyanam ... ... Meditation

Dhyanamudra ... ... *Padmasana* posture in meditative mood

Dibbi ... ... A receptacle wherein the cash or ornaments are placed, in fulfilment of vows

Diguva ... ... Lower

Dolothsavamandapam ... Hall for the swinging ceremony

Dongaladopidi ... ... Plunder by thieves

Dongaladopu ... ... A ritual during a festival in which the deity is robbed and the culprit caught red-handed

Dopu uthsavam ... ... *Vide Dongala dopu*

Durbini ... ... A black coated plate used by magicians to show the figures of dead persons, hidden treasure etc.

Dwadasa naivedyam ... 12 varieties of offerings

Dwadasa sevalu ... 12 worships with 12 offerings each differing from the other such as crystal sugar, dates, plantains, almond etc.

Dwaitha ... ... A religion where the *Jeevathma* (soul) and *Paramathma* (God) are considered to be different

Dwajapatam udatheeyuta Removal of banners

Dwarapalakas ... ... Sentinels on either side at the entrance of a temple

Dwarapalak darwaja ... Entrance with *Dwarapalakas* i.e., sentinels

Ekadasa Rudrabhishekam Performing *Rudrabhishekam* for eleven times

Ekaham ... ... One

Ekarathra Prasanna ... One night meditation

Fatihah ... ... Offering

Firmana ... ... Orders of a Sultan or Nawab

Gadde ... ... Throne or platform

Gaddenekkuta ... ... Occupying the throne

Gadha ... ... Mace
Gajavahanam ... ... Elephant as a conveyance
Gajjelu ... ... Small jingling bells
Gajothsavam ... ... Procession on an elephant
Gajula Bathudu ... Bangle seller
Galap ... ... A saffron coloured cloth intended to cover a Muslim tomb
Ganachari ... ... A man who gets possessed by a village deity
Ganda deepamulu ... Taking burning wicks under a canopy; the wicks burning before the image of a deity
Gandharvas ... ... A class of semi-divine beings. Celestial musicians
Garbhalayam ... ... Sanctum sanctorum
Garelu ... ... An eatable prepared with black-gram or wheat flour and jaggery
Garuda ... ... Sacred kite
Garuda Gudda ... ... A sort of cloth
Garudamantapam ... Sacred abode for the sacred kite
Garuda Vahanam ... Sacred kite as a conveyance
Ghatam ... ... Pot depicting a village Goddess; pot
Ghritha ganda deepam ... Going round a temple with ghee lamps perched on the head of a devotee
Giri ... ... Hill
Gobramhanas ... ... Cows and Brahmins
Gopuram or Galigopuram Tower
Gori ... Tomb
Gotram ... ... Clan
Govu ... ... Cow
Gramadevetha ... ... Village deity; tutelary Goddess
Gramothsavam ... ... Procession of a deity through the streets of a village or town
Gudu ... ... Small receptacle formed in the wall i. e. niche
Guhalayam ... ... Cave temple
Gummadikaya Pulusu ... Soup of pumpkin
Gurugulu or *Garagalu* ... ... Semi-cone shaped small blocks of cow dung
Harathi ... ... Wave-offering generally with lighted camphor or wick dipped in ghee
Harikathas ... ... Legend of exploit of some God or hero related with singing classical music and dance
Hundi ... ... A receptacle in a temple where the devotees put the offerings in cash or kind
Idgah ... ... Open place where a wall is constructed on a raised platform on the western out-skirts of a village or town
Imambara ... ... House of the Imam
Jagajjyothi ... ... Luminous light
Jagajjyothi Veligimpu ... Lighting the sacred lamp
Jagaram or Jagarana ... Keeping awake throughout the night meditating on God
Jagir ... ... Estate
Jalabindelu ... ... Brass vessels containing water
Jalam ... ... Water
Jalam Kaunalam ... Name of a place
Jamboo ... ... A kind of grass
Jamidikalu ... ... A kind of instrument used by musical parties
Jamilika ... ... A kind of musical instrument
Jammipuja or Jammiseva Worship of a kind of tree (Prosopis spicigera)
Jangam Kathalu ... ... Stories about Saivite saints
Japam ... ... Meditation
Jataka ... ... Stories connected with Buddha
Jatara ... ... Fair having religious importance

Jayanthi ... ... Birthday celebration

Jeerahora ... ... A kind of preparation with cooked rice and *jeera*

Jeganta ... ... Circular bronze plate or disc which emanates loud sound when struck with a wooden hammer

Jiva ... ... The individual soul

Jwalathoranam ... ... A special function wherein the deity is taken out in a procession round the temple thrice and under a festoon suspended across the main entrance in front of the temple; a ritual during a festival, wherein a kite made of leaves is worshipped and later used as fodder

Jyothirlingam ... ... Self-manifested luminous Sivalingam

Kaifiats ... ... History of a place or a thing etc.

Kainkaryam ... ... Dedicated or gifted away

Kalaram ... ... A vessel of copper, brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves with their tips upwards

Kalihora ... ... A kind of preparation

Kaliyuga ... ... Yuga is an age; especially, a sub-division of the life of the universe. There are four such sub-divisions. The last and present one is called *Kaliyuga*

Kalpam ... ... The duration of the four Yugas. *Kritha, Thretha, Dwapara* and *Kali* are respectively 1,728,000 1,296,000 864,000 & 432,000 years. These four make one Mahayugam. 71 Mahayugams make a Manvantharam, 14 of which are equal to a day for Brahma; 100 years of Brahma is equal to a *kalpam* the end of which is known as *kalpantham* or dissolution of the universe

Kalyanam ... ... Marriage

Kalyanamantapam ... Wedding hall

Kamandalam ... ... An ascetic's water pot

Kanaka thappetalu ... Small drums; golden drums

Kanya ... ... Maid

Karma ... ... The law according to which one enjoys or suffers the consequences of one's actions in former life. This concept is based on the widely held Hindu theory of rebirth. In general it is used synonymously with fate or destiny

Kathakalakshepam ... To spend time in hearing religious discourses, or stories about Gods and Goddesses

Kattekaram ... ... A preparation, made by the strong smelling rue, rata, graveolenus, being administered to a newly delivered mother for a period of about 21 days or 41 days to maintain heat and health

Kavacham ... ... Armour; metal covering

Keelugurram ... ... Horse as a mode of conveyance

Kesakhandanam ... ... Removal of locks of hair

Khavali Meeladun Nabi ... Singing in praise of the Lord to the accompaniment of small drums

Khetha ... ... A weapon held by Durga

Khaiamath ... ... Destruction of the world

Khima ... ... A mutton preparation

Kolanulu ... ... Tanks

Kolatams ... ... A dance to the beats of short sticks held in hands

Kolathamanika ... ... Measure

Kolupulu ... ... Festivals

Kommulu ... ... Horns

Konda ... ... Hill

Koneru ... ... Pond or sacred tank

Krishna Sagara Sangama Snanam ... ... Bath at the confluence of River Krishna

Ksheerannam ... ... A sweet dish prepared with milk and sugar etc.

Kshetragna ... ... Owner of a land or manager of a temple

Kshetram ... ... A holy place; land

Kshetrapalaka ... ... The guardian deity

Kuchipudi Bhagavatas ... Exponents of *Kuchipudi Nritya*

Kudumulu ... ... An eatable

Kumbham ... ... Heap of cooked rice

Kumkum ... ... Vermilion

Kushmanda yagam ... Sacrifice with pumpkins

Lagnam ... ... Zodiac

Lakshapathri Pujamahothsavam ... Worship with one lakh leaves

Laksha Tulasi archana ... Worship with one lakh leaves of the holy plant—basil ocymum sanctum

Lakshmi Maha Manthropadesam ... ... Chanting of hymns about Goddess Lakshmi

Lingarchana Worship of Sivalingam

Mahanivedana ... ... Offering of rice

Mahanyasa poorvaka Rudrabhishekam ... Worship by sprinkling water and chanting hymns and touching parts of the body while doing so

Mahardasa ... ... Supreme prosperity

Maharshi ... ... A great sage

Mahasaras ... ... Great lake

Maha Sthalam ... ... Sacred place

Malathalamoyuta ... Carrying a replica of the Lord's hill on a devotees' head and also *ganda deepam* and *ghritha ganda deepam*

Mandalu ... ... Herds

Mandapam or Mantapam A small room with pillars and roof, all of stone ; a structure for placing an idol

Mandiram ... ... A place of worship

Mangalavadhya ... ... Music with pipes and drums

Mangalimelam ... ... Music played by barbers

Manthranushtanam ... Performing a rite chanting hymns

Mantram ... ... Incantation or spell. In Sanskrit and other languages it also denotes hymn, sacred text and mystical verse

Manyam ... ... Inams

Matakari ... ... Garland maker

Melamulu ... ... Musical instruments

Menthihora ... ... A kind of preparation with cooked rice and *menthulu*

Meruchakram ... ... A kind of talisman placed by great sages in temples

Modikaram ... ... A kind of preparation

Mourvi ... ... A weapon held by Durga

Mrithsangrahana ... Bringing the earth to the accompaniment of music

Mrudanga ... ... A kind of drums which can be played on from two sides

Mudhgrahana ... ... Bringing earth from a river bed to the accompaniment of music

Mudupulu Kattuta ... Reserving of corbans

Muggu ... ... Designs with flour

Muhurtham ... ... Auspicious time

Mujavar ... ... Muslim priest

Mukhamandapam ... Entrance hall; front hall
Mukthi ... ... Salvation
Munis ... ... Sages
Muthaiduva ... ... A woman in married status
Mutt ... ... Place of residence of fakirs, byragis and other religious mendicants of this description. A religious institution with authority over a sect

Naga ... ... Serpent
Nagabharanam ... ... A serpent ornament
Naivedyam ... ... Offering to God
Nakshathram ... ... Star
Namam ... ... A sectarian vertical mark
Namaz ... ... Prayer by a Muslim
Nandi ... ... Sacred bull, vehicle of Lord Siva
Nandularevu ... ... A place where there are stone icons of sacred bulls
Narakam ... ... Hell
Narasala ... ... Iron arrow thrust into the throat, tongue or jaw
Nava ... ... Nine
Navadeveebalajapam ... Chanting of hymns relating to nine Goddesses
Navagrahajapam ... Recitation of the hymns concerning nine planets
Navakumbharopana ... Worship with nine pots
Navarathri Uthsavams ... Festival of nine nights
Navavarnarehanam ... Worship with nine colours
Nitya aradhana ... Daily worship
Nitya Deepa Dhoopa naivedyams ... Daily worship with lamps, incense and offerings
Nitya deeparadhana ... Daily burning of oil lamps
Nruthya ... ... Dance

Onkaram ... ... The alphabet'ఓం'(Aum)

Padhya ... ... Water for washing feet
Padmasanam ... ... An erect sitting posture with both the legs folded. An attitude usually adopted by *asana murthis* where the images are seated with legs crossed
Palaharam ... ... Eatables
Palav ... ... A non-vegetarian dish prepared with mutton profusely spiced
Pallem ... ... A sort of preparation
Pambalajodu ... ... Couple of Pambala community
Pamita Kongu ... ... The tail end of a saree
Panakam ... ... Jaggery solution tastefully spiced
Panchaberas ... ... Five idols
Pancha Bhoothams ... Five spirits
Pancha buggalu ... ... Five springs
Pancha gayamulu ... Five wounds
Panchahnika deeksha ... To take a vow to meditate, perform a ritual
Panchakajjayam ... ... A mixture of five eatables like jaggery, fried Bengal gram, dates, puffed rice, cocoanut pieces
Panchaksharee manthramustanam ... Celebrating a ritual chanting five lettered *mantram*
Panchamruthabhishekam ... *Abhishekam* with *panchamrutham* i.e. preparation made of milk, ghee, sugar, honey and curds
Panchangam ... ... Almanac
Panchangasravanam ... Hearing to almanac
Panchavimsatu stothram .. Prayer of 25 stanzas
Panchayathanams ... The five divine beings i.e. Sun, Parvathi, Vishnu, Vinayaka and Siva
Pankaja ... ... Lotus
Panupuseva ... ... A ritual observed by keeping the image of a deity on the bed and singing lullaby
Panuvattam ... ... Pedestal
Paraganas ... ... Regions
Paramahamsas ... ... Ascetics of the highest order

Paramannam ... ... A sweet preparation of Bengal gram dhal, jaggery and milk

Paramathmathathwa ... The inner reality or the supreme self within

Parayana ... ... Recitation

Paricharakas ... ... Servant maids or servants

Parnasala ... ... A small hut; hermitage

Paruveta ... ... *Paru* means run and *veta* means hunt

Paruvetothsavam ... A ritual during a festival

Parvatha ... ... Hill

Pasupu ... ... Turmeric

Pasupu bandlu ... ... Carts with turmeric

Patalaloka ... ... The abysmal world

Pathalaganga ... ... The abysmal fountain head

Pathivratha ... ... Chaste woman ; devoted wife

Pathivrathyam ... ... Devotion to husband

Pattabhishekam ... ... Coronation

Pattadar ... ... Owner of a land

Pavalimpuseva or Vuyyalapavalimpuseva... A ritual observed by keeping the image of the deity on a bed or in the *vuyyala* i.e. in cradle

Peddalalo Kaluputa ... To help the dead in joining the ancestors by performing certain ceremonies on *Bhadrapada Bahula Amavasya*

Peers ... ... Alams

Pendli Kumaruni Cheyuta Decoration of the deity as bride groom

Perantallu ... ... A woman who ha self-immolated or who performed *sati* and acquired divinity

Perugannam ... ... Cooked rice mixed with curd

Pinda ... ... Food presented at a *sraddha* to a spirit

Pindi vantalu ... ... Several dishes of sweets

Pitharulu Amasa or Petharla Amasa or Peddala Amasa ... New moon day on *Bhadrapada Bahula Amavasya* on which date oblations are performed to the departed ancestors

Pithrudevathalu ... ... The spirits of departed ancestors

Pitrus ... ... Spirits of departed ancestors

Pongallu ... ... A preparation with rice and green gram dhal

Ponna Vahanam ... ... Procession in which on *Ponna* tree is used as a mode of conveyance

Ponnothsavam ... ... Procession of a deity a *Ponna* tree

Poola durpati ... ... A bed spread with flower designs

Prabha ... ... A long stand with a conical tip and covered with a designed cloth

Prabhat Seva ... ... Going round the street in the early hours of the morning singing in praise of the Lord

Pradakshina ... ... Circumambulation of the deity or the temple

Prakaram ... ... A rampart ; a compound wall of a temple

Prasadam ... ... Eatables distributed after offering to the deity

Preta ... ... Dead

Prithivi ... ... Land

Puja or pooja ... ... Worship

Pujari ... ... Priest ; one who conducts worship, a minis-trant

Puja rusum ... ... Tax for performing worship

Pulakappera ... ... Procession of a deity profusely decorated with different kinds of flower garlands

Puligadda ... ... A place infested by tiger; name of a place

Pulihora ... ... A preparation of cooked rice with tamarind or lime juice

Punya ... ... Virtue

Punyalokam ... ... The land of Heaven

Purana or puranam ... Story relating to God or Goddess

Puri ... ... Village

Purnahuthi ... ... A ritual during a festival

Purohit ... ... Priest

Purvagnanam ... ... Knowledge of previous life

Pushkarini ... ... Sacred pond

Pushpayagam ... ... Worship of a deity with flowers

Puttamannu ... ... Earth from the ant-hill

Putti ... ... Thirteen bags

Puttu Vendrukalu ... The hair dedicated to the Lord from the birth

Racchakatta or Racchabanda ... ... The village community platform

Rajaveedhi ... ... Royal street

Rajogunayutha ... ... Having the character of *Raja*

Rakshasaguru ... ... Acharya, revered preceptor or teacher of demons

Rakshasas ... ... Demons; evil minded beings similar to *Asuras*, enemies of the *suras*

Rambha phalams ... Plantains

Rangavalli ... ... Ornamental lines

Rathasala ... ... Garage for the temple car

Rathayatra ... ... Procession of a temple car

Rathothsavam ... ... Car festival; Chariot procession

Ratri ... ... Night

Ravana vahanam ... Ravana as a mode of conveyance

Ravi ... ... Ficus religiosa

Regi pandlu ... ... The fruits of Zizyphus Jujuba

Roja ... ... Fasting

Roti ... ... Bread

Saaganamputa ... ... To bid fare well

Sadhakas ... ... Those who practise particularly Yogas etc.

Sadhana ... ... Practice

Sahasra koti Sri Vittal Nama Japa Yagam ... Celebrating a ritual chanting the names of God Vittala for thousand crore times

Sahasranamams or Sahasranamavali ... Thousand names

Sahasranamarchana ... Worship chanting the name of a deity thousand times

Saiva ... ... One who follows Saivism

Salimidi ... ... A preparation of soaked rice, jaggery and dry cocoanut

Samadhi ... ... Tomb

Sami ... ... A kind of tree (prosopis spicigera)

Sangeeta ... ... Singing

Sankha ... ... Conch

Sankhunada ... ... Sound of a conch

Santharpanam ... ... Free feeding

Santhidakshina ... ... Coins swung round the shaved head and thrown off

Santhipathakam ... ... Banner of peace

Sapthasathiparayanam ... Reciting of hymns or stories relating to seven Goddesses

Sarpas ... ... Serpents

Sarannavarathri ... ... A festival of nine nights, generally Dasara

Sarpayaga ... ... Sacrifice of serpents

Sasiruthu ... ... The season of dew

Satagopam ... ... Silver or gold crown in the temple which is normally placed on the heads of devotees as a mark of blessing; name of a Vaishnava saint

Sathakam ... ... 100 poems

Sati or Sahagamana ... Entering the funeral pyre of the husband

Sathi ... ... Wife burning herself on the funeral pyre of her husband

Shakti ... ... Force; Goddess Durga

Satyam ... ... Truth

Satya Yuga ... ... Krita Yuga, *See* Yuga under *Threthayuga*

Sariyat ... ... Religious law

Sayaka ... ... A weapon held by Durga

Sayanamandapam ... *Mandapam* where a deity is kept in a reposing posture and worshipped

Seena zani ... ... Chest beating
Sesha ... ... Serpent
Sevalu ... ... Worship
Shakthi ... ... Incarnation of Goddess
Shanti ... ... Peace
Shantakaram ... ... Personification of peace
Sherbet ... ... A sweet drink
Siddhas ... ... Those who have attained special powers through penance. A class of celestial beings
Sidimanu ... ... A vertical wooden column to which a goat or man is tied at the top by means of iron hooks pierced into the back
Simha vahanam ... ... Lion used as a mode of conveyance
Sinduveyuta ... ... Dancing to the beat of drums (thappetalu)
Sivopasana ... ... Worship of Lord Siva
Slokams ... ... Couplet or quatrain in Sanskrit
Soladaganda ... ... The soldier who knew no defeat
Somasuthram ... ... Out-let for the water poured during *abhishekam*
Soories ... ... Devatas ; sages
Spatika ... ... Crystal
Sraddha ... ... A kind of ceremony performed to the dead
Srichakram ... ... A kind of talisman placed in temples by great sages
Sthambham ... ... A pillar
Sthothrams ... ... Singing in praise of God or Goddess
Subhamuhoortha ... ... Auspicious moment
Sudimanu ... ... A lamb is tied to a wooden cross beam fixed to a cart. The cart, the pillar are all decorated with the colours and flowers and taken round the streets in a procession
Sukritam ... ... Result of good deeds and virtuous life lead in the previous life
Sula ... ... Trident ; a long pike
Sundals ... ... Cooked gram, salted and spiced
Suryanamaskaram ... Recitation of prayers to Sun-God
Suvasinipuja ... ... Worship of *muththaiduvas*
Swaprakash ... ... Self-luminous Lord
Swarloka ... Land of Heaven
Swasthi Cheppu Varu ... Learned Brahmins who chant good wishes
Swasthivachaka ... ... Invocation of blessings
Swayambhu ... ... Self-manifested
Swayamvyakthasila ... Self-manifested stone idol

Takbirs ... ... Hymns
Tamogunayutha ... ... Of *tamo* character
Tarpanam ... ... Offering at annual ceremony. Generally speaking the *tarpana* cannot be offered by a woman, by a man whose parents are alive or by a Brahmin not invested with the sacred thread
Tarpana paksha ... ... The fortnight of offerings
Taziyahs ... ... Alams procession
Teertham ... ... Festival ; sacred place, sacred or sanctified water ; stream
Tellapu avulu ... ... White cows
Thalambrala biyyam ... Rice intended for pouring on the heads of bride and bridegroom after tieing the *tali*
Thambulam ... ... Offering of betel leaves, arecanuts, lime and spices, very characteristic of Indian hospitality
Thambura ... ... A stringed musical instrument
Thammuleru ... ... Brother's river
Thelukondipoolu ... ... Flowers of Martgnia diandia
Thangedupoolu ... ... Flowers of Cassia Auriculata
Theppa Tirunala ... ... Floating festival or boat festival
Thappothsavam ... ... Floating festival or Boat festival

Thiru ... ... Good

Thirukkalyanothsavam ... Marriage ceremony

Thirunakshathram ... Birthday celebration

Threthayugam ... ... The second *yuga* which lasted for about 1,296,000 years. *Yuga* is an age especially a self-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 *Threta yuga.* The third called *Dvapara yuga* lasted about 864,000 years. The last in which we are now living is called *Kali yuga* or the age of misery. It is expected to last for about 432,000 years.

Tirthaphalams ... ... Fruits of pilgrimages

Tirupratista ... ... Re-installation

Tirunala ... ... Fair having religious importance

Trikalasahasranamarchana Worship of a deity chanting thousand names of the deity in the morning, afternoon and in the evening

Ugadipacchadi ... ... A liquid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers

Ugra ... ... Ferocious

Undrallu ... ... A kind of eatable

Upasanadaivam ... ... Deity on whom a votary meditates

Upavasa ... ... Fasting

Urs ... ... Muslim festival celebrated in memory of a great man

Uhtharakailasadwara darsanam ... Procession of the deity to the entrance on the northern side of a temple; this northern entrance is considered to be the entrance to *Kailasa* (abode of Lord Siva)

Utty Panduga ... ... An amusing competition in which several persons try to scale a smooth wooden pillar smeared with greasy substance and snatch the prize consisting of rice and some cash kept in a piece of cloth and tied to the top of the pillar

Uttara dwara darshanam ... Procession of a deity to the entrance on the northern side of a temple

Uttara vahini ... ... A place where a river takes a northerly course

Vada ... ... A savoury prepared from Bengal gram, black or green gram flour

Vadapappu ... ... Soaked green gram dhal

Vahanas ... ... Vehicles

Vaishnava ... ... Followers of Vaishnavism

Vanamahothsavam ... Dinner or picnic arranged in a garden

Varadahastham ... ... Posture of hand bestowing favours

Varaha ... ... One of the incarnations of the Lord in the form of a boar

Varahavathara ... ... Boar incarnation of Vishnu

Vasanthothsavam ... Sprinkling coloured water

Vayanam ... ... Offerings kept in a winnow

Vayuvu ... ... Air

Veda ... ... Scripture. It is in four books—Rig Veda Yajur Veda, Saama Veda and Atharvana Veda

Vedadhyayana ... ... Recitation or *vedas*
Veedhi Natakams ... Drama in an open air theatre
Veera bhadrapallem ... A ritual during a festival
Vedantha ... ... Philosophy
Vedanta goshti ... ... Discourse about Vedas
Veda Sashtra ... ... Science of Vedas
Venu Rongali ... ... A kind of preparation with rice and curd
Vepa ... ... Margosa
Vibhudhi ... ... Purified or sacred ash
Vighnams ... ... Obstacles
Vimanam ... ... Plane
Vishnudhuthas ... ... Messengers of Lord Vishnu
Vishnu Yagam ... ... Sacrifice invoking Lord Vishnu
Visranthimantapam ... *Mandapam* where a deity rests ; resting place
Vitalanamasaptaham ... Repeating continuously the sacred name of Panduranga Vital for seven days in a chorus
Vrata ... ... Vow
Vuru ... ... Village
Yagasala ... ... Place of sacrifice
Yagnam ... ... Sacrifice
Yakshangana ... ... A celestial female
Yanthram ... ... Charm; mascot
Yedurukollu ... ... A kind of ritual wherein the divine consort invites the Lord as bridegroom before marriage
Yerradibba ... ... Red mound
Yoga ... ... A supernatural power obtained through penance
Yogeeswara ... ... One who attained supernatural powers through penance
Yuvaraja ... ... Prince

INDEX

Name of village or town	Taluk or Sub-Taluk	Page
(1)	(2)	(3)
Adiviravulapadu	Nandigama	85
Agiripalle	Nuzvid	112
Akkapalem	Tiruvur	102
Alluru	Nandigama	79
Anumanchipalle	Jaggayyapet	91
Atukuru	Vijayawada	47
Avanigadda	Divi	27
Ayiluru	Gannavaram	43
Balive	Nuzvid	111
Chagantipadu	Vijayawada	75
Chandarlapadu	Nandigama	82
Chandragudem	Vijayawada	46
Cheemalapadu	Vijayawada	46
Chennur	Bandar	1
Chilukuru	Vijayawada	54
Chinalingala	Gudivada	122
Chinapandraka	Bandar	3
Chinnampeta	Tiruvur	109
Chintalapadu	Nandigama	84
Chowtapalle	Gudivada	125
Damuluru	Vijayawada	55
Damuluru	Nandigama	79
Devarapalle	Vijayawada	75
Ellanka	Divi	28
Elakurru	Gudivada	134
Enamalakuduru	Vijayawada	70
Gampalagudem	Tiruvur	104
Ganapeswaram	Divi	29
Gandepalle	Nandigama	87
Gandrayi	Jaggayyapet	91
Ganiatkur	Nandigama	89
Gannavaram	Gannavaram	35
Garikaparru	Vijayawada	74
Ghantasala	Divi	20
Godavarru	Vijayawada	71
Gollamandala	Tiruvur	105
Gollapalle	Nuzvid	112
Gudivada	Gudivada	126
Gudlavalleru	Gudivada	132
Gudur	Bandar	7
Gummadidurru	Nandigama	77
Gunadala	Vijayawada	68
Gurivindagunta	Gudivada	131
Hamsaladivi	Divi	32
Hussainpalem	Bandar	8
Indupalle	Gannavaram	38
Jaggayyapet	Jaggayyapet	92
Janardhanapuram	Gudivada	122
Jayanthi	Nandigama	79
Jinjeru	Bandar	4
Jonnalamudi	Bandar	4
Jujjavaram	Gudivada	133
Kachavaram	Vijayawada	54
Kaikalur	Kaikalur	135
Kalidindi	Kaikalur	140
Kalvapudi Agraharam	Gudivada	124
Kalvapudi	Gudivada	133
Kankatava	Bandar	8
Kanumolu	Gannavaram	36
Kanuru	Vijayawada	69
Kapavaram	Gudivada	133
Kara Agraharam	Bandar	8
Kavulur	Vijayawada	47
Kodavatikallu	Nandigama	83
Kolletikota	Kaikalur	136
Konakanchi	Nandigama	81
Kondapalle	Vijayawada	48
Kondapavulur	Gannavaram	34
Konduru	Tiruvur	104
Konduru	Kaikalur	140
Kothapalle hamlet of Chinakonira	Tiruvur	102
Korukollu	Ka kalur	140
Kruttivennu	Bandar	2
Kudapa	Tiruvur	106
Kuduru	Bandar	4
Kundavarikandrika	Gannavaram	33
Lingalapadu	Nandigama	86
Lingareddipalem	Divi	31
Machavaram	Divi	30
Madhavaram (East)	Tiruvur	106
Makkapeta	Jaggayyapet	96
Mamidikolla	Gudivada	132
Mandapakala	Divi	31
Manginapudi	Bandar	5
Mangollu	Jaggayyapet	96
Masulipatnam (Bandar)	Bandar	9
Mopidevi	Divi	24
Much.napalle	Tiruvur	107
Mudunur	Gannavaram	39
Mukkollu	Bandar	6
Mukteswarapuram	Jaggayyapet	100
Mulaparru	Bandar	2
Munukulla	Tiruvur	102
Muppala	Nandigama	85
Mylavaram	Vijayawada	45
Nandigama	Bandar	3
Nandigama	Nandigama	80
Nandivada	Gudivada	121
Nangegadda	Divi	30
Nemali	Tiruvur	101
Neppalle	Vijayawada	73
Nidamanur	Vijayawada	70
North Vallur	Vijayawada	73
Nuzvid	Nuzvid	111
Parnasa	Gudivada	123
Paritala	Nandigama	88
Pedakallepalle	Divi	25
Pedana	Bandar	6
Pedamuthevi	Divi	19
Pedapalaparru	Gudivada	125

Name of village or town (1)	Taluk or Sub-Taluk (2)	Page (3)
Pedaparupudi	Gudivada	131
Pedaprolu	Divi	24
Peda Avutapalle	Gannavaram	35
Pedavirivada	Gudivada	121
Penamakuru	Vijayawada	74
Penuganchiprolu	Nandigama	77
Pengolanu	Tiruvur	101
Pinagudurulanka	Bandar	6
Pittalanka	Divi	26
Pochampalle	Nandigama	82
Polisettipadu	Tiruvur	105
Poranki	Vijayawada	70
Pothanapalle	Tiruvur	110
Punadipadu	Vijayawada	72
Purushothapatnam	Gannavaram	33
Raghavapuram h/o Reddygudem	Tiruvur	106
Ramavarappadu	Vijayawada	69
Rayavaram	Bandar	18
Sangameswaram	Divi	29
Sayapuram	Gannavaram	40
Senagapadu	Nandigama	78
Sidhantam	Gudivada	126
Singarayapalem	Kaikalur	139
Sobhanadripuram	Kaikalur	135
Somavaram	Tiruvur	110
South Vallur	Vijayawada	73
Srikakulam	Divi	21
Sydepudi	Gudivada	123
Tadigummi	Nandigama	87
Takkallapadu	Jaggayyapet	91
Tavisepudi	Bandar	5
Telaprolu	Gannavaram	37
Tempalle	Gannavaram	34
Tenneru	Vijayawada	72
Thotacherla	Nandigama	81
Thotaravulapadu	Nandigama	85
Thirumalagiri	Jaggayyapet	97
Tiruvur	Tiruvur	103
T. Kothapalem	Divi	29
Tsanubanda	Tiruvur	108
Uppaluru	Vijayawada	70
Urivi	Bandar	1
Vadali	Kaikalur	138
Vamakuntla	Tiruvur	103
Vanudurru	Kaikalur	139
Vedadri	Jaggayyapet	99
Vedurupavulur	Gannavaram	33
Veeravalli	Gannavaram	36
Veladi	Nandigama	84
Vellanki	Nandigama	87
Vellaturu	Vijayawada	47
Velvadam	Vijayawada	46
Venkatapuram	Vijayawada	45
Vijayawada	Vijayawada	55
Vinagadapa	Tiruvur	104
Vinjarampadu	Gudivada	122
Vissannapeta	Tiruvur	108
Viswanadhapalle	Divi	26
Vutukur	Tiruvur	101
Vuyyuru	Gannavaram	41
Zamigolvepalle	Gudivada	121

ERRATA

Page No.	*Col. No.*	*Line*	*For*	*Read*
(1)	(2)	(3)	(4)	(5)
1	1	7 from bottom	*Visakha*	*Vaisakha*
1	2	11	*Visakha*	*Vaisakha*
2	2	24	Papulation	Population
2	2	10 from bottom	Nagewaraswamy	Nageswaraswamy
4	2	5 & 6 from bottom	Hedmaster	Headmaster
7	2	2	levelihood	livelihood
12	1	7 form bottom	Musulipatnam	Masulipatnam
12	2	18	Vekateswaraswamy	Venkateswaraswamy
15	1	16 from bottom	indentity	identity
18	2	7 from bottom	(January-February)	(December-January)
20	2	20 from bottom	will	well
39	2	6 from bottom	by	to
50	1	9	and and	and
52	1	5	of of	of
57	1	30	vear	year
59	2	32	bv	by
64	1	20	Namasshe	Namasthe
65	2	1	preocession	procession
66	1	2 from bottom	efficactious	efficacious
67	2	24	from	form
69	1	7	Culcutta	Calcutta
69	2	22	villagers,	villagers'
70	2	3 from bottom	sandwitched	sandwiched
71	1	4 from bottom	ealables	eatables
71	2	16 from bottom	plaintains	plantains
88	1	24	Stion	Station
89	1	5	observe	observed
[31]	Sl. No. 12—3	1	3 mlles	3 miles
[37]	Sl. No. 25—7	3 & 4	Brahmaramba	Bhramaramba
[37]	Sl. No. 26—7	4 & 5	Brahmaramba	Bhramaramba
[39]	Sl. No. 5— 3	9	miles from	22 miles from
[50]	Sl. No. 3—10	5	*detals*	details
[53]	Sl. No. 18—6	1	Lacal	Local,
[64]	1	2 from bottom	*Bhuvaloka*	*Bhuvarloka*