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VOLUME II

ANDHRA PRADESH

PART VII—B (13)

FAIRS AND FESTIVALS

(13 Hyderabad District)

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FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit" : " an account of the various kinds and amount of goods manufactured in each district...the ability of the country to produce the raw meterials 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 Culcutta 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from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July, 1799, No. 8217, W.W. Hunter's Unpublished Bengalee MSS Records).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 Pandit 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 *Nabadwipadhipater-anugya* 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 extingushing them, and official interest in fairs and festivals declined, although these occasion, 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 agricutural 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 termes 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 primarly 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 emphasis those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.

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

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

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

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

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

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

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

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiatically 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 manufacturers. 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 elaboration 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 iu 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 Anhra 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 fuil 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 of the Tahsildar of your taluk."

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

appealing to all interested to send whatever information they could.

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

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

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 from the taluk-wise statement of the fairs and festivals.

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

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

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples etc., who assisted me in compiling the information. I place on record my appreciation of hard and sustained services of my Deputy Superintendent Sri K. Purushotham Naidu, M. A., for helping me in finalising the questionnairs and Sri K. Narasimha Rao, B. A., LL. B., Deputy Superintendent and Sri K. Madhava Rao, IAS, Deputy Director for helping me in finalising the monograph. The Tabulation Officer, Sri P. Pattayya, and the Research Assistant Sri M. K. Nagappa have also been of assistance in bringing out this volume. Sri V. Radhakrishna, Statistical Assistant has conducted field studies in the twin cities and collected additional information relating to temples and Jain Mandirs while Sri Khaja Moinuddin, Economic Investigator has conducted field studies and collected additional information on Mosques and Gurudwaras. My office Artist Sri M. Krishnaswamy assisted by Sri P. Subba Rao, Computor produced the Fairs and Festivals maps and other illustrations. The printing was ably supervised by Sri N. C. Hanumantha Reddy, Computor and Sri J. Venkateswara Rao, Proof Reader. Proofs were read in the Section by Sri S. Nageswara Rao, Statistical Assistant and Sri T. Lokanadham, Computor.

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

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village :—
Name of Firka :—
Name of Taluk :—
Name of District:—

A. The Village :

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

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

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

4. Give details of places of common religious worship ?

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

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

(i) The Worship of Deities & Festival :

6. Name of the festival, its occasion and the time (Give the English as well as Telugu dates).

7. How ancient is the festival ? If there is any history or legend connected with this particular festival, please narrate it. Is this festival a particular festival of the particular village/area/caste/class and limited within its fold ? Or, is this festival commonly and universally held and observed throughout the entire district and region ?

8. Is the festival connected with the worship of any deity ? Mention the name of the deity with a brief description of the image. Is this a common village deity or a personal or family deity ? Is there any temple or "Sthan" (Sacred abode) for the deity in the village ? If so, give a description of the same. If the deity has no anthropomorphic[1] or Zoomorphic[2] image, then in what form is it worshipped ? What other temples or places or 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 olso 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 'prasada' 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 ?

1. Human form.
2. Animal form.

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

(ii) **The Fair :**

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

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

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

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

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

(a) Foodstuffs—sweetmeats, fried chips and other varieties of food.

(b) Utensils—copper, brass, iron, glass, earthenware, etc.

(c) Stationery—lanterns, torchlights, looking glasses, combs, and various other assorted goods.

(d) Medicine—Aurvedic 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 drametic or entertainment party in the village itself? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatara and theatres? Do the same parties come every year? How many people do see or hear and participate in all the amusements?

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

24. Other remarks: Describe any other features.

Name of correspondent:

Address:

Occupation:

Date of sending the reply:

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్ర శ్నా వ ళి

గ్రామం పేరు :—

ఫిర్కా పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గ్రామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి. అత్యంత సమీపంలోవున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక పడవమార్గం, దానిదూరం తెలుపండి. తాలూకా, సబ్‌డివిజనులు ప్రధాన కార్యస్థానాలనుండి 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 ఏ మతస్థులు ?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు :—

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

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

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా ? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా ? లేక వ్యక్తిగత లేక కుటుంబదేవతా ? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని స్థానం (పవిత్ర నివాస స్థలం) గాని వుందా ? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపం గాని లేకపోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నారు ? గ్రామంలో ఇంకా ఏవి దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి ? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా ?

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

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

11. ప్రజల కోర్కెల మన్నింపుకుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా ? జరుగుతుంటే దేవతకు ఏమేమి అర్పించ బడుతున్నాయి ? పశుల లేక జంతు బలులు ఎప్పుడు ఏవిధంగా జరుగుతాయి ? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి ?

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

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

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

15. మతసంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి ? ఏ 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 ఆది దేవత కర్పించబడిన స్థలమా ? జాతర ఉత్సవాల్లో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా ? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది ? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా ?

17. జాతర ఎంత కాలంనుంచి జరుగుతున్నది ? ఎన్ని రోజులపాటు జరుగుతుంది ? ప్రజలెంతమంది వస్తారు ? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు ? ఏ ఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు ? సాధారణంగా ఎంతమంది వస్తారు ? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు విష్పత్తి ఎంత ? ప్రజలు యాత్రికులు జాతరకెళ్ళడానికి లభించే ప్రధాన వాహనాలేమిటి ?

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

19. జాతరలో దుకాణాలు, అంగళ్ళు, కొట్లు మొదలైనవెన్ని ఏర్పాటు చేయబడుతాయి ? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు ? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది ?

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

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

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

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

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

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

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

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

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి. మామూలుగా ఈ కళాత్మకమైన 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 నిర్మించబడుతాయా ? బహిరంగ భోజనాలు ఏర్పాటు చేయబడుతాయా ? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజు కంటె ఎక్కువ కాలం వుంటారా ?

22. జాతరకు వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి ? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకాలలు, సంగీతకచ్చేరీలు, మొదలయిన వాటివివరాలు వేర్కొనండి. నాటకాలలు మొదలైన వాటిలో సాధారణంగా వుండే విషయా లేమిటి ? ఏఏ బృందాలు ఎక్కడెక్కడ నుంచి వస్తాయి ? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా ? ఆ బృందం నాయకుని పేరు, చిరునామా తెల్పండి. నాటకాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా ? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా ? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినే వారుగాని ఎంతమంది ? వాటిలో పాల్గొనేవారు ఎంతమంది ?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యంగాని ఏదైనా ఇతర మత్తు పదార్థం గాని సేవించడం సదాచారం దృష్ట్యా ఆవశ్యకమా ?

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి.

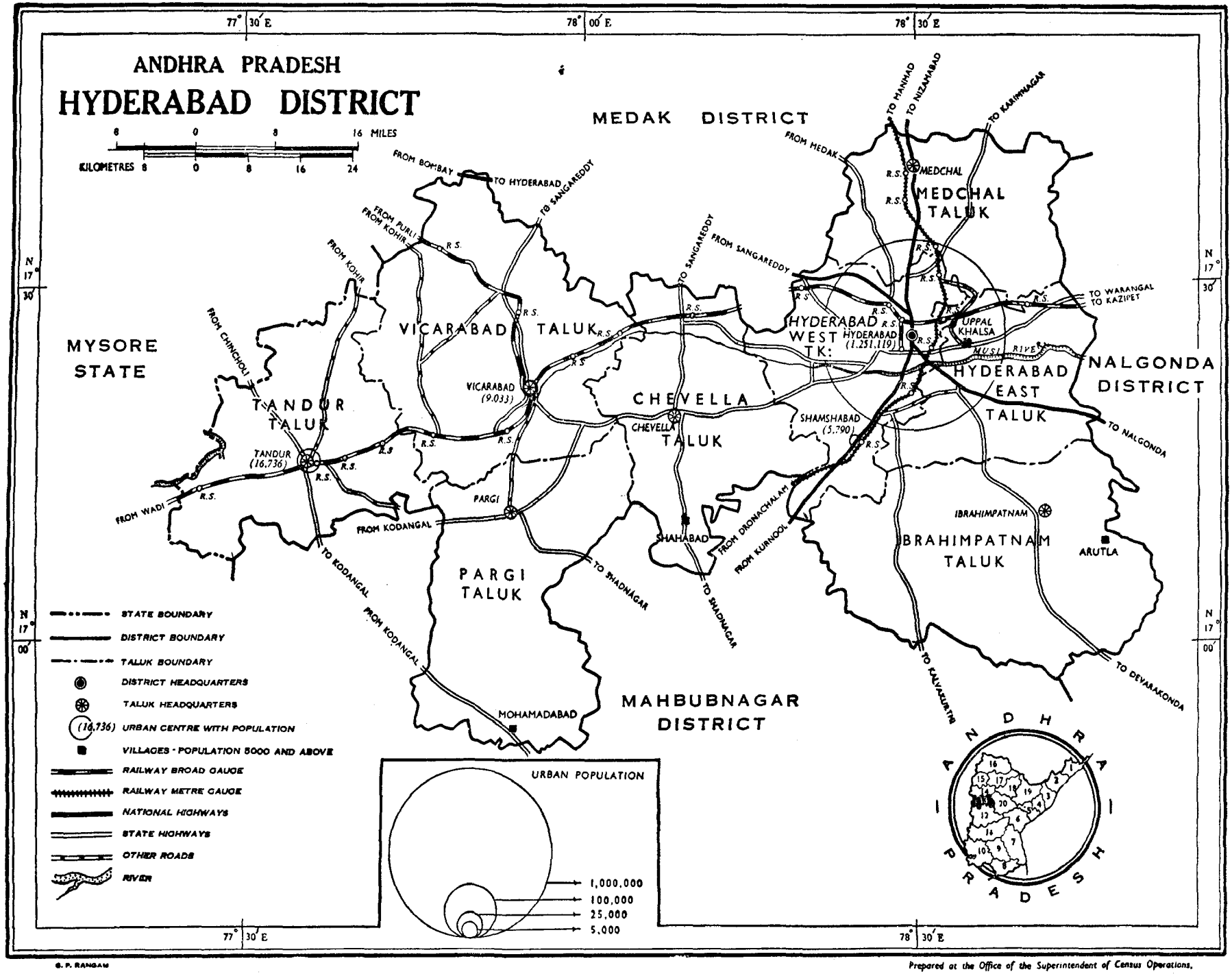
వివరించిన పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

HYDERABAD DISTRICT



G. P. RANGAM

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

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HYDERABAD TOWN GROUP

FAIRS AND FESTIVALS

HYDERABAD TOWN GROUP

HYDERABAD DISTRICT, A. P.

Not to Scale

INDEX

S. NO.	NAME OF LOCALITY	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL	
1	2	3	
	HINDU FESTIVALS		
1	CHIRAGHALLE	VENKATESWARA	Appropriate days
2	VIDYANAGAR (CHIRAGHALLE)	VEER ANJANEYA	MAR - APR
3	KALAKUNTA alias SARASWATINAGAR	SRI RAMA	MAR - APR
4	KACHIGUDA	HANUMAN	MAR - APR
5	LINGAMPALLE	SRI RAGHAVENDRASWAMY	JULY - AUG
6	SULTANBAZAR	HANUMAN	MAR - APR
7	- DO -	LAKSHMI NARASIMHASWAMY	APR - MAY
8	- DO -	JAGANNADHULU VARU	JUNE - JULY
9	GOWLIGUDA	SRI RAMA	MAR - APR
10	GOWLIGUDA CHAMAN	HANUMAN	MAR - APR
11	ABIDS	SIVA	OCT - NOV
12	KHAIRTABAD	HANUMAN	MAR - APR
13	LUNCEHOUSE	HANUMAN	MAR - APR
14	LANGAR	SRI RAMA	MAR - APR
15	GOLCONDA FORT	SRI RAMA	Every Full
16	VIJAYANAGAR COLONY	VENKATESWARA	MAR - APR
17	- DO -	VIDYA ANJANEYA	MAR - APR
18	NAMPALLE (DEVBAGH)	GANESH	AUG - SEP
19	NAMPALLE	SRI RAMA	MAR - APR
20	BAZAR GHAT	HANUMAN	MAR - APR
21	- DO -	SIVALINGAM	FEB - MAR
22	RED HILLS	GANESH	AUG - SEP
23	- DO -	RADHA & KRISHNA	AUG - AUG
24	- DO -	HANUMAN	MAR - APR
25	- DO -	MUTHYALAMMA	APRIL - MAY
26	MOJAM JAHI MARKET (MALLIKHARJUNA BAGH)	MAHALAKSHMI	MAR - APR
27	GUDI MALKAPURAM (SIVABAGH)	SIVA	FEB - MAR
28	GUDI MALKAPURAM	VENKATESWARA	APR - MAY
29	SEETARAM BAGH	SRI RAMA	MAR - APR
30	DHOOPSHE	HANUMAN	MAR - APR
31	- DO -	YADADARAJA	Appropriate days
32	- DO -	MAHANKALI	APRIL - MAY
33	- DO -	SIVA	JULY - AUG
34	CHADARGHAT	SRI RAMA	Appropriate days
35	DALSHUKHBAGH	HANUMAN	Appropriate days
36	JUMMERAT BAZAR	LAKSHMI NARASIMHASWAMY	Appropriate days
37	BHAGAWAN GUNG	NARASIMHASWAMY	MAR - APR
38	CHILKAPURA	VARADARAJA	JAN - FEB
39	LAD BAZAR	SITTANNAYANA (Dhoop [illegible] to Hanuman)	Every
40	OSMANGANJ (JUNCTION TOWN)	PANDURANGA	Appropriate days
41	MANGOOGUDA	SRI RAMA	MAR - APR
42	MUKHTARGUNJ (SIDDAMBAR BAZAR)	SRI RAMA	MAR - APR
43	PUKANAPUL (SIVALAYACHAT)	SIVA	Appropriate days
44	- DO -	SAI RAMA	Appropriate days
45	CHANDRAYANGUTTA	CHANNAKESAVA (BALAJI)	Appropriate days
46	KOHINOOR BAHADURPURA (NEAR ZOOLOGICAL PARK)	KRISHNA	MAY - JUNE
47	ATTAPUR (RAMNAGAR)	SRI RAMA	MAR - APR
	SECUNDERABAD		
48	MAHANKALI STREET	MAHAKALI	JUNE - JULY
49	- DO -	LAKSHMI NARASIMHASWAMY	Appropriate days
50	JEERA	NARASIMHA	Appropriate days
51	- DO -	BALAJI	MAR - APR
52	RANIGUNJ	ERALINGAM	FEB - MAR
53	JEERA & NYDERBAGH	JAGANNADHASWAMY	APRIL - MAY
54	SOMASUNDARAM STREET	KANYAKAPARAMESWARI	APR - MAY
55	- DO -	POCHAMMA	JUNE - JULY
56	- DO -	SUBRAHMANYAM	NOV - DEC
57	SHIVAJINAGAR	RANGANAYAKA	Appropriate days
58	- DO -	DOKKALAMMA	APRIL - MAY
59	- DO -	VENKATESWARA	MAR - APR
60	NEAR SECUNDERABAD RAILWAY STATION	GANESH	AUG - SEP
61	REGIMENTALBAZAR	SIVA	APR - MAY
62	KALASIGUDA	LAKSHMI NARAYANA	Appropriate days
63	- DO -	RAMALINGESWARA	FEB - MAR
64	NEAR GANDHI HOSPITAL SECUNDERABAD	HANUMAN	MAR - APR
65	AMEERPALLE	SUBRAHMANYAM	APRIL - MAY
66	- DO -	ANJANEYA	MAR - APR
67	PICKET	PRASANNA ANJANEYA	Appropriate days
68	- DO -	SAI BABA	Appropriate days
69	TADBUND	VEERA ANJANEYA	MAR - APR
70	BOWENPALLE	VEERA ANJANEYA	MAR - APR
71	- DO -	SRI RAMA	MAR - APR
72	- DO -	SIVALINGAM	FEB - MAR
73	ANNIGUDA	HANUMAN	Appropriate days
74	TRIMULGHERY	VENKATESWARA	FEB - MAR
75	- DO -	HANUMAN	MAR - APR
76	ALWAL	VENKATESWARA	Appropriate days
77	- DO -	VENKATESWARA	Appropriate days
78	- DO -	JAGANNADHASWAMY	JUNE - JULY
79	- DO -	PANDURANGA	APRIL - MAY
80	- DO -	RADHA KRISHNA	JULY - AUG
81	- DO -	SRI RAMA	MAR - APR
82	- DO -	SIVALINGAM	FEB - MAR
83	- DO -	SAI BABA	Appropriate days
84	- DO -	HANUMAN	MAR - APR
85	BOLARUM	HANUMAN	MAR - APR
86	- DO -	SIVA	SEP - OCT
87	BOLARUM	VENKATOPALASWAMY	Appropriate days
88	- DO -	MAHANKALI	JUNE - JULY
89	BOLARUM (SADARBAZAR)	HANUMAN	MAR - APR
90	- DO - - DO -	SRI KRISHNA	MAY - JUNE
91	BOLARUM (RAILABAZAR)	SRI KRISHNA	MAY - JUNE
92	BATHUGUDA NEAR BOLARUM RLY. STATION	HANUMAN	MAR - APR
93	KOHINOOR NEAR BOLARUM	HANUMAN	
94	MACHNA BOLARUM	JAGANNADHASWAMY	MAY - JUNE
95	MACHNA BOLARUM (SAILEJAPURCOLITE)	SIVA	MAY - JUNE
	MUSLIM FESTIVALS		
96	NAMPALLE	TOUSUF SHARIF SAHEB	FEB - MAR
97	MASARAM	BABA SHARFUDDIN	OCT
98	TOLI CHOWKI	IBRAHIM SHAH WALI	Appropriate days
99	MUSHEERUNJ	SYED SHAH RAZA & SYED SHAH SHAMSEUDDIN	Appropriate days
100	FATADI MIR MAHMOOD	MIR MAHMOOD SAHEB	JULY
101	PHALBANDA	BURHAN SHAH SAHEB	SEP
102	NAMPALLE	SHAH QAMOOSH SAHEB	JAN
103	FATEHDARWAZA	SHAH JAHRO SAHEB	JAN
104	DABIRPURA	SHAH BOOD MJ	JAN
105	URDUSHARIF	SHARIFI MAH	JAN
106	KARWAN	SYED ALI BOKHARI	JUNE
107	MURADNAGAR	MURAD SHAH SAHEB	JUNE
108	LAVKAR HOUSE	SYED MIRAN HASAN	JUNE - APR
109	- DO -	SYED MIRAN CHISTI	JULY
110	ALIABAD	MIR MOMIN QAMOOSH	APR
111	SHAH ALI BANDA	ZAMAN KHAN	FEB
112	BHOOLPET	SHAH MIRAN	FEB
113	DABIRPURA	GHAMI HASAN	JUNE
114	ALAWA BIBI	SHAH GHEAM AHMED	2nd Sunday
115	AGAPURA	JEGIA DAWOOD	MAY
116	HUSSAIN SAGAR	KHAKI SHAH	SEP
117	GOLCONDA	SHAH SHIBLI	APR
118	KASABHATTA	SYED MAHMOOD	FEB
119	NIZAMSHAHI ROAD	SYED SHAH MUSA QADRI	MAY
120	CHOODI BAZAR	SHAH MASOOM	JUNE
121	FATEH DERWAZA	SHAH MASHATALLAH	FEB
122	BHOIGUDA	SARDAR BAIG	JULY
123	FIRST LANCER	SYED AHMED	MAY
124	SULTAN SHAHI	MIR MOMIN	NOV
125	THAG JAIL	SHAH SIRAJUDDIN	DEC
126	SHAH ALI BANDA	ABDULLA SHAH	
127	SABZI MANDI	SYED SIRAJFUDDIN	SEP
128	BEGUM BAZAR	ABDUL KARIM	JULY
129	GHANSI BAZAR	DOWAN SHAH	MAY
130	CHANCHAL	SHAH ABDULLAH HUSSAIN	APR
131	SAIDABAD	UJALEY SHAH	
132	RAHACURPURA	MAHBOOBELAM QADRI	JUNE
133	MARAZUNJ	ABDULLAH SHAH	MAY
134	DABIRPURA	GULAM GHOUSE BAHTAN	MAR
	CHURCHES		
135	KUMMARIDAY	SAINT JOSEPH CHURCH	
136	SECUNDERABAD	SAINT MARY'S CHURCH	
137	SULTANBAZAR	SAINT THOMAS CHAPAL	
138	SECUNDERABAD	SAINT ANTHONY CHAPAL	
139	OPP. RAILWAY STATION SECUNDERABAD	SAINT THOMAS CHAPEL	
140	RAMKOTE HYDERABAD	WESLEY CHAPEL	
	JAIN MANDIRS		
141	SULTANBAZAR	SWETAMBAR JAIN TEMPLE	
142	BEGUM BAZAR	DIGAMBAR JAIN TEMPLE	
	GURUDWARA		
143	GOWLIGUDA	GURDWARA	
	FIRE TEMPLE		
144	M. G. ROAD SECUNDERABAD	VICAJI & FESTONJI MEHERJI FIRE TEMPLE	

MEDCHAL TALUK

HYDERABAD EAST TALUK

HYDERABAD WEST TALUK

HYDERABAD WEST TALUK

REFERENCE

TOWN GROUP BOUNDARY

T — TEMPLES

J — JAIN TEMPLE

G — GURUDWARA

F — FIRE TEMPLE

(3) — SERIAL NUMBER OF DEITY

ROAD

RIVER

SECTION I

HYDERABAD TOWN GROUP

Hyderabad city, the capital of Andhra Pradesh, situated between 17°-22′ N and 78°-27′ E on the right bank of the river Musi, a tributary of the Krishna River is the fourth largest city in area and the fifth largest city in population in the Indian Republic. According to 1961 Census, Hyderabad town group consisting of the city together with the 12 constituent units viz., (a) Hyderabad Municipal Corporation, (b) Secunderabad Cantonment, (c) Osmania University, (d) Alwal,(e) Zamistanpur, (f) Kandikal, (g) Bowenpalle, (h) Lalaguda, (i) Attapur, (j) Fatehnagar, (k) Malkajgiri and (l) Macha Bolaram with a poupulation of 1,251,119 persons. The religious composition of the population — the Hindus (746,960), the Muslims (455,393), the Christians (39,681), the Sikhs (4,745), the Buddhists (219), the Jains (3,103) and the other religions (1,018) – gives an indication of the cosmopolitian character of the Metropolis. The city spreads over an area of 85.08 sq. miles or 220.36 sq. kilometres.

The city of Hyderabad had served as an excellent breeding ground for various cultures such as the Hindu, Muslim, Sikh, Buddhist, Jain etc., in its evolution of four hundred years which in turn gave rise to the flowering of numerous religions and social institutions. There are good number of temples, mosques, churches in Hyderabad and Secunderabad cities. Prominent among them have been covered by this survey. The report presents in order the Hindu Temples (100), Mazars of the Muslim saints (39), Churches (27), Gurudwaras (7), Jain temples (11) and Fire temples (5). Among the Hindu temples there are several for each deity viz., Anjaneya, Sri Rama etc., in various places. It may be interesting to know the Hindu temples – deitywise, covered by the survey. They are as follows :

	Name of the deity	No. of temples
1	Anjaneya	25
2	Chennakesavaswamy	1
3	Dokkalamma	1
4	Ellamma	1
5	Ganesh	2
6	Gayatri	1
7	Jagannadhaswamy	4
8	Kalabhairava	1
9	Kalikadevi	5
10	Kanyakaparameswari	1
11	Lakshminarayana	3
12	Mahalakshmi	1
13	Muthyalamma	1
14	Narasimhaswamy	5
15	Pochamma	1
16	Radhakrishna	2
17	Raghavendraswamy	1
18	Rama	12
19	Ranganayakaswamy	2
20	Saibaba	1
21	Satyanarayanaswamy	2
22	Siva	9
23	Sri Krishna	2
24	Subrahmanyaswamy	2
25	Tuljabhavani	1
26	Varadarajaswamy	1
27	Venkateswara	10
28	Venugopalaswamy	1
29	Vittobha	1
	Total :	100

HYDERABAD CITY

WARD 1

CHIKKADPALLE:

Venkateswara Temple—This temple was built by one Sri Gudidevuni Jangaiah of Gowd Caste in 1942. The foundation for the temple was laid on 22-4-1942 and the construction was completed in 1945. All the idols in the temple were brought from Tirupati, the famous pilgrim place of Lord Venkateswara, also known as Balaji in North India. There are idols of Lord Venkateswara, Siva and Vighneswara made of black stone, Sri Rama, Lakshmana, Sita, Anjaneya, Krishna, Satyabhama, Rukmini, Alivelu Manga and Aandalamma made of *panchaloha* i. e., five metals and Navagrahas made of black stone. In fact, besides the main temple of Lord Venkateswara there are two small temples separately built for Siva and Navagrahas in the same compound. All Hindu festivals pertaining both to Saiva and Vaishnava *sampradayas* are celebrated in this temple.

Daily the temple is kept open from 6 a. m. to 12 noon and from 4 p. m. to 8 p.m. but on Saturdays it is closed only at 11. 00 p. m. This temple has become very popular after the formation of Andhra Pradesh State in 1956. All the Pujaris are Brahmins and they are Sarvasri (1) Bhasikachary of Vadula *gotram*, (2) T. P. Ramanujachary of Srivatsa *gotram*, (3) K. Krishnamachary, (4) G. Venkatachary, (5) T. Ramachary of Bharadwaja *gotram*, (6) D. Narasimhachary, (7) D.Yadagirachary, (8) D. Rangachary of Goutamasa *gotram*. Sri P. Krishna Murty, a Smartha Brahmin is the Pujari in Siva temple.

This is a private temple owned by Sri G. Jangaiah, and the income is more than Rs. 50,000 per annum. But the Hindu Religious & Charitable Endowments Department has not yet taken it over under its custody. All the Pujaris and other servants are employed by the owner on monthly salary basis.

SOURCE: *Sri Gudidevuni Jangaiah, Owner of the temple.*

VIVEKNAGAR, CHIKKADPALLE:

(2) Sri Veeranjaneya Temple — This is a very old temple but after it was renovated in 1958 it came into prominence. The residents of the newly built locality called Viveknagar formed a committee to renovate the temple. Sarvasri V. Narasimham and V. Narayana Rao are the Chairman and Secretary respectively of the temple committee in 1968-69. Foundation was laid, very close to the temple, recently by Sri Kommaraju Suryanarayana Rao, father of Sri K. Radhakrishnamurthy to build a temple of Siva.

In the sanctum sanctorum there is a big idol of Hanuman and it is covered with a brass sheet.

Sri Rama Navami for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April) and Hanuman Jayanti for 5 days from *Chaitra Suddha Purnima* (March-April) are the two important festivals celebrated in this temple by the committee by collecting donations from the local people. The speciality of this temple is that no day in the year goes without some religious or philosophical activity like *Harikatha* or *Puranakalakshepam.* Hence it is very popular. Daily the temple is kept open from 6.30 a. m. to 11 a. m. and from 5 p. m. to 8. 30 p. m. and on Saturdays the timings are from 4. 30 a. m. to 1 p.m. and 5 p. m. to 10 p. m. Except the offerings made by the devotees there is no other source of income for this temple.

Sri T. V. Venkatacharyulu, a Brahmin of Kousikasa *gotram* is the Pujari. He is an employee on monthly pay.

SOURCE: *Sri T.V. Venkatacharyulu, Pujari.*

WARD 2

NALLAKUNTA:

(3) Ramalayam (New Nallakunta *alias* Saraswati Nagar)—This temple is only one year old. The temple site which is about 600 yards was donated by Nallakunta Co-operative Housing Society. The history of the temple is as follows. Before the temple came into existenee there was Bhajan Mandali formed by the local devotees of Rama. They used to meet in one of the members' house on every Saturday and perform *bhajan.* It went on for 10 years. During all these years they used to celebrate Sri Rama Navami by collecting donations.

The availability of land for constructing a temple has enthused the local people so much that in no time they collected nearly Rs. 40 to 50 thousands and the idols were got prepared under the able supervision and guidance of Sri Ganapati Satpati,

the sculptor for Andhra Pradesh State. The sculptural beauty of the idols in this temple surpasses all other temples in the twin cities of Hyderabad and Secunderabad. They have been very widely acclaimed as outstanding in recent past by many an expert sculptors of the country.

The *pratista* of the idol of Anjaneya was done on 7-3-68. And the *pratista* of the idols of Rama, Lakshmana, Sita was done on 11-4-1968 under the auspicious of Sri Sri Sri Chandrasekhara Saraswati, the Peetadhipati of Kanchi Kamakoti. Kumbhabhishekam was done on 6-6-68 by the same Swamiji.

Sri Maharudrayaga Mahothsavam was celebrated for 83 days i.e., from 29-11-68 to 19-2-1969 in the temple premises. This is the first of its kind in twin cities. This was intended to propitiate all Gods to save the humanity of the entire world from the impending nuclear destruction. The temple committee headed by the President Sri P. Narasimha Rao, retired District Judge, and Secretary Sri C. Jagannadham has done an outstanding job of constructing the temple under the spiritual guidance of Sri Sarva Seshaiah, one of the eminent Sanskrit scholars of Andhra Pradesh.

In this temple we find the idols of Rama, Sita, Lakshmana and Hanuman made of black stone.

Sri Rama Navami and Hanuman Jayanti are celebrated on a very grand scale.

Pujari is Sri Goli Radhakrishna Murthy, a Brahmin of Kasyapasa *gotram*.

SOURCE: *Sri P. Narasimha Rao, Retired District Judge, President, Ramalayam Committee.*

KACHIGUDA :

(4) Hanuman Temple — This is situated very close to the Kachiguda Railway Station.

This is an ancient temple of 200 years old. The presiding deity of the main temple is Hanuman. But there are two other temples also within the same compound. They are of Siva and Veerabhadra.

There is no separate idol of Hanuman but the picture of Hanuman is found carved out of a big stone. In the temple of Siva there is a stone Sivalingam, and other idols of stone are of Vighneswara, Parvati and Nandi. In the third temple there is a stone idol of Veerabhadra. Besides these idols within the temples, there are the idols of Rama, Sita, Lakshmana and Hanuman at the threshold. The entire building is a modern structure situated on an elevated place.

The festivals celebrated in the temple are (1) Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April) for one day, (2) Sivaratri on *Magha Bahula Amavasya* (February-March) for one day and (3) Ugadi on *Chaitra Suddha Padyami* for Veerabhadra for one day.

There is a committee to look after the maintenance of the temple and the H.R.&C.E. Department has not yet taken this under its supervision.

Daily puja and *naivedyam* are performed twice in all the three temples. The Pujari is pandit Sri Ramakrishan, a Brahmin of Vachasa *gotram* enjoying hereditary rights.

SOURCE: *Pandit Sri Ramakrishan, Pujari.*

WARD 3

LINGAMPALLE :

(5) Sri Raghavendraswamy Mutt—There was an ancient Mutt in the name of Sri Raghavendraswamy. But in 1957-58 the present temple with all the annexed buildings was constructed by the local Madhwas by collecting donations, etc.

This Mutt known as Sri Raghavendraswamy Mutt is a place of religious importance for all the Madhwa Brahmins who are predominant in Lingampalle area and all of them are Kannadigas whose mother tongue is Kannada.

Mantsala or Mantralayam, situated on the right bank of river Tungabhadra in Adoni taluk of Kurnool district is a village of great religious importance due to the location of the Brindavan (Mutt) of Sri Raghavendraswamy, a great preceptor, of Madhwa philosophy. He entered *jeeva samadhi* on Thursday, *Sravana Bahula Vidiya* in the year 1592 of Satavahana Saka. At Mantralayam the Brindavan consists of a stone structure including a platform enshrining the body of Sri Raghavendraswamy and is covered with *saligrams* and earth taken out of a small farm of *tulasi* (ocimum sanctum) plants. That earth which is put on the top of the Brindavan is called *Mrittika*. Devotees are given the same Mrittika by the Pujari for curing diseases etc. Whenever

and wherever Madhwas want to have a Brindavan of Raghavendraswamy to offer their prayers they take the *Mrittika* and put the same on a stone tomb kept in the sanctum sanctorum. So also in this Mutt there is a stone tomb with *Mrittika* brought from Mantralayam. Besides, as Raghavendraswamy is considered as the *avatar* (incarnation) of Prahlada, an idol of Prahlada made of silver is also kept at the base of the tomb and is worshipped. Hanuman Jayanti is celebrated for one day on *Chaitra Suddha Purnima* (March-April).

> "Rathothsavam also known as Saptha Rathothsavam is a festival associated with the Brindavan of Sri Raghavendraswamy. This is celebrated for 7 days from *Suddha Chaturdasi* i.e., the fourteenth day in the bright fortnight to *Bahula Panchami* i.e., the fifth day in the dark fortnight in the month of *Sravanam* (July-August). Each day has got a peculiarity in the mode of worship. Only a prayer is held on the first day while on the remaining 6 days some sort of procession is taken out on each day viz., 2nd day - rajitha (silver) mantapothsavam, 3rd day - rajitha simha vahanothsavam (silver lion), 4th day - rajitha gaja vahanothsavam, 5th day - car festival, 6th day - rajitha aswa vahanothsavam and on 7th, sarva samarpanothsavam."[1]

On the above lines the annual festival is celebrated here also. Thursday is associated with Sri Raghavendraswamy. Hence innumerable devotees visit the Mutt on every Thursday.

The temple depends upon the devotees for its maintenance.

Pujari is a Madhwa Brahmin, appointed on monthly salary basis.

SOURCE: *Sri V. Radhakrishna, S.A., Census Office, Hyderabad*

WARD 4

SULTAN BAZAR:

(6) Hanuman temple — This is situated in Sultan Bazar, Badichoudi area under a banian tree which is intertwined with a margosa tree. This is one of the very ancient and popular temples in twin cities. Nearly 80 years ago it was founded by one Sri Ram Harak Tiwari, an astrologer who came here from Ayodhya. Initially the present sanctum sanctorum was god's corner in his house and Hanuman was his household deity. Later with the passage of time his house and the wall nearby have fallen to disuse and slowly people started visiting the place where the stone idol of Hanuman was installed under the tree and consequently it became a temple and visitors were regularly attending to the puja, etc., that are taking place here.

There are stone idols of Hanuman, silver idols of Rama, Lakshmana and Sita in the temple. The temple is a pucca building and the surroundings are also constructed with iron grills, etc., and it belongs to the family of Tiwari. The H.R.&C.E. Commission has nothing to do with it. These developments to the temple were made in 1962. Later marble idols of Siva, Parvati, Ganesh and Durga and a stone idol of Nagadev (snake-god) were installed.

On every Thursday and Saturday thousands of devotees visit the temple and offer coconuts, fruits, sweets etc., to the deity and tie a cocoanut etc., to a trunk of the tree with the hope that their wishes will be fulfilled. Daily puja, *naivedyam, harathi* etc., are performed. The temple is kept open daily from 6 a.m. to 12 noon and 4 p.m. to 10 p.m. and on Saturdays from 5 a.m. to 10 a.m. and 4 p.m. to 11 p.m.

Hanuman Jayanti is celebrated for 2 days from *Chaitra Suddha Purnima* (April - May). *Abhishekam*, puja, *seva* etc., on the first day and procession on the second day are the important items of celebration. People from all castes can enter the temple but entry into sanctum sanctorum is restricted to the Pujari. *Prasadam* is distributed to all.

Sri K.K. Tiwari is the Pujari and he is a Brahmin of Sandilya *gotram* with hereditary rights. There is no property to the temple.

SOURCE: *Sri K.K. Tiwari. Pujari.*

(7) Lakshmi Narasimha Mandir—This is one of the few temples of Lakshmi Narasimhaswamy in the twin cities.

This temple is more than 200 years old. This was founded by one Mahanti. A committee elected by the merchants of Sultan Bazar used to administer the affairs of the temple. It was recognised by British Residency and was receiving a grant of Rs. 30 p.m. from it. But after the formation of Andhra Pradesh in 1956 the grant was cancelled. Attempts are now being made to renew the grant. A few philanthro-

1 . Village Survey Monograph on *Mantsala (Mantralayam)*, p. 105.

pists have donated liberally in the form of shops and flats constructed for the temple. At present the temple has a monthly income of Rs. 200 and all the expenditure is met through it. At present there is a trust with Sri Pannalal Pitti as Chairman and 4 other members; all of them are Marwadis of Rajasthan but have settled down here long back. There are two halls and a verandah, kitchen shed etc., in the temple premises and the same are let out for purpose of performing marriages etc., by the devotees on a nominal charge.

The idols of Lord Narasimha and Goddess Lakshmi are made of marble stone. There is daily puja and *naivedyam* in the temple. The festivals celebrated in the temple are (1) Rathothsavam for two days from *Vaisakha Purnima* (April-May), (2) Ramanavami for one day on *Chaitra Suddha Navami* (March-April) and (3) Annakuta and Narasimha Jayanthi for one day on *Kartika Suddha Panchami* (October-November). On the third occasion nearly one thousand people are fed freely. Daily the temple is opened from 6 a.m. to 11 a.m. and 5 p.m. to 8 p m.

Sri Narasingdas, a Rajasthani Brahmin of Vatsa *gotram* is the Pujari on a monthly pay of Rs. 75 plus free boarding for himself. His father late Govardhan Das came in 1900 to this temple to work as a Pujari.

SOURCE: *Sri Narasingdas, Pujari.*

BOGGULKUNTA ROAD :

(8) Jagannadhaswamy temple — This is located on Boggulkunta road. This was founded more than 150 years back by a Mahanti called Lakshman Das who migrated from Ayodhya. He made a trust in his will in 1927 and appointed certain trustees from among the Marwadi business people in Sultan Bazar area. The present Chairman of the trust is Sri Pannalal Pitti.

The idols of Jagannadhaswamy, Sridevi and Bhoodevi are made of wood. There is daily puja and *naivedyam* in both the sessions.

Jagannadhaswamy Uthsavam is celebrated for 17 days i.e., from *Ashadha Suddha Vidiya* (June-July). Poor feeding is done on a small scale. *Prasadam* is distributed to all.

The temple owns some houses which fetch a monthly income of Rs. 700. The present Pujari is Druvchand, a Brahmin of Rajasthan. He is paid monthly salary besides free meals for himself every day. It is a non-hereditary job.

SOURCE: *Sri Dhruvchand, Pujari.*

GOWLIGUDA :

(9) Rama Mandiram — This temple was founded by Sarvasri Govind Naik and Vaman Naik Maharashtrians, the ancestors of the present Deputy Speaker of Andhra Pradesh State Assembly, Sri V.K. Naik some 60 years ago.

In the beginning there was a stone idol of Hanuman in a small room. Then Ramalayam was established. Later the temples of Pandarinath, Dattatreya, Siva and Navagrahas were slowly constructed. And in 1966 a man-size idol of Lord Venkateswara was also installed in a separate room by Sri Gurunath in memory of his late father Manik Rao Hippalgaokar. The Chairman of the present board of trustees is Sri Sridhar Vaman Naik. Sri Vasudev Naik, the Deputy Speaker, Andhra Pradesh State Assembly is one of the trustees. This is very popular temple in this part of the city. It owns some houses which fetch approximate rent of Rs. 300 to 400 every month.

The idol of Venkateswara, Panduranga, Rukma Bai, Siva, Parvathi, Ganapati, Nandi, Hanuman and Navagrahas are made of black stone while that of Dattatreya, Rama, Sita and Lakshmana are made of white marble stone. Besides these, marble stone idols of Radha and Krishna are got ready and they will be soon installed in a separate room.

Uthsavams celebrated in this temple are :

Sl. No.	Name of the uthsavam	Hindu calendar	English calendar	Duration (No. of days)
(1)	(2)	(3)	(4)	(5)
1	Sri Rama Navami	*Chaitra Suddha Padyami* to *Navami*	March-April	9
2	Hanuman Jayanti	*Chaitra Purnima*	March-April	1
3	Pandarinadha Uthsavam	*Ashadha Suddha Ekadasi*	June-July	1
4	Siva Abhishekam	*Sravanam*	July-August	30

—Contd.

Sl. No.	Name of the uthsavam	Hindu calendar	English calendar	Duration (No. of days)
(1)	(2)	(3)	(4)	(5)
5	Krishnashtami	*Sravana Bahula Ashtami*	July-August	1
6	Ganesh Navaratri	*Bhadrapada Bahula Chaviti* to *Triodasi*	August-September	10
7	Pandarinadha Puja	*Asviyuja Purnima* to *Kartika Purnima*	September-October	30
8	Dattatreya Jayanti	*Margasira Purnima*	October-November	1
9	Sivaratri	*Magha Bahula Chaturdasi*	February-March	1

As is evident from the above, two *uthsavams* are spread over 30 days each. In the month of *Sravanam i.e.*, July-August, *abhishekam*, giving water-bath to Lord Siva, is mostly done by devotees every day during evening hours. Pandarinath is the household deity to a majority of Maharashtrians just as Lord Venkateswara is to the Andhras. As such very great importance is attached to the Pandarinadha Uthsavam which is celebrated for 30 days from *Asviyuja Purnima* to *Kartika Purnima i.e.*, August-September-October. On all these 30 days special puja is performed to Pandarinadh from 5.00 a.m. to 7.00 p.m. More especially during last 7 days *i.e.*, from *Kartika Suddha Navami* to *Purnima* (September-October) *akhanda nama saptaham i.e.*, non-stop prayer of Lord's name is done and the *uthsavam* ends with the feeding of 5 to 6 hundred poor people on the last day.

So also in the month of *Sravanam* (July-August) *bhajan* is conducted daily from 9-30 p.m. to 1-00 a.m. for Siva and is concluded by poor feeding on the last day.

Sri Narayana Panduranga Dixit, a Maharashtrian Brahmin of Viswamitra *gotram* is the Pujari, on monthly salary basis. The Pujari in Venkateswara temple is Sri Khanduri Seshachary, a Brahmin of Bharadwaja *gotram* on monthly salary basis. A Bhajan Mandali known as Maharashtriya Bhajan Mandali was established in 1966 which conducts *bhajan* regularly on every Saturday in the temple.

SOURCE: *Sri Narayana Panduranga Dixit, Pujari.*

GOWLIGUDA CHAMAN :

(10) Sri Hanuman Temple-This is locally called as Hanmanji-ka-Mandir. It was established some 200 years ago by a Bairagi. The supervision of the temple was taken over by the H.R.&C.E. Department in 1956. Yet, there is a trust to look after the maintenance of the temple. The temple owns several buildings and the rent is collected by the H. R. & C. E. Department.

The presiding deity of the temple is Hanuman represented by a stone idol. Besides this there are other idols of Rama, Sita, Lakshmana, made of five metals.

Sri Rama Navami, Hanuman Jayanti and Sivaratri are the three important festivals celebrated in this temple. Daily puja and *naivedyam* are done twice. The temple is kept opened from 5-30 a. m. to 12 noon and 5 p. m. to 9 p. m. every day. *Bhajan* is conducted on every Saturday in the night.

The Pujari Sri Kishanlal Vyas of Parasara *gotram* is an employee.

SOURCE: ***Sri Kishanlal Vyas, Pujari.***

WARD 5

ABID ROAD:

(11) Sri Lakshminarayana temple — This was founded by one Sri Lala Hazarilal, 70 years ago. Originally there was only one stone idol of Hanuman. Later in course of time the idols of Siva and Lakshminarayana were installed. Before the formation of Andhra Pradesh State it was under the control of the then Nizam Government and with the formation of Andhra Pradesh State in 1956 it was taken over by the H.R &C.E. Department.

The idols of Narayana, Lakshmi and Siva are made of white marble stone while that of Hanuman is a black stone.

Deepavali on *Asviyuja Bahula Amavasya* (October-November) for one day, Sivaratri on *Magha Bahula Triodasi* (February - March) for one day and Hanuman Jayanti on *Chaitra Suddha Purnima* (March - April) for one day are the festivals celebrated in this temple.

Daily puja and *naivedyam* are done. The temple has no income of its own except the offerings made by the devotees. The H.R. & C.E. Department looks after the maintenance of the temple.

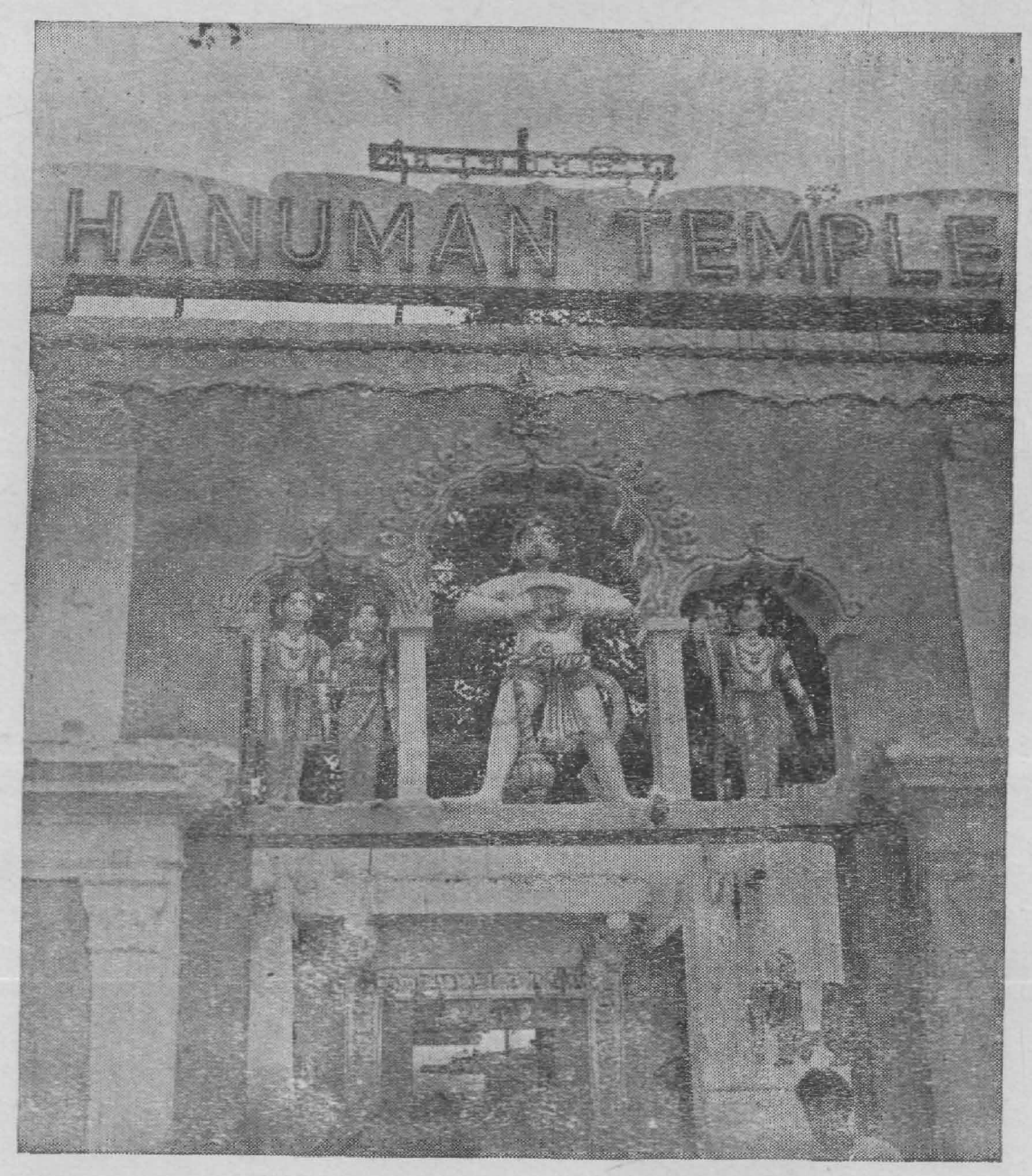


Plate I : Hanuman Temple, Khairatabad.

Pujari is Sri Chandra Kumar, a Brahmin of U.P. of Gautam *gotram* with hereditary rights.

SOURCE : *Sri Chandra Kumar, Pujari.*

WARD 6

KHAIRATABAD:

(12) Sri Hanuman temple-This temple was built by one Sri Shiv Narayan, a Rajasthani, more than 200 years ago. The story goes that Shiv Narayan went on pilgrimage and on one day when he reached this place he had a dream wherein Hanuman appeared and asked him to construct a temple for Him. Simultaneously, the owner of the land where the temple stands now, Sri Sadasiv Baidyanath got a dream wherein Hanuman instructed him to sell his land to Shiv Narayan. Accordingly the land was purchased by Shiv Narayan and soon a huge stone idol of Hanuman sprang up under a peepul tree. Later the temple was constructed.

Besides the presiding deity of Hanuman, there are idols of Sivalingam, Navagrahas and Anjanimata *i.e.*, the mother of Hanuman. The idol of Anjanimata made of marble stone is housed in a small temple opposite to sanctum sanctorum.

Hanuman Jayanti for one day on *Chaitra Suddha Purnima* (March – April), Krishnashtami on *Sravana Bahula Ashtami* (July – August) for one day and Sivaratri for one day on *Magha Bahula Chaturdasi* (February – March) are the festivals celebrated in this temple. Every day hundreds of devotees visit the temple and on Saturdays innumerable devotees visit the temple.

It is a private temple now owned by Sri Ghasilal Anjanilal, a Brahmin who is also the Pujari.

SOURCE : *Sri Ghasilal Anjanilal.*

WARD 9

LUNGER HOUSE :

(13) Sri Hanuman temple — This is a 200 years old temple. No one knows how and by whom it was constructed.

There is a big stone image of Hanuman in the temple. Quite adjacent to it is a small Sivalingam and opposite to it is a Nandi made of stone.

It is quite a popular temple in this area. The festivals celebrated in this temple are (1) Sri Rama Navami on *Chaitra Suddha Navami* (March-April) for one day, (2) Hanuman Jayanthi on *Chaitra Suddha Purnima* (March-April) for one day, (3) Krishnashtami on *Sravana Bahula Ashtami* (July-August) for one day, and (4) Sivaratri on *Magha Bahula Triodasi* (February-March) for one day.

Local people congregate and celebrate the festivals by collecting donations. There is a Brahmin Pujari to perform puja daily in the temple.

SOURCE : *An informant in the temple.*

SANGAM:

(14) Sri Ram Mandir—This temple was founded by one Sri Kalyan Das Muni Maharaj some 200 years ago.

There are three temples in the same compound. They are of Rama, Siva and Satyanarayana. In the temple of Rama there are the idols of Rama, Lakshmana, Sita and Hanuman made of black stone. In the temple of Siva there are a Sivalingam and a Nandi both made of stone. The idol of Satyanarayana is also made of stone.

The temple has no property of its own. The offerings of the devotees only form the source of income for the temple. Daily puja and *naivedyam* are done by the Pujari. Sri Rama Navami, Hanuman Jayanti, Sivaratri are celebrated every year on the respective days according to Hindu almanac. Sri N. Suryanarayana, a Brahmin is the Pujari.

SOURCE: *Sri N. Suryanarayana, Pujari.*

GOLCONDA FORT :

(15) Rama Mandir in Ramdas Jail—In the historical Golconda Fort a big hall with an elevated platform on one side and a completely dark place on the other is said to be the room where the great devotee of Rama, Ramdas was imprisoned by the then Nizam on charges of embezzlement of state finances for constructing a temple for Rama at Bhadrachalam in Khammam District on the banks of the river Godavari. When Ramdas was imprisoned he prayed incessantly for Rama's help and while doing so he carved out five figures of Hanuman, one each of Rama, Lakshmana, Sita, Vighneswara, Lotus, Sun and Moon on the wall.

Though the fort is under the supervision of the State Tourist Department, no interest seems to have

been evinced by it for the development or maintenance of this great temple. Only the tourist visit the temple and pay something according to their wish.

There is a Pujari by name Dattaiah who comes in the mornings and lights one oil lamp and offers *naivedyam* and goes to attend to some other temples in the town.

SOURCE: *Sri Dattaiah, Pujari.*

(16) Ellamma, (17) Kalika Devi and (18) Hanuman Temples—These are also situated in the Golconda fort. There are the idols of Ellamma, Kali and Hanuman made of stone in the respective temples. Only tourists visit the temples.

In the temple of Ellamma and Kalika Devi, puja is done daily by Sri Dattaiah while in the temple of Hanuman Pujari Lakshman Singh performs puja and offers *naivedyam* daily.

SOURCE : *Sri Lakshman Singh, Pujari.*

WARD 10

VIJAYANAGAR COLONY:

(19) Venkateswara Temple — Situated on a hillock, this is a very ancient temple claiming back its origin to the period of Ramdas, a great devotee of Sri Rama of Bhadrachalam. Until 1960 this temple was in ruins. An old man of the locality said that once Jatara used to take place at this temple. With the growth of Vijayanagar colony, local people have started evincing interest in this temple and by collecting donations they got it renovated and in 1968 under the auspice of Sri Sri Sri Kanchi Kamakoti Peetadhipati, the *dwajasthambham* was installed and Peetadhipati himself performed *kumbhabhishekam* to Lord.

The sanctum sanctorum is located in the midst of two hills leaving a very narrow passage for only one man to enter at a time.

The idols of Venkateswara and Lakshmi are made of stone. The festivals celebrated in this temple are (1) Venkateswara Kalyanam on *Chaitra Suddha Ekadasi* (March-April) for one day and (2) Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April) for one day.

The temple has no property of its own. There is a committee formed by the residents of Vijayanagar colony to look after the maintenance of the temple.

Daily puja and *naivedyam* are performed by a Pujari named Jagispershad, a Banares Brahmin of Gautam *gotram*. He holds hereditary rights of priesthood.

SOURCE : *Sri Jagispershad, Pujari.*

(20) Vijaya Anjaneya temple — This is also situated in Vijayanagar colony. This is also a century old temple. The place where the temple is situated was formerly known as Anjaneya Kunta. *Kunta* in Telugu means a pond. This was under ruins until the formation of Andhra Pradesh State. In 1958 a committee of the local people was formed and it was renovated.

There is a big stone image of Hanuman in the temple. Hanuman Jayanti is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April).

The temple has no property of its own. A committe looks after its maintenance and the Pujari is employed on monthly salary basis. Sri Dattatreya Joshi, a Brahmin of Sankhyanasa *gotram* is the Pujari.

SOURCE : *Sri Dattatreya Joshi, Pujari.*

WARD 11

NAMPALLY AREA :

(21) Devi Bagh — This temple is more than 100 years old. It is said to have been built by one Sri Narayana Prasad of Kanpur.

The presiding deity of the temple is Jagadamba also known as Tulja Bhavani. In the adjoining rooms are idols of Pandu Ranga, Rukmabai, Siva and Hanuman and all of them are made of stone. This temple is in a very very dilapidated condition and it is under the supervision of H.R.&C.E. Department.

The festivals celebrated in this temple are (1) Ganesh Chaturdhi from *Bhadrapada Suddha Chavithi* to *Triodasi* (August–September) for ten days, (2) Sivaratri on *Magha Bahula Triodasi* (February–March) for one day, (3) Panduranga Uthsavam on *Ashadha Suddha Ekadasi* (June–July) for one day, and *Kartika Suddha Ekadasi* (October–November for one day, (4) Dasara on *Asviyuja Suddha Dasami* (October-November) for one day and (5) Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April) for one day.

The Pujari is Sri Lakshmana Rao Joshi, a Maharashtrian Brahmin of Kasyapa *gotram* without hereditary rights.

SOURCE: *Sri Lakshmana Rao Joshi, Pujari*

(22) Hanuman Temple— One Sri Rambharose Das founded this temple some 200 years ago.

There are idols of Rama, Lakshmana, Sita, and Hanuman made of white marble stone in the temple of Hanuman and there are Sivalingam and Nandi idols made of stone in the temple of Siva which is also situated in the same compound.

The festivals celebrated in this temple are (1) Sri Rama Navami for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April), (2) Hanuman Jayanti for one day on *Chaitra Suddha Purnima* (March-April) and (3) Krishnashtami for one day on *Sravana Bahula Ashtami* (July-August).

Sri Rama Navami is celebrated on a very large scale for nine days with *Harikatha* and *bhajan* every day and the expenditure is met by collecting donations.

The temple has some property and gets rent every month.

Pujari is Sri Gheesa Lal, a Brahmin of Kousika *gotram*.

SOURCE: *Sri Gheesalal, Pujari*

BAZARGHAT AREA :

(23) Anjaneyaswamy Mandir—Nearly 60 years ago one Sri Kuber Singh of Banares founded this temple. It was in ruins for a long time. In 1958 a committee of the local elders was formed. Every month the committee collects Rs. 2 per head from the local merchants and other devotees.

The idol of Hanuman made of stone is in the sanctum sanctorum. The temple building is a pucca structure.

Sri Rama Navami for one day on *Chaitra Suddha Navami* (March-April), Hanuman Jayanti for one day on *Chaitra Suddha Purnima* (March-April) are the two important festivals celebrated in this temple. Besides this on every full moon day Satyanarayana Vratam is celebrated. On every Saturday, *bhajan* is also conducted in the temple.

The temple has no property. The Pujari Sri Radhesyam Vyas, a Maharashtrian Brahmin of Bharadwaja *gotram* is an employee under the committee. The temple is maintained through the offerings made by the devotees.

SOURCE: *Sri K. Rangaiah, Bazarghat*

(24) Kalabhairava Mandir–One Sri Nath Maharaj of Banares founded this temple more than 150 years ago. There is a beautiful idol of Siva in the temple.

Sivaratri on *Magha Bahula Trioḍasi* (February-March) for one day and Kalabhairava Uthsavam for one day on *Kartika Suddha Ashtami* (October-November) are the two festivals celebrated in this temple.

The temple has no property of its own. Pujari is Sri Amarnath, a Jangam of Veera *gotram*. Daily puja is performed.

SOURCE: *Sri Amarnath, Pujari*

RED HILLS AREA:

(25) Ganesh temple—Nearly 100 years ago one Sri Jeevaraj, a Rajasthani merchant founded this temple.

There is only one stone idol of Ganesh. Ganesh Chaturdhi from *Bhadrapada Suddha Chavithi* (August-September) is celebrated for 10 days. Every Saturday *bhajan* is conducted in the temple.

The temple is maintained by the Pujari Ratanlal.

SOURCE: *Sri Ratanlal Agarwal*

(26) Radhakrishna Mandir—This is also an old temple. There are the idols of Radha, Krishna and Hanuman made of stone.

Krishnashtami is celebrated for one day on *Sravana Bahula Ashtami* (July-August) every year. Hanuman Jayanti is also celebrated for 1 day on *Chaitra Suddha Purnima* (March-April). The Pujari is Sri Ramswarup.

SOURCE: *Sri Ramswarup, Pujari*

(27) Anjaneya temple—This was founded by Sri Lakshminarayana some 60 years ago. There is a stone idol of Hanuman.

Daily puja is performed. Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April), Rama Navami on *Chaitra Suddha Navami* are celebrated. There is no property to the temple. Sri D. Ramachandra Rao, a Kshatriya is the Pujari.

SOURCE: *Sri D. Ramachandra Rao, Pujari*

(28) Muthyalamma temple—Some 100 years ago one Sri Bukkaiah founded this temple. There is a stone image of Muthyalamma in the temple which itself is a very small one.

In the month of *Ashadha*(June-July) Bonala Panduga a festival associated with village deities like Mahankali is celebrated by the local people. There is daily puja in the temple. Pujari is Sri S. Swami.

LALTEKDI :

(29) Hanuman Mandir—One Sri Damle, a Maharashtrian, founded this temple some 100 years ago.

There are idols of Hanuman, Ganapati, Dattatreya, Sankara made of stone in the temple.

Ganesh Chaturdhi on *Bhadrapada Suddha Chavithi* (August-September) for 1 day, Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April) for 1 day and Sivaratri on *Magha Bahula Triodasi* (February-March) are the festivals celebrated in this temple.

The temple has an income of Rs. 50 p.m. collected by way of rents.

Pujari is Sri Iswara Bhutt, a Maharashtrian Brahmin of Kasyapa *gotram* on monthly salary basis.

SOURCE: *Sri Iswar Bhutt, Pujari*

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MOZAMJAHI MARKET :

(30) Mahalakshmi Temple—This is called Murlidhar Bagh. More than 150 years ago one Sri Murlidhar Parshad, a Brahma Kshatriya of Hyderabad founded this temple.

There are idols of (1) Murlidhar made of green stone, (2) Mahalakshmi made of green stone, (3) Siva, (4) Nandi, (5) Ganesh, (6) Parvati, Nagendra, (7) Sun and (8) Anjaneya made of black stone.

The festivals celebrated in this temple are (1) Vasanta Navaratri for 8 days from *Chaitra Suddha Padyami* (March-April), (2) Dasara for 10 days in *Asvijujam* (September-October), (3) Hanuman Jayanti on *Chaitra Suddha Purnima* for one day, (4) Sivaratri on *Magha Bahula Triodasi* for one day.

The temple owns some buildings which fetch a rent of over Rs. 2,000 per mensum. The temple is maintained out of this money.

Pujari is Sri Gurunath Dixit, a Brahmin of Koundinyasa *gotram* with hereditary rights.

SOURCE : *Sri Gurunath Dixit, Pujari*

GUDI MALKAPURAM :

(31) Siva Bagh—Some 35 years ago one Sri Ram Dayal, a Marwadi founded this temple.

There are idols of Siva, Parvati, Nandi, Vighneswara, Anjaneya all made of stone in the temple. Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April) and Sivaratri on *Magha Bahula Triodasi* (February-March) for one day are celebrated in this temple.

The temple is maintained by the founder's family.

A Marwadi Brahmin is the Pujari on monthly salary basis.

SOURCE : *A devotee*

(32) Lord Sri Venkateswara Temple *alias* **Jham Singh Temple** — This is an ancient temple in Gudi Malkapuram. The presiding deity of this temple is Lord Venkateswara. On the north of the temple there is a temple for Visveswara and on south there is a temple for Venugopalaswamy in the same compound.

The temple of Lord Venkateswara was built strictly according to the traditional temple architecture just on the lines of famous temples of Srirangam, Kanchi, Tirumalai with a sanctum sanctorum, Sakanasikam, Stupikam, Madhya Rangam, Mahadasthana Mantapam and Puskarini. The presiding deity Lord Venkateswara's idol made of stone is really magnificient and awe-inspiring. The tower with a beautiful *sudersanachakram, dwajasthambham* opposite to sanctum sanctorum, single stoned lamp pillar and *tulasi tota* (an elevated place with ocimum sanctum plant in it) are pieces of architecture. The stone lamp pillar and *dwajastambham* have no parallel in twin cities and it is not an exaggeration to say



Plate II: Lord Sri Venkateswara of Jhamsingh temple, Gudi Malkapuram, Hyderabad.

—Courtesy : Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.



Plate III : Sri Venugopalaswamy of Jamsingh temple, Gudi Malkapuram, Hyderabad.

—Courtesy : Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.

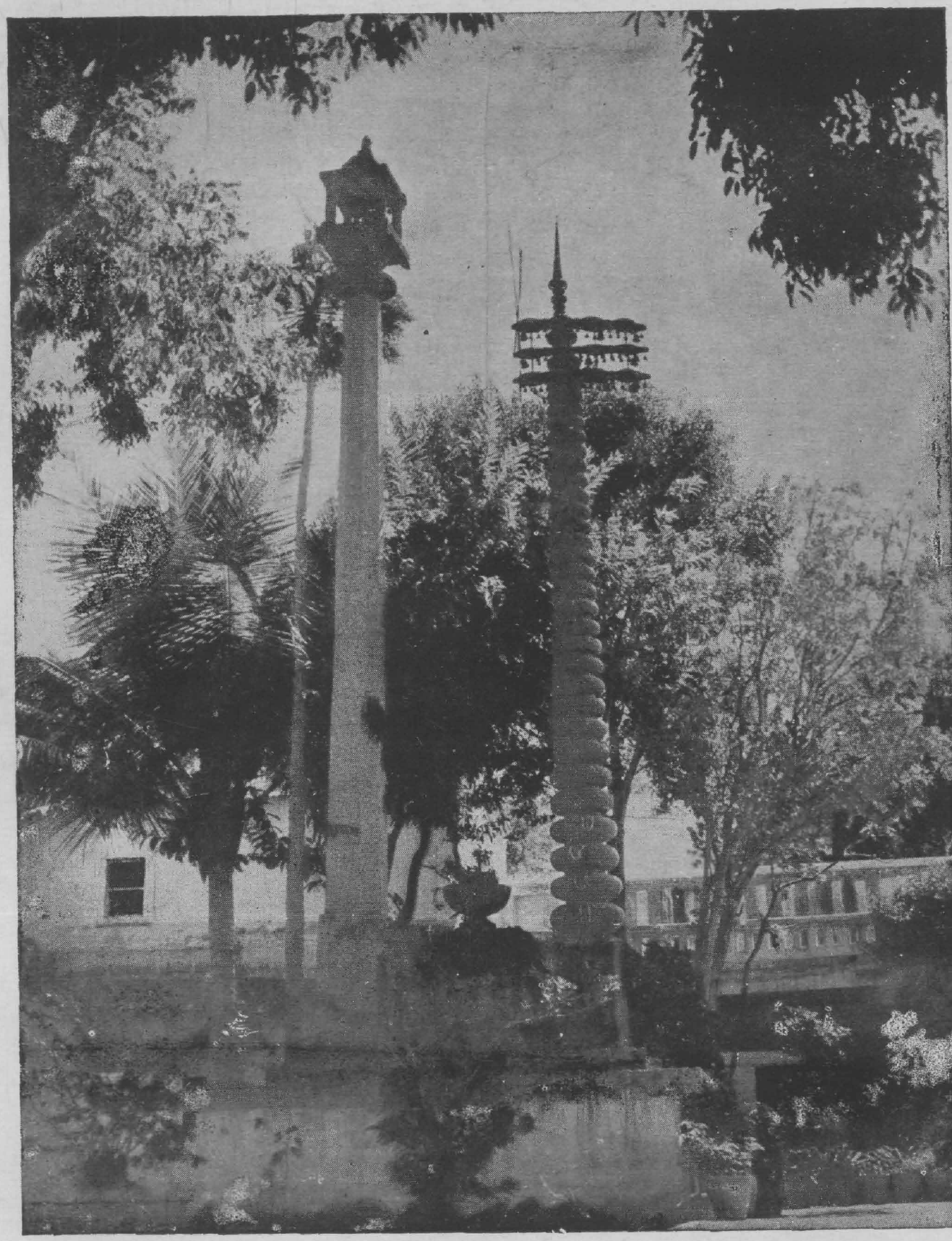


Plate IV : Dwajastambham in Jamsingh temple, Gudi Malkapuram, Hyderabad.

—Courtesy: Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.

that this is one of the very few temples in Andhra Pradesh with two *dwajasthambhams*.

In the temple of Siva which is situated in north of the main temple there is *Panchayatanam* i.e., the idols of Siva along with the idols of Ganapati, Parvati, Nageswara, Sun and Vishnu. On the south of the main temple is the temple of Sri Venugopalaswamy where there are the idols of Venugopala and Radha.

The temple is surrounded by a big compound wall on all four sides; and within the compound there are choultries to accommodate pilgrims, *yagasala* where sacrifice can be performed. The roof of the choultry is so vast and convenient that *Harikatha*, *puranakalakshepam* etc., can be held for a large audience. The main entrance with a huge tower covered with several beautiful idols of various Gods is very attractive. Just outside the temple towards the north there are choultries and towards west of it there is a small tank, with a temple of Hanuman in the middle. There is an old banian tree adjacent to the tank. It is said that pond was dug by Jham Singh for taking bath by the pilgrims. Just 100 yards to the south of the tank there is a *Kalyanamantapam* with 16 stone pillars, where during Brahmothsavam, Lord Venkateswara's marriage takes place.

On the east of this mantapam there is a well, known as Chakra Teertha Bhavi. At the closure of the Brahmothsavam the procession idol of Lord Venkateswara along with *Sudarsanachakra* is given bath in this well and the water is then given to all devotees as *teertham*. The construction of the temple clearly shows a healthy synthesis of the cultures of North and South India.

An interesting story connected with the construction of the temple runs thus. Sri Jham Singh was a Military Officer in the regime of Naziruddoulah. And Sri Raja Chandulal was Prime Minister in those days. Sri Jham Singh was orderded by the prince to buy some horses and on his way he took rest under a banian tree and Lord Venkateswara appeared in his dream and directed him to construct a temple for him. Accordingly he constructed a temple for Lord Venkateswara and a pond fully decorated with stone horses. As Jham Singh did not return for a long time the prince has sent his servants to bring him to his presence. They brought him to the prince and when questioned about the purchase of horses, Jham Singh replied that when he was bringing the horses, they have turned into stones at Gudi Malkapuram. The prince went there to see with his own eyes the horses turned into stones. He understood the implication of Jham Singh after seeing the temple and instead of becoming furious for telling him a lie, he (the prince) appreciated the religious feelings of Jham Singh and gave a nearby village, Lingapuram as a gift to the temple for its maintenance in 1820. Besides this the prince also gave 400 acres of land in Vaddepalle village and another 37 acres of land adjacent to the temple as an Inam to the temple.

The heirs of Jham Singh performed all the *sevas*, pujas and celebrated *uthsavams* with all devotion and love until 40 years ago. But during the period of Kesavasingh one of the heirs of Jham Singh there was some obstruction and the daily puja etc., were not performed properly. The then Hindu Religious Endowment Department appointed a committee to look after the temple. This committee functioned upto 1951. Then another committee was appointed in 1952 by the H. R. & C. E. Department. During this period the committee purchased Govt. Bonds worth Rs. 15,000 in the name of the temple. Besides this some essential repairs to the temple were undertaken at a cost of Rs. 7,000. Then the temple used to get regular income annually from the surrounding fields etc. Again during 1963-64 another committee was formed which worked for the improvement of temple funds. Then the Brahmothsavam which was suspended some 15 years ago, was performed with great enthusiasm.

The idols of Lord Venkateswara, Lakshmi and Padmavati are made of black stone. The idols of Venugopala, Radha and Govardhana Krishna in Venugopalaswamy temple are made of white marble stone of Jaipur. In Siva's temple the idols of Siva, Parvati, Ganesh, Nagendra and Vishnu are made of black stone only.

(Statement overleaf)

The following Uthsavams are celebrated in this temple :

S.No.	Name of the Uthsavam	Hindu Calendar	English Calendar	Duration (No. of days)
(1)	(2)	(3)	(4)	(5)
1	Rama Navami	*Chaitra Suddha Navami*	March-April	1
2	Hanuman Jayanti	*Chaitra Suddha Purnima*	-do-	1
3	Nrusimha Jayanti	*Vaisakham* in *Sravanam constellation*	April-May	1
4	Venkateswara Brahmotshavam	*-do-*	-do-	7
5	Krishnashtami	*Sravana Bahula Ashtami*	July-August	1
6	Vinayaka Chavithi	*Bhadrapada Suddha Chavithi*	August-September	1
7	Anantapadmanabha Chaturdasi	*Bhadrapada Suddha Chaturdasi*	-do-	1
8	Vijaya Dasami	*Asviyuja Suddha Padyami* to *Dasami*	September-October	10
9	Sarat Purnima	*Asviyuja Purnima*	-do-	1
10	Deepavali	*Asviyuja Amavasya*	October-November	1
11	Deepothsavam	*Kartika Purnima*	-do-	1
12	Dhanus	*Margasiram*	November-December	30
13	Sankranti	*Pushya Suddham*	14th & 15th January	2
14	Vasanta Panchami	*Magha Suddha Panchami*	January-February	1
15	Radhasaptami	*Magha Suddha Sapthami*	-do-	1
16	Mahasivaratri	*Magha Bahula Triodasi*	-do-	1
17	Holi	*Phalguna Purnima*	February-March	1

Besides the above Pulaingiseva to Lord Venkateswara in the month of *Sravanam* (July-August) and Annakuta Uthsavam in *Kartikam*(October-November) are celebrated on a large scale by several devotees.

Pujari is Sri Paravastu Ramanuja Charya, a Brahmin of Koundinyasa *gotram* with hereditary rights. His grandfathers migrated from Kancheepuram of Madras State some 100 years ago. This temple is under the supervision of H.R.&C.E. Board.

SOURCE: *Sri P. Ramanuja Chary, Pujari and an article written by him in* Aradhana *Vol. XII, No. 6 December, 1966-pp. 12 to 15.*

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SEETARAMBAGH:

(33) Seetarambagh temple — This is one of the very ancient temples in Hyderabad. This is situated on the main road leading from Mojamjahi Market to Asafnagar *via* Darusalam and Agapura. The temple was built in or about 1833 by one Marwari merchant Poornamal Ganeriwala at a cost of Rs. 2 lakhs. For the upkeep and maintenance of the temple, the Nizam of Hyderabad granted by a sanad dated 12-2-1833 Bordi and Akoli villages. Later on by another sanad dated 8-6-1841 Maharaja Chandulal, the then Prime Minister of the Nizam granted in Jagir the villages of Akoli, Bordi in Berar, Jumma and Pengaon in Aurangabad district. After the death of the founder Poornamal in 1853, the management of the temple and the Jagir passed on to his son Prem Shuk Dass and after his death in 1856 his second son Har Gopal assumed the management. The two villages were in course of time abolished under the Madhya Pradesh Abolition of Proprietory Rights etc., Exemption Act of 1950 (Act I of 1951) were taken over by that State after paying compensation. In addition to compensation, a cash grant of Rs. 8, 470 was sanctioned by the Madhya Pradesh State Government each year to the temple under the Berar Revocation of Land Revenue (Exemption) Act of 1949, and $\frac{1}{3}$ of this amount was appropriated by the trustee for his personal use. On 14-6-1960 the H.R.&C.E. Board took over the supervision of this temple.

There are two temples in the same compound. They are of (1) Sita Ramaswamy and (2) Varadarajaswamy. The founder brought the idols of Rama, Lakshmana, Sita, Bharata and Satrughna, Hanuman and Garuda made of marble stone from Jaipur in Rajasthan.

Sita Ramaswamy temple – In the sanctum sanctorum there are idols of Rama, Lakshmana Sita, Bharata, Satrughna. There are procession idols of Rama, Sita, Lakshmana, Radha Krisahn,

Venkateswara, Lakshmi, Sudarsana Murthy, Satagopaswamy, Ramanujachary made of five metals. Just in front of the sanctum sanctorum there are the idols of Dwarapalakulu, Garutman, Hanuman. There is also a *dwajasthambham.*

Ushsavams:

(i) Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April).

(ii) Sri Krishnashtami is celebrated for 10 days from *Sravana Bahula Padyami* to *Dasami* (August-September) and on the tenth day *Jwalauthsavam* is celebrated.

(iii) Dasara is celebrated for one day on *Asviyuja Suddha Dasami* (October-November).

(iv) Dhanurmasam is celebrated for 30 days in *Margasiram* (November-December).

Varadarajaswamy temple – 10 to 15 years after the construction of Sita Ramaswamy temple this temple was built by the same founder.

The presiding deities are of Varadarajaswamy, Perindevi, Tayaru and Andalamma. There are stone idols of Garutman, Hanuman and Dwarapalakulu. There is also a *dwajasthambham.*

Uthsavams:

(i) Brahmothsavam is celebrated for 10 days from *Vaisakha Suddha Ekadasi* to *Bahula Panchami* (April-May).

(ii) Dasara is celebrated for ten days in October -November.

(iii) Kartika Purnima Uthsavam is celebrated for one day in October-November.

(iv) Dhanurmasam is celebrated in *Margasiram* for 30 days.

(v) In the month of *Phalgunam* (February-March) Phalguni Uthsavam is celebrated for one day.

Vaishnava Brahmins from Kancheepuram of Madras State were invited to perform regular puja etc., in both the temples. Once there used to be 100 Brahmin families, 15 gardners and 10 wells in the temple compound. Nearly 50 to 60 pilgrims used to visit the temple daily and stay in Dharmasala attached to it.

A dispute arose between the Pujaris and the owner andthe court decreed the case in favour of the owner. Previously in 1962 there used to be North Indian Pujaris in Sita Ramaswamy temple, but with the taking up of the supervision of the temple by the H.R.&C.E. Board South Indian Pujaris were introduced in both the temples from 1962. Three families are associated with Sri Rama's temple and 4 families with Varadarajaswamy temple. Each Pujari is paid Rs. 50 per month besides free meals for all the members of the family. A big kitchen and a few cooks are there to prepare food for the Pujari families.

Sanskrit College—There is a Sanskrit college attached to this temple. This was started 30 years ago by one Sri Satagopa Ramanujachary. The temple itself used to maintain this college. Later Government of Andhra Pradesh started giving an annual grant of Rs. 6,000 towards boarding charges of the students and teachers' pay etc. This is affiliated to the Osmania University. Since 7 years it is being managed by the T. T. Devasthanam of Tirupati. There are 100 students in this college in 1969. They are provided with free boarding and lodging, and teaching is imparted in subjects like Philosophy, Grammer, Logic, Sanskrit and Telugu literature. The students are given training for various examinations like D. O. L. and B. O. L., Vidwan, Bhasha Praveena etc., conducted by the Osmania University.

At present the Government of Andhra Pradesh is giving a grant of Rs. 20,000 per annum; the T. T. Devasthanam bears the remaining expenditure and maintains the college. Pujaris are Sri M. Vijaya Raghavachary of Koundinyasa *gotram* in Sri Rama's temple and Sri M. Ramanujachary of Srivatsa *gotram* in Varadarajaswamy temple.

SOURCE: *Pujaris*

DHOOLPET:

(34) Jali Hanuman—This temple was founded by one Sri Baba Jalanadharnath some 600 years ago. Hence it is called Jali Hanuman temple.

There is a stone idol of Hanuman in the sanctum sanctorum. Besides there are stone idols of Siva, and Ganesh.

Sri Rama Navami in *Chaitram* (March-April), Hanuman Jayanti on *Chaitra Purnima* (March-April), Krishnashtami on *Sravana Bahula Ashtami* (July-August) and Sivaratri on *Magha Bahula Triodas* (February-March) are celebrated for one day each.

The temple has no property of its own. It is maintained by the local people. The Pujari is Balaram Sarma, a Brahmin of Kousika *gotram*. His ancestors came from Kurukshetra more than 100 years ago.

SOURCE: *Sri Balaram Sarma, Pujari*

(35) Varadarajaswamy temple *alias* **Mohan Das Mutt**—More than 250 years ago this was built by one Sri Lakshmana Dasji Maharaj of Bairagi Nirvani Akada belonging to Punjab.

The presiding deity is Varadarajaswamy. The idols of Varadaraja, Sridevi, and Bhudevi, Rama, Sita, Hanuman, Siva and Ganesh are made of five metals while the idols of Jagannadh, Subhadra and Balarama are made of wood.

All Hindu festivals are celebrated on the appropriate days according to Hindu almanac. It is under the control and supervision of H.R. & C.E. Department. The temple's income is Rs.200 per month through rents. The present Pujari is Mahant Ram Swaroop Das, a Brahmin of Achyuta *gotram*.

SOURCE: *Pujari*

(36) Mahankali temple–This was founded 100 years ago by one Sri N. Lakshminarayana. There are idols of Mahankali and Renuka made of black stone.

Mahankali Jatara is celebrated in *Ashadha* (June-July). This is a private temple and local people patronize it. Pujari is Sri N. Nagabhushanachary of Suprasanna *gotram*.

(37) Sivalayam *alias* **Goundla Matam** –Though locally known as Sivalayam, its original name was Surabhandeswaraswamy Alayam. This was built more than 100 years ago by some unknown person. There is a Sivalingam in the sanctum sanctorum and a very big stone Nandi outside it. The Nandi resembles the one at Hanumkonda of thousand pillared temple in sculpture and as such some believe that this temple also was built during Kakatiya period. There are two small temples of Hanuman in the same compound.

The festivals celebrated in this temple are (1) Sivaratri on *Magha Bahula Triodasi* (February-March) for one day, (2) Ganesh Chavithi on *Bhadrapada Suddha Chavithi* (August-September) for 1 day, (3) Sivakalyanam in *Sravanam* (July-August) for one day and (4) 30 days *abhishekam* to Siva during *Sravanam* (July-August).

This is under the supervision of H.R.&C.E. Department. Pujari is Sri E. Veerabhadraiah of Lohitasa *gotram* with hereditary rights.

SOURCE: *Pujari*

CHADARGHAT :

(38) Jagannadhaswamy temple—This is situated opposite to Kamal Cinema Hall. This is a 150 years old temple.

The presiding deity is Sri Jagannadhaswamy. The idols of Jagannadhaswamy, Subhadra Devi, Balabhadra, Rama, Lakshmana and Sita are made of wood. There is one temple for Siva and three temples for Anjaneya in the same compound. The idols of Siva and Nandi and all the three idols of Anjaneya are made of stone. The three Anjaneyas are one Prasanna and two Veera.

All Hindu festivals are celebrated on the appropriate dates.

The present Mahant is Jagannadha Das. Pujari is Devi Das, a Brahmin of Rohini *gotram*. This is under the supervision of H.R.& C.E. Department. This is maintained by rents received from buildings owned by the temple.

SOURCE: *Sri Jagannadha Das*

DILSHUKNAGAR :

(39) Maruti Mandir—One Sri Balaram constructed this temple out of donations in 1953.

The presiding deity is Hanuman. Besides this, there are idols of (1) Radha Krishna, (2) Rama, Lakshmana and Sita, (3) Siva Panchayatam i.e., Siva, Nandi, Surya, Ganesh, Parvati and Vishnu, (4) Durga and (5) Navagrahas each installed in a separate room. All the idols except that of Hanuman and Navagrahas are made of marble stone.

All the important Hindu festivals are celebrated in this temple by collecting donations from the local people. The temple has no property and is being maintained by the devotees only. Pujari is Sri Mudgheswar, a Brahmin of Kasyapa *gotram*.

SOURCE: *Pujari*

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JUMMERAT BAZAR:

(40) Lakshminarasimha Mandir *alias* **Baba Taraseri-ka-Mutt**—This was built more than 500 years ago by late Baba Taraseri.

Besides the presiding deity Lakshminarasimha there are idols of Hanuman, Siva, Navagrahas, Kalabhairava, Nagadevatha in the temple. All Hindu festivals are celebrated in this temple by collecting donations from the local people. Local people patronize the temple. Pujari is Sri Omprakash Sarma, a Brahmin of Kousika *gotram*.

SOURCE: *Pujari*

(41) Parik Mandir—This is situated in Bhagawan Gunj.

More than 100 years ago this was founded by Bankath Lal Vyas and Jamnalal Khater, Marwaris. Later Sri Ramdayal Vyas and Ramanand Vyas have taken over the responsibility of maintaining the temple with the co-operation of the Parik association.

The presiding deity in this temple is Narasimhaswamy. There are idols of Narasimhaswamy made of stone and Bansiwala, made of brass. The temple had a monthly income of Rs. 200 through rents.

Sri Rama Navami on *Chaitra Suddha Navami* (March-April) and Janmashtami on *Sravana Bahula Ashtami* (July-August) for one day and all other Hindu festivals are celebrated. There is a permanent Pujari in this temple. A member of the Parik association performs puja daily.

SUORCE : *Sri Ramanand Vyas*

CHELAPURA NEAR CITY COLLEGE :

(42) Balaji Temple—Nearly 50 years ago one Sri Ramanarayan Bankatlal Loya built this temple.

There is a marble stone idol of Varadaraja brought from Jaipur, Rajasthan. The annual festival is celebrated on *Pushya Pournima* (January) for one day. All other Hindu festivals are celebrated on the appropriate dates in this temple. Every day *bhajan* is performed during nights. The temple gets a monthly income of Rs. 75 by way of rents. The Pujari is Kanhailal, a Marwari on monthly salary basis.

SOURCE: *Sri Ramanand Vyas*

LADBAZAR :

(43) Satyanarayana Mandir *alias* **Alak-ka-Mutt**—Once there lived a saint by name Baba Alak in this temple and his tomb is also located nearby. Hence this temple has come to be known as Alak-ka-Mutt. This was built by the Marwari merchants of the locality. There is a marble stone idol of Satyanarayanaswamy in the sanctum sanctorum.

Uthsavam and puja are done on a large scale on every *Purnima*—full moon day in every month. And *bhajan* is conducted on every *Ekadasi*. The source of income to the temple is rent besides the offerings made by devotees.

Pujari is Pannalal Khator, a Marwari.

SOURCE : *Sri Ramanand Vyas*

WARD 15

(44) Sri Jangli Vittobha Mandir — One Sri Gunaji, a Thambali by caste, built this temple 165 years ago. After some time with the death of Manohara Giriji, the then Mahant, the temple was not kept up well and became almost dilapidated. But 45 years ago local people have taken great interest and renovated it by raising funds, etc. One Sri Samudrala Raghavulu Setty has spent over Rs. 14,000 for renovation and installation of new idols. The temple is under the control of H.R. & C.E. Board.

In the same compound there are four more temples for (1) Pandurangaswamy, (2) Anjaneya, (3) Tulja Bhavani and (4) Veeranjaneya.

(1) In the temple of Pandurangaswamy there are idols of Rama, Lakshmana, Sita, Panduranga, Dattatreya, Siva, Vinayaka — all made of white marble stone and Radhakrishna made of black stone.

(2) In the temple of Anjaneya, besides the stone idol of Anjaneya, there are idols of Navagrahas, Visveswara, Annapurna, Nandi, Vighneswara—all made of black stone.

(3) In the temple of Tulja Bhavani the presiding deity is Tulja Bhavani goddess represented by a stone idol with eight hands and seated on a lion. Besides this there are idols of Siva, Nandi and Vighneswara, made of black stone.

(4) In the temple of Veeranjaneya there is a big stone representing Anjaneya. An idol of Vighneswara is also there.

All Hindu festivals of both Saiva and Vaishnava schools are performed in this temple with great pomp and show.

There is a trustee appointed by the H.R. & C.E. Board headed by Sri Vasudev Naik, the Dy. Speaker of Andhra Pradesh Assembly.

The temple has an income of over Rs. 1,000 p.m. by way of rents. Pujari is Sri Kumbari Lakshmanachari, a Brahmin of Viswamitra *gotram* with hereditary rights.

SOURCE : *Pujari*

(45) Sita Rama Temple—This temple is situated in Mahboobganj. This is a 300 years old temple built by one Dayal Das.

There are idols of Rama, Sita, Lakshmana, Jagannadha, Balaji, Anjaneya, Kurmavatara made of marble stone.

Sri Rama Navami, Krishnashtami, Jagannadha Jatara, Narasimha Jayanti and Hanuman Jayanti are the important festivals celebrated in this temple.

The temple owns a big building and the temple is maintained with its rents. Daily puja is there. The present Mahant, Sri Vasudev Das is the Pujari.

SOURCE : *Pujari*

(46) Ramachandraji-ka-Mandir--This is situated in Mukhtar Gunj, Siddiamber Bazar. The presiding deity is Sri Rama. There are idols of Rama, Sita, Lakshmana, Hanuman, Siva, Jagdish, Radhakrishna all made of marble stone.

Sri Rama Navami, Krishnashtami are the two important festivals celebrated in this temple. This is a private temple maintained by local people. Pujari is Sri Prem Das.

SOURCE : *Pujari*

WARD 20

PURANAPUL :

(47) Sivalayaghat—More than 300 years ago this was founded by Baba Goranaswamy. The presiding deity of this temple is Siva. But there are idols of other Gods also. They are—Nandi, Anjaneya, Parvati, Nagadevata, Vighneswara and Satyanarayana. All Hindu festivals are celebrated on the appropriate dates with much pomp. The temple has no property of its own. It is maintained by the offerings made by the devotees. Pujari is Baba Indra Nanda of Achyuta *gotram*.

SOURCE : *Pujari*

(48) Sakkaji - ka - Mandir *alias* **Raghunadha Mandir**—More than 300 years ago this was built by one Sakkaji Baba. The presiding deity of the temple is Raghunadha. Besides the presiding deity there are idols of Rama, Sita, Lakshmana and Hanuman in the temple. All Hindu festivals are celebrated on their appropriate dates. The temple has no property and it is maintained only by the offerings made by the devotees. The Pujari is Sri Bharat Das of Achyuta *gotram*.

SOURCE: *Pujari*

CHANDRAYANAGUTTA :

(49) Chennakesavaswamy Temple—The temple of Chennakesavaswamy situated on a hillock to the south of the city on the main road leading to Pahadi Sharif, is a very ancient temple. When it was in a dilapidated condition, Raja Giridhari Parshad requested Sir Salarjung to rebuild the temple. Under a sanad the Raja Saheb was then declared as its owner who reconstructed the temple. During the period of Nawab Afzaludowla, the Nizam V, a village named Balahguda was donated as Jagir. It was in the same period that a few buildings like Durga Ravi temple, Keshwapet Garden, etc., were added on the hill.

The presiding deity of the temple is Chennakesavaswamy also known as Balaji locally. All Hindu festivals are celebrated on their appropriate dates. Daily puja is conducted by a Brahmin.

SOURCE : *A devotee.*

(50) Kishen Bagh—This is one of the most important temples of Hyderabad city dedicated to Krishna situated at Bahadurpura near Zoological gardens. This was built by Sri Raja Raghuram more than 100 years ago.

There are beautiful idols of Sri Krishna and His consorts made of marble stone in the sanctum sanctorum. The temple had Jagirs for its maintenance. The Government also sanctions grants in aid every year for celebrating Krishnashtami on *Sravana Bahula Ashtami* (July-August) for one day. The present hereditary trustee is Raja Trimaklal - a Marwadi. There is a Brahmin Pujari to perform puja daily.

SOURCE : *A devotee.*

(51) Rambagh temple—This temple dedicated to Sri Rama is situated to the north of the city near Attapur. It was constructed by Raja Bhavani Pershad, a cashier of Sarf-e-Khas Department of the

then Nizam Government who was supposed to have seen an image of Sri Rama in his dream in 1217 A.D. Originally an idol of Sri Rama was prepared by Bhavpal of Gadwal for his own temple; but as it was not ready within the stipulated time for installation, the same was given to Raja Bhavani Pershad who installed it in his garden at the present temple site. During the period of Nizam III and IV, a Jagir of Rs. 12,000 revenue was granted for the expenses of the annual festival, i.e., Sri Rama Navami.

The presiding deity of Sri Rama is made of black stone. Besides this there are other idols of Sita, Lakshmana and Hanuman in the temple.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March–April) and thousands of people participate. There is daily puja in the temple performed by a Pujari.

SOURCE : ***A devotee.***

SECUNDERABAD

(52) Mahakali Temple—This most famous temple dedicated to Goddess Kali is situated in the heart of Secunderabad City in the street named after the Goddess Mahakali.

In Andhra Pradesh there are several temples for Goddess Kali, but the most prominent among them are the temple of Kanakadurga at Vijayawada on the banks of river Krishna, the temple of Bhadrakali of Warangal and the temple of Mahakali, Secunderabad.

This temple is more than 150 years old. The origin and development of the temple as written by Sri Chintala Satyanarayanaswamy, a Civil Engineer, and a great devotee of Goddess Kali runs thus...

Just as the Rama's temple at Bhadrachalam was the fruit of Ramdas' devotion, the temple of Mahakali was the fruit of Sri Surati Appayya's devotion to Goddess Kali. Sri Surati Appayya was serving in the military in 1813. He was sent to Ujjain on duty. During his stay at Ujjain he used to visit the famous temple of Kali daily and offer his prayers for successful completion of his work and safe return to his home. It is not out of place to mention in this connection that Ujjain as a seat of great learning and culture and the birth place of world famous poet Kalidas, has been very famous for its Kali temple. In his regular prayers Sri Surati Appayya used to take an oath to construct a temple of Kali at Secunderabad and perform puja for his life time. With the blessings of Goddess Kali he completed his work successfully and returned to Secunderabad. In July 1815 Sri Surati Appayya installed a wooden idol of Kali in the place where the present temple stands and started performing puja regularly.

Slowly compound walls were raised and then it was called Ujjain Mahakali temple. Once this entire area was full of trees, big stones and lakes, etc. During the course of repairing a big well in this area, an idol of Manikyala Devi was unearthed and the same was kept in the sanctum sanctorum for a long time. Even now it is placed on the right hand side of the presiding deity Mahakali.

In the year 1864 a marble stone idol of Kali was brought from Ujjain and the same was installed in the sanctum sanctorum strictly according to scriptures. The beautiful idol of Kali is made of white marble stone with four hands and with four different weapons in them and seated in Padmasana, i.e., cross legged posture. After the death of Sri Surati Appayya, his son Sri Surati Sanjeevayya with the help of friends collected donations and built the mandapam, etc., of the temple. His son Sri Lakshmayya also collected some donations and built some shops in 1900 and the rent received through the shops was utilised for the maintenance of the temple.

In the year 1914 Sri Krishnayya, son of Lakshmayya, appointed a committee of elders of the locality. This committee appointed Sri Ogirala Subbaiah, a Brahmin to perform puja daily in the temple. Again in 1947 the H. R. & C. E. Department appointed a committee to supervise the maintenance of the temple and also a Pujari by name Sri Yandavalli Venkatramayya, a Brahmin of Parasara *gotram* to perform daily puja in the temple. In the year 1953 the H. R. & C. E. Department appointed a Board of Trustees. Among them Sri Chikoti Chandraiah (a Vysya) and his family and several other Vysya community merchants have been doing their best to improve the temple well. At present the temple's income exceeds Rs. 5,000, per month through rents received from buildings owned by it.

The annual Jatara celebrated in the month of *Ashadha* (June-July) is the most popular Jatara celebrated in twin cities. The Jatara lasts for 15 days commencing from the first Sunday in the month of *Ashadha* (June-July). The celebration of Jatara may be divided into 4 parts.

(i) *Ghatothsavam* : On the first day a new pot duly decorated with marks of vermilion and turme-

ric and a bunch of neem leaves at Karbala grounds, is brought to the temple in a huge procession accompanied by music and it is called Edurukolupu meaning, welcoming the Goddess to the temple. From the next day morning the pot is taken in a procession for 15 days in different localities of Secunderabad city.

(ii) *Kolupu - Potaraju Bali :* After 15 days of processions, etc., again on a Sunday Kolupu is celebrated. Once there used to be animal sacrifice in this temple. The head of a he-buffalo was used to be cut with a single stroke and one person was used to carry it on his head and go round the temple accompanied by several devotees. It is said that after sacrificing several buffaloes, rams, hens, etc., blood used to flow, as it were, in and aronnd the temple. But the animal sacrifice was given up by the local people, some 25 years ago due to the persuasion of Deccan Manava Sevak Samaj, a social organisation which worked for it. Since then people have taken to offer ash-gourds in the place of animals. This is called *kushmanda bali*, i.e., sacrifice of ash-gourd. After the completion of animal sacrifice there used to be heavy down pour of rain on the same night thus cleaning the surroundings neatly. Even after the cessation of animal sacrifice rain has been coming without fail on the night of same day. Thus people have come to a conclusion that there is no need to offer animals as sacrifice for this Goddess.

(iii) *Ranganu* : This is one of the most exciting items of the Jatara. On one of these 15 days a woman stands opposite to the presiding deity keeping one of her legs on an unkiln pot. Soon she will be possessed by the Goddess and under that spell she tells all the coming events of the next 12 months in the country. To hear her annual predictions innumerable people gather there.

(iv) *Saganamputa* : It means farewell to the *ghatam*. On a Monday after 15 days the fully decorated pot is taken out in a huge procession and at Mettugadda, the decoration over the pot will be removed. Thousands of women go to Hussain sagar dressed in their best sarees, keeping pots decorated with vermilion and turmeric and float lamps lit in small earthen plates in the water and return home.

Daily puja is performed and *prasadam* is distributed to devotees. On every Friday special decoration of the deity and offering of special pujas are done by several devotees. Besides the annual Jatara in the month of *Asviyujam* (October–November) Dasara festival is celebrated for 9 days with great pomp and enthusiasm by the devotees.

On all days and especially on every Friday the following prayer is sung by several devotees.

Sri Mahakali Suprabhatam

I
ఉత్తిష్ఠ శైలసుతే స్కంద మాతశ్చ
Uttista Sailasute Skanda Matascha
బ్రహ్మచారిని
Brahmacharini
ఉత్తిష్ఠత్వం మహాగౌరి కాత్యాయని చ
Uttistastvam Mahagouri Katyayani Cha
సిద్ధిదే
Siddhide

II
కూష్మాండే చంద్రఘంటే చ కాలరాత్రి
Kushmande Chandraghante Cha Kalaratri
శివప్రదే
Sivaprade
ఉత్తిష్ఠ నవ దుర్గాంబే సర్వేషాం మంగళం
Uttista Nava Durgambe Sarvesham Mangalam
కురు
Kuru

III
చంద్రార్ధ ఫాలతిలకే శరదిందు చూడే
Chandrardha Phalatilake Saradindu Chude
కంజాత పత్ర నయనే కమలాక్ష సేవ్యే
Kanjata Patra Nayane Kamalaksha Sevye
శింజాన మౌక్తిక ధరే శ్రితలోక పూజ్యే
Simjana Mouktika Dhare Sritaloka Poojye
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

IV
శ్రీ శైలవాస దయితే శివ శక్తి దేహే
Sri Sailavasa Dayite Siva Sakti Dehe
కాశీపురీశహృదయే కరుణాన్నపూర్ణే
Kasipureesahrudaye Karunannapurne
శ్రీ శారికాంచిత భుజే సరసీరుహాక్షి
Sri Sarikanchita Bhuje Saraseeruhakshi
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

V
నిత్యాన్నదాన నిరతే నిఖిలావ భాసే
Nityannadaana Nirate Nikhilava Bhase
కాత్యాయని ప్రమధ నాధ కృతార్ధ భాగే
Katyayani Pramadha Nadha Krutardha Bhage
దైత్య ప్రహార చతురే దరహాసలోలే
Daitya Prahara Chature Darahasalole
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

VI
మాతస్త్వ మేవ సకలావని మాతృ రూపా
Matatsva Meva Sakalavani Matru Rupa
మాతస్త్వ మేవ నవరత్న విరాజమూర్తిః
Matatsva Meva Navaratna Virajamurthihi

మాతత్స్వ మేవ సనకాది మునీంద్ర వంద్యా
Matatsva Meva Sanakadi Muneendra Vandya
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

VII
మాణిక్య దేవి మహిషాసుర మర్దనోద్యే
Manikya Devi Mahishasura Mardanodye
బాణాసుర ప్రహరణోద్యత బాహుఖడ్గే
Banasura Praharanodyata Bahukhadge
వీణా వినోద సుగుణే విభురేంద్రనుత్యే
Veena Vinoda Sugune Vibhurendranutye
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

VIII
శ్రీ కోమలోన్నత కుచద్వయ శోభితాంగి
Sri Komalonnata Kuchadwaya Sobhitangi
శ్రీ కాళికే డమరు ఖడ్గ త్రిశూల హస్తే
Sri Kalike Damaru Khadga Trisula Haste
శ్రీ కాలరాత్రి కరుణామృత పూర్ణ భాండే
Sri Kalaratri Karunamruta Purna Bhande
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

IX
బృందార కార్చిత పదే పరబ్రహ్మ రూపే
Brundara Karchita Pade Parabrahma rupe
మందారపుష్ప ముదితే మునిమానసస్థే
Mandarapushpa Mudithe Munimanasasthe
సిందూరవర్ణ వదనే సురనాధ వంద్యే
Sinduravarna Vadane Suranadha Vandye
ఉజ్జైని పీఠనిలయే తవ సుప్రభాతమ్
Ujjaini Peethanilaye Tava Suprabhatam

SOURCE : *Sri V. Radhakrishna, S. A., Census Office, Hyderabad.*

(53) Narasimha Mandir—This temple is situated just opposite to Mahakali temple in the Mahakali Street, Secunderabad. Nearly 200 years ago this was founded by Bava Giridhari Das of Nimarg Sampradaya of Rajasthan.

The presiding deity is Lakshminarasimhaswamy represented by an idol made of five metals. Besides the idol of Lakshminarasimhaswamy there are idols of Radhakrishna made of marble stone and Balaji of black stone. There are two other small temples in the same compound. They are of Siva and Hanuman. In Siva's temple there is a marble Sivalingam and idols of Ganesh, Gauri and Shanmukha made of marble stone. In the temple of Hanuman there is a stone idol of Hanuman with *sindhur* applied profusely over it.

As there are both Siva and Vishnu deities all the Hindu festivals are celebrated on the appropriate dates. The temple owns some buildings and gets a monthly rent of over Rs. 900 with which it is maintained. The H. R. & C. E. Department supervises the accounts, etc., of the temple. Pujari is Sri Omprakash Pande of Batsya *gotram* with hereditary rights.

SOURCE : *Sri Nanda Gopal Das, Mahant of the Temple.*

JEERA :

(54) Narasimhaswamy Mutt—This was founded by Mahant Baba Hari Dasji Maharaj of Rajasthan more than 200 years ago.

There are idols of Narasimhaswamy, the presiding deity, Gopalakrishna, Siva and Hanuman. Tombs of Gurus are also there.

All Hindu festivals are celebrated in this temple. The temple gets a monthly rent of Rs. 300 and it is maintained with it. Sri Ranganayakulu, a Brahmin is the Pujari on monthly salary basis.

SOURCE : *Sri Nanda Gopal Das*

(55) Balaji-ka-Mandir—This is a very small temple of more than 100 years old.

The idol of the presiding deity Balaji is made of black stone. Besides there are idols of Lakshmi, Siva and Hanuman, all made of stone.

Sri Rama Navami, Hanuman Jayanti on *Chaitra Suddha Navami* and *Purnima* (March-April) and Sivaratri on *Magha-Bahula Chaturdasi* (January-February) are celebrated in this temple.

The temple has no property.

Pujari is Sri Ranganayakulu, a Brahmin.

SOURCE : *A devotee.*

(56) Lala temple, Secunderabad—It is commonly known as Lala temple. It is situated near Ranigunj. This temple is dedicated to Lord Siva. No one knows the founder. But it is an ancient one.

There is a Sivalingam in the temple with an idol of Nandi opposite to it. Sivaratri is celebrated on

Magha Bahula Triodasi (February-March) for one day. Local people, particularly the business community, donate liberally for the maintenance of the temple. There is a Sanskrit Patasala (school) in the temple premises, which is run at present by the council of Sanskrit Education with the co-operation of Munnalal Charity Fund and the temple trustees. A Pujari performs daily puja.

SOURCE : *A devotee.*

(57) Jagannadhaswamy and Satyanarayanaswamy temple—Jagannadhaswamy temple is situated in General bazar and Satyanarayanaswamy temple is situated in Hyderbasti. Both were constructed by Seth Dewan Bahadur Ramgopal, a business magnate of Secunderabad who donated many properties worth lakhs of rupees for the benefit of these two temples.

In the temple of Jagannadhaswamy there are wooden idols of Jagannadha, Subhadra and Balarama. Jagannadha Jatara is celebrated in the month of *Ashadham* (June-July) for one day.

In the temple of Satyanarayana there are stone idols of Satyanarayana and Lakshmi. On every *Ekadasi*, i. e., eleventh day in both the fortnights, special puja is performed. The temple is maintained by the hereditary trustees from the property left by the founder for the purpose. There are Brahmin Pujaris in both the temples to perform daily puja.

SOURCE : *A devotee.*

SOMASUNDARAM STREET:

(58) Kanyakaparameswari temple—Kanyakaparameswari is a household deity to all Vysyas or Komatis who are called as such locally. This temple was built more than 100 years ago by the Vysya people of Secunderabad.

The presiding deity Kanyakaparameswari is represented by an idol of black stone. Besides this there are other idols of Ramalingeswaraswamy, Parvatavardhani, Nageswaraswamy, Hanuman and Navagrahas, all are made of black stone.

Uthsavams :

(i) Kanyakaparameswari Jayanti is celebrated on *Vaisakha Suddha Dasami* (April-May) for one day.

(ii) On all the Tuesdays in the month of *Sravanam* (July-August) turmeric and vermilion are offered in puja to Goddess.

(iii) Dasara is celebrated for 10 days in *Asviyujam* (October-November).

The temple building is a very huge one with long and beautiful verandahs, etc. All the merchants belonging to Vysya Community deposit some percentage of their profits towards the maintenance of the temple. It is under the supervision of H. R. & C. E. Deparment. There is a reserve fund in some bank in the name of the temple. Sarvasri P. Sivaramaiah, P. Subbarayudu and P. Subbaiah all Brahmins, are the Pujaris with hereditary rights.

SOURCE : *Sri Nalla Satyanarayana Gupta, M.D.H.*

(59) Pochamma temple—This is one of the ancient temples in Somasundaram street of Secunderabad.

There is an idol of Pochamma in the temple. Daily puja and *naivedyam* are done by a Pujari appointed by the committee consisting of local elders of all communities.

After the celebration of Mahakali Jatara in Mahakali temple, Jatara for this Goddess is performed every year. Bonalu festival, as it is locally called is a very popular one celebrated in this temple.

This temple is maintained by one Sri Venkataratnam of Padmasale Caste. There is no source of income to the temple except the offerings made by the devotees. Pujari is Sri Y. Venkata Subbaiah, a Brahmin of Parasara *gotram* on monthly salary basis.

SOURCE : *Pujari.*

(60) Subrahmanyaswamy temple—Founded by one Sri Arcot Mudaliar, this temple in Somasundaram street is more than 100 years old.

There are idols of Subrahmanya, Valli, Devasena (his consorts) and Vinayaka.

Subrahmanya Shashti is celebrated on *Margasira Suddha Shashti* (November-December) for one day. In the month of *Ashadham* a festival in the name of Subrahmanya is celebrated on the day when the constellation is Krithika.

The temple is maintained by the family of Arcot Mudaliar. Pujari is Sri K. Subrahmanyam, a Madrasi Brahmin.

SOURCE : *Pujari.*

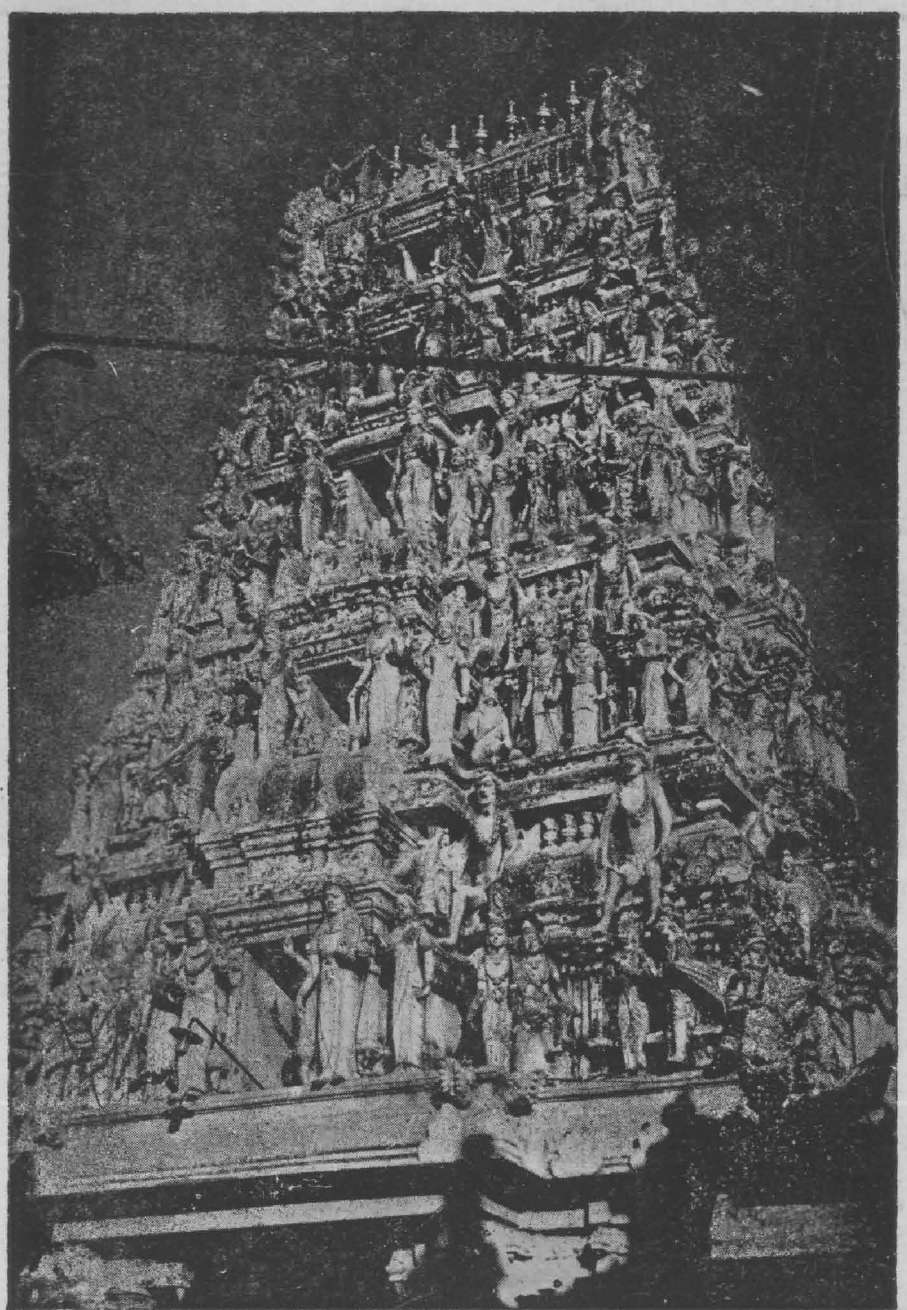


Plate V: Sri Venkateswara temple, Sivajinagar, Secunderabad.

—Courtesy : Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.

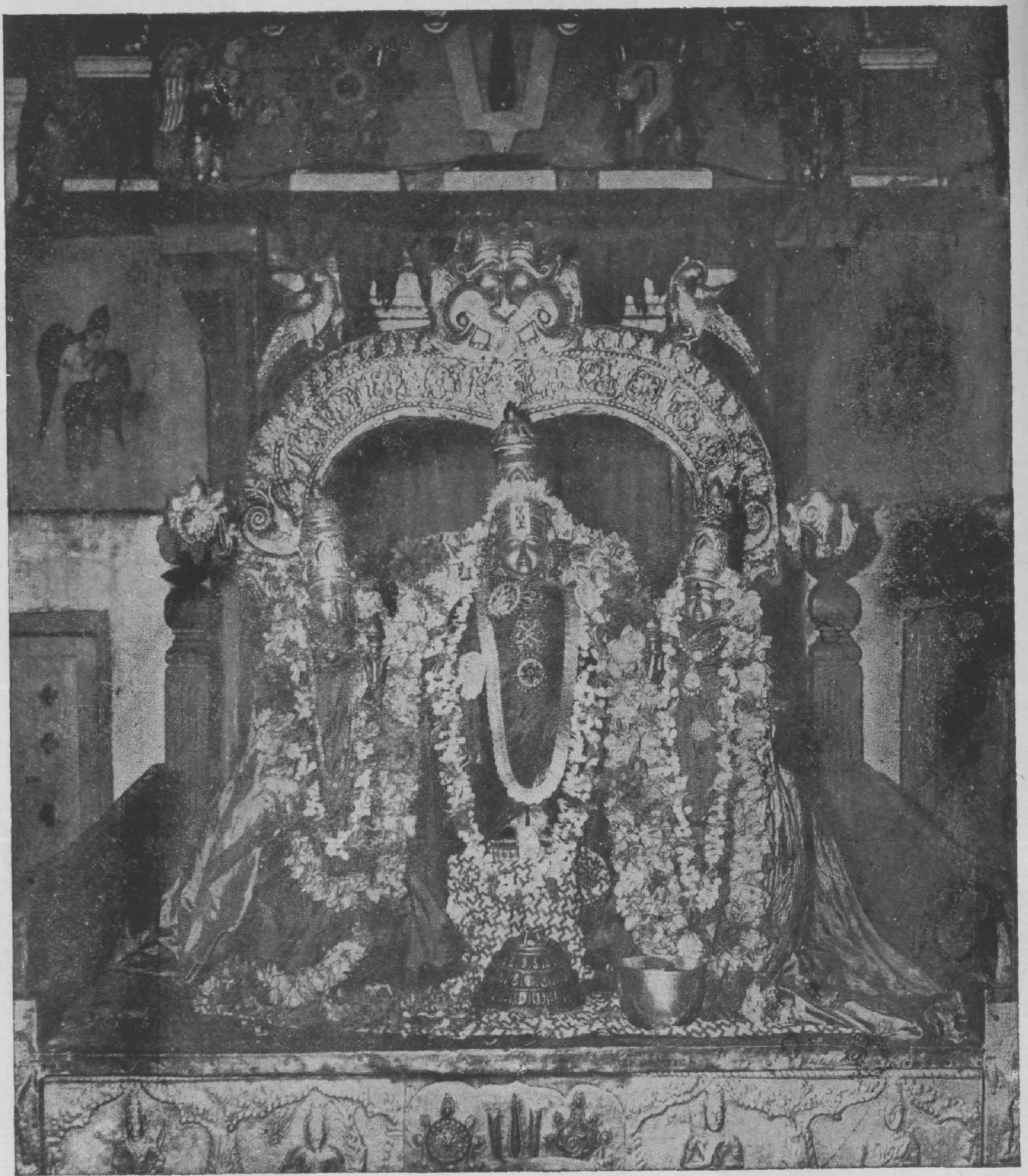


Plate VI: Idols of Venkateswara, Padmavati, Andal in Venkateswara temple, Sivaji nagar, Secunderabad.

—Courtesy: Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.

SIVAJINAGAR:

(61) Ranganayakaswamy temple—Once this was only a household deity in a family. Later that family converted the same into Ramanuja Kutam. Again after sometime, i. e., nearly 50 years ago this was converted into a full fledged temple. At present it belongs to Smt. Charukonda Rukminamma.

The presiding deity Ranganayakaswamy is represented by an idol of big stone image of Ranganayaka in sleeping posture on the serpent - God - Seshasayana. This is just like the one at Srirangam in South. The idols of his consorts Sridevi and Bhudevi, made of stone are also there in the sanctum sanctorum. Besides there are four other temples under the same roof. They are of (1) Lakshmi, (2) Andal, (3) Venkateswara and (4) Kodanda Rama. All the idols of all the Gods in these temple are made of stone.

All the important Hindu festivals are celebrated on the appropriate dates. The temple's income is only through rents and offerings of devotees. Pujaris are Sri V. Ramanujachary and Sri P. Naraharachary, Brahmins and of Harithasa *gotram*.

SOURCE: *Pujaris.*

(62) Dokkalamma temple—This is a small temple aged more than 100 years.

The presiding deity Dokkalamma is represented by a silver image with ten hands seated on a tiger. After the Mahakali Jatara is over the Jatara for Dokkalamma is celebrated for two days, i.e., Monday and Tuesday in the month of *Ashadham* (June-July).

Only the offerings made by the devotees form its income. The temple belongs to local people who by raising contribution have built a hall, fitted electricity lights, etc., in the temple. Daily puja is performed by the Pujari. Pujari is Sri M. Mallaiah, a Mudiraju of Moola *gotram*.

SOURCE: *Pujari.*

(63) Venkateswara Temple—This temple also known as Koneru Perumal Gudi is situated in the Sivajinagar area of Secunderabad.

This was built in 1823 by one Sri V. Govinda Mudaliar, Tahsildar, in the then Nizam Government with his own earnings of over Rs.50,000. He was a Vaishnavite of Madras. The temple was designed and constructed on the lines of many South Indian temples. The presiding deity of the temple is Sri Venkateswaraswamy. There are idols of His consorts Sridevi and Bhudevi in the sanctum sanctorum. For sometime he used to maintain the temple through his own earnings. Having felt that it would be impossible to maintain the temple by himself, for long, he formed a trust consisting of some of his friends and relatives in Hyderabad and Secunderabad and handed over the maintenance of the temple to it. The members of the said trust have strived their best and acquired a property worth Rs. 50,000 to the temple maintenance. Even now the rents received from the buildings owned by the temple are the main source of income for it.

On the left hand side of the main entrance to the temple there is a temple of Sri Venugopala. This was built in 1842 by Srimati Pattammal, wife of Sri Subbaraya Mudaliar, Kotwal in the then Nizam Government. She donated her house for the maintenance of this temple. Just opposite to the sanctum sanctorum, in the open place, there is a *dwajasthambham* (pillar). A little away from it is the *mantapam* (elevated platform) used specifically at the time of Brahmotsavam of the Lord Venkateswara. The idols of Venkateswara, Bhudevi and Sridevi are made of black stone and are beautiful. The sanctum sanctorum looks like a replica of the one at Tirumalai of Lord Venkateswara. Just behind the sanctum sanctorum there are two temples. They are of Sri Padmavati and Sri Andaal. In the temple of Padmavati there are idols of Udayavarlu and other Alwars. There is a *pushkarini* (small tank) and a stone idol of Aadi Varaha on its bank. On one side of the tank there is a temple of Hanuman and on the other side is there a *mantapam* (elevated platform) for Garuda, the sacred kite - the vehicle of Lord Vishnu.

(Statement overleaf)

Uthsavams celebrated in this temple are:

Sl. No.	Name of the Uthsavam	Hindu calendar	English calendar	Duration (No. of days)
(1)	(2)	(3)	(4)	(5)
1	Telugu New Year's Day	*Chaitra Suddha Padyami*	March-April	1
2	Sri Rama Navami	*Chaitra Suddha Navami*	March-April	1
3	Hanuman Jayanti	*Chaitra Suddha Purnima*	March-April	1
4	Nammalwar	*Vaisakham*	April-May	10
5	Periyalwar	*Jyeshtam*	May-June	3
6	Andalamma	*Ashadham*	June-July	10
7	Krishnashtami	*Sravana Bahula Ashtami*	July-August	10
8	Brahmothsavam	*Asviyujam*	September-October	10
9	Tirukartika	*Kartikam*	October-November	4
10	Dhanurmasam	*Margasiram*	November-December	30
11	Varahaswamy	*Pushyam*	December-January	3
12	Padmavati Kalyanam	*Phalgunam*	February-March	1

Throughout the year the temple presents a picture of festivity with the celebration of some festival or other. On every Friday special puja is offered in the main temple and on every Saturday special puja is performed to Hanuman. This is under the supervision of H. R. & C. E. Board. Daily puja, etc., are performed by Vaishnava Brahmins of Madras.

Name of the Pujari	*Gotram*
Sri K. V. Rangaswamy	Kousika
Sri K. P. Sreerangachary	Atreya
Sri K. M. Manavala Ayyangar	Sreevatsa
Sri T. E. Sreenivasachary	Kousika

They have all migrated from Kanchipuram long back and are paid monthly salary with free meals for themselves.

SOURCE : *1. Pujaris.*
2. Aradhana, *Vol. XI, No. 9, March, 1966 pp. 36-37.*

(64) Sri Ganesh Temple—This temple dedicated to Lord Vighneswara, also known as Ganesh is situated very near to Secunderabad Railway Station. This is an ancient temple said to have been constructed by Sappers and Miners of Military stationed in Secunderabad in those days.

There is a beautiful stone image of Ganesh in the temple. Ganesh Chaviti is celebrated from *Bhadrapada Suddha Chaviti* (August-September) for ten days on a grand scale. The temple has a good property. Welcome Hotel building situated opposite to the Secunderabad Railway Station belongs to this temple. There is a committee to look after the maintenance of the temple. Besides, local business people also donate very liberally. There is a Pujari to perform daily puja.

SOURCE : *Sri V. Prakasa Rao*

REGIMENTAL BAZAR :

(65) Gowri Shankar Temple — This was built in the year 1888 by one Sri Derala Achaiah.

The presiding deity of the temple is Gowrisankar. Besides this there are idols of Rajarajeswari. Veerabhadra, Hanuman, Umamaheswara and Navagrahas, all made of stone.

Gowri Sankara Kalyanam is celebrated on *Vaisakha Suddha Panchami* (April-May) for one day, Sivaratri on *Magha Bahula Chaturdasi* (January-February) and Dasara are also celebrated. The temple is maintained by devotees only. Pujari is Sri C. Narasimha Murty on monthly salary basis.

SOURCE : *Pujari*

KALASIGUDA :

(66) Lakshminarayana Temple—This was built in 1929 by one Sri Gummidelli Lakshminarayana, a Vysya merchant with Rs. 3 lakhs earned in business at Bombay. The architecture of the temple clearly shows the influence of the South Indian temples. The tower and sanctum sanctorum and main entrance resemble very closely the best of their kind in South Indian temples.



Plate VII: Idols of Lakshminarayana & Lakshmi in Lakshminarayana temple, Kalasiguda, Secunderabad.

—Courtesy: Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.



Plate VIII : Panchamukhi Anjaneya temple, near Gandhi Hospital, Secunderabad.

—Courtesy : Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.

A marble stone image of Lakshminarayana was brought from Jaipur and was installed in 1930 after the completion of the construction of the temple by Sri Vanampala Jiyyangar strictly according to scriptural directions. For the maintenance of the temple and for daily puja, etc., property worth Rs. 4 lakhs was left behind by the founder. His son and grandson also have looked after the temple with great devotion. At present there is a trust to look after the temple. Uthsava vigrahas (procession idols) made of five metals for the deities Krishna, Ranganadha, Sudarsana, Viswaksena are brought from Madras. In the temple of Lakshmi the presiding deity is Padmavati represented by a black stone image. In the temple of Lakshminarayana the idol is made in the posture where Lakshmi is seated on the thigh of Narayana. There are other temples also for Andal, Ramanujacharya and his disciples.

All Hindu festivals are celebrated strictly according to Vaishnava Sampradaya (school) on the appropriate dates. The temple has an income of Rs. 2,500 p.m. through rents. This is under the supervision of the H. R. & C. E. Board. All Pujaris are Brahmins of Madras. And they are on monthly salary basis.

Name of the Pujari	*Gotram*
Sri N. S. Devanayagam Ayyangar	Srivatsa
Sri V. R. Kannan Ayyangar	Kousika
Sri Rangaswamy Ayyangar	,,
Sri V. S. Doraiswamy Ayyangar	,,

SOURCE: 1. *Sri N. S. Devanayagam Ayyangar.*
2. Aradhana, *Vol. XI, No. 8 February 1966 pp. 31–32.*

(67) Gayatri temple—This is situated just behind the Lakshminarayana temple in Kalasiguda. This was built by Smt. Ramudamma, wife of Sri Lakshminarayana, the founder of Lakshminarayana temple.

Originally this was known as Ramalingeswara temple. Later with the installation of the idol of Gayatri it came to be known as Gayatri temple. In fact there are four temples in one house. They belong to Ramalingeswara, Anjaneya, Gayatri and Navagrahas, each located in a separate room and are in a row. In the temple of Ramalingeswaraswamy there are idols of Siva, Ganapati, Parvati, Vishnu, Sun and Nandi made of black stone. These five idols plus Sivalingam are known as Siva Panchayatam. In the temple of Anjaneya there is a marble stone image of Anjaneya. Goddess Gayatri is represented by a beautiful stone image made of marble with five faces and 10 hands. All the Navagrahas (nine planets), viz., Ravi, Chandra, Kuja, Budha, Guru, Sukra, Sani, Rahu and Ketu are represented by black stone images.

Uthsavams :

(i) Brahmothsavam is celebrated for 6 days from *Phalguna Suddha Panchami* to *Dasami* (February-March) for Ramalingeswaraswamy.

(ii) Gayatri Navaratrulu are the 9 days of festival in the name of Goddess Gayatri. It is celebrated from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Besides this on all the Thursdays in the month of *Sravanam* (July-August) special pujas are offered to Goddess Gayatri.

(iii) In connection with Sankranti, i.e., on the day when Sun enters Capricorn known as Makara Sankramanam, married women go to the temple with turmeric and vermilion and perform puja to Goddess Gayatri.

(iv) Sri Rama Navami for ten days from *Chaitra Suddha Padyami* to *Dasami* and

(v) Hanuman Jayanti for one day on *Chaitra Suddha Purnima* (March-April) are also celebrated.

The temple is maintained by the same trust of the Lakshminarayana temple. Pujari Sri Rallabandi Chandramouli, a Brahmin of Bharadwajasa *gotram* is an employee.

SOURCE : *Pujari.*

(68) Panchamukhi Anjaneya temple—This temple is situated by the side of Gandhi Hospital in Secunderabad.

This was founded in the year 1800 A. D. by one Sri Bhagat Das of Jamadagni dynasty. Local people used to offer puja, etc., to the stone idol of Panchamukhi Anjaneya which was there even by that time. Then Bhagat Das got a small temple constructed with his funds. Then again in 1908 his son Sri Lakshman Das completed the construction of the temple with all amenities. As he was not having children the custody of the temple came to his brother Sri Baladev Das. Again as he was not blessed with sons the custody of the temple was passed on to his daughter Smt. Hanuman Bai and in her turn to her daughter Smt. Munnabai, mother of the present trustee Sri Gulab Das. He is also the chief Pujari in the temple.

There is no *stalapuranam*, i.e., epic of the place: But it is said that this was the place wherefrom the army of monkeys of Sugriva was lead to cross the ocean to fight Ravana in the days of Rama.

The five faced Hanuman's idol is carved out of a huge stone. It is also said that when Muslims attempted to destroy it by employing dynamite they vomited blood and died but the stone idol of Hanuman was not destroyed. Though the temple is not very big, it attracts innumerable devotees every day. The tower of the temple is just an ordinary one. Towards the south of the presiding deities' idol there are the beautiful idols of Rama, Sita and Lakshmana, made with marble stone. Daily puja and *naivedyam*, etc., are offered to the presiding deity as well as to the three idols of Rama, Sita and Lakshmana. Just opposite to the sanctum sanctorum there are the idols of Vighneswara (black stone), Hanuman (marble stone). three Sivalingams (two are of marble and one black stone) and Nandi (black stone).

An old and huge peepul tree is there in the compound of the temple like the *dwajasthambham*. Women without children go round the temple several times a day under the belief that they would be blessed with children soon. Under the tree at the basement there are stones with the pictures of Nagendra (snake) carved over them.

The daily routine starts with the sounding of musical instruments at dawn accompanied by *harati* to God. Then comes the items like *Pratahkal-archana, balabhogam* and *abhishekam* i.e., giving bath. After bath the idols are decorated with appropriate dress and ornaments and with turmeric, vermilion and *sindhur*. *Archana* is performed. Then at about 12 noon *nivedana* i.e., offering of cooked food is done. Again in the evening *archana*, distribution of *teertham* and *prasadam* and *naivedyam* are done and the day's rituals end with the offering of *harati* to Gods. On every Tuesday and Saturday special decoration and special worship are done. Countless devotees congregate in the temple to have *darsan* of most beautifully decorated Hanuman's idol along with the other idols of Rama, Lakshmana and Sita.

Sri Rama Navami from *Chaitra Suddha Padyami* to *Navami* (March-April) for 9 days, Hanuman Jayanti on *Chaitra Suddha Purnima* for one day and Annakuta (offering of cooked food to the poor) on *Kartika Suddha Purnima* (October-November) are celebrated with great enthusiam and devotion.

The temple is maintained by Sri Gulab Das only. He appointed a Pujari to attend the puja when he is otherwise busy. But he attends to puja almost daily at one time or other. Pujari is Sri Hariprasad, a Brahmin of Banares, of Kasyap *gotram*. He is paid monthly salary.

SOURCE: 1. *Sri Hariprasad.*
2. Aradhana, *Vol. XI, December, 1965 No. 6, pp. 29-30.*

MAREDPALLE :

(69) Sri Subrahmanyeswaraswamy temple — More than 300 years ago some Hindu officers in the then British Military have constructed this temple. Originally it was Siva's temple.

The presiding deity of the temple is Subrahmanyeswaraswamy. The idols of Subrahmanya, Valli and Devasena, His two consorts are made of alloy of five metals. There is another temple in the same compound for Siva. The idols of Siva (marble stone), Annapurna (black stone), Ganapati (marble stone) and Nandi (black stone) are there in the temple.

There is a proposal to construct another big temple for Subrahmanya and for that purpose idols of Subrahmanya, Valli, etc., made of black stone are kept ready.

Uthsavams celebrated in this temple are as follows:-

(i) Every month on the day when the constellation is Krithika, i.e., the third of the 27 stars, Uthsavam is celebrated.

(ii) The day of Krithika constellation in the month of *Ashadham* (June-July) is auspicious for propitiation.

(iii) Skanda Sashti is celebrated for one day on *Kartika Suddha Shashti* (October-November).

(iv) Kalyanam of Subrahmanyeswara is celebrated in the bright fortnight of *Magham* (February-March for one day.

(v) Sivaratri is celebrated for one day on *Magha Bahula Chaturdasi* (January-February).

(vi) Naktalu, i.e., fasting for the whole day and taking meals after sunset is observed for 30 days in *Kartikam* (October-November). *Abhishekam* (water bath) is performed to Sivalingam on all the 30 days.

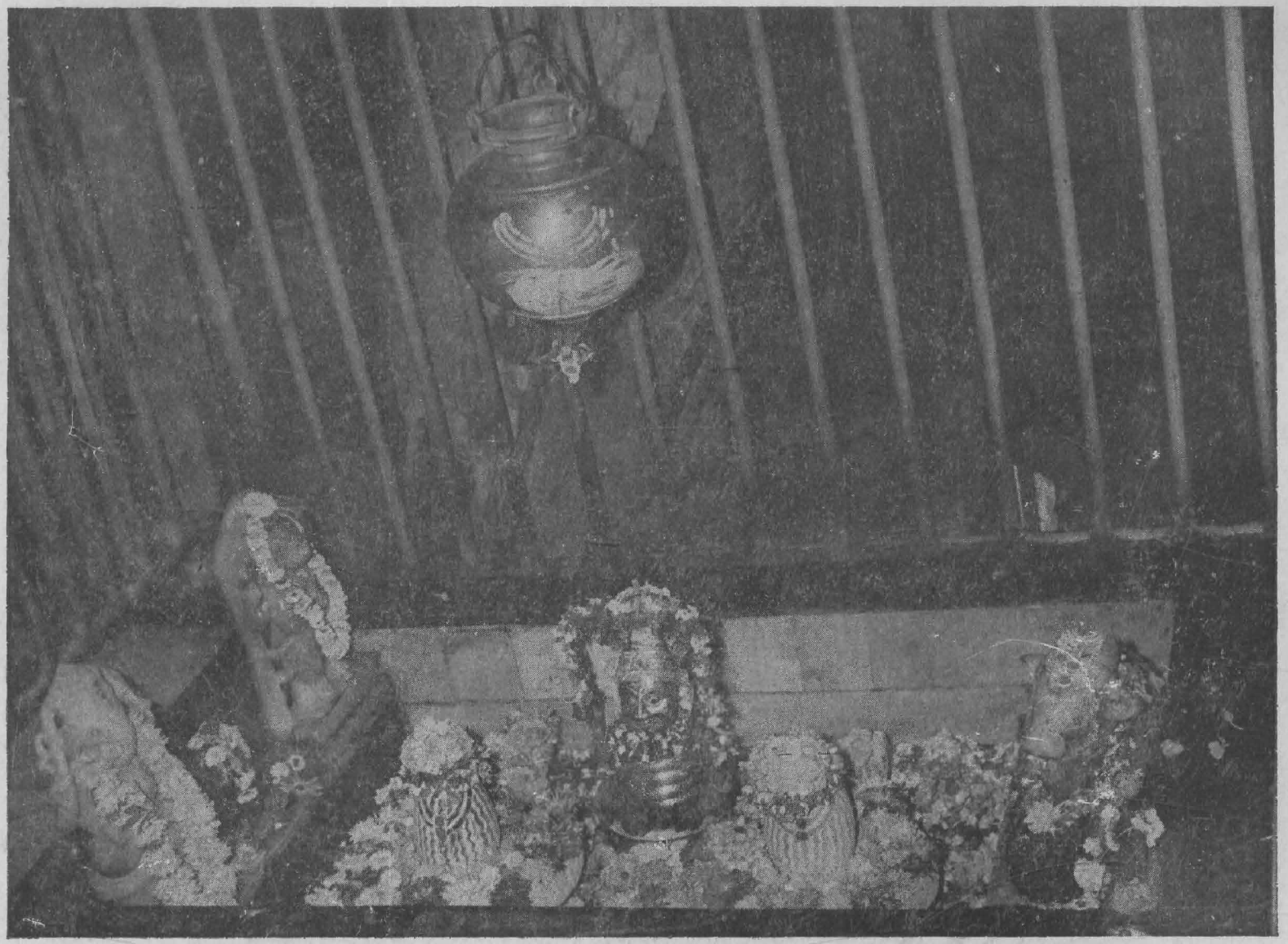


Plate IX: Siva Panchayatam–Panchamukhi Anjaneya temple, near Gandhi Hospital, Secunderabad.

—Courtesy: Commissioner, Hindu Religious & Charitable Endowments (Admn.) Dept. A. P. Hyderabad.

(vii) In the month of *Sravanam* also (July-August) *abhishekam* (water bath) to Lord Siva is performed for 30 days.

(viii) Dasara is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October).

(ix) The month of *Sravanam* (July-August) is also very important for Goddess Parvati as during that period special pujas are performed.

SOURCE: *Sri V. Radhakrishna, Statistical Assistant.*

(70) Prasanna Anjaneya Temple—This temple was constructed in 1944 by Sarvasri Bachhu Lingaiah and Komma Veeraiah, paper merchants of Secunderabad.

The presiding deity of the temple is Anjaneya represented by an image of black stone. Besides this there are other idols of Rama, Lakshmana, Janaki and Ganapati made of an alloy of five metals. There are idols of Navagrahas made of black stone in another temple located in the same compound.

Hanuman Jayanti is celebrated on *Vaisakha Bahula Dasami* (April-May) for one day. Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). More than Rs. 2,000 is spent for celebrating Sri Rama Navami. Special *archana* and puja is done to the Navagrahas every Saturday.

The temple is being maintained by a trust formed by local people. Offerings of the devotees form the main source of income. Pujari is Sri Villudi Ramakrishna Sastry, a Brahmin of Kasyapa *gotram* in both the temples. He is paid a monthly salary of Rs. 50 with free lodging. Recently this temple is taken over by the H.R. & C.E. Board.

SOURCE: *Pujari*

PICKET :

(71) Sri Prasanna Anjaneya Temple—This is an ancient temple built by the local people more than 500 years ago. It is said that a stone idol of Hanuman was found in a tank and the same was brought and installed in this place and a small tin shed was constructed. The presiding deity of the temple is Prasanna Anjaneya represented by a stone idol. Besides this there are 5 other temples situated in the same compound.

The temple of Rama was constructed by late Sri Nagella Dargiah, a cloth merchant of Secunderabad in 1964. The idols of Rama Lakshmana and Sita made of black stone are there in this temple. The temples of Siva and Venugopala and Subrahmanya were constructed during 1964-65 by Lt. Col. Dr. P. Pattabhiramayya of Hyderabad by bearing half the cost by himself while remaining half was borne by the local people. In the temple of Siva there is Siva Panchayatam, i. e., the idols of Siva, Parvati, Nandi, Vighneswara and Vishnu. In the temple of Venugopala there are idols of Venugopala, Rukmini, Satyabhama, Panduranga, Rukmabai and in the temple of Subrahmanya there is an idol of Bala Subrahmanyaswamy. All the idols are made of black stone. The temple of Navagrahas was constructed by Sri J. Baliah, a cloth merchant of Secunderabad in memory of his departed wife. All the nine idols of Navagrahas are made of black stone. In fact all these temples are situated one in each room and they are all in a row under the same roof of the building.

All Hindu festivals of all the Gods, i. e., both of Siva and Vishnu are celebrated on the appropriate days with great pomp and religious feeling. Besides, *Harikatha*, *Puranakalakshepams* are conducted very often in the temple. There is a committee to supervise the maintenance of the temple.

Sri G. Madhava Sarma, a Brahmin of Sandilya *gotram* is the Pujari for Siva, Subrahmanya and Navagraha temples. Sri S. Ramanujachary, a Brahmin of Koundinya *gotram* is the Pujari for Rama, Hanuman and Venugopal temples.

SOURCE: *Sri G. Srihari, Ramanagar, Picket.*

(72) Sri Saibaba Mandir—This is situated on an elevated place in Picket. This was founded by Sri K. G. Govindaswamy Baba in 1964. He works as a Guard in South-Central Railway. He is a very great devotee of Sai Baba. He built the entire temple out of his own efforts. Sri Govindaswamy is a great disciple of Guru Ranga Baba.

Besides the presiding deity of Sai Baba, represented by a man-size idol of marble stone in sitting posture there are 8 other rooms with idols of various Gods and all are situated in the same compound. All the marble stone idols are brought from Jaipur.

(i) **Sai Baba Mandir**—It is a very big hall. A man-size idol of Sai Baba made of marble stone in a sitting posture is in the centre of the hall. An

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idol of Nandi is installed opposite to the Sai Baba idol. *Homagundam* (a fire pit) is also there quite adjacent to the idol of Nandi.

(ii) To the left of Sai Baba's idol there is a Sivalingam and a Nandi.

(iii) There is a beautiful idol of Goddess Durga, made of marble stone, with 8 hands in a room.

(iv) In another room there is a marble stone idol of Satyanarayana.

(v) There are idols of Rama, Lakshmana, Sita and Hanuman all made of marble stone in another room.

(vi) There are idols of Radha, Krishna and Venkateswara in two rooms.

(vii) On the right hand side of Sai Baba hall, there are idols of Vighneswara, Subrahmanya and Hanuman in one room; and

(viii) Idols of Navagrahas, viz., Ravi, Chandra Kuja, Budha, Guru, Sukra, Sani, Rahu and Ketu in another room.

All Hindu festivals belonging to Siva and Vishnu Sampradayas are celebrated with much enthusiasm and devotion. People of all religious faiths and castes visit the temple daily.

Thursday is associated with Sai Baba. On that day nearly 200 to 300 devotees visit the temple and Govindaswamy Baba, under the spell of Sai Baba's spiritual enlightenment is believed to solve the knotty problems of all the suffering and suggest measures for relief in case of diseases, black magic, etc. The temple has no income from any source except devotees. There is a Brahmin Pujari in the temple who performs puja in all the temples.

SOURCE : *A devotee.*

(73) Veeranjaneyaswamy temple, Tadbund — This is one of the famous temples of Secunderabad. This was built in 1928 by five merchants of Secunderabad. They are Sarvasri V. Veeramallayya, K. Raghuramulu Gupta, K. Devamallayya Gupta, B. Vedaiah Gupta and S. Narasayya.

The presiding deity of the temple, Hanuman, is represented by a very big stone image of Hanuman smeared with *sindhur*.

Sri Rama Navami on *Chaitra Suddha Navami* (March–April) for one day and Hanuman Jayanti on *Chaitra Suddha Purnima* (March–April) for one day are the festivals celebrated on a very large scale in this temple. As the temple committee consists of all rich merchants of Secunderabad the temple has no difficulty about funds. Pujari is Sri Karan Dake, a Brahmin of Kampijalasa *gotram*. He came from Rajasthan in 1954.

SOURCE : *Pujari.*

BOWENPALLE :

(74) Veera Anjaneya temple— This is a small temple but of 300 years old. No one knows the founder.

There is a big stone image of Hanuman in the temple. Hanuman Jayanti is celebrated on *Chaitra Suddha Purnima* (March–April) for one day. The temple's income is only the offerings of the devotees. Pujari is Sri T. Narasimhayya, a Brahmin of Bharadwaja *gotram* with hereditary rights.

SOURCE : *Pujari*

(75) Ramalayam—This is situated in the centre of Bowenpalle.

The idea of constructing a temple of Rama came to the local people in 1958 and a committee was formed. It secured a small house and slowly collected donations and brought five beautiful idols of Rama, Lakshmana, Sita, Hanuman and Vighneswara made of marble stone from Jaipur.

The idols were installed in 1960 on an elevated platform in a room under a wooden canopy. Local people maintain the temple by donations. There is no property to the temple except the offerings of the devotees.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March–April) and on the 11th day poor feeding is also arranged. There are two Pujaris for the temple. They are Sarvasri B. Satyanarayana, a Brahmin of Srivatsasa *gotram* and S. Sitaramayya, a Brahmin of Kousikasa *gotram*. Both are employed in Government and perform puja purely out of devotion to Rama.

SOURCE : *Sri S. Sitaramayya, Pujari.*

(76) Siva Temple—This was built by one ri Erauti Pullaiah some 200 years ago in Bowenpalle.

There are idols of Siva in the form of Lingam, Ganapati, Parvati and Hanuman and all are made of stone.

Sivaratri on *Magha Bahula Chaturdasi* (February–March) is celebrated for one day. The temple got 2½ acres of land and a few buildings. The present owner of the temple is Sri E. Kistaiah, a Vysya of Pendlikula *gotram* who himself performs puja daily.

SOURCE : *Pujari*

AMMUGUDA :

(77) Hanuman Temple—This was built by one Sri Rama Rao, a Maharashtrian, some 400 years ago. The present Mahant is Sri Ram Bilas.

There are idols of Siva, Hanuman, Nandi and Goddess Durga all made of stone. Durga's idol made of marble stone was brought from Jaipur.

All Saiva and Vishnu festivals are celebrated on the appropriate dates according to Hindu customs. Businessmen of the locality in Secunderabad donate liberally for the maintenance of the temple. The temple has no other source of income except the offerings of devotees. Pujari is Babu Lal, a Brahmin of Kasyapa *gotram* and works on monthly pay.

SOURCE : *Pujari*

TRIMULGHERRY:

(78) Mahakali Temple— More than 200 years ago one woman named Kondala Perumakka lost her sight and she prayed Goddess Mahakali for restoring her sight. When she got back her sight she constructed this temple.

There is a stone image of Mahakali in the temple. Once there used to be animal sacrifice here, but now it is not allowed. The annual Jatara of Mahakali is celebrated in the dark fortnight of *Ashadham* (June–July) i.e., two days after the Jatara at Mahakali temple, Secunderabad. Sri P. Sita Rama Sastry, a Brahmin is the Pujari. Only devotees maintain the temple. There is an elementary school housed in the temple premises.

SOURCE: *A devotee.*

(79) Venkateswara Temple— Nearly 200 years ago when Harijans were not allowed to enter the temples one Mallapalli Veeranna, a Harijan got it constructed in Trimulgherry.

There are the idols of Venkateswara and Siva in the temple. Sri J. B. Mutyala Rao, Deputy Minister in the Government of India donated Rs. 1,000 for renovation of the temple in 1952. Only Harijans living in the neighbouring places visit the temple. No Uthsavam is celebrated in the temple. Pujari is Sri Neelapalli Gopalam, a Harijan.

SOURCE : *Pujari.*

(80) Balaji Hanuman temple—About 200 years back one Sri Shiv Kumar Dubey got it constructed in Trimulgherry.

In the beginning there was only an idol of Hanuman. Later the idol of Balaji was installed by the local people. Hanuman Jayanti is celebrated on *Chaitra Suddha Purnima* (March-April) for one day. On every Saturday good number of devotees visit the temple, as that day is considered auspicious both for Hanuman and Balaji. The temple has no permanent source of income except the offerings of the devotees. A Brahmin Pujari performs puja daily in the temple.

SOURCE : *A devotee.*

ALWAL :

(81) Venkateswaraswamy Temple— More than 250 years ago one Raja Chandulal, a Marwadi, got this temple constructed.

It is said that once a Rishi was doing penance under a tamarind tree at this place. Once Chandulal went to see the Rishi. On the same day night in his dream Lord Venkateswara appeared and asked him to construct a temple for Him at the place where the temple stands today. Chandulal found a stone idol of Lord Venkateswara under the tamarind tree and he constructed a temple and installed the same in it. The then Nizam donated the village Alwal to the temple in the name of Raja Balaprasad, son of Chandulal. Raja Balaprasad gave the village as a gift in a sanad to the Pujaris.

There is a beautiful stone idol of Lord Venkateswara and also two idols of His consorts in the sanctum sanctorum. In the same compound there is a temple for Padmavati Devi. There are idols of Ramanujacharya and Andal also in the same temple. In another temple of Hanuman situated in the same

compound there is an idol of Hanuman. So also there is another temple of Siva where a Sivalingam is worshipped. All these temples get some grant from the Chandulal's family besides the revenue from the Alwal village. All Hindu festivals are celebrated on the appropriate dates. Sarvasri N. Raghavacharya, a Brahmin of Satamarshana *gotram*, P. Rangacharya, a Brahmin of Koundinya *gotram*, Ramchandraiah and Krishna Murthy, Brahmins are the Pujaris in Venkateswara, Padmavati, Hanuman and Siva temples respectively.

SOURCE : *Sri N. Raghavacharya, Pujari.*

(82) Samyukta Venkateswara temple—There is another temple of Venkateswaraswamy in Alwal. The origin of the temple is not known to any one. But it is said that it is one of the very ancient temples in Alwal.

There is an idol of Venkateswara made of stone in the sanctum sanctorum. Besides, there are two idols of His Consorts also. The temple has no property of its own except the offerings made by devotees. Daily puja is done by the Pujari. No festival is celebrated on a grand scale. Pujari is Sri P. Lakshminarayana, a Brahmin.

SOURCE : *Pujari.*

(83) Jagannadhaswamy Temple—This is also situated in Alwal. One Sri Balamukund Maharaj founded this temple more than 100 years ago. His disciple Ram Das Baba got constructed the entire temple.

The idols of Jagannadhaswamy, Subhadra and Balarama, made of wood were brought from Puri of Orissa Jagannadha Ratha Jatara (Chariot procession) is performed for one day on *Ashadha Suddha Vidiya* (June-July). All the other Hindu festivals are aslo celebrated in the temple. The temple gets an income of Rs. 150 through rents. Marwaris and Vysyas donate annually to the temple. The present Mahant is Sri Baba Rama Das. Pujari is Sri Srinivas Vyas, a Brahmin.

SOURCE : *Sri Baba Rama Das, Mahant.*

(84) Sri Panduranga Temple—This is also situated in Alwal. This was founded by some Maharashtrian 100 years ago.

There are stone idols of Panduranga and Rukmabai in the sanctum sanctorum. These idols were brought from Pandaripur in Maharashtra State. Panduranga Uthsavam is celebrated on *Ashadha Suddha Purnima* (June-July) for one day. All Maharashtrians in twin cities patronize the temple. The temple has old houses which fetch a rent of Rs. 60 p. m. Pujari is Sri Madhavananda, a Brahmin.

SOURCE : *Pujari.*

(85) Radhakrishna Mandir—This is also situated in Alwal. One Sri Iswar Dass Udasin got the temple constructed nearly 200 years ago.

There are idols of Radhakrishna and Vighneswara made of marble stone. Besides the two idols there is a copy of the sacred book of Sikhas called Gurugrandh written by Gurunanak in the temple and it is also worshipped. Krishnashtami is celebrated for one day on *Sravana Bahula Ashtami* (July-August) with great pomp and show. The temple has no property. Sri Santosh Das is the Pujari who collects donations from Hindus and Sikhs and maintains the temple.

SOURCE : *Pujari.*

(86) Ramaswamy Temple—This is situated in Alwal village. One Sri Rama Chandra Patel constructed this temple nearly 300 years ago.

There are idols of Rama, Sita, Lakshmana and Anjaneya made of stone installed in the sanctum sanctorum. Sri Rama Navami is celebrated for three days from *Chaitra Suddha Sapthami* to *Navami* (March-April) every year. There is daily puja in the temple. The temple has no property of its own. Pujari is Sri Dharar Narasimhacharyulu, a Brahmin of Kasyapa *gotram*

SOURCE: *Pujari.*

(87) Sivalayam—This is also situated in Alwal Village. No one in the village knows about its origin. There is a Sivalingam in the sanctum sanctorum and a Nandi opposite to it. Sivaratri is celebrated for one day on *Magha Bahula Chaturdasi* (February-March). The temple has no property. Local people maintain the temple. Pujari is a Brahmin belonging to the village.

SOURCE : *A devotee.*

(88) Chilaka Mutt—Ram Mandir— Nearly 350 years ago Sri Ramachandra Patel, the then Mali Patel donated the land to Bairagis. Sri Ramgopal

Malani, father of Mukkadas Malani got the temple constructed in Alwal.

The presiding deity of this temple is Sri Rama. There are idols of Rama, Sita, Lakshmana, Bharata, Satrughna and Hanuman, all made of marble stone brought from Jaipur. There are gold coverings over all the idols. There is a separate temple for Hanuman in the same compound. There is also a temple for Siva in the same compound but without any shelter.

Besides the above temples there are three tombs. They belong to Jnaneswarji Maharaj, Sarjudas Baba and of a Parrot. The story goes that when Jnaneswarji Maharaj entered samadhi alive a parrot also gave its life and so a tomb was built for the parrot also very close to the Maharaja's tomb. Tota in Hindi means parrot and in Telugu it is called Chilaka – hence it came to be known as Chilaka Mutt.

As there are both Siva and Rama temples in the same compound all Hindu festivals are celebrated on the appropriate dates with great devotion. On every Tuesday *bhajan* is conducted in the temple.

The temples have a few houses and 13 acres of land. It gets an income of Rs. 140 p.m. through rents and Rs. 1,000 per annum through land. Pujari is Sri Ram Bilas Purohit, a Brahmin of Bachas *gotram* with hereditary rights.

SOURCE: *Pujari.*

(89) Hanuman Mandir--This was built by some Bairagis nearly 350 years ago in Alwal.

There is only one idol of Hanuman in the temple.

Hanuman Jayanti is celebrated on *Chaitra Suddha Purnima* (March-April) for one day. All other Hindu festivals are also celebrated in the temple. On every Saturday *bhajan* is conducted in the temple late in the night. This temple is also maintained by the Chilaka Mutt. Pujari is Sri Ram Bilas Purohit, a Brahmin of Bachas *gotram* who is also the Pujari in Chilaka Mutt.

SOURCE: *Pujari.*

BOLARUM:

(90) Hanuman Mandir--This is situated in Dowltan Bazar, Bolarum. This was built by some officers who were working in Defence Accounts Department nearly 100 years ago.

There is a stone idol of Hanuman in the sanctum sanctorum.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April) and Hanuman Jayanti is celebrated for one day on *Chaitra Suddha Purnima* (March-April).

The temple gets an income of Rs. 60 p.m. through rents on the buildings owned by it. There is a temple committee with 12 members to look after the maintenance of the temple. Pujari is Sri Anantachary, a Brahmin, on monthly salary basis.

SOURCE: *Sri G. M. Balakrishna, Chairman, Temple Committee.*

(91) Siva Temple--No one knows the founder of the temple. But it is said that it is 150 years old.

There is a Sivalingam in the sanctum sanctorum and a Nandi opposite to it. There is an idol of Vighneswara at the threshold. Quite adjacent to the threshold, an idol of Raja Rajeswari facing south was installed 60 years ago by one Sri Narayana working in E.M.E. (Records).

Sivaratri is celebrated on *Magha Bahula Chaturdasi* (February-March) for one day. Dasara is celebrated from *Asviyuja Suddha Padyami* (September-October) for 10 days. The temple has no income through any source except the offerings made by devotees. Pujari is Sri Mahavadi Babu Rao, a Brahmin of Gautamasa *gotram* on monthly salary basis.

SOURCE: *Pujari*

(92) Venugopalaswamy temple--Nearly 60 years ago one Mudaliar from Madras, got this temple constructed.

There are idols of Venugopalaswamy and His consorts in the sanctum sanctorum. Only Vaishnava Sampradaya festivals are celebrated in the temple. It is being looked after by the grandson of the founder, Sri Kannabhi Raman. The temple has no property and it is maintained mainly by devotees. Pujari is Sri Swami Narayanachary, a Brahmin of Koundinvasa *gotram*.

SOURCE: *Pujari.*

(93) Mahakali temple--A Rajput family has built this temple more than 100 years back.

The presiding deity of the temple Goddess Mahakali is represented by a stone image in the sanctum sanctorum. Once there used to be animal sacrifice in this temple but since 30 years it was given up and in its place ash-gourds are cut as sacrifice.

The T. T. Devasthanam has recently given some grant and with it a building was constructed and the temple gets a rent of Rs. 100 p. m. There is a committee formed by the local people to look after the maintenance of the temple.

The annual Jatara is celebrated in the month of *Ashadha* (June-July) on the last Sunday and all the local people participate in it with great joy. There is no Pujari in this temple.

SOURCE: *A devotee.*

(94) Hanuman Temple—Some Marwadi businessmen got constructed this temple more than 100 years ago in Sadar Bazar, Bolarum.

There is a stone image of Hanuman in the sanctum sanctorum. Though there is no daily puja in the temple, once in a year Hanuman Jayanti is celebrated on *Chaitra Suddha Purnima* (March-April) by all the local people. There is no income to the temple.

There is no Pujari to this temple. Local people now and then perform puja to the idol whenever they like. But on every Saturday somebody or other performs puja without fail.

SOURCE : *A devotee.*

(95) Krishna Temple—Nearly 60 years ago some Marwadi businessmen of Hyderabad got this temple constructed in Sadar Bazar. A beautiful marble stone idol of Krishna brought from Jaipur was installed in the sanctum sanctorum.

Krishnashtami on *Sravana Bahula Ashtami* (July-August) is celebrated for one day and a procession is also taken out. Marwadis donate liberally for the maintenance of this temple. There is daily puja in the temple. Pujari is Sri Sankarappa, a Jangam by caste working on monthly salary basis.

SOURCE : *Pujari.*

(96) Lakshminarayana Temple—Eighty years ago some Hindu officers in the then British Military got this temple constructed in Risala Bazar, Bolarum.

There are idols of Lakshminarayana, Hanuman and Siva.

Krishnashtami is celebrated on *Sravana Bahula Ashtami* (July-August) for one day and a procession is also taken out. Local people perform *abhishekam* to Sivalingam on Sivaratri, i.e., on *Magha Bahula Triodasi* (January-February). The temple has no property except the offerings made by the devotees. Pujari is Sri Tulja Pershad.

SOURCE : *Pujari.*

(97) Hanuman Temple—It is said that it was built some 60 years ago by some unknown person in Batonguda near Bolarum Railway Station.

There is only one stone idol of Hanuman in the temple. Local people celebrate Hanuman Jayanti on *Chaitra Suddha Purnima* (March-April). The temple got some land and a committee formed by the local people looks after the maintenance of the temple. There is a Pujari attached to this temple to perform puja daily. Pujari is Sri V. Ramachary, a Brahmin of Kasyapa *gotram.*

SOURCE : *Pujari.*

(98) Hanuman Temple—Once this used to be a Sanyasi Mutt in Khalinguda near Bolarum. Nearly 100 years ago idols of Siva, Dattatreya and Hanuman were installed by some Bairagis.

Local people visit the temple rarely but Sadhus stay in the temple permanently.

The local Harijans patronise the temple by collecting contributions for performing puja on all Hindu festival days. There is no Pujari.

SOURCE: *A devotee.*

MACHA BOLARUM :

(99) Jagannadhaswamy Mandir—Believed to have been constructed by some Sadhus this temple is more than 100 years old.

There are idols of Jagannadha, Hanuman and some tombs. The temple gets an income of Rs. 100 p m. through rents. Gokulashtami is celebrated for one day on *Sravana Bahula Ashtami* (July-August). Pujari is Sri Rambharose, a Sadhu.

SOURCE : *Pujari.*

(100) Sarvesunigutta--This temple was built by some Sadhus more than 100 years back. There are idols of Siva, Parvati, Veerabhadra and Hanuman. Sivaratri is celebrated on *Magha Bahula Chaturdasi* (February-March) for one day. Local people patronise the temple which has no property of its own. Pujari is Sri Sankarappa, a Jangam by caste.

SOURCE: *Pujari.*



MUSLIM DARGAS IN TWIN CITIES

NAMPALLY :

(1) Darga Hazrath Yousuf Sharif Saheb—The mausoleum of these two saints is situated in close proximity to Nampally Railway Station. It is a big centre of pilgrimage for all communities living in twin cities of Hyderabad and Secunderabad.

Historically, the original names of these saints were Syed Shah Yousufuddin Saheb and Syed Shah Sharifuddin Saheb. Both of them were Syrian by birth but were living in different cities of the present Arab world viz., Egypt and Kanaan. In the absence of any authentic record, it is very difficult to trace their place of birth, education and the circumstances under which they migrated to India. There is conflicting evidence produced by two schools of thought about their arrival at Hyderabad. The former is of the opinion that they had come to Hyderabad during the period of Aurangzeb while the latter says that they had come to Hyderabad along with Bahadur Shah, the last king of Mughal empire. Both these theories have not been supported by any authentic record. However, an interesting account of their arrival in India is given as follows :

"Syed Shah Kalimullah Jehan Abadi, a famous Muslim saint of his time, had come to Mecca for pilgrimage. Both Yousuf Saheb and Sharif Saheb also had come to Mecca from their respective towns viz., Egypt and Kanaan. Till that time they were not known to each other. This pilgrimage had brought an opportunity to them to see each other at Mecca, and very soon they became intimate friends and lived till the last moment as inseparable brothers. While returning from Mecca they came to India along with Syed Shah Kalimulla Jehan Abadi, and joined the military services of Aurangzeb. Shortly, on account of their ability they were promoted as commanders of the thousand soldiers. When Aurangzeb came to Deccan for capturing the Golconda and other neighbouring States, they also migrated and settled down at Hyderabad."[1] It is said that due to these saints Aurangzeb was able to conquer the fortress town of Golconda. The same author further says, "The siege of Golconda had lasted long but there was no sign of capturing the fort. The emperor became distrustful of all about the strong fort. One night when Aurangzeb was sleeping, a saint appeared in his dream and said, 'Oh! Aurangzeb, in your army there are two unique personalities; unless you get their help you cannot conquer the fort. Their identification is that the storm can neither extinguish their lamp nor can remove their tents."[2] When Aurangzeb woke up from his bed he saw that a deluge rain was falling, beating down the tents of the soldiers, and the massive batteries which they had erected at much risk were washed away. He immediately ran in search of those saints and came to a small tent where a lamp was burning and two brothers were engaged in recitation of Holy Quran. The emperor was very much surprised to see them and requested them for necessary help. Accordingly necessary help was given to him by the saints and disappeared. Thus Aurangzeb was able to capture the fortress town of Golconda.[3] Another interesting story regarding their miracles is mentioned as follows :

"During the period of Golconda siege there was a saint at the Fateh Darwaza of Golconda fort who is said to have protected the fort from foreign attacks. When this news reached to Yousuf Sharif Saheb, they simply wrote something on a piece of title and sent it to the saint who immediately left the place crying, 'victory, victory' and disappeared."[4] However, when the people came to know about their miracles, they resigned from the services of the Aurangzeb and settled down permanently at Nampally, where their tombs now stand.

Both of them were always kind and generous towards the needy and the poor, irrespective of religion and caste. That is why even today we find both Hindus and Muslims in large number at the Mazaar (Tomb) of these saints, offering Fateha. Both were disciples of Syed Shah Kalimullah Jehan Abadi. When Yousuf Saheb, the elder brother died, the younger one Sharif Saheb was absent as he went on a pilgrimage. The younger brother was very much shocked by the death of his brother and said, "It is not a real friendship that one should die

1. Abdus Salem —Tarikh-e-Auliaya Deccan, MSS Urdu,p. 130.
2. Abdus Salem—Tarikh-e-Auliaya Deccan, MSS Urdu,p. 130.
3. Taziker-e-Auliaya Deccan, MSS Urdu, p. 138.
4. Taziker-e-Auliaya Deccan p. 120.

and the other should remain in the world. "[1] Therefore Sharif Saheb suddenly took bath and wearing the coffin laid himself by the side of his brother's grave. Thus, they were once again able to see each other in the Heaven."[2]

The main tomb was constructed by one of the devotees of the saints named Sayeedullah Khan, the then Director of Arcot District of Madras State. Inside the tomb there are three graves of which two belong to saints, and the third one, which is very small, is said to have belonged to a saint's son who came along with Yousuf Sharif Saheb during the Golconda siege and was buried here. Another version about this grave is that he was a son of cultivator who served Yousuf Sharif Saheb during their life time and was buried here. But the Mutawali of Darga says that there is nothing inside the grave. It is only an elevated spot. The Nizam and his family during his reign used to make frequent visits to the shrine of these saints. A separate 'Sama Khana' was constructed by the Nizam at a cost of Rs. 5,000. The other buildings which have been almost raised to the ground, were constructed by Hasan Liqa Bai daughter of Maliqa Bai, the greatest poetess in Urdu of her time in Hyderabad.

The annual Urs of these saints is held on 5th *Zilhaj* (February) and is celebrated for three days. Both Hindus and Muslims of the twin cities of Hyderabad and Secunderabad and from other states congregate and participate in the celebration of the Urs. On 5th *Zilhaj* in the evening at about 5.30 p.m. a procession of 'Sandal Sharif' is taken out from Mecca Masjid near Charminar under the guidance of Sajjada Saheb. It reaches Darga by 9.30 p.m. The ceremonies of 'Sandal Mali' are performed in the midnight with restricted number of people. The next day is the occasion for lighting the lamps on large scale with Qawali programme. The world famous Qawals from various parts of the country participate in the programme. On the third day morning recitation of holy Quran and Fatheha Khani are perfomed. In the evening 'Meena Bazar' is held in the premises of the tomb for women and children. About 150 shops are established for selling various sweets, toys, flowers and handicrafts. Special arrangements are made by the Commissioner of Police. During these three days not only common people attend the Urs but also high dignitaries, including the Chief Minister, pay visit to the shrine of these saints. It is said that whoever may become Chief Minister of the State, may have to visit this shrine atleast once in the tenure of his office in order to get the blessings of the saints. The present Chief Minister of this state visits the shrine every year.

SOURCE : *Mutawali of the Darga.*

(2) Hazrat Shah Qamoosh Saheb—The tomb of this saint is situated in close proximity to the tomb of Hazrat Yousuf Sharif Saheb in Nampally near Railway Station; and is popularly known as 'Shahere-Qamooshan' (silent city). It is surrounded by a wall with two main entrances, in which number of buildings and *ashurkhanas* have been constructed by the devotees of this saint. The main tomb and a mosque are in the centre of the built up area. The real name of the saint is Khaja Syed Shah Moinuddin Hussain, but popularly known as Shah Qamoosh, because he lived thirty years without uttering a word.

He was born in 1204 A.H. at Bidar town. His father was Hazrat Khaja Syed Shah Miran Maqdoom Hussain who himslf was a celebrated saint of his time. Shah Qamoosh was deeply interested in religious studies since childhood. It is said that one day when he was playing with his companions in the street of a locality, a saint named Banda Ali Shah was passing by and having seen the boy playing with others said 'being a lion why are you playing in the company of jackals', and offered him some sweetmeats. Since then he devoted himself in acquiring religious knowledge. With the permission of his brother Syed Piran Hussaini he left the place in search of knowledge and arrived at Ajmer. He remained for many years at the tomb of Hazrat Khaja Moinuddin Chesti in Ajmer. The saint Hazrat Khaja Moinuddin Chesti directed him towards Punjab with instructions to get further knowledge from Hafiz Moosa of Mankpur. Accordingly, he went to Mankpur and before his arrival there Hafiz Moosa saw Hazrat Khaja Moinuddin Chesti of Ajmer in his dream and was told about the visit of Shaw Qamoosh. All the disciples of Hafiz Moosa received Hazrath Shah Qamoosh at Majri, a village at a distance of two miles from Mankpur in Punjab State. After completing his studies, he was directed to preach Islam in Deccan. He, therefore, left the place for Deccan *via* Amroha, Delhi, Chandpur, Meerut and Mura-

1. Taziker-e-Auliaya Deccan, MSS Urdu p. 120.
2. Tarikh-e-Mehboobulzaman, MSS Urdu p. 78.

dabad and wherever he stayed he constructed a mosque and a caravanserai for the convenience of the public, which stand even today at these places. He also visited Arab countries *viz.*, Iraq, Saudi Arabia, Siriya, Egypt, etc. During this tour a number of people in Arabian countries became his disciples.

He came to Hyderabad during the reign of Nawab Nasiruddowla Bahadur (1829-1857) the Nizam IV and stayed in a mosque located at Mustaidpura locality. Later on, he shifted his residence to Mecca Masjid where the Nizam and his son Nawab Afzaluddowla became his disciples. Nawab Bashiruddowla and Iqbaluddowla, the nobles of Paigha Estate had implicit faith in him and donated Begumpet, Arbatla, Razaguda and Chaderppa villages as Jagirs to him. Several miracles were attributed to this saint during his life time and a few are mentioned here.

(a) One day when Shah Qamoosh was sitting at Belul Khan's mosque, someone in his anxiety came and said that he lost several valuable ornaments. Immediately the saint asked the person to offer Niyaz by way of giving Fateha. The person who approached the saint heard it but without offering Fateha, he again went to the saint with the same complaint. Shah Qamoosh knew that the person did not comply with his advice and asked him again to give offering first. This time the person went to purchase the required commodities for offering Fateha. When the shopkeeper was weighing sugar, to his surprise, the person found his missing jewellery bag in that. He returned home with great joy and offered Fateha.

(b) Once the saint Shah Qamoosh was strolling along with his disciples in the garden given by the Nizam at Nampally adjacent to the tomb of Hazrat Yousuf Sharif Saheb. During the course of his walk he found the entire area of the garden very clean except a small portion at a corner. When he asked the gardener about keeping that particular spot unclean, he was told that none dares to go there as there was a rock-snake. Then the saint asked his disciples to convey his *salam* to the snake that he desires to live in that particular spot. Immediately, the rock-snake went away from that place and the present tomb was built on the same spot.

(c) When the saint Shah Qamoosh was staying at Mankpur, a village in Punjab State, he asked his disciple to get water for Uzoo. The disciple said that water was not available. Then the saint saw a small mango tree which he bent and caused water to come out of it.

The saint passed away on 3rd *Ziqath* and was buried on 4th *Ziqath*. The annual Urs is held on 3rd *Ziqath* (January) and is celebrated for three days. Preparations for the celebration of the Urs are made one month in advance every year so that all his disciples living in different parts of the country may participate in the ceremonies in time. About 10,000 People of all communities without any distinction of caste and creed congregate. On the first day sandal procession is taken out from the Khankha of Mecca Masjid at 4.30 p.m. and it reaches Darga at sunset. Drums are beaten incessantly for three days at the entrance of the premises. Special bandobust arrangements are made by the Commissioner of Police. The next day is the occasion for illuminating the lights and on the third day Qawali programme and lectures about the teachings of the saint by the prominent theologians of the city are conducted. This year the saint's centenary was celebrated on a large scale. Some prominent dignitaries from the other parts of the country were also invited to this. The Sajjada Saheb of this Darga is receiving a sum of Rs. 300 annually from the Muslim Wakf Board towards the expenses of the Urs.

About 100 shops including some hotels are installed in the premises of the Darga. Fruits, sweetmeats, toys and handicrafts etc., are sold here.

SOURCE : *The Sajjada of the Darga.*

MAISARAM :

(3) Hazrat Baba Sharfuddin Saheb—The tomb of this saint is located on a hillock popularly known as Pahadi Sharif at a distance of 8 miles to the south of Charminar. It is connected by private bus service which runs from Charminar to Pahadi Sharif *via* Falaknuma, Chandrayangutta and Maisaram localities.

The original name of the saint is Baba Sharfuddin. Historically, he was born in Iraq, and was a disciple of Shaik Shahabuddin. He migrated to Northern India during the reign of Khilji Kings. He came to Deccan before the Hyderabad city was built, and lived on a hillock where his tomb now stands. It would not be out of place to point out here that before the arrival of this saint the local merchants had friendly trade relations with Muslim merchants. The frequent and close contact of these merchants with local businessmen and the spiritualism of Mohammadan saints were two major factors which had a profound effect on the natives. These two factors

were also responsible for paving the way for preaching the Islamic doctrine in India. Baba Sharfuddin was the first Muslim saint who spread Islam in the Deccan.

Baba Sharfuddin was always thinking of God and hence lacking in worldly knowledge. His preachings were that one should always think of God, be kind, desist from wounding the feelings of others, speak truth and have mutual understanding of brotherhood. During his life time, he afforded relief to several disciples by constant prayer and service. Both Hindus and Muslims used to attend his lectures. Cow sacrifice was strictly prohibited by him, in order to give respect to Hindu religion. He attracted the attention of the people by displaying several miracles. As a result, within a short period, number of people entered in the Islamic circle by accepting it. A few spectacular miracles are recorded here for general information.

(a) One day a washerman's young bull was lost. He searched for it but in vain. He, therefore, came to Baba Sharfuddin and told the whole story and requested him for immediate help. Baba Saheb for a moment hesitated and then wrote something on a piece of tile. While giving the same to the washerman he asked him to go to a certain idol who would return the bull. The washerman wondered how could the idol which can neither talk nor move give back the bull to him. However, he carried out the orders of the saint and kept the piece of tile before it saying that his bull should be returned. But there was no response from the idol. With great disappointment he left the temple. While returning he saw his young bull grazing on the ground before the temple. With great pleasure he brought the bull to his house and narrated the whole story before his relatives. All of them were greatly attracted by this miracle of the saint and considered him as their Mahadeva. The washerman and his family accepted Islam, and became the disciples of the saint.

(b) Prior to the arrival of the saint there was a big idol on the top of the hill. People living in surrounding villages were worshipping it as their God. One night Baba Saheb was busy in recitation of Holy Quran when the idol itself fell down by the effect of the Quranic verses. Early morning when people came as usual for worship, they became very angry and asked the saint and his followers to vacate the place immediately. Baba Saheb told them that he was not responsible for pulling down the idol. Why not idol itself be asked about the fact? They said that it was not possible as the idol cannot talk. Then Baba Saheb marked a few lines on a piece of tile and handing over the same said, "you take this and keep before the idol, he will talk and will explain the fact." Accordingly, they kept the piece of tile before the idol. Suddenly the idol talked and explained them in the following words:

"Oh, my followers! Nobody has pulled down me. I myself fell down on hearing the verses of Holy Quran. Take me far away from here. Baba Saheb is a great saint. Do not give any trouble to him and his followers. This miracle immediately turned the hearts of the people and from next day instead of going to worship the idol, they used to come for Baba Saheb's darshan."[1].

(c) Once a person came to Baba Saheb and said that he would like to accept Islam provided he is permitted to take wine and toddy. Baba Saheb then told him that he would allow him provided he would not take it before him. He accepted the condition and became Muslim and was named Noor Mohammed by the Baba Saheb. One day he resolved to go to a certain Bar for taking wine. As he was about to take a cup of wine Baba Saheb appeared before him. He immediately threw the cup, and joined very calmly in the Association of Disciples. He then enquired whether Baba Saheb went out that day from his room or not. When he heard in the negative he explained the whole matter before his colleagues and repented very much. Since then he determined not to go out of the principles of Holy Quran.

Baba Sharfuddin passed away on 19th *Shaban* 687 A. H. and was buried in the same tomb on 20th *Shaban*. This hill is popularly known as Pahadi Sharif. It is a pleasant spot. There is a mosque attached to the darga. A big hall was constructed by the Nizam and his executive members for the stay of Royal ladies and gents. A few more buildings at the bottom of the hill were added by the nobles of paiga Estate of the Nizam's Dominion.

The annual Urs of the saint is held on 16th *Shaban* (October) and is celebrated for five days. It is of great significance to the residents of the city and the neighbouring villages. The devotees of all communities from very distant places congregrate without any distinction of caste and religion. On the first day of the Urs, a procession of 'Sandal Shariz' is taken out from Balapur village, situated at a dis-

1. Tazikcr-e-Auliaya Deccan, Mss Urdu. p. 130.

tance of 6 miles, in the midnight and reaches Maisaram at 5 a. m. On 20th *Shaban* a separate procession of 'Skandal Sharif' is taken out from Panja Shah on behalf of the H.E.H. the Nizam. The next day Qawali programme is held. The third day is the occassion for lighting the lamps on a large scale in the night. On the fourth day, recitation of Holy Quran and Fatheha Khani are performed. The Wakf Board has taken over the management of the darga and its property for the last 3 years due to certain disputes between the Board and Mutawali. More than 10,000 people congregate there. About 100 shops are installed in the open space adjoining the darga which will be kept open during the five days of the Urs selling sweetmeats, fruits and flowers, etc. Apart from this annual Urs, all devotees congregate on the first Thursday of every month and read Fateha over the tomb of the saint.

SOURCE : *Mutawali of the Darga.*

TOLI CHOWKI :

(4) Hussain Shah Wali—The tomb of this saint is situated a mile to the north of Golconda Fort near Toli Chowki. The built up area adjoining the tomb is popularly known as Darga Hussain Shah Wali. It is connected by cement concrete road on which buses are run daily from Abid Road to Darga *via* Moazam Jahi Market, Darussalam, Mallepalle, Asifnagar and Toli Chowki.

The real name of this saint was Abu Abdullah Nasiruddin Hussain who in due course of time became famous as Hussain Shah Wali. Historically, round about 1560 Sultan Ibrahim Quli Qutub Shah, the king of Golconda fell ill and requested the saintly Sajjada at the tomb of Hazrath Khaja Banda Nawaz of Gulbarga for necessary help. Unable to travel, the pontiff sent Hussain Shah Wali, his relative and grand child of Khaja, with a letter and a ta-weez. Hussain Shah Wali's ministrations were successful and the Sultan recovered. As a token of gratitude, the Sultan not only appointed him as Minister for P.W.D. (construction) but also gave his daughter in marriage. The famous Hussain Sagar Tank is said to have been constructed by the same saint. During the construction of the tank, it was named Ibrahim Sagar, after the ruler, but due to special interest of the saint it was called Hussain Sagar. Later on, in spite of efforts by the Government, the real name could not come up for general acceptance. Consequently, the Sultan was forced to construct another tank at Ibrahimpatnam. Testifying this Bilgrami and Wilmot write, "One day His Highness went on a pleasure excursion to the Hussain Sagar tank and enquired of the spectators what its name was. They replied that it was called 'Hussain Sahib Cheroo'. His Highness, indignant that his own name was not given to the tank, proceeded to Ibrahimpatnam where he marked out the outlines of a tank himself in order that it should bear his own name."[1] Several stories are narrated about the supernatural activities of Hussain Shah Wali. As the construction of this tank started during the early period of his career, the general public might have found grounds for developing faith in his supernatural and abnormal strides.

He died on 14th *Jamadi-us-Sani* 1030 A.H. (1620 A.D.) during the reign of Sultan Abdullah Qutub Shah. The present tomb and the mosque were erected by the same king. Two fairs are held annually at the tomb, one on the anniversary of the saint's death called 'Urs', and the second on that of the death of Banda Nawaz of Gulbarga. The annual Urs is held on 13th *Jamadi-us-Sani* (August) for two days and the second is held on 15th *Ziqath* (February) for one day. During these two days drums are beaten regularly. On the first day sandal procesion is taken out from the house of the Sajjada and the next day Qawali programmes in praise of the saint are held. About 2,000 to 3,000 people belonging to different walks of life without any distinction of caste and religion congregate at the tomb. A number of shops selling sweetmeats, flowers, fruits and toys and hotels are installed for the public convenience. Special buses are run by the R.T.C. An annual grant-in-aid of Rs. 500 is being given by the Muslim Wakf Board, Andhra Pradesh for the celebration of Urs.

SOURCE : *Mutawali and Sajjada of the Darga Sharif.*

(5) Syed Shah Raju and Syed Shah Shamsuddin—The tombs of these saints are located outside the Fateh Darwaza near Gazibanda locality. It is not connected by any bus route. One has to go by rickshaw from Charminar, covering a distance of 3½ miles.

The full name of the saint is Syed Shah Raziuddin. He was a nephew of Hussain Shah Wali who came to Hyderabad from Bijapur during the reign of Sultan Abdullah Qutub Shah, and was conferred with a Jagir. Abul Hasan Tana Shah, the last king

1 Bilgrami & Wilmot Historical & Descriptive Sketch of the Nizam's Dominions, p. 130

of the Qutub Shahi Dynasty had been his devoted disciple. Through the spiritual wealth of Shah Raju, He became son-in-law of the king and ascended the throne of Qutub Shahi dynasty. The manner in which Sultan Abul Hasan became the successor of Sultan Abdullah Qutub Shah is generally narrated by the Sajjada Saheb of the Darga in the following words.

"At Golconda, the queen of Sultan Abdullah Qutub Shah was engaged in making arrangements of her daughter's marriage with Syed Ahmed, a noble man of Sultan's Court. At the same time Shah Raju was also busy in making arrangements for Abul Hasan's marriage. When people enquired about his engagements, he simply replied that Abul Hasan was shortly going to be married with princess Abdullah Qutub Shah. At the 'Sachaq' ceremony, however, the queen refused to give her daughter in marriage to Syed Ahmed on certain grounds and requested the saint for help. Shah Raju, accordingly, accompanied by Abul Hasan went to fort and got married of his disciple with princess."

Shah Raju died in 1096 A.H. (1684 A.D.) during the reign of Abul Hasan Tana Shah, who built a very splendid dome on his grave with extensive dalans and colonnades of ashlar masonry. It is said that none of the domes of the States can be compared with this magnificent three storeyed building of finely proportioned arches. The western wing of the building was under construction when the Qutub Shahi dynasty was overthrown, and consequently this portion and the inner plastering is still incomplete. A few furlongs ahead of this building another small dome of Syed Shah Shamsuddin Ali Akbar is situated in an old cemetry. He is said to have been an uncle and spiritual head of Shah Raju. The present dome of the saint was built during the reign of Abul Hasan Tana Shah in 1085 A.H.

The annual Urs of these two saints are held on 15th *Safar* and 20th *Safar* (June) for three days respectively. The annual grant-in-aid of Rs. 1,000 towards the expenditure of Urs is being given to the Sajjada by A.P. Muslim Wakf Board.

About 5,000 people belonging to different religions gather here for participating in the activities. A few shops are installed at Darga for selling fruits, sweetmeats, toys and handicrafts.

SOURCE : *Mutawali of the Darga.*

(6) Pahadi Mir Mehmood Saheb—This hillock is situated about 5 miles west of the city on the main road leading to the Rajendernagar Township near Mir Alam Tank and is the burial place of Mir Mehmood Nimatullahi.

Mir Mehmood Saheb came in the first instance from Najaf (Mesopotamia) to Bider, where he became the disciple of a celebrated local saint. He remained there for three years and eventually came to Hyderabad during the reign of Sultan Abdullah Qutub Shah, and stayed on this hillock, which is now surrounded by the Mir Alam Tank. Although he had no means of livelihood, he lived without accepting the help of anyone. Besides, he had several buildings erected on this hillock. The masons who worked here were paid over and above the normal wages and the pregnant women labourers were paid double the wages. Consequently, it was a general belief that the saint had some supernatural means of income. Many curious stories of his miraculous powers are still current amongst the natives. The one relating to the erection of his tomb is worth relating. The saint commenced the erection of his tomb at the same period as Shah Raju; but as he paid much higher wages to labourers, Shah Raju's labourers deserted him. The latter complained to the king, who forbade any of the labourers going to Shah Mehmood. He, however, got them to agree to work during the night, but the king stopped this arrangement also by forbidding sale of oil to Mir Mehmood Saheb. Determined not to be foiled, the saint by a miracle lighted the lamps with water and thus continued the construction work in the night time.

His exact date of death is not known but generally it is said that he passed away on 13th *Shaban* 1100 A.H. (1688 A.D.). The Sajjada of the Darga observes Urs on 11th and 12th *Jamadi-ul-Avval* (July) for two days. About 3,000 people of all communities participate in the activities of the annual Urs. On the first day sandal procession is taken out from the Sajjada's house at 4.30 p.m. The ceremonies of the sandal are performed at the sunset. The next day is the occasion of lighting the lamps as well as Qawali programmes. All arrangements are made a week in advance for the convenience of the public. A few shops of fruits, flowers, sweetmeats and handicrafts are installed on the top of the hill. Muslim Wakf Board is giving a grant-in-aid of Rs.300 to the Mutawali of the darga to meet the expenditure of the Urs.

SOURCE: *Mutawali of the Darga.*

(7) Burhan Shah Saheb—The tomb of this saint is situated in Phisal Banda located about 4 miles to the East of the city from Charminar. It is in close proximity to the burial ground of the Nawab Shamsulumera family.

His real name is Burhanuddin Shah Saheb. He is popularly known as Burhan Shah (naked) among the natives of Hyderabad because he used to live always in his birthday suit. He was a disciple of a celebrated saint who is said to have been buried under the terrace of the Juma Masjid at Delhi. He came to Hyderabad in the reign of Sultan Abdullah Qutub Shah and resided in a small hut at the place where his tomb now stands. The Sultan had faith in him and used to visit him frequently. Several stories about his supernatural activities are mentioned by the people and among those stories one is worth relating. At the time of Golconda seige by Aurangzeb, he (saint) was alive and living in the same place. One day Hazrat Yousuf Sharif Saheb, accompanied by Aurangzeb were passing by the side of Burhan Shah's small hut. When the saint saw them coming he asked his followers to get immediately a piece of cloth for covering his body. All of them were surprised to hear the demand of the saint because he had always been living nude. When the reason was asked by the followers he said that two human beings were coming to see him. All of a sudden they were surprised to see Yousuf and Sharif Saheb in the form of human beings and the rest of the persons in animal form.

He died in 1074 A.H. (1663 A.D.). The annual Urs is celebrated for two days i.e., on 16th and 17th *Jamadi-ul-Avval* (September). About 5,000 people from the villages and city congregate and participate in the activities of the Urs. On the first day sandal procession is taken out from the house of the Sajjada Saheb at about 5.30 p.m. All ceremonies of sandal are performed at 7.30 p.m. People of all religions participate in the ceremonies of the sandal. The next day recitation of Holy Quran, Fateha and Qawali programmes are held under the supervision of Sajjada Saheb. Special arrangements are made by the private Bus Owners' Association for running the private buses from Charminar.

A few shops of various articles like fruits, sweetmeats, toys and flowers are installed for the convenience of the public.

SOURCE: *Sajjada of the Darga.*

(8) Hazrat Shah Jahru Saheb—The tomb of this saint is situated near Fateh Darwaza in the old city. It is not connected by any bus route. From Charminar one has to go either by walk or by rickshaw covering a distance of 3½ miles crossing lanes and by-lanes of the different localities of the city.

The saint is so called because he used to sweep the Kaaba at Mecca. During the period of Sultan Abul Hasan Tanashah, he came to Hyderabad along with his brother. The vessel in which they sailed was wrecked and his brother was drowned. He was a disciple of Shah Akbar Hussaini. He used to sweep the grounds in front of all the mosques, morning and evening. One day he saw the King Abul Hasan passing in the streets and abused him. As a result, the king ordered him to be confined in prison, but he escaped. He died at the age of 80 and was buried at the same place on 3rd *Ziqath* (January).

The annual Urs, of the saint is held on 3rd *Ziqath* (January) and is celebrated for two days. About 1,000 people of all categories participate in the Urs. No shops are installed for the occasion.

SOURCE: *Mutawali of the Darga.*

(9) Shah Mashiatullah Saheb — The tomb of of this saint is situated near Fateh Darwaza locality. It is not connected by any R.T.C. bus service.

The saint first served in the military of Shah Bahadur Shah Zafar and took active part in several fightings Later he resigned from the military and came to Hyderabad and resided in a dilapidated mosque situated outside Fateh Darwaza locality. By seeing his supernatural powers people very soon became his disciples. He also resided for sometime on a hillock adjacent to Golconda fort. One day before his death he told his disciples that one merchant by name Mohammed Kasim would come with funeral articles and would perform all the funeral ceremonies. The next day the saint passed away and accordingly the merchant came from Surat and performed all the funeral ceremonies. He was buried near Fateh Darwaza.

The annual Urs of the saint is held for one day on 7th *Zilhaj* (February). About 500 people of the locality congregate. It is celebrated only by Muslims. Only a few shops of toys and sweetmeats are installed.

SOURCE: *Mutawali of the Darga.*

(10) Hazrat Shah Bood Ali Saheb—This tomb is situated near Dabirpura Gate. There is no bus service connecting the Darga. It is 5½ miles from Nampally Railway Station.

The saint is popularly known as Bodlay Shah Saheb among the natives of the city. He came to Hyderabad during the reign of Sultan Abdullah Qutub Shah. He was a disciple of Aminuddin Ali. He resided near Dabirpura gate, where his tomb now stands. The built up area around the tomb is generally called Bodlay Shah-ki-Khirki after his name. He passed away at the age of 88.

The annual Urs of the saint is held on 18th *Ziqath* (January) for two days. The sandal procession is taken out from the house of the Mutawali in the evening at 5.30 p.m. The next day Qawali programme is held. About 1,000 people of various religions congregate. A few shops of fruits, sweetmeats and toys are installed. A sum of Rs. 250 is being given to the Mutawali for the expenses of the Urs by Muslim Wakf Board.

SOURCE : *Mutawali of Darga.*

(11) Gulam Hasan *alias* **Shah Iban**—The tomb of this saint is situated in Dabirpura locality. It is not connected by any R.T.C. Bus service. The nearest Railway Station is Dabirpura.

The saint migrated to Hyderabad about 200 years ago and resided in the above locality for forty years. No historical aspect of the saint is available. However, he died on 14th *Ziqath* 1214 A. H. The annual Urs is celebrated for one day by the Mutawali on the above date (January). About 800 persons belonging to various religions participate in the annual Urs of the saint. A few pan shops are installed here.

SOURCE : *The Mutawali of the Darga.*

(12) Gulam Ghouse Shutari—The tomb of this saint is situated at Dabirpura locality. It is not connected by any R. T. C. Bus service.

It is said that he came to Hyderabad in the reign of late Nizam and resided at Dabirpura locality. He expired on 27th Moharrum and was buried at the same place. The annual Urs of the saint is held on 27th Moharrum (March) for two days. About 1,000 people of the twin cities congregate. All ceremonies are performed by the Sajjada of the Darga in the evening at 7.30 p. m. A few shops are installed.

SOURCE : *The Sajjada of the Darga.*

(13) Hazrath Shaikji Hali—The tomb of this saint is situated in Urdu Sharif locality near Charminar. He was born at Rajasthan in the year 1175 A.H. and became the disciple of Hazrath Mian Izathullah Shah Bigari. He came to Hyderabad during the period of Nawab Mir Nizam Ali Khan, Asifjah II, and resided at Masjid-e-Kaman Elchi Baig. Later, he joined the military services of Nawab Tadban Sultan Nawazul Mulk as a soldier. On account of his several miracles, a large number of people including Maharaja Chandulal, the then Prime Minister of the Nizam, were attracted towards him. In course of time, he purchased a house and land in Urdu Sharif locality and shifted from Elchi Baig Kaman. According to Khurshed Jahi history he was the first Muslim saint who introduced Qawali in Hyderabad. He passed away on 31st January 1823 A.D. and was buried in his house. Maharaja Chandulal wanted to construct a tomb but due to his sudden death, it was not completed.

The annual Urs of the saint is held on 31st January and is celebrated for three days. On the first day sandal ceremonies are performed at sunset under the supervision of the Sajjada Saheb. The next day Qawali programme is held and third day will be the occasion for illumination. About 3,000 people of various religions congregate and take part in the activities of the Urs. No financial assistance is given to the Sajjada by the Andhra Pradesh Muslim Wakf Board.

SOURCE : *Sajjada Saheb of the Darga.*

(14) Syed Ali Bokhasi—The tomb of this saint is situated near old Karwan Bazar on the bank of the river Musi. It is 4 miles from Nampally Railway Station. There is no bus route.

He was a disciple of Shah Mehmood Kalam. He came to Hyderabad in the reign of Sultan Abdullah Qutub Shah, and lived till Aurangzeb's son Mohammed Muazzam became the Governor of the Deccan. Sher Zah Khan, the King's Minister, was his great patron and erected his tomb.

The annual Urs of the saint is held on 4th *Jamadi-us-Sani* (June) and is celebrated for two days. All ceremonies of the sandal are performed by the Sajjada Saheb. About 1,000 people partici-

pate in the Urs celebrations. No shops are installed.

SOURCE : *The Sajjada of the Darga.*

(15) Murad Shah Dhoti—The tomb of this saint is situated in Muradnagar locality. It is connected by R.T.C. Bus service.

Shah Murad *alias* Shah Dhoti was a native of Karanga in Aurangabad District. He migrated from Aurangabad in the early period of Nizam and settled down at the same place where his tomb now stands. Some are of the opinion that he was a disciple of Shah Fazil while some others say that he was a follower of Aminuddin Ala.

He is popularly known as Murad Shah Dhoti because he used to wear dhoti, applied *bottu* (mark of vermilion on the forehead) and cross thread. He lived like a pure Hindu and never took food prepared either by Muslims or Hindus. It was difficult for people to identify him as to which religion he belonged. He is credited with supernatural powers which attracted the people towards him. A few miracles are mentioned here.

(a) One day a person by name Shams Moula invited all religious heads and spiritual mendicants including Murad Shah Dhoti at Pahadi Mir Mehmood, Mir Alam tank for dinner, just to testify his supernatural powers. Murad Shah Dhoti, on every such occasion, used to receive food first, but this time all spiritual mendicants unanimously decided that he should be given food in the last. Murad Shah Dhoti agreed for this. Consequently all mendicants took food first, but soon got vomitings. All of them apologised.

(b) One day he was passing through a street where Sadhus were staying. The Head of the Sadhus saw Murad Shah Dhoti and taking him to be a Sadhu, called him and offered him food. As soon as he left the place somebody informed that he was not a Sadhu but a Muslim. Immediately all Sadhus went to him and asked about his religion. Murad Shah Dhoti said he belonged to Hindu religion and in support of this he opened his dhoti and showed that he was uncircumcised. Later when Muslims came to know about this, they enquired him whether he was a Hindu. In reply he told them that he is a Muslim and showed them that he was circumcised. All of them were surprised to see this miracle.

He died on 11th *Jamadi-us-Sani* 1140 A. H. and was buried at Asifnagar. The built up area around the tomb is called Muradnagar after his name. The annual Urs is held on 11th *Jamadi-us-Sani* (August) and is celebrated for three days. About 10,000 people of all religions congregate. On the first day sandal procession is taken out at 6.30 p.m. from the house of Sajjada Saheb and the next day is the occasion for illumination and recitation of Holy Quran, etc. During Nizam's period Rs. 100 were granted for the expenses of the annual Urs.

A number of shops selling sweetmeats, flowers, fruits and toys are installed for the convenience of the public.

SOURCE . *Sajjada Saheb of the Darga.*

(16) Syed Shah Mohammed Bin Syed Miran Hasan—The tomb of this saint is situated at Langer House tank in front of Golconda fort. It is connected by R.T.C. Bus service.

No historical record is available about this saint. The Sajjada of the Darga says that he had come to Hyderabad during Qutub Shahi period. The saint expired on 24th *Moharrum* 1201 A.H. The annual Urs of the saint is held on 24th *Moharrum* (March-April) for one day. About 500 people of various religions take part in the celebrations of the Urs. No shop is installed.

SOURCE: *Mutawali of the Darga.*

(17) Syed Miran Chesti *alias* **Shah Ibadal**—The tomb of this saint is situated on the bank of Langer House near Golconda fort. It is 6 miles from Nampally Railway Station. It is connected by R. T. C. Bus service.

The saint came to Hyderabad in the reign of Sultan Mohammed Quli Qutub Shah, and resided in a mosque close to the fort. About 100 disciples also came along with him. For three days, the disciples of the saint could not get anything to eat and they were about to die. On the fourth day Isteqalal Khan, one of the Qutub Shahi Commanders, on the orders of the king supplied food in 50 vessels. The food was distributed among the disciples and vessels were returned to Isteqalal Khan. When these vessels were opened they were full of food. By seeing this miracle of the saint, Isteqalal Khan became disciple of the saint. The saint was always in meditation.

He died on 13th *Jamadi-ul-Awal*, 1049 A. H. and was buried at the same place where his tomb now stands. Every year an annual Urs is held on 13th *Jamadi-ul-Awal* (July-August) for two days. People living in adjacent localities participate in the activities of the Urs. About 1,000 people belonging to different religions congregate. On the first day sandal procession is taken out from Sajjada's house and on the second day recitation of Holy Quran and Fateha are performed. A few small shops selling fruits, sweetmeats and toys are installed temporarily.

SOURCE: *The Mutawali of the Darga.*

(18) Mir Momin Qamoosh—The tomb of this saint is situated at Aliabad Darwaza. It is about 3 miles from Charminar and is connected by R.T.C. Bus.

The saint was a native of Iran and came to Hyderabad during the period of Sultan Mohammed Qutub Shah. About 40 to 60 spiritual mendicants also came to the city along with him. He was always busy in prayer and meditation and never talked for 30 years. That is why he is called Mir Momin Qamoosh. The real date of death is not known. It is said that he died in the year 1025 A. H. and was buried in his room where his tomb now stands.

The annual Urs of the saint is celebrated for two days on 10th & 11th *Safar* (April). About 500 people of various religions congregate.

SOURCE: *The Mutawali of the Darga.*

(19) Mohammed Zamarkhan Shahid—The tomb of this saint is situated on the main road leading from Charminar to Falknuma Palace at a distance of 2½ miles. It is connected by R.T.C. Bus service.

He was the son of Mohd. Omer Khan of Shahjehanpuri. He came to Hyderabad in the month of *Safar*, 1265 A. H. during the period of Nawab Nasiruddowla Bahadur, the Nizam IV and resided in the house of Mir Ashraf Ali Naqshabandi. The Nizam Nawab Nasiruddowla seeing his supernatural powers, appointed him as Royal tutor to teach his son Nawab Afzaluddowla, on a fixed amount of Rs. 60 p. m. Later, in 1273 A. H. Nawab Salarjung I, appointed him as teacher at Darululoom School on a monthly pay of Rs. 130. He served for four years and then left the job and engaged himself in prayer and meditation. He paid visit to Mecca and Madina and after returning from Haj, he was appointed as teacher to teach Holy Quran to Nawab Mir Mehboob Ali Khan, the Nizam VI, on a monthly salary of Rs. 1,000. He constructed a big house for school purpose. About 100 students were accommodated in the house. All expenses of the school were born by the Nizam.

On 7th *Zilhaj* 1292 A. H. when he was busy at sunset in reading Holy Quran, one person by name Syed Ahmed Mehdvi all of a sudden came into the mosque and assassinated him. The person was arrested by the police and funeral Namaz was performed at Mecca Masjid. He was buried in the premises of the school which he had established.

The annual Urs of the saint is held in the month of *Zilhaj* (February) for two days. About 2,000 people congregate. On the first day sandal ceremonies are performed and on the next day Qawali and Fateha programmes are carried out.

SOURCE: *The Mutawali of the Darga.*

(20) Hazrat Abdullah Shah Qadri—The tomb of this saint is situated on the main road of Shah Ali Banda. It is connected by R.T.C. Bus service.

There is a divergence of opinion among the people regarding the arrival of the saint to this city. A few are of opinion that he arrived at Hyderabad during Qutub Shahi period while some others are of opinion that he came during Nizam's reign. No historical authentic record is available. The tomb of the saint is very big, having a mosque adjacent to it.

The annual Urs of the saint is held on 4th *Shawal* (December) and is celebrated for two days. On the first day sandal procession is taken out from the house of the Mutawali at 4-30 p. m. and sandal ceremonies are performed at sunset. The next day recitation of Holy Quran and Qawali programme are held. About 3,000 people of various walks of life congregate. Special traffic arrangements are made during these two days by the Commissioner of Police. A few shops of sweetmeats, toys, fruits and flowers are installed for the convenience of the public.

SOURCE: *The Mutawali of the Darga.*

(21) Shah Miran Saheb Sani—The tomb of this saint is situated in Dhoolpet locality. It is not

connected by any R.T.C. Bus service. Nampally is the nearest Railway Station.

The saint is popularly known as Syed Hussain *alias* Shah Miran among the natives of the twin cities of Hyderabad and Secunderabad. The historical aspect of this saint is not known. He died in the month of *Zilhaj* 1140 A. H. The annual Urs of the saint is held in the same month for one day. About 500 people congregate here.

SOURCE : *The Mutawali of the Darga.*

(22) Shah Gulam Ahmed Kambal Posh—The tomb of this saint is situated in the locality popularly known as Alawa Bibi. It is not connected by R.T.C. Bus service. Dabirpura is the nearest Railway Station.

Shah Gulam Ahmed was a son of Shah Gulam-ul-Haw. He was a disciple of Shah Mujtahiddin. The detailed history of the saint is not known. He died on 2nd *Shawal* 1204 A. H. Every year annual Urs of the saint is celebrated for three days. About 2,000 people both Hindus and Muslims congregate. On the first and second days sandal procession is taken out from the house of Mutawali. On third and fourth day Qawali and Fateha ceremonies are performed by the people.

SOURCE : *The Mutawali of the Darga.*

(23) Hazrat Agha Mohammed Dawood— The tomb of this saint is situated in Aghapura locality in close proximity to Darga Mohd. Hussain Saheb. It is connected by R. T. C. Bus Service. The nearest Railway Station is Nampally.

He was the son of Agha Mohammed Hyder Bin Agha Mohammed Qadir. His ancesters were the natives of Balkonda District, Indore. During Qutub Shashi period they were given Jagirs which were abolished in the Nizam period. He was a disciple of Shah Mohammed Hasan and then left the Royal Service. He was always busy in prayer and meditation and constructed a school for the orphans. He himself used to manage the orphanage with his own expenses. Even today this school is running under a separate managing committee. He died on 15th Rabi-ul-Awwal 1324 A. D. and was buried in the same place where his tomb now stands.

The annual Urs of the saint is held on 15th Rabi-ul-Awwal (May) and is celebrated for two days. On the first day sandal procession is taken out from the Mutawali's house at 5.30 p. m. All ceremonies are performed by the Mutawali of the Darga. The next day is the occasion for illumination. About 3,000 people of various religions congregate. A few shops selling sweetmeats, fruits and flowers are installed here for the convenience of the public.

SOURCE : *The Mutawali of the Darga.*

(24) Hazrat Khaki Shah— The tomb of this saint is located on the banks of Hussain Sagar tank bund. It is connected by R. T. C. Bus service.

He came to Hyderabad when Nawab Imadul Mulk Bahadur Khan was appointed as Subedar of the Hyderabad and resided at the Banks of the tank bund. He was always busy in recitation of Holy Quran and prayer. He used to spend most of his time at Bagikhana in the city and return to his place in the midnight. He was always accompanied by his two disciples while going to his place (tank bund) in the midnight. One day the disciples, all of a sudden saw that Khaki Shah was coming slowly on the surface of the water of the tank as if some one walked on the ground. Due to this miracle most of the people became his followers. He passed away on 2nd *Rajab* 1130 A. H. and was buried at tank bund.

The annual Urs of the saint is held on 2nd *Rajab* (September) and is celebrated for two days. People belonging to all religions congregate. On the first day sandal procession is taken out from the house of the Mutawali at 4.30 p. m. The second day Qawali programmes, recitation of Holy Quran and Fateha are offered by the devotees. A few pan shops are installed here.

SOURCE : *Mutawali of the Darga.*

(25) Hazrat Shah Shibli— The tomb of this saint is situated on a hillock adjacent to Golkonda fort. It is connected by R. T. C. Bus service. Nampally is the nearest Railway Station.

The saint's real name was Shah Zainuddin. He was the son of Shah Abu Bakre Shibli Bagdadi. During the period of Sultan Abdullah Qutub Shah, he came to Hyderabad in the year 1000 A. H. and resided on this hillock.

He passed away on 3rd *Safar* 1050 A. H. The annual Urs of the saint is held on 3rd *Safar* (April)

and is celebrated for three days. People belonging to all religions congregate. About 10,000 people mostly belonging to neighbouring villages and districts participate in Urs activities.

About 100 shops of sweetmeats, fruits, toys and flowers, and hotels are installed by the people.

SOURCE : *Mutawali of the Darga.*

(26) Syed Mohammed Gosfandan— The tomb of this saint is situated at Kasaratta Bazar opposite Masjid Chowk, Hyderabad. It is not connected by R. T. C. Bus service.

The saint was a native of Bijapur. He was employed in Military. After the death of his wife and daughter he resided at Chincholi for sometime and became a disciple of Shah Mohiuddin Shah Hashim. During the period of Nawab Imadul Mulk Mubariz Khan, Subedar of the Deccan, he came to Hyderabad and resided at Kaseratta Bazar. Most of his followers used to sacrifice goats and sheep; that is why he was popularly known as Gosfandan. He died at the age of 80 years on 18th *Zilhaj* 1132 A. H. and was buried at the same place.

His annual Urs is held on 18th *Zilhaj* (February) for two days. The Nizam used to pay Rs. 125 annually towards the expenses of Urs. About 3,000 people of the city belonging to different religions congregate here. On the first day sandal procession is taken out from the house of the Mutawali at 5.30 p. m. The next day recitation of Holy Quran and Qawali programmes are held.

About 25 shops of sweetmeats, flowers, toys and fruits are installed at the Darga for the convenience of the public.

SOURCE : *Mutawali of the Darga.*

(27) Syed Shah Musa Qadri Bagdadi— The tomb of this saint is situated at Nizam Shahi Road. It is connected by bus.

The historical aspect of this saint is not known. It is generally said that he came to Hyderabad during the period of the Nizam VI from Bagdad and resided at Firmanbadi (adjacent to Nizamshahi Road). The Nizam granted him 3 Beiga 10 Bam land as Inam. The saint died on 10th *Rabi-ul-Awwal* and was buried at the same place where his tomb now stands.

The annual Urs of the saint is held on 10th *Rabi-ul-Awwal* (May) and is celebrated for three days. About 2,000 people of various religions congregate here. On the first day sandal procession is taken out and on the next day Fateha and recitation of Holy Quran are performed. A few shops are installed for the convenience of the public.

SOURCE : *Mutawali of the Darga.*

(28) Shah Masoom Saheb— The tomb of this saint is situated in Chowdi Bazar locality near Chowk. It is 6 miles from Nampally Railway Station.

The saint was a disciple of Shah Mir Zinda Saheb. He was always busy in prayer and recitation of Holy Quran. He passed away on 17th *Rabi-us-Sani* and was buried at his residence only.

The annual Urs of the saint is held on 7th *Rabi-us-Sani* (June) for one day. About 500 people of the same locality participate in the activities of the Urs. No particular shop is installed.

SOURCE : *Mutawali of the Darga.*

(29) Hazrat Sardar Baig Saheb— The tomb of this saint is situated in Bhoiguda locality. It is connected by R. T. C. bus service.

The saint belonged to a noble family of Hyderabad. He was an elder son of Nawab Sardar Jung Bahadur. From childhood, the saint being a Nawab, had inclination towards religious performances. He used to do binding work for livelihood. He became disciple of Hafiz Mohammed Ali. After the death of his Pir-o-Murshed (head priest) most of the people became his followers. He passed away on 12th *Jamadi-ul-Awwal* and was buried at the same place where his tomb now stands.

The annual Urs of the saint is held on 12th *Jamadi-ul-Awwal* (July) for two days. On the first day sandal procession is taken out at 4.30 p. m. from the house of the Sajjada. The next day 'Meena Bazar' is held in which all women irrespective of caste and creed congregate. During these two days Qawali programmes are held both in morning and evening.

About 25 shops including hotels, etc., are installed here for the convenience of the public. About 5, 000 people of the twin cities congregate here.

SOURCE : *The Sajjada of the Darga.*

(30) Hazrat Syed Ahmed Badepak— The tomb of this saint is situated at First Lancer near Masab tank. It is connected by R. T. C. Bus service.

It is said that this saint came to Hyderabad along with Aurangzeb. It is said of him that he used to send royal messages by air using some supernatural power. That is why he came to be known as Badepak (Air). He died on 11th *Jamadi-ul-Awwal* (July) and was buried at First Lancer locality.

The annual Urs of the saint is held on the 11th *Jamadi-ul-Awwal* (July) for two days. The Darga is under the management of a committee constituted by Muslim Wakf Board. On the first day sandal procession is taken out from the house of the Chairman of the committee at 5. 30 p. m. The next day Qawali programme is held. About 2,000 people of the twin cities participate in the annual Urs of the saint. A few shops of sweetmeats, toys and flowers, etc., are installed. The expenditure of the Urs is met from the grant received from the Muslim Wakf Board.

SOURCE : *Chairman of the Committee.*

(31) Hazrat Mir Momin Saheb — The tomb of this saint is situated in Dair-e-Mir Momin located at Sultan Shahi locality. It is connected by R. T. C. Bus from Charminar.

The saint Mir Momin came to Hyderabad in the reign of Sultan Mohammed Quli Qutub Shah V from Iran. Due to his extraordinary talents and spiritual powers he soon became the Dewan of Sultan Quli Qutub Shah. It is said that he took great interest in preparing the layout of Hyderabad city and was also responsible for introducing Moharrum festival in the city. After serving about 15 years he resigned from the Royal service and resided at Purana Haveli. He purchased a plot of land for the purpose of burial ground at Sultan Shahi locality and mixed the holy soil brought from Karbala Maidan. The saint expired on 27th *Shaban* and was buried at the same place where his tomb now stands.

The annual Urs of the saint is held on 27th *Shaban* (November) and is celebrated for two days. On the first day sandal procession is taken out from the Sajjada's house at 4-30 p. m. The next day recitation of Holy Quran and Fateha are offered. About 2, 000 people of twin cities congregate. A few shops of sweetmeats, toys, flowers etc., are installed at the main gate of the burial ground.

SOURCE : *The Mutawali of the Darga.*

(32) Hazrat Shah Sirajuddin Naqshbandi—The tomb of this saint is situated in Thagi Jail. It is connected by R.T.C. Bus service.

The authentic history of the saint is not available. It is said that he came to Hyderabad in the reign of Nawab Afzaluddowla Bahadur and resided in the above locality. He had a number of disciples all over the Nizam's State. He expired on 3rd *Ziqad* and was buried in his room.

The annual Urs of the saint is held on 3rd *Ziqad* (January) and is celebrated for three days. On the first day sandal procession is taken out from the house of the Sajjada and it goes on from 5-30 p. m. to 8-30 p. m. Sandal ceremonies are performed. The next day Qawali programme and recitation of Holy Quran are performed. On the third day, only women are allowed to offer Fateha. About 3,000 people of the twin cities belonging to different religions congregate here. A few shops of sweetmeats, toys, flowers and fruits etc., are installed for the convenience of the public.

SOURCE : *The Sajjada of the Darga.*

(33) Hazrat Syed Shah Sharfuddin Qadri—The tomb of this saint is situated at Subzimandi locality near Puranapul. It is not connected by any R.T.C. Bus service. The tomb and the burial ground of this saint is popularly known as 'Sharfi Chaman'.

It is said that the ancestors of this saint came to Hyderabad in the reign of Nawab Mir Mehboob Ali Khan, the Nizam VI, from Kurnool town and resided in this locality. On account of his extraordinary talents and spiritual powers, most of the people became his disciples and followers. He

expired on 15th *Rajab* and was buried at the same place where his tomb now stands.

The annual Urs of the saint is held on 15th *Rajab* (September) and is celebrated for three days. On the first day sandal procession is taken out from 5-30 p. m. from the Sajjada's house and all sandal ceremonies are performed at 8–30 p. m. The next day recitation of Holy Quran and Fateha are performed. On the third day food is distributed among the poor from 10 a. m. to 6 p. m. and then Qawali programme is held. About 4,000 people of the twin cities congregate here. A few shops of flowers, sweetmeats, toys and fruits are installed.

SOURCE: *The Sajjada of the Darga.*

(34) Haji Abdul Karim Refai—The tomb of this saint is situated at Begum Bazar locality. It is not connected by any R.T.C. Bus service.

It is said that this saint came to Hyderabad in the reign of the Nizam VI, and resided in a mosque at Begum Bazar. He expired on 23rd *Jamadi-ul-Awwal* and was buried at the same place where his tomb now stands.

The annual Urs of the saint is held for 2 days from 23rd *Jamadi-ul-Awwal* (August). About 2,000 people including some top ranking merchants of the Begum Bazar participate in the activities of the Urs of the saint. On the first day, sandal procession is taken out from the house of the Mutawali and all sandal ceremonies are performed at 6–30 p. m. On the next day recitation of Holy Quran and Fateha are performed in the morning at 7–30 a. m. and in the evening Qawali programme is held. A few shops of flowers, sweetmeats, toys and fruits are installed.

SOURCE: *The Mutawali of the Darga.*

(35) Hazrat Dewan Shah Dathar—The tomb of this saint is situated in Ghansi Bazar locality behind High Court. There is no direct R.T.C. Bus service.

It is said that this saint came to Hyderabad in the early period of the Nizam and resided in Ghansi Bazar locality. On account of his supernatural powers people very soon became his disciples. He died on 22nd *Rabi-ul-Awwal* and was buried at the same place.

His annual Urs is held on 22nd *Rabi-ul-Awwal* (June) for one day. All sandal ceremonies are performed by the Mutawali. About 1,000 people of the same locality irrespective of religion congregate. A few shops of fruits, sweetmeats, toys and flowers are installed.

SOURCE: *The Mutawali of the Darga.*

(36) Syed Shah Asadullah Hussaini—The tomb of this saint is situated in Shah Gunj locality near Charminar.

It is said that this saint came to Hyderabad in the reign of Nawab Mir Mehboob Ali Khan, the Nizam VI. He died on 4th *Moharram* and was buried at the same place where his tomb now stands.

His annual Urs is held on 4th *Moharram* (March) for one day. All the sandal ceremonies are performed by the Mutawali at about 7–30 p. m. About 1,000 people participate in the activities of the Urs. In the night Qawali is held.

SOURCE: *The Mutawali of the Darga.*

(37) Hazrat Ujaley Shah Saheb—The tomb of this saint is situated in Saidabad locality. It is connected by R.T.C. Bus service.

The saint was a disciple of Shah Murad Shah Dhoti. With the permission of the Murshed he left Muradnagar and resided in Saidabad village. He used to eat fowls always. That is why people visiting his Darga offer fowls by sacrificing them. He died on 6th *Ziqath* and was buried at the same place.

His annual Urs is held on 6th *Ziqath* (January) for two days. People about 2,000 not only from the twin cities but also from distant villages congregate here. On the first day sandal procession is taken out from the house of the Mutawali and all ceremonies relating to sandal are performed at 7–30 p. m. The next day people sacrifice fowls at the premises of the Darga itself. A few shops are installed here for the convenience of the public. A few villagers also bring along with them fowls for selling there.

SOURCE: *The Mutawali of the Darga.*

(38) Syed Shah Mehmoodullah Qadri—The tomb of this saint is situated at Bahadurpura locality near Zoological park. It is connected by R.T.C. Bus service.

It is said that this saint came to Hyderabad about 100 years back and resided here. He always engaged himself in recitation of Holy Quran and prayer. He had extraordinary supernatural powers. He used to give help to the poor and needy irrespective of caste and creed. He died on 12th *Rabi-us-Sani* and was buried at the same place.

His annual Urs is held on 12th *Rabi-us-Sani* (June) for one day. All sandal ceremonies are performed at 7-30 p. m. About 1,000 people of the twin cities participate in the activities of the Urs. A few shops selling sweetmeats, fruits, toys and flowers are installed here.

SOURCE : *Mutawali of the Darga.*

(39) Syed Abdullah Shah Qadri & Naqshabandi—The tomb of this saint is situated in Misrigunj locality outside Fateh Darwaza. It is not connected by any R. T. C. Bus service.

The saint was born in Hyderabad city and educated himself at Jame-Nizamia. He devoted himself for prayer and writing books, especially, collection of Hadis of the prophet Mohammed. He had about 50,000 disciples scattered all over India. He expired on 18th *Rabi-us-Sani* (4th July, 1965) and was buried in Misrigunj. The tomb of the saint is under construction. A small and beautiful mosque for the prayer of the pilgrims had already been constructed in front of the tomb.

The annual Urs of the saint is held on 18th *Rabi-us-Sani* (July) and is celebrated for two days. Qawali programme is not held here. Only recitation of Holy Quran and Fateha are performed. About 4,000 people congregate. A few shops of sweetmeats and flowers are installed here.

SOURCE : *The Sajjada of the Darga.*



A NOTE ON CHURCHES IN TWIN CITIES

Christianity is the only religion which is very active in the Proselytization campaign in India. The organisations set up for this purpose are many and are spread throughout the country. The converts to Christianity in twin cities, as anywhere else in India, are generally from the lowest strata of the Hindu community. These conversions are due to conviction in some cases and in some cases the motivation is to gain material benefits like educational facilities and in some cases it is to shed the social stigma of untouchability attached to the Hindu Religion.

The Christians are broadly divided into two groups viz., Catholics and Protestants. Indian Christians of the Roman Catholic Church are more in number than those of any Protestant Church. The Catholic Church is one and indivisible. Protestantism has several sects. Among the non-conformist missions a tendency towards unity has manifested itself, resulting in the formation of the South Indian Church in 1947. The Union includes Anglican Church, S. P. G. Church and Wesly Methodist Church of England.

Catholic Church :— The Roman Catholic Christians are scattered all over the State. The Catholic faith was preached in the Telugu country in the wake of the church in the Madhura Mission early in 18th century.

In 1884, the Vicariate of Hyderabad was withdrawn from the jurisdiction of the Archdiocese of Goa and erected into a Diocese in 1886, as suffragan of Madras. It was entrusted to the Pontifical Institute of the Foreign Missions of Milan. The latest diocese erected in Andhra Pradesh is the diocese of Kurnool, detached from Nellore in September, 1967.

History of the Archdiocese of Hyderabad :—The Archdiocese comprises the districts of Mahabubnagar, Hyderabad, Medak, Nizamabad, Bidar, Osmanabad, Bheer and parts of Parbhani and Nanded. The first step towards the evangelization of the Deccan seems to have been taken by the Franciscans about the middle of the 16th century. During the next two centuries the Jesuits too, played their part and were succeeded by priests from Goa. In 1637, they came to Bijapur and Golkonda, the Theatine Fathers who were helped in their work by convert Brahmins who had entered their order. The same year saw the appointment of Matho-de-Casto, an Indian Oratorian, as the first Vicar Apostolic of the Deccan, to which were added afterwards, the kingdom of Golconda and Pegu. In Golconda and Masulipatam and right along the coast up to Calcutta, the Augustinians worked side by side with the Theatines.

The beginning, however, of a really systematic and well organised Mission was made when the Vicariate of Madras was created and set up. Hyderabad was set up as a Vicariate Apostolic on the 16th March, 1845 and definitely erected in 1851, with Bishop Daniel Murphy as its first Vicar Apostolic. The year 1855 was the arrival of the first Missionaries of the Seminary of St. Calocero in Milan. In 1884, the Vicariate was withdrawn from the Jurisdiction of the Archdiocese of Goa and erected as a Diocese in 1886 as suffragan of Madras and was entrusted to the Pontificial Institute for the Foreign Missions of Milan. Vijayawada was detached from Hyderabad in 1933 and Warangal in 1953. Hyderabad was raised to the rank of a Metropolitan See in September 1953. Present Archbishop is Most Rev. J. Mark Gopu, D. D. since 1953.

CATHOLIC CHURCHES IN TWIN CITIES :

(1) St. Joseph Church—It is situated in Gunfoundry, Hyderabad, very near to State Bank of Hyderabad. It was constructed in 1860 by Missionaries. It is so extensive that nearly 500 persons can easily offer their prayers at a time.

The present Parish Priest is V. Rev. B. Julian.

(2) Our Lady of Sorrows Chapel - Jahanuma, Hyderabad— This is supposed to be the oldest church in twin cities constructed about 400 years ago. A new one is under construction.

(3) Our Lady of Health Church, Khairatabad— Health of the sick—that is how St. Mary is accosted among other things by millions of her devotees the world over, in the course of a litany day after day.

September 8, the day of commemoration of the nativity of the Blessed Virgin has become synonymous, to many Catholics, with the feast of Our Lady of Health or 'Arogya Deva Matha'. The sick and the infirm, the disabled and the afflicted turn in a

special way that day to their heavenly Mother for succour.

The day draws unprecedented crowds to Our Lady at Velanganni in the South, at Bandra in Bombay, and at Khairatabad in Hyderabad.

The biggest Catholic feat in the archdiocese of Hyderabad in terms of public veneration, locally it has come to be known as 'The Feast of Our Lady of Khairatabad' or simply 'Khairatabad Feast'.

Unique—A feature of many decades, celebration of the feast at Khairatabad has, however, attained wide popularity and prominence only after the erection of the new church in 1959.

Dedicated to Our Lady of Health, this church is in a special way a shrine of the sick.

The church has the uniqueness of being the first ever octagonal church in India. It is also unique in that its main altar or the sanctuary is right at its geometrical centre, unlike in other churches where the altar is invariably at one end. This means people facing the altar from all sides and facilitates their active participation in the Mass or 'Puja' and in other devotions.

Eighty feet in diametre, the shrine is magnificently crested by a forty-seven feet high octagonal dome that rises right above the central altar.

On either side in the front are two forty feet high towers, also octagonal, that invest the shrine with an imposing look, as it stands at the far end of a sprawling quadrangle. All around, upstairs, is a balcony which to a large extent solves the problem of accommodation for the congregation, especially on the feast days.

At the end opposite the main entrance into the shrine is an elevated altar under a high arch, where the beautiful and serene-looking statue of the Blessed Virgin Mother with the Child Jesus in her arms is enthroned. An affectionate people have named her 'Our Lady of Khairatabad'.

The sixty-five-year-old statue was brought from Italy, when the small old chapel, which can still be seen in tact behind the new shrine to its right, was completed in 1904.

Historic—The church is also historic in that its foundation stone was laid by His Exalted Highness, the late Nizam VII, on the 27th December 1954.

The church has glittering chandeliers and two ancient paintings—all presented by the Nizam at the time of inauguration.

On completion in 1959, it was blessed by the Most Rev. J. Mark Gopu. D. D. Archbishop of Hyderabad.

The way the design of the shrine was first thought of is interesting. Browsing through one of the issues of 'Time' magazine, Very Rev. Father Xavier Roch, the Parish priest of Khairatabad, one day stumbled upon the picture of an American Octagonal church. A spacious church in the area was a long-felt need and Fr. Roch decided to build one after that novel design. Accordingly, he drew up a plan for the new shrine.

The building of the Shrine was entrusted to Brother Giani, the renowned Italian Architect from Vijayawada, who has to his credit, among other architectural feats, the stupendous constructions of Andhra Loyola College at Gunadala and St. John's Regional Seminary at Hyderabad.

The feast—The feast, in itself, has many interesting facets. Starting with the hoisting of a Marian Flag on the 29th August, spiritual preparation for the feast on the 8th is marked by a novena – nine days of devotion in the form of daily mass, and procession in the church compound with the statue of the Blessed Virgin Mother, during which the rosary and other prayers are said.

On the Sunday, preceding the feast day every year, is the special blessing of the sick inside the shrine when the sick in each bench are blessed with the Blessed Sacrament.

Public veneration of the statue continues for about a fortnight after the feast, so as to provide a chance for people who could not pay their homage to Our Lady earlier.

The people that attend the feast are so many that special buses ply from different termini in the city to Khairatabad church on the feast day.

People keep pouring in from all directions and devotees come from distant places, some of them

over a hundred miles away. By the procession time in the evening, over a lakh of people flock in the church premises, either praying inside the shrine or partaking in the procession, later to present their offering and to kiss the statue.

One notable feature of the feast is the appearance of many men and women in saffron clothes worn as a mark of humility and renunciation — a thing done at no other Christian feast in this region.

Apart from the multitude of Catholics, many Muslims, Parsis and Hindus pray their homage to Our Lady of Health at Khairatabad.

Offerings—The offerings include candles, flowers, coconuts and little tin limbs of the human body like legs, hands, eyes, ears and head corresponding to the portion of the body the ailing seek to be healed.

Offerings are also made at the old chapel and at the grotto of Our Lady, to the left of the new shrine. The coconuts offered at the grotto are so many that the water from them can be seen flowing into a stream of considerable length.

Along side of fervour, the lady is marked by festivity. Long rows of stalls of different wares — pictures, toys, plastic goods, baloons — and canvas canteens and merry-go-rounds add colour to the feast and provide a treat, especially for the children.

All in all, it is a day of devout prayer, a day of intense hope for the sick and the destitute and a day of hilarity too!

SOURCE: *Article on* 'Shrine that brings solace to the sick' *by Sri B. F. Showrayya, published in Deccan Chronicle dated 8-9-69.*

(4) St. Francis Xavier, Bolarum — It was built in 1918. The present Parish Priest is Rev. L. O. Connel.

(5) St. John Mary Vianney, Bhoiguda — This was built in 1937. The present Parish Priest is Rev. T. Papaiah.

(6) Sacred Heart Church, Lallaguda—The old one was built in 1926 and a new one was built in 1956. The present Parish Priest is Rev. Y. Bali.

(7) St. Mary's Church, Secunderabad — It was built in 1847. Rev. P. Ferando is the present Parish Priest.

(8) St. Patrick's Garrison—It is in Trimulgherry, Secunderabad. This was built in 1910, and the present Parish Priest is Rev. P. George.

(9) Holy Family Church- Trimulgherry, Secunderabad—This was built in 1890. The present Parish Priest is Rev. J.Desouza. Besides the above there are :

(10) St. Thomas Chapel, at Chandrayanagutta built in 1910,

(11) Bandlines Chapel, Hyderabad built in 1910,

(12) St. Thomas Chapel, at Sultan Bazar, built in 1840 and

(13) St. Anthony's Chapel, Secunderabad, built in 1775 and remodelled in 1956.

Main feasts celebrated by the Catholic Churches are:

(i) Titular feast of the church - It is celebrated on a grand scale with a procession in the evening. Usually the feast is preceded by a Novena in honour of the Saint of the church.

(ii) Christmas on 25th December of every year.

(iii) The Assumption of the Blessed Virgin Mary which falls on the 15th August of every year and coincides with the celebration of the Independence Day.

(iv) Corpus Christi is also celebrated on a grand scale. In the evening it is closed with procession and Benediction of the Blessed Sacrament.

(v) The holy week culminating in the feast of Easter.

(vi) Every Sunday is celebrated as the commemoration of the importance of Easter.

(vii) In Khairatabad, the feast of Our Lady of Health, is celebrated on the 8th September, preceded by 9 days of devotional prayer and processions. Thousands of Christians from both the cities and districts flock to this church for this annual festival.

(viii) Hundreds of Christians congregate in the church of Our Lady of Sorrows, Jahanuma, to celebrate the feast annually.

Educational Institutions — They run 2 University Colleges, 17 High Schools, 1 Training School and 2 Technical Industrial Schools in twin cities.

Charitable Institutions — They run one orphanage for boys, 2 orphanages for girls, one Home for the Aged and one Home for the Disabled.

SOURCE: *1. Sri V. Radhakrishna, S.A., Census Office.*
2. Dr. Leslie Fernandez, Hyderabad-1.

Protestant Churches in Twin Cities :

St. Thomas Church :- It is situated opposite to Secunderabad Railway Station. This is called S.P.G. (England) Church (Society for Propogation of Gospel). This was founded in 1842 by S. P. G. Missionaries. Rev. A. Sebastian purchased the land on which the R. Church stands now on 22-5-1877. After a couple of years the S.P.G. Missionary started schools for boys and girls at Ammuguda, Trimulgherry and Bolarum.

The form of worship is Anglican. Easter is more important festival than Christmas and Good Friday. Rev. G. D. Samuel is the present Bishop.

S. P. G. London used to finance the church till 1942 through Madras Diocese. The church has ceased all its connections with Madras Diocese in 1947 and got all its finances from S. P. G. London direct. And with the formation of the Church of South India, this church has ceased its connections with Madras diocese and came under the Medak diocese.

In the year 1952 this church has completed 100 years and the centenery was celebrated. With a view to become self-sufficient regarding finances, the church committee started acquiring property and built the Alpha Hotel, a petrol station and a few shops in the cemetric compound and at present it has become self-supporting.

SOURCE : *Mr. C.B. Jacob, Member of St. Thomas Church, Pastorate committee, Secunderabad.*

Church of South India—Medak Diocese :- This represents Ex-Anglican Church, S. P. G. and Wesley Methodist (English) Churches.

The head of the diocese Right Rev. H. D. L. Abraham, is the Bishop whose headquarters is at Medak. Following are the churches of this group in twin cities and all are said to be old.

HYDERABAD :

(1) Wesley Church :- Situated in Ramkoti, this is one of the oldest churches in Hyderabad. The present father is Rev. T. I. Chinnaiah.

(2) Christ Church - Ramkoti, Hyderabad :- The present Father is Rev. A. C. Abraham.

(3) St. George's Church :- Situated at Abid, this was built during 1890-1900. The present priest is Rev. G. Shaw.

SECUNDERABAD :

Name of the Church	*Name of the Priest*
(4) Wesley Church, Clock Tower	Rev. A. M. Palmer
(5) St. John Church	Rev. G. Shaw
(6) Holy Trinty Church	Rev. P. A. Mullaiah
(7) All Saints Church, Trimulgherry	Rev. A. M. Palmer
(8) Christ Church, Lallaguda	Rev. T.R. Krishna Rao
(9) Wesley Church, Chilkalguda	Rev. N. Joseph
(10) Wesley Church, Musheerabad	Rev. B. Manikyam
(11) St. Lukes Hindusthani Church, Nampally	Rev. T. I. Chinnaiah
(12) St. Paul Church, Sanatnagar	Rev. Y. Yesuratnam

Institutions run by Church of South India

(1) Wesley Boys' Multipurpose High School, Secunderabad

(2) Wesley Girls' High School, Secunderabad

(3) St. Thomas High School near Railway Station, Secunderabad

(4) St. Grammer High School, Hyderabad

(5) Allen Primary School, Ramkoti, Hyderabad.

All the above churches get huge funds from London for their maintenance.

Methodist Church : This is situated in Sarojini Devi Road in Secunderabad.

Founded in 1822 by Rev. Old Ham of an American Missionary, this is the oldest Methodist Church in Secunderabad. The present priest is Rev. Y. Vandanam Wilson.

The Methodist Boys' School and Stanley Girls' School of Hyderabad are run by this Church. These two schools had the largest number of students i. e., 3,000 in each school, in India.

Activities

ST. THOMAS CHURCH (S. P. G.) SECUNDERABAD :

The Children's Mission : This is in charge of Sunday School which is the nursery of any Church

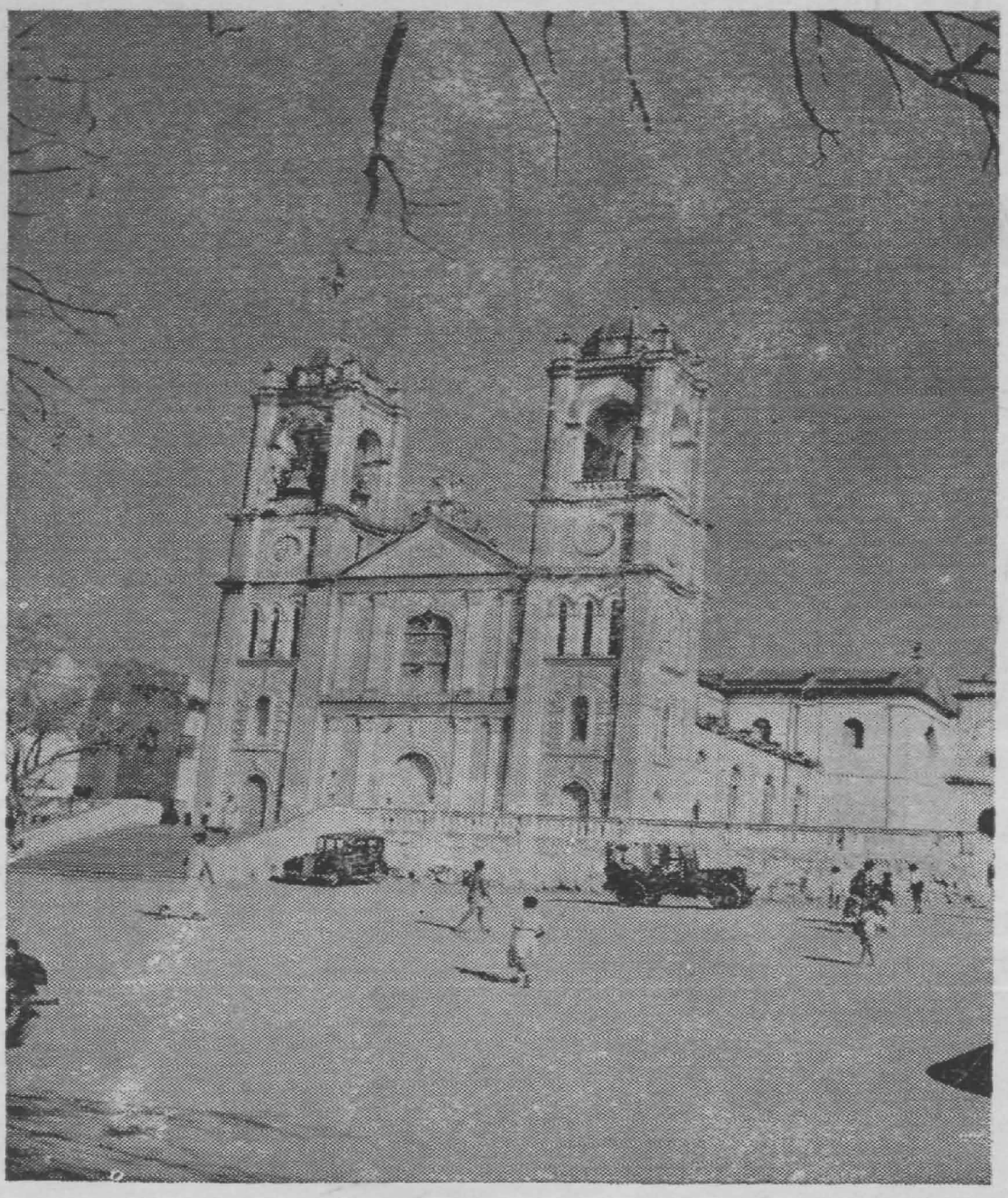


Plate X : Methodist Church, Hyderabad.

in the bringing up of the little ones in Godliness. In this work the members of the staff of the High School and the Girls' School take a very large share. Further, on the first Sunday of every month a special children's service in the church takes place. The children' s Harvest Festival, which is the crowning point of the activities of this Mission, is celebrated in October every year.

Women's Fellowship and Mother's Union—On the first day of every month they have corporate Communion and on Friday evening they meet for prayers. A group of devoted 'Mothers' keep visiting the homes of the bereaved and the sick. This association was affiliated to the Women's Fellowship of the C. S. I. (Church of South India).

Prayer Meetings : Regular cottage prayer meetings are held on every Thursday evening with a view to knit together people of different areas in a wider bond of unity and devotion. The good old custom of having Lenten Meetings sponsored by the Missionary Association is being faithfully continued.

Divine Services : According to orthodox traditions, Mattins – morning prayers are offered in the church every morning on week days excepting Thursday. There are bi-weekly celebrations of Holy Communion on Sundays and Thursdays. On the 2nd Sunday of each month there is a second celebration of Holy Communion in Telugu. A band of voluntary workers form the Choir. At Christmastide, a greatly augumented Choir is a feature.

All the above activities are more or less common for all the Protestants with a few negligible variations in nomenclature of the functions.

Seventh Day Adventist Church — This is the third most prominent sect among Christians - the other two being Catholics and Protestants.

There is only one church of its sect in twin cities and it is situated behind State Bank of Hyderabad at Gunfoundry.

The church was started in 1948. The total membership of the Christians of this sect is 250. Hyderabad is the head office of Andhra State of Seventh Day Adventists. They run a High School in Secunderabad. The officers of the Seventh Day Adventist Church in Andhra Pradesh are : Mr. M. D. Moses – President, Mr. Joseph Prasad – Secretary.

SOURCE : *Sri V. Radhakrishna, S. A., Census Office, Hyderabad.*

A NOTE ON JAIN TEMPLES IN HYDERABAD AND SECUNDERABAD CITIES

Jainism like Buddhism is an offshoot of Hinduism. It has, however, unlike Buddhism, managed to survive in the land of its birth, owing partly, to the more accommodating and less aggressive character of its followers. It, of course, rejects the Vedas and includes the worship of twenty-four saints–Tirthankars or perfect Jinas. A Jain is defined as a man who believes that the soul of a man or any living being can by proper training etc., become omniscient like the soul of Jinal, conquerer of all passions; that the world consists of six eternal, uncreated, indestructible substances and that the path to eternal freedom lies along the triple road of right belief, right knowledge and right action as disclosed in the Jain sacred books, in accordance with the tradition of Lord Mahavira. The most distinctive feature of Jainism is its great regard for the sanctity of life.

The Jains are divided into three sects–Digambars, Svetambars and Sthanakavasis (Dhondiyas). Lonkashah, a Svetambar Jain who flourished about 1640 A. D. lead a movement that idolatry had no place in the authoritative Jains' cannon. His followers are known as Sthanakavasis.

(i) The main difference between the beliefs of the Digambars and Svetambars is that, while the former deny to women the hope of attaining Niryana the latter assert that women are not in any way debarred from obtaining the final redemption.

(ii) Svetambar Jains keep the eyes of the idol opened whereas Digambars keep the eyes closed.

(iii) The idols worshipped by Svetambars have a trace of loin cloth while the idols worshipped by Digambars do not have any trace of loin cloth. They are kept nacked.

(iv) When the idol is in a standing posture Digambars do not cover the nudity while the Svetambars cover it.

(v) Digambars do not offer flowers to the idols but Svetambars offer flowers.

(vi) Svetambars perform puja at nine places of the idol while Digambars perform puja only to the feet of the idol.

(vii) Women among Digambars are not allowed to touch the idol.

The Jains either Digambar or Svetambar are decidedly a commercial community engaged in business as that is the one occupation which in their opinion involves no injury to even the minutest animals. Their charity is proverbial. They live in amity with their Hindu neighbours. Although the sect had for its aim the abolition of the caste system, Brahminical influences prevailed to such an extent that the Jains are now broken up into numerous subsects, some of which are territorial and other occupational divisions, such as Oswal, Agarwal, Jaiswal, Kambhoja etc. They have come to adopt the caste system and believe in the doctrines of transmigration and Karma, and show reverence to the Hindu Gods next to Tirthankars.

Digamber Jain temples : There are four Digambar Jain temples in twin cities and all the four are said to be ancient. They are as follows:

(1) Chandraprabhu Digambar Jain temple, Kesar Bagh—This is the biggest of the four temples. There is a marble stone idol of Sri Chandraprabhuji, one of the preceptors. There is also a beautiful garden attached to it.

(2) Parshwanathji temple, Begum Bazar : In this temple there is the idol of original preceptor Sri Parshwanathji.

(3) Mahaveer Jain temple, Chadarghat : There is a beautiful idol of Mahaveer, the founder of Jainism, in this temple. This temple was renovated in 1960 and at the same time a new idol of Mahaveer was also installed.

(4) Parswanath Digamber Jain temple, Karwan— The presiding deity is the idol of Sri Parswanathji, the original preceptor. Besides there are several idols of preceptors in the temple.

All these four temples are under the control of Digamber Jain Panchayat for which Sri Jayachandra Lohade is the President and Jawarilal Kala is the Secretary.

SOURCE : *Sri Chiranjeevi Lal Jain, B.Sc., Proprietor, Brothers Medical Corner, Bazarghat.*

Svetambar Jain Temples–There are seven temples for Svetambar Jains in twin cities. They are :

(1) Jain Svetambar temple – Kanchal Bazar, Secunderabad — It is believed to have been built more than 80 years ago.

There is the idol of Sri Adeswarnathji. On the first floor of the temple there are footprints of Sri 1008 Sri Jeendatt Sureswarji and Kushal Sureswarji. It is maintained by Sri Seth Dhirji Chandmalji. There is also a committee formed by the local Jains to look after the maintenance of the temple. There is a small school attached to this temple which imparts training in religion and music.

(2) Kunthanathji Jain Svetambar temple — James Street, Secunderabad — There is a marble stone idol of Kuntanathji the 17th Tirthankar, in the temple. It is managed by Gujarati Samaj, Secunderabad.

(3) Sri Jain Svetambar temple, Karwan — This was built more than 250 years ago. Once this area was predominantly inhabited by Oswals a subsect among Svetambar Jains. Hence this lane is called Oswal lane. There is an idol of Sri Paraswanathji. In front of the temple there is a beautiful garden. This is under the control of Begum Bazar temple.

(4) Jain Svetambar temple (Dada Wadi) Tarlaguda, Karwan — This is 150 years old temple. There are footprints of 1008 Sri Kushal Sureswarji. There is a beautiful marble stone platform around the footprints.

It is said that at the time of Badeshah Bahadur Shah Alam, this area was given as a gift to the Jain Sangh by Mohammad Yusuf Khan, Subedar. It was renovated in 1818. But due to Muslim atrocities in the locality the Jains were forced to leave the locality. Then the temple was looked after by Seth Amarsiji Sujanmalji. After his death it was looked after by his head clerk Krishnalalji and later he transferred it to Jain Seva Sangh. Then a committee was formed to look after the maintenance of the temple. A choultry was constructed by devotees, each donating a room.

(5) Jain Svetambar temple, Charkaman— This was built in 1904 by Dada Gurudev. With the passage of time it came under the control of Jain Sangh. It was renovated in 1949.

There is an idol of Sri Parswanathji in sanctum sanctorum. To the south of the sanctum sanctorum there is the idol of Ajitnadji. To the east there are two small idols of Sri Neminathji and Parswanathji. At the threshold there are footprints of Sri Jeendutt Sureswarji, Sri Jeenmani Dharichandra Sureeji and Jun Khusal Sureeji. These footprints were placed in 1900. On the north there are idols of Manabhadraji and Sri Chakreswari (Mother) and in the centre there is a big hall.

(6) Jain Svetambar temple, Begum Bazar — This was built more than 150 years ago. But due to invasion by Muslims the construction of the temple was not completed. Since 1893 it was under the control of Kesarmal Kishore Chandji. In 1903 a committee was formed to look after the temple. There is a marble stone idol of Paraswanathji in the sanctum sanctorum. There is a big platform of 84 yards where Jain Panchayat used to congregate.

(7) Jain Svetambar Mandir, Sultan Bazar — This temple was built about 100 years ago by Seth Sri Padmasiji Nainseeji Dedda of Ajmer. In the year 1976 Vikram Era when they closed their business in Hyderabad, they handed over the temple to Sri Diwan Bahadur Than Malji Luneeya and according to the desire of the donor the latter has formed a committee of Marwadi Jains of the Sultan Bazar to look after the temple. At present the grandson of Than Malji, Sri Indramalji Luneeya is the Hony. Secretary of the committee.

There are idols of Sri Parswanathji (23rd Tirthankar), Santi Nathji (16th Tirthankar), Parswanathji, Adeshwar Bhagawan Risbh Devji (1st Tirthankar) and Chandra Prabhuji (8th Tirthankar). Outside the sanctum sanctorum towards the right side there are footprints of Rishabdevji and on the left side there are footprints of Dada Guru Kushal Sureeswji. On entering the temple one finds on the right side the idol of Bhairavaji and on the left side Chakreswarji (Mataji). Adjoining the temple there is an Urasara i.e., a place where Jain saints stay and preach. In the rear of the temple there is a small garden of flowers and a well. There are also a few bath rooms.

Puja:

In all their temples no Pujari is appointed by the temple committee as every Jain is allowed to perform puja for himself or herself. Regular puja takes place only after sunrise though there are no restrictions to perform puja at any time before sunset. *Abhisheka* is done only once by the first visitor to the temple in the morning. Irrespective of one's economic and social status any Jain can perform *abhisheka* and puja in the morning for the first time and all those who come

late can join him/her in performing puja. In a few temples a few Pujaris are appointed on salary basis only to assist the devotees while performing puja and *abhisheka* to the idols.

Uthsavams :

(i) Celebration of *utshavam* is compulsory in all the temples every year on the day of installation of the idol of the presiding deity.

(ii) Around September *parayushan* (i.e., observing fast for 8 or 10 or 30 days or even more) and preachings of *Kaipasutra* (i.e., the most important treatises among the 45 Jain Agams) take place for 7 or 8 days. And on 9th or 10th day processions of idols are taken out from each temple. A procession can also be taken out if anybody desires to do so, at his cost after the completion of fast.

SOURCE : *1. Sri V. Radhakrishna, S.A. Census Office.*
2. Sri Dhanshuklal Jain.
3. Sri Tannulal Jain.

GURUDWARAS OF SIKH COMMUNITY

The origin of Sikh Gurudwaras in twin cities of Hyderabad and Secunderabad is closely associated with the arrival of Sikh Community in the Nizam's State. It is, therefore, essential to have a brief historical account of the Sikh Community of Hyderabad. It is a well known fact that prior to Indian Mutiny of 1857, Hyderabad was a centre of three dominant communities viz., Arabs, Rohillas and Pathans. These communities were causing much trouble in the city and to State. To prevent this, Maharaja Chandulal, the then Prime Minister of Nizam's Dominions, in consultation with the Nizam Nawab Nasiruddoula, wrote a letter to Maharaja Ranjit Singh of Punjab for necessary help. The letter was delivered to Maharaja Ranjit Singh through Darwesh Mohammed Khan. Accordingly Maharaja of Punjab despatched about fourteen thousand Sikh soldiers and agreed to pay their salaries from the treasury of Punjab State. The soldiers were initially settled in the built up area of the city in close proximity of the Nobles' palaces. In the reign of Nawab Nasiruddoula Bahadur a fight between Arabs and Sikhs broke out; a number of Arabs and Sikhs were killed and it is said that the dead bodies of both the communities were thrown in the streets of the city. In order to prevent these disputes in future, the Nizam removed the Sikh regiment from the city and posted them out of the city. The Sikh regiment was reorganised into three divisions and each division was posted at Bahadurpura, Uppuguda and Gowliguda respectively and was known as 'Sikh Chawani.' Among these Chawanis Bahadurpura Sikh Chawani was the biggest and most of the Sikh soldiers on festival occasion used to congregate at Bahadurpura only. The Nizam allotted a piece of land popularly known as 'Barum Bala Govindnagar' in between Kishan Bagh and Ram Bagh outside the city near Mir Alam Tank for performing religious festival. It is said that there were 12 Gurudwaras at Bahadurpura at one time but at present there is only one.

(1) Bahadurpura Gurudwara — As mentioned above, it is one of the oldest Gurudwaras of Hyderabad city located near Mir Alam tank. It is connected by R. T. C. Bus.

The building of the Gurudwara is very old having tile roof. No addition or alteration was done. Inside the building in the centre a Banner and a Granth of Guru Govind Singh has been kept where puja is performed. Every year on 13th April Baisaki Mela is held for one day. About 500 Sikhs of the city congregate. After puja, food and clothes are distributed among the poor. A few pan shops and sweetmeat shops are opened. Apart from this function, the Sikh community also performs the birth day and death anniversary of ten Gurus at appropriate time at this Gurudwara. On these occasions they collect money from their religious brothern and perform puja. Arrangements are made for feeding the poor.

(2) Gurudwara Gowliguda — This Gurudwara is situated in Gowliguda locality behind Gowliguda Police Station. It is on the main road leading from Afzalgunj to Kothi and is connected by bus.

It is said that during the Prime Ministership of Sir Salarjung I, Arabs and Pathans under the leadership of Turebaz Khan again began hostilities against the British Resident. In order to resist them Sir Salarjung constructed a few Nakas (Police Stations) at Troop Bazar, Abid Road, Kachiguda, Chadarghat, Mouzamjahi Market and Muktharpura (present Gowliguda Police Station) and posted Sikh regiment there. Muktharpura was made headquarters for Sikh regiment from where necessary arrangements for resisting the Arabs and Pathans were made. On festival occasions all Sikhs, it is said, used to go outside the city at Barum Bala Gobindnagar where they had their Gurudwaras for worship. Once, it is said, Salarjung went round the Residency to see the arrangement of the Sikh regiment and found no Sikh soldier. On enquiry he came to know that all of them left for Gobindnagar for the celebration of Guru Gobind Singh's birth day. On his return from the round Salarjung passed orders for the construction of a Gurudwara at Muktharpura so that they may be able to perform their military and religious duties simultaneously. The present building of the Gurudwara situated in Gowliguda locality was constructed in the year 1926 A. D. under the supervision of Mr. Bhavani, the then Chairman of the City Improvement Board, Hyderabad at a cost of Rs. 15,000. The management of the Gurudwara was entrusted to a Sikh Risaldar who had appointed a Sikh soldier for the performance of the puja, etc. A sum of Rs. 240 was granted annually for performance of puja etc., by the Nizam. As financial assistance was discontinued after Police Action of 1948, a separate committee for the management of the Gurudwara affairs was formed. This committee is still functioning. A few shops and 16 acres of land have been donated by the Sikh community for this Gurudwara.

On the occasion of Holi and Dasara festivals all Sikhs of twin cities congregate here and a big procession is taken out from this Gurudwara at 12.30 p.m. and it reaches to Kishan Bagh at 6.00 p. m. where after performing puja all Sikhs return to their homes. Apart from this, they celebrate birth-day and annual death ceremonies of their ten Gurus at the appropriate time by collecting funds. On these days, after puja, food and clothes are distributed among the poor. On 13th April of every year Baisaki Mela is celebrated in the evening. Puja is performed in the morning and evening from 7 to 9 a. m. and 6 to 7 p. m. respectively. Since this Gurudwara is located on the main road no shops are installed on these occasions. About 12 years ago, a small library containing religious books was opened and is attached to this Gurudwara.

3. **Uppuguda Gurudwara** — This Gurudwara is situated in Uppuguda locality near Falaknuma railway station. It is not connected by any bus service.

It is also one of the oldest Gurudwaras established in 1247 A. H. in the reign of Nawab Nasiruddowla Bahadur, Nizam IV. The Gurudwara building is a small one having two main halls and one room. The Granth and the Banner of the Guru Gobind Singh have been kept in the centre. There is no grant or aid for this Gurudwara. All birth and death day ceremonies of the ten Gurus are celebrated in this Gurudwara at the appropriate time. Poor people are fed both in morning and evening. Procession, on a small scale, is taken out on the occasion of Dasara and Holi festivals. About 500 Sikhs assemble here for performing puja and procession activities. A few shops are installed for selling pan, sweetmeats and flowers.

4. **Charmahal Gurudwara** — This Gurudwara is situated in Charmahal locality near Petlaburuj. It is connected by R. T. C. bus service.

The construction of this Gurudwara was completed in 1332 Hijri and was inaugurated by the then Kotwal Raja Venkent Bahadur and Sultan Yaner Jung Bahadur. During this period a special Sikh battalion was formed in city police organisation. There was no proper place for performing puja and other religious functions to the Sikh community working in the city police. They had to go either to Bahadurpura or Gowliguda for this purpose. Therefore, in order to facilitate them, Late Raja Venkent Bahadur, the then Kotwal and Sultan Yaner Jung, the then Dy. Kotwal, allotted a piece of land adjacent to Petlaburuj for the construction of a Gurudwara. Thus this Gurudwara came into existence.

On all important occasions i.e., the birth and death day of the ten Gurus, puja is performed in morning and evening. Food and clothes are distributed among the poor people. Special arrangements are made on the occasion of Holi and Dasara for performing puja. No procession is taken out on these occasions. About 400 Sikhs participate in the celebration of these ceremonies. No shops are installed.

5. **Ameerpet Gurudwara (Bhelul Khanguda)** — This Gurudwara is situated in Ameerpet locality near Ameerpet Chowrasta. It is connected by R. T. C. bus service.

This Gurudwara was constructed in 1348 Fasli by subscriptions and donations of the Sikh and Muslim Nawabs of Hyderabad. Nawab Rayees Yar Jung Bahadur, donated a piece of land and Rs. 300 for the establishment of this Gurudwara. Prior to 1348 F. there was no Gurudwara in this locality and as such most of the Sikh soldiers deputed at Nawab's palaces had to come either to Gowliguda or Charmehal Gurudwaras for performing their religious prayer and functions by covering long distance. To facilitate them a committee was formed in the first quarter of 1348 F. under the chairmanship of Mehar Singh Saheb. The committee collected donations from differerent sources. It is said that Nizam and his Prime Minister gave handsome contribution for this purpose.

On 13th April of every year Baisaki Mela is held in the evening. About 400 people belonging to Sikh community congregate here for prayer. In the evening food is distributed among the poor. On the occasion of Holi and Dasara a procession, on a small scale, is taken out with Banner and Granth etc. During this procession special bandobast arrangements are made in that locality. Apart from this, the birth and death ceremonies of the ten Gurus are celebrated in this Gurudwara at the appropriate time. All these religious functions are performed by collecting subscriptions and donations from the Sikh community only. A Sikh Risaldar has been appointed as Pujari by the managing committee of this Gurudwara.

6. **Osmanshahi Gurudwara** :- This Gurudwara is situated in Osmanshahi locality behind Shanker Sher Hotel. It is connected by R.T.C. bus service.

This Gurudwara was constructed in 1961 by Punjabi Brothers Association. The management of the Gurudwara is entirely under the control of the Association. All important religious functions i.e., birth and death ceremonies of the ten Gurus, Baisaki Mela, birth day of Guruyae Guru Granth, etc., are performed at their appropriate time. No procession is taken out on the occasion of Dasara and Holi. There is poor feeding on all important occasions. About 600 Sikhs participate in the religious activities. A few shops of sweetmeats, fruits and pan are installed for the participants.

(7) Secunderabad Gurudwara (Jeera compound)— This Gurudwara is situated at Secunderabad on the right side of Rashtrapathi Road in Jeera compound. It is connected by R.T.C. bus.

It is said that during Nizam's period all Sikh soldiers working in Cantonment area used to come to Hyderabad for performiug their religious duties by covering a long distance. In order to facilitate them, Sri Meher Singh Saheb, a prominent social worker of Sikh community, took initiative in forming a committee and raised necessary funds by contacting the Nobles of the state. In 1348 Fasli a piece of land in Jeera compound was purchased for the construction of a Gurudwara. Within one year the Gurudwara building was completed. It is a small building having one big hall, where Granth and Banner have been kept for performing puja. A Sikh is the Pujari.

All important religious functions and festivals are celebrated in this Gurudwara. Special religious performances are birth and death ceremonies of the ten Gurus, Baisaki Mela, and processions on the occasion of Holi and Dasara festivals. About 800 Sikhs residing at Secunderabad participate in performing these activities. A few shops of sweetmeats and flowers are installed.

FIRE TEMPLES

The origin of Fire temples in Hyderabad and Secunderabad is closely associated with the arrival of Parsi community in the city and as such it is worthwhile to describe in brief the history of arrival of Parsi community in twin cities. In view of the conflicting opinion it is rather too difficult to trace out the actual period or date of the arrival of Parsi community in the city. The author of Tarikh-e-Khurshedjahi simply says: "Sometimes individual decision of a ruler for shifting the capital plays an important role in changing the entire political and economic life of a city. Such a decision was also taken by the Nizam II Nawab Mir Nizam Ali Khan and shifted the capital from Aurangabad to Hyderabad. Consequently, business communities like Parsi and Marwadis and Gujarati came to Hyderabad".[1] Late Nawab Mansabjung Bahadur,[2] the then Collector of Aurangabad in his article on 'Parsi in Hyderabad' stated that Parsis came to Hyderabad 150 years ago mainly for the purpose of business in the Nizam's State. Some are of the opinion that establishment of British Resident and its offices in Secunderabad and Cantonment area had profound effect in attracting Parsi community for better employment. Consequently, most of the Parsis settled down in Secunderabad only.[3] It is further stated by some Parsi dignitaries that prominent and wealthy Parsi men like Vicaji Meherji and Pestonji Meherji, are said to have migrated from Gujarat to Hyderabad in the reign of late Nizam's father. At that time the Nizam States' financial position was at its worst. These two persons not only helped the Nizam by giving Rs. 57 lakhs but also took keen interest in the welfare of the State. In return the Nizam is said to have handed over the Berar territory for some period to these Parsi gentlemen where Peston Shahi Sicca was enforced. Later, on account of the British interference, these two Parsi gentlemen were removed from the Berar territory. It is also said that they constructed palaces known as Vicaji's Kothi (present Vicaji Hotel) and Pestonji's Kothi (present Raja Pratabgiri Kothi) at Abid Road and Shah-ra-Osmani respectively. Whatever may be the factors or reasons for their arrival in the city it is an admitted fact that Parsi community flourished and prospered during last 150 years in the city. The well-to-do and top ranking Parsis were living in Hyderabad whereas Parsis belonging to middle and poor class have settled down in Secunderabad. These well-to-do Parsi people took great interest in establishing the fire temples in twin cities of Hyderabad and Secunderabad. At present five religious institutions of Parsi community are located in different wards of the twin cities.

(1) Seths Vicaji and Pestonji Meherji Fire temple—This fire temple is situated on the main thoroughfare known as Mahatma Gandhi Road in Secunderabad. It is connected by R. T. C. Bus service.

This fire temple is the oldest one in the twin cities of Hyderabad and Secunderabad. It was established in 1847 by two leading Parsi gentlemen called Vicaji and Pestonji. A number of poor Parsi people who were working in British Residents office and elsewhere were residing in Secunderabad. In order to facilitate them in performing their religious duties, the well-to-do Parsis of Hyderabad who fortunately had good means of transportation, constructed this temple.

On 29th August of every year Shahenshai New Year festival is celebrated for one day. About 300 Parsis congregate here and perform public prayer in the morning. After prayer, charity is given to the poor. On 4th September of every year Prophet's birth day known as Khordadsalgah is celebrated for one day. Special prayer is held on this day in the praise of Prophet. The third festival known as Jamshed-i-Nauuroz or Fasli New Year is also celebrated for ony day. In the morning between 8 and 9 a.m; public prayer is held. In the month of May, every year, Sacred Fire is held for one day. About 800 Parsis take part in this festival. Special prayer is held both in morning and evening. Those who attend this prayer are fed after the prayer is over.

(2) Khan Bahadur Edulji Sohrabji Chenoy's Anjuman Fire temple :—This fire temple is situated on Mahatma Gandhi Road in Secunderabad opposite to old fire temple. It is also connected by R. T. C. Bus service.

This temple was founded in 1920 by Secunderabad and Hyderabad Parsi Zoroastrian Anjuman. It

1. Tarikh-e-Khurshedjahi, MSS Urdu, p. 200
2. Nawab Mansabjung—Article on "Parsi in Hyderabad", Urdu in Siasath daily 1956.
3. Hyderabad Affairs, Vol. III, p. 206.

is said that on account of difference of opinion and the right of proprietorship of the old temple, the wealthy Parsis formed an Anjuman and donated large sums for the construction of this temple. The temple is run under the management of the Anjuman. All important festivals i. e., Sacred Fire, Shahenshai New Year, Khordadsal Gah and Jamshed-i-Nauuroz, are celebrated under the management of this Anjuman. About 600 Parsis congregate here for performing their prayer. Alms are distributed among the poor.

(3) Bai Manikbai Nursarwanji Chenoy Fire temple — This fire temple is situated in Tilak Road opposite to Law College. It is also connected by R. T. C. Bus service.

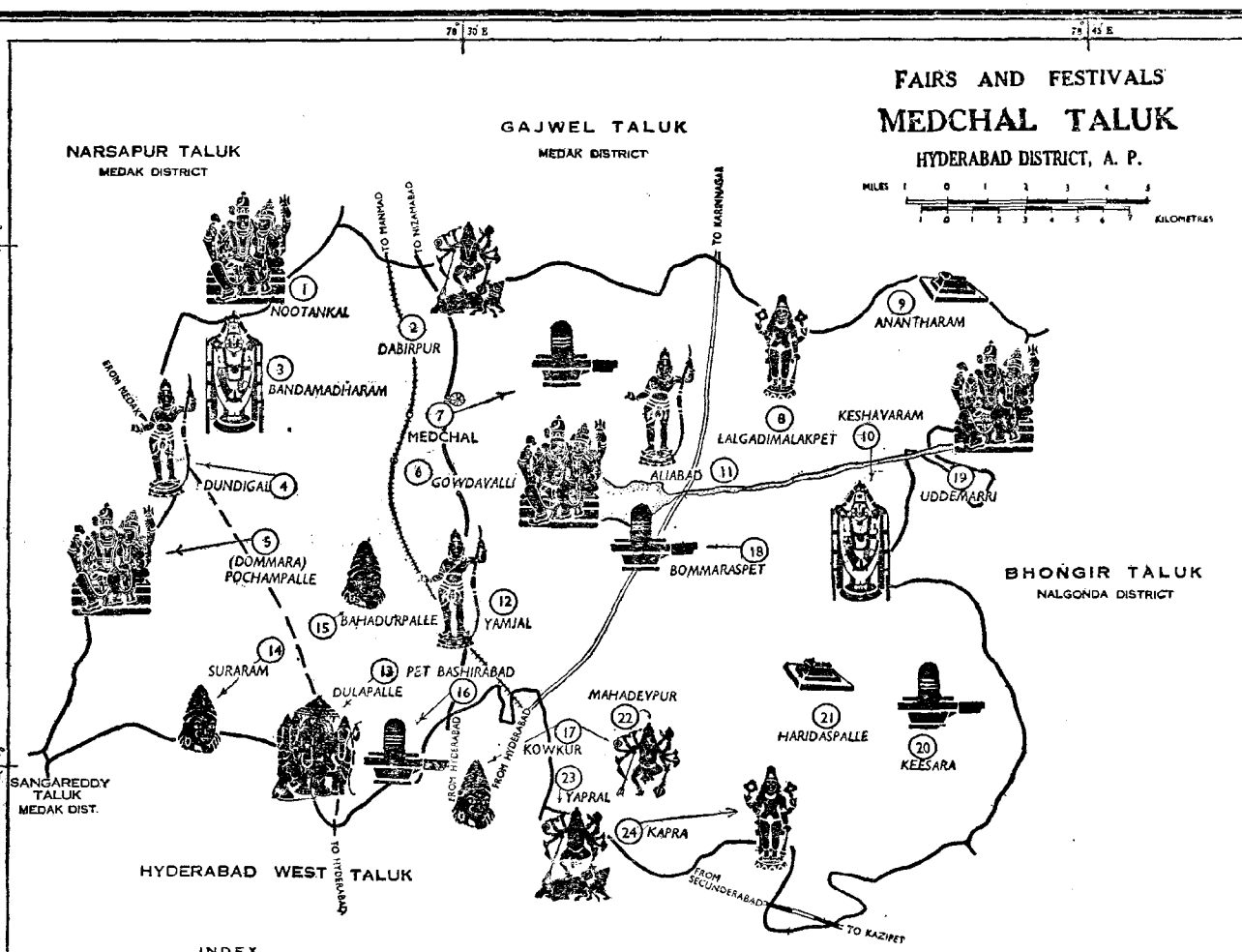
This temple was established in the month of October 1904. Prior to this there was no fire temple in Hyderabad, and as such Parsis living in Hyderabad city had to attend fire temples located in Secunderabad by covering long distance. To obviate this inconvenience, a section of Parsi community have put in a petition to a wealthy Lady Bai Manikbai to construct a temple in Hyderabad. She has generously accepted the proposal and constructed this temple in 1904. All important festivals like Shahenshai New Year, Prophets' Birth Day, Fasli New Year and Sacred Fire are celebrated in this temple on fixed dates. About 1,000 Parsi people participate on each of these occasions and perform their prayer both in the morning and evening. No shops are installed during these celebrations.

(4) Tower of Silence, Secunderabad—This tower was founded at New Bhoiguda in Secunderabad in 1834 by Vicaji Meherji and Pestonji Meherji. All dead bodies of Parsi community living in Secunderabad are disposed off at this tower.

(5) Tower of Silence, Zamistanpur—This tower is located in Zamistanpur locality of Hyderabad. It was constructed in 1924 by the members of the Anjuman. The land was given freely by the late Nizam. All dead bodies of the Parsi people living in Hyderabad are disposed off at this tower. The Parsi Anjuman is responsible for its management.

MEDCHAL TALUK

FAIRS AND FESTIVALS
MEDCHAL TALUK
HYDERABAD DISTRICT, A. P.



INDEX

S.NO.	CODE NUMBER AND NAME OF VILLAGE/TOWN	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 NOOTANKAL	MALLANNA JAN - FEB
2	13 DABIRPUR	MAHANKALI JUNE - JULY
3	16 BANDAMADHARAM	LAKSHMI VENKATESWARA-SWAMY FEB - MAR
4	20 DUNDIGAL	RAMACHANDRASWAMY MAR - APR
5	21 (DOMMARA) POCHAMPALLE	MALLANNA JAN - FEB
6	22 GOWDAVALLI	YATHIRAJASWAMY MAR - APR
7	25 MEDCHAL	RAMALINGESWARASWAMY FEB - MAR
8	32 LALGADIMALAKPET	PANDURANGASWAMY APR - MAY
9	34 ANANTHARAM	SYED AHAMAD KHADRI NOV - DEC
10	42 KESHAVARAM	VENKATESWARASWAMY JAN - FEB
11	44 ALIABAD	RAMACHANDRASWAMY FEB - MAR
12	48 YAMJAL	RAMACHANDRASWAMY MAR - APR
13	51 DULAPALLE	SRI RAMA MAR - APR
14	52 SURARAM	POCHAMMA JUNE - JULY
15	53 BAHADURPALLE	POCHAMMA JUNE - JULY
16	60 PET BASHIRABAD	LORD SIVA JAN - FEB
17	69 KOWKUR	POCHAMMA & MAHANKALAMMA JULY - AUG
18	78 BOMMARASPET	RAMALINGESWARASWAMY APR - MAY
19	82 UDDEMARRI	BHRAMARAMBAMALLESWARA-SWAMY JAN - FEB
20	85 KEESARA	RAMALINGESWARASWAMY FEB - MAR
21	88 HARIDASPALLE	HAZRATH KHAJA BANDE-NAWAZ APR - MAY
22	91 MAHADEVPUR	MAHANKALAMMA JUNE - JULY
23	92 YAPRAL	MAHANKALI JULY - AUG
24	94 KAPRA	CHENNAKESAVASWAMY MAR APR

TALUK BOUNDARY
RAILWAY BROAD GAUGE
RAILWAY METRE GAUGE
NATIONAL HIGHWAYS
STATE HIGHWAYS
OTHER ROADS
TALUK HEADQUARTERS
9 VILLAGE WITH SERIAL NUMBER
RIVER

P. SUBBARAO
ARTIST

SECTION 11

MEDCHAL TALUK

Nootankal — Situated at a distance of 6 miles to the west of Medchal Railway Station and town.

The total population of the village is 945 and it is made up of the following communities : Caste Hindus – Brahmins, Vaisyas, Sudras, etc.; Scheduled Castes (159) and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Siva temple, Anjaneyaswamy temple, a ruined Vaishnava temple and Mallanna temple with the image in human form are the places of worship in this village.

Mallanna Jatara takes place for a day on *Magha Bahula Triodasi* during *Sivaratri* (January–February). Mallanna Kalyanothsavam is performed on this day. Goats and sheep are sacrificed to the deity. The devotees take oil bath and observe *jagaram*. Houses are white-washed for this occasion. It is being celebrated for the past 5 years and is of local significance. Gollas and Vaggus are the chief patrons. The local Gollas participate actively.

SOURCE : *Sri Indrakanti Rama Rao, Teacher, Nootankal.*

(2) Dabirpur — Situated at a distance of one mile from Nagpur road, 5½ miles from Medchal and 25½ miles from Hyderabad. About 400 years back Malik, a Muslim constructed a mosque and a Siva temple in this place. Afterwards Dabir, the descendant of Malik laid the foundations for this village and in his name it is called Dabirpur.

The total population of the village is 1,845 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (410) : Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Hanuman, Pochamma, Mahankali with Her image made out of *daruva* wood in human form and a mosque are the places of worship in this village.

Mahankali Puja takes place for 3 days in the dark fortnight of *Ashadham* (June–July). On the first day the temple is cleaned. On the second day bullock carts with *bonams* go round the temple and cocoanuts are offered. On the third day fowls and sheep are sacrificed. It is of ancient origin and of local significance. The local devotees irrespective of caste or creed congregate. Pujari is a Kummari with hereditary rights.

SOURCE : *Sri Venkata Ramanaiah, Headmaster, Elementary School, Dabirpur.*

(3) Bandamadharam—Situated at a distance of 3¼ miles from Medchal Railway Station.

The total population of the village is 261 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (70). The chief means of livelihood of the people is agriculture.

Sri Lakshmi Venkateswaraswamy festival takes place in *Phalgunam* (February-March). The local devotees irrespective of caste or creed congregate.

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

(4) Dundigal—Situated at a distance of 5 miles from Medchal Railway Station.

The total population of the village is 2,180 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (206); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramachandraswamy festival takes place in *Chaitram* (March-April) with local congregation of all communities.

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

(5) (Dommara) Pochampalle—Situated at a distance of 5⅜ miles from Medchal Railway Station.

The total population of the village is 553 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (54). The chief means of livelihood of the people are agriculture and agricultural labour.

Mallanna Jatara is celebrated in *Magham* (January-February) with local congregation irrespective of caste or creed.

SOURCE : *Statement of Fairs & Festivals furnished by the Tahsildar, Medchal.*

(6) Gowdavalli — Situated at a distance of 2¼ miles from Medchal Railway Station. Prior to 1948 it was included in the Atraf-Balda District of Sarfekhas.

The total population of the village is 1,340 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (198); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Maharaja Chandulal, the then Prime Minister of the Nizam, was the founder of Yatirajaswamy festival in this village. There is an inscription on a stone slab near the temple. It is in Persian language. According to it, Maharaja Chandulal used to come to Medchal for hunting *via* this village. Once he was returning to city when Yatirajaswamy appeared before him in human form and asked him to construct a temple and celebrate festival in his memory. Accordingly Maharaja Chandulal constructed a small beautiful temple here and celebrated Yatirajaswamy festival on a grand scale. In the same inscription it is further stated that about 2,000 people from the city used to congregate here in the days of the Maharaja. It is also said that Nawab Nasiruddowla Bahadur, the Nizam of Hyderabad along with Maharaja used to participate in the festival. Special arrangements were being made a week in advance before the festival by fixing up tents on an area of 500 sq. yards.

Yatirajaswamy festival now takes place for a day in *Chaitram* (March-April). The local Hindu devotees irrespective of caste or creed congregate.

SOURCE : *1. Statement of Fairs and Festivals furnished by the Collector, Hyderabad.*
2. Sri Khaja Moinuddin, Census Investigator.

(7) Medchal—Taluk headquarters and a Railway Station on Kachiguda-Purna line. It is at a distance of 1 furlong from Nagpur road and 20 miles to the north of Hyderabad.

Medchal was once an outpost of Kakatiya dynasty according to an inscription found there.[1] There is a divergence of opinion regarding the origin of the town. The only authentic source for the origin of this town might have been the existence of Sri Rameswaraswamy temple, the oldest one in the town. Late Shri G. Yazdani, one of the eminent scholars and ex-Director of State Archaeology in his article on *Deccani Culture* remarks, "the presence of Rameswaraswamy temple at a distance of about 20 miles from Hyderabad played an important role during the Kakatiya period as a religious centre. People from far and near of the Kakatiya kingdom congregate there for performing religious ceremonies. This temple has attracted number of people to settle down here. Thus the present Medchal came into existence."[2] Shri Yazdani does not say anything about the origin of the name of the town. The author of Tarikh-e-Zafra simply says that the name of the village was in existence in the early period of the Qutub Shahi rulers.[3] Nawab Mansab Jung Bahadur, the then Collector of Aurangabad in his article on *Medchal and its forests* remarks, "It was an outpost of Kakatiya dynasty of Warangal like Golconda fort. It was a densely forest area having *Maddi* (terminalia alata) trees (local name) in large number. Due to the excessive *maddi* trees it might have been named as Medchal".[4] Nawab Mansab Jung has not mentioned any reference in support of his hypothesis. According to the latest legend about the name of the village it is said that owing to the dense forests, the people of the village were unable to solve the problem of drinking water as every well that was sunk yielded brackish water. Once a person was

1. Epigraphical Note of H. E. H. the Nizam Vol. 6, p. 20
2. Article on Deccani Culture by G. Yazdani MSS Urdu of 1943.
3. Tarikh-e-Zafra by Gidharilal Zafra MSS, Persian, p. 38
4. Article on Medchal published in Rehnuma-e-Deccan of 1949.

taking rest under a *maddi* tree on a sandhill. He felt thirsty and of seeing a damp spot he dug a pit with his hand. He became very joyful when he found fresh water. As a result the people rushed there, dug a bigger pit and ensured fresh water for drinking purposes. Then the place was called Medichalama (*medi*-fig, *chalama*-spring). Later on it was changed to Medchal.

Whatever might be the controversy among the scholars, it is definite that this town was an outpost of Kakatiya rulers. During Qutub Shahi period Medchal was declared as Cantonment area for Qutub Shahi Military. The big Saraie and a beautiful mosque in the centre of the town testify to this fact. In the reign of Nawab Nasiruddowla, the Nizam IV, Medchal became the centre of pleasure resort. He constructed a beautiful palace for his Begums who used to come here frequently.

The total population of the village is 4,843 and it is made up of several communities of Caste Hindus; Scheduled Castes (982); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

At a distance of 3 furlongs to the west of the village on a 200' high hillock in a cave there is the Swayambhu Sivalingam (self-manifested phallic emblem) of Lord Ramalingeswaraswamy. It is called Ramalingeswaraswamy because it resembles the Sivalingam at Rameswaram. In fact it was called Rameswaraswamy for a long time. During the Kakatiya rule a Saiva was appointed as the Pujari and 50 acres of land, six maunds of oil and a cash of Rs. 37.50 was donated. During the reign of Nawabs it was under Sirphe Khan whose annual contribution was Rs. 600. The following is the latest legend about the Sivalingam. Rajalingam was one of the Panjaras and he was a confident of Nawab Asafja. At his twenty-first year he had an attack of high fever and the only native physician was Basaviah who tried his best to cure him but in vain. Balaji, Rajalingam's father unable to bear the sight of the suffering of his only son, born years after marriage, sat in the verandah dejected and desperate. Just at midnight Basavaiah made his appearance in the upper floor, administered some medicine after waking up the mother of the patient and assuring her of cure. But he immediately disappeared. The surprised lady ran to her husband and narrated what had happened and Balaji immediately sent for Basavaiah, who denied attending on the patient that night. To the surprise of all the villagers, Rajalingam felt normal the next morning. After three days Lord Siva appeared in dream to Rajalingam in the form of Basavaiah and informed him that he was between two huge rocks in the adjoining forest. Rajalingam began to clear a way in the forest the next morning till he reached the huge rocks. Between the rocks there was a tunnel allowing a simple man to pass through. After passing through the tunnel with some of his followers he caught sight of a Sivalingam 4 inches in height. Joy and devotion filled his heart; he made arrangements for the worship of the Lord and became very prosperous in life. The *Lingam* is today two feet high with a diameter of one foot and it is believed that it is still growing. The original gold covering has become too small for it. Rajalingam's intimate friend Ramnath Setji had a brother Jagannadha Setji who had an attack of paralysis. Ramnath had the *darshan* of the Lord and worshipped him along with his brother. After his brother was cured, he constructed the present temple in his name as Ramalingeswaralayam. At present the Sivalingam is leaning a little to the left. By its side there is a temple of Ranganathaswamy. The temples of Viswanathaswamy, Veerabhadraswamy, Hanuman and Siva are the other places of worship. There is also a 200 feet high big mosque built at the time of Aurangzeb.

Lord Ramalingeswaraswamy Kalyanamahothsavam takes place for 6 days from *Phalguna Suddha Panchami* to *Dasami* (February–March), the actual festival commencing from Mahasivaratri itself. The *uthsavam* is inaugurated with *punyahavachanam* and *ankurarpana*. In the evening the images of Parvati and Parameswara are taken in a procession on *Nandivahanam* with music which is called 'Nandeeswaraseva'. *Bheri puja* on the second day morning and *Brungeeswaraseva* in the evening take place. On *Sapthami* morning *baliharana* (cooked rice offered to *Dikpalakas* in the eight directions with *Vedamantras* and *asvavahanaseva* in the evening, on *Ashtami* morning *dhwajarohana* (hoisting the flag with the image of *vrushabha* (bull) over the flag staff) and *hamsavahanaseva* in the night are celebrated. Kalyanothsavam is celebrated on *Phalguna Suddha Navami* at 4 0' clock in the evening in *Shodasasthambha mantapam* with *Vedamanthras* to the copper images of Parvati and Siva. In the evening *Gajavahanaseva* and *agnigundam* take place. On *Dasami* morning *maharudrabhishekam, Sahasrabilvarchana* and *mahapuja* are performed to the Sivalingam

by the *Ekadasa Veerasaiva Ruthviks.* In the evening the images of Parvati and Siva are taken in a procession on a big 100 feet high chariot and is stopped in a big ground and *Thripuradahanam* is performed. Fireworks are exhibited before the chariot. On *Ekadasi* the images are taken to the tank and *Avabruthasnanam* is performed. Cocoanuts, flowers and fruits are offered. Fasting and *jagarana* are observed. It is being celebrated for the past 800 years. The chief patrons were Kakathiya kings and afterwards Mohammadan rulers. Every year Rs. 700 is given by the Nizam to the temple. About 3,000 devotees local and from the surrounding villages within a radius of 30 miles congregate. Only Hindus participate. The Pujaris and trustees are the Veerasaiva Acharyas of Siva *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding only to Veerasaiva Brahmins for 2 days.

A fair is held in this connection near the temple on Government land for 5 days for the past 70 years. About 3,000 people congregate. People from Hyderabad, Secunderabad, Tupuram and Dundigal will come and open about a hundred shops. Eatables, utensils, lanterns, mirrors and combs, Ayurvedic medicines, pictures and photos, religious books, handloom and mill clothes, woollen carpets, mats, agricultural implements, cattle, bamboo baskets, toys of wood, earth, lac and plastic, fruits and paper flowers, garlands, etc., are sold.

There are 10 choultries. *Kolatams, bhajans,* whirling wheels, swings, cinemas and *bhagavathams* afford entertainment.

Kalyanothsavam on *Magha Suddha Trlodasi* in Viswanathaswamy temple; *Mahabhishekam, Agnigundam* and *Sevothsavam* during *Mahasivaratri,* i. e., on *Magha Bahula Chaturdasi* (January-February) in Veerabhadraswamy temple, *Kalyanothsavam* in *Chaitram* (March-April) in Ranganathaswamy temple and Hanumajjayanthi on *Vaisakha Purnima* (March-April) in Hanuman temple are the other festivals celebrated in the village.

SOURCE: 1. *Sri P. Sankaraiah, Teacher, Zilla Parishad High School, Medchal.*
2. *Sri Khaja Moinuddin, Census Investigator.*
3. *Article in* Andhra Pradesh Weekly *dated 15-1-64.*

(8) Lalgadimalakpet — Situated at a distance of 8½ miles from Medchal Railway Station.

The total population of the village is 1, 807 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (520); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pandurangaswamy festival takes place in *Vaisakham* (April-May) with a local congregation of all Hindu communities.

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

(9) Anantharam — Situated at a distance of 13 miles from Medchal Railway Station.

The total population of the village is 616 and it is made up of the following communities: Caste Hindus - Brahmin, Telaga, Kammari, Kummari, Kapu, Mangali, etc., and Scheduled Castes (108). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Syed Ahmad Khadri's Darga with his tomb is the only place of worship in this village.

Syed Ahmad Khadri Urs takes place for 2 days in *Rajab* (November - December). Arrangements are made 10 days in advance. *Gandham* on the first day and Urs on the second day are performed. Goats and sheep are sacrificed. It is being celebrated for the past 100 years. About 100 years back a 12 year old boy Syed Ahmad Khadri ran away from Bhagdad and came to this village. After some days the boy died in the village. He appeared to a Muslim *murd-amal* (pious person) in a dream that night and told him to keep his body in a box till his parents' arrival. After 6 months the parents came and when they opened the box he seemed to be sleeping. Afterwards they constructed the tomb of the boy and from that time onwards this Urs is being celebrated by the villagers. It is believed that he guards the village on a horse back and protects it from cholera, smallpox and other diseases. The devotees of the village irrespective of caste and creed congregate. Sajjada is a Shaik Muslim with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri K. Sankaraiah, Teacher, Government Primary School, Anantharam.*

(10) Keshavaram — Situated at a distance of 8 miles from Shahmirpet bus stage by footpath on the road from Hyderabad to Karimnagar.

The total population of the village is 1,056 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Muthrasi, Goundla, Chakali, Mangali, Yadava, Reddy; Scheduled Castes (79) — Mala and Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is a temple of Lord Venkateswaraswamy on a hillock with the stone image of the Lord in human form with 4 hands holding *sankhu*, *chakra*, *gadha* and *padma*.

This temple was constructed in the reign of Nawab Afzaluddowla Bahadur in the year 1868. One Shri Venkat Reddy, who was later appointed as Deshmukh and peshkar of the Sarfekhas by the then Nizam of Hyderabad, constructed this temple. It is stated that Lord appeared in a dream to the peshkar, told him that he manifested himself on the hillock and asked him to construct a temple and worship him. Accordingly the peshkar submitted a petition on 26-6-1289 H, to the Nizam stating his dream and also his desire to construct a temple on the hill. The Nizam through a Royal firman dated 9-7-1289 H, donated a sum of Rs. 10,000 (OS) for the construction of the temple and a small village nearby was also endowed for the maintenance of this temple. It is said that after the completion of the above temple, the peshkar was promoted as Tahsildar. After Police Action of 1948 the village was taken over by the Revenue Department.

The Royal Firman in this regard is reproduced below :

"Haveli Qadeem

Maharaja Chandulal

The petition along with your opinion submitted on 12-7-1289 H. His Exalted Highness is glad to know the facts of the dream and you are directed to subscribe a sum of Rs. 10,000 for the construction of the temple at Keshavaram village on behalf of the His Exalted Highness.

Sd/ -

Dated 16-7-1289 H. Nasiruddowla"[1]

[1] Courtesy : The Director, State Archives, Hyderabad.

Lord Venkateswaraswamy Mahothsavam and Rathothsavam take place for 6 days from *Magha Suddha Dasami* to *Purnima* (January - February). *Ankurarpana* on the first day, *kalyanam* on the second, *prabhas* on the third, *rathothsavam* on the fourth and *annadanam* (poor feeding) and *Harikatha kalakshepam* on fifth and sixth days respectively are the rituals celebrated during these 6 days. Silver mustaches, *gandadeepams* and clothes are offered. *Bhajans* are performed and *jagarana* is observed. It is a 100 year old festival. The temple has 4 acres of wet land and 8 acres of dry land and a mango grove by the side of the temple. About 1,000 devotees local and from the neighbouring villages congregate irrespective of caste or creed. Pujari is Sri Bhogavajjula Ramulu, a Brahmin.

A fair is held in this connection near the temple for 2 days for the past 100 years. About 1,000 people participate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos are sold.

SOURCE : 1. *Sri. J. V. Satheiah, Teacher, Keshavaram.*
2. *Sri Khaja Moinuddin, Census Investigator.*

(11) Aliabad — Situated at a distance of 7½ miles from Medchal Railway Station.

The total population of the village is 2,311 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (407); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramachandraswamy Uthsavam takes place for 8 days in *Phalgunam* (February-March). The local Hindu devotees, irrespective of caste and creed, congregate.

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

(12) Yamjal — Situated at a distance of about 6 miles from Medchal Railway Station.

The total population of the village is 2,986 and it is made up of the following communities : Caste Hindus; Scheduled Castes (785);Muslims and Christians. The chief means of livelihood of the people is agriculture.

Lord Ramachandraswamy festival takes place for 5 days in *Chaitram* (March-April). The Hindu devotees of the village irrespective of caste and creed participate.

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

(13) Dulapalle — Situated at a distance of 2 miles from Kompalle bus road, 5 miles from Bolarum Railway Station and 8 miles from Medchal Railway Station.

The total population of the village is 974 and it is made up of the following communities : Caste Hindus - Brahmin, Vaisya, Munnurukapu, Chakali, Mangali, Muthrasi, Golla, Goundla, Vadla, Kammari, Kummari; Scheduled Castes (172) - Madiga and Mala Dasari. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with the images of Rama, Lakshmana, Sita and Hanuman and the temples of the village deities - Yellenkalamma and Pochamma are the places of worship in this village. There are 2 other separate temples for Madigas and Harijans.

Sri Rama Navami takes place for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March-April). Arrangements are made 8 days in advance. The temple is whitewashed and painted with colours. Cocoanuts and flowers are offered. It is being celebrated for the past 100 years, i. e., from the time of its construction by Jagirdar Jayarama Rao. The chief patron is Sri Venkateswara Rao and it is maintained by Sri Venkata Narasaiah, the Patwari. About 1,000 Hindu devotees local and from the neighbouring villages participate irrespective of caste or creed. Pujari is Sri Ramachari, a Vaishnava and he is paid Rs. 20 as his monthly salary by the patron Sri Venkateswara Rao.

A fair is held in this connection near the temple in a place belonging to the temple for 3 days. About 1,000 people from this and the surrounding villages, viz., Kothalapuram, Gudimetla, Bahadurpalle, Maisammaguda, Suraram, Pochampalle, Kompalle, Petbashirabad participate. Merchants from Bolarum, Secunderabad, Kajupalle and Yamjala will come and sell eatables, utensils, lanterns, mirrors and combs, pictures and photos, Ayurvedic medicines, sweetmeats, rubber goods, clothes, agricultural implements and toys.

Bhajans, whirling wheels and *bhagavathams* afford entertainment to the pilgrims.

Pochamma Devatha festivel takes place for a day on *Ashadha Bahula Amavasya* (June - July).

The Hindu devotees take bath in the tanks and observe fasting, feasting and *jagarana* during festive days like *Mahasivaratri* and on *Karthika Purnima*.

SOURCE : *Sri P. Satyanarayana, Teacher, Dulapalle.*

(14) Suraram— Situated at a distance of 5 miles from Dundigal and 12 miles from Medchal.

The total population of the village is 463 and it is made up of the following communities : Caste Hindus-Munnurukapu, Telaga, Rajaka, Mangali, Avusula, Vadla, Kammara, Kummari, etc.; Scheduled Castes (39) - Mala, Madiga; and Muslims. Agriculture is the chief means of livelihood of the residents.

Pochamma and Anjaneyaswamy temples are the places of worship.

Pochamma festival is celebrated for a day i. e., on *Ashadha Bahula Amavasya* (June-July). Cocoanuts, liquor, fowls, sheep, small carts and *veyikandla kundalu* are offered to the deity in fulfilment of their vows. This festival is confined to this village only. Only Hindus participate in it.

Puja is performed on every Saturday to Anjaneyaswamy.

The devotees take bath in the tank and observe fasting, feasting and *jagarana* on *Mahasivaratri* and *Kartika Purnima*.

Peerla Panduga is celebrated by local Muslims.

SOURCE : *Sri B. Venkataiah, Teacher, Bahadurpalle.*

(15) Bahadurpalle — Situated at a distance of 4 miles from Dundigal and 11 miles from Medchal.

The total population of the village is 581 and it is made up of the following communities : Caste Hindus - Vaisya, Munnurukapu, Chakali, Vadla, Kammari, Golla, Thenugu, Kummari; Scheduled Castes (109) - Mala and Madiga; and Muslims.

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

Anjaneyaswamy temple and Pochamma temple are the places of worship in the village. There is a separate Pochamma temple for Harijans.

Pochamma festival takes place for a day on *Ashadha Bahula Amavasya* (June–July). Cocoanuts and earthen pots with 1000 holes (*Veyyikandlakundalu*) are offered to the deity in fulfilment of their vows. Goats and sheep are sacrificed. Intoxicant drinks are offered to the deity. The local Hindus participate.

During *Sivaratri* and *Karthika Purnima* fasting and *jagarana* are observed after taking bath in the nearby tank. The houses will be cleaned and whitewashed for those occasions.

Every Saturday pujas are performed to Anjaneyaswamy.

SOURCE : *Sri B. Venkataiah, Teacher, Bahadurpalle.*

(16) Pet Bashirabad — Situated at a distance of about 2 miles from Bolarum Railway Station.

The total population of the village is 450 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (104) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Siva Jatara takes place for a day in *Magham* (January–February). The Hindu devotees of the village without any distinction of caste and creed, congregate.

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

(17) Kawkur — Situated at a distance of 7 miles from Secunderabad. Bolarum is the nearest Railway Station.

The total population of the village is 1,581 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (634); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

Village deities Pochamma and Mahankalamma are worshipped. There is a temple to Lord Siva. There is a mosque to the north of the village. There are about 5 temples to Anjaneyaswamy.

Ammavarla puja takes place for a day in *Sravanam* (July–August). The local Hindus participate. *Bonams* are offered to the village deity Pochamma. Cocoanuts, pumpkins are offered to Mahankalamma by the devotees in fulfilment of their vows. Intoxicants are offered to the village deities. Pujaris are Pothurajuvaru and Yelpulavaru with hereditary rights. Every house of the village gives twice a year one potful of paddy to the Pujaris.

Vighneswara puja is celebrated in *Sravanam* (July–August) for 2 days. *Rathothsavam* takes place on the second day and there is free feeding for about 300 people.

Hindus observe fasting and *jagarana* on *Mahasivaratri* day. Peerla Panduga is celebrated by the local Muslims. Hindus also participate and offer clothes, sugar, gur, etc., to the *peers* in fulfilment of their vows.

SOURCE : *Sri G. Rajaiah, Teacher, Kawkur.*

(18) Bommaraspet — Situated at a distance of about $12\frac{3}{4}$ miles from Vicarabad Railway Station.

The total population of the village is 982 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (275); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy festival takes place for a day in *Vaisakham* (April-May). The local Hindu devotees participate.

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

(19) Uddemarri — Situated at a distance of 2 miles to the east of Jalalpur, 10 miles by foot path from Shamirpet bus stage on Hyderabad-Karimnagar road, 15 miles from Medchal and 24 miles from Vicarabad.

The total population of the village is 1,580 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Yadava, Reddi, Padmasale, Goundla, Muthrasi, Chakali, Kammari, Kummari, Kamsali; Scheduled Castes (335) – Mala and Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture,

agricultural labour, trade and other traditional occupations.

There are three temples in the village constructed 350 years ago in the reign of Sultan Abdullah Qutub Shah. These three temples are known as Siva, Akkanna and Madanna *gullu*. Out of these, Siva temple is the oldest. It was erected by Akkanna and Madanna, the chiefs of the Qutub Shahi army. According to an inscription found there the history of the temple is as follows :

> "While Abul Hasan enjoyed life, the affairs of the State were being ably managed by Madanna. His power was felt far beyond Golconda. Once Akkanna and Madanna while on the way to Madras for holding settlement on an annual rent, took rest at this place. Lord Siva appeared in their dream, blessed them and asked them to erect a temple here. The next morning instead of going to Madras they stayed for three months here for construction of the temple. Meanwhile Abul Hasan Tanasha himself visited this place and donated 10 thousand Golconda Huns for the completion of this temple".

It is also stated that eminent Pujaris from holy places like Banaras were invited to this place for the performance of puja. Each Pujari, is said to have been paid five thousand Golconda Huns (Rupees). About 2,000 people from far and near including top ranking officers of the Qutub Shahi Kingdom used to congregate here. There were two big saraie and a palace for the convenience of the public during puja period. According to a historian, food was distributed at the temple every evening at 4 O' clock after puja. 'When you wish to see something really beautiful', he says, 'you should go to this temple on the day of a puja, for there, from morning to evening it is covered with rich carpets.' In course of time, the saraie, palace and a big portion of the temple were reduced to the ground level. About 150 years back the idol of Siva was found in a cave on the same place and a local Reddy constructed the present temple by establishing the images of Bhramaramba and Malleswaraswamy from the donation of the devotees.

According to the document No. 567, D/ 21-9-1322 H. available with Pujari, the Nizam granted 100 acres of land for the maintenance of the temple. The other two temples known as Akkanna and Madanna *gullu* were constructed in the same period with stones and they are in good condition.

The Royal Firman in this regard is reproduced below :

"Panch Mohella.

Maharaja Madarul Mohan Peshkar,

As suggested by you in the petition D/ 16-9-1322 H. sanction is hereby accorded to the grant of 100 acres of land for the maintenance of the temple in Uddemari village of Medchal Taluk.

Sd/-
D/ 18-9-1322 H. Ya Maheboob.

No. 567 D/ 21-9-1322 H.

Copy forwarded to Mr. Venket Rao, incharge of the temple for necessary action.

Sd/-
Maharaja"[1]

Sri Bhramaramba Malleswarla Uthsavam takes place for 6 days from *Magha Suddha Triodasi* to *Bahula Tadiya* (January-February). On the first day the temple is cleaned and decorated. On the second day there is *Gangapuja*; on the third day *dristikumbham* and *kalyanothsavam*, on the fourth day *agnigundam* and *bandla bonam* in the morning and *rudrabhishekam*, *sahasranamarchana* and *bhajana* in the evening, on the fifth day morning *nagavalli* and *Gangaseva* in the evening and on the sixth day *Sathyanarayana vratham* are performed. Cocoanuts, pumpkins, flowers, fruits, *gangadeepams* and silver mustaches are offered by the devotees in fulfilment of their vows. It is being celebrated for the past 15 years. Yadavas and Reddis are the chief patrons. About 2,000 Hindu devotees local and from 10 to 15 nearby villages participate without any distinction of caste or creed. There is no Pujari. *Theertham*, *prasadam* are distributed to all, and there is free feeding of one bag of rice to the poor. *Bhagavathams*, *Chiratala Ramayanam* afford entertainment to the visitors.

A fair is being held before the temple in this connection in an area of one acre of land for 7 or 8 days for the past 15 or 20 years. About 2,000 people from this and the surrounding villages participate. Merchants from the neighbouring villages come and sell eatables, cocoanuts, flowers, pastils, bangles, toys, beads, vermilion, etc.

In Siva temple, pujas are performed. *Bhajans* are celebrated once in a week by the devotees.

SOURCE: 1. *Sri Polu Narasimha Rao, Teacher, Uddemarri.*
2. *Sri Khaja Moinuddin, Census Investigator.*
3. *Sri Rama Rao, Malipatel, Uddemarri.*

[1] Courtesy : Sri Rama Rao, Malipatel,

(20) Keesara – Situated at daistance of 6 miles from Ghatkeswar Railway Station and about 20 miles from Hyderabad.

The total population of the village is 2,474 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (473); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Ramalingeswaraswamy temple at a distance of 2 miles from the village on a 400 feet high hillock with a Sivalingam is the place of worship in this vllage.

The history and the importance of this pilgrim centre—Keesara is buried in hoary past claiming its origin to *Threthayuga*. It is believed that this is a most sacred place and the abode of Maharshis. Lord Sri Rama visited this place after slaying demon king Ravana. This being a sacred place Lord Sri Rama desired to instal 101 *Sivalingas* to absolve himself of the sin committed by slaying the great Siva Bhakta Ravana and ordered Hanuman to bring 101 *lingas* from Varanasi the present Banaras. The following legends are in vogue about the installation of the deity–Sri Ramalingeswaraswamy. According to the behest of Lord Sri Rama, Hanuman went to Varanasi to bring 101 *Lingas* and could not return before the auspicious moment for installing the same. There is a version that Lord Sri Rama made the Sivalingam with sand and installed it at the auspicious moment. There is another version that Lord Siva appeared before Lord Sri Rama and gave Him a self-manifested *Sivalingam* to instal it at the auspicious moment. Hanuman returned with 101 Sivalingams from Varanasi after the auspicious moment and disappointed with the installation of the Sivalingam already made by Lord Sri Rama thrown out the 101 Lingams brought by Him. To pacify Hanuman Sri Rama assured Him that the hill will be named after Him and pujas will be offered to Him along with the Lingam installed by Him. Kesari is another name to Hanuman. In course of time it became Keesara, i. e., the present Keesaragutta. The idol of Goddess Bhavani was installed specially. There are carvings on the stone pillar depicting the first three incarnations of Lord Vishnu, viz., *Mathsya*, *Kurma* and *Varaha* and Vighneswara and Anjaneya. The most striking feature of the temple is that it faces west.

A few yards away from the main temple there are two other beautiful temples constructed by the Ministers of Tanisha, viz., Akkanna and Madanna, in which there are no deities. There are stone carvings of Lord Narasimhaswamy in peaceful posture and a *panivattam* (basement) for a Sivalingam proposed to be installed in the said temple.

At the foot of the hill the ruins of old fort and on the top of the hill old bricks and stone pillars throwing light on the historical background also indicate that this was a seat of a great empire. The ruins are locally known as "Gonarajula Kota or Gonabuddhareddibande." Thus it may be deduced that this fort was built during the time of Gonanayakula dynasty. Another evidence which gives support to the existence of this place is a stone carving of 'Anguleeya Mudrika' symbolising the stamp of Kakatiya empire. Even the sculpture of the temples resembles that of Kakatiya dynasty. The stone idols of Lord Bhairava and Buddha and Goddess Durga, the latter supposed to have been installed by Sita are also found here. Consequently this was an embodiment of the three diverse religions, viz., Saivism, Vaishnavism and Buddhism upholding the said religious beliefs.

Mahasivaratri Uthsavam takes place for 6 days in Sri Ramalingeswaraswamy temple from *Magha Bahula Triodasi* to *Phalguna Suddha Vidiya* (February-March). Fasting and *jagarana* are observed. It is of ancient origin and about 4,000 Hindu devotees, local and from the surrounding villages, irrespective of caste or creed, participate. The chief trustee and Pujaris are Thammala Ramalingam, Lakshmayya, Eswaraiah and Aagaiah of Parasara *gotram*. *Theertham* and *prasadam* are distributed to all.

A fair is held in an area of one square mile belonging to the temple in this connection on Keesara hillock for 3 days during the festival. Taxes and rents are collected from the shopkeepers. Shops are erected by the merchants of Hyderabad, Bolaram, etc. 4,000 people from this and the surrounding villages congregate. Utensils, earthenware, sweetmeats, bangles, photos, religious books, clothes, mats, iron implements, cocoanuts and toys are sold.

SOURCE : 1. *Sri K. Ramulu, Headmaster, Elementary School, Keesara.*
2. Kesarigiri Sri Ramalingeswara Nakshatra Mala *by Sri Srirangapuram Kesavachari, Senior Investigator, Office of the District Statistical Office, Hyderabad.*
3. *An article from* Aradhana, *February 68.*

(21) Haridaspalle — Situated at a distance of 4 miles from Ghatkeswar Railway Station.

The total population of the village is 21 and it is made up of a few sub-communities of Caste Hindus. The chief means of livelihood of the people is agriculture.

Hazrath Khaja Bande Nawaz Urs takes place in *Zilhaj* (April-May). The local devotees irrespective of caste and creed congregate.

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

(22) Mahadevpur — Situated at a distance of 9 miles from Medchal. Formerly this village was under the Jagir of Mahadev and hence it goes by the name Mahadevpur.

The total population of the village is 522 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (295); and Muslims.

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

The temples of Siva, Anjaneyaswamy and Vinayaka are the places of worship in this village. Mahankali is also worshipped.

Mahankalamma festival takes place for 2 days in the last week of *Ashadham* (June-July). *Bandulu bonalu* are offered to the deity. It is of ancient origin and 600 Hindu devotees, local and from the neighbouring villages, congregate.

A fair is held for one day in this connection in the site belonging to the temple, which is 3 furlongs away from the temple with a few shops. Eatables, mirrors, combs and earthen toys are sold. Whirling wheels afford entertainment.

Vinayaka Chavithi is celebrated for 3 days from *Bhadrapada Suddha Chavithi* to *Shashti* (August-September). Festival on *Chavithi, rathothsavam* on *Panchami* and *santharpana* (poor feeding) on *Shashti* are celebrated. The local Hindus participate. A Brahmin is the Pujari.

Fasting and *jagarana* are observed during Sivarathri.

Moharram festival is celebrated by the local Muslims. Local Hindus also participate in the festival and contribute donations.

SOURCE : *Sri K. Harihara Rao, Teacher, Mahadevpur.*

(23) Yapral— Situated at a distance of 2 miles from Bolarum Bazar Railway Station and 11 miles from Medchal. Formerly in this place there were many margosa trees and hence it was called Vepajala (group of margosa trees) and in course of time it became Yapral.

The total population of the village is 4,152 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,208); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Durgamma, Nalla Pochamma, Mysamma and of Mahankali, a formless stone are the places of worship in this village.

Mahankali Jatara takes place for 2 days commencing on any Sunday in *Sravanam* (July-August). Goats, sheep and fowls are sacrificed to the deity. Intoxicants are used. Formerly it was celebrated only when the epidemics like smallpox prevail in the village. But now it is annually celebrated. The chief patrons are Patel, Patwari and Sarpanch. The local devotees irrespective of caste or creed congregate.

SOURCE : *Sri D. Gopal Reddy, Teacher, Yapral.*

(24) Kapra— Situated at a distance of 3 miles from Moulali Railway Station.

The total population of the village is 3,114 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,290); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chennakesavaswamy Uthsavam takes place for a day on *Chaitra Suddha Navami* (March-April). About 400 Hindu devotees of the village without any distinction of caste or creed participate.

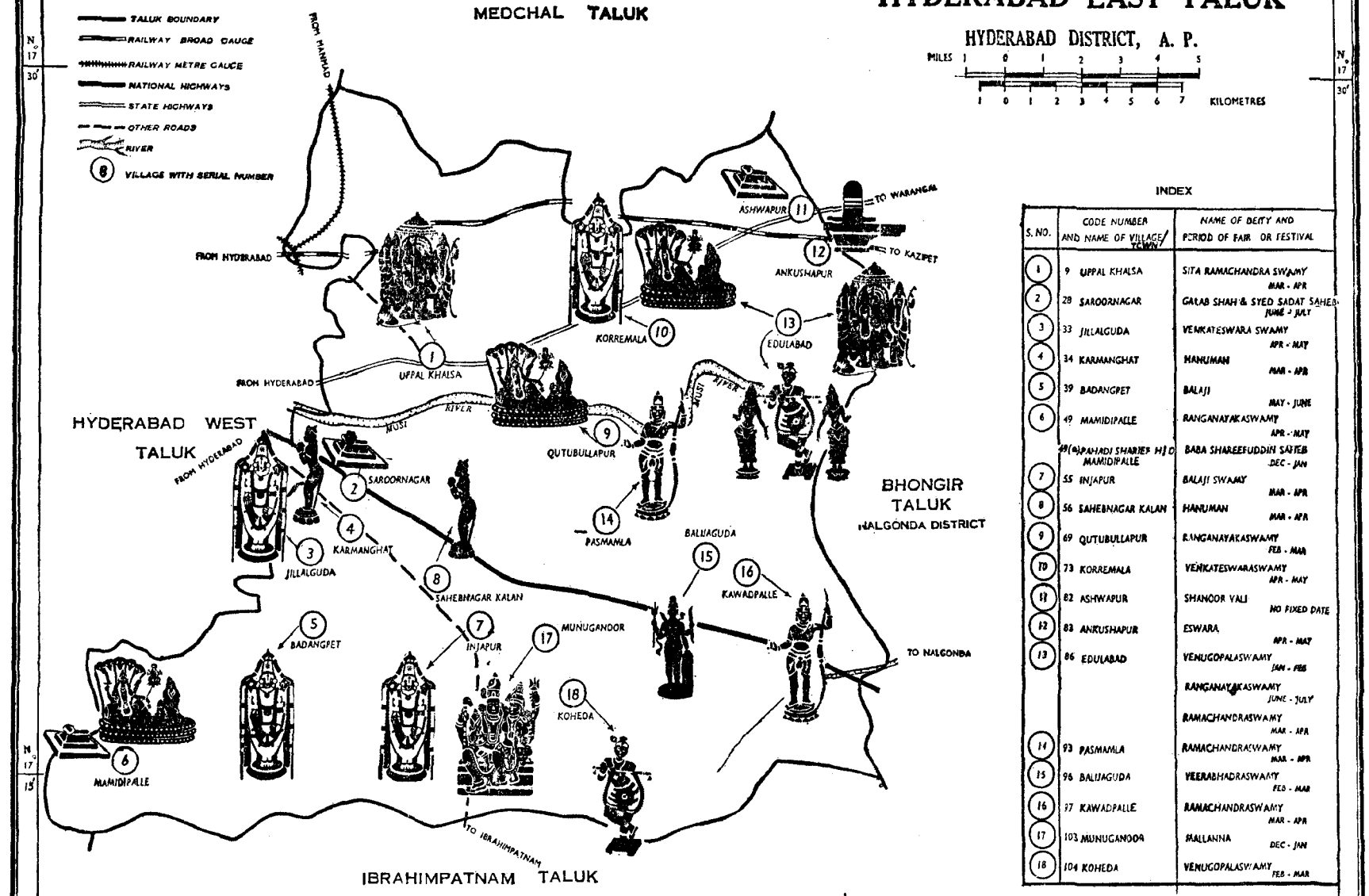
SOURCE : *Statements of Fairs and Festivals furnished by the Collector, Hyderabad and Superintendent of Police, Hyderabad.*

HYDERABAD EAST TALUK

FAIRS AND FESTIVALS

HYDERABAD EAST TALUK

HYDERABAD DISTRICT, A. P.



P. SUBBARAO ARTIST

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SECTION III

HYDERABAD EAST TALUK

Uppal Khalsa— It is situated at a distance of about 4 miles from Kachiguda Railway Station of South Central Railway.

Sita Ramachandraswamy festival takes place for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). The temple has got landed property yielding about Rs. 8,000 per annum. Srimati Motikuri Sitaramamma is the Managing and hereditary trustee. About 2,000 Hindu devotees local and from the surrounding villages congregate.

SOURCE : 1. *Statement of Fairs and Festivals furnished by the District Health Officer, Hyderabad.*
2. *Information collected from the Office of the Commissioner, Hindu Religious & Charitable Endowments, A. P., Hyderabad.*

(2) Saroornagar— It is situated at a distance of 9 miles from Gatkesar Railway Station and 5¼ miles from Secunderabad Railway Station of South Central Railway.

Galab Shah Urs takes place for a day in *Jamadi-us-Sani* (October–November). About 300 Muslims of the village participate.

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

(3) Jillalguda— It is situated at a distance of one mile from Hyderabad–Nagarjunasagar road from the bus stage of Champapet.

Siva temple and Sri Venkateswaraswamy temple constructed by Sir Raja Chandulal, the Prime Minister of Nizam, are the places of worship here.

Venkateswaraswamyvari Brahmothsavam takes place for 10 days from *Vaisakha Suddha Ashtami* to *Bahula Vidiya* (April-May). *Sevas* and *bhogams* are observed. This is being celebrated for the past 250 years and is of local significance. It has Jagir commutation of about Rs. 8,000 per annum. Its hereditary trustee is Sri Raja Ratan Gopal Sainchar, the grandson of Maharaja Sir Kishan Pershad. The local Hindu devotees of all communities participate. Sri Komanduri Rangacharyulu is the Pujari with hereditary rights. *Theertham* and *prasadam* are distributed to all.

SOURCE : 1. *Sri Sudershan, Headmaster, G. P. S., Jillalguda.*
2. *Commissioner, Hindu Religious & Charitable Endowments, Andhra Pradesh, Hyderabad.*

(4) Karmanghat— It is situated at a distance of 3 miles from Dabirpura Railway Station on Umdanagar–Medchal metre gauge line of South Central Railway.

Hanuman Jayanti is celebrated for 2 days from *Chaitra Suddha Purnima* (March-April). About 200 Hindu devotees of the village without any distinction of caste or creed participate.

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

(5) Badangpet— It is situated at a distance of 4 miles from Dabirpura Railway Station.

Balaji Uthsavam takes place for 2 days in *Jaishtam* (May-June). About 100 Hindu devotees of the village participate.

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

(6) Mamidipalle—It is situated at a distance of about 8 miles from Hyderabad. Saleemnagar was its former name and due to the excessive growth of mango trees in the vicinity of the village it is called Mamidipalle, *mamidi* meaning mango. A mile from this village and 7 miles from Hyderabad is its hamlet Pahadi Shariff named after the saint whose tomb is built in the hamlet..

Sri Ranganayakaswamy temple is situated on a nearby hill with His image, carved on a stone slab, in human form as lying on the Serpent bed with His

consorts at His feet. To the west of Lord is the image of Sri Anjaneyaswamy carved on a stone. This beautiful temple, with a spacious ground in front of it has a flight of steps from below the hillock. There is a big well of drinking water constructed by Sri Amaranathbaba of Manipur, who maintains the temple, spending some thousands of rupees. Another temple of the main village is of Sri Venkateswaraswamy believed to have been built about 300 years ago, in an area of a square furlong with 34 pillars. The temple is of stone construction and the image of the Lord is of blue-black stone in human form with four hands holding *sankhu* (conch), *chakra* (disc), *gadha* (mace), and *padma* (lotus) respectively; a crown on the head and His two consorts on either side. Baba Shareefuddin Vali Gummaz on a hillock with 360 steps from below with the saint's tomb is the place of worship in the hamlet.

Sree Ranganayakaswamy Uthsavam is celebrated for 9 days in *Vaisakham* (April-May) once in 5 years. *Sapthaham, homam* and *yagnam* with ghee are performed. Cocoanuts are offered to the Lord. This is a fifteen years old festival confined to this and a few nearby villages. The chief patron is Baba Amaranath of Manipur, a Rishi of Aggagora caste. People of all Hindu communities congregate. Marvadis from Manipur and Hyderabad participate. *Prasadam* is distributed to all and there is free feeding for 7 days.

Fasting and *jagaram* are the domestic observations for about seven days. *Bhajans* are performed incessantly for 7 days. Saints from various places congregate to deliver religious discourses during these days.

Local people of all castes perform festivals to Pochamma and Maisamma.

Sri Krishna Jayanthi is celebrated with great enthusiasm by the people.

Baba Shareefuddin Urs is celebrated on the occasion of the death anniversary of the saint for 5 days from the 16th of *Shahban* (December-January) in the hamlet, Pahadishariff. The arrangements are made in advance. Offerings are made in fulfilment of vows. *Vyaja* is performed even by Hindus. *Vyaja* is to sacrifice a goat, at the foot of the hill, to the saint. This is an ancient local celebration. The chief patron is Syed Mohammad Gousiuddin with hereditary rights. All communities participate. There is poor feeding.

SOURCE : *1. Syed Abdul Rasheed, Teacher, Hyderabad East.*
2. Sri M. Narsaiah, Teacher, Mamidipalle.

(7) Injapur—It is situated at a distance of 8 miles from Dabirpura Railway Station.

Balaji Uthsavam takes place for 8 days from *Chaitra Suddha Panchami* (March-April). About 350 Hindu devotees of the village participate.

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

(8) Sahebnagar Kalan— It is situated at a distance of 7 miles from Falaknuma Railway Station.

Hanuman Jayanti is celebrated for 4 days in *Chaitram* (March-April). About 400 Hindu devotees of the village without any distinction of caste or creed congregate.

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

(9) Qutubullapur— It is situated at a distance of 5½ miles from Ghatkeswar Railway Station.

Ranganayakaswamy festival is celebrated for 4 days in *Phalgunam* (February-March). About 400 Hindu devotees of the village without any distinction of caste or creed congregate.

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

(10) Korremala— It is situated at a distance of about 9½ miles from Kacheguda Railway Station.

Venkateswaraswamy Uthsavam takes place for 5 days in *Vaisakham* (April-May). The deity's idol is a self-manifested one. The temple has got huge landed properties in three or four villages. About 1,000 Hindu devotees local and from the neighbouring villages congregate. The hereditary trustees are Smt. Sonu Bai Manvikar and Sri S. Venkatarao.

SOURCE : *1. Statement of Fairs & Festivals furnished by the Superintendent of Police, Hyderabad.*
2. Commissioner, Hindu Religious & Charitable Endowments , Andhra Pradesh, Hyderabad.

(11) Ashwapur— It is situated at a distance of about 4 miles from Ghatkeswar Railway Station.

Shanoor Vali Urs takes place for a day in the village according to the convenience of the people. About 500 local Muslims participate.

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

(12) Ankushapur— It is situated at a distance of 4 miles from Ghatkeswar Railway Station.

Eswaraswamy festival takes place for 3 days in *Vaisakham* (April-May). About 300 Hindu devotees of the village participate in it.

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

(13) Edulabad—It is situated at a distance of about 3¼ miles from Ghatkeswar Railway Station.

Venugopalaswamy temple with the image of the Lord along with His consorts Rukmini and Sathyabhama in human form, Ranganayakaswamy temple on Garudadri with the images of Lord Ranganayakaswamy, Andalu and Garuthmantha, Rama temple with the images of Rama, Lakshmana and Sita in human form are the places of worship in the village. Ranganayakaswamy temple said to have been constructed about 100 years back has got a nice sanctum sanctorum, a big tower, a spacious *mukhamantapam*, *rathasala* and *pushkarini* (holy pond).

Venugopalaswamy Rathothsavam takes place for 6 days from *Magha Suddha Ekadasi* to *Bahula Padyami* (January-February). Arrangements are made a week in advance. *Ankurarpana* on *Ekadasi*, *Mantapaseva* on *Dwadasi*, *paramapadothsavam* on *Triodasi*, *kalyanam* on *Chaturdasi*, *rathothsavam* on *Purnima* and *chakravari* and *dopu* on *Padyami* are the rituals celebrated during these 6 days. It is being celebrated for the past 4 years and the local Hindu devotees irrespective of caste or creed congregate. Pujari is Vaishnava of Gangeyasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

Sri Ranganayakaswamy Rathothsavam takes place for 10 days from *Ashadha Bahula Triodasi* (June-July) to *Sravana Suddha Sapthami* (July-August). *Ankurarpana* on the first day, *dwajarohana* on the second, *sevas* on third, fourth and fifth, *kalyanam* on the sixth, *rathothsavam* on the seventh, *chakravari* and *dopu* on the eighth, *sahasraghatabhishekam* on the ninth and *ekanthaseva* and *ambariseva* on the tenth day are the functions performed. Offerings are made in the form of cash or kind. It s being celebrated for the past 200 years and the l ocal Hindus participate. Pujaris are Vaishnavas Sarvasri Appalacharyulu, Vishnu Chitamacharyulu, Ranganayakamma, Rangacharyulu and Seshacharyulu of Srivatsasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding. Dhanurmasam also i s performed on a grand scale in this temple.

Sri Ramakalyanam is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April) in Rama temple. *Kalyanam* on *Navami* and *rathothavam* on *Purnima* are the important rituals. Cocoanuts are offered. Fasting is observed. Local Hindu people congregate to celebrate this ancient local festival. Bommepalli Radhakrishnaiah, a Brahmin of Bharadwajasa *gotram* is the patron with hereditary rights.

SOURCE : *1. Sri P. Rangacharyulu, Pujari, Edulabad.*
2. Sri A. Seshacharyulu, Pujari, Edulabad.
3. Commissioner, Hindu Religious & Charitable Endowments, Andhra Pradesh, Hyderabad.

(14) Pasmamla— It is situated at a distance of 4 miles from Ibrahimpatnam.

Ramachandraswamy festival takes place for 5 days from *Chaitra Suddha Purnima* (March-April). About 800 Hindu devotees of the village participate.

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

(15) Balijaguda— It is situated at a distance of 5 miles from Ibrahimpatnam.

Veerabhadraswamy festival takes place for 4 days from *Phalguna Suddha Purnima* (February-March). About 1,200 Hindu devotees of the village participate.

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

(16) Kawadpalle—It is situated at a distance of 13¼ miles from Falaknuma Railway Station.

Ramachandraswamy festival takes place for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March-April). 300 local Hindus participate in it.

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

(17) Munuganoor—It is situated at a distance of 10 miles from Hyderabad.

Anjaneyaswamy temple, Sri Rama temple and Mallanna temple on a hill with the image in human form are the places of worship in this village.

Agnigundala Jatara is celebrated for 3 days from *Pushya Bahula Dwadasi* (December–January) near the temple of Mallanna. Pujas are performed and offerings are made in the form of cash or kind. Hindu devotees, local and from the neighbouring villages congregate without any distinction of caste or creed. Goundlas and Gollas are the Pujaris and followers.

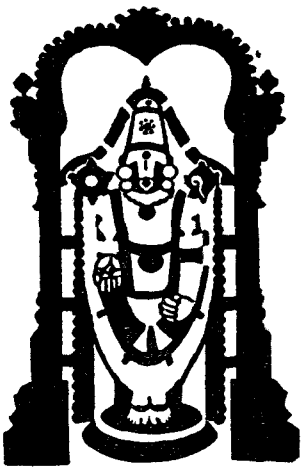
A few shops selling sweetmeats, cocoanuts, flowers, etc., are put up in this connection near the temple. Pandals are erected.

SOURCE : *Illegible*

(18) Koheda—It is situated at a distance of 11 miles from Falaknuma Railway Station.

Venugopalaswamy festival takes place for 5 days from *Phalguna Suddha Panchami* (February–March). About 1,200 Hindu devotees of the village irrespective of caste or creed congregate.

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



IBRAHIMPATNAM TALUK

FAIRS AND FESTIVALS

IBRAHIMPATNAM TALUK

HYDERABAD DISTRICT, A. P.



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		PARVATHI JAN - FEB
8	41 MANKHAL	VENKATESWARASWAMY FEB - MAR
	42(a) PATTIGUDA H/C MANKHAL	POCHAMMA JULY - AUG
9	43 SARDARNAGAR	HANUMAN MAR - MAY
10	44 RAVIRYAL	NARASIMHASWAMY APR - MAY
11	45 SRINAGAR	BALAJISWAMY FEB - MAR
12	50 RACHLOOR	SRI RAMA MAR - APR
13	56 MUCHERLA	CHENNAKESAVA-SWAMY APR - MAY
14	62 TOOLKHURD	JAGANNATHASWAMY MAR - APR
15	63 TOOPKALAN	SRI RAMA APR - MAY
16	64 MADHAPUR	TRIVENEESWARA JAN - FEB
17	65 TIMMAPUR	KANAKADURGA JAN - FEB
18	69 KAPPAPAHAD	POCHAMMA JULY - AUG
19	73 MANGALPALLE	MAHAMAYI JAN - FEB
20	75 KONGRAKALAN	LAKSHMINARASIMHA-SWAMY APR - MAY
21	79 CHINTAPALLE-GUDA	RAMACHANDRASWAMY MAR - APR
22	82 IBRAHIMPATNAM	IBRAHIM QULI QUTUB-SHAH DECEMBER
	82(b) UPPARGUDA H/C IBRAHIMPATNAM	VENKATESWARASWAMY OCT - NOV
23	83 KHANAPUR	ANJANEYA OCT - NOV
24	84 MALLIKARJUN GUDA	MALLIKARJUNA SWAMY FEB - MAR
25	88 RAIPOLE	ABBA SAHEB FEBRUARY
26	91 POLKAMPALLE	POLKAMMA JULY - AUG
27	92 NARREPALLE	HAZRATH BADRUDDIN FEBRUARY
28	93 MAILARAM	VEERABHADRASWAMY MAR - APR
29	98 CHITTAPUR	SIVA FEB - MAR
30	99 THIPPAIGUDA	GALIB SAHEB JAN 5 FEB
31	100 ARUTLA	RAMALINGASWAMY OCT & NOV
		SRI RAMA JAN - FEB
32	105 MANTHANGOUD	SOMANNA JULY - AUG
33	108 BODAKONDA	YELLAMMA MAR - APR
34	112 JAPAL	MALLANNA JULY - AUG
35	117 LINGAMPALLE	VENKATESWARASWAMY JAN - FEB
36	119 NOMULA	MALLIKARJUNA SWAMY JAN - FEB
37	120 AGAPALLE	GUNG SHAHID SHAH MAY - JULY
38	122 GUNGAL	ANJANEYA OCT - NOV
39	125 NANDIVANAPARTHI	OMKARESWARASWAMY FEB - MAR
40	131 CHINTAPATLA	VENKATESWARASWAMY MAR - APR
		SRI RAMA

TALUK BOUNDARY
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER

P. SUBBARAO

SECTION IV

IBRAHIMPATNAM TALUK

Golluru—Situated at a distance of 2½ miles from Shapur, 5 miles from Shamshabad Railway Station, 20 miles from Hyderabad and 24 miles from Ibrahimpatnam, the Taluk Headquarters.

The total population of the village is 638 and it is made up of the following communities: Caste Hindus-Goundla, Golla, Chakali, Thammala, Balija; Scheduled Castes (205)-Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Venkateswaraswamy and Siva in a single compound constructed at the time of Akkanna and Madanna the famous ministers of Thaneesha, Hanuman temple and Ambavayamma temple with 7 wooden images of the deity in female form decorated with clothes of same colour are the places of worship here.

The circumstances under which the temple of Lord Venkateswaraswamy was constructed by the Akkanna and Madanna of Qutub Shahi period, given in one of the historical records available with the Pujari, are as follows :

"Under the instructions of Sultan Abdullah Qutub Shah of Golconda, Akkanna and Madanna both went to Madras in connection with the settlement of annual rent of the Dutch Company. The talks continued for about 2 months but failed. The two brothers were disheartened due to the failure of the talks and settlement. They thought, without any final agreement, their return would not serve any fruitful purpose to the Sultan. Under this agitated condition, it is said, Lord Venkateswaraswamy appeared in their dream and blessed them and asked them to construct a temple near Golconda after their purpose was fulfilled. The next morning the head of the Company himself came to Akkanna and Madanna and agreed to all the conditions put before him by the Sultan. While returning from Madras after achieving success in their talks they constructed this temple at this place where Golluru village now stands."

There is another document in Persian Language known as 'Royal firman' given under the signature of Sultan. The signature and words of the firman are not legible. According to this firman, it is said that the site of the temple was actually pointed out by Lord Venkateswaraswamy himself. It is also further stated that only after the completion of this temple, both the brothers were appointed as Ministers to Abul Hasan Thaneesha.

Later on, in the reign of Nawab Mahboob Ali Khan Bahadur, the Nizam VI, the temple regained its former glory. The Nizam, in view of its importance, through a Royal firman granted a cash amount of Rs. 1,000 (OS) annually and 50 acres of Inam land for the maintenance of the temple.

The Royal Firman in this regard is reproduced below :

"Haveli Qadeem.

Maharaja Madarul Moham Peshkar,

I am glad to grant a sum of Rs. 1,000 and 50 acres of land for the maintenance of the temple situated at Golluru village of Ibrahimpatam taluq as suggested in the petition dated 8-9-1322 H.

Sd/-

D/ 15-9-1322 H. Ya Maheboob. "[1]

The deity Ambavayamma was installed by the inhabitants of Pulimaktha, a hamlet at a distance of 4 furlongs from the present village, now not existing. The people of this hamlet used to trade in firewood at Hyderabad. Once cholera prevailed in Hyderabad and these people were also affected by it. Some devotees installed a deity to the east of their village and worshipped it. A Golla was not infected by cholera. All the others said that he would also get it. Suddenly the Golla caught the disease. He prayed Ambavayamma and vowed that he would sacrifice sheep, goats and he-buffaloes if he was cured. He was cured as suddenly as he caught it. The Golla installed seven images of the deity in a temple and sacrificed sheep, goats and he-buffaloes.

1. Courtesy : The Director, State Archives, Hyderabad.

This was also celebrated in Janampet of Shadnagar taluk of Mahbubnagar district and also in Kishan Prasad Devidi in Hyderabad. It is said that the deity came here from Hyderabad.

Ambavayamma Uthsavam is celebrated for a day in *Sravanam* (July-August) according to their convenience. There is no fixed date. But the date is announced a week in advance by means of tom-tom by Village Patel. Oil bath is taken and sweets and *bonalu* are prepared. Profusely decorated bullock-carts are taken round the temple five times and women follow them with *bonams sakalu* and other offerings in pots and place them before the deity. Cocoanuts are offered. Goats, fowls and sheep are sacrificed. Intoxicants are taken. There is Irapula family, a member of which gets possessed of the deity and tells the future. This is happening hereditarily. Now a woman aged 50 years of the family gets possessed. She is married to a *jilledu* (calartropis gigantia) plant. This is being celebrated for the past 150 years. The patrons are Gowdas and the village Patel. Local Hindus of all communities participate. A Kummari is the Pujari.

SOURCE : *1. Sri R. Jagadeeswaraiah, Teacher, G. P. B. School, Gollur.*
2. Sri Khaja Moinuddin, Census Investigator.

(2) Nagaram— Situated at a distance of 5 miles from Umdanagar Railway Station and 35 miles from Ibrahimpatnam by road.

The total population of the village is 1,111 and it is made up of the following communities; Caste Hindus - Vaisya, Kapu, Reddy,Kammara,Kummari, Telugu; Scheduled Castes (199); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Anjaneya temple and Pochamma temple with Her 3 feet high image are the places of worship in the village.

Pochamma Devatha Bonala Panduga is celebrated for 2 or 3 days in *Karthikam* (October-November) with no fixed date. Pujas are performed. Cocoanuts are offered and fowls and sheep are sacrificed. This is an ancient festival confined to the local people. The patrons are the villagers. Local people of all castes participate.

SOURCE : *Sri M. Shivalingappa, Headmaster, Government Primary School, Nagaram.*

(3) Nandipalle— Situated at a distance of 5 miles from Umdanagar Railway Station and 35 miles from Ibrahimpatnam by road.

The total population of the village is 263 and it is made up of the following communities : Caste Hindus - Gondla, etc ; Scheduled Castes (174) - Madiga; and Muslims. The chief means of their livelihood are agriculture and agricultural labour.

Anjaneya temple and a small temple of Pochamma with her 3 feet high image are the places of worship here.

Pochamma Devatha Bonala Panduga is celebrated for 2 or 3 days in *Karthikam* (October-November) with no fixed day. Pujas and cocoanuts are offered. Fowls, goats and sheep are sacrificed. This ancient local festival is patronized by the villagers. Local people of all Hindu castes participate.

SOURCE : *Sri S. Indraiah, Headmaster, Government Primary School, Nandipalle.*

(4) Ghatpalle—Situated at a distance of 8 miles from Shahabad Railway Station.

The total population of the village is 617 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (192). The chief means of their livelihood are agriculture and agricultural labour.

Sree Veeranjaneyaswamy temple with the stone image is the only place of worship here. It is said that while the image was being taken by some devotees in a cart, it broke at this place and hence it was installed here.

Veeranjaneyaswamy Uthsavam generally takes place for 3 days from 14th to 16th February every year. Cocoanuts are offered. The local Hindu devotees irrespective of caste and creed congregate. Pujari is Sri Narasimhaiah Sastry, a Brahmin and a native of Pulimamidi village.

SOURCE : *Sri M. Gopalakrishna Murthy, Teacher, Junior Basic School, Ghatpalle.*

(5) Phulmamidi— Situated at a distance of 22 miles from Ibrahimpatnam. As this was all a forest infested with tigers and with full of mango groves it went by the name Pulimamidi (*Puli* means tiger and *mamidi* means mango tree). In course of time it became Phulmamidi.

The total population of the village is 912 and it is made up of the following communities: Caste

Hindus–Brahmin, Viswabrahmin, Reddy, Thenugu, Golla, Balija, Chakali and Mangali; Scheduled Castes (214); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is the only temple of Lord Venkateswaraswamy with 16 *mantapas* constructed at the time of Akkanna and Madanna. The image is a self-manifested one in human form holding *sankhu* and *chakra*. Nearly 100 years back Lord Venkateswara appeared in a dream to a shepherd boy who was sleeping near the hillock and told him that he was in the cave of that hillock and asked him to tell the matter to the villagers. Next day the villagers came and dug out at the place but they did not find the Lord. On that night the Lord again told him in a dream that he was to the south of the cave where they would find two stones and if the two stones were removed, He would be found there. Next day the villagers found the image there and installed it. As the Lord was found in a cave engulfed in darkness (*cheekati*), He is known as Cheekati Venkateswaraswamy.

"Haveli Qadeem.

Maharaja Madarul Moham

As suggested in your petition dated 19-6-1302 H. I am glad to subscribe a sum of Rs. 2,000 for the maintenance of Venkateswaraswamy temple situated in Pulmamidi village.

Sd/-

Dated 22-6-1302 H. Maheboob."[1]

Sri Cheekati Venkateswaraswamy Uthsavam takes place for 6 days from *Magha Suddha Triodast* to *Bahula Tadiya* (January–February). Cocoanuts and fruits are offered. Kalyanam and rathothsavam are the rituals celebrated. It is being celebrated for the past 100 years and confined to the neighbouring villages. About 2,000 devotees of this and the nearby villages congregate irrespective of caste or creed. The chief patron and Pujari is Sri Muthavalli Narasimha Sastry, a Brahmin of Harithasa *gotram* with hereditary rights. *Theertham* and *prasadam* are distributed to all.

A fair is being held in this connection near the temple for the past 100 years. About 2,000 people from this area and the surrounding villages congregate. Eatables, earthenware, utensils, mirrors, combs, pictures, photos, books, clothes and toys are sold. Pandals are erected. *Harikathas*, *Burrakathas* and magic afford entertainment to the visitors.

SOURCE: *Sri Narasimha Sastry, Pujari, Phulmamidi*

(6) Nednoor—Situated on Hyderabad–Kalwakurthi motor road at a distance of 27 miles from Hyderabad and 48 miles from Ibrahimpatnam. About 200 years back there was a big mutt in this village in the name of a great saint whose name was not known. For the past 25 years the saints of Yelagandala village used to collect tribute from the villagers. During the time of the Deshmukhs this village was in Kalwakurthi taluk of Mahbubnagar District. Mallabhupala, the Zamindar of Gorimetucal of Narayanpet Taluk conquered this place and ruled for many years. Afterwards the members of the Asafja family gifted this village to a Fakir Saheb and till India got Independence on the 15th August, 1947 this village was under the rule of that Fakir Saheb Jagirdar. The relics of the ancient temples and buildings were found in this village.

The total population of the village is 2,594 and it is made up of the following communities : Caste Hindus–Brahmins, Vaisyas, Kapus; Scheduled Castes (442); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Siva temple, Chennakesavaswamy temple, Venkateswaraswamy temple on the outskirts of the village with the stone image of Lord Venkateswaraswamy in human form and bronze procession images of the Lord and his consorts Lakshmi Devi and Alivelu Mangamma, a church and a dargah of Niranjan Sha Vali are the places of worship in this village.

Sri Venkateswaraswamy Thirukkalyana Brahmothsavam takes place for 6 days from *Phalguna Bahula Chavlthi* to *Navami* (February – March). Arrangements like *mantapalankarana*, *pushpalankarana*, *rathalankarana* and *vahanalankarana* are made 15 days in advance. On the first day there is *thiruvyanjanam*, on the third *veedhiseva* and *edurukolu*, on the fourth day *kalyanothsavam*, on the fifth day *dopothsavam*, on the sixth day *purnahuthi* and *chakra theertham* are celebrated. Cocoanuts, fruits, flowers, clothes, money, ornaments and vahanams are offered. On *veedhiseva* day the devotees take oil bath and observe fasting, waiting for the Lord with cocoanuts,

1. Courtesy—Director, State Archives, Hyderabad.

flowers and potsful of water for *abhishekam*. As the Lord goes in a chariot round the village, every house offers all these things. *Jagarana* is observed in the night. It is an ancient festival but it was stopped for about 100 years. It has been revived from 1960. The chief trustee is Kasula Merlareddy and the Temple Committee supervises the festival. About 5,000 devotees local and from 30 surrounding villages congregate without any distinction of caste or creed. Pujari is Chakravarthula Krishnamachari, a Vaishnava Brahmin. *Prasadam* is distributed to all.

A fair is being held in this connection near the temple in an area of 4 acres of land since 1960. About 5,000 persons local and from about thirty surrounding villages congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, handloom, mill and ready-made clothes, baskets and toys of various kinds are sold in the fair.

A choultry is attached to the temple. Pandals are erected. Dramas, *Bhagavathams*, *Burrakathas*, *Harikathas*, circus and music performances afford entertainment to the visitors. Fireworks are exhibited.

SOURCE : *Sri K. Lingoji, Cultivator, Nednoor.*

(7) **Kandkoor**— Situated at a distance of 1 mile from Hyderabad - Kalwakurthi road, 16 miles from Shamshabad Railway Station and 21 miles from Hyderabad and 40 miles from Ibrahimpatnam. Kothagudem is the hamlet of this village.

The total population of the village is 2,048 and it is made up of the following communities: Caste Hindus - Brahmin, Vaisya, Kapu, Golla, Kuruma, Viswabrahmin, Chakali, Mangali, Lingayat, etc; Scheduled Castes (504); and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade, toddy-tapping and other traditional occupations.

The temples of Siva, Hanuman, Pochamma and Chennakesavaswamy with the black stone image in human form with 4 hands holding *sankhu*, *chakra*, *gadha* and *padma* and having a crown over His head are the places or worship in this village.

Sri Chennakesavaswamy Rathothsavam takes place for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April). *Thirukkalyanam* on the first day, *garudaseva* on the second, *rathothsavam* on the third, *dopothsavam* on the fourth, and *chakratheertham* on the fifth day are the rituals. It is being celebrated for the past 20 years and is of local significance. Buddoli Veeraiah and his brothers are the patrons. The local devotees of all Hindu communities participate. Pujari is a Vaishnava of Srivatsasa *gotram*. *Prasadam* is distributed to all.

Kothagudem Jatara, i. e., Parvathi Kalyanam is celebrated in Kothagudem hamlet of Kandkoor for 3 days from *Magha Suddha Tadiya* to *Panchami* (January—February). *Adhyayanothsavam* on the first day, *kalyanam* and *seva* on the second day, *chakratheertham* and *Panditha sanmanam* on the third day are the rituals celebrated. It is being celebrated for the past 20 years. Vaisyas are the chief patrons. About 400 devotees local and from the neighbouring villages participate. Pujari is a Brahmin of Sankhyanasa *gotram*. *Prasadam* is distributed to all and there is free feeding.

A fair is held in this connection with a few shops selling eatables, utensils, etc., for 3 days near the temple in an area of one acre of land for the past 20 years. About 400 people congregate.

There is a choultry and free feeding facilities are arranged.

SOURCE : 1. *Sri S. Raghava Reddy, Teacher, Kandkoor.*
2. *Sri A. Yadava Reddy, Headmaster, J.B. School, Kandkoor.*

(8) **Mankhal-Maisaram**—Situated at a distance of 12 miles from Ibrahimpatnam and 13 miles from Hyderabad. Akkanna and Madanna the Ministers of Thaneesha (1672 - 1687) lived here and they installed a Sivalingam in the name of Maheswara at a distance of 3 furlongs from here where a village Mageswaram existed. They also installed the image of Parvathi in the form of Mahankali in this place. It was then called Mankhal-Maheswaram and in course of time it became Mankhal-Maisaram.

The above said temple consists of a big Saraie and two wells. The area of the big saraie from East to West is approximately 500 ft. and from North to South 250 ft. In the centre of the Saraie a large *mandapa* was constructed; now only remains are here. Towards the East of the *mandapa*, a long hall was constructed giving partitions probably used

for keeping grains and stores, etc. Recently a modern structure i. e., Kalyan Mandapa has been constructed for marriage purposes. There are four entrances to this saraie, which were constructed for pilgrims who used to attend the annual *jatara* in the reign of Akkanna and Madanna. It is also said that the parents of Akkanna and Madanna were Karnams of this village when Abul Hasan Taneeshah, the last king of Golconda, was employed as a cow - boy in his early age. About 50 yards to the north - east of the saraie, a large well is situated which was called in those days as Siva Ganga and around this well 16 single room shrines were constructed which are now in a ruined condition. In the centre of the well a tower shaped building with an approach bridge from the eastern side was also constructed. It is said that the water was used purely for puja and Pujaris who were deputed from Benaras and other religious centres to perform the daily puja at these shrines. These Pujaris were strictly instructed not to allow any non - Brahmin to touch the water of this well. The water for this well must have been taken through an underground channel connecting Ibrahimpatnam tank constructed by Ibrahim Qutub Shah at Ibrahimpatnam. Further, there is a possibility of filling the water in this well from a nearest double arch well situated about half a furlong to the north-west of this well.

It is said that a saint by name Kamaluddin Saheb whose tomb is located in between two shrines in a corner of the well, arrived here from Delhi in the reign of Abul Hasan Thaneeshah. When this saint reached this place it was evening and he wanted to make 'Wazoo' for namaz. Therefore, searching for water he came to this well and made 'wazoo' and prayed near the well. The watchman immediately reported the matter to Akkanna and Madanna who ordered, it is said, that a finger of the saint should be cut off, and the watchman carried out the orders of his master. Later on, the saint, it is said, sent a letter to Emperor Aurangzeb stating the circumstances prevailing in the Deccan. After getting several complaints Aurangzeb himself, it is said, came to Hyderabad and punished them by destroying the temple. However, the well Siva Ganga is a beautiful piece of late Qutub Shahi architecture. During Nizam period the above saraie was used for housing the military forces consisting of all Arabs.

The Royal Firman in this regard is reproduced below :

"D/ 11-8-1208 H.

I, Sultan Abul Hasan, the ruler of Golconda Saltanat hereby gladly accord sanction for the construction of Siva Temple as suggested by my faithful Ministers Akkanna and Madanna. I myself have visited the place. The spot selected for the temple is very beautiful.

Sd- seal

D/ 11-8-1208 H. Sultan Abul Hasan"[1]

Arsiguda is the hamlet of this village at a distance of 2 miles to the west of Mankhal, 12 miles from Falaknuma Railway Station and 15 miles from Hyderabad.

The total population of the village is 3,341 and it is made up of the following communities : Caste Hindus - Brahmin, Vaishnava, Vaisya, Kapu, Padmasale, Goundla, Golla, Kummari, Byndla, Telugu; Scheduled Castes (653) - Mala, Madiga; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The above Mahankali temple, and Venkateswaraswamy temple on a hillock 7 furlongs away from the village with the blackstone image in human form are the places of worship here. Anjaneyaswamy temple with the image in the form of Hanuman (monkey) and Pochamma temple with two stones decorated with saffron, *kumkum* and two *garagalu* (decorated pots) are the places of worship in Arsiguda, hamlet of Mankhal.

Sri Venkateswaraswamy Uthsavam takes place for 5 days from *Phalguna Suddha Navami* to *Triodasi* (February-March) at Mankhal. *Swasthi vadhana adhyayanam, kalyanothsavam, rathothsavam* and *chakra theertham* are the rituals celebrated during these 5 days. Cocoanuts and *naivedyam* are offered. This is being celebrated for the past 50 years or 60 years and the villagers are the patrons. The devotees local and from the neighbouring 3 or 4 villages congregate irrespective of caste or creed. Pujari is a Vaishnava Brahmin of Kasyapasa *gotram* with hereditary rights.

Pochamma Devi Bonala Uthsavam takes place in Arsiguda for a day in *Sravanam* (July-August)

1. Courtesy: Mr. Qeematily, Sultan Bazar, Hashmatgung.

with no fixed date. The devotees observe fasting on the previous day and *aradhana* to the deity is performed. Goats, sheep and fowls are sacrificed. Dinners are arranged.

According to a local legend, after the death of Ravana there was another Rakshasa by name Sathakanta Ravana (Ravana with 100 heads). He had a boon that he should be killed only by a lady and that not even a single drop of blood should be shed on the earth while he was being killed. Then Sita who took the Shakti Avatar killed Sathakanta Ravana and swallowed all the flesh and blood of that Rakshasa. *Bonams* were offered to release Sita Devi from her *Shakti Avatar.* From that time onwards it has become a custom to offer *bonams.* Kummaris, Gollas and Byndlas are the chief patrons. The local devotees of all communities participate. Gollas and Kummaris also perform pujas. This is also celebrated for 4 or 5 days in *Karthikam* (October–November).

Lambadis are in majority in the hamlet Arsiguda and they worship Balaji on *Asvlyuja Suddha Purnima* (September-October). They sacrifice fowls to the Lord and some are tied upside down to the trees. Some fowls are left in the name of the Lord. After they return home they tie a flag to a tree. Every year they hoist a flag and offer *bonams.*

SOURCE: 1. *Sri M. Narasimha Reddy, Teacher, Z. M. S. School, Mankhal.*
2. *Sri Mohammed Abdul Sathar, Teacher, Arsiguda.*
3. *Sri Khaja Moinuddin, Census Investigator.*

(9) Sardarnagar — Situated at a distance of 11 miles from Hyderabad. There lived a Brahmin bachelor Vannappa with his two sisters. After his death, his two sisters constructed a village and named it Vannappagudem after their brother. Due to some financial difficulties, the two sisters sold their village to Mahaboob Ali, the Nizam King. He gifted the village to his harlot Sardar Begum. He improved the village with flower gardens and trees and named it Sardarnagar after her.

The total population of the village is 628 and it is made up of the following communities. Caste Hindus-Kapus, Goundlas, Yadavas; and Scheduled Castes (167). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Hanuman temple with Hanuman carved on a stone slab, as if flying back to Rama with Sita's message is the only place of worship in the village.

Hanumanjayanti takes place for a day on *Vaisakha Bahula Dasami* (April-May). Cocoanuts and *naivedyam* are offered. The local Hindus participate. Brahmins are the Pujaris. *Prasadam* is distributed to all.

SOURCE: *Sri Ramaiah, Teacher, Sardarnagar.*

(10) Raviryal—Situated at a distance of 10 miles from Falaknuma Railway Station and Ibrahimpatnam and 12 miles from Hyderabad. The name of this village was first 'Ravi Ryal', an Urdu word meaning the abode of great people. Gradually it become Raviryala.

The total population of the village is 1,382 and it is made up of the following communities: Caste Hindus-Brahmin, Kapu, Vaisya, Telugu or Mudiraju, Viswabrahmin, Goundla, Chakali, Mangali; Scheduled Castes (333) - Mala, Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Veerabhadra temple, Gopalaswamy temple and Narasimhaswamy temple on a hillock in Jannayigudem, 3 furlongs from the village are the places of worship here. The hillock on which there is the 2 feet high black stone image of Narasimhaswamy is called Narasimhaswamygutta. There are a number of rooms along the *prakaram* (compound wall) outside the shrine. There are spacious Bhajanamantapam, Kalyanamantapam and Homamantapam in the temple.

Narasimhaswamy Uthsavam is celebrated for 11 days from *Vaisakha Suddha Shashti* to *Bahula Padyami* (April–May). The arrangements are made 5 days in advance. *Ankurarpana, dhwajarohana, deeparadhana, vedikasthapana, aswaseva, gajaseva, Hanumanthseva, kalyanothsavam, rathothsavam, dopothsavam,* and *avabhruthasnanam* are the rituals that are observed during the period. The *ratham* (car) is 30 ft. in height and the rathothsavam attracts people from nearby villages. Cocoanuts and ghee are offered. This is a 300 year old festival extended to the nearby villages. An amount of Rs. 250 was being sanctioned by the Government for the festival. But this is stopped since 1951. But the festival continues to be celebrated in some grandeur with

the help of the villagers. About 4,000 people of all Hindu communities congregate from this and the nearby villages. Pujari is from Mudavalli family, a Brahmin of Jamadagni *gotram* with hereditary rights. There is free distribution of *prasadam* to all and also free feeding.

A fair is held for 3 to 4 days near the temple on the hillock. About 4,000 people congregate from neighbouring villages. Sweetmeats, food articles, utensils, books, photos, pictures and toys are sold in the fair. Dramas afford entertainment. There are free feeding facilities to Brahmins in a choultry.

SOURCE : *Sri T. Mallappa, Headmaster, Govt. Elementary School, Raviryal.*

(11) Srinagar – Situated at a distance of 12½ miles from Falaknuma Railway Station.

The total population of the village is 138 and it is made up of a few sub-communities of Caste Hindus. The chief means of their livelihood is agriculture.

Balajiswamy Uthsavam takes place for 3 days in *Phalgunam* (February-March). This is a widely known festival. About 15,000 devotees local and from distant places congregate. All Hindu communities participate in it.

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

(12) Rachloor — Situated at a distance of 21 miles from Hyderabad Railway Station.

The total population of the village is 1,839 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (378). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Ramulavari Jatara takes place for 4 days from *Chaitra Suddha Navami* (March-April). About 500 local Hindus congregate.

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

(13) Mucherla—Situated at a distance of 1½ miles from Hyderabad-Kalwakurthi road, 20 miles from Ibrahimpatnam and 22 miles form Falaknuma Railway Station.

The total population of the village is 1,895 and it is made up of the following communities : Caste Hindus — Brahmin, Kapu, Telaga, Vadde, Uppara, Goundla; Scheduled Castes (272); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Chennakesavaswamy temple with the stone image in the form of Vishnu is the only place of worship.

Sri Chennakesavaswamy Uthsavam takes place for 6 days from *Vaisakha Suddha Purnima* (April - May). On the first day *thalavalu*, on the second *kalyanam*, on the third *rathothsavam*, on the fifth *chakratheertham* and on the sixth *seva* are the rituals. This is being celebrated for the past 100 years and the local Hindus participate. Pujari is a Sathani with hereditary rights.

SOURCE : *Sri P. S. Rama Murthy, Teacher, Mucherla.*

(14) Toolkhurd (China Thundla)—Situated at a distance of 10 miles from Ibrahimpatnam and 28 miles from Nampally Railway Station.

The total population of the village is 1,745 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kuruma, Golla, Telaga, Munnuru, Chakali, Mangali, Uppari, Katika, Goundla; Scheduled Castes (562) — Mala Dasari, Mala and Madiga; Christians and Muslims. The chief means of the livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Siva, Gopalaswamy, Poshamma, Kota Mysamma, Katta Mysamma, Durgamma with stone images and Jagannadhaswamy with the brass image in human form are the places of worship in this village.

Jagannadhaswamy Brahmothsavam takes place for 7 days from *Chaitra Bahula Padyami* to *Sapthami* (March-April). Festival arrangements are made 15 days in advance. *Rathothsavam* is celebrated on *Panchami*. Cocoanuts, pumpkins, *agarbathis* and camphor are offered. This is an ancient festival and though it was stopped for sometime it has been revived since the past 5 years. There is 4 acres of inam land and the patrons are Vaishnavas. The local devotees of all communities participate. Pujari is a Vaishnava of Bharadwajasa *gotram*. *Theertha prasadams* are distributed to all. *Bhajans* and *Harikathas* are performed.

Fasting is observed during festive days by all Hindus.

SOURCE : *Sri Meer Mehabub, Headmaster, China-Thundla.*

(15) Toolkalan (Peda Thundla) — Situated at a distance of 10 miles from Ibrahimpatnam and 28 miles from Nampally Railway Station.

The total population of the village is 1,146 comprising of the following communities: Caste Hindus—Brahmin, Vaishnava, Vaisya, Balija, Reddy, Kuruva, Golla, Telugu or Muthracha, Goundla, Chakali, Mangali, Vadla, Katika, Kamsali, Sale; Scheduled Castes (418) — Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Sri Rama with wooden image in human form two furlongs from the village, Siva, Kota Mysamma, Poshamma are the places of worship in the village.

Sri Ramulavari Uthsavam is celebrated for 7 days in the last week of *Vaisakham* (April—May). Festival arrangements are made 15 days in advance. Cocoanuts, flowers, camphor are offered to the deity. Poor feeding is arranged. Pujari is a Vaishnava with hereditary rights. *Teertham* and *prasadam* are distributed to all. This is confined to the local people.

Pochamma Bonalu Uthsavam takes place for a day in *Sravanam* (July-August) with no fixed date. Cocoanuts, pumpkins, lemons are offered to the deity. Animals are sacrificed to the deity when cholera and epidemic diseases prevail in the village.

Sivaratri Uthsavam is celebrated for a day in Siva temple in *Phalgunam* (February—March). On the day the devotees take bath at Arutlabugga, a perennial spring, 10 miles from the village. Fasting and *jagarana* are observed. *Teertham* and *prasadam* are distributed to all.

SOURCE : *Sri B. Narsimhulu, Headmaster, Government Primary School, Peda Thundla.*

(16) Madhapur—Situated at a distance of 7 miles from Ibrahimpatnam, 22 miles from Falaknuma Railway Station and 25 miles from Hyderabad. Madanna, the Chief Minister of Thaneesha dedicated this village Madhapur in his name to the Sivalingam in Maheswaram. Hence it is called Madhapur.

The total population of the village is 460 and it is made up of the following communities: Caste Hindus-Vaisya, Reddi, Karnam, Lingayat, Kuruma, Chakali, Telugu, Mangali, Kammara, Kummari, Vadla, Byroopula; Scheduled Castes (213)—Malas, and Madigas. The chief means of their livelihood are agriculture and agricultural labour.

The temples of Veerabhadraswamy, Anjaneyaswamy, Kota Mysamma with Her wooden image in human form and Sangameswaraswamy with a stone Sivalingam are the places of worship in this village. Three rivers one from Thachalur, one from Thimmapur and one from Mylaram confluence in this place and hence it is called 'Thriveni 'Sangamam' (confluence of 3 rivers), and the Lord is called Thriveneeswara or Sangameswara.

Thriveneeswaraswamy Uthsavam (Sangameswaraswamy Uthsavam) takes place for 5 days from *Magha Bahula Chaturdasi* (January-February). Festival arrangements are made 15 days in advance. Cocoanuts and *agarbathis* are offered. The devotees take bath in the *Sangamam* and observe fasting and *jagarana.* It is being celebrated for the past 5 years and the local devotees of all Hindu communities participate. *Prasadam* is distributed to all.

SOURCE: *Narasimha Reddy, Teacher, Z. P. M. School, Madhapur.*

(17) Timmapur - Situated at a distance of 9 miles from Ibrahimpatnam and 18 miles from Shamshabad Railway Station.

The total population of the village is 1,549 and it is made up of the following communities : Caste Hindus - Reddy, Telugu, Gowda, Padmasale, Vadla, Kammari, Kuruma, Golla, Katika, Mangali, Chakali; Scheduled Castes (401) - Mala, and Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Pochamma and Kanakadurga with Her one foot high stone image in human form are the places of worship in this village.

Kanakadurga Mahothsavam takes place for 3 days from *Magha Bahula Panchami* to *Sapthami* (January-February). *Bhajans* are performed during these 3 days. Cocoanuts are offered. Reddys are the chief patrons. The local Hindu devotees irrespective of caste or creed congregate. Pujaries are Vadla Ramachandraiah and Kamsali Kamakshaiah. *Prasadam* is distributed to all.

Bonalu are offered to Pochamma in *Sravanam* (July-August) and animals are also sacrificed to her.

SOURCE: 1. *Sri Rajappa, Headmaster, Madhapur.*
2. *Sri T. Ramaiah, Teacher, Thimmapur.*

(18) Kappapahad—Situated at a distance of 1½ miles from Veliminedu, 2 miles from Erragunta bus stage and 5 miles form Ibrahimpatnam. There is a hillock 1½ miles to the east of the village, the shape of which resembles '*Koppu*,' the hair wound and tied in a decorative knot of a woman. So the hillock is called Koppupahad. The village had the same name which is corrupted into Kappapahad in course of time.

The total population of the village is 839 and it is made up of the following communities : Caste Hindus - Vaisya, Kapu, Munnuru, Goundla; Scheduled Castes (228) - Mala, Madiga; Christians and Muslims. The chief means of the livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Pochamma temple to the south of the village, Hanuman temple to the east and Gopalaswamy temple in dilapidated condition to the west of the village, with the sanctum sanctorum, *rathasala*, *kalyanamantapam*, a *koneru* are the places of worship. There is a Sivalingam of marble stone in a cave of a small hillock called Mallannagutta to the south of the village where pujas are performed during Sivaratri day. All the villagers congregate irrespective of caste or creed.

Pochamma Bonalu is celebrated in *Sravanam* (July–August). *Bonalu* are offered. Animals are sacrificed.

Deeparadhana is performed daily in Hanuman temple.

Bhajans are performed in Gopalaswamy temple throughout *Karthikam* (October–November) and on *Margasira Suddha Ekadasi* (November–December). *Rathothsavam* of the Lord is celebrated in which all the villagers irrespective of caste or creed participate. There was an inam land to the Lord which is now taken away by the Government. There is free feeding on that day to all the people.

SOURCE : *Sri Y. Ramachandrasharma, Headmaster, G. P. School, Kappapahad.*

(19) Mangalpalle—Situated at a distance of 4 miles from Ibrahimpatnam.

The total population of the village is 1,600 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Avusula, Goundla; Scheduled Castes (240)–Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mammayi temple with the stone image in human form, Hanuman temple and a mosque are the places of worship in this village.

Mammayi Jatara takes place for 3 days from *Magha Suddha Purnima* (January–February). Offerings are made both in cash and kind. Animals are sacrificed. It is being celebrated for the past 250 years and about 500 Hindu devotees local and from Hyderabad congregate irrespective of caste or creed.

Pujari is Raja Muthyachari, an Avusala with hereditary rights.

A few shops are held in this connection near the temple. Eatables, brass utensils, toys, etc., are sold.

SOURCE: *Sri Khaja Moinuddin, Teacher, Mangalpalle.*

(20) Kongra Kalan—Situated at a distance of 10 miles from Ibrahimpatnam, 12 miles from Falaknuma Railway Station and 20 miles from Hyderabad. There lived two brothers Pedda Kongaiah and Chinna Kongaiah. The foundation of the village was laid by Pedda Kongaiah, hence it goes by the name Pedda Kongara or simply Kongra after him.

The total population of the village is 2,028 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Sudra; Scheduled Castes (259); Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Maddelamma, Kali, Hanuman, Katamaiah, Pochamma, Venkateswaraswamy, Siva and Lakshmi Narasimhaswamy with a stone image in human form are the places of worship in the village.

Sri Lakshmi Narasimhaswamy Uthsavam takes place for 5 days from *Vaisakha Suddha Chaturdasi* to *Bahula Tadiya* (April–May). Festival arrangements are made 15 days in advance. *Kalyanothsavam* of the Lord on the first night, on the second day *abhishekam* and *sahasranamarchana* in the morning and *garudaseva* in the evening, *rathothsavam* on the third

means of their livelihood are agriculture and agricultural labour.

Anjaneya temple is a place of worship in this village. The villagers worship Lord Mallikarjuna in the form of a Sivalingam in a cave of a small hillock, a mile away from the village, called Mallikarjunagutta.

Anjaneyaswamy Karthika Uthsavam is celebrated on *Karthika Purnima* (October-November) in Anjaneya temple. *Bonalu* are offered. This is a local festival with local congregation of all communities. *Prasadam* is distributed and there is free feeding.

Dasara is also celebrated. Animals are sacrificed to the village deities like Pochamma, Mysamma, Idamma and Peddamma.

SOURCE : *Sri A. N. Narasimham, Teacher, Z. P. Middle School, Ibrahimpatnam.*

(24) Mallikarjunaguda—Situated at a distance of 17½ miles from Falaknuma Railway Station.

This village is an uninhabited village.

Mallikarjunaswamy Uthsavam takes place for 3 days in *Phalgunam* (February-March) when about 300 Hindu devotees from the neighbouring areas frequent this village for participating in the Uthsavam.

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

(25) Raipole—Situated at a distance of 6 miles from Ibrahimpatnam.

The total population of the village is 2,617 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kapu, Telaga, Kurma, Padmasale, Kammara, Kummari, Mangali, Chakali, Vadla, Goundla, Kamsali; Scheduled Castes (382) - Mala and Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Abba Saheb Darga with the tomb of the saint is a place of worship. Lord Venugopalaswamy is also worshipped.

Abba Saheb Urs takes place for 4 or 5 days in the first week of February. This is being celebrated for the past 40 years with local significance. Kapus are the chief patrons. The local devotees irrespective of caste or creed congregate. Mujavars are Muslims. *Prasadam* is distributed to all and there is free feeding.

Hindus observe fast and *jagarana* on Sivaratri and Mukkoti Ekadasi.

SOURCE : *1. Sri A. Yadagiri Reddy, Teacher, Raipole.*
2. Sri L. Ramkishan Lal, Teacher, J. B. School, Raipole.

(26) Polkampalle—Situated at a distance of 5 miles from Ibrahimpatnam and 22 miles from Hyderabad. In this village, Polkamma, the village deity is worshipped from ancient times and hence it is called Polkampalle after her.

The total population of the village is 1,492 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kapu, Muthracha, Golla, Gond, Sale, Kammara, Chakali, Mangali, Kummari, Avusala, Vadla; Scheduled Castes (411) – Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hanuman temple is a place of worship. Polkamma is also worshipped.

Polkamma Puja is celebrated for a day on *Sravana Suddha Navami* (July-August) from ancient times with local congregation of all communities.

Rakhi Punnama, Karthika Punnama, Holi Punnama, Dasara, Deepavali and other festivals are also celebrated.

SOURCE : *Sri B. Pandurangarao, Lower Division Clerk, Taluk Office, Ibrahimpatnam.*

(27) Narrepalle—Situated at a distance of 17 miles from Falaknuma Railway Station.

The total population of the village is 507 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (78). The chief means of their livelihood are agriculture and agricultural labour.

Hazrath Badruddin Shah Urs takes place for 3 days in February in memory of the great saint. About 2,000 Muslims local and from distant places congregate.

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

(28) Mailaram—Situated at a distance of 10 miles from Ibrahimpatnam. As it is near to the historical place Rachakonda, the capital of Sarvagna Singa Bhupala, it is called Rachakonda Mailaram and as there was army kept in the place, it is called Dandu Mailaram (*dandu* means army).

The total population of the village is 2,983 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Velama, Pinjari, Vadla, Kamsali, Jangam, Balija, Muthracha, Kurma, Golla, Chakali, Mangali, Bindla, Kammara; Scheduled Castes (448) - Mala, Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of Veerabhadraswamy on a hillock with the stone image, temples of Siva, Pochamma and Mysamma are the places of worship in this village.

Veerabhadraswamy Uthsavam takes place for 3 days from *Chaitra Bahula Vidiya* to *Panchami* (March-April). *Ankurarpana, dhwajarohanam, bhagavata bhajana, Harikatha, Rudrabhishekam, agnigundam* and *rathothsavam* are the rituals. This is being celebrated for the past 20 years and is confined to the nearby villages also. The patrons are Jangams and Vaishnavas. The Hindu devotees local and from the neighbouring villages congregate irrespective of caste or creed. Pujari is Gurupadaiah of Vrushabha *gotram* with hereditary rights. This is celebrated by collecting subscriptions from the villagers. The temple has inam land which is in charge of a Vakil. *Prasadam* is distributed to all. There is free feeding to all.

During Karthika Purnima and Maha Sivaratri, the devotees take river bath and observe *jagarana.*

SOURCE : *1. Sri B. Ramadas, Headmaster, Junior Basic School, Dandu Mailaram.*
2. Sri Padmanabhachar, Teacher, Middle School, Ibrahimpatnam.

(29) Chittapur—Situated at a distance of 8 miles from Ibrahimpatnam. There are so many tamarind trees in this place. Hence it goes by the name of Chintapur (*Chinta* meaning tamarind tree). In course of time it became Chittapur.

The total population of the village is 521 comprising the following communities : Caste Hindus-Brahmin, Vaisya, Kapu, Kammara, Balija, Chakali, Mangali, Tenugu; Scheduled Castes (79) - Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

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

Sivaratri Uthsavam takes place for a day in *Phalgunam* (February-March). Devotees take bath and observe fast and *jagarana.* It is confined to the village.

SOURCE : *Sri K. Sivappa, Headmaster, Chittapur.*

(30) Thippaiguda — Situated at a distance of 9 miles from Ibrahimpatnam. One of the kings who ruled over Rachakonda laid heavy profession tax on a *dhobi* (Washerman). The *dhobi* was unable to pay the tax and he enraged, threw his son on a stone. From that time onwards *dhobis* are called Thippalu and the place Thippaiguda.

The total population of the village is 478 and it is made up of the following communities : Caste Hindus-Karnam, Vaisya, Kapu, Kammara, Vadla, Balija, Goundla, Tenugu, Chakali, Mangali; Scheduled Castes (121) and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Galib Saheb Darga with the tomb of the saint is the only place of worship in this village.

Galib Saheb Urs takes place for 3 days during *Ramzan* (January-February). Festival arrangements are made one week in advance. Flowers, *agarbathis* (pastils) and sweets are offered. Some devotees sacrifice goats, sheep and fowls. This is a century old festival confined to the local Muslims. Mujavar is a Muslim of Narayanapuram Samsthanam with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

During their respective festive days like Sivaratri, Karthika Purnima and Ramzan Hindus and Muslims observe fasting and *jagarana.*

SOURCE : *Sri K. Sivappa, Headmaster, Thippaiguda.*

(31) Arutla—Situated at a distance of 10 miles from Ibrahimpatnam and 24 miles from Hyderabad. It is situated between Ibrahimpatnam-Rachakonda hills. At the time of King Sarvagna Singa Bhoopala who ruled over Rachakonda in the latter half of the

16th century, lands of this place were so fertile that when 6 *solas* (half a seer) of paddy is sown, 6 *puttis* (candies) of rice were harvested. Hence this village was called Aruputla (6 candies) and in course of time it became Arutla.

The total population of the village is 5,097 and it is made up of the following Communities : Caste Hindus-Brahmin, Vaisya, Kapu, Kamsali, Telaga, Kurma, Chakali, Mangali, Kammari, Kummari, Vadla, Goundla, Lambadi; Scheduled Castes (875)-Mala, Madiga, etc.; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with the image in human form, Hanuman temple, Pochamma temple with the only head of the deity with awe-inspiring looks and smeared with turmeric and *kumkum* are the places of worship in this village. At a distance of 2½ miles from the village there is a water spring 'Bugga' from which water will be oozing throughout the year. There are the images of Parvathi and Sankara (Ramalingaswamy) in that place and a Uthsavam is celebrated annually. The speciality of the spring is that it takes its birth in the east and flows westwards whereas the other rivers being born in the west, flow eastwards. Hence as a sacred place thousands of devotees frequent this place.

Bugga Ramula Puja (Bugga Ramalingaswamy festival) takes place for a day on *Karthika Suddha Purnima* (October-November). The devotees take bath in the water of the spring and observe fasting and *jagarana*. Cocoanuts, bells, pumpkins and mustaches are offered. This is being celebrated for the past 150 years. The chief patron is Sri C. M. Manaiah, a Brahmin of Shatamarashana *gotram*. Thousands of Hindu devotees local and from distant places congregate. Pujari is Sri Peruri Seshachary, a Brahmin of Kowsikasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sita Rama Kalyanam takes place for 6 days from *Magha Suddha Triodasi* to *Bahula Tadiya* (January-February). *Kalyanam* of the Lord is performed. The local Hindus participate. Pujari is Sridharacharyulu, a Vaishnava Brahmin.

Pochamma Jatara is celebrated in *Sravanam* (July-August). *Bonalu* are offered and animals are sacrificed. The local Lambadis participate and the Pujari is also a Lambadi of Velagavati *gotram*.

SOURCE : 1. *Sri T. Janardhan Rao, Teacher, Z. P. M. School, Arutla.*
2. *Sri T. V. Rangachary, Teacher, Z. P. M. School, Arutla.*
3. *Sri K. Devidas, Asst. Teacher, Z. P. M. School, Arutla.*
4. *Sri S. P. Krupanandam, Headmaster, Z. P. M. School, Arutla.*

(32) Manthangoud (**Gourelli**)–Situated at a distance of 22 miles from Ibrahimpatnam.

The total population of the village is 1,075 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (125). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Somanna temple on a hillock, 2 miles away from the village with the image carved on a stone slab in human form riding on a horse back is the only place of worship.

Somanna Aradhana is performed for 2 days on the last Sunday and Monday in *Sravanam* (July-August). Cocoanuts and silver umbrellas are offered. This is being celebrated from ancient times by Gollas. Though there are no Gollas in this village, those of the neighbouring villages celebrate it here. Ganemoni Lachaiah is the Pujari.

A fair is held in this connection near the temple for 2 days from ancient times. A few shops selling eatables and utensils are opened.

SOURCE : *Sri Venugopala Reddy, Patwari, Manthangoud.*

(33) Bodakonda — Situated at a distance of 14 miles from the P. W. D. motor road and 22 miles from Ibrahimpatnam. There is a hill to the south of the village on which there is an old *khilla* (fort) with compound wall. Hence this village is called Bodakonda.

The total population of the village is 1,431 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes(15)-Madiga; and Scheduled Tribes(7). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Hanuman temple and Yellamma temple with no roof and with 1½ feet high stone image are the places of worship in this village.

Yellamma Aradhana is performed for 5 days from *Chaitra Bahula Dasami* (March-April). This is chiefly confined to the Lambadis who sacrifice animals to the deity for the protection of their cattle. This is of ancient origin and the Lambadis of the neighbouring villages also participate.

SOURCE : *Sri K. Rajaiah, Patwari, Bodakonda.*

(34) Japal—Situated at a distance of 9 miles from Ibrahimpatnam.

The total population of the village is 1,124 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Chakali, Mangali, Telugu, Muthracha; Scheduled Castes (240) - Mala, Madiga; Scheduled Tribes (6); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Mallanna with a stone image is the important place of worship in this village.

Mallanna Uthsavam is celebrated for 3 days from *Sravana Bahula Dasami* (July-August). Cocoanuts, camphor, flowers and sugar are offered to the deity. Local Hindus participate. This is of ancient origin though of local significance. *Teertham* and *prasadam* are distributed to all the devotees.

A fair is held in connection with the festival. Eatables, utensils, mirrors, combs, pictures, photos and toys of various kinds are sold.

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

(35) Lingampalle — Situated at a distance of 4 miles from Ibrahimpatnam.

The total population of the village is 1,068 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Chakali; Scheduled Castes(216) - Mala and Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Kota Mysamma temple and Venkateswaraswamy temple with the stone image in human form are the places of worship in this village.

Sri Venkateswaraswamy Jatara takes place for 3 days from *Magha Bahula Panchami* to *Sapthami* (January-February). Cocoanuts are offered and fasting is observed. This is being celebrated for the past 8 years with local significance. The chief trustees are Ani Reddy Pulla Reddy and Mupparapu Venkaiah, a Vaisya. The local Hindus participate. Ramakrishnaiah and Narasimhachari are the Pujaris.

A few shops selling eatables and utensils are opened in this connection.

SOURCE : 1. *Sri Mohammad Khaja Mohinuddin, Teacher, Lingampalle.*
2. *Sri P. M. Dasaratha, Teacher, Govt. Camp Primary Boys School, Lingampalle.*

(36) Nomula — Situated at a distance of 18 miles from Falaknuma Railway Station.

The total population of the village is 968 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (302) and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Anjaneya in a temple and Sri Mallikarjunaswamy in the form of a Sivalingam are worshipped.

Mallikarjunaswamy Jatara is celebrated for 4 days during Sivaratri from *Dwadasi* to *Amavasya* in *Magham* (January-February), arrangements being made a fortnight in advance. This is a forty year old local festival. Lingayats are the patrons. Pujari is Jangam Sankaraiah with hereditary rights. *Prasadam* is distributed to all and there is free feeding. Fasting and *jagarana* and river bath are the domestic observances.

SOURCE : *Sri S. Kantharao, Headmaster, G. C. P. E. School, Nomula.*

(37) Agapalle—Situated at a distance of about 5 miles from Ibrahimpatnam Railway Station.

The total population of the village is 881 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (143). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Gung Shahid Shah Urs takes place for a day in *Zilhaz* (May-June). The local devotees irrespective of caste or creed congregate.

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

(38) Gungal—Situated at a distance of 7 miles from Ibrahimpatnam. Gaddam Mallaiah Guda is its hamlet.

The total population of the village is 2,496 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Yadava, Kapu, Kummari, Mudiraj; Scheduled Castes (651); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Anjaneya temple is the only place of worship.

Karthika Uthsavam on *Karthika Suddha Purnima* (October-November) is celebrated every year in this village. Local Hindus participate.

Beerappa Panduga is celebrated in the hamlet for 7 days once in 3 or 4 years, for the welfare of the village. About 100 sheep are sacrificed to the deity. About 2,000 people of all communities with a majority of Kurmas participate in it. A few shops are put up for the occasion.

SOURCE : *Sri D. Y. Charles, Headmaster, Junior Basic School, Gungal.*

(39) Nandivanparthi—Situated at a distance of 13 miles from Hyderabad. There is an Onkareswaraswamy temple to the west of the village in which there is a big stone image of Nandi opposite to the Sivalingam. In the name of that Nandi the village is called Nandivanaparthi.

The total population of the village is 3,060 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (706); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Onkareswaraswamy temple with the stone Sivalingam on *panuvattam* and a Peerla Chavidi are the places of worship in this village.

Sri Onkareswaraswamy Kalyanothsavam takes place for 6 days from *Phalguna Bahula Padyami* to *Shashti* (February-March). Festival arrangements are made one week in advance. *Ankurarpana* on the first day morning and *edurukolu* in the evening, *Kalyanothsavam* on the second day morning and *seva* in the evening, *baliharana* on the third day morning and *gajaseva* and *agnigundala bhajana* in the evening, *homam* on the fourth day morning and *rathothsavam* in the evening, *dopothsavam* on the fifth day and *vasanthothsavam* on the sixth day are the rituals celebrated during these 6 days. Offerings are made both in the form of cash and kind. The devotees observe fasting and *jagarana*. This is a 30 year old festival under the management of the Hindu Religious Charitable Endowment Board. Pappu Subbiah is the chief patron. About 2,000 devotees local and from distant places congregate irrespective of caste or creed. Pujari is Varaha Narasimham, a Brahmin of Athreyasa *gotram*. *Prasadam* is distributed to all and there is free feeding.

Bhajans, kolatams and *Harikathas* afford entertainment to the visitors.

A fair with a few shops selling eatables and utensils, etc., is held in this connection near the temple in an area of 900 sq. yards for 6 days. About 2,000 people from this and distant places congregate.

SOURCE :
1. *Sri G. Prabhakar Rao, Headmaster, Primary School, Nandivanparthi.*
2. *Sri P. Sambasiva Rao, Teacher, Nandivanparthi.*
3. *Sri B. Harikishan Reddy, Assistant Teacher, Nandivanparthi.*
4. *Sri Khurshid Ali, Teacher, Nandivanparthi.*
5. *Sri P. Seetharamaiah, Headmaster, Nandivanparthi.*

(40) Chintapatla—Situated at a distance of about 1½ miles from Falaknuma Railway Station and 15 miles from Ibrahimpatnam.

The total population of the village is 2,679 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Reddy, Golla, Chakali, Mangali, Vaisya, Muthracha, Telugu; Scheduled Castes (635)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama and Venkateswara with their stone images are the places of worship in this village.

Venkateswaraswamy Jatara is celebrated for 4 days in *Chaitram* (March-April) according to the convenience of the villagers. Arrangements are made a week in advance. Cocoanuts, camphor,

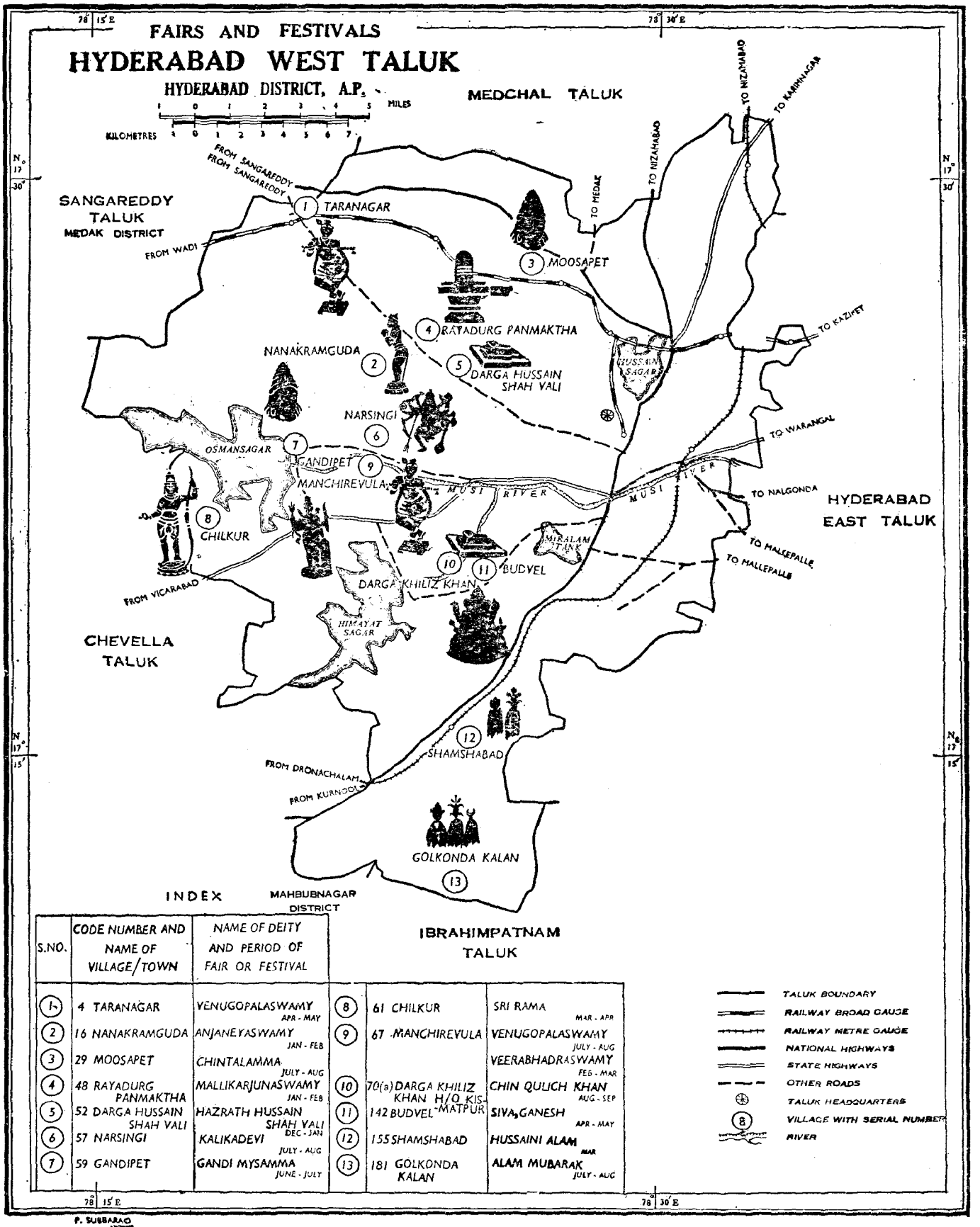
sugar, etc., are offered to the deity. Vows are fulfilled. This is a widely known ancient festival and attracts devotees from distant places. About 2,000 Hindu devotees congregate. *Theertham* and *prasadam* are distributed to the devotees.

Sri Sitarama Kalyanam is celebrated for 3 or 4 days from *Chaitra Suddha Navami* (March-April). This is of ancient origin though of local significance. Cocoanuts and camphor are offered to the deity. *Panakam* (jaggery solution) and *prasadam* are distributed to all the devotees.

SOURCE : *Statement of Fairs & Festivals furnished by District Health Officer, Hyderabad.*



HYDERABAD WEST TALUK



S.NO.	CODE NUMBER AND NAME OF VILLAGE/TOWN	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL			
1	4 TARANAGAR	VENUGOPALASWAMY APR - MAY	8	61 CHILKUR	SRI RAMA MAR - APR
2	16 NANAKRAMGUDA	ANJANEYASWAMY JAN - FEB	9	67 MANCHIREVULA	VENUGOPALASWAMY JULY - AUG
3	29 MOOSAPET	CHINTALAMMA JULY - AUG			VEERABHADRASWAMY FEB - MAR
4	48 RAYADURG PANMAKTHA	MALLIKARJUNASWAMY JAN - FEB	10	70(a) DARGA KHILIZ KHAN H/O KISMATPUR	CHIN QULICH KHAN AUG - SEP
5	52 DARGA HUSSAIN SHAH VALI	HAZRATH HUSSAIN SHAH VALI DEC - JAN	11	142 BUDVEL	SIVA, GANESH APR - MAY
6	57 NARSINGI	KALIKADEVI JULY - AUG	12	155 SHAMSHABAD	HUSSAINI ALAM MAR
7	59 GANDIPET	GANDI MYSAMMA JUNE - JULY	13	181 GOLKONDA KALAN	ALAM MUBARAK JULY - AUG

P. SUBBARAO

SECTION V

HYDERABAD WEST TALUK

Taranagar—Situated at a distance of 2 furlongs from Lingampalle Railway Station on Secunderabad—Wadi line.

The total population of the village is 419 persons and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Sudra; Christians and Muslims. Cultivation, agricultural labour and trade are the chief means of livelihood of the residents.

Venugopalaswamy temple with marble images of the Lord and His consorts Rukmini and Satyabhama, Lord Siva temple, Hanuman temple situated in the compound of Thuljabhavani temple with Her marble image are the places of worship in this village.

Sri Venugopalaswamy festival takes place for 5 days in *Vaisakham* (April-May); the dates are not fixed; the period of five days is decided according to local convenience. *Punyahavachanam* on the first day, *Kalyanam* on the second day, *vahanam* on the third, car festival on the fourth and *amrutasnanam* on the last day are the rituals of festival. Cocoanuts are offered to the deity. Pujas and *naivedyam* are offered daily. This festival is of ancient origin,and is confined to this and the neighbouring villages. The villagers patronise the festival. There are some inam lands for this temple. About 1,000 people of all Hindu communities from this and the surrounding villages within a radius of 4 to 5 miles congregate. The Pujari is a Vaishnava. *Prasadam* is distributed to all. The deity is taken on a *palluki* (palanquin) in a procession during Sri Krishna Jayanthi, Kamuni Purnima and Vijaya Dasami. The villagers observe *amruthasnanam* and fasting.

A small fair is held in connection with the festival for 6 days in a plot of about 500 sq. yards in front of the temple during nights. A few shop-keepers from Hyderabad erect stalls and sell sweetmeats, clothes and toys.

Dramas by some devotees from Hyderabad and *bhajans* are the items of entertainment for the visitors.

SOURCE : *Sri M. Ananta Rao, Headmaster, Taranagar.*

(2) Nanakramguda—Situated at a distance of 3 miles from Lingampalle Railway Station and 9 miles from Hyderabad. This village was constructed by Nanakram and so it is called Nanakramguda after him.

The total population of the village is 1,094 persons and it is multi-ethnic in composition comprising caste Hindus and about a hundred persons belonging to Mala and Madiga Scheduled Castes; Christians and Muslims. Cultivation, agricultural labour, trade and other traditional occupations are the chief means of livelihood of the residents.

Anjaneyaswamy with the stone image in a temple is worshipped in this village.

Sri Anjaneyaswamy festival takes place for 2 days on *Magha Suddha Triodasi* and *Chaturdasi* (January-February). Cocoanuts are offered to the deity. This festival is being celebrated for the past 50 years and is confined to this and the nearby villages.About 500 people belonging to Hindu communities from this and the neighbouring villages congregate. Sri Raja Pannalal, a Brahmin is the Pujari.

A fair is held in connection with the festival for 2 days in Rangbhagh, Raja Pannalal garden during nights. Photos, books and eatables are sold in about 55 shops erected by shop-keepers from Hyderabad city and surrounding villages.

SOURCE : *Sri A. R. Swamidas, Z. P. High School, Narsingi.*

(3) Moosapet—Situated at a distance of 4 miles from Hyderabad.

The total population of the village is 2,087 persons made up of the following communities: Caste Hindus-Brahmin, Vaisya, Munnurukapu, Golla, etc.; Scheduled Castes (568,-Mala, Madiga; and a few Christians and Muslims. Employment in the factories at Hyderabad and agriculture are the chief means of livelihood of the residents.

The temples of Siva, Narasimhaswamy, Hanuman, Chintalamma, Pochamma, Muthyalamma,

Makalamma and Salla Pochamma are the places of worship. Chintalamma is worshipped in the form of a wooden image in human form.

The village deity Chintalamma Jatara takes place for a month in *Sravanam* (July-August). This festival commences from the first week and ends in the last week of *Sravanam* (July-August). *Bonalu* and cocoanuts are offered to the deity. This festival is being celebrated for the past 12 years and is confined to this and the surrounding villages. Villagers patronize the festival. Hindu devotees from the neighbouring villages also congregate. The Pujari is a Kummari(potter) with hereditary rights. Fasting is observed by Hindus during Mahasivaratri, i. e., on *Magha Bahula Triodasi* (January-February).

SOURCE : *Sri Hanumaiah, Patwari, Moosapet.*

(4) Rayadurg Panmaktha—Situated at a distance of about 4 miles from Hyderabad Railway Station.

The total population of the village is 114 persons made up of a few Hindu sub-communities. Cultivation, agricultural labour, trade and labour in the factories are the chief means of livelihood of the residents.

Mallikarjunaswamy with His stone Sivalingam is worshipped.

Sri Mallikarjunaswamy festival takes place for a day on *Magha Bahula Chaturdasi* (January-February). It is confined to this and a few nearby villages. About 2,000 Hindus from this and surrounding villages irrespective of caste and creed congregate. Fast and *jagarana* are observed by the devotees.

SOURCE : *Statement of Fairs and Festivals furnished by the District Medical Officer, Hyderabad.*

(5) Darga Hussain Shawali—Situated at a distance of 2 furlongs from Golconda Fort. Hyderabad is the nearest Railway Station at a distance of about five miles.

The total population of the village is 1,355 persons made up of several Hindu sub-communities; Scheduld castes (101)—Mala, Madiga; Christians and Muslims. Employment, casual labour and trade are the chief means of livelihood of the residents.

Hazarath Hussin Shah Wali Darga with his tomb is the place of worship.

Hazrath Hussain Shah Wali Urs takes place for 3 days in *Shabban* (December-January). It is confined to this and a few nearby villages. About 800 Muslim devotees congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the District Medical Officer, Hyderabad.*

(6) Narsingi—Situated at a distance of 3 miles from Golkonda to the west and 9½ miles from Hyderabad.

About 300 years ago one Narasimha Reddy caught hold of a thief and handed him over to the king, who was pleased at his performance. The King granted him a site where Narasimha Reddy constructed a village and named it as Narasimhapeta, which gradually became Narsingi.

The total population of the village is 2,507 persons made up of the following communities: Caste Hindus-Balija, Kapu, Vaisya; Scheduled Castes (363)- Mala, Madiga; Christians and Muslims. Cattle trade, agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents. This place is noted for its cattle fair, where good breeds of milch and working cattle and other animals are sold.

There are the temples of Ammavaru also known as Pochamma and Kalikadevi with her image in female form, Lord Siva and Hanuman in the village. Hanuman deity on a hillock at a distance of four furlongs to the west of the village is also worshipped.

Ammavari Bonala Uthsavam takes place for 2 days in *Sravanam* (July-August). This festival commences on Sunday and ends on Monday in any of the weeks in *Sravanam* according to the convenience of the public. Cocoanuts are offered and fowls and goats are sacrificed to the deity before the temple. The people's belief is that the deity would safeguard them if they offer cocoanuts and *bonalu* and sacrifice fowls and goats. This festival is being celebrated for centuries and is confined to this village only. The local people collect donations and perform the festival. Local Hindus take part in it. The Pujari is a Kummari (potter) with hereditary rights.

The festival of Hanuman is celebrated for 2 days on *Chaitra Suddha Chaturdasi* and *Purnima* (March-April). Cocoanuts are offered to the deity and *sevas* are performed. This is confined to this and the surrounding villages. Local people patro-

nize the festival. Sri Neelam Pedda Sivaiah, a merchant in Siddiamber Bazaar is the patron. Only Hindus from this and the neighbouring villages congregate. A Marathi Brahmin is the Pujari on monthly salary.

Hindu devotees observe *Vinayaka Chavithi* on *Bhadrapada Bahula Chavithi* (September-October). They perform puja of Vinayaka for 9 days and on the last day, they decorate the image of Lord vinayaka and take it in procession with *bhajans* and finally immerse it in a pond or stream. All local Hindu devotees participate in it with great enthusiasm.

SOURCE : 1. *Sri A. R. Nagendra Rao, Teacher, Z.P. High School, Narsingi.*
2. *Sri S. Ramulu, Teacher, Z. P. High School, Narsingi.*

(7) Gandipet — Situated at a distance of 12 miles to the west of Hyderabad. This village was constructed 50 years back in connection with the construction of the Osman Sagar Dam.

The total population of the village is 473 persons and it is made up of a few Hindu sub-communities; Scheduled Castes (120)—Mala, Madiga, and Muslims. Trade and employment in Hyderabad city are the chief means of livelihood of the residents.

The temples of Gandi Mysamma, Anjaneyaswamy, Siva and a Darga are the places of worship in the village.

Gandi Mysamma Bonala Uthsavam of the village deity is celebrated for 8 or 9 days in *Ashadham* (June-July) beginning on a Thursday or a Sunday. Goats, sheep and fowls are sacrificed and cocoanuts are offered to the deity. Some devotees offer *thottelu* (a wheel made with bamboo sticks in the shape of a *gummatam*) decorated with colour paper. *Thottelu* or *gummatalu* are dedicated in the name of the deity and tied in the temple. Some rich devotees offer silver *thottelu* to the deity. This festival is confined to this and the neighbouring villages. A Kshatriya is the patron. People from this and the neighbouring villages congregate. Only Hindus take part in it. A Munnurukapu is the Pujari with hereditary rights. *Prasadam* is distributed to all.

Hindu devotees take river bath and observe fasting on Mahasivaratri.

A small fair with a few shops selling sweetmeats is held in this connection.

SOURCE : *Sri M. Narasimha Rao, Headmaster, Primary School, Gandipet.*

(8) Chilkur — Situated at a distanee of 13 miles from Hyderabad Railway Station.

The total population of the village is 2,969 persons and it is multi-ethnic in composition comprising various castes of Hindus, Scheduled Castes (574) — Mala, Madiga; Christians and Muslims. Cultivation, agricultural labour, trade and employment are the chief means of livelihood of the residents.

The image of Lord Rama is worshipped.

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March-April). This is confined to this village only. About 600 Hindu devotees participate in it.

SOURCE: *Statement of Fairs and Festivals furnished by the District Medical Officer, Hyderabad.*

(9) Manchirevula — Situated at a distance of 3 furlongs to the west of Hyderabad road and 9 miles from Pargi.

The total population of the village is 1,384 persons made up of the following communities: Caste Hindus—Golla, Kurama, Mutharacha, Munnuru; Scheduled Castes (370) — Mala, Madiga; Christians and Muslims. Agriculture, agricultural labour and cattle trade are the chief means of livelihood of the residents.

Venugopalaswamy temple with the image holding disc and conch in two hands and flute with two hands, Sri Veerabhadraswamy temple with the image in human form with four hands holding sword, *dalu* (shield), *trisulam* (obelisk) and *damarukam* and Pochamma temple with her image are the places of worship in this village.

Sri Venugopalaswamy Uthsavam takes place for a day on *Sravana Bahula Ashtami* (July-August). This ancient festival is confined to this village and is celebrated with the income from the *inam* lands. Local Hindus take part in it. Sri Narasimhacharlu, a Vaishnava of Harithasa *gotram* of Karamsettyguda is the Pujari. There is free feeding.

Sri Veerabhadraswamy Uthsavam takes place for 3 days from *Magha Bahula Chaturdasi* to *Phalguna*

Suddha Padyami (February — March). Hair and *gandadeepam* are offered and *abhishekam* is performed to the deity. This ancient festival is confined to this and the surrounding villages in the district. This is celebrated with the income from the *inam* land which is dedicated to the Lord. About 500 Hindus congregate from this and the neighbouring villages. Veerabhadrappa, a Saivite of Nandeesula *gotram* is the Pujari. Hindu devotees observe fasting and *jagarana* during Mahasivaratri.

A small fair is held in connection with the festival in front of the temple. 14 shops from surrounding villages are put up and different sundry articles are sold. About 500 people congregate.

SOURCE: *Sri G. Janardhana Reddy, Z. P. High School, Narsingi.*

(10) Darga Qulich Khan, hamlet of **Kismatpur** - Situated at a distance of 4 furlongs from Hyderabad-Vicarabad road and 7 miles from Pargi.

The total population of the village Kismatpur including this hamlet is 1,757 persons made up of several sub-communities of Caste Hindus; Scheduled Castes (444) - Mala, Madiga; Christians and Muslims. Cultivation and agricultural labour are the chief means of livelihood of the residents.

Kismatpur is a corrupted form of Khidmatpur (*Khidmat*-service). The Darga Chin Qulich Khan is situated at a distance of 2 miles from this village.

According to an inscription in Arabic language carved on the stone attached to the entrance, it is said that Nawab Chin Qulich Khan, the father of Giazzuddin Feroz Jung, the grand father of Nizamul-Mulk Asifjah I, was the Commander-in-Chief of Aurangzeb Alangir. He came to Deccan along with prince Shah Alam for pacifying the disturbed conditions caused by Qutub Shahi rulers. He died in the battle in June 1667. There is another inscription in Persian language according to which it is stated that Chin Qulich Khan was a pious man and devoted much of his time in prayer and recitation of Holy Quran. He was aware of his death and before marching to the battle field he advised his followers not to bury his body immediately, He said, 'someone would come from Bagdad and will bury my body'. Accordingly after his death in the battle one person came from Bagdad along with a coffin and buried the body here. Prince Shah Alam constructed his tomb and granted 3 villages as Jagir for the annual Urs of the Commander. During early Nizam period lands pertaining to Kismatpur and Budvel villages were granted to this Dargha as Inam. The grandson of the late Chin Qulich Khan, it is said, used to pay frequent visits to the Dargha during his lifetime. There is a big sarai constructed by Feroz Jung for the residence of the public. Previously the Dargha was under the supervision of Endowments Department. Now a person by name Abdul Razak is managing the affairs of the Darga.

Chin Qulich Khan Urs takes place for 2 days on the 26 th and 27th of Rabi-ul-Avval (August-September). This is confined to the local Muslims only. *Jagarana* is observed on 26 th. Mohammed Abdul Razak is the Mujavar.

SOURCE: *Sri B. Kistaiah, Headmaster, Elementary School, Kismatpur.*

(11) Budvel — Situated at a distance of 14 miles from Ammuguda Railway Station.

The total population of the village is 4,020 persons. It is multi-ethnic in composition comprising various sub-castes of Hindus; Scheduled Castes (824) - Mala, Madiga; Scheduled Tribes (2); Christians and Muslims. Cultivation and agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Siva and Ganesh are worshipped in this village.

Siva-Ganesh Uthsavam is celebrated for a day in *Vaisakham* (April-May). This festival is confined to this village only. About 500 local Hindu devotees congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the District Medical Officer, Hyderabad.*

(12) Shamshabad—It is a town with a Railway Station situated at a distance of about 40 miles from Vicarabad and 14 miles from Hyderabad. Shamshabad was a Jagir of Nawab Shamsul-Umra Bahadur of Ex-Paigh Estate of the Nizam's Dominion.

The total population of the village is 5,790 persons comprising various sub - castes of Hindus: Scheduled Castes (757) - Mala, Madiga; Christians and Muslims. Cultivation, agricultural labour and other traditional occupations and employment in the nearby factories are the chief means of livelihood of the residents.

Pahadi Hazrat Shaik Khaja Shahabuddin, at a distance of 2½ miles from the town and Hussaini Alam in the town are the places of worship here.

It is said that saint Khaja Shahabuddin brother of Hazrat Baba Sharfuddin came here from Bagdad about 600 years ago and resided on this hill. Nawab Shamsul-umra of Paigha had implicit faith in this Dargha, and used to reside here for months together. The Nizam, observing this, granted this area to the Nawab who later on constructed a palace and a police station. The whole town is surrounded by a wall with four entrances. In the centre of the town Police Station was constructed which is now being used by the State Police. The palace in which the Nawab was residing is now being used by the Education Department for school purpose. On the top of the hill in front of the Dargha Nawab Moinuddowla Bahadur, the successor of the late Nawab, constructed a beautiful palace for his residence during annual Urs of the saint. There is also a small beautiful mosque on the top of the hill adjacent to the Darga constructed by the same Nawab for public prayer. One has to cover 270 steps to reach the top of the hill. Adjacent to the palace the Nawab himself has constructed a beautiful Hanuman temple with eleven pillars and a mandapam. Even today the Pujari is receiving Rs. 100 per annum from the family members of the Nawab for performing puja. At the foot of the hill a big hall has been constructed for the Mujawar.

The annual Urs of the saint is held in the month of Moharrum on 15 th and 16 th for two days. About 4,000 people from Hyderabad city and surrounding villages irrespective of caste and creed, congregate here. About 100 shops of various kinds including hotels are installed for the convenience of the public.

In the town there is a big Ashurkhana called Hussaini Alam. This alam is said to have been brought by the Nawab himself from Hyderabad and installed here. The Alam is made of silver and copper. During the month of Moharrum it is installed in the Ashurkhana. On the 9th of Moharrum the *savari* (procession) of this alam is taken out at about 12-30 p.m. and after going round the town three times the Savari comes again to the Ashurkhana where Fateha is offered by the people. About 3,000 people belonging to different religions participate in the performance of ceremonies. Special arrangements of police are made on this occasion.

The Royal Firman in this regard is reproduced below:

"Paigha Estate
Davdi Nawab Shamul-umra Bahadur.

Tahsildar Saheb,

Nawab Saheb has desired that a small beautiful palace must be constructed on the top of the hill adjacent to Dargha Sharif and temple for his residence during Urs and Jatara period in Shamshabad town. Nawab Saheb has, further, desired that necessary repairs may be carried out in the Dargha and temple as the Nawab Saheb has great implicit faith on these shrines. The expenditure towards repairs may be met from the Estate income. A sum of Rs. 100 is also granted for the performance of the puja in Hanumanji temple. The progress of the work may kindly be intimated to me.

Sd/-
Private Secretary.

D/ 18-6-1333 H. "[1]

SOURCE: *Statement of Fairs and Festivals furnished by the District Medical Officer, Hyderabad.*

(13) Golkondakalan—Golkonda is a hill fort 6 miles from Hyderabad Railway Station. The Qutb Shah dynasty ruled over Golconda continuously from 1518 to 1687 A. D. when the eighth king, Sultan Abul Hassan Tana Shah, was taken captive by Aurangazeb and Golkonda was annexed to the Mughal Empire. Golkonda was originally a small fort during the period of the Kakatheeya Empress Rudrama Devi and continued in the Andhra Empire. The fort is situated on a 1,900 feet high hill. The perimeter of the fort is over 5 miles and its 6 ft. thick walls are 25 ft. high. It has 8 entrances and 87 bastions. Fatheh Darwaja is the main entrance, through which we reach on an elevation Balasahir fort within which we find an entrance to a big hall. Adjoining the hall there is a square *mantapam* which vibrates any sound made within, throughout the *mantapam* but nothing is heard even a centimeter outside the walls of the *mantapam*. This very sound is heard on the throne and one foot around in the Darbar hall which is 2,000 ft. above the ground level and 2 miles away from this hall. It appears that secret messages were sent to the darbar hall from this *mantapam*.

1. Courtesy: Nawab Zaheeryar Jung's Library, Hyderabad.

The total population of the village is 692 persons made up of some sub-communities of Caste Hindus; Scheduled Castes (256)-Mala, Madiga; and Muslims. Agriculture and agricultural labour are the chief means of the livelihood of the people.

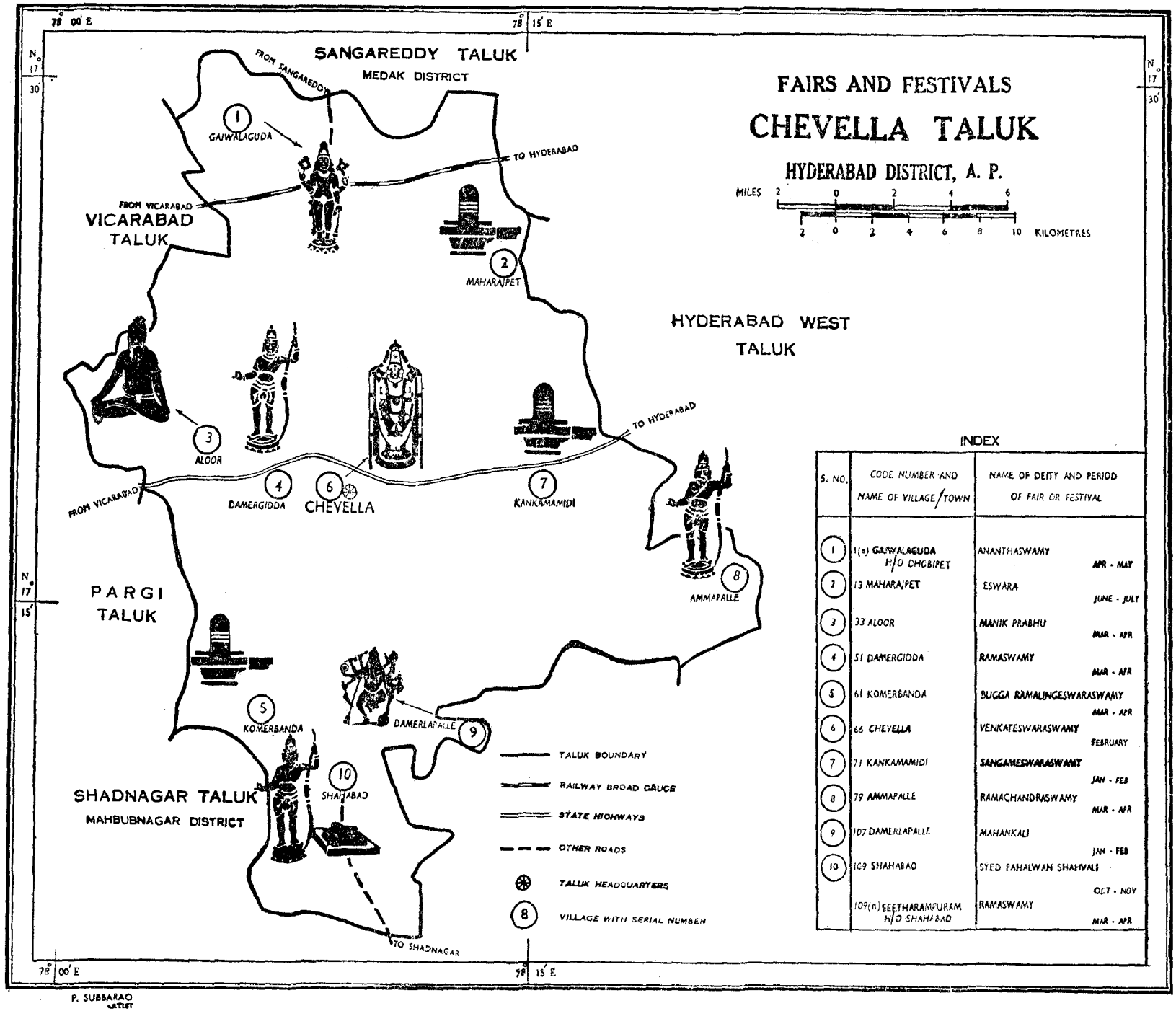
Alam Mubarak Juloos is worshipped here.

Alam Mubarak Juloos Urs is celebrated for a day in *Sravanam* (July-August). This extends to the neighbouring villages in the taluk. About 2,000 devotees of all communities congregate.

SOURCE: 1. *District Medical Officer, Hyderabad.*
2. Places of Interest in Andhra Pradesh *published by the Information and Public Relations Department, Hyderabad.*



CHEVELLA TALUK



FAIRS AND FESTIVALS

CHEVELLA TALUK

HYDERABAD DISTRICT, A. P.

MILES 2 0 2 4 6

2 0 2 4 6 8 10 KILOMETRES

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE/TOWN	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1(e) GAIWALAGUDA H/O DHOBIPET	ANANTHASWAMY APR - MAY
2	13 MAHARAJPET	ESWARA JUNE - JULY
3	33 ALOOR	MANIK PRABHU MAR - APR
4	51 DAMERGIDDA	RAMASWAMY MAR - APR
5	61 KOMERBANDA	BUGGA RAMALINGESWARASWAMY MAR - APR
6	66 CHEVELLA	VENKATESWARASWAMY FEBRUARY
7	71 KANKAMAMIDI	SANGAMESWARASWAMY JAN - FEB
8	79 AMMAPALLE	RAMACHANDRASWAMY MAR - APR
9	107 DAMERLAPALLE	MAHANKALI JAN - FEB
10	109 SHAHABAD	SYED PAHALWAN SHAHWALI OCT - NOV
	109(a) SEETHARAMPURAM H/O SHAHABAD	RAMASWAMY MAR - APR

SECTION VI

CHEVELLA TALUK

Gajawalaguda, hamlet of **Dhobipet**—Situated at a distance of 4 miles from Shankerpalle Railway Station.

The total population of the village is 3,686 and it is made up of several sub-communities of Caste Hindus - Scheduled Castes (724); Scheduled Tribes (9); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ananthaswamy festival takes place for 3 days in *Vaisakham* (April-May). Hindu devotees of the village participate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(2) Maharajpet—Situated at a distance of 6½ miles from Shankerpalle Railway Station.

The total population of the village is 785 and it is made up of several Hindu communities. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Eswara Uthsavam takes place for a day in *Ashadham* (June-July). About 200 Hindu devotees of the village participate in it.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(3) Aloor—Situated at a distance of 6 miles from Gollaguda Railway Station and 7 miles from Chevella.

The total population of the village is 2,706 and it is made up of the following communities: Caste Hindus - Vaisya, Kapu, Telaga, Chakali, Barber, Goundla, Vadla, Uppara, Yerukula ; Scheduled Castes (706). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hanuman temple, Manik Prabhu temple and a darga of Mugdum Biyabani are the places of worship in this village.

Manik Prabhu Jatara takes place for three days from *Chaitra Suddha Navami* to *Ekadasi* (March-April). This is being celebrated for the past 3 years and local Hindus participate in it. Pujari is a Brahmin. *Prasadam* is distributed to all and there is free feeding.

Mugdum Biyabani Gandham festival takes place on 25th *Rajjab* (November-December).

SOURCE: *Sri B. Buchaiah, Patwari, Aloor.*

(4) Damergidda—Situated at a distance of 16 miles from Vicarabad.

The total population of the village is 773 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (301). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramaswamy Jatara takes place for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April). About 500 Hindu devotees local and from the neighbouring villages without any distinction of caste or creed congregate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(5) Komerbanda — Situated at a distance of 6 miles from Shahabad, 8 miles from Chevella, 16 miles from Shadnagar bus stage and 30 miles from Hyderabad.

The total population of the village is 495 and it is made up of the following communities: Caste Hindus - Vaisya, Lingayat, Kapu, Thammali, Kummari, Chakali, Telaga, Muthrasi; and Scheduled Castes (128). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Bugga Ramalingeswaraswamy temple near a water spring (*bugga*) with the Sivalingam is the place of worship in this village. There is a temple of Lord Venkateswaraswamy, two furlongs from the village.

Bugga Ramalingeswaraswamy Jatara takes place for 6 days from *Chaitra Suddha Panchami* to *Dasami* (March–April). Cocoanuts are offered. This is of ancient origin. About 2,000 Hindu devotees local and from the surrounding villages congregate. The Pujaris are Venkateswara Rao and Pullaiah, Jangams. There is free feeding for one day.

A fair is held in this connection from ancient time. About 2,000 people from this and the surrounding villages participate. Eatables, utensils and clothes are sold.

SOURCE : *Sri Rajagopal Rao, Patwari, Komarbanda.*

(6) Chevella — The taluk headquarters of the same name situated at a distance of 19 miles from Vicarabad Railway Station.

The total population of the town is 1,693 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (225); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, employment and other traditional occupations.

This town is famous for Lord Venkateswaraswamy temple. It is said that this temple was constructed by Maharaja Chandulal the then Prime Minister of the Nizam. The plinth area of the temple is 15,000 (100'x150') sq. ft. with a big mandapam in the centre and a small well in a corner of the temple. The water of this well is used only by pilgrims during the Jatara period. Outside the temple there is a big well for bathing, etc. The image of Lord Venkateswaraswamy is made of black basalt stone with fine polish. On the right and left side of the temple there are two big saraies constructed by Raja Bansilal of Hyderabad. These are not in good condition. The Nizam granted 40 acres of land and a cash of Rs. 500 (OS) for the annual jatara of the Lord Venkateswaraswamy. After 1949 the cash grant was discontinued by the Government. A special committee had been formed for the management of the temple and its property. In this connection the Royal Firman Dated 13—2—1322 Hijri is reproduced below:

"Haveli Qadeem

Maharaja Madarul Moham Peshkar

As suggested by you in the petition D. 8–2–1322 H. sanction is hereby accorded to a sum of Rs. 500 and 40 acres of land for the maintenance of temple. The detailed budget may be prepared and got approval from me in due course.

Sd/—

Maheboob.

D/ 13-2-1322 H. "[1]

Venkateswaraswamy Jatara takes place for a month from *Pushya Bahula Amavasya* (December–January) to *Magha Bahula Amavasya* (January—February). About 1,000 Hindu devotees local and from the neighbouring villages within a radius of 10 to 15 miles congregate.

A few shops which sell eatables, utensils and clothes are put up in this connection.

SOURCE : *1. Statement of Fairs and Festivals furnished by Collector, Hyderabad.*
2. Sri Khaja Moinuddin, Census Investigator.

(7) Kankamamidi — Situated at a distance of 6 furlongs from Hyderabad – Vicarabad P. W. D. road, 10 miles from Chevella, 16 miles from Hyderabad Railway Station and 20 miles from Vicarabad.

The total population of the village is 1,939 and it is made up of the following communities: Caste Hindus – Kapu, Telaga, Vadla, Kamma, Kurma, Munnuru, Mangali, Chakali; Scheduled Castes(213)-Mala and Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, carpet weaving and other traditional occupations.

Sangameswaraswamy temple with the Sivalingam on a *panuvattam*, Venkateswaraswamy, Hanuman and Dattathreyaswamy temples with their respective idols, Pochamma temple, Mysamma temple and Varanasi Ramaiah's tomb are the places of worship in this village.

Sangameswaraswamy Rathothsavam takes place for 6 days from *Magha Suddha Triodasi* to *Bahula Tadiya* (January-February). Hindu devotees local and form the neighouring villages congregate. Pujari is a Jangam with hereditary rights.

Varanasi Ramaiah Jayanti Uthsavam from *Phalguna Suddha Tadiya* to *Shashti* (February-March)

1, Courtesy: Director, State Archives, Hyderabad.

for 4 days, Venkateswara Sevothsavam during Sri Ramanavami, i. e., on *Chaitra Suddha Navami* (March–April) are the other festivals celebrated in the village. The Pujari for Venkateswaraswamy is a Vaishnava and for Hanuman and Dattathreya temples they are Brahmins. Varanasi Ramaiah was a great Vidwan. He had many disciples in Telangana. *Bhajans* are performed during his Jayanthi Uthsavam and there is free feeding.

SOURCE : *Sri Thimmaiah, Patwari, Kanakamamidi.*

(8) Ammapalle — Situated at a distance of 3 miles from Shamshabad Railway Station.

Only one person was reported to be residing in this village at the time of 1961 Census. His chief means of livelihood is agriculture.

Ramachandraswamy temple is the only place of worship here.

Ramachandraswamy Uthsavam is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March–April). Cocoanuts and money are offered. This is a 200 year old festival of local significance. Srimathi Radhalakshmibayamma is the patron. Local people congregate. Pujari is Sri Krishnamachari, a Vaishnava Brahmin. *Prasadam* is distributed to all.

SOURCE : *Sri Krishna Reddy, Patwari, Ammapalle.*

(9) Damerlapalle — Situated at a distance of 4 miles from Shahabad Railway Station and 6½ miles from Shamshabad Railway Station.

The total population of the village is 902 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (221). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mahakali Jatara takes place for a day in *Magham* (January–February). About 300 Hindu devotees of the village participate.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(10) Shahabad — Situated at a distance of 8 miles from Shadnagar Railway Station. Seetharampuram is the hamlet of Shahabad at a distance of 8 miles from Shadnagar.

This village is noted for the Dargha of Syed Pahalwan Shah Qadri. It is evident from the record of the Mutawali that Hazrath Pahalwan Shah Qadri came from Aurangabad along with Nawab Mir Nizam Ali Khan, the Nizam II when Hyderabad city was once again made the capital of the Nizam's Dominions. After spending 10 years in the city he came to this place. It is also said that he was a disciple of Chanda Hussaini, a great Sofi and saint of Aurangabad. He was directed by his Murshed to go to Hyderabad and preach Islam among the natives. A number of miracles of this saint are popular among the people of the village. Once it is said that a Lambadi came and said to the saint that she had only one son who after a long illness died one month ago. There was no body to look after her and requested the saint to bless with another son. Immediately the saint, it is said, became angry and looking towards the sky, said "let us go to the spot where your son died". They came to the spot and the Lambadi pointed out the place to him. The saint immediately kept his stick on the spot and looked towards the sky, with red eyes. As a result, the Lambadi's son came before the saint and said that he did not die natural death but someone had given slow poison through evil spirits. The saint asked him to go along with his mother and try to keep her happy. Since then Syed Pahalwan Shah became very popular among the people of the surrounding villages. People belonging to every caste came to the saint for his blessings. After his death, the people of the village called the village as 'Shahabad' after the saint's name.

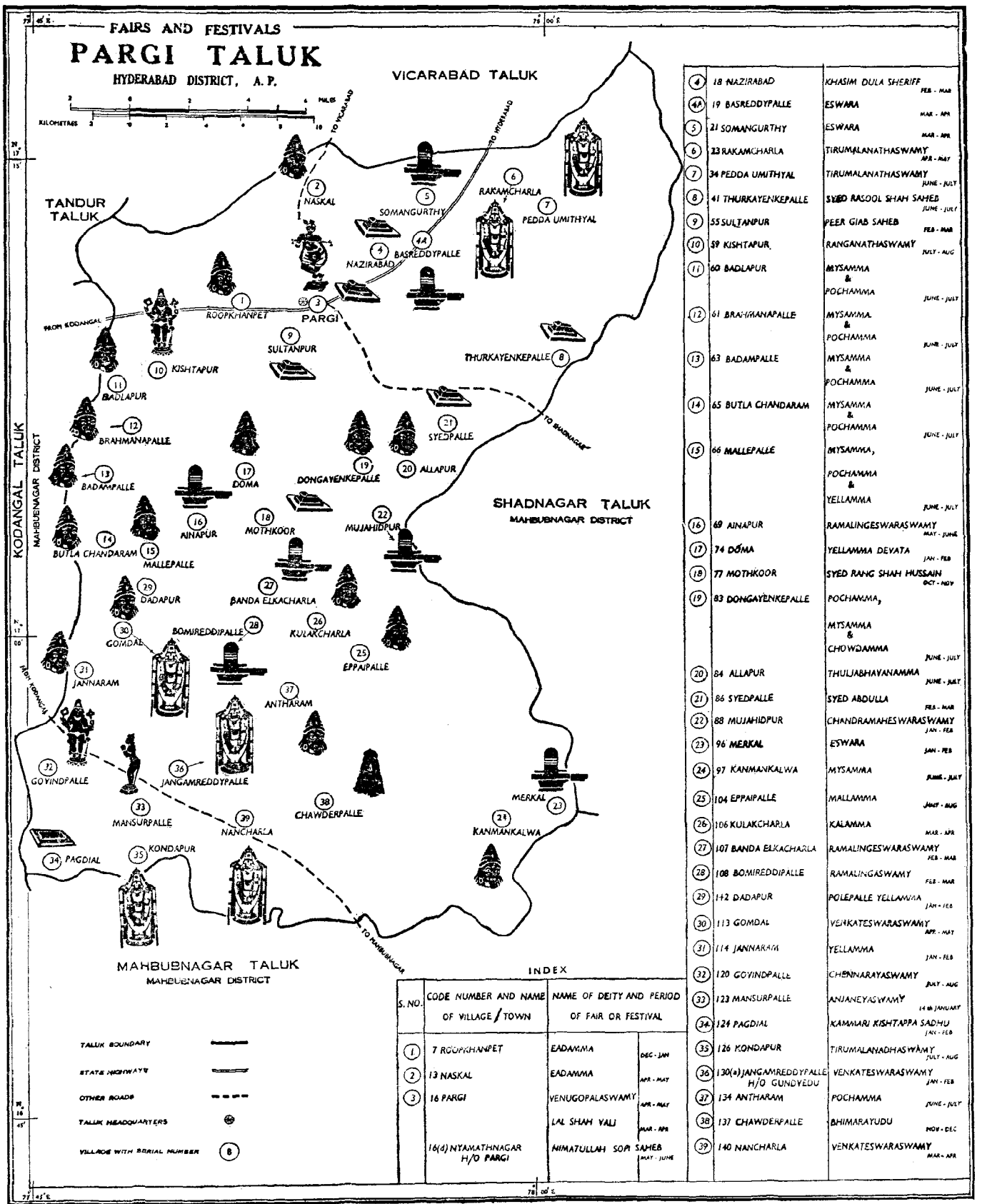
The total population of the village is 7,687 and it is made up of several sub-communities of Caste Hindus : Scheduled Castes (1,858); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Syed Pahalwan Shah Vali Urs takes place for 5 days from 16th Jamadi-us-Sani (October-November) in Shahabad. About 2,000 devotees local and from distant places congregate. All communities participate.

Sri Ramaswamy Festival takes place for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March–April) in Seetharampuram, hamlet of Shahabad. About 1,000 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed.

SOURCE : *1. Statement of Fairs and Festivals furnished by the Collector, Hyderabad.*
2. Sri Khaja Moinuddin, Census Investigator.

PARGI TALUK



(4)	18 NAZIRABAD	KHASIM DULA SHERIFF FEB - MAR
(4A)	19 BASREDDYPALLE	ESWARA MAR - APR
(5)	21 SOMANGURTHY	ESWARA MAR - APR
(6)	23 RAKAMCHARLA	TIRUMALANATHASWAMY APR - MAY
(7)	34 PEDDA UMITHYAL	TIRUMALANATHASWAMY JUNE - JULY
(8)	41 THURKAYENKEPALLE	SYED RASOOL SHAH SAHEB JUNE - JULY
(9)	55 SULTANPUR	PEER GIAB SAHEB FEB - MAR
(10)	59 KISHTAPUR	RANGANATHASWAMY JULY - AUG
(11)	60 BADLAPUR	MYSAMMA & POCHAMMA JUNE - JULY
(12)	61 BRAHMANAPALLE	MYSAMMA & POCHAMMA JUNE - JULY
(13)	63 BADAMPALLE	MYSAMMA & POCHAMMA JUNE - JULY
(14)	65 BUTLA CHANDARAM	MYSAMMA & POCHAMMA JUNE - JULY
(15)	66 MALLEPALLE	MYSAMMA, POCHAMMA & YELLAMMA JUNE - JULY
(16)	69 AINAPUR	RAMALINGESWARASWAMY MAY - JUNE
(17)	74 DOMA	YELLAMMA DEVATA JAN - FEB
(18)	77 MOTHKOOR	SYED RANG SHAH HUSSAIN OCT - NOV
(19)	83 DONGAYENKEPALLE	POCHAMMA, MYSAMMA & CHOWDAMMA JUNE - JULY
(20)	84 ALLAPUR	THULJABHAVANAMMA JUNE - JULY
(21)	86 SYEDPALLE	SYED ABDULLA FEB - MAR
(22)	88 MUJAHIDPUR	CHANDRAMAHESWARASWAMY JAN - FEB
(23)	96 MERKAL	ESWARA JAN - FEB
(24)	97 KANMANKALWA	MYSAMMA JUNE - JULY
(25)	104 EPPAIPALLE	MALLAMMA JULY - AUG
(26)	106 KULAKCHARLA	KALAMMA MAR - APR
(27)	107 BANDA ELKACHARLA	RAMALINGESWARASWAMY FEB - MAR
(28)	108 BOMIREDDIPALLE	RAMALINGASWAMY FEB - MAR
(29)	142 DADAPUR	POLEPALLE YELLAMMA JAN - FEB
(30)	113 GOMDAL	VENKATESWARASWAMY APR - MAY
(31)	114 JANNARAM	YELLAMMA JAN - FEB
(32)	120 GOVINDPALLE	CHENNARAYASWAMY JULY - AUG
(33)	123 MANSURPALLE	ANJANEYASWAMY 14 th JANUARY
(34)	124 PAGDIAL	KAMMARI KISHTAPPA SADHU JAN - FEB
(35)	126 KONDAPUR	TIRUMALANADHASWAMY JULY - AUG
(36)	130(a) JANGAMREDDYPALLE H/O GUNDYEDU	VENKATESWARASWAMY JAN - FEB
(37)	134 ANTHARAM	POCHAMMA JUNE - JULY
(38)	137 CHAWDERPALLE	BHIMARAYUDU NOV - DEC
(39)	140 NANCHARLA	VENKATESWARASWAMY MAR - APR

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE / TOWN	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL	
(1)	7 ROOPKHANPET	EADAMMA	DEC - JAN
(2)	13 NASKAL	EADAMMA	APR - MAY
(3)	16 PARGI	VENUGOPALASWAMY	APR - MAY
		LAL SHAH VALI	MAR - APR
	16(d) NYAMATHNAGAR H/O PARGI	NIMATULLAH SOFI SAHEB	MAY - JUNE

R. SUBBARAO
ARTIST

SECTION VII

PARGI TALUK

Roopkhanpet—Situated at a distance of 11 miles from Vicarabad Railway Station, 2½ miles from Pargi and 26 miles from Shadnagar Railway Station.

The total population of the village is 1,245 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (275). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Eadamma Festival takes place for a day in *Pushyam* (December-January). The local Hindu devotees irrespective of caste or creed congregate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(2) Naskal—Situated at a distance of 4 miles from Pargi and 7 miles from Vicarabad Railway Station.

The total population of the village is 1,478 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (439). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Eadamma Festival takes place for 3 days in *Vaisakham* (April-May). About 1,000 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste and creed.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(3) Pargi—A taluk headquarters of the same name in Hyderabad District. Vicarabad Railway Station at a distance of 11 miles is the nearest Railway Station.

The total population of the village is 4,569 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (703); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Pargi is noted for temples and Dargas. There are 2 Dargas and one temple known as Lal Saheb Dargha, Nimathullah Saheb Dargha and Venugopalaswamy temple in the town. All these three are situated outside the town at a distance of about half a mile. Venugopalaswamy temple is the oldest of these temples. According to the documents available from Sri Krishnama Chary, Pujari of the temple, it is stated that one lady by name Mangu Kishtamma, constructed this temple about 100 years back and installed an idol of Venugopalaswamy made of stone. Mangu Kishtamma was living at Maniguda village located at a distance of 12 miles from the Taluq Headquarters. It is said that while taking a walk in her fields, one evening, Sri Venugopalaswamy appeared before her and told her to erect a temple at the place where the temple now stands. This temple is well-known as Kishtamma gudi. The plinth area of the temple is 60' x 99' with big saraie and a well. About 32 acres of land was donated by the same lady for the maintenance of the temple.

Venugopalaswamy Festival takes place for 3 days in *Vaisakham* (April-May). About 1,000 devotees of the village irrespective of caste or creed congregate. About 20 shops of various articles are installed during these days.

The Muslim Saint Lal Shah Vali, as revealed by the Mutawali, came to Pargi in the reign of Nawab Afzaluddowla Bahadur the Nizam V from Hyderabad. All the people irrespective of religion, caste or creed were benefited by his supernatural powers. It is said that once there was no rain in Pargi Taluk and all animals were severely affected by the drought conditions in the Taluk. In view of this, people belonging to different walks of life approached the saint Lal Shah for blessings. The saint is said to have become very angry by seeing people and asked them to get out. Almost all the people were about to return with disappointment. All of a sudden there was a heavy rain in the town. Seeing this miracle of the Lal Shah Vali, people respected him much. It is further stated that he used to wear always a red shirt and a red dhoti and that is why he

is called Lal Shah Vali. Nobody knows his real name.

Lal Shah Vali Urs also takes place in this village for one day in *Shawval* (April-May). The local devotees of all communities participate.

There is a beautiful tomb of Hazrath Nimatullah Sofi on the top of the hill situated at a distance of 1½ miles from Pargi town. One can see this beautiful tomb while going to Pargi in the bus at a distance of 6 miles. It is said that Nimatullah Sofi came to Pargi about 60 years back and stayed on this hill. He always engaged himself in meditation, recitation of Holy Quran and prayers. Once a Parsi by name Rustumji from Bombay came to this Sofi for blessings as he had no male issue. The Parsi stayed for about six months and finally begot a son. Hence Nimatullah Sofi got fame among Parsi community. After his death Rustumji and his wife constructed the present beautiful tomb on this hillock with several rooms and halls for the convenience of the public. It is also said that most of the Parsis of Bombay and Secunderabad are his disciples. Every year they congregate here for the celebration of annual Urs of the Sofi. This annual Urs takes place for 2 days from 11th and 12th Moharrum (May-June). Apart from Parsi community local Hindus and Muslims also participate in the Urs. Nowrozji son of Rustumji is responsible for all the necessary arrangements at the time of Urs. During these two days food is distributed among the poor and special arrangements are made for boarding and lodging, free of charge, for outsiders coming from Hyderabad, Secunderabad and Bombay.

SOURCE : 1. *Statement of Fairs & Festivals furnished by Collector, Hyderabad.*
2. *Sri Khaja Moinuddin, Census Investigator.*

(4) Nazirabad — Situated at a distance of 3 miles from Pargi and 10 miles from Vicarabad Railway Station.

This village is famous only for Khasim Dula Sheriff Darga. It is situated outside the village at a distance of 2 furlongs. It is said that during the period of Nawab Mir Mehboob Ali Khan, the Nizam VI, this saint came to this place and resided here for about 20 years. During this long stay of the saint one Sri Naziruddin, the then Dy. Tahsildar of the Nizam's Dominions used to pay visit and stayed for two to three months for the saints blessings. It is said that due to the kindness and blessings of the above saint Sri Naziruddin was not only promoted to the rank of Dy. Collector but also was granted this area as his Jagir by the then Nizam. After receiving his Jagir Sri Naziruddin requested the saint to give a proper name to this place. The saint, it is said, gladly accepted his request and named it 'Nazirabad' after his name. The saint died on 8th Shawval and was buried here.

The total population of the village is 223 and it is multi-ethnic in composition. The chief means of their livelihood are agriculture and other traditional occupations.

Khasim Dula Sheriff Urs takes place for 2 days on 8th and 9th *Shawval* (February-March). The devotees of the village irrespective of caste or creed congregate.

SOURCE : 1. *Statement of Fairs & Festivals furnished by Collector, Hyderabad.*
2. *Sri Khaja Moinuddin, Census Investigator.*

(4A) Basreddypalle *alias* **Podur** — Situated at a distance of 7 miles from Pargi, the Taluk headquarters, 12 miles from Vicarabad Railway Station, and 28 miles from Shadnagar Railway Station.

The total population of the village is 432 and it is made up of several sub-communities of caste Hindus and Scheduled Castes (19). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

This village is famous for a historical temple known as 'Siva temple'. The total area covered by the temple is about 2,000 sq. yards. There are four wells at four corners and a big mandapam in the centre. The Sivalingam is fixed in the centre of the mandapam. At present the temple is in a dilapidated condition. There is an inscription dating back to 6-6-1685 in Telugu and Persian language outside the temple. This temple was constructed by Akkanna and Madanna, the Ministers of the Qutub Shahi rulers. It is said that three villages were endowed by Akkanna and Madanna for the maintenance of this temple. There is nobody to look after the temple. The local people, however, are managing the temple.

Siva Kalyanam takes place for 3 days in *Chaitram* (March-April). About 400 Hindu devotees of the

village congregate without any distinction of caste and creed.

SOURCE : *Sri Khaja Moinuddin, Census Investigator.*

(5) Somangurthy — Situated at a distance of 7¾ miles from Vicarabad Railway Station.

The total population of the village is 1,124 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (279). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Siva Kalyanam takes place for 3 days in *Chaitram*(March-April). About 200 Hindu devotees of the village congregate without any distinction of caste or creed.

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

(6) Rakamcharla—Situated at a distance of about 8¼ miles from Vicarabad Railway Station.

The total population of the village is 214 and it is made up of a few sub-communities of Caste Hindus and Scheduled Castes (56). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Tirumalanathaswamy Uthsavam takes place for 5 days in *Vaisakham* (April-May). About 200 Hindu devotees of the village without any distinction of caste or creed congregate.

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

(7) Peddaumithyal—Situated at a distance of 10 miles from Vicarabad Railway Station.

The total population of the village is 1,316 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (427). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Tirumalanathaswamy Uthsavam takes place for 5 days in *Ashadham* (June-July). About 500 Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed.

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

(8) Thurkayenkepalle—Situated at a distance of 8¼ miles from Pargi and 15 miles from Shadnagar Railway Station.

The total population of the village is 645 and it is made up of some sub-communities of Caste Hindus, Scheduled Castes (300) and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is a big tomb in this village known as Dargha Syed Rasool Shah Saheb. This saint, it is said, came in the reign of Sultan Abdullah Qutub Shah and resided in Golconda fort for a period of ten years. He was employed in the Qutub Shahi army. At the time of Golconda seize by Aurangzeb the saint left the fort and settled down in this village. It is said that he used to perform his night prayer at Mecca with the help of his supernatural powers. Once, as stated by the Mutawali, when the saint was flying in the night for prayer, a shepherd saw him and cried at the saint. As soon as he came down, the shepherd put his head on the feet of the saint and became a Muslim. This news spread very soon among the people of the surrounding villages and as a result of which most of the villagers accepted Islam and settled down here. The saint died on 16th Safar and was buried here.

Syed Rasool Shah Saheb Urs takes place on 16th, 17th and 18th *Safar* (June-July) for 3 days. About 500 devotees of the village congregate without any distinction of caste or creed.

SOURCE : 1. *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*
2. *Sri Khaja Moinuddin, Census Investigator.*

(9) Sultanpur —Situated at a distance of 1½ miles from Pargi and 12 miles from Vicarabad Railway Station.

The total population of the village is 935 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (258); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

This village is famous for a Muslim Dargha known as Syed Shardduddin Qadri *alias* Peer Gaeb Saheb. It is situated outside the village Sultanpur on an elevated spot of the paddy fields. It is said

that this saint came from Bagdad during Qutub Shahi period along with other fellows of the caravan. While crossing this area he was much impressed by the natural beauty of the spot and resided here till his last breath. He was kind and generous towards the poor and used to help them in many ways without any distinction of caste and creed. It is said that when people started to take undue advantage of him, he, all of a sudden, disappeared in the earth, the spot where his tomb now stands. That is why he is popularly known as Peer Gaeb Saheb among the local people. The saint died on 16th *Shawval* and according to his wishes he was buried here. The annual Urs of the saint is celebrated for a week commencing from 16th Shawval. About 200 shops of vegetables, toys, sweets, etc., are installed here.

Peer Gaeb Saheb Urs takes place for 7 days from 16th *Shawval* (March-April). About 3,000 devotees local and from the neighbouring villages congregate. All communities participate in it.

SOURCE : *1. Statement of Fairs & Festivals furnished by Collector, Hyderabad.*
2. Sri Khaja Moinuddin, Census Investigator.

(10) Kishtapur — Situated at a distance of 8 miles from Pargi and 25 miles from Vicarabad Railway Station.

The total population of the village is 1,008 and it is made up of the following communities : Caste Hindus-Telugu, Boya, Ediga, Golla, Kapu; Scheduled Castes (169); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Ranganathaswamy temple on the tank bund with the stone image in human form and the temples of Hanuman, Mysamma, Pochamma and Lakshmamma are the places of worship in this village.

Ranganathaswamy Jatara takes place for 3 weeks in *Sravanam* (July-August). Pujas and *bhajans* are performed during these days. The devotees observe fasting on Saturdays and Mondays. It is being celebrated for the past 22 years and is of local significance. Linga Reddy and Venkata Reddy are the chief patrons. The local Hindus participate. Pujari is Venkoba Rao, a Brahmin of Jamadagni *gotram* with hereditary rights.

Bonalu are offered every year to Mysamma, Pochamma and Lakshmamma, the village deities. New earthen pots full of cooked rice are decorated with turmeric and *kumkum* dots and over it small pots are placed on which lights are lit up. Women, keep these pots on their heads and go to the temple of Pochamma with music and perform five *pradakshinams* around the temple. The lights are placed before the deity and the rice is placed in a big heap before the deity on a mat and goats, fowls and sheep are sacrificed. One of the legs of the sacrificed animal is placed before the deity and the blood is mixed with the cooked rice and offered to the deity as *naivedyam*. Afterwards a portion of the *prasadam* is given to the Pujari, the devotees take home another portion of it and the rest is distributed among the servants, etc., for their services. Intoxicants are used as a custom.

Mallanna Jatara takes place in *Pushyam* (December-January).

SOURCE : *Sri Linga Reddy, Police Patel, Kishtapur.*

(11) Badlapur—Situated at a distance of 8 miles from Pargi, 24 miles from Tandur and 28 miles from Vicarabad.

The total population of the village is 141 and it is made up of the following communities : Caste Hindus-Muthrasi, Chakali, Vadla, Thelaga, etc., and a few Lambadis. The chief means of their livelihood are agriculture and other traditional occupations.

The temples of Hanuman, Eswara, Mysamma and Pochamma with the stone and wooden images in human form are the places of worship in this village.

Mysamma and Pochamma Bonalu take place for a day in the bright fortnight of *Ashadham* (June-July) and when cholera and smallpox prevail in the village. The women take bath, wear new clothes and keep new earthen pots full of cooked rice decorated with turmeric and vermilion, over their heads on which small earthen pots are placed with lights over them and go round the temples 5 times with music and place all the lights before the deity. The cooked rice is placed as a big heap and animals are then sacrificed. Their blood is mixed with the cooked rice and is offered to the deity as *naivedyam*. The leg of one of the animal is tied to the temple. The *naivedyam* is taken away by the devotees after giving some of it to the Pujari and the rest to the servants. Intoxicants are used at that time. It is be-

ing celebrated for the past 60 years and is of local significance. Thelagas and Lambadis are the patrons. The local devotees irrespective of caste or creed congregate. Pujari is Telugu Nagaiah of Dammula *gotram* with hereditary rights.

Hindus observe fasting during Saturdays and Mondays in *Sravanam* (July-August).

The Pujaris for Hanuman and Siva temples are Venkobachari of Jamadagni *gotram* and Tirumalarao with hereditary rights respectively.

SOURCE : *Sri Hanmaiah, Patwari, Badlapur.*

(12) Brahamanpalle—Situated at a distance of 10 miles from Pargi, 25 miles from Tandur Railway Station and 30 miles from Vicarabad.

The total population of the village is 326 and it is made up of the following communities : Caste Hindus-Boya, Telugu, Kapu (Reddy); Scheduled Castes (36) – Madigas, a few Lambadis; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Mysamma and Pochamma with the stone and wooden images in human form and Hanuman temple are the places of worship. There is no entrance into the Hanuman temple for the Scheduled Caste people.

Bonala Uthsavam is celebrated for one day on *Ashadha Suddha Purnima* (June–July). *Bonam* is a new pot decorated with dots of *chunnam* (lime), turmeric and vermilion having some food inside and covered with a lid. On the lid, a wick is burnt and is taken by the women to the temple of Mysamma. They take *pradakshinam* for 5 times to the temple and put down the lamps before the temple. Afterwards animals, i. e., fowls, goats and he-buffaloes are sacrificed to the deity and the sacrificed animal's right leg is hung before the temple. The women take oil bath and wear new clothes and jewels before they take the *bonam*, i. e., new pot, to the temple, with music. After the animal sacrifice, they take some food as *prasadam* and distribute some food to the Pujari, Chakalis, Mangalis, Kavalis, Neeratis and Kummaris who work at the time. People take intoxicant drinks during the *uthsavam*. This is being celebrated for the past 80 years. The village leaders, Telugus and Lambadis are the patrons. Local Hindus participate.

Venkobachari (V. Tirumala Rao), a Brahmin with Jamadagni *gotram* of Rupkhanpet village of this Taluk is the Pujari of Sri Hanuman temple with hereditary rights.

Hindus observe fasting and *jagarana* during the Saturdays and Mondays of *Sravanam* (July–August) and perform pujas.

SOURCE : *Sri Papi Reddy, Patel (Deshmukh), Brahamanpalle.*

(13) Badampalle—Situated at a distance of 12 miles from Pargi to the south and 18 miles from Vicarabad and 30 miles from Shadnagar Railway Station.

The total population of the village is 436 and it is made up of the following communities : Caste Hindus–Vaisya, Kapu, Telugu, Chakali; Scheduled Castes (145) – Mala, Madiga. The chief means of their livelihood are agriculture and agricultural labour.

The small temples of the village deities, Mysamma, Pochamma and Yellamma with the stone and wooden images in human form and Hanuman temple are the places of worship in the village. Harijans do not worship the deities.

Bonala Uthsavam is celebrated to the village deities Mysamma, Pochamma and Yellamma for one day in *Ashadham* (June-July) to protect themselves from cholera, plague and other diseases. Vows are fulfilled by sacrificing animals like fowls, birds, goats and he-buffaloes. This is confined to the village. Local Hindus participate. Basappa of Mudiraj caste with Dammula *gotram* is the Pujari with hereditary rights.

People observe fasting, *jagarana* and perform puja during Saturdays and Mondays in *Sravanam* (July-August).

SOURCE : *Sri Venkataram Reddy, Sarpanch, Panchayat Board, Badampalle.*

(14) Butiachandaram—Situated at a distance of 9 miles from Gadisingapur, 13 miles from Pargi to the south and 30 miles from Vicarabad Railway Station.

The total population of the village is 140 and it is made up of the following communities: Caste Hin-

dus-Telugu, Chakali; Scheduled Castes (14)-Mala, Madiga. The chief means of their livelihood are agriculture and agricultural labour.

Mysamma and Pochamma temples with the stone and wooden images and Hanuman temple are the places of worship here.

Bonala Uthsavam is celebrated for one day in *Ashadham* (June-July) to protect themselves from cholera, plague and other diseases.Vows are fulfilled. Food is cooked in a pot; and it is decorated with dots of lime, vermilion and turmeric. The decorated pot is covered with the leaves of margosa and taken to the temple. At the temple, the woman who carries the pot will have *pradakshinam* for 5 times to the temple and later animals are sacrificed to the deity. This is called Bonala Uthsavam, which is of local significance. Local Hindus participate.

Hindus perform *bhajans* during Saturdays and Mondays in *Sravanam* (July-August) in the temples.

SOURCE: *Sri Basappa, Village Leader, Butiachandaram.*

(15) Mallepalle—Situated at a distance of 12 miles from Pargi, 30 miles from Vicarabad, 35 miles from Shadnagar and 36 miles from Kosgi.

The total population of the village is 544 and it is made up of the following communities: Caste Hindus - Balija, Chakali, Khathri, Vadla, Muthracha (Telugu); Scheduled Castes (224), a few Lambadis; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The village deities Mysamma, Pochamma and Yellamma are worshipped in the village.

Bonala Uthsavam is celebrated to the village deities, Mysamma, Pochamma and Yellamma for one day in *Ashadham* (June-July) to protect themselves from cholera, plague and other diseases. A new pot smeared with lime, decorated with dots of vermilion and turmeric with some cooked food is covered with a lid. A wick is lit in the lid and taken to the temple with music by the local women. Those women who want to carry the *bonam* to the temple, take oil bath, wear new clothes and jewels. They perform *pradakshina* for five times to the temple and put down the pot before the temple. After the *bonam* is offered fowls, goats and sheep are sacrificed to the deity. This is of ancient origin but of local significance. Local Hindus participate.

Hindu devotees observe fasting and *jagarana*, perform puja to the Hindu deities, i. e., (Vishnu & Siva) during Saturdays and Mondays in *Sravanam* (July-August).

SOURCE: *Sri K. Ramulu, Headmaster, Mallepalle.*

(16) Ainapur—Situated at a distance of 21 miles from Pargi and 28 miles from Shadnagar Railway Station. A Muslim leader Ayin-ul-Mulk lived here with his two younger brothers, Mujahid-ul-Mulk and Ibrahim-ul-Mulk. He was rich, pious and noble-hearted and utilised his riches for the welfare of mankind. He constructed a big tank called Peddacheruvu (*pedda*-big; *cheruvu*-tank). This village got the name Ainapur after the death of the said Muslim.

The total population of the village is 1,343 and it is made up of the following communities; Caste Hindus—Thelaga, Kapu, Golla, Chakali, etc., Scheduled Castes (204)—Mala, Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple to the southwest of the village in a dilapidated condition, Syed Shah Mohammad Hussain Darga and Gandikhan darga are the places of worship.

Eruvaka Punnama Uthsavam is celebrated for a day on *Jaishta Suddha Purnima* (May-June). All the villagers decorate their bullocks and carts and go to the temple of Ramalingeswaraswamy. Pujas are performed and cocoanuts are offered to the Lord. Then the bullock carts are taken round the temple in circumambulation and taken back to the village. This is an ancient festival and local people participate in it. A similar festival is celebrated on Dasara and Ugadi.

Syed Shah Mohammad Hussain Urs is celebrated for a day annually. There is no fixed date for this. A fair is held in this connection near the big tank with a few shops. Syed Shah Saheb Hussain and Syed Mohammad Hussain are the *mujavars* enjoying inam lands. Local people, irrespective of caste or creed, participate.

SOURCE: *Sri Raman, Ainapur.*

(17) Doma—Situated at a distance of 6 miles from Pargi.

The total population of the village is 2,465 and it is made up of the following communities: Caste Hindus—Brahmin, Reddi, Vaisya, Veerasaiva, Kammari, Vadla, Padmasale, Kummari; Scheduled Castes (484); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is the only temple of Yellamma Devatha 3 furlongs from the village under a big banyan tree by the side of the village tank with 1 foot high silver image in human form in this village.

Yellamma Devatha Jatara takes place for 6 days from *Magha Suddha Dasami* (January–February) to *Purnima*. Cocoanuts are offered and animals are sacrificed to the deity. It is of ancient origin. Kapus are the chief patrons. The devotees local and from the neighbouring villages congregate without any distinction of caste or creed. Pujari is a Thelaga.

A fair is held in this connection for 5 days near the tank in an area of 2 acres of land. A few shops are opened temporarily to sell eatables, earthenware and glassware.

SOURCE : *Sri V. Rama Murty, Teacher, Doma, Pargi Taluk.*

(18) Mothkoor—Situated at a distance of 8 miles from Pargi, 24 miles from Shadnagar Railway Station and 18 miles from Vicarabad Railway Station.

The total population of the village is 1,964 and it is made up of the following communities: Caste Hindus; Scheduled Castes (420); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Syed Rang Shah Hussain Urs takes place for a day in *Jamadi-us-Sani* (October–November). About 500 devotees of the village congregate without any distinction of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(19) Dongayenkepalle—Situated at a distance of 6 miles from Pargi, 16 miles from Shadnagar Railway Station and 24 miles from Vicarabad. There is an image of Ganapati in the Yenkayapalle tank of this village. In the name of the tank the village was called 'Devuni Yenkapalle'. As thefts were occurring very frequently in this place it came to be called Dongayenkepalle.

The total population of the village is 591 and it is made up of some sub-communities of Caste Hindus; Schedued Castes (115); and Muslims. The chief means of their livelihood are agriculture, agricultural labour, cattle grazing and other traditional occupations.

Sanjeevaswamy temple, 2 Veeranna temples, Chowdamma temple, Pochamma temple and Mysamma temple are the places of worship in the village.

Bonala Uthsavam takes place for the deities Pochamma, Mysamma and Chowdamma for 3 days in *Ashadham* (June–July). Animals are sacrificed. The local devotees irrespective of caste or creed congregate.

Sanjeevaswamy Jatara takes place for 3 days from *Margasira Suddha Purnima* (November–December). It is being celebrated from ancient times and 500 devotees local and from the neighbouring villages congregate. All communities participate.

A few shops are held in this connection near the temple. Eatables, earthenware, mirrors, combs and clothes are sold.

There is free feeding for one day to the pilgrims.

SOURCE : *Sri V. Venkata Ramulu, Teacher, Government Primary School, Dongayenkepalle.*

(20) Allapur–Situated at a distance of 7 miles from Pargi, 16 miles from Shadnagar Railway Station and 25 miles from the Sub–Division, Vicarabad. The original village was swept out by the epidemic cholera and 10 years back Lambadis settled here doing cultivation in the Jagir lands.

The total population of the village is 77 and it is made up mostly of Lambadis. The chief means of their livelihood is agriculture.

An image of Anjaneya under a banyan tree with no temple and Tulja Bhavanamma are worshipped here.

Tulja Bhavanamma Devatharadhana is celebrated for one day in *Ashadham* (June–July). Fowls and

animals are sacrificed to the deity. This is an ancient festival with local significance. Pujari is a Lambadi.

SOURCE : *Sri V. Venkat Ramulu, Headmaster, Government Primary School, Dongayenkepalle.*

(21) Syedpalle–Situated on Shadnagar–Yadagiri road at a distance of 6 miles form Pargi and 19 miles from Shadnagar and 50 miles from Hyderabad. There was a village, a mile away from this in the past by name Husnabad, the residents of which took shelter here when most of the people died of cholera in the village. The people who fled from Husnabad put up houses here and called it Syedpalle. Some say that the village was constructed by one Syed Abdullah.

The total population of the village is 1,003 and it is made up of the following communities: Caste Hindus–Kammara, Kummari, Vadrangi, Darji, Avusula, Uppara, Charmakar; Scheduled Castes (279); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and traditional occupations.

The temples of Mallikarjunaswamy, Hanuman, Pochamma, Idamma and Jumma Masjid and Syed Abdullah darga are the places of worship here.

Syed Abdullah Urs is celebrated on the death anniversary of the saint. His Jeevasamadhi is near the Jumma Masjid. The Urs is celebrated for three days from 7th *Shawval* (February–March). Arrangements are made in advance. Vows are fulfilled. Goats and sheep are sacrificed. This is a 50 year old festival attracting 1,000 people from nearby villages. The Sajjadas of the Darga are called Chisthees with hereditary rights.

A fair is held in an area of an acre of Government land. A few shops sell eatables, utensils, mirrors, combs and other fancy goods. Khavalis and dramas entertain the visitors.

Hanumajjayanthi for 5 days in *Margasiram* and Idamma Bonalu for a day in *Jaishtam* are celebrated by Hindus. Cocoanuts are offered to the Lord and *bhajans* are performed. Fowls, goats and sheep are sacrificed to Idamma. These are of recent origin confined to local Hindus. Brahmins are Pujaris to Lord Hanuman, with hereditary rights. There are distribution of *prasadam* and free feeding during Hanumajjayanti.

SOURCE : *1. Sri Sankaranna, Teacher, Syedpalle.*
2. Sri K. Narasimha Rao, Sarpanch, Syedpalle.

(22) Mujahidpur—Situated at a distance of 5 miles from Shadnagar–Pargi bus route and 10 miles to the south of Pargi and 20 miles from Shadnagar Railway Station. This village is called Mujahidpur after Mujahidjung who lived here.

The total population of the village is 1,593 and it is made up of the following communities: Caste Hindus–Vaisya, Rangaraju, Lingayat, Vadla, Kammara, Kummari, Thelugu, Uppara; Scheduled Castes (301) - Mala, Madiga; Scheduled Tribes (14); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Chandramouleeswaraswamy, Hanuman, Bhavanamma, Pochamma, Guruvu and a mosque are the places of worship here.

Chandramouleeswaraswamy Uthsavam is celebrated for 3 days from *Magha Bahula Amavasya* (January-February). Pujas and *naivedyams* are offered to the Lord. *Rathothsavam* is celebrated in the night. This is a 3 year old festival attracting people of all communities from the nearby villages.

A fair is held in this connection for 3 days near the temple. About 500 people congregate from this and the nearby villages. A few shops sell eatables, utensils, mirrors, combs, books, pictures, photos and clothes. Street dramas entertain the visitors. There is free feeding to the visitors.

Pochamma and Mysamma are worshipped during *Ashadham* (June-July).

SOURCE : *1. Sri Narasimhulu, Kothwal, Mujahidpur.*
2. Sri U. Ramulu, Sarpanch, Mujahidpur.

(23) Merkal–Situated at a distance of 10 miles from Pargi, 12 miles from Mahbubnagar Railway Station, and 78 miles from Hyderabad.

The total population of the village is 2,454 and it is made up of the following communities : Caste Hindus-Thelugu, Medari, Kanchara, Kamsali, Neeli, Kapu, Chakali, Vadrangi, Kummari; Scheduled Castes (397) - Madiga, etc.; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Siva temple with a Sivalingam and a big Basavanna (Nandi) image of black stone is the only place of worship. There is a stone inscription of 4½ feet long and 3 feet broad in Pali script.

Sivaratri is celebrated on *Magha Bahula Chaturdasi* (January-February). There is no source of income to the temple, nor is there any Pujari.

SOURCE : *Sri Venkatesam, Teacher, Merkal.*

(24) Kanmankalwa—Situated at a distance of 6 miles from Mohammadabad bus road and 16 miles from Mahbubnagar.

The total population of the village is 939 and it is made up of the following communities : Caste Hindus-Brahmin, Kapu, Balija, Telugu; Scheduled Castes (259) - Madigas. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Siva, Mysamma and Pochamma wooden images in human form are the places of worship in the village.

The village deities Mysamma and Pochamma Festival is celebrated for one day in *Ashadham* (June-July). *Bonams* are offered and fowls and sheep are sacrificed to the deities. This is of local significance: Local people participate. A Madiga for Mysamma and a Telugu for Pochamma are the Pujaris.

Pallaki (palanquin) Uthsavam is celebrated on *Chaitra Suddha Ekadasi* (March-April) and on 'Holi' a procession is held. The palanquin is brought from the temples of Anjaneya and Siva. This *uthsavam* is being celebrated for the past 4 years with local congregation. Only Hindus participate. Puja is performed once in 15 days by a Pujari.

There is a ruined Venkateswara temple. There is no income to the Pujari to perform pujas to the Lord. People perform *sapthaham* every year, perform *bhajans* and distribute food. Procession is also arranged near Hanuman temple.

SOURCE : *Sri Hanmantha Rao, Patwari, Merkal P. O ., Mahammadabad.*

(25) Eppaipalle—Situated at a distance of 8 miles from Pargi and 24 miles from Mahabubnagar.

The total population of the village is 980 and it is made up of the following communities : Caste Hindus-Vaisya, Balija, Ediga, Arekatika, Thelaga, Avusala, Kammara, Vadde, Kummari, Mangali, Chakali, Golla, Yerukula; Scheduled Castes (152)-Malas, Masthi, Madigas; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and toddy tapping.

There is the only temple of Lord Mallanna with the image in human form.

Mallanna Jatara takes place for a day on *Sravana Bahula Chathurdasi* (January-February). Cocoanuts and *naivedyam* are offered. The devotees observe fast throughout *Sravanam* and on the last day carts go round the temple. About 500 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed. Pujari is Golla Mallaiah. *Prasadam* is distributed to all.

A fair is held in this connection near the hillock for a day from ancient times. About 500 people congregate. A few shops selling eatables, utensils, etc., are opened.

SOURCE : *An Enumerator.*

(26) Kulakcharla—Situated at a distance of 12 miles from Pargi, and 24 miles from Mahabubnagar and Vicarabad Railway Station. To the West of this village there is a sacred rock called 'Pambanda' where there is a famous Siva temple. This village is not only to the right side of that rock but there is also a big tank in this place; hence it is called Kulakcherla. The village to the left of the rock is called Bandavenkacherla.

The total population of the village is 2,473 and it is made up of the following communities: Caste Hindus-Brahmin, Kapu, Lingayat, Mudiraju; Scheduled Castes (361); Scheduled Tribes (12)-Chenchus and Lambadis; and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Hanuman temple, Kalamma temple to the South of the village with the image in female form with 4 hands and Yellamma temple to the north of the village with an ant-hill are the places of worship in this village.

Kalamma Uthsavam takes place for 5 days from *Chaitra Suddha Triodasi* (March-April). On the first day the procession images are taken to the temple. The carts go round the temple on the se-

cond day. *Rathothsavam* on the third day, *avabhruthasnanam* on the fourth day are celebrated. And on the fifth day the procession images are taken back to their original place. Fowls, sheep and goats are sacrificed. About 2,000 devotees local and from 7 or 8 nearby villages congregate. All communities participate. Pujari is a Viswabrahmin.

A fair is held in this connection near the temple. About 2,000 people of this and 7 or 8 nearby villages participate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements and toys are sold.

Yellamma Uthsavam takes place on the last Thursday or Friday in *Margasiram* (November-December). Decorated carts are taken round the temple on the first day and on Friday '*sidi*' is celebrated. Animals are sacrificed and fasting is observed on Friday by the devotees. The devotees local and from 7 or 8 nearby villages congregate irrespective of caste or creed. Pujari is Palli Yellamma.

A few shops are opened near the temple. Eatables, glassware, books and pictures, clothes, agricultural implements and fancy goods are sold. About 2,000 people of this and the nearby villages participate.

SOURCE : *Sri K. Venkatram, Agriculturist, Kulakcharla.*

(27) Banda Elkacharla—Situated at a distance of 12 miles from Pargi and 24 miles from Vicarabad and Mahabubnagar Railway Station. There is a small hillock 2 furlongs away from this village. The hillock is very smooth and resembles a serpent. Hence the village is also called Pamubandaelkacharla.

The total population of the village is 1,874 and it is made up of the following communities : Caste Hindus- Brahmin, Vaisya, Sudra; Scheduled Castes (293); Scheduled Tribes (28); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple on the hillock Pamubanda, with a Sivalingam supposed to have been installed by Lord Rama, a Gundam in front, the temples of Hanuman, Mysamma and Pochamma are the places of worship. There is a mosque for Muslims which is believed to be of the time of Aurangazeb.

Ramalingeswaraswamy Jathara is celebrated for 9 days from *Phalguna Bahula Sapthami* to *Bahula Amavasya* (February-March). The Lord is taken in procession round the temple every day. Fruits and cocoanuts are offered. Gold and silver ornaments are offered in fulfilment of vows. Fasting and *jagaram* are observed. This is an ancient festival. A committee of trustees patronize the festival. About 5,000 devotees local and from other parts of Hyderabad District and from Mahbubnagar District congregate. Pujaris are Brahmins with hereditary rights. There are free distribution of *prasadam* and free feeding on *Rathothsavam* day.

A fair is held in this connection in an area of 50 acres of land near the temple. Merchants from nearby villages also come to the fair. About 300 shops sell eatables, utensils, glassware, readymade millclothes, books, picutres, agricultural implements, cattle, goats and fowls; toys and other fancy goods are sold. *Bhajans*, dramas and lotteries, etc., afford entertainment.

SOURCE:
1. *Sri P. Narayanareddy, Teacher, Banda Elkacharla.*
2. *Sri K. Venkatrao, Cultivator, Kulakcharla.*
3. *Sri B. Balaswaraj, Headmaster, Banda Elkacharla.*
4. *Sri Ramachandriah, Teacher, Banda Elkacharla.*
5. *Sri P. Nayabanna, Clerk, Patwari, Banda Elkacharla.*

(28) Bomireddipalle—Situated at a distance of 10 miles from Pargi.

The total population of the village is 421 and it is made up of the following communities: Caste Hindus-Thenugu, Idiga; Scheduled Castes (61) - Mala, Madiga; Scheduled Tribes (3); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of Ramalingeswaraswamy with a Sivalingam believed to have been installed by Lord Rama and a Nandi in front of the Lingam, is a mile away from the village, on the hillock Kothapamubanda which is one of the two parts of a hill that is believed to be divided by the passage of a serpent. The other part is called Pathapamubanda. There is a tank before the temple and there are the impressions of Lord Rama's feet. Puttu Basavanna temple is a furlong to the west of this. To the south of this temple is the tomb of Siddiramappa where Lingayats offer puja. The temples of Hanuman, Mysamma and Pochamma are the other places of worship.

Ramalingeswaraswamy Jathara is celebrated for 9 days from *Phalguna Bahula Sapthami* to *Bahula Amavasya* (February-March). The villagers take their bullock carts round the temple on *Sapthami*. Pujas and *naivedyams* are offered. Fasting and *jagaram* are observed. An image of Lord Rama is brought on a palanquin to this temple from Banda Elkacharla and is taken round the temple every day during the *uthsavam*. On Dasami, *Rathothsavam* is celebrated to Lord Rama. On *Amavasya* the image of Nandi is taken in procession and there is display of fireworks. On *Ugadi* the image of Lord Rama is taken back to Banda Elkacharla village in procession. Silver eyes and mustaches are offered. This is an ancient festival. The *Devasthanam* committee looks ofter the festival arrangements. About 6,000 devotees congregate from neighbouring taluks. All Hindu communities participate. Tamilians are the Pujaris appointed by the committee. *Prasadam* is distributed to all.

A fair is held in this connection in an area of 50 acres near the temple. Merchants from nearby villages also come to the fair. Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos, pictures, toys and other fancy goods, cloth and agricultural implements are sold. *Bhajans*, dramas and lotteries, etc., entertain the visitors.

SOURCE: *Sri T.Ramulu, Bomireddipalle.*

(29) Dadapur—Situated at a distance of 12 miles from Pargi, 30 miles from Vicarabad and Mahbubnagar Railway Stations.

The total population of the village is 1,404 and it is made up of the following communities; Caste Hindus-Kapu, Thelaga, Kummari; Scheduled Castes (206)-Madiga, Mala, etc.; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Polepalli Yellamma temple is the place of worship in this village.

Polepalli Yellamma Jathara takes place for 3 days from *Magha Bahula Tadiya* (January - February). Goats, fowls and sheep are sacrificed and cocoanuts and sugar are offered. Intoxicants are used at that time. It is of ancient origin and about 1,000 Hindu devotees local and from the neighbouring villages congregate. Thelagas are the Pujaris. A fair is held in this connection near the temple. Eatables, utensils, lanterns, mirrors, combs,books, photos, earthenware, clothes, agricultural implements and toys are sold. Dramas, circus and lotteries afford entertainment.

SOURCE: *Sri Bheemaiah, Sarpanch, Panchayat Office, Dadapur.*

(30) Gomdal—Situated at a distance of 8 miles from Vicarabad, 16 miles from Pargi and 25 miles from Mahabubnagar Railway Station and bus stage.

The total population of the village is 905 and it is made up of the following communities: Caste Hindus-Reddi, Lingayat, Thelaga, Kuruva, Chakali, Barber, Kummari, Avusala, Golla, Goundla; Scheduled Castes (252) - Madiga and Mala; a few Lambadis; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy, Anjaneyaswamy, Sivalingaswamy, Mahabubaswamy,Pochamma and Mysamma are the places of worship in this village.

Sri Venkateswaraswamy Jatara takes place for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April-May). Cocoanuts, flowers, sugar and *agarbathis* are offered. Fasting is observed. It is being celebrated for the past 20 years. About 100 years back there was a Reddy woman Avvamma who used to worship the Lord. She used to live on the toddy tree near the temple and sometimes she used to sit over water in *padmasanam* posture singing songs about the Lord. The devotees local and from the surrounding villages congregate irrespective of caste or creed. The temple has inam lands. The chief patron and Pujari is Ayyavari Ananthaiah. *Prasadam* is distributed to all and there is free feeding.

A fair is held in this connection near the temple for 7 days in the *patta* land of the temple. The people from this and the surrounding villages participate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, readymade clothes, earthen toys and fancy goods are brought and sold in the fair.

SOURCE : *Sri Parvatha Reddy, Police Patel, Gomdal.*

(31) Jannaram—Situated at a distance of 14 miles from Pargi, 25 miles form Mahabubnagar and 32 miles from Vicarabad.

The total population of the village is 468 and it is made up of the following communities: Caste Hindus-Reddi, Uppara,Thelaga; Scheduled Castes (71)-Mala and Madiga;and a few Lambadis. The chief

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

Venkateswaraswamy, Banda Elkacharla Ramaswamy and Polepalle Yellamma are the deities worshipped in this village.

Yellamma Jatara takes place for a day on the last Friday in the dark fortnight of *Magham* (January-February). Animals are sacrificed to the deity and cocoanuts are offered. It is being celebrated for the past 200 years and 1,000 devotees local and from the surrounding villages congregate without any distinction of caste or creed. Thelagas are the Pujaris.

A fair is held in this connection near the temple. About 1,000 people of this and the surrounding villages participate. A few shops selling eatables, utensils, etc., are kept.

SOURCE : *Sri Chennappa, Patwari, Jannaram.*

(32) Govindpalle—Situated at a distance of 33 miles from Pargi.

The total population of the village is 19 and it is made up of Caste Hindus. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the only temple of Chennarayaswamy on a hillock with the stone image in human form.

Chennarayuni Uthsavam or Gatter Jatara takes place for 4 or 5 days on Saturdays in *Sravanam* (July-August). *Uthsavam* is performed on the last Saturday. Cocoanuts are offered. Fasting is observed on Saturdays and *parayanam* on Sundays. It is of ancient origin. The chief patrons are Vital Ramaiah of Kodangal and Asireddy of Kishtapur. The Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed. Pujari is Narsimhulu with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

SOURCE : *Sri Mohammad Khaja, Teacher, Govindpalle.*

(33) Mansurpalle — Situated at a distance of 1 mile from Gundvedu road by cart route.

The total population of the village is 307 and it is made up of the following communities : Caste Hindus-Telugu, Medari, Lingayat, Golla; Scheduled Castes (67) - Madiga; a few Lambadis; and Muslims. The chief means of their livelihood are agriculture and agricultural labour.

There is a temple of Anjaneya with His idol in the form of Monkey.

Anjaneyaswamy Uthsavam is celebrated for one day on January 14th. Arrangements are made one day in advance by the villagers. This is an ancient and local festival. Komire Bichanna is the patron. Local Hindus participate. Pujaris are Brahmins with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri Md. Abdul Hameed, Teacher, Mansurpalle.*

(34) Pagdial—Situated at a distance of 5 miles from Gundvedu bus road.

The total population of the village is 1,229 and it is made up of the following communities: Caste Hindus-Brahmin, Kapu, Thelaga, Kammara, Kummari, Mangali, Chakali, Boya, Lingayat, Kamsali, Vadrangi, Idiga, Vadde; Scheduled Castes (260)-Madiga and Mala; Scheduled Tribes (19)-Lambadi; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is a temple of Anjaneyaswamy. Kammari Kishtappa Uthsavam is celebrated every year. Kammari Kishtappa was a *sadhu*. After his death the *uthsavam* is being celebrated for 3 days from *Magha Suddha Shashti* to *Ashtami* (January-February). This is a 10 year old festival confined to this and the nearby villages. Kammari Basappa, son of Kistappa is the patron and Pujari. There is free feeding.

SOURCE : *Sri Raghavendra Rao, Police Patel, Pagdial.*

(35) Kondapur—Situated at a distance of 2 miles from Gundvedu.

The total population of the village is 469 and it is made up of the following communities : Caste Hindus-Lingayat, Vaisya; Scheduled Castes (67)-Mala, Madiga; Scheduled Tribes (21) - Chenchus; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy, Venkataramanaswamy and Tirumalanadhaswamy in a cave 6 furlongs from the village are the deities worshipped in this village.

Tirumalanadhaswamy Uthsavam takes place for a day on *Sravana Bahula Dwadasi* (July-August). Cocoanuts, sugar and silver ornaments are offered. Fasting and feasting are observed. It is being cele-

brated for the past 15 years. Mustivandlu are the chief patrons. The local Hindus participate. Pujari is a Nambi. The lord has 18 *guntas* of wet land. *Prasadam* is distributed to all and there is free feeding.

SOURCE : *An Enumerator.*

(36) Gundvedu—Jangamreddypalle is the hamlet of this village situated at a distance of 20 miles from Mahabubnagar Railway Station, 26 miles from Tandur Railway Station, 36 miles from Pargi and 56 miles from Vicarabad.

The total population of the village is 1,519 and it is made up of the following communities – Caste Hindus–Motati, Thelugu, Lingayat, Mangali, Nambi; Scheduled Castes (417); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions.

Venkateswaraswamy temple with the image, Hanuman temple and Narasappa temple are the places of worship in Jangamreddypalle, hamlet of Gundvedu. Sri Venkateswaraswamy is worshipped in Gundvedu also.

Venkateswaraswamy Uthsavam takes place for 3 days from *Magha Suddha Chathurdasi* to *Bahula Padyami* (January–February). *Kalasasthapana, bheripuja, dwajarohanam, bandlutripputa* and *vajrothsavam* are celebrated. Pandals are erected for pilgrims. Cocoanuts, flowers and fruits are offered. The devotees take bath in the tank and observe fasting, *jagarana* and feasting. It is being celebrated for the past 200 years and confined to 50 nearby villages. About 3,000 devotees local and from the neighbouring villages congregate without any distinction of caste or creed. Rangaiah, Ramakrishnaiah, and Narasimhulu of Nambi Caste of Poundya *gotram* are the Pujaris with hereditary rights. *Prasadam* is distributed to all and there is free feeding for 500 Brahmins.

A fair is held in this connection for 3 days with a congregation of 3,000 people from this and the neighbouring villages. A few shops selling eatables, glassware and clothes are held.

This is a common festival both in Gundvedu and its hamlet Jangamreddypalle.

SOURCE : *Sri J. Narsinga Rao, Teacher, Junior Basic School, Gundvedu.*

(37) Antharam—Situated at a distance of 14 miles from Pargi. This village is named after one resident Anantaiah.

The total population of the village is 792 and it is made up of the following communities : Caste Hindus–Reddi, Thelaga, Idiga; Scheduled Castes (199)–Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

Anjaneyaswamy temple in the village is the place of worship. The village deity Pochamma is worshipped with no temple.

Pochamma Bonala Jatara takes place for a day in *Ashadham* (June–July). Goats and fowls are sacrificed to the deity. It is of ancient origin and the local Hindus participate. Pujari is a Thelaga.

SOURCE : *Sri Veera Reddy, Agriculturist, Antharam.*

(38) Chawderpalle—Situated at a distance of 18 miles from Mahabubnagar Railway Station and 44 miles from Pargi.

The total population of the village is 561 and it is made up of the following communities : Caste Hindus–Mudiraju; Scheduled Castes (53) and a few Lambadis. The chief means of their livelihood are agriculture and agricultural labour.

Bhimarayudu is worshipped in the form of a stone image with no temple.

Bhimarayuni Jatara takes place for 4 days from *Margasira Suddha Triodasi* to *Bahula Padyami* (November–December). Arrangements are made 2 days in advance. Cocoanuts, sugar and *agarbathies* are offered. Fasting, feasting and *jagarana* are observed. It is being celebrated for the past 50 years. The village Deshmukhs are the chief patrons. The Hindu devotees local and from the neighbouring villages participate. Pujari is a Brahmin with hereditary rights.

A fair is being held in this connection under a banyan tree for 5 days for the past 70 years. A few shops selling eatables and fancy goods are held. About 300 people congregate.

SOURCE : *Sri G. Rajaiah, Teacher, Chawderpalle.*

(39) Nancharla—Situated at a distance of 18 miles from Mahabubnagar Railway Station and 40 miles from Pargi. This village was named Nandi-

charla in the name of Nandi and in course of time it became Nancharla.

The total population of the village is 2,093 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (371); a few Lambadis; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is a temple of Lord Venkateswaraswamy on a hillock near the village.

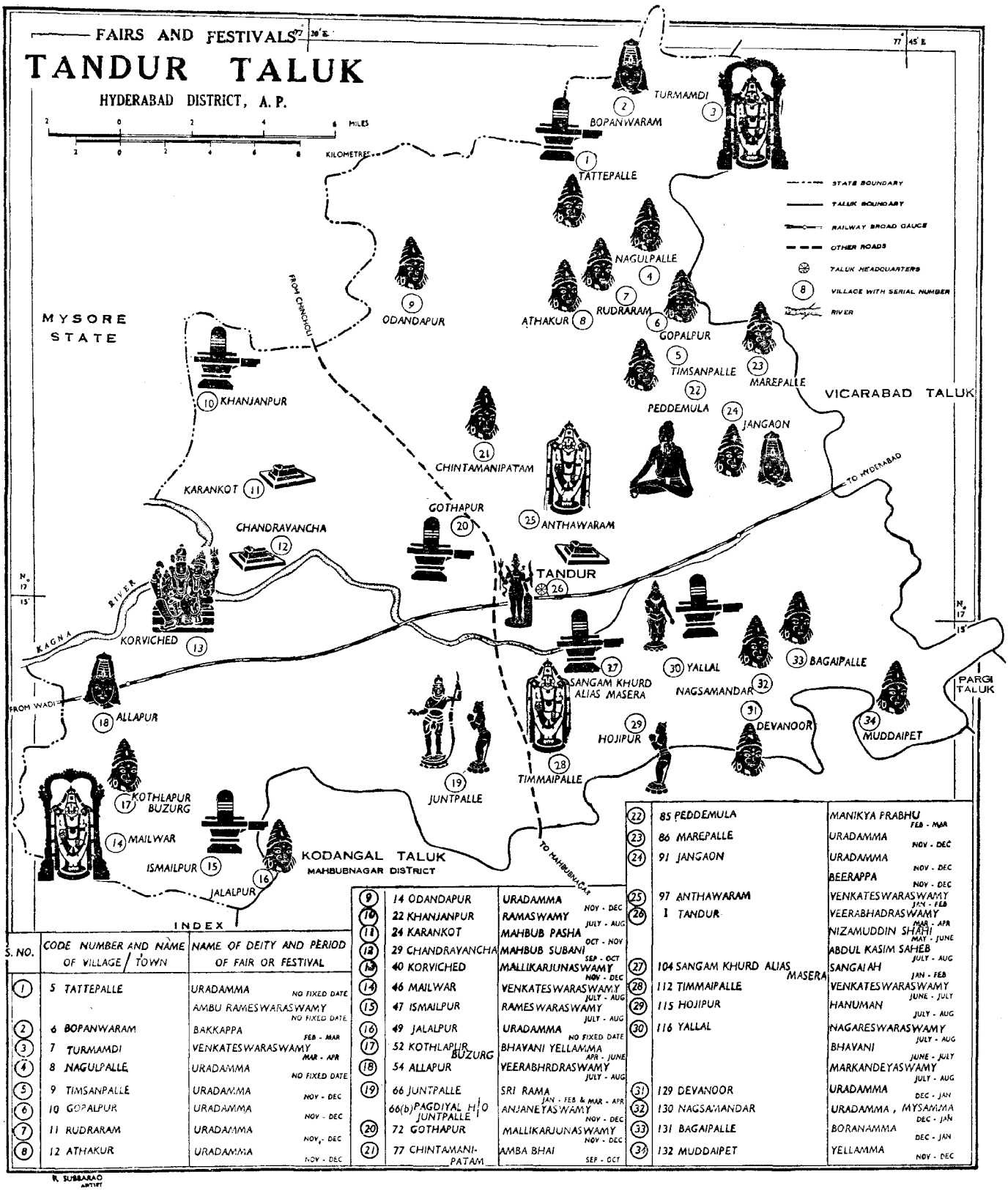
Venkateswaraswamy Jatara takes place for 2 days on *Chaitra Suddha Dasami* and *Ekadasi* (March-April). Festival arrangements are made 2 or 3 days in advance. Cocoanuts, sugar and *agarbathis* are offered. Fasting, feasting and *jagarana* are observed. It is being celebrated for the past 200 years and is confined to the nearby villages. Deshmukhs and Karnams are the chief patrons. About 3,000 Hindu devotees local and from the neighbouring villages congregate. Pujari is a Brahmin with hereditary rights. There is free feeding.

A fair is held in this connection near the hillock for 2 days for the past 200 years. About 3,000 people congregate. Eatables, earthenware, utensils, pictures, photos, books and toys are sold.

SOURCE : *Sri Mohammad Abdul Hai, Teacher, Nancharla.*



TANDUR TALUK



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE / TOWN	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL	
1	5 TATTEPALLE	URADAMMA	NO FIXED DATE
		AMBU RAMESWARASWAMY	NO FIXED DATE
2	6 BOPANWARAM	BAKKAPPA	FEB - MAR
3	7 TURMAMDI	VENKATESWARASWAMY	MAR - APR
4	8 NAGULPALLE	URADAMMA	NO FIXED DATE
5	9 TIMSANPALLE	URADAMMA	NOV - DEC
6	10 GOPALPUR	URADAMMA	NOV - DEC
7	11 RUDRARAM	URADAMMA	NOV - DEC
8	12 ATHAKUR	URADAMMA	NOV - DEC
9	14 ODANDAPUR	URADAMMA	NOV - DEC
10	22 KHANJANPUR	RAMASWAMY	JULY - AUG
11	24 KARANKOT	MAHBUB PASHA	OCT - NOV
12	29 CHANDRAVANCHA	MAHBUB SUBANI	SEP - OCT
13	40 KORVICHED	MALLIKARJUNASWAMY	NOV - DEC
14	46 MAILWAR	VENKATESWARASWAMY	JULY - AUG
15	47 ISMAILPUR	RAMESWARASWAMY	JULY - AUG
16	49 JALALPUR	URADAMMA	NO FIXED DATE
17	52 KOTHLAPUR BUZURG	BHAVANI YELLAMMA	APR - JUNE
18	54 ALLAPUR	VEERABHRDRASWAMY	JULY - AUG
19	66 JUNTPALLE	SRI RAMA	JAN - FEB & MAR - APR
	66(b) PAGDIYAL H/O JUNTPALLE	ANJANEYASWAMY	NOV - DEC
20	72 GOTHAPUR	MALLIKARJUNASWAMY	NOV - DEC
21	77 CHINTAMANI-PATAM	AMBA BHAI	SEP - OCT
22	85 PEDDEMULA	MANIKYA PRABHU	FEB - MAR
23	86 MAREPALLE	URADAMMA	NOV - DEC
24	91 JANGAON	URADAMMA	NOV - DEC
		BEERAPPA	NOV - DEC
25	97 ANTHAWARAM	VENKATESWARASWAMY	JAN - FEB
26	1 TANDUR	VEERABHADRASWAMY	MAR - APR
		NIZAMUDDIN SHAH	MAY - JUNE
		ABDUL KASIM SAHEB	JULY - AUG
27	104 SANGAM KHURD ALIAS MASERA	SANGAIAH	JAN - FEB
28	112 TIMMAIPALLE	VENKATESWARASWAMY	JUNE - JULY
29	115 HOJIPUR	HANUMAN	JULY - AUG
30	116 YALLAL	NAGARESWARASWAMY	JULY - AUG
		BHAVANI	JUNE - JULY
		MARKANDEYASWAMY	JULY - AUG
31	129 DEVANOOR	URADAMMA	DEC - JAN
32	130 NAGSAMANDAR	URADAMMA , MYSAMMA	DEC - JAN
33	131 BAGAIPALLE	BORANAMMA	DEC - JAN
34	132 MUDDAIPET	YELLAMMA	NOV - DEC

R. SUBBARAO ARTIST

SECTION VIII

TANDUR TALUK

Tattepalle—Situated at a distance of 14 miles from Kohir Railway Station, 15 miles from Tandur Railway Station and 40 miles from the Sub-Divisional headquarters, Vicarabad. Tandur to Kohir route passes through this village.

The total population of the town is 1,866 and it is made up of the following communities : Caste Hindus–Munnuru, Telugu, Marathi, Lingayat, Vadla, Boyini, Golla; Scheduled Castes (208)–Mala, Madiga and a few Lambadis and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The image of Uradamma in human form in a temple, Hanuman, Kalikadevi without temples and Suleman Saheb darga are worshipped in this village.

The village deity Uradamma Devatharadhana is celebrated for a day with no fixed date. *Naivedyams* are offered and animals are sacrificed to the deity. This is a fifty year old festival confined to the village. Local Hindus of all communities participate. Pujaris are Boyinis and Vadlas. Free feeding is arranged.

Sri Ambu Rameswaraswamy Jatara is celebrated for one day with no fixed date in an area of one square mile near the temple. This is being celebrated from ancient times and is confined to this and neighbouring villages. About 3,000 people mostly Hindus congregate from this and the neighbouring villages. Lambadis also attend the *jatara*. The people usually come by walk, carts and horses. Eatables, mirrors, combs, readymade clothes, toys, etc., are brought from Kohir and Kuncharam villages and sold. People observe fasting and *jagarana* during the holy days. *Bhajans* are arranged.

Saint Suleman Saheb Urs is celebrated at this darga. Villagers are the patrons. People of all communities participate. Mollas are the Sajjadas.

SOURCE : *1. Sri Sannappa, Police Patel, Tattepalle.*

2. Sri Sivappa, Patwari Jirayeth, Tattepalle.

(2) Bopanwaram — Situated at a distance of 12 miles from Kohir Railway Station. This was a village in the Jagir administration.

The total population of the village is 812 and it is made up of the following communities : Caste Hindus–Lingayat, Kapu, Golla, etc.; and Scheduled Castes (302)–Mala, Madiga. The chief means of their livelihood are agriculture, sugarcane cultivation and goat rearing.

Bakkappa temple with His stone image is the place of worship in this village.

Bakkappa Jatara is celebrated for 2 or 3 days in *Phalgunam* (February–March). The deity is worshipped according to '*Saiva Agama*'. The deity is taken in a car in procession. This is confined to this and nearby villages. Lingayats are the patrons. Local people of all Hindu communities participate. *Prasadam* is distributed to all.

A fair is held in this connection for 2 or 3 days in front of the temple. A few shops sell sweetmeats. The surrounding villagers come on bullock carts.

SOURCE: *Sri Narayana Reddy, Teacher, Bopanwaram.*

(3) Turmamidi—Situated at a distance of 13 miles from Kohir Railway Station and 23 miles from Tandur. There was a mango tree with a big hole in its trunk, the Telugu equivalents for the words ' hole ' and ' mango ' being ' thorra ' and ' mamidi ' and thus originally the village was called ' Thorramamidi ' which gradually became corrupted into ' Thurmamidi '.

The total population of the village is 2,750 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (723) - Mala, Madiga; Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

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

Sri Venkateswaraswamy Festival is celebrated for 3 days in *Chaitram* (March-April) in front of the temple in the land of the Panchayat Board. This is being held for the past 100 years and extends to the nearby villages. Merchants from Kohir and Kuncharam put up a few shops. Sweetmeats, utensils, lanterns, torchlights, books, pictures, photos cloth and clothes, agricultural implements and fancy goods are sold in the fair. Dramas and magic afford entertainment to the visitors. There are boarding facilities.

SOURCE : *Sri Ramakrishna Reddy, Village Level Worker, Thurmamidi.*

(4) Nagulpalle—Situated at a distance of 10 miles from Tandur Railway Station.

The total population of the village is 879 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (261) - Mala, Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Goddess Uradamma with Her stone image in female form, Bandanavan with His tomb, Bakkappa with His formless stone image are worshipped in sacred abodes here.

The village deity Uradamma Devatharadhana takes place for 2 days once in 3 years with no fixed date or month. He-buffaloes are sacrificed to the deity. Flesh of the sacrificed animals is thrown on the village boundaries with shouts by the villagers with a belief that the deity would safeguard them and their village. This festival is being celebrated for the past 60 to 70 years and is of local significance. Local people of all Hindu communities participate. Pujari is a Boyini, managing the *uthsavam* with the income on the inam lands.

Bandanavan Urs takes place for 2 days in *Phalgunam* (February-March). This Urs is being celebrated for the past 60 to 70 years and is confined to local Muslims. *Muttawali* or *Sajjada* is a Patel.

Bakkappa Devatharadhana takes place for a day on *Margasira Bahula Amavasya* (September-October). *Aradhana* is performed. The villagers perform *bhajans* in the night. Free feeding is arranged on the morning of the next day.

SOURCE : *Sri Sharnappa, Headmaster, Primary School, Nagulpalle.*

(5) Timsanpalle—Situated at a distance of 10 miles from Tandur Railway Station.

The total population of the village is 136 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (95); and Muslims. The chief means of their livelihood are agriculture agricultural labour, trade and other traditional, occupations.

Lord Hanuman in a temple and the image of Uradamma in female form without temple are worshipped in this village.

The village deity Uradamma Jatara is celebrated for 2 days in *Margasiram* (November-December). He-buffaloes are sacrificed to the deity. Use of intoxicants is a custom. This is being celebrated for the past 50 to 60 years and is confined to this village. Local Hindus participate. Muthrasis are the Pujaris.

SOURCE : *Sri N. Basappa, Teacher, Rudraram, Nagulpalle P. O.*

(6) Gopalpur—Situated at a distance of 10 miles from Tandur Railway Station.

The total population of the village is 411 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (77)–Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mysamma, Posamma, Raktha Mahisamma and Hanuman are the places of worship here.

The village deity Uradamma Festival is celebrated for one day on *Margasira Bahula Amavasya* (November–December) once in 3 years. He-buffaloes and sheep are sacrificed to the deity. *Poli* is the main function here. Small balls of cooked rice mixed with the flesh and blood of the sacrificed animals is thrown around the village at the borders shouting *poli*. During this function no one from other villages is permitted to enter the boundaries nor a person of the village can pass the boundaries. This festival is being celebrated locally for the past 50 or 60 years. Only Hindus participate. Muthrachas and Boyinis are the Pujaris with hereditary rights.

SOURCE : *Sri N. Basappa, Teacher, Primary School Rudraram.*

(7) Rudraram—Situated at a distance of 10 miles from Tandur Railway Station.

The total population of the village is 449 and it is made up of a few sub-communities ofCaste Hindus; Scheduled Castes (110)-Mala, Madiga; Scheduled Tribes (4); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The sacred abode of Goddess Uradamma with the image in female form and the temples of Mysamma, Pochamma and Hanuman are the places of worship in this village.

The village deity Uradamma Festival is celebrated for 2 days on *Margasira Bahula Amavasya* and *Pushya Suddha Padyami* (November-December) once in 3 years. He-buffaloes and sheep are sacrificed to the deity. Small balls of *kumbham* (cooked rice) mixed with the flesh and blood of the sacrificed animals are thrown around the village borders and in the fields by the villagers accompanied by the shouts *poli*. During this function none is to cross the village boundaries. This is being celebrated for the past 50 to 60 years and is confined to local Hindus only.

Muthrachas and Boyinis are the Pujaris with hereditary rights.

SOURCE : *Sri N. Basappa, Headmaster, Primary School, Rudraram.*

(8) Athkur — Situated at a distance of 8 miles from Tandur Railway Station and town.

The total population of the village is 388 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (86)-Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The sacred abode or pial of Goddess Uradamma with the image in female form and the temples of Mysamma, Posamma, Raktha Mahisamma and Hanuman are the places of worship in this village.

The village deity Uradamma Festival is celebrated for 2 days on *Margasira Bahula Amavasya* and *Pushya Suddha Padyami* (November-December) once in 3 years. He-buffaloes and sheep are sacrificed. He-buffaloes' flesh mixed with cooked rice is thrown on the fields and around the village boundaries shouting *poli*. During the festive days no person from the other villages should neither enter the village nor go out of the village. This festival is being celebrated for the past 50 to 60 years and is confined to the local Hindus only.

Muthrachas (Telugas) and Boyinis are the Pujaris with hereditary rights.

SOURCE : *Sri Rangaiah, Headmaster, Government Primary School, Athkur.*

(9) Odandapur—Situated at a distance of 8 miles from Tandur Railway Station.

The total population of the village is 351 and it is made up of a few Hindu sub-communities; Scheduled Castes (35) -Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Goddess Uradamma with the image in female form in a sacred place, Pochamma, Mahisamma and Anjaneyaswamy are worshipped here.

The village deity Uradamma Festival takes place for 2 days on *Margasira Bahula Amavasya* and *Pushya Suddha Padyami* (November-December) once in 3 years. He-buffaloes and sheep are sacrificed to the deity. The *kumbham* (cooked rice) mixed with flesh of the sacrificed animals is thrown in the fields around the village boundaries shouting *poli*. This is believed that the village would prosper if they celebrate the festival regularly.

The village heads are the patrons. Local Hindus participate. Boyinis are the Pujaris with hereditary rights.

SOURCE : *Sri N. Rangaiah, Headmaster, Athkur, Indur (Post).*

(10) Khanjanpur—Situated at a distance of 2 miles from Tandur Railway Station by cart route.

The village is uninhabited.

Lord Ramaswamy temple with a Sivalingam and Mysamma temple with the brass image in female form on a brass lion are the places of worship. Anjaneyaswamy is also worshipped in this village.

Ramaswamy Puja is performed on every Saturday and Monday in *Sravanam* (July-August) when devotees from the neighbouring places come. Cocoanuts and sugar are offered to the deity. This puja is being celebrated from ancient times and is confined to this and the surrounding villages of the

Taluk. Only Hindus participate. A Jangam is the Pujari.

Mysamma Bonala Panduga takes place for a day, i.e., on *Margasira Bahula Amavasya* (November–December). He-buffaloes, sheep and fowls are sacrificed to the deity. *Kumbham* (cooked rice) is also offered. This Bonala Panduga is being celebrated from ancient times and is confined to the neighbouring villages. Patel and the villagers are the patrons. People of all Hindu communities irrespective of caste or creed participate. A few shops are also erected for selling sweetmeats, etc. Pujaris are Telugus.

SOURCE : *Sri P. T. Bali Reddy, Village Panchayat President, Khanjanpur.*

(11) Karankot—Situated at a distance of 7 miles from Bashirabad Railway Station and 11 miles from Tandur Railway Station by road.

The total population of the village is 2,286 and it is made up of the following communities : Caste Hindus-Brahmin ,Vaisya, Lingayat, Swamulu, Kapu, Kammari, Avusala, Vadla, Atkari, Neeli, Mudiraj, Ediga, Medari; Scheduled Castes (463)–Mala, Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

Saint Mahboob Pasha's *darga* with His tomb and the temples of Eswara, Sangameswara, Dattatreya, Hanuman and Maremma are the places of worship in this village.

Mahboob Pasha Urs takes place for a day in *Karthikam* (October–November). Cocoanuts, fowls and goats are offered during the Urs. This is an ancient local celebration. Local people of all communities irrespective of caste and creed participate. *Muttawalis* or *Sajjadas* are Muslims.

Hindus observe fasting, *jagarana* and river bath during Maha Sivaratri and during eclipses.

SOURCE : *Sri Satyanarayana, Teacher, Karankot.*

(12) Chandravancha—Situated at a distance of 6 miles from Navandagi Railway Station and 10 miles from Tandur Railway Station.

The total population of the village is 474 and it is made up of a few sub-communities of Caste Hindus – Brahmin, Vaisya, Lingayat, Kapu, Ediga, Telugu; Scheduled Castes (131)–Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Saint Mahaboob Subani darga with His tomb, at a distance of 4 furlongs from the village is the only place of worship in this village.

Saint Mahaboob Subani Urs is celebrated for 2 days on 10th and 11th of *Rabi-us-Sani* (September-October). *Aradhana* is celebrated at 7 O' clock in the night of the first day. Puja is performed. *Gandham* is offered to the saint. *Naivedyam* and cocoanuts are offered on the next day at 11-00 O' clock in the morning. Some families sacrifice goats to the saint after or before the function. This is a hundred year old celebration confined to this and surrounding villages. The village Mali Patel (Reddy), Police Patel, Muslims and Lingayats are the patrons. About 1,000 people of all communities participate. *Sajjada* of the darga is a Muslim with a right to take a part from the offered *naivedyam*. *Prasadam* is distributed to all. There is free feeding for one day.

A small fair is held in connection with the Urs for 2 days in an area of one square furlong in front of the *darga*. About 1,000 people of all communities congregate from the surrounding villages of the Taluk. People come on carts and horses. Eatables, utensils, lanterns, mirrors, combs, pictures, books, earthen toys, etc., are sold in the fair.

Malida (wheat mixed with sugar) and rice is given to pilgrims for a day only.

SOURCE: *Sri Gowrappa, Headmaster, Chandravancha.*

(13) Korviched — Situated at a distance of 1½ miles from Bashirabad Railway Station, 10 miles from Tandur and 25 miles from Hyderabad.

The total population of the village is 1,009 and it is made up of the following communities : Caste Hindus–Brahmin, Kapu, Golla, Telugu, Vadde; Scheduled Castes (172)–Mala, Madiga; and a few Lambadis; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Mallikarjunaswamy temple with a stone image in human form riding on horse back is the place of worship in this village.

Mallikarjunaswamy Uthsavam takes place for a day on *Margasira Suddha Shashti* (November-

December) from morning 6-00 O' clock to evening 6-00 O' clock. Cocoanuts, camphor and sweetmeats are offered to the deity. This is a 100 year old festival. Local people of all Hindu communities participate. Pujari is a Kuruva of Vegolla *gotram.*

SOURCE : *Mohammed Sharfuddin, Headmaster, P. S. Elementary School, Korviched.*

(14) Mailwar — Situated at a distance of 8 miles from Navandgi Railway Station.

The total population of the village is 2,086 and it is multi-ethnic in composition with Scheduled Castes (137)-Mala, Madiga; Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lord Venkateswaraswamy is worshipped in this village.

Sri Venkateswaraswamy Jatara takes place for 2 days in *Sravanam* (July-August). About 500 local people of all Hindu communities participate.

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

(15) Ismailpur —Situated in the forest area at a distance of 6 miles from Navandgi Railway Station and 10 miles from Bashirabad Railway Station.

The total population of the village is 5 consisting of four Lingayats and a person belonging to a Scheduled Caste. The chief means of their livelihood are agriculture and *archakam.*

The temples of Rameswaraswamy or Ekambareswaraswamy and Parvathidevi are the places of worship here.

Rameswaraswamy Festival also known as Ekambareswara Jatara is celebrated for two days from the last Monday in *Sravanam* (July-August). Puja is performed to Lord Rameswaraswamy and Parvathidevi. Sweets are offered. This is a 40 year old festival confined to this and nearby villages in the taluk. About 3,000 people of all Hindu communities congregate. A Lingayat is the Pujari.

A fair is held near the temple in an area of 4 square furlongs under the management of the heads of the Mutt. Taxes are collected. The fair is only for two days from 10 a. m. to 6 p. m. Merchants from Tandur, Chilpur, Kondemal, etc., come and open their shops. Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, handloom cloth, toys, fancy goods and toddy are sold in the fair. Lotteries, playing cards, magic, etc., are the items of entertainment. There are a big choultry and some hotels.

SOURCE : 1. *Sri B. Sayappa, Headmaster, P. S. Elementary School, Jalalpur.*
2. *Statement of Fairs and Festivals furnished by the Collector, Hyderabad.*

(16) Jalalpur—Situated at a distance of 8 miles from Bashirabad Railway Station and 16 miles from the Sub-Division at Tandur.

The total population of the village is 308 and it is made up of a few sub-communities of Caste Hindus - Scheduled Castes (76)-Mala, Madiga; and Scheduled Tribes (10)-Chenchu, etc. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Uradamma with the stone image, Hanuman and Venkata Ramana are the places of worship in this village.

Uradama Uthsavam is celebrated for one day once in 2 years, There is no fixed date or month for the celebration of the *uthsavam.* A he-buffalo and sheep are sacrificed to the deity. People offer *bonalu* and *naivedyams* to the deity during the *uthsavam.* This is being celebrated locally from the origin of the village. Local Hindus participate. There is no specific Pujari. *Prasadam* is distributed to all. There is free feeding only for Malas and Madigas.

SOURCE: *Sri B. Sayappa, Headmaster, P.S. Elementary School, Jalalpur.*

(17) Kothlapur Buzurg—Situated at a distance of 10 miles from Tandur bus road.

The total population of the village is 260 and it is made up of some sub-communities of caste Hindus; Scheduled Castes (24); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The village deity Bhavani Yellamma temple with Her image in female form at a distance of 3 furlongs to the east of the village is the place of worship.

Bhavani Yellamma Jatara takes place for 30 days from *Vaisakha Bahula Padymi* (April-May) to *Jaishta Suddha Purnima* (May-June). Fowls and goats are sacrificed to the deity. Use of intoxicants is a custom. This is a hundred year old festival confined to this and nearby villages in the taluk. People of all communities participate.

A small fair with a few shops selling eatables, utensils, etc., is held in connection with this *jatara* for 30 days before the temple.

SOURCE : *Sri Donde Rao, Patwari, Malkapur Kota, Bachepalle Koyalpur, Tandur.*

(18) Allapur—Situated at a distance of 4 miles from Tandur and 50 miles from Vicarabad by road.

The total population of the village is 361 and it is made up of a few sub-communities of Caste Hindus-Lingayat, Kapu, Golla, Telugu, Vadla, Kammari; Scheduled Castes (86)-Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lord Veerabhadraswamy with His image in human form, Anjaneyaswamy, Ramaswamy, Posamma and Bhakthavathsala *gundam* and a church are the places of worship in this village.

Veerabhadraswamy Jatara takes place for 3 days in the last week of *Sravana Bahula Triodasi* to *Amavasya* (July-August). The deity is taken in a procession on *pallaki* (palanquin). Cocoanuts and fruits are offered. The villagers perform *bhajan* from the beginning of *Sravanam*. This is a 30 year old celebration confined to this and the surrounding villages like Rampur, Ereddipalle, Jingurthi and Bengole. People of all communities participate. Pujari is a Jangam of Veera Saiva *gotram*. *Prasadam* is distributed to all.

A small fair is held in this connection for 3 days before the temple. Eatables, earthen utensils, lanterns, mirrors, combs, pictures, fancy goods and carpets are sold. People from the surrounding villages congregate. There is a choultry for pilgrims. One meal is given free. Pandals are erected. Dramas and *Bhagavatams* are the items of entertainment to the visitors.

SOURCE: *Smt. B. Suseela Bai, Grama Sevika, Tandur.*

(19) Juntpalle—Situated at a distance of 3 miles from Yarampalle and 6 miles from Tandur Railway Station, which is connected to Hyderabad both by train and bus. Honey is collected in large quantities in the nearby forest and therefore, it was named 'Juntpalle' (village of honey). A local story runs that in olden days there was a village Raipur which became famous as the birth place of two heroes Uddanda Rao and Ranga Rao of Yadava caste. The Jagirdar of Tandur, a vassal of Qutb Shahi Kings promised a good reward to those who captured or killed the three notorious bandits, Muzafar Khan, Shahab Khan and Fathe Khan. The two Yadava brothers killed the three highway robbers in a single day, and their bravery was suitably rewarded by the construction of a tank in the name of Uddanda Rao and a village in the name of Ranga Rao on a spot where it is said that rabbits chased hounds. Pagdiya, a hamlet of the place is four miles from Bawrajpet bus road, 5 miles from Rukmapur Railway Station and 24 miles from Tandur Railway Station and town. A project at a cost of Rs. 16,24,000 is under construction.

The total population of the village is 2,368 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Yadava, Telaga, Kuruva, etc.; Scheduled Castes (437)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade particularly in honey that is collected from the forest and other traditional occupations.

The temples of Lord Rama with brass *vahanams*, Anjaneyaswamy, Uradamma, Pochamma, Basava and Eswara, Khader Saheb Darga and Balesaheb Darga are the places of worship in the main village and Hanuman temple and Afzal Khan Darga in the hamlet.

Rama temple is said to have been constructed by two brothers Krishna Vadana Rao and Syama Rao. They hailed from Gandipeta area and came to these parts practically as *bairagis* and they got while bathing in a *koneru*, a black stone slab three feet high and one and a half feet wide. On the slab there is a circular elevation protected by the hood of a serpent. Strangely, this stone slab is considered to represent Lord Rama, who is usally represented in human form with Sita, Lakshmana and Anjaneya. Another strange phenomenon of the idol is that water oozes perennially from the central circular portion, but the source of water could not be traced.

A mile's walk from Juntpalle Cross Road leads one to the foot of a hillock covered with wild bushes. There are four *konerus* (ponds) at the foot. A flight of steps leads one to the top of the hillock where temple of Lord Rama stands and a small village Ramabhadrapalle developed around the temple area. It was that the two brothers lived and their popularity attracted the envy of the ruler, Quli Qutb Shah, the Nawab of Golkonda, who put them in prison. The brothers began *bhajana* (singing songs in praise of Lord Rama) in the prison. An unknown power scared away the sentries and unlocked the prison doors. The enraged Nawab rushed into the prison a ferocious tiger to put an end to the devotees. They killed the tiger and defied the Nawab. Sohakhan and Rajakhan, two high way robbers were a menace to the public in these days. Panic stricken villagers were saved by the two brothers who presented the Nawab with the heads of the three highway robbers. The Nawab out of sheer gratitude lifted his hands and saluted the superhuman devotees of Lord Rama and conferred on them the titles of 'Patelu', 'Tanedar' 'Jamindar' with hereditary honours. The Royal Firman in Persian language is still preserved with the members of their family.

A little away from this temple, there is a hill on which one finds *koneru* (pond) which is locally known as *gadi*, 12 feet long and 2 feet wide and water never dries up in it. It is said that Lord Rama during his exile needed water for Himself and Sita at that elevation. With His arrow He tore asunder the rock on hill top and created one pond. There is another pond nearby which is called Sitamma Dona. The two are called locally Gadidonalu. There is a popular belief that a bath in this water would relieve the sufferers from evil spirits, typhoid fever and cure diseases of children. Several resort to this place and bathe in the water on Sundays and Newmoon days.

Sri Rama Rathothsavam and Kalyanothsavam take place twice a year, *Rathothsavam*, the first, is celebrated for 3 days from *Magha Bahula Padyami* to *Tadiya* (January–February), the rituals being *Rathothsavam* on the first day, *Gopalakalvalu* on the second and *bhajans* on the third. *Kalyanothsavam*, the second, is also celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March–April), the rituals being *Kalyanam*, *Gopalakalvalu* and *bhajans* on the three days respectively. Cocoanuts, sweets, *vadapappu* and *naivedyams* are offered. The devotees take bath in a *gundam* and observe fasting and *jagaram*. The patrons of these ancient festivals are Yadavas. About 3,000 devotees of all Hindu communities congregate from this village and from distant places like Mysore State. Pujari is a Brahmin on monthly salary. *Prasadam* is distributed to all and there is free feeding.

A fair is held on these occasions on the hillock near the temple for 2 or 3 days with 3,000 congregation of all Hindu communities. Eatables, utensils, lanterns, combs, mirrors, photos, pictures, books, cloth and agricultural implements, toys and baskets are sold. There are choultries with free feeding facilities. Pandals are erected. Dramas, circus, lottery, gambling, and magics afford entertainment.

Anjaneyaswamy Aradhana is performed in the hamlet Pagdiyal for a day on *Margasira Suddha Purnima* (November–December). *Bhajans* are performed and *jagaram* is observed. This is a ten year old local festival. Local Hindus participate. Kapus are the patrons. Pujari is a Brahmin with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

SOURCE : 1. *Sri Basappa, Teacher, J. Basic School, Juntpalle.*
2. *Article on Juntpalle in* Andhra Pradesh Weekly, *dated 25-9-1963.*

(20) Gothapur— Situated at a distance of 3 miles from Tandur Railway Station.

The total population of the village is 472 and it is made up of a few sub-communities of Caste Hindus–Kuruva, Kapu, Telugu; Scheduled Castes (119) – Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lord Mallikarjunaswamy temple with the image in human form with 4 hands and a crown on the head is a place of worship. Anjaneyaswamy, Uradamma, Mysamma and Yellamma deities are also worshipped in this village.

Sri Mallikarjunaswamy Pallaki Uthsavam is celebrated for one day in *Margasira Suddha Shashti* (November–December). The procession of the Lord on a palanquin is at 10.00 a. m. Cocoanuts and camphor are offered to the Lord. This is an ancient festival extending to a few neighbouring villages. About 300 Hindus from this and the neighbouring villages congregate.

A small fair is held in this connection for a day in front of the temple from ancient times in the land belonging to a person who collects taxes from the visitors. Eatables, utensils, etc., are sold. About 300 people from this and the neighbouring villages congregate. Mostly Kuruvas participate.

Lord Anjaneyaswamy is worshipped on Saturdays. Cocoanuts and camphor are offered to the Lord. Devotees observe fasting and *jagarana*.

SOURCE : *Sri Lakshmi Kantha Rao, Gothapur.*

(21) Chintamanipatam-Situated at a distance of 2 milles from Tandur road and Railway Station.

The tota lpopulation of the village is 260 and it is made up of a few sub-communities of Caste Hindus-Balija, Kapu, Kummari; Scheduled Castes (44)—Mala, Madiga; and a few Yerukulas. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Hanuman temple is the place of worship. Goddess Amba Bhai is also worshipped in this village.

Amba Bhai Uthsavam is celebrated for 6 days from *Asviyuja Suddha Ashtami* to *Triodasi* (September-October). Offerings are made. This is a seven year old local festival. The patrons are Yerukulas. Local people of all Hindu communities participate.

SOURCE: *Sri P. Manohar, Teacher, Parvathpur.*

(22) Peddemula—Situated at a distance of 4 miles from Rukmapur Railway Station and 11 miles from Tandur Railway Station.

The total population of the village is 2,447 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Golla, and Padmasale; Scheduled Castes (441)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the residents are agriculture, agricultural labour, sheep rearing and other traditional occupations.

Sambhulinga temple is a place of worship here. Manikya Prabhu is also worshipped in this village.

Manikya Prabhu Aradhana in Sambhulinga temple is celebrated for 3 days in *Phalgunam* (February-March), generally from 8th to 10th March. This is a ten year old festival confined to this and nearby villages. Vaisyas are patrons and Pujaris. *Prasadam* is distributed to all. About 1,000 people of all communities from this and the neighbouring villages congregate. Free feeding is arranged.

A small fair is held in this connection for 3 days before Sambhulinga temple. This place belongs to the deity. About 1,000 people of all communities congregate from this and surrounding villages.

SOURCE: *Sri K. Veerappa, Peddemula.*

(23) Marepalle— Situated at a distance of 4 miles from Rukmapur Railway Station, 9 miles from Tandur and 12 miles from Vicarabad.

The total population of the village is 655 and it is made up of the following communities: Caste Hindus - Lingayat, Kapu, Kamsali, Sale, Boyini, Mutharacha, Vadrangi, Kuruva, Kummari, Chakali, Mangali; Scheduled Castes (136)—Mala, Madiga; and Muslims. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of Uradamma with the image in female form, Hanuman and Lakshmamma are the places of worship in this village.

The village deity Uradamma Jatara is celebrated for 2 days on *Margasira Bahula Chaturdasi* and *Amavasya* (November - December). Arrangements are made a week in advance. Animals are sacrificed to the deity and *poli challuta* is performed. This is an ancient local celebration. Police Patel, Mali Patel and Patwari are the patrons. People of all Hindu communities participate in it. *Prasadam* is distributed to all. There is free feeding during the *jatara.*

SOURCE: *Sri Narasappa, Teacher, Tandur.*

(24) Jangaon—Situated at a distance of 4 miles from Rukmapur Railway Station on Wadi-Secunderabad line and 10 miles from Tandur.

The total population of the village is 951 and it is made up of the following communities : Caste Hindus-Brahmin, Lingayat, Vaisya, Kapu, Kuruva, Golla, Bhattu, Kammari, Chakali, Mangali, Kummari, Telugu; Scheduled Castes (234)-Mala, Madiga and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Uradamma with Her image in female form, Beerappa with a pillar representing

Him, Panduranga, Anjaneya, Siva and a mosque are the places of worship in this village.

The village deities Uradamma and Beerappa Jatara is celebrated for 2 days on *Margasira Bahula Chaturdasi* and *Amavasya* (November-December). Animals are sacrificed. This is a local celebration. The village heads are the patrons. Local people of all Hindu communities participate. There is free feeding during the Jatara.

SOURCE: *Sri C. Rama Rao, Teacher, Peddemula.*

(25) Anthwaram — Situated at a distance of 2 miles from Tandur Railway Station on Wadi-Secunderabad line.

The total population of the village is 943 and it is made up of the following communities; Caste Hindus-Brahmin, Vaisya, Sale, Ediga, Kuruva, Kummari, Vadde, Bhattu and Scheduled Castes (169)-Mala, Madiga and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Dastagiri Darga with Peerlu and Venkateswaraswamy temple in Dastagiripet with the image in the form of a monkey from the mouth of which a gold coloured tongue is protruding are the places of worship in this village.

Sri Venkateswaraswamy Jatara takes place for 8 days from *Magha Suddha Purnima* to *Bahula Sapthami* (January-February). On the first day the villagers lit lamps and on the third day car procession is held on the remaining days bath and pujas are the rituals celebrated during Jatara. This Jatara is being celebrated from the origin of the hamlet, Dastagiripet. People of all communities from this and the surrounding villages participate. Pujari is a Brahmin with hereditary rights.

A small fair with about 10 shops selling sweetmeats and cocoanuts, etc., is held in connection with the festival for 8 days in the temple premises. Taxes are collected. People from a few nearby villages and Tandur congregate. Dramas provide entertainment to the spectators. Especially Uradamma Jatara is celebrated in this village (i. e., Anthwaram). A Jangam is the patron.

SOURCE: *Kumari Ambuja Vasantha Nicodemus, Headmistress, Anthwaram.*

(26) Tandur—The taluk headquarters and a Railway Station on Wadi-Secunderabad Railway line, situated on 17° 15′ N and 77° 34′ E. It is also linked to all important places in the District by a wide net work of roads. All the offices that complement a taluk headquarters are located in the town.

The total population of the town is 16,736 and it is made up of the following communities : Caste Hindus - Brahmin, Vaisya, Lingayat, Padmasale, Kamma, Golla, Boya, Vadla, Kammara, Kamsali, Chakali, Mangali, Kummari; Scheduled Castes (1,358)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment in the stone quarries and other traditional occupations. Tandur is a noted business centre for the famed 'Shahabad Stone Slabs' having a country-wide market.

Sri Veerabhadraswamy, Nizamuddin Shahi and Abdul Khasim Saheb are worshipped in this town.

Sri Veerabhadraswamy Jatara takes place for a week in *Chaitram* (March-April). About 6,000 devotees local and from nearby taluks of the district congregate irrespective of caste or creed.

Nizamuddin Shahi Urs takes place for 7 days in *Jaishtam* (May-June) with 500 local congregation of all communities.

Yet another festival of the town is Abdul Khasim Saheb Urs celebrated for a week in *Sravanam* (July-August). About 2,000 devotees of the town and nearby villages without any distinction of caste or creed congregate.

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

(27) Sangam *alias* Masera—Situated at a distance of 5 miles from Tandur Railway Station and about 30 miles from Vicarabad. The village is so named because of the confluence of two rivers at a distance of five furlongs north of the village. *Sangam* means confluence.

The total population of the village is 592 and it is made up of the following communities: Caste Hindus-Kapu, Lingayat, Telugu; Scheduled Castes (122)-Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sangaiah temple with a Sivalingam in an area of 8 acres and Anjaneyaswamy temple are the places of worship.

Mahasivaratri Uthsavam is celebrated for a day on *Magha Bahula Amavasya* (January-February) preparations being made on the same day. Cocoanuts are offered to the deity. River bath, fasting and *jagaram* are the domestic observances. This is an ancient festival confined to this and the neighbouring villages of this taluk. Sangam Sai Reddy, Adkicherla Gundaiah and Tandur Virupakshappa are the patrons. About 200 people of all communities from this and the neighbouring villages congregate. Sri Nagareswara Venkatachari, a Brahmin and Madapati Jangam Veeraiah are the Pujaris during the *uthsavams*. *Prasadam* is distributed to all. There is free feeding.

Sri Basaiah is appointed as Pujari to perform daily puja at Sangaiah temple by Sri Sai Reddy, the patron of the temple. He gave some land to the Pujari. *Prasadam* is distributed to all.

A fair is held in this connection for one day at a distance of 5 furlongs near the confluence in an area of 27 acres of Government land. No taxes are collected. This is being held from the origin of the village. About 2,000 people from this and the neighbouring villages in this taluk congregate.Sweetmeats, utensils, cocoanuts, jaggery, etc., are brought from Tandur and sold.

SOURCE : *Sri Anantha Rao, Headmaster, Tandur.*

(28) Timmaipalle—Situated at a distance of 8 miles from Tandur Railway Station.

The total population of the village is 768 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (80). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy is worshipped in this village.

Sri Venkateswaraswamy festival takes place for 4 days from *Ashadha Suddha Ekadasi* to *Chaturdasi* (June-July). About 500 local people of all Hindu communities participate.

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

(29) Hojipur—Situated at a distance of 8 miles from Tandur Railway Station.

The total population of the village is 536 and it is made up of a few sub-communities of Caste Hindus - Scheduled Castes (191). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lord Hanuman is worshipped in this village.

Hanuman Jatara takes place for 4 days in *Sravanam* (July-August). This festival is confined to this village only. About 500 local people of all Hindu communities participate.

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

(30) Yallal—Situated at a distance of 5 miles from Tandur Railway Station and 32 miles from Vicarabad Railway Station. It is known from the relics found in this place that it was historically a noted pilgrim centre. In Govindaraopet, the hamlet of this village by the side of Kakaraveni river many Sivalingams and images of Nandeeswara were excavated. The Kagna river flows a mile away from this village and Sangameswaraswamy temple at the confluence of the Kagna-Kakaraveni rivers attracts many people during the festive occasions. Big bricks and images of Buddha were also found when earth was dug out and the place is believed to have been a Buddhist centre in the past before it flourished as a Veera Saiva Centre.

The total population of the village is 3,263 and it is made up of the following communities; Caste Hindus - Brahmin, Vaisya, Padmasale, Thelaga, Jandra etc.; Scheduled Castes (267); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour, weaving, trade and other traditional occupations.

The temples of Markandeyaswamy with a Sivalingam, Bhavani with the image in female form, Basavanna with the stone image of Nandeeswara 6 ft. in length and 4½ ft. in height, Chowdamma temple, Venkateswaraswamy and Nagareswaraswamy with a Sivalingam installed by the Vaisyas of 101 *gotrams* are the places of worship in this village.

Nagareswaraswamy Uthsavam is celebrated on any Sunday in *Sravanam* (July - August). The Lord

is taken in a procession on a palanquin with *bhajans* and music. Cocoanuts, camphor and fruits are offered. This is an ancient festival extending to a few nearby villages. Komati Narayana is the patron. About 4,000 Hindus local and from the neighbouring villages congregate. *Prasadam* is distributed to all.

A few shops selling eatables, utensils, etc., are put up in this connection near the temple.

Bhavani Uthsavam takes place for a day in *Ashadham* (June - July) with local Hindu congregation.

Markandeya Uthsavam is celebrated for a day on *Sravana Suddha Purnima* (July-August). This is of ancient origin and the local Hindus participate.

Venkateswaraswamy Uthsavam takes place on *Sravana Bahula Amavasya* (July-August).

SOURCE : 1. *Sri Shiv Murthi, Teacher, Z. P. Middle School, Yallal.*
2. *Sri Mohammed, Village Level Worker, Yallal.*
3. *Sri Shukul Prasad, Teacher, Yallal.*
4. *Sri Eswarappa, Patwari, Yallal.*

(31) Devanoor—Situated at a distance of 3 miles from Kothur bus stand on Hyderabad-Yadgiri bus route and 8 miles from Tandur.

The total population of the village is 795 and it is made up of a few Hindu castes:- Brahmin, Vadrangi. Golla, Kummari and Mutharacha and Scheduled Castes (177). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Uradamma with Her cement image, Bavanamma with Her wooden image, Mahisamma with Her stone image are the places of worship here.

Uradamma Uthsavam is celebrated for a day on *Pushya Bahula Amavasya* (December-January). Cocoanuts, *bonalu* (cooked rice) and *neivedyam* are offered; fowls, goats and he-buffaloes are sacrificed to the deity. This is a 50 year old local festival. Mutharachas are the patrons. Local people of all Hindu communities participate. Pujari is a Mutharacha, also called Boyini.

SOURCE: *Sri P. Hanmi Reddy, Headmaster, G. P. B. School, Devanoor.*

(32) Nagsamandar—Situated at a distance of 5 miles from Rukmapur Railway Station to the south and 8 miles from Tandur to the east.

The total population of the village is 594 and it is made up of some sub-communities of Caste Hindus: Scheduled Castes (172)-Mala, Madiga; and Muslims. The chief means of thier livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of the village deities Uradamma and Mysamma with wooden images in human form are the places of worship in this village.

Uradamma and Mysamma Bonala Jatara is celebrated for one day in *Pushyam* (December-January) *Bonams* and *naivedyams* are offered to the deities. This is an ancient local festival. Local people of all Hindu communities participate.

SOURCE : *Sri Bichchappa, Patwari, Nagsamandar.*

(33) Bagaipalle—Situated at a distance of 4 miles from Rukmapur Railway Station to the south and 9 miles from Tandur to the east.

The total population of the village is 153 and it is made up of a few sub-communities of caste Hindus; Scheduled Castes (54)-Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneya with the stone image and Boranamma with the wooden image in female form are the places of worship.

The village deity Boranamma Bonala Jatara is celebrated for one day in *Pushyam* (December-January). *Naivedyams* are offered to the deity. This is an ancient festival confined to this village. Local people of all Hindu communities participate. There is no specific Pujari.

SOURCE: *Sri Bichchappa, Patwari, Bagaipalle.*

(35) Muddaipet—Situated at a distance of 3 miles from Tunkimetta bus stand on Hyderabad-Yadgiri road, 6 miles from Rukmapur Railway Station and 10 miles from Tandur.

The total population of the village is 642 and it is made up of the following communities: Caste Hindus-Vaisya, Balija, Ediga, Sale, Golla, Cha-

kali, Mangali; Scheduled Castes (28); a few Yerukulas; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Yellamma temple with Her stone image in female form, Eswara temple with a Sivalingam are the places of worship here.

Yellamma Jatara is celebrated for 3 days in the dark fortnight of *Margasiram* (November–December). *Sidi dripputa* on the first day, offering of *naivedyam* on the second, and distribution of *prasadam* on the third are the rituals. Cocoanuts and *bonalu* (cooked rice) are offered and fowls are sacrificed to the deity. This is a forty year old local festival. Patrons are Edigas. Local people of all Hindu communities participate. Pujaris are Edigas. *Prasadam* is distributed to all.

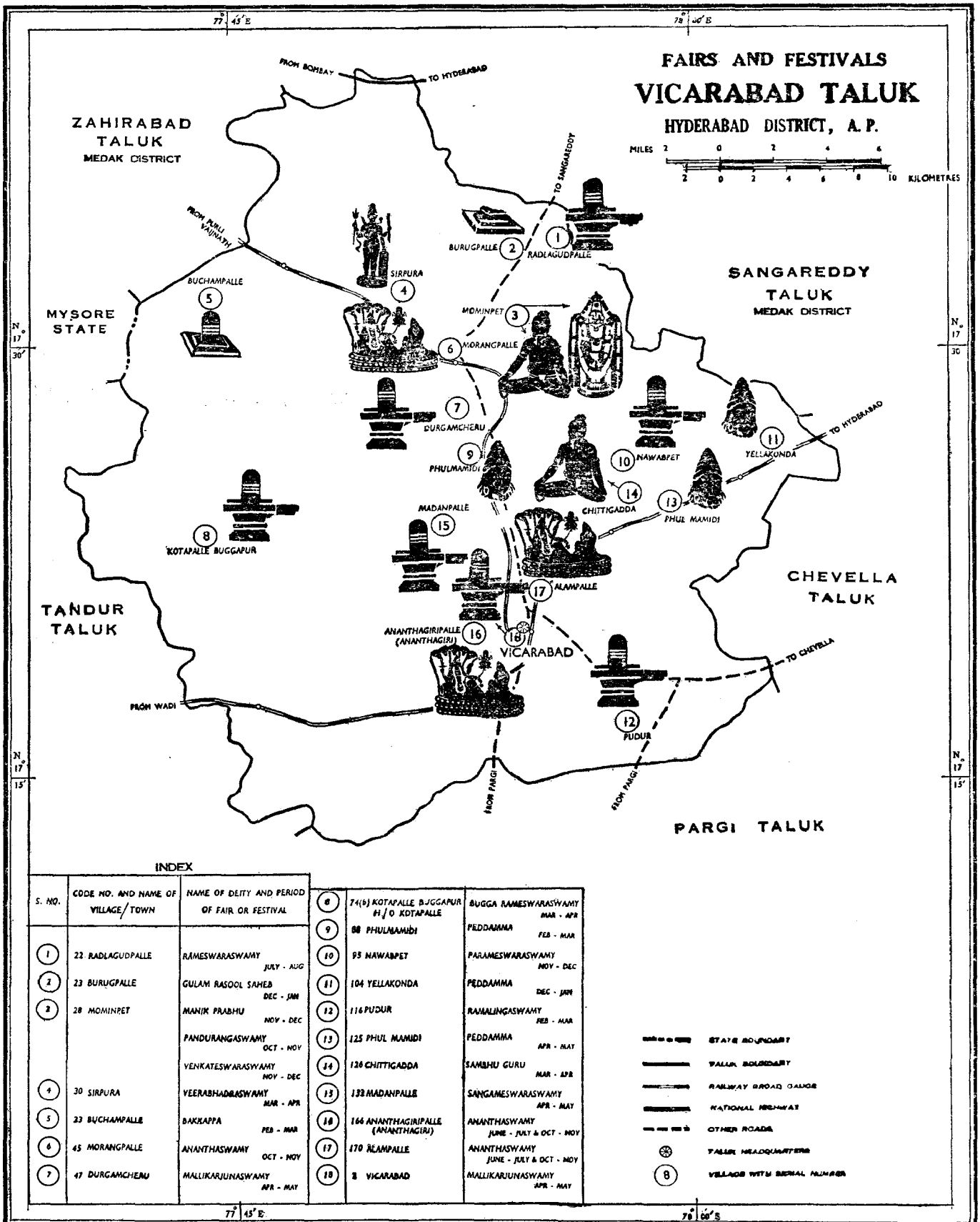
A small fair is being held in this connection for 3 days in Sri Koduri Gowraiah's land one acre in area at a distance of one furlong to the west of the village for the past 40 years. Sweetmeats, utensils, lanterns, fancy goods, clothes, toys, earthenware are brought from Kodangal, Tandur and Yellal towns and sold. About 500 people congregate from the surrounding villages.

SOURCE: *Sri Ramappa, Headmaster, Government Primary School, Muddaipet.*



VICARABAD TALUK

FAIRS AND FESTIVALS
VICARABAD TALUK
HYDERABAD DISTRICT, A. P.



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2	23 BURUGPALLE	GULAM RASOOL SAHEB DEC - JAN
3	28 MOMINPET	MANIK PRABHU NOV - DEC
		PANDURANGASWAMY OCT - NOV
		VENKATESWARASWAMY NOV - DEC
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STATE BOUNDARY
TALUK BOUNDARY
RAILWAY BROAD GAUGE
NATIONAL HIGHWAY
OTHER ROADS
TALUK HEADQUARTERS
(8) VILLAGE WITH SERIAL NUMBER

P. SUBBARAO
ARTIST

SECTION IX

VICARABAD TALUK

Radlagudpalle—Situated at a distance of 10 miles from Marpalle Railway Station and 15 miles from Vicarabad Railway Station.

The total population of the village is 331 and it is made up of a few Hindu sub-communities; Scheduled Castes (61). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Rameswaraswamy with His Sivalingam is worshipped by the villagers.

Rameswaraswamy Jatara is celebrated for 5 days from *Sravana Suddha Dasami* (July-August). About 2,000 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed.

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

(2) Burugpalle—Situated at a distance of 15 miles from Vicarabad Railway Station.

The total population of the village is 459 and it is made up of a few Hindu Sub-communities of caste Hindus; Scheduled Castes (260); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gulam Rasool Saheb Urs takes place for 3 days from 16th to 18th *Shaban* (December-January). About 1,000 Muslim devotees local and from the surrounding villages congregate.

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

(3) Mominpet — Situated at a distance of 12 miles from Vicarabad Railway Station.

The total population of the village is 3,858 and it is made up of the following communities: Caste Hindus; Brahmin, Vaisya, Reddy, Munnurukapu, Vadla, Chakali, Mangali, Goundla, Scheduled Castes (780)– Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Manik Prabhu, Pandurangaswamy and Venkateswaraswamy with their stone images are the important places of worship in this village.

Manik Prabhu Jatara takes place for 6 days from *Margasira Suddha Dasami* to *Purnima* (November—December) with 500 local congregation of all Hindu communities.

Pandurangaswamy Jatara takes place for 4 days from *Karthika Suddha Navami* to *Dwadasi* (October—November). About 5 0 devotees of the village without any distinction of caste or creed congregate.

Venkateswaraswamy Jatara takes place for 5 days from *Margasira Suddha Chavithi* to *Ashtami* (November—December). About 150 devotees of the village irrespective of caste or creed congregate.

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

(4) Sirpura—Situated at a distance of 8½ miles from Vicarabad Railway Station.

The total population of the village is 1,968 and it is made up of the following communities: Caste Hindus-Brahmin, Reddy, Kapu, Vaisya, Munnurukapu, Goundla, Chakali, Mangali; Scheduled Castes (432)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Veerabhadraswamy Jatara takes place for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March—April). About 400 Hindu devotees of the village without any distinction of caste or creed congregate. *Teertham* and *prasadam* are distributed to all the devotees.

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

(5) Buchampalle — Situated at a distance of 3 miles from Marpalle Railway Station and 16 miles from Vicarabad.

The total population of the village is 1,547 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (283); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Hanuman, Pochamma, Sangameswaraswamy and Bakkappa temple with a Sivalingam on a hill are the places of worship in this village. Bakkappa was a great Kapu devotee. He entered *jeeva samadhi* and on his tomb a Sivalingam was installed and is worshipped in the name of Bakkappa.

Bakkappa Jatara takes place for a day on *Phalguna Bahula Panchami* (February-March). Festival arrangements are made one week in advance. *Rathothsavam, agnigundalu* and *bhajans* are the rituals celebrated during these days. Cocoanuts, sugar, *agarbathis* and flowers are offered. It is being celebrated for the past 2 years. The chief patron is Sri Sunampalle Sanagppa, a Lingayat. About 500 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed. Pujari is a Saiva. Free feeding is arranged by collecting subscriptions.

A fair is held in this connection near the temple for 2 days. About 500 people congregate. Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos, clothes and toys are sold.

SOURCE : *Sri Vasantha Rao, Headmaster, Junior Basic School, Buchampalle.*

(6) Morangpalle—Situated at a distance of 10½ miles from Vicarabad Railway Station.

The total population of the village is 1,287 and it is made up of a few Hindu Sub-communities; Scheduled Castes (285); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Ananthaswamy Jatara is celebrated for 6 days in *Karthikam* (October-November). Offierings are made to fulfil the vows. About 2,000 Hindu devotees of this and the neighbouring villages without any distinction of caste or creed congregate.

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

(7) Durgamcheru—Situated at a distance of 9 miles from Vicarabad Railway Station.

The total population of the village is 755 and it is made up of a few Hindu Sub-communities: Scheduled Castes (320); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mallikarjunaswamy festival takes place for 2 days from *Vaisakha Suddha Dasami* (April-May). About 300 devotees of the village congregate. All communities participate in it.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(8) Kotapalle, Buggapur, hamlet **of Kotapalle** — Situated at a distance of 11 miles from Vicarabad Railway Station.

The total populatian of the village is 2, 970 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Reddy, Kapu, Kamsali, Goundla, Chakali, Mangali, etc.; Scheduled Castes (458)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, casual labour, toddy tapping and other traditional occupations.

The temple of Bugga Rameswaraswamy with stone Sivalingam is the important place of worship in this village.

Bugga Rameswaraswamy Festival takes place for 4 days from *Chaitra Suddha Chathurdasi* to *Bahula Vidiya* (March-April). About 1,200 Hindu devotees local and from the neighbouring villages of all communities participate. *Teertham* and *prasadam* are distributed to all devotees.

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

(9) Phulmamidi—Situated at a distance of 7 miles from Vicarabad Railway Station.

The total population of the village is 1,057 and it is made up of some sub-communities of caste Hindus; Scheduled Castes (87); Christians and Muslims. The chief means of livelihood of the people are agriculture, casual labour and other traditional occupations.

Peddamma Jatara takes place for 2 days in *Phalgunam* (February-March). Animals are sacrificed in fulfilment of their vows. About 300 local devotees irrespective of caste or creed congregate.

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

(10) **Nawabpet**—Situated at a distance of 17 miles from Vicarabad Railway Station.

The total population of the village is 605 and it is made up of several Hindu sub-communities. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Parameswaraswamy Jatara takes place for 5 days in *Margasiram* (November-December). About 500 devotees of the village without any distinction of caste or creed congregate.

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

(11) **Yellakonda** — Situated at a distance of 11 miles from Vicarabad Railway Station.

The total population of the village is 2,368 and it is made up of the following communities; Caste Hindus-Brahmin, Vaisya, Kamsali, Muthracha, Golla, Goundla, Mangali, Chakali; Scheduled Castes (559)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, casual labour, trade and other traditional occupations.

Peddamma Devi Jatara takes place for 6 days in *Pushyam* (December-January). Goats, sheep, fowls and a he-buffalo are sacrificed. Intoxicants are used during the jatara. *Bonalu* are offered to the deity. About 2,000 Hindu devotees local and from the neighbouring villages without any distinction of caste or creed congregate. This is of ancient origin but of local significance.

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

(12) **Pudur**—Situated at a distance of 10 miles from Vicarabad Railway Station.

The total population of the village is 1,370 and it is made up of several Hindu Sub-communities: Scheduled Castes (81); Christians and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour, trade, casual labour and other traditional occupations.

Siva temple and Damagunda Ramalingaswamy temple with a stone Sivalingam at a distance of 2 miles from the village are the places of worship in this village. About 300 years back there lived two brothers Damadu and Gundadu who constructed the Damagunda Ramalingaswamy temple in their names. There is a tank near the temple.

Sri Damagunda Ramalingaswamy Uthsavam takes place for 7 days from *Phalguna Bahula Saptami* to *Triodasi* (February-March). Festival arrangements are made one week in advance. *Dwajarohana* on the first day, *seva* on the second, *agnigundam* on the third, *rathothsavam* on the fourth, *dopothsavam* on the fifth, *chakratheertham* on the sixth and *ekanthaseva* on the last day are the rituals celebrated during these 7 days. Offerings are made in the form of cash or kind. The devotees take bath in the tank and observe fasting and *jagarana*. It is being celebrated for the past 300 years. The devotees local and from the neighbouring villages congregate irrespective of caste and creed. The chief patrons and Pujaris are Brahmins with hereditary rights. *Teertham* and *prasadam* are distributed to all the devotees. There is free feeding.

SOURCE : *Sri Sreesailam, Patwari, Pudur.*

(13) **Phulmamidi**—Situated at a distance of 8 miles from Vicarabad Railway Station.

The total population of the village is 1,809 and it is made up of several Hindu sub-communities; Scheduled Castes (460); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Peddamma Jatara takes place for 2 days in *Vaisakham* (April-May). About 300 devotees of the village without any distinction of caste or creed congregate.

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

(14) **Chittigadda**—A Railway Station on Secunderabad-Wadi line. Thimmareddipalle is the hamlet of Chittigadda located at a distance of 5½ miles from Vicarabad Railway Station.

The total population of the village is 2,655 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Munnuru, Muthracha, Goundla, Kamsali, Kammara, Kummari, Chakali, Mangali, etc.; Scheduled Castes (663)-Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sambhuguru Manik Prabhu Jatara takes place for 3 days in *Chaitram* (March-April). About 300 Hindu devotees of the village without any distinction of caste or creed congregate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Hyderabad.*

(15) Madanpalle—Situated at a distance of 5 miles from Vicarabad Railway Station.

The total population of the village is 784 and it is made up of some sub-communities of Caste Hindus: Scheduled Castes (117); and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sangameswaraswamy Jatara takes place for 3 days in *Vaisakham* (April-May). About 400 Hindu devotees of the village without any distinction of caste or creed congregate.

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

(16) Ananthagiripalle — Popularly known as Ananthagiri Sanatorium it is situated at a distance of 2½ miles by walk or bus from Vicarabad on Hyderabad-Bombay railway line. It is called Ananthagirigutta as it is 2, 360 ft. above mean sea level the average temperature being 103° F to 105° F. On either side of the 2½ mile road up to the hill there are big mango groves and the whole area is wooded by thick forest. It is here that the river Musi also called Muchikunda rises and flows through three taluks of Hyderabad District and also through the city of Hyderabad and finally merges with the Krishna near Vadapalle in Nalgonda District. The climate of this place is very good and hence a T. B. Sanatorium is established, the foundation stone being laid by the prince of Berar. It gradually improved and now it is one of the big sanatoria in Andhra with 301 beds. On the hill itself there are Doctors' Colony, Nurses' Quarters, Staff quarters and a bus stand, etc.

The total population of the village is 1,375 and it is multi-ethnic in composition; Scheduled Castes (270); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The famous temple of Lord Ananthaswamy is on the hill. The peculiarity of this holy place is that it is without the idol of the Lord. But the sanctity of the hill is considered no less than the sanctity of Seshadri, the abode of Lord Venkatachalapathi. Anantagiri hill is considered to be the tail end of Seshadri, that commences at Ahobilam in Kurnool district. It is said that Markandeya Maharshi, son of Mrukandu did severe penance here for 14 thousand years amidst burning flames during summer, in pouring rains during the rainy season and in freezing waters during winter. In addition to this, with his extraordinary powers he used to worship in half a *ghatika* of the auspicious period of every day Lord Narasimhaswamy of Ahobilam, after a bath in the sacred Ganges at Kasi (Banaras). Once he was confronted with Kalamathra Dwadasi on which the auspicious moment was for a *thruti*, about 1/6th of a *ghatika*, and half a *ghatika* was the minimum required with his powers to keep up his daily practice. A break in his penance of 14 thousand years was unbearable to Markandeya Maharshi and his mental torture could be understood only by the Lord. The Lord understood it. The previous night the Lord told him in his dream that for the devotees convenience He would establish Himself together with Ganga on the hill. He woke up and found in front a big *pushkarini* (pond) with the sacred waters of Ganga for his bath. But there was the Lord of Ahobilam for *darshan*. He was in *ashramam* itself in the form of Prasanna Narasimhamurthy with pacific appearance contrary to His usual ferocity as Ugra Narasimhamurthy or Karala Narasimhamurthy. The Lord's image was visible inside a big *saligram* in *ashramam*. The Lord granted the prayer of Markandeya that He, Ganga and Himself should remain there till the end of Kaliyuga.

The Markandeya Guha or the cave in which Markandeya did penance is still there and is held in great reverence as the rishi brought down to the place the Lord Himself for the salvation of the local people. The cave has two entrances in the form of a 4½' high hemispheres. On a platform the image of Markandeya is 2½ feet high and 2 feet wide in meditative pose. The bangles, the ear-rings, the *yagnopaveetham* and *rudrakshamala* (necklace of beads) are seen though not clearly. There are a few other smaller caves there and signs of congregational penance are conspicuous.

It is on this idolless hill-top that the festival of the Lord is celebrated twice a year. In course of time the forest grew thicker and the Lord's puja was neglected. He appeared in the dream of a dovotee and desired him to remove Him to Alampalle, 1½ miles from Vicarabad and arrange for His daily

worship, lighting and offerings. But the area within a radius of 2½ *krosus* (*krosu* — 2½ miles) is believed to be the abode of the Lord and the Lord of Alampalle is known as Ananthaswamy of Ananthagiri. One conspicuous incident in this connection is that the temple at Alampalle for the Lord was constructed by none other than Emperor Aurangazeb. On both the occasions the celebrations commence on *Suddha Ekadasi* and conclude on *Purnima* with *rathothsavam* or car festival, the first being in *Ashadham* (June-July) and the next in *Karthikam* (October-November). On both the occasions the idol of the Lord is brought from the Alampalle temple to the hill in a palanquin carried by 16 *boyees* and taken to the Alampalle temple after the conclusion of the festival. A pilgrimage is believed to be fruitful in that the childless get children, the diseased get cured and the distressed relief. Several offerings are made to fulfil vows. Small cradles of gold and silver, bulls, etc., are offered. Some content themselves tying a pair of bulls to the *dwajasthambham* and worshipping the Lord. Pots of curd are broken at the top of the *dwajasthambham* and drops of it are collected, sprinkled on the head and also taken as *prasadam*. The Lord also has the reputation of mediating between contending parties and deciding their disputes by giving his decision to each in their dreams. Anthiah, Anthigadu, Ananthayya are popular names in these parts. This is an ancient festival extending to several parts of Andhra, Mysore and Maharashtra. The management is by the Endowment Board. About 10 to 15 thousand people of all Hindu communities congregate from distant places. Pujari is a Brahmin of Harithasa *gotram* with hereditary rights. There is free feeding to Brahmins.

A fair is held in this connection near the temple for 15 days. This is being held from ancient times. About 20,000 people of all Hindu communities congregate. Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos, mill cloth, handloom cloth and readymade clothes, toys and other fancy goods are sold in the fair. *Bhajans*, lotteries and circus afford entertainment to the visitors.

SOURCE : 1. *Sri C. Purushotham, Headmaster Ananthagiri.*
2. *Article in* Andhra Prabha Weekly, *dated 29-5-63 by Sri P. P. Anjaneyulu.*

(17) Alampalle — Situated at a distance of 2½ miles from Vicarabad.

The total population of the village is 9,033 and it is multi-ethnic in composition; Scheduled Castes (1,298); Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour, casual labour, trade and other traditional occupations.

The temple of Ananthagiriswamy with the idol of the Lord Ananthaswamy that was originally in the temple on the hill is the only place of worship here. The idol is brought down from the top of the hill and is installed in this temple as the Lord desired. Markandeya Maharshi, who did penance for 14 thousand years on Ananthagiri which is a mile from this place, used to worship the Lord at Ahobilam after taking his bath in the Holy Ganges, every day. He used to perform this in the short period of a *ghatika* due to his extraordinary powers. Once it so happened that *Dwadasi punyakalam* lasted for only a *thruti* equal to 1/6 th of a *ghatika*. The great devotee felt unhappy that he might not be able to continue his worship of the Lord at Ahobilam during that auspicious time. The Lord understood him and came to Ananthagiri with Ganga to please His devotee. He appeared to the Maharshi in his dream on the previous night. Markandeya was pleased and prayed the Lord to remain there for the sake of his devotees. The Lord remained there on the hill top of Ananthagiri and decided to remain till the end of *Kaliyuga*. But in course of time a thick forest grew round the hillock and the daily pujas and offerings were neglected. It was then that the Lord appeared to a devotee in his dream and asked to remove Him to Alampalle and offer Him daily pujas and *naivedyams*. Thus the idol of the Lord in the temple at the hill top was brought to Alampalle and is taken to the hill during the *uthsavams*, twice in a year.

Ananthaswamy Uthsavam is celebrated for 5 days from *Ashadha Suddha Ekadasi* (June-July) and from *Karthika Suddha Ekadasi* (October-November) twice in a year as described in the write up of the village Ananthagiripalle. This is an ancient festival extending to the nearby districts in Andhra, Mysore and Maharashtra and about 10,000 people of all communities participate in it.

SOURCE : 1. *Statement of Fairs and Festivals furnished by the Collector, Hyderabad.*
2. *Article in* Andhra Prabha Weekly, *dated 29-5-63 by Sri P.P. Anjaneyulu.*

(18) Vicarabad—The taluk headquarters of the same name and a railway station on Secunderabad-Wadi broad gauge line and 52 miles from Secunderabad. A Jagirdar, Vikar-ul-Mulk lived in this place, hence it is called Vicarabad after him.

The total population of the village is 9,033 and it is made up of the following communities: Caste Hindus - Brahmin, Lingayat, Vaisya, Kapu, etc.; Scheduled Castes (1,298); Christians, Muslims and Marwadis. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Hanuman temple and Mallikarjunaswamy temple with the stone Sivalingam are the places of worship in this village.

Mallikarjunaswamy Uthsavam takes place for 3 days from *Vaisakha Suddha Padyami* to *Tadiya* (April-May). *Aradhana* is also performed for 2 days during Mahasivarathri, i. e., *Magha Bahula Chaturdasi* and *Amavasya* (January-February) and in *Sravanam* (July-August). Festival arrangements are made in advance. Fastings, feastings and *jagarana* are observed. *Thirukkalyanothsavam, rathothsavam,* procession and *avabruthasnanam* are the functions celebrated during the festival. *Koti bilvarchana* is performed in *Sravanam* (July - August). Learned Brahmin pandits and scholars are invited and religious discourses are held. It is being celebrated for the past 6 years and the chief patrons are Veera Mallappa and Mudda Mallappa. Thousands of Hindu devotees local and from different places congregate. *Teertha prasadams* are distributed to all.

A fair is being held in this connection near the temple for 2 days in an area of 400 square yards for the past 80 years. Thousands of people congregate. Eatables, utensils, lanterns, mirrors, combs, pictures photos, clothes, agricultural implements, and toys of various kinds are brought and sold in the fair.

Harikathas, Burrakathas and dramas afford entertainment to the people.

SOURCE: *Sri Narayana Rao, Assistant Teacher, Z. P. H. School, Vicarabad.*



APPENDICES

APPENDIX – I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN HYDERABAD DISTRICT

S.No.	Name of the festival	*Tidhi* in Telugu Month	Corresponding English Month
1	2	3	4
HINDU FESTIVALS			
1	Ugadi (Telugu NewYear'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 ...	2nd Friday in *Sravanam* ...	July—August
5	Rakhi Purnima ...	*Sravana Suddha Purnima* ...	July—August
6	Sri Krishna Jayanthi ...	*Sravana Bahula Ashtami* ...	July—August
7	Vinayaka Chaviti ...	*Bhadrapada Suddha Chaviti* ...	August—September
8	Mahalaya Amavasya ...	*Bhadrapada Amavasya* (New Moon Day) ...	August—September
9	Brathakamma Panduga ...	*Asvlyuja Suddha Padyami* to *Navami* ...	September—October
10	Dasara ...	*Asviyuja Suddha Padyami* to *Dasami* ...	September—October
11	Deepavali ...	*Asvlyuja Bahula Chaturdasi* to *Amavasya* ...	September—October
12	Dhanalakshmi puja ...	*Asviyuja Bahula Amavasya* ...	September—October
13	Subrahmanya Shashti ...	*Margasira Suddha Shashti* ...	November—December
14	Sankranti ...	*Pushyam (Makara Sankramanam)*	13th to 15th January of every year
15	Bhishma Ekadasi ...	*Magha Suddha Ekadasi* ...	January—February
16	Mahasivaratri ...	*Magha Bahula Chaturdasi* ...	January—February
17	Kamadahanam ...	*Phalguna Suddha Triodasi* ...	February--March
18	Holi ...	*Phalguna Suddha Purnima* (Full Moon Day) ...	February—March
MUSLIM FESTIVALS		Date in Muslim Month (HIJRI)	
1	Ramzan (Id-ul-Fitr) ...	1st day of *Shavval* ...	February—March
2	Bakrid (Id-ul-Kabir) ...	10th of *Zilhaj* ...	April—May
3	Moharram ...	10th of *Moharram* ...	May—June
4	Milad-un-Nabi ...	12th of *Rabi-ul-Avval* ...	July—August
5	Peer-e-Dastagiri ...	11th of *Rabi-us-Sani* ...	August—September
6	Shab-e-Barat ...	11th of *Shahban* ...	December—January
CHRISTIAN FESTIVALS			
1	New Year's Day ...	... ...	1st January of every year
2	Good Friday ...	... ...	On a Friday in April of every year
3	Christmas ...	... ...	25th December of every year

Note :—In addition to the above festivals, the National festivals viz., (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanthi (2nd October) are celebrated by all the communities in Hyderabad District.

A NOTE ON THE COMMON FESTIVALS OBSERVED IN HYDERABAD DISTRICT

The calendar of festivals gives at a glance the festivals commonly observed by the Hindus,Muslims and Christians in Hyderabad District. But for the following variations, their observance conforms to the practices described in detail in the Mahbubnagar and Nalgonda District Volumes of Fairs and Festivals Volume II - Part VII- B (12) and B (20).

COMMON HINDU FESTIVALS

(1) Ugadi: Panchanga Sravanam is not observed in twin cities as in the villages of the district. In twin cities the Hindu merchants also keep line with the Marwadi businessmen who begin their official records on Deepavali day instead of commencing on this day.

(2) Sri Rama Navami : Until the formation of Andhra Pradesh State the celebration of this festival was limited to a few localities in twin cities where Harikathas were arranged for a few days. But since 1956 and more especially from 1960 this festival is being celebrated on a very grand scale in several parts of Hyderabad and Secunderabad. Harikathas and musical concerts are arranged for 15 to 30 days by the local Hindus with unprecedented enthusiasm and zeal.

(3) Rakhi Purnima: This is not a popular festival in South India. But it is a very famous and much awaited festival in North India. In twin cities due to the long standing residence of several North Indians this festival has gained importance and even the Andhras living here are celebrating this festival with much enthusiasm. This is celebrated on the FullMoon Day of *Sravanam* (July-August) by all Hindus when women tie amulets round the wrists of their brothers or friends. The Rakhi string-bracelets, which are so affectionately distributed among friends and sisters, are intended to save them from any harm or evil proceeding from serpents. Among the Rajputs it is sometimes sent by a lady of rank or family to a person of influence or power whose protection she is desirous of securing and where she thus adopts, as it were, as a male relative or brother. On this occasion both Hindus and Muslims tie Rakhis on their wrists by each other as a symbol of mutual dependance or as a mark of respect in the twin cities of Hyderabad and Secunderabad.

(4) Srikrishna Jayanti: This is celebrated on *Sravana Bahula Ashtami* (July-August) for one day in almost all the temples in twin cities. It is also celebrated by some of the Hindu families. The most striking feature in twin cities is that almost all the Hindu festivals of both Siva and Vishnu are celebrated in all temples. Unlike in South Indian temples in a Siva temple Rama Navami or Krishna Jayanti is celebrated with the same enthusiasm as Sivaratri is celebrated in Hanuman or Rama temple. This consensus outlook among the followers of Siva and Vishnu has helped to bring about the integration among Hindus to face the united threat of Muslims. So this festival is celebrated in all temples of Hyderabad and Secunderabad.

(5) Vinayaka Chavithi: Unlike in other districts this festival is celebrated by the Maharashtrians on a grand scale in twin cities of Hyderabad and Secunderabad. The idols of Vinayaka are prepared in innumerable styles with varying sizes of 1′ to 10′ in height. Ganapathi Navaratrulu are celebrated for 9 days commencing from *Bhadrapada Suddha Chavithi* (August-September).

(6) Deepavali also known as the festival of lights, is celebrated by the Marwadis on a very large scale in twin cities. No doubt all Hindus also celebrate this festival. But the Marwadis attach great importance to this festival as they invariably commence their New Year accounts on this day. They perform puja to Dhanalakshmi, Goddess of Wealth with rupee coins in certain cases.

(7) Holi : This is also an important festival of North India, where it commences on *Phalguna Suddha Triodasi* and culminates on *Bahula Padyami* (February-March). But in twin cities it is celebrated on the Full Moon Day only. *Vasantam*, i. e., throwing coloured powders and water on each other is done on a large scale in several parts of the twin cities.

MUSLIM AND CHRISTIAN FESTIVALS

These are celebrated in Hyderabad District on the same lines as described in Mahbubnagar District Fairs and Festivals volume, but on a large scale.

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP						
HYDERABAD—HINDU FESTIVALS									
1	Chikkadpalle	...	All Hindu festivals	Appropriate dates	Local, religious	Lord Venkateswara, stone image	...	...	...
2	Vivekanagar (Chikkadpalle)	...	1 SriRama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Veeranjaneya, stone image	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). 5 days	Local, religious	Veeranjaneya, stone image	...	...	...
3	Nallakunta *alias* Saraswatinagar	...	Sri Rama Navami and Hanuman Jayanti	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Sri Rama, Lakshmana, Sita and Hanuman, stone images	...	...	...
4	Kachiguda	...	1 Ugadi	Chaitra Suddha Padyami (March-April). One day	Local, religious	Hanuman, stone image	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone image	...	...	...
			3 Sivaratri	Magha Bahula Amavasya (February-March). One day	Local, religious	Sivalingam	...	...	...

5	Lingampalle	...	Sri Raghavendraswamy Aradhana	Sravana Suddha Chaturdasi to Bahula Panchami(July-August). 7 days	Local, religious	A mutt of Sri Raghavendraswamy	...	...	...
6	Sultan Bazar	...	Hanuman Jayanti	Chaitra Suddha Purnima (April-May). 2 days	Local, religious	Hanuman, a stone image	...	...	...
7	-do-	...	1 Rathothsavam	Vaisakha Suddha Purnima(April-May). 2 days	Local, religious	Lakshmi Narasimha, a stone image	...	...	...
			2 Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Lakshmi Narasimha, a stone image	...	...	...
			3 Narasimha Jayanti	Kartika Suddha Panchami(October-November). One day	Local, religious	Lakshmi Narasimha, a stone image	...	...	...
8	-do-	...	Jagannadhaswamy Uthsavam	From Ashadha Suddha Vidiya (June-July). 17 days	Local, religious	Jagannadhaswamy, wooden image	...	...	...
9	Gowliguda	...	1 Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Sri Rama, Sita, Lakshmana, Dattatreya, Pandaranga, Rukmabai, Siva, Parvati, Nandi, Hanuman, Venkateswara & Navagrahas, stone images	...	...	Festivals 1 to 9 are celebrated in the same temple
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	...	...	...	...
			3 Pandarinatha Uthsavam	Ashadha Suddha Ekadasi (June-July). One day	Local, religious	...	...	...	...

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP-*Contd.*						
9	Gowliguda *(Concld.)*	...	4 Siva Abhishekam	Sravanam (July-August). 30 days	Local, religious	...	...	...	...
			5 Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	...	...	...	...
			6 Ganesh Navarathri	Bhadrapada Suddha Chavithi to Triodasi (August-September). 10 days	Local, religious	...	...	...	...
			7 Pandarinath Puja	Asviyuja Purnima to Kartika Purnima (September–October). 30 days	Local, religious	...	...	...	...
			8 Dattatreya Jayanti	Margasira Purnima (October-November). One day	Local, religious	...	...	...	...
			9 Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	...	...	...	...
10	Gowliguda Chaman	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Hanuman, Rama, Sita, Lakshmana, Siva, stone images	...	...	...

			2 Hanuman Jayanti	Chaitra Suddha Purnima. (March-April). One day	Local, religious	-do-	...	...	...
			3 Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	-do-	...	...	...
11	Abids	...	1 Deepavali	Asviyuja Bahula Amavasya (October-November). One day	Local, religious	Lakshmi Narayana, Siva, Hanuman, stone images	...	...	...
			2 Sivaratri	Magha Bahula Trjodasi (February-March). One day	Local, religious	-do-	...	...	...
			3 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
12	Khairatabad	...	1 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, Siva, Navagrahas, Anjani Mata, stone images	...	...	...
			2 Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	-do-	...	...	...
			3 Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-	...	...	...
13	Lunger House	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Hanuman and Siva, stone images	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			3 Krishnashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-	...	...	...

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP–*Contd.*						
13	Lunger House (*concld.*)	...	4 Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religious	Hanuman, and Siva, stone images	...	...	...
14	Sangam	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Rama, Sita, Lakshmana, Hanuman	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			3 Sivaratri	Magha Bahula Triodasi (March-April). One day	Local, religious	Sivalingam	...	...	...
15 16 17 18	Golconda Fort	...	No festival, Daily puja only	...	...	Rama, Lakshmana, Sita, Yellamma, Kalika Devi and Hanuman, stone idols	...	...	All these four temples are situated in Golconda Fort and no festival is celebrated in any one of them
19	Vijayanagar Colony	...	1 Venkateswara Kalyanam	Chaitra Suddha Ekadasi (March-April). One day	Local, religious	Hanuman, and Venkateswara, stone idols	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...

20	-do-	...	Hanuman Jayanti	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Vljaya Anjaneya, a stone idol	...	...	...
21	Nampally (Devi Bagh)	...	1 Ganesh Chavithi	Bhadrapada Suddha Chavithi to Triodasi (August-September). 10 days	Local, religious	Ganesh, stone idol	...	...	...
			2 Sivarathri	Magha Bahula Triodasi (February-March). One day	Local, religious	Siva, stone idol	...	...	...
			3 Panduranga utsavam	Ashadha Suddha Ekadasi (June-July) and Kartika Suddha Ekadasi (October-November). One day on each occasion	Local, religious	Panduranga, stone idol	...	...	...
			4 Dasara	Asviyuja Suddha Dasami (October-November). One day	Local, religious	Tulja Bhavani, stone idol	...	...	...
			5 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone image	...	...	...
22	-do-		1 Rama Navami	From Chaitra Suddha Navami (March-April). 9 days	Local, religious	Rama, Sita, Lakshmana, Hanuman, marble stone idols	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			3 Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-	...	...	...

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP-*Contd.*						
23	Bazarghat	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
24	-do-	...	1 Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religious	Sivalingam, a stone idol	...	...	...
			2 Kalabhairava Utsavam	Kartika Suddha Ashtami (October-November). One day	Local, religious	-do-	...	...	...
25	Red Hills	...	Ganesh Chavithi	From Bhadrapada Suddha Chavithi (August—September). 10 days	Local, religious	Ganesh, a stone idol	...	...	...
26	-do-	...	1 Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	Radha & Krishna, stone idols	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...

(27)	Red Hills	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
(28)	-do-	...	Bonala Panduga	First Sunday in Ashadam (June-July). One day	Local, religious	Muthyalamma, stone idol	...	...	...
(29)	Nampally Laltekdi	...	1 Ganesh Chavithi	Bhadrapada Suddha Chavithi (August-September). One day	Local, religious	Ganapati, stone idol	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
			3 Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religious	Siva, stone lingam	...	...	...
(30)	Mozam Jahi Market (Murlidhar Bagh)	...	1 Vasanta Navaratri	From Chaitra Suddha Padyami (March-April). 8 days	Local, religious	Mahalakshmi, stone idol	...	...	...
			2 Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	-do-	...	...	...
			3 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
			4 Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religoius	Siva, stone idol	...	...	...

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP-*Contd.*						
31)	Gudi Malkapuram (Siva Bagh)	...	1 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
			2 Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religious	Siva, stone idol	...	...	...
(32)	Gudimalkapuram	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Rama, stone idol	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
			3 Narasimha Jayanti	In Vaisakham on the constellation of Sravanam (April-May). One day	Local, religious	Rama, stone idol	...	...	...
			4 VenkateswaraBrahmotsavam	In Vaisakham (April-May). 7 days from Sravanam constellation	Local, religious	Venkateswara, stone idol	...	...	...
			5 Krishna Ashtami	Sravana Bahula Ashtami (July-August), One day	Local, religious	Krishna, stone idol	...	...	...

6 Vinayaka Chavithi	Bhadrapada Suddha Chavithi (August-September). One day	Local, religious	Vinayaka, stone idol	...	...	...
7 Anantapadmanabha utsavam	Bhadrapada Suddha Chaturdasi (August-September). One day	Local, religious	Venkateswara, stone idol	...	...	...
8 Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Lakshmi, Padmavati, stone idols	...	...	...
9 Saratpurnima	Asviyuja Suddha Purnima (September-October). One day	Local, religious	Venkateswara	...	...	...
10 Deepavali	Asviyuja Bahula Amavasya (October-November). One day	Local, religious	Krishna	...	...	...
11 Deepotsavam	Kartika Purnima (October-November). One day	Local, religious	Siva, stone idol	...	...	...
12 Dhanus	Margasiram (November-December). 30 days	Local, religious	Venkateswara, stone idol	...	...	...
13 Sankranti	Pushyam (Makara sankramanam) January 14th and 15th. 2 days	Local, religious	-do-	...	...	...
14 Vasant Panchami	Magha Suddha Panchami (January-February). One day	Local, religious	-do-	...	...	...
15 Radhasaptami	Magha Suddha Saptami (January-February). One day	Local, religious	-do-	...	...	...

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP–*Contd.*						
(32)	Gudimalkapuram *(Concld.)*	...	16 Mahasivaratri	Magha Bahula Triodasi (January-February). One day	Local, religious	Siva, stone idol	...	...	...
			17 Holi	Phalguna Purnima (February-March). One day	Local, religious	Venkateswara	...	...	...
(33)	Seeta Ram Bagh	...	1 Sree Rama Navami	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Sri Rama, stone image	...	...	...
			2 Sri Krishna Ashtami	From Sravana Bahula Padyami (July-August). 10 days	Local, religious	Radha Krishna, stone idols	...	...	...
			3 Brahmotsavam	Vaisakha Suddha Ekadasi to Bahula Panchami (April-May). 10 days	Local, religious	Varadaraja, stone idol	...	...	...
			4 Dasara	Asviyuja Suddha Dasami (October-November). One day	Local, religious	-do-	...	...	...
			5 Dhanurmasam	Margasiram (November-December)- 30 days	Local, religious	-do-	...	...	...

			6 Phalguni uthsavam	Phalgunam (February-March) on the constellation of Uttara Phalgunam. One day	Local, religious	-do-	...	...	...
(34)	Dhoolpet	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Hanuman	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			3 Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-	...	...	...
			4 Sivaratri	Magha Bahula Triodasi (Febr-uary-March). One day	Local, religious	Siva & Ganapati, stone images	...	...	...
(35)	-do-	...	All Hindu festivals	Appropriate days.	Local, religious	Varadaraja, Sri Devi, Bhudevi, Rama, Sita, Hanu-man, Siva & Ganesh, stone idols	...	...	...
(36)	-do-	...	Mahankali Jatara	Ashadham (June-July). One day	Local, religious	Mahankali & Renuka Devi, stone idols	...	...	...
(37)	-do-	...	1 Sivakalya-nam	Sravanam (July-August). One day	Local, religious	Siva, stone idol	...	...	...
			2 Abhishekam	Sravanam (July-August). 30 days	Local, religious	-do-		...	...
			3 Ganesh Chavithi	Bhadrapada Suddha Chavithi (August-Sep-temper). One day	Local, religious	Ganesh, stone idol		...	...

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1	2	3	4	5	6	7	8	9	10
			1. HYDERABAD TOWN GROUP-*Contd.*						
(37)	Dhoolpet *(Concld.)*	...	4 Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religious	Siva, stone idol		...	...
(38)	Chadarghat	...	All Hindu festivals	On appropriate dates	Local, religious	Jagannadha, Subhadra, Balabhadra,-wooden images; Rama, Sita, Lakshmana, Hanuman-stone idols	...	...	...
(39)	Dilshuknagar	...	-do-	-do-	Local, religious	Radhakrishna, Rama, Lakshmana and Sita;, Siva Panchayatam, Durga, Navagrahas and Hanuman-stone idols	...	...	...
(40)	Jummerat Bazar	...	-do-	-do-	Local, religious	Lakshmi Narasimha-stone idol	...	...	...
(41)	Bhagawan Gunj	...	1 Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Narasimhaswamy-stone idol	...	...	...
			2 Janmashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-		...	...

(42) Chelapura	...	Varadaraja uthsavam	Pushya Purnima (January-February). One day	Local, religious	Varadaraja-stone image	...	...	...
(43) Lad Bazar	...	Satyanarayana Puja	On every Ekadasi i. e., eleventh day in both fortnights.	Local, religious	Satyanarayana-stone image	...	...	...
(44) Osman-shahi (Junglivit-tobha)	...	All Hindu festivals	Appropriate dates	Local, religious	Panduranga, Anjaneya, Tulja Bhavani and Veeranjaneya-stone images	...	...	...
(45) Mehaboob Gunj	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Rama, Sita, Laksh-mana, Jagannadha, Balaji, Anjaneya & Kurmavatara-all stone idols	...	...	...
		2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
		3 Krishna-shtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-	...	...	...
(46) Mukhtar Gunj (Sidiamber Bazar)	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Rama, Sita, Laksh-mana, Hanuman, Siva, Jagadish, Krishna, all stone idols	...	...	...
		2 Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	-do-	...	...	...
(47) Purana pool (Sivalaya Ghat)	...	All Hindu festivals	Appropriate dates.	Local, religious	Siva, Nandi, Par-vati, Anjaneya, Vighneswara, Naga-devatha, and Satya-narayana	...	...	...
(48) -do-	...	-do-	-do-	Local, religious	Rama, Sita, Laksh-mana & Hanuman	...	...	...

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Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and 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. HYDERABAD TOWN GROUP-*Contd.*					
(49)	Chandrayangutta	...	All Hindu festivals	Appropriate dates	Local, religious	Chennakesava also known as Balaji-a stone image	...	...	...
(50)	Kishan Bagh Bahadurpura near Zoological Park	...	Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	Krishna, Rukmini, Satya Bhama, stone idols	...	...	...
(51)	Attapur (Ram Bagh)	...	Rama Navami	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Rama, Sita, Lakshmana, & Hanuman, stone idols	...	...	...
	SECUNDERABAD – HINDU FESTIVALS								
(52)	Mahankali Street (Mahankali Temple)	...	Mahakali Jatara	Starts on the first Sunday in Ashadham (June-July), and lasts for 15 days	Local, religious	Mahakali, a beautiful marble stone image	...	...	...
(53)	Mahankali street (Narasimha Mandir)	...	All Hindu festivals	Appropriate dates	Local, religious	Lakshmi Narasimha, Siva, Hanuman, Radhakrishna Balaji-all stone idols	...	...	...
(54)	Jeera (Narsimha Mutt)	...	-do-	-do-	Local, religious	Narasimha, Gopalakrishna, Siva and Hanuman-all stone idols	...	...	...

(55)	Jeera (Balaji-ka-Mandir)	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Balaji, Lakshmi, Siva, & Hanuman-all stone idols	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			3 Sivaratri	Magha Bahula Chaturdasi (January-February). One day	Local, religious	-do-	...	...	...
(56)	Ranigunj (Lala temple)	...	Sivaratri	Magha Bahula Triodasi (February-March). One day	Local, religious	Siva Lingam-stone idol	...	...	...
(57)	Jeera and Hyder Basti	...	1 Jagannadha Jatara	Ashadham (June-July). One day	Local, religious	Jagannadha, Subhadra and Balarama-wooden idols	...	...	...
			2 Satyanarayana puja	On every Ekadasi in every fortnight.	Local, religious	Satyanarayana and Lakshmi-stone idols	...	...	...
(58)	Somasundaram street	...	1 Kanyakaparameswari jayanti	Vaisakha Suddha Dasami (April-May). One day	Local, religious	Kanyakaparameswari, stone idol	...	...	...
			2 Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	-do-	...	...	...
(59)	Somasundaram Street	...	Pochamma Jatara	Ashadam (June-July). One day	Local, religious	Pochamma-a stone idol	...	...	...
(60)	-do-	...	Subrahmanya Sashti	Margasira Suddha Sashti (November-December). One day	Local, religious	Subrahmanya, Valli, Devasena & Vinayaka-all stone idols	...	...	...
(61)	Shivajinagar	...	All Hindu festivals	Appropriate dates	Local, religious	Ranganayaka, Sri Devi, Bhudevi, Rama, Venkateswara, Aandal, Lakshmi-all stone idols	...	...	...

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			1. HYDERABAD TOWN GROUP-*Contd.*						
(62)	Shivajinagar	...	Dokkalamma Jatara	Ashadham (June-July). One day	Local, religious	Dokkalamma - stone idol	...	...	...
(63)	-do-	...	1 Telugu New Year	Chaitra Suddha Padyami (March-April). One day	Local, religious	Venkateswara, Sri Devi, Bhudevi, Venugopala, Hanuman, Padmavati, Andal & Alwars-stone idols	...	...	...
			2 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	-do-	...	...	...
			3 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			4 Nammalwar	Vaisakham(April-May). 10 days	Local, religious	-do-	...	...	...
			5 Periyalwar	Jyeshtam (May-June). 3 days	Local, religious	-do-	...	...	...
			6 Andalamma	Ashadam (June-July). 10 days	Local, religious	-do-	...	...	...
			7 Krishna Ashtami	Sravana Bahula Ashtami (July-August). 10 days	Local, religious	-do-	...	...	...

			8 Brahmotsavam of Sri Venkateswara	Asviyujam (October-November). 4 days	Local, religious	-do-	...	...	...
			9 Tirukartika	Kartikam (October-November). 4 days	Local, religious	-do-	...	...	...
			10 Dhanurmasam	Margasiram (November-December). 30 days	Local, religious	-do-	...	...	...
			11 Varahaswamy	Pushyam (December-January). 3 days	Local, religious	-do-	...	...	...
			12 Padmavati Kalyanam	Phalgunam (February-March). One day	Local, religious	-do-	...	...	...
(64)	Near Secunderabad Railway Station	...	Ganesh Chavithi	From Bhadrapada Suddha Chavithi (August-September). 10 days	Local, religious	Ganesh-stone idol	...	...	...
(65)	Regimental Bazar	...	1 Gouri Sankara Kalyanam	Vaisakha Suddha Panchami (April-May). One day	Local, religious	Siva, Parvati, Nandi-stone idols	...	...	...
			2 Sivaratri	Magha Bahula Chaturdasi (January-February). One day	Local, religious	-do-	...	...	...
(66)	Kalasiguda	...	All Hindu festivals (Vaishnava sampradaya)	On appropriate dates	Local, religious	Lakshminarayana, Andal, Ramanujacharya-stone images	...	...	...
(67)	-do-	...	1 Brahmotsavam	Phalguna Suddha Panchami to Dasami (February-March). 6 days	Local, religious	Ramalingeswara, Gayatri, Ganapathi, Parvati, Vishnu, Sun, Nandi, & Anjaneya-stone idols	...	...	...
			2 Gayatri Navaratrulu	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	-do-	...	...	...

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			1. HYDERABAD TOWN GROUP-*Contd.*						
(67)	Kalasiguda *(Concld.)*	...	3 Makara Sankramanam	Pushyam (January 14th). One day	Local, religious	Ramalingeswara, Gayatri, Ganapati, Parvati, Vishnu, Sun, Nandi and Anjaneya-stone idols	...	...	...
			4 Rama Navami	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	-do-	...	...	...
			5 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
(68)	Near Gandhi Hospital, Secunderabad	...	1 Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Hanuman, stone image	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
			3 Annakuta	Kartika Suddha Purnima (October-November). One day	Local, religious	-do-	...	...	...

(69) Maredpalle	...	1 Krittika asterism	Ashadham (June-July). One day	Local, religious	Subrahmanya, Valli, Devayani, Siva, Annapurna, Ganapati and Nandi, stone idols	...	...	...
		2 Skandha Shasti	Kartika Suddha Shashti (October-November). One day	Local, religious	-do-	...	...	...
		3 Sravana Abhishekam	Sravanam (July-August). 30 days	Local, religious	-do-	...	...	...
		4 Naktatu	Kartikam (October-November). 30 days	Local, religious	-do-	...	...	...
		5 Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	-do-	...	...	...
		6 Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	-do-	...	...	...
(70) -do-	...	1 Sri Rama Navami	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Anjaneya, Rama, Lakshmana, Janaki, Ganapati & Navagrahas-stone idols	...	...	...
		2 Hanuman Jayanti	Vaisakha Bahula Dasami (April-May). One day	Local, religious	-do-	...	...	...
(71) Picket (Prasanna Anjaneya Temple)	...	All Hindu Festivals	On appropriate dates	Local, religious	Prasanna Anjaneya, Rama, Siva, Venugopala, Subrahmanya, Parvati, Ganapati, Vishnu, Nandi & Navagrahas-all stone idols	...	...	...

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			1. HYDERABAD TOWN GROUP–*Contd.*						
(72)	Picket (Saibaba Mandir)	...	All Hindu Festivals	-do-	Local, religious	Sai Baba, Hanuman, Sivalingam, Nandi, Durga, Satyanarayana, Rama, Lakshmana, Sita, Radhakrishna, Venkateswara, Ganapati, Subrahmanya & Navagrahas–all stone idols	...	...	...
(73)	Tadbund	...	1 Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Veeranjaneya-stone idol	...	...	...
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
(74)	Bowenpalle	...	Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Veeranjaneya-stone idol	...	...	...
(75)	-do-	...	Sri Rama Navami	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Rama, Lakshmana, Sita & Hanuman-stone idols	...	...	...

(76)	-do-	...	Sivarathri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	Sivalingam- stone idol of Siva	...	...	...
(77)	Ammuguda (Hanuman Temple)	...	All Hindu festivals	Appropriate dates	Local, religious	Hanuman, Siva, Nandi, Durga-stone idols	...	...	...
(78)	Trimulgherry (Mahakali Temple)	...	Mahakali Jatara	Ashadha Bahulam (June-July). 2 days	Local, religious	Mahakali-stone idol	...	...	...
(79)	Trimulgherry (Venkateswara Temple)	...	No utsavam	...	...	Venkateswara & Siva-stone idols	...	...	Only Harijans visit the temple
(80)	Trimulgherry (Balaji-Hanuman Temple)	...	Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, Balaji-stone idols	...	...	...
(81)	Alwal (Venkateswara Temple)	...	All Hindu Festivals	On appropriate dates	Local, religious	Venkateswara, Padmavati, Ramanujachary, Andal, Hanuman, Sivalingam-all stone idols	...	...	...
(82)	Alwal (Samyukta Venkateswara Temple)	...	No festival	...	...	Venkateswara	...	...	...
(83)	Alwal (Jagannadhaswamy Temple)	...	Jagannadha Ratha Jatara	Ashadha Suddha Vidiya (June-July). One day	Local, religious	Jagannadha, Subhadra & Balarama-wooden idols	...	...	...
(84)	Alwal (Panduranga Temple)	...	Panduranga utsavam	Ashadha Suddha Purnima (June-July). One day	Local, religious	Panduranga, Rukmabai-stone idols	...	...	...
(85)	Alwal (Radhakrishna Mandir)	...	Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local religious	Radha Krishna, Vighneswara-stone idols	...	...	...

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			1. HYDERABAD TOWN GROUP-*Contd.*						
(86)	Alwal (Ramaswamy Temple)	...	Sri Rama Navami	Chaitra Suddha Saptami to Navami (March-April). 3 days	Local, religious	Rama, Sita, Lakshmana & Anjaneya, stone idols	...	...	...
(87)	Alwal (Sivalayam)	...	Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	Sivalingam and Nandi, stone idols	...	...	...
(88)	Alwal (Chilkamutt)	...	All Hindu Festivals	On appropriate dates	Local, religious	Rama, Sita, Lakshmana, Bharata, Satrughna & Hanuman-all stone idols	...	...	...
(89)	Alwal (Hanuman Mandir)	...	Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
(90)	Bolarum (Hanuman Mandir)	...	1 Rama Navami	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	-do-	...	...	...
			2 Hanuman Jananti	Chaitra Suddha Purnima (March-April). One day	Local, religious	-do-	...	...	...
(91)	Bolarum (Siva Temple)	...	1 Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Siva, Vighneswara, Nandi and Raja Rajeswari-stone idols	...	...	...

			2 Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	-do-	...	...	...
(92)	Bolarum (Venugopalaswamy Temple)	...	Only Vaishnava festivals are celebrated	On appropriate dates	Local, religious	Venugopalaswamy, Rukmini, stone idols	...	...	...
(93)	Bolarum (Mahakali Temple)	...	Mahakali Jatara	Ashadam (June-July). last Sunday. One day	Local, religious	Mahakali, stone idol	...	...	...
(94)	Bolarum Sadar Bazar (Hanuman Temple)	...	Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
(95)	Bolarum Sadar Bazar (Krishna Temple)	...	Krishna Ashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	Krishna, a marble stone idol	...	...	...
(96)	Bolarum Risala Bazar (Lakshminarayana Temple)	...	-do-	-do-	Local, religious	Krishna, stone idol	...	...	...
(97)	Batonguda near Bolarum Railway Station	...	Hanuman Jayanti	Chaitra Suddha Purnima (March-April). One day	Local, religious	Hanuman, stone idol	...	...	...
(98)	Khaliguda, near Bolarum	...	No festival	...	...	Hanuman, Dattatreya, Siva, stone idols	...	...	Very ancient one. Local Harijans patronise
(99)	Machha Bolarum (Jagannadhaswamy Mandir)	...	Gokulashtami	Sravana Bahula Ashtami (July-August). One day	Local, religious	Jagannadha, Hanuman, stone idols	...	...	...
(100)	Machha Bolarum (Sarvesuni Gutta)	...	Sivaratri	Magha Bahula Chaturdasi (February-March). One day	Local, religious	Siva, Parvati, Veerabhadra and Hanuman, stone idols	...	...	...

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	1. HYDERABAD TOWN GROUP-*Contd.*								
HYDERABAD MUSLIM FESTIVALS									
(1)	Nampally	...	Annual urs	5th Zilhaj (February). 3 days	Local, religious	Yousuf Sharif Saheb	...	...	...
(2)	-do-	...	-do-	3rd Ziqath (January). 3 days	Local, religious	Shah Qamoosh Saheb	...	...	...
(3)	Maisaram	...	-do-	16th Shaban (October). 5 days	Local, religious	Baba Sharfuddin	...	...	...
(4)	Toli Chowki	...	-do-	13th Jamadi-us-Sani (August). 2 days	Local, religious	Hussani Shah Wali	...	...	...
(5)	Misri Gunj	...	-do-	15th Safar (June). 3 days	Local, religious	Syed Shah Raja & Syed Shah Shamsuddin	...	...	...
(6)	Pahadi Mir Mehmood near Mir Alam Tank	...	-do-	11th and 12th Jamadi-ul-Avval (July). 2 days	Local, religious	Mir Mehmood Saheb	...	...	...
(7)	Phisal Banda	...	-do-	16th and 17th Jamadi-ul-Avval (September). 2 days	Local, religious	Burhan Shah Saheb	...	...	...
(8)	Fateh Darwaza	...	-do-	3rd Ziqath (January). 2 days	Local, religious	Shah Jahro Saheb	...	...	...

(9)	-do-	...	-do-	7th Zilhaj (February). 1 day	Local, religious	Shah Mashiatullah	...	...	...
(10)	Dabirpura	...	-do-	18th Ziqath (January). 2 days	Local, religious	Shah Bood Ali	...	...	...
(11)	-do-	...	-do-	14th Ziqath (January). 1 day	Local, religious	Gulam Hasan	...	...	...
(12)	-do-	...	-do-	27th Moharram (March). 2 days	Local, religious	Gulam Ghouse Shutari	...	...	...
(13)	Urdu Sharif	...	-do-	(31st January). 3 days	Local, religious	Shaikji Hali	...	...	...
(14)	Karwan	...	-do-	4th Jamadi-us-Sani (June). 2 days	Local, religious	Syed Ali Bokari	...	...	...
(15)	Muradnagar	...	-do-	11th Jamadi-us-Sani (August). 3 days	Local, religious	Murad Shah	...	...	...
(16)	Lunger House	...	-do-	24th Moharram (March-April). 1 day	Local, religious	Syed Miran Hasan	...	...	...
(17)	-do-	...	-do-	13th Jamadi-ul-Avval (July). 2 days	Local, religious	Syed Miran Chesti	...	...	...
(18)	Aliabad	...	-do-	10th and 11th Safar (April). 2 days	Local, religious	Mir Momin Qamoosh	...	...	...
(19)	Shah Ali Banda	...	-do-	7th of Zilhaj (February). 2 days	Local, religious	Zaman Khan	...	...	...
(20)	-do-	...	-do-	4th Shawal (December). 2 days	Local, religious	Abdullah Shah	...	...	...
(21)	Dhoolpet	...	-do-	In Zilhaj (February). 1 day	Local, religious	Shah Miran	...	...	...

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				1. HYDERABAD TOWN GROUP-*Contd.*					
(22)	Alwa Bibi	...	Annual urs	2nd Shawal. 3 days	Local, religious	Shah Gulam Ahmed	...	...	...
(23)	Agapura	...	-do-	15thRabi-ul-Avval (May). 2 days	Local, religious	Agha Dawood	...	...	...
(24)	Hussain-sagar	...	-do-	2nd Rajab (September). 2 days	Local, religious	Khaki Shah	...	...	...
(25)	Golconda	...	-do-	3rd Safar (April). 3 days	Local, religious	Shah Shibli	...	...	...
(26)	Kasertha Bazar	...	-do-	18th Zilhaj (February). 2 days	Local, religious	Syed Mahamood	...	...	...
(27)	Nizam Shahi Road	...	-do-	10th Rabi-ul-Avval (May). 3 days	Local, religious	Syed Shah Musa Qadri	...	...	...
(28)	Choodi Bazar	...	-do-	7th Rabi-us-Sani (June). 1 day	Local, religious	Shah Masoom	...	...	...
(29)	Bhoiguda	...	-do-	12th Jamadi-ul-Avval (July). 2 days	Local, religious	Sardar Baig	...	...	...
(30)	First Lancer	...	-do-	11th Jamadi-ul-Avval (July). 2 days	Local, religious	Syed Ahmed	...	...	...

(31)	Sultan Shahi	...	-do-	27th Shaban (November). 2 days	Local, religious	Mir Momin	...	...	..
(32)	Thagi Jail	...	-do-	3rd Ziqath (January). 3 days	Local, religious	Shah Sirajuddin	...	...	...
(33)	Sabzimandi	...	-do-	15th Rajab (September). 3 days	Local, religious	Syed Sharifuddin	...	...	...
(34)	Begum Bazar	...	-do-	23rd Jamadi-ul-Avval (July). 2 days	Local, religious	Abdul Karim	...	...	...
(35)	Ghansi Bazar	...	-do-	22nd Rabi-ul-Avval (May). 1 day	Local, religious	Dewan Shah	...	...	...
(36)	Shah Gunj	...	-do-	4th Moharram (March). 1 day	Local, religious	Shah Asadullah Hussain	...	...	...
(37)	Saidabad	...	-do-	6th Ziqath (January). 2 days	Local, religious	Ujaley Shah	...	...	...
(38)	Bahadur-pura	...	-do-	12th Rabi-us-Sani (June). 1 day	Local, religious	Mehmoodullah Qadri	...	...	...
(39)	Misri Gunj	...	-do-	18th Rabi-us-Sani (July). 2 days	Local, religious	Abdullah Shah	...	...	...

2. MEDCHAL TALUK

(1)	3 Nootankal	6 miles from Medchal Railway Station and town	Mallanna Jatara	Magha Bahula Triodasi (January-February). 1 day	Local, religious	Mallanna, image in human form	Local congregation, Hindus	...	...
(2)	13 Dabirpur	1 mile from Nagapur Road, 5½ miles from Medchal Railway Station and 25½ miles from Hyderabad	Mahankali Puja	Ashadam (June-July). 3 days	Local, religious	Mahankali, image in human form	-do-	...	...

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				2. MEDCHAL TALUK *-Contd.*					
(3)	16 Banda Madharam	About 3¼ miles from Medchal Railway Station	Lakshmi Venkateswaraswamy festival	Phalgunam(February-March). Period not specified	Local, religious	Lakshmi Venkateswaraswamy	Local congregation. Hindus	...	...
(4)	20 Dundigal	About 5 miles from Medchal Railway Station	Ramachandraswamy festival	Chaitram (March-April). Period not specified	Local, religious	Ramachandraswamy	-do-	...	...
(5)	21 (Dommara) Pochampalle	About 5¾ miles from Medchal Railway Station	Mallanna Jatara	Magham (January-February), Period not specified	Local, religious	Mallanna	-do-	...	...
(6)	22 Gowdavalli	About 2¼ miles from Medchal Railway Station	Yathirajaswamy festival	Chaitram (March-April). 1 day	Local, religious	Yathirajaswamy	-do-	...	...
(7)	25 Medchal	Taluk headquarters and a Railway Station on Kachiguda-Purna line, 1 furlong from Nagpur road and 20 miles from Hyderabad	Ramalingeswaraswamy Kalyanamahothsavam	Phalguna Suddha Panchami to Dasami (February-March). 6 days	Local, religious	Ramalingeswaraswamy, Sivalingam	3,000; local and from surrounding villages within a radious of 30 miles. Hindus	Eatables, utensils, lanterns, mirrors and combs, Ayurvedic medicines, pictures and photos, clothes, religious books, agricultural implements, cattle, bamboo baskets, toys of wood, earth, lac and plastic, fruits, paper flower garlands, etc.	...
(8)	32 Lalgadimalakpet	About 8½ miles from Medchal Railway Station	Pandurangaswamy festival	Vaisakham (April-May). Period not specified	Local, religious	Pandurangaswamy	Local congregation. Hindus	...	...

(9)	34 Anantharam	13 miles from Medchal Railway Station	Syed Ahamed Khadri Urs	Rajab (November-December). 2 days	Local, religious	Syed Ahamad Khadri, a tomb of the saint	Local congregation. All communities	...	...
(10)	42 Keshavaram	8 miles from Shamirpet bus stage by foot path on Hyderabad-Karimnagar bus route	Venkateswaraswamy Mahothsavam & Rathothsavam	Magha Suddha Dasami to Purnima (January-February). 6 days	Local, religious	Venkateswaraswamy, stone image in human form with 4 hands holding Sankhu, Chakra, Gada and Padma	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors and combs, pictures and photos, books and fancy goods etc.	...
(11)	44 Aliabad	About 7½ miles from Medchal Railway Station	Ramachandraswamy Uthsavam	Phalgunam (February-March). 8 days	Local, religious	Ramachandraswamy	Local, congregation. Hindus	...	
(12)	48 Yamjal	About 6 miles from Medchal Railway Station	Ramachandraswamy festival	Chaitram (March-April). 5 days	Local, religious	Ramachandraswamy	-do-	...	...
(13)	51 Dulapalle	2 miles from Kompalle bus route, 5 miles from Bolarum Railway Station and 8 miles from Medchal Railway Station	Sri Rama Navami	Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Rama, Lakshmana, Sita and Anjaneya bronze images in human form	1,000; local and from neighbouring villages	Eatables, utensils, lanterns, mirrors and combs, pictures and photos, Ayurvedic medicines, sweetmeats, rubber goods, clothes, agricultural implements, toys etc.	...
(14)	52 Suraram	5 miles from Dundigal and 12 miles from Medchal Railway Station	Pochamma festival	Ashadha Bahula Amavasya (June-July). One day	Local, religious	Pochamma	Local congregation. Hindus	...	...
(15)	53 Bahadurpalle	4 miles from Dundigal and 11 miles from Medchal	Pochamma festival	Ashadha Bahula Amavasya (June-July). One day	Local, religious	-do-	-do-	...	...
16)	60 Pet Bashirabad	About 2 miles from Bolarum Railway Station	Siva Jatara	Magham (January-February). One day	Local, religious	Lord Siva, Sivalingam	Local congregation. All communities	...	...
(17)	69 Kowkur	7 miles from Secunderabad	Ammavarlapuja	Sravanam (July-August). One day	Local, religious	Pochamma and Mahankalamma	Local and from nearby villages. Hindus	...	...
(18)	78 Bommaraspet	About 12¾ miles from Vicarabad Railway Station	Ramalingeswaraswamy festival	Vaisakham (April-May). One day	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
2. MEDCHAL TALUK–*Contd.*									
(19)	82 Uddemarri	2 miles to the east of Jalalpur, 10 miles from Shamirpet bus stage, 15 miles from Medchal and 24 miles from Vicarabad	Bhramaramba-Malleswarla Uthsavam	Magha Suddha Triodasi to Bahula Vidia (January-February). 5 days	Local, religious	Bharamaramba-Malleswaraswamy, 2 yards high cement images in sitting posture with4 hands holding sword, Trisulam, Kumkuma bharina & Jaggu	2,000; local and from 10 or 15 surrounding villages. Hindus	Eatables, cocoanuts, flowers pastils, bangles, toys, beads, vermilion	
(20)	85 Keesara	6 miles from Ghatkeswar Railway Station	Maha Sivaratri Uthsavam	Magha Bahula Triodasi to Phalguna Suddha Vidia (February-March). 5 days	Local, religious	Ramalingeswaraswamy, Sivalingam	4,000; local and from neighbouring villages. Hindus	Earthenware, utensils, sweetmeats, bangles photos, religious books, clothes, mats, iron implements, cocoanuts and toys	...
(21)	88 Haridaspalle	4 miles from Ghatkeswar Railway Station	Hazarath Khaja Band Nawab Urs	Zilhaj (April-May). Period not specified	Local, religious	Hazarath Khaja Band Nawab-a Muslim Saint	Local congregation. All communities	...	
(22)	91 Mahadevpur	9 miles from Medchal	Mahankalamma festival	Last Week of Ashadam (June-July). 2 days	Local, religious	Mahankalamma	600: local and from neighbouring villages. Hindus	Eatables, mirrors, combs, & earthen toys	
(23)	92 Yapral	2 miles from Bolarum Bazar Railway Station and 11 miles from Medchal	Mahankali Jatara	Commencing on any Sunday in Sravanam (July-August). 2 days	Local, religious	Mahankali, a form less stone image	Local congregation. All communities	...	...

(24)	94 Kapra	3 miles from Moulali Railway Station	Chennakesava-swamy Uthsavam	Chaitra Suddha Navami (March-April). One day	Local, religious	Chennakesava-swamy	400; Local congregation. Hindus		..

3. HYDERABAD EAST TALUK

(1)	9 Uppal Khalsa	About 4 miles from Kachiguda Railway Station	Sita Rama-chandraswamy festival	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Sita Ramachandra-swamy	2,000; Local and from neighbouring villages	...	..
(2)	28 Saroor-nagar	9 miles from Ghatkesar Railway Station and 5 ¼ miles from Secunderabad Railway Station	Hazrat Gulab Shah and Syed Sadat Saheb Urs	14th and 15th of Rabi-us-Sani (June-July). 2 days	Local, religious	Gulab Shah and Syed Sadat Saheb tomb of the saints	300; Local congregation. Muslims	Toys	..
(3)	33 Jillalguda	1 mile from Hyderabad-Nagarjunasagar Road from the bus stage of Champapet	Venkateswara-swamy Brahmothsavam	Vaisakha Suddha Astami to Bahula Vidiya (April-May). 10 days	Local, religious	Venkateswaraswamy	Local congregation. Hindus	...	...
(4)	34 Karman-ghat	3 miles from Dabirpura Railway Station on Medchal-Umdanagar metre gauge line of South Central Railway	Hanuman Jayanti	From Chaitra Suddha Purnima (March-April). 2 days	Local, religious	Hanuman	200; Local congregation. Hindus	...	...
(5)	39 Badangpet	4 miles from Dabirpura Railway Station	Balaji Uthsavam	In Jaistam (May-June). 2 days	Local, religious	Balaji	100; Local congregation. Hindus	...	...
(6)	49 Mamidi-palle	About 8 miles from Hyderabad	Sri Ranganayakaswamy uthsavam	In Vaisakham (April-May). 9 days	Local, religious	Sri Ranganayaka-swamy stone image in human form and in lying posture	Local and from neighbouring villages. Hindus	...	...
	49 (a) Pahadi Sharief h/o Mamidi-palle	7 miles from Hyderabad one mile from Mamidipalle	Baba Shareef-uddin Urs	From 16th Shabban (December-January). 5 days	Local, in memory of the saint	Baba Shareefuddin (tomb of the saint)	1,000; Local and from the neighbouring villages. All communities	...	..
(7)	55 Injapur	8 miles from Dabirpura Railway Station	Balaji Uthsavam	From Chaitra Suddha Panchami (March-April), 8 days	Local, religious	Balajiswamy	350; Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			3. HYDERABAD EAST TALUK — *Concld.*						
(8)	56 Sahebnagar Kalan	7 miles from Falaknuma Railway Station	Hanuman Jayanti	Chaitram (March-April). 4 days	Local, religious	Hanuman image	400; Local congregation. Hindus	—	...
(9)	69 Qutubullapur	5 1/2 miles from Ghatkeswar Railway Station	Ranganayakaswamy festival	Phalgunam (February-March). 4 days	Local, religious	Ranganayakaswamy	400; Local congregation, Hindus	...	...
(10)	73 Korremala	About 9 1/2 miles from Kachiguda Railway Station	Venkateswaraswamy Uthsavam	Vaisakham (April-May). 5 days	Local, religious	Venkateswaraswamy	1,000; Local & from neighbouring villages. Hindus	..	..
(11)	82 Ashwapur	About 4 miles from Ghatkeswar Railway Station	Shanoor Vali Urs	According to the convenience of the people. 1 day	Local, religious	Shanoor Vali, tomb of the saint	500; Local congregation. Muslims	.	..
(12)	83 Ankushapur	4 miles from Ghatkeswar Railway Station	Eswaraswamy festival	In Vaisakham (April-May). 3 days	Local, religious	Eswara, Sivalingam	300; Local congregation. Hindus	...	...
(13)	86 Edulabad	About 3 1/4 miles from Ghatkeswar Railway Station	1 Venugopalaswamy Rathothsavam	Magha Suddha Ekadasi to Bahula Padyami (January-February). 6 days	Local, religious	Venugopalaswamy image in human form with Rukmini and Satyabhama	Local congregation. Hindus	. .	. .
			2 Sri Ranganayakaswamy Rathothsavam	From Ashadha Bahula Triodasi (June-July). 10 days	Local, religious	Ranganayakaswamy	Local congregation. Hindus	..	...

			3 Sri Rama Kalyanam	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Ramachandra-swamy with the images of Rama, Lakshmana & Sita in human forms	Local and from neighbouring villages. Hindus	...	
(14)	93 Pasmamla	4 miles from Ibrahimpatnam	Ramachandra-swamy festival	From Chaitra Suddha Purnima (March-April) 5 days	Local, religious	Sri Rama	800; Local congregation. Hindus	...	
(15)	96 Balijaguda	5 miles from Ibrahimpatnam	Veerabhadra-swamy festival	From Phalguna Suddha Purnima (February-March). 4 days	Local, religious	Veerabhadraswamy	1,200; Local congregation. Hindus	...	
(16)	97 Kawadpalle	About 13½ miles from Falaknuma Railway Station	Ramachandra-swamy festival	Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Ramachandra-swamy	300; Local congregation. Hindus	...	
(17)	103 Munuganoor	10 miles from Hyderabad	Agnigundala Jatara	From Pushya Bahula Dwadasi (December-January). 3 days	Local, religious	Mallanna, image in human form	Local and from nereby villages, Hindus	Sweetmeats, cocoanuts, flowers, etc.	
(18)	104 Koheda	11 miles from Falaknuma Railway Station	Venugopala-swamy festival	From Phalguna Suddha Panchami (February-March). 5 days	Local, religious	Venugopalaswamy	1,200; Local congregation. Hindus	...	

4. IBRAHIMPATNAM TALUK

(1)	2 Golluru	2½ miles from Shapur bus stage; 5 miles from Shamshabad Railway Station and 20 miles from Hyderabad, 24 miles from Ibrahimpatnam	Ambavayamma uthsavam	According to the convenience of the villagers in Sravanam (July-August). One day	Local, religious	Ambavayamma, wooden image in female form	Local congregation. Hindus	...	
(2)	9 Nagaram	5 miles from Umdanagar Railway Station and 35 miles from Ibrahimpatnam by road	Bonala panduga	Karthikam (October-November). 2 or 3 days	Local, religious	Pochamma, 3 feet high stone image	-do-	...	

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1	2	3	4	5	6	7	8	9	10
				4. IBRAHIMPATNAM TALUK-*Contd.*					
(3)	10 Nandipalle	5 miles from Umdanagar Railway Station and 35 miles from Ibrahimpatnam by road	Bonala Panduga	Kartikam (October-November). No fixed date. 2 or 3 days	Local, religious	Pochamma, 3 feet high stone image	Local congregation. Hindus	...	...
(4)	15 Ghatpalle	8 miles from Shahabad Railway Station	Veeranjaneyaswamy uthsavam	14th to 16th February. 3 days	Local, religious	Veeranjaneyaswamy, stone image	-do-	...	...
(5)	25 Phulmamidi	22 miles from Ibrahimpatnam	Sri Cheekati Venkateswaraswamy Uthsavam	Magha Suddha Triodasi to Bahula Tadiya (January-Febraury). 6 days	Local, religious	Cheekati Venkateswaraswamy, stone image in human form with sankhu and chakra	2,000; Local and from neighbouring villages. Hindus	Eatables, earthenware, utensils, mirrors and combs, pictures, books earthen and wooden toys, etc.	
(6)	31 Nednoor	27 miles from Hyderabad and 48 miles from Ibrahimpatnam	Sri Venkateswaraswamy Thirukkalyana Brahmothsavam	Phalguna Bahula Chavithi to Navami (February-March). 6 days	Local, religious	Venkateswaraswamy, stone image and bronze images of Lakshmi Devi and Alivelu Mangamma	5,000; Local and from surrounding villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, books, cloth, clothes, baskets and toys of various kinds	
(7)	35 Kandkoor	1 mile from Hyderabad Kalvakurthi road, 16 miles from Shamshabad Railway Station; 21 miles from Hyderabad and 40 miles from Ibrahimpatnam	1 Chennakesavaswamy Rathothsavam	Chaitra Suddha Navami to Triodasi (March-April). 5 days	Local, religious	Chennakesavaswamy, blackstone image in human form with 4 hands holding sankhu, chakra, gaha and padma	Local congregation, Hindus	...	...

			2 Kothagudem Jatara	Magha Suddha Tadiya to Panchami (January-February). 3 days	Local, religious	Parvathi	400; Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	...
(8)	41 Mankhal alias, Mankhal-Maisarum	12 miles from Ibrahimpatnam and 13 miles from Hyderabad	Venkateswaraswamy Uthsavam	Phalguna Suddha Navami to Triodasi (February-March). 5 days	Local, religious	Venkateswaraswamy, black stone image in human form	Local and from 3 or 4 nearby villages. Hindus	...	...
	41 (b) Arsiguda h/o Mankhal.	2 miles to the west of Mankhal, 12 miles from Falaknuma Railway Station and 15 miles from Hyderabad	Pochamma Devi Bonala Uthsavam	Sravanam (July-August). No fixed date 1 day	Local, religious	Pochamma deity, round stones decorated with dots are worshipped	Local congregation. Hindus	...	...
(9)	43 Sardarnagar	11 miles from Hyderabad	Hanumajjayanthi	Vaisakha Bahula Dasami (April-May). 1 day	Local, religious	Hanuman carved on a stone slab as if flying back to Rama with Sita's message	-do-	...	...
(10)	44 Raviryal	10 miles from Falaknuma Railway Station and 12 miles from Hyderabad	Narasimhaswamy Uthsavam	Vaisakha Suddha Shasti to Bahula Padyami (April-May). 11 days	Local, religious	Narasimhaswamy, 2 feet high image in black stone	4,000; local and from nearby villages. Hindus	Eatables, food articles, utensils, books, photos, pictures and toys	...
(11)	45 Srinagar	12 1/2 miles from Falaknuma Railway Station	Balajiswamy Uthsavam	In Phalgunam (February-March). 3 days	Widely known, religious	Balajiswamy	15,000; local and from distant places. Hindus	...	...
(12)	50 Rachloor	21 miles from Hyderabad Railway Station	Sri Ramulavari Jatara	From Chaitra Suddha Navami (March-April). 4 days	Local, religious	Sri Rama	500; local congregation. Hindus	...	...
(13)	56 Mucherla	1 1/2 miles from Hyderabad-Kalvakurthi Road, 20 miles from Ibrahimpatnam and 22 miles from Falaknuma Railway Station	Chennakesavaswamy Uthsavam	From Vaisakha Suddha Purnima (April-May). 6 days	Local, religious	Chennakesavaswamy, stone image in the form of Vishnu	Local congregation. Hindus	...	...
14)	62 Toolkhurd	10 miles from Ibrahimpatnam and 28 miles from Nampalle Railway Station	Jagannathaswamy Brahmothsavam	Chaitra Bahula Padyami to Sapthami (March-April). 7 days	Local, religious	Jagannathaswamy, brass image	-do-	...	...

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1	2	3	4	5	6	7	8	9	10
				4. IBRAHIMPATNAM TALUK-*Contd.*					
(15)	63 Toolkalan	10 miles from Ibrahimpatnam and 28 miles from Nampally Railway Station	Sri Ramulavari Uthsavam	In last week of Vaisakham (April-May). 7 days	Local, religious	Sri Rama, wooden image	Local congregation. Hindus	...	...
(16)	64 Madhapur	7 miles from Ibrahimpatnam, 22 miles from Falaknuma Railway Station, and 23 miles from Hyderabad	Triveneeswaraswamy Uthsavam	From Magha Bahula Chaturdasi (January-February). 5 days	Local, religious	Triveneeswara or Sangameswaraswamy, Sivalingam	Local congregation. Hindus	...	...
(17)	65 Timmapur	9 miles from Ibrahimpatnam and 18 miles from Shamshabad Railway Station	Kanakadurga Mahothsavam	Magha Bahula Panchami to Sapthami (January-February). 3 days	Local, religious	Kanakadurga, 1 foot high image in human form	-do-	...	...
(18)	69 Kappapahad	1 1/2 miles from Velimineedu, 2 miles from Erragunta and 5 miles from Ibrahimpatnam	Pochamma Bonalu	Sravanam (July-August). No fixed date	Local, religious	Pochamma	-do-	...	...
(19)	73 Mangalpalle	About 4 miles from Ibrahimpatnam	Mammayi Jatara	From Magha Suddha Purnima (January-February). 3 days	Local, religious	Mammayi, stone image in human form	500; local and from neighbouring villages. Hindus	...	...
(20)	75 Kongrakalan	10 miles from Ibrahimpatnam, 12 miles from Falaknuma Railway Station and 20 miles from Hyderabad	Lakshmi Narasimhaswamy Uthsavam	Vaisakha Suddha Chaturdasi to Bahula Tadiya (April-May). 5 days	Local, religious	Lakshmi Narasimhaswamy image in human form	Local congregation. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books and toys	...

(21)	79 Chintapalleguda	12 miles from Falaknuma Railway Station	Sri Rama Chandraswamy festival	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Rama Chandraswamy	200; Local congregation. Hindus	...	...
(22)	82 Ibrahimpatnam	Taluk headquarters, 20 miles from Hyderabad	Ibrahim Quli Qutb Shah Urs	In December. No fixed date	Local, in memory of Quli Qutb Shah	Ibrahim Quli Qutb Shah's tomb	Local congregation. All communities	...	...
	82(b) Upparguda h/o Ibrahimpatnam	3 miles from Ibrahimpatnam	Venkateswaraswamy Uthsavam	From Kartika Suddha Purnima (October-November). 3 days	Local, religious	Venkateswaraswamy	Local congregation, Hindus	...	...
(23)	83 Khanapur	2 miles from Ibrahimpatnam	Anjaneyaswamy Kartika Uthsavam	Kartika Purnima (October-November). One day	Local, religious	Anjaneya	-do-	...	...
(24)	84 Mallikarjunaguda	17½ miles from Falaknuma Railway Station	Mallikarjunaswamy Uthsavam	Phalgunam (February-March). 3 days	Local, religious	Mallikarjuna swamy	300; Local congregation. Hindus	...	...
(25)	88 Raipole	6 miles from Ibrahimpatnam	Abba Saheb Urs	1st week of February. 4 or 5 days	Local, in memory of Abba Saheb	Abba Saheb darga	Local congregation. All communities	...	...
(26)	91 Polkampalle	5 miles from Ibrahimpatnam and 22 miles from Hyderabad	Polkamma puja	Sravana Suddha Navami (July-August). One day	Local, religious	Polkamma	Local congregation. Hindus	...	...
(27)	92 Narrepalle	17 miles from Falaknuma Railway Station	Hazrath Badruddin Shah Urs	In February. 3 days	Widely known, in memory of the saint	Hazrath Badruddin	2,000; Local and from distant places. Muslims	..	.
(28)	93 Mailaram	10 miles from Ibrahimpatnam	Veerabhadraswamy Uthsavam	Chaitra Bahula Vidiya to Panchami (March-April). 3 days	Local, religious	Veerabhadraswamy, stone image	Local and from neighbouring villages. Hindus	...	...
(29)	98 Chittapur	8 miles from Ibrahimpatnam	Sivaratri Uthsavam	Phalgunam (February-March). One day	Local, religious	Siva, a stone sivalingam	Local congregation. Hindus	...	...
(30)	99 Thippaiguda	9 miles from Ibrahimpatnam	Galib Saheb Urs	In Ramzan (January-Fabruary). 3 days	Local, in memory of the saint	Galib Saheb tomb	Local congregation. Muslims	...	...

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1	2	3	4	5	6	7	8	9	10
			4. IBRAHIMPATNAM TALUK-*Concld.*						
(31)	100 Arutla	10 miles from Ibrahimpatnam and 24 miles from Hyderabad	1 Bugga Ramula Puja	Karthika Suddha Purnima (October-November). One day	Widely known, religious	Ramalingaswamy, image in human form	Local, and from distant places. Hindus	Eatables and utensils	...
			2 Sita Rama Kalyanam	Magha Suddha Triodasi to Bahula Tadiya (January-February). 6 days	Local, religious	Sri Rama, in human form	Local, congregation. Hindus	...	...
(32)	105 Manthangoud	22 miles from Ibrahimpatnam	Somanna Aradhana	Last Sunday and Monday in Sravanam (July-August). 2 days	Local, religious	Somanna, a figure in human form riding a horse on a stone slab	-do-	...	...
(33)	108 Bodakonda	22 miles from Ibrahimpatnam	Yellamma Aradhana	From Chaitra Bahula Dasami (March-April). 5 days	Local, religious	Yellamma, 1½ feet high stone image	Local and from neighbouring villages. Hindus particularly Lambadis	...	...
(34)	112 Japal	9 miles from Ibrahimpatnam	Mallanna Uthsavam	From Sravana Bahula Dasami (July-August). 3 days	Local, religious	Mallanna, stone image	Local congregation. All communities	Eatables, utensils, mirrors, combs, pictures, photos, and toys of various kinds	...
(35)	117 Lingampalle	4 miles from Ibrahimpatnam	Venkateswaraswamy Jatara	Magha Bahula Panchami to Sapthami (January-February). 3 days	Local, religious	Venkateswaraswamy, image in human form	Local congregatiou. Hindus	Eatables, utensils, etc.	...

(36)	119 Nomula	18 miles from Falaknuma Railway Station	Mallikarjunaswamy Jatara	Magha Bahula Dwadasi to Amavasya (January-February). 4 days	Local, religious	Mallikarjunaswamy, Sivalingam	Local congregation. Hindus	...	There is free feeding
(37)	120 Agapalle	About 5 miles from Ibrahimpatnam Railway Station	Gung Shahid Shah Urs	In Zilhaj (May-June). One day	Local, in memory of the saint	Gung Shahid Shah tomb	Local congregation. All	...	...
(38)	122 Gungal	7 miles from Ibrahimpatnam	Kartika Uthsavam	Kartika Suddha Purnima (October-November). One day	Local, religious	Anjaneya	Local congregation. Hindus	...	Beerappa festival is celebrated once in 3 or 4 years at Giddam Mallaiahguda, hamlet of Gungal
(39)	125 Nandivanaparthi	13 miles from Hyderabad	Omkareswaraswamy Kalyanothsavam	Phalguna Bahula Padyami to Shashti (February-March). 6 days	Local, religious	Omkareswaraswamy, Sivalingam	Local congregation. Hindus	Eatables, utensils, etc.	...
(40)	131 Chintapatla	About 1½ miles from Falaknuma Railway Station and 15 miles from Ibrahimpatnam	1 Venkateswaraswamy Jatara	Chaitram (March-April). 4 days	Widely known, religious	Venkateswaraswamy	2,000; local and from the distant places. Hindus	...	...
			2 Sita Rama Kalyanam	From Chaitra Suddha Navami (March-April). 3 or 4 days	Local, religious	Sri Rama, stone image in human form	Local congregation. Hindus	...	...

5. HYDERABAD WEST TALUK

(1)	4 Taranagar	2 furlongs from Lingampalle Railway Station	Venugopalaswamy festival	In Vaisakham (April-May). 5 days	Local, religious	Venugopalaswamy, Rukmini & Satyabhama marble images	1,000; local and from nearby villages. Hindus	Sweetmeats, clothes and toys	...
(2)	16 Nanakramguda	3 miles from Lingampalle Railway Station and 9 miles from Hyderabad	Anjaneyaswamy festival	Magha Suddha Triodasi and Chaturdasi (January-February). 2 days	Local, religious	Anjaneyaswamy stone image	500; local, and from nearby villages. Hindus	Photos, books and eatables	...
(3)	29 Moosapet	4 miles from Hyderabad	Chintalamma Jatara	Sravanam (July-August). 1 month	Local, religious	Chintalamma wooden image in human form	Local congregation. Hindus	...	...
(4)	48 Rayadurg Panmaktha	4 miles from Hyderabad Railway Station	Mallikarjunaswamy festival	Magha Bahula Chaturdasi (January-February). One day	Local, religious	Mallikarjunaswamy, Sivalingam	2,000; local and from nearby villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			5. HYDERABD WEST TALUK-*Contd.*						
(5)	52 Darga Hussian Shah Vali	About 5 miles from Hyderabad Railway Station	Hazrath Hussain Shah Vali Urs	Shahban (December-January). 3 days	Local in memory of the saint	Hazarath Hussain Shah Vali, a Muslim saint	800; local congregation. Muslims	...	...
(6)	57 Narsingi	3 miles from Golkonda and 9½ miles from Hyderabad	Ammavari Bonala Uthsavam	Sunday and Monday in Sravanam (July-August). 2 days	Local, religious	Pochamma or Kalikadevi, image in female form	Local congregation. Hindus	...	...
(7)	59 Gandipet	12 miles to the west of Hyderabad	Gandi Mysamma Bonala Uthsavam	Thursdays and Sundays in Ashadham (June-July). 8 or 9 days	Local, religious	Gandi Mysamma, image in female form	Local and from neighbouring villages. Hindus	Sweetmeats	...
(8)	61 Chilkur	13 miles from Hyderabad Railway Station	Sri Rama Navami	Chaitra Suddha Navami (March-April). One day	Local, religious	Lord Rama	600; local congregation. Hindus	...	...
(9)	67 Manchirevula	3 furlongs to the west of Hyderabad road and 9 miles from Pargi	1 Venugoplaswamy Uthsavam	Sravana Bahula Ashtami (July-August). One day	Local, religious	Venugopalaswamy, image with 4 hands holding sanku, chakra	Local congregation. Hindus	...	...
			2 Veerabhadraswamy Uthsavam	Magha Bahula Chaturdasi to Phalguna Suddha Padyami (February-March). 3 days	Confined to this and the nearby villages, religious	Veerabhadraswamy image in human form with 4 hands holding sword, dal, trisulam and damarakam	500; local and from the nearby villages. Only Hindus	A few shops	...
(10)	70 (a) Darga Khiliz Khan h/o Kismatpur	4 furlongs from Hyderabad-Vicarabad road and 7 miles from Pargi	Chin Qulich Khan Urs	Rabi-Ul-Avval 26th & 27th (August-September). 2 days	Local, in memory of the saint	Chin Qulich Khan, a tomb of the saint	Local congregation. All	...	...

(11)	142 Budvel	14 miles from Ammuguda Railway Station	Siva Ganesh Uthsavam	Vaisakham (April-May). One day	Local, religious	Siva, Ganesh	500; local congregation. Hindus	...	...
(12)	155 Shamshabad	8 miles from Vicarabad Railway Station	1 Shaik Khaja Shahabuddin Urs	15th and 16th Moharrum (March) 2 days	Local, religious	Pahadi Shaik Khaja Shahabuddin	4,000; from Hyderabad city and surrounding villages. All communities	100, Shops of various kinds including hotels	...
			2 Hussaini Alam Savari Urs	9th Moharrum (March). One day	Widely known, in memory of the saint	Hussaini Alam Savari	2, 000; local and from distant places. Muslims	...	...
(13)	181 Golkonda kalan	About 6 miles from Hyderabad Railway Station	Alam Mubarak Juloos Urs	Sravanam (July-August). One day	Widely known in memory of the saint	Mubarak Juloos, a Muslim saint	2,000; local and from distant places. All communities	...	...

6. CHEVELLA TALUK

(1)	1 (e) Gajwalaguda h/o Dhobipet	4 miles from Shankarpalle Railway Station	Ananthaswamy Festival	Vaisakham (April-May). 3 days	Local, religious	Anantaswamy	Local congregation. Hindus	...	...
(2)	13 Maharajpet	About 6¼ miles from Shankarpalle Railway Station	Eswara Uthsavam	Ashadham (June-July). One day	Local, religious	Sivalingam	200; local congregation. Hindus	...	...
(3)	33 Aloor	6 miles from Gallaguda Railway Station and 7 miles from Chevella	Manik Prabhu Jatara	Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Manik Prabhu	Local congregation. Hindus	...	...
(4)	51 Damergidda	16 miles from Vicarabad	Ramaswamy Jatara	Chaitra Suddha Navami to Triodasi (March-April). 5 days	Local, religious	Ramaswamy	500; local and from nearby villages. Hindus	...	...
(5)	61 Komerbanda	6 miles from Shahabad, 8 miles from Chevella, 16 miles from Shahnagar bus stage and 30 miles from Hyderabad	Bugga Ramalingeswara swamy Jatara	Chaitra Suddha Panchami to Dasami (March-April). 6 days	Local, religious	Bugga Ramalingeswaraswamy, Sivalingam	2,000; local and from neighbouring villages Hindus	Eatables, utensils, and clothes	...

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1	2	3	4	5	6	7	8	9	10
				6. CHEVELLA TALUK — *Contd.*					
(6)	66 Chevella	Taluk headquarters, 19 miles from Vicarabad Railway Station	Venkateswaraswamy Jatara	Pushya Bahula Amavasya to Magha Bahula Amavasya (February). One month	Local, religious,	Venkateswaraswamy, image of black basalt stone	1,000; local and from neighbouring villages. Hindus	Eatables, utensils and clothes	...
(7)	71 Kankamamidi	10 miles from Chevella 16 miles from Hyderabad Railway Station and 20 miles from Vicarabad	Sangameswaraswamy Rathothsavam	Magha Suddha Triodasi to Bahula Tadiya (January-February). 6 days	Local, religious	Sangameswaraswamy, Sivalingam	Local and from neighbouring villages. Hindus	...	...
(8)	79 Ammapalle	3 miles from Shamshabad Railway Station	Ramachandraswamy uthsavam	Chaitra Suddha Padyami to Purnima (March-April). 15 days	Local, religious	Sri Ramachandraswamy, image in human form	Local congregation. Hindus	...	..
(9)	107 Damerlapalle	4 miles from Shahabad Railway Station and 6½ miles from Shamshabad Railway Station	Mahankali Jatara	Magham (January-February). 1 day	Local, religious	Goddess Mahankali	300; local congregation. Hindus	...	...
(10)	109 Shahabad	8 miles from Shadnagar Railway Station	Syed Pahalwan Shah Vali Urs	16 Jamadi-us-Sani (October-November). 5 days	Widely known, religious	Syed Pahalwan Shah Vali, a Saint	2,000; local and from distant places. All	...	...
(11)	109 (n) Seetharampuram h/o Shahabad	8 miles from Shadnagar Railway Station	Sri Ramaswamy festival	Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Ramaswamy	1,000; local and from neighbouring villages. Hindus	...	...

7. PARGI TALUK

(1)	7 Roopkhanpet	11 miles from Vicarabad Railway Station, 2½ miles from Pargi and 26 miles from Shadnagar Railway Station	Eadamma festival	Pushyam (December-January) 1 day	Local, religious	Eadamma	Local congregation. Hindus	...	...
(2)	13 Naskal	4 miles from Pargi and 7 miles from Vicarabad Railway Station	-do-	Vaisakham (April-May). 3 days	Local, religious	Eadamma	1,000; local and from neighbouring Villages. Hindus	...	...
(3)	16 Pargi	11 miles from Vicarabad Railway Station	1 Venugopalaswamy festival	Vaisakham (April-May) 3 days	Local, religious	Lord Venugopalaswamy	1,000; local congregation. Hindus	About 15 shops of various articles	...
			2 Lal Shah Vali Urs	Shawval (April-May) 2 days	Local in memory of Lal Saheb	Lal Shah Vali	Local congregation. All	...	...
	16 (d) Nyamathnagar H/o Pargi	11 miles from Vicarabad Railway Station	Nimatullah Soji Saheb Urs	11th & 12th Moharram (May-June) 2 days	Parsi Community Local, in memory of Nayamathulla Shah Saheb	Nimatullah Soji saheb	Parsi Community & local congregation. All	...	...
(4)	18 Nazirabad	3 miles from Pargi and 10 miles from Vicarabad Railway Station	Khasim Dula Shariff Urs	8th & 9th Shawval (February-March) 2 days	Local in memory of Khasim Dula Shariff	Khasim Dula shariff	Local congregation. All	...	...
(4 a).	19 Bas Reddypalle *alias* Podur	7 miles from Pargi, 12 miles from Vicarabad Railway station, and 28 miles from Shadnagar Railway Station	Siva Kalyanam	In Chaitram (March-April). 3 days	Local, religious	Stone Sivalingam	400, Local congregation. Hindus	...	...
(5)	21 Somangurthy	About 7¾ miles from Vicarabad Railway Station	Siva Kalyanam	In Chaitram (March-April). 3 days	Local, religious	Sivalingam	200, local congregation. Hindus	...	...
(6)	23 Rakamcharla	About 8¼ miles from Vicarabad Railway Station	Tirumalanathaswamy Utsavam	In Vaisakham (April-May). 5 days	Local, religious	Tirumalanathaswamy	200, local congregation. Hindus	...	...
(7)	34 Peddaumithyal	10 miles from Vicarabad Railway Station	Tirumalanathaswamy	In Ashadam (June-July). 5 days	Local, religious	Tirumalanathaswamy	500, local and from nearby villages. Hindus	...	...
(8)	41 Thurkayenkepalle	About 8¼ miles from Pargi and 15 miles from Shadnagar Railway Station	Syed Rasool Sah Saheb Urs	16th, 17th & 18th Safar (June-July) 3 days	Local in memory of the saint	Syed Rasool Shah Saheb	500; local congregation. All	...	...

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				7. PARGI TALUK-*Contd.*					
(9)	55 Sultanpur	1 1/2 miles from Pargi and 12 miles from Vicarabad Railway Station	Peer Gaeb Saheb Urs	From 16th Shawval (February-March) 7 days	Local in memory of the Saint	Peer Gaeb Saheb	3,000; Local and from neighbouring villeges. All	200 Shops of vegetables, toys sweets etc.	...
(10)	59 Kishtapur	8 miles from Pargi and 25 miles from Vicarabad Railway Station	Ranganathaswamy Jatara	In Sravanam (July-August). 3 weeks	Local, religious	Ranganathaswamy	Local congregation; Hindus	...	...
(11)	60 Badlapur	8 miles from Pargi, 24 miles from Tandur Railway Station and 28 miles from Vicarabad	Mysamma and Pochamma Bonalu	Bright Fortnight of Ashadham (June-July). 1 day	Local, religious	Mysamma stone image, Pochamma wooden image	Local congregation. All	...	...
(12)	61 Brahmanapalle	10 miles from Pargi 25 miles from Tandur Railway Station and 30 miles from Vicarabad	Bonala Uthsavam	On Ashada Suddha Purnima (June-July). 1 day	Local, religious	Mysamma stone image, Pochamma wooden image	Local congregation. Hindus	...	...
(13)	63 Badampalle	12 miles from Pargi, 18 miles from Vicarabad and 30 miles from Shadnagar Railway Station	Bonala Uthsavam	In Ashadha Bahulam (June-July). 1 day	Local, religious	Mysamma Pochamma	-do-	...	...
(14)	65 Butlachandaram	9 miles from Gadelingapur, 13 miles from Pargi and 30 miles from Vicarabad Railway Station	Bonala Uthsavam	In Ashadham (June-July). 1 day	Local, religious	Mysamma, Pochamma	-do-	...	...
(15)	66 Mallepalle	12 miles from Pargi, 30 miles from Vicarabad, 35 miles from Shadnagar and 36 miles from Kosgi	Mysamma, Pochamma, & Yellamma Bonala Uthsavam	In Ashadha Bahulam (June-July). 1 day	Local. religious	Mysamma, Pochamma, Yellamma village deities	-do-	...	...

(16)	69 Ainapur	21 miles from Pargi, and 28 miles from Shadnagar Railway Station	Eruvaka Punnama Uthsavam	Jaishta Suddha Purnima (May-June). 1 day	Confined to this and the neighbouring villages	Ramalingeswaraswamy	Local and from the neighbouring villages. All	...	...
(17)	74 Doma	6 miles from Pargi	Yellamma Devatha Jatara	Magha Suddha Dasami to Purnima (January-Februray). 6 days	Local, religious	Yellamma Devata 1 foot high silver image	Local and from neighbouring villages. Hindus	Eatables, earthenware and glassware	...
(18)	77 Mothkoor	8 miles from Pargi, 24 miles from Shadnagar Railway Station and 18 miles from Vicarabad Railway Station.	Syed Rang Shah Hussain Urs	In Jamadi-us-Sani (October-November). 1 day	Local, in memory of the saint	Syed Rang Shah Hussain	500; local congregation. Muslims	...	...
(19)	83 Dongayenkepalle	6 miles from Pargi, 16 miles from Shadnagar Railway Station and 24 miles from Vicarabad.	Bonala Uthsavam	In Ashadam (June-July). 3 days	Local, religious	Pochamma, Mysamma and Chowdamma village deities	Local congregation. Hindus	Eatables, earthenware, mirrors, combs and clothes	...
(20)	84 Allapur	7 miles from Pargi 16 miles from Shadnagar Railway Station and 25 miles from the Sub-Division Vicarabad	Thulja Bhavanamma Devatharadhana	In Ashadham (June-July). 1 day	Local, religious	Thulja Bhavanamma	Local congregation. Lambadis	...	...
(21)	86 Syedpalle	6 miles from Pargi, 19 miles from Shadnagar and 50 miles from Hyderabad	Syed Abdulla Urs	From 7th Shawval (February-March). 3 days	Local, in memory of the Saint	Syed Abdulla, a tomb	1000: local and from nearby villages. All	Eatables, utensils, mirrors, combs and other fancy goods	...
(22)	88 Mujahidpur	5 miles from Shadnagar Pargi bus route, 10 miles to the south of Pargi and 20 miles from Shadnagar Railway Station	Chandramaheswaraswamy Uthsavam	From Magha Bahula Amavasya (January-February). 3 days	Local, religious	Chandramaheswaraswamy, Sivalingam	Local and from nearby villages. Hindus	Eatables. utensils, mirrors, combs, books, pictures, photos and clothes	...
(23)	96 Merkal	10 miles from Pargi, 12 miles from Mahbubnagar and 78 miles from Hyderabad	Sivaratri	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Sivalingam	Local congregation. Hindus	...	...
(24)	97 Kanmankalwa	6 miles from Mahammadabad bus road and 16 miles from Mahabubnagar	Mysamma and Pochamma festival	In Ashadham (June-July). 1 day	Local, religious	Mysamma, wooden image	Local congregation. Hindus	...	Pallaki uthsavam is held on Chaitra Suddha Padyami (March-April) and on Holi

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				PARGI TALUK-*Contd.*					
(25)	104 Eppaipalle	8 miles from Pargi, 24 miles from Mahabubnagar Railway Station.	Mallamma Jatara	Sravana Bahula Chaturdasi (July-August). 1 day	Local, religious	Mallamma, image in human form	500; local and from neighbouring villages. Hindus	Eatables, utensils, etc.	...
(26)	106 Kulakcharla	12 miles from Pargi, 24 miles from Mahbubnagar and Vicarabad	Kalamma Uthsavam	From Chaitra Suddha Triodasi (March-April). 5 days	Local, religious	Kalamma, image in female form with 4 hands	2000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements and toys	...
(27)	107 Banda Elkacharla	24 miles from Vicarabad and Mahbubnagar Railway Station	Ramalingeswaraswamy Jatara	Phalguna Bahula Sapthami to Bahula Amavasya (February-March) 9 days	Widely known, religious	Ramalingeswaraswamy, black stone Sivalingam	5000; local and from Hyderabad, Mahbubnagar districts. Hindus	About 300 shops sell eatables, utensils, glassware, ready made mill clothes, books, pictures, agricultural. implements cattle, goats, and fowls, toys and other fancy goods	...
(28)	108 Bomireddipalle	10 miles from Pargi	Ramalingaswamy Jatara	Phalguna Bahula Sapthami to Amavasya (February-March). 9 days	Widely known, religious	Ramalingaswamy, Sivalingam	6000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns. torchlights, mirrors, combs, books. photos, pictures, toys and other fancy goods, cloth and agricultural implements	...

(29)	112 Dadapur	12 miles from Pargi and 30 miles from Vicarabad and Mahabubnagar Railway Station	Polepalle Yellamma Jatara	From Magha Bahula Tadiya (January-February) 3 days	Local, religious	Polepalle Yellamma	1,000; local and neighbouring villages. only Hindus	Eatables, utensils lanterns, mirrors combs, books, photos, earthenware, clothes, agricultural implements and toys	...
(30)	113 Gomdal	8 miles from Vicarabad. 16 miles from Pargi and 25 miles from Mahabubnagar Railway Station and bus stage	Venkateswaraswamy Jatara	Vaisakha Suddha Dasami to Purnima (April-May) 6 days	Local, religious	Venkateswaraswamy	Local and neighbouring villages. Hindus	Eatables, utensils lanterns, mirrors, combs, pictures. photos books, clothes, earthentoys and fancy goods	...
(31)	114 Jannaram	14 miles from Pargi 25 miles from Mahbubnagar and 32 miles from Vicarabad	Yellamma Jatara	On the last Friday in the dark fortnight of Magha (January-February), 1 day	Local, religious	Yellamma	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, etc.	...
(32)	120 Govindpalle	33 miles from Pargi	Chennarayani-Uthsavam	On Saturdays in Sravanam (July-August) 4 or 5 days	Local, religious	Chennarayaswamy, stone image in human form	Local and from neighbouring viliages. Hindus	...	...
(33)	123 Mansurpalle	1 mile from Gundved bus road	Anjaneyaswamy Uthsavam	On 14th January 1 day	Local, religious	Anjaneyaswamy in the form of monkey	Local congregation. Hindus	...	...
(34)	124 Pagdial	5 miles from Gundvedu bus road	Kammari kistappa Uthsavam	from Magha Suddha Shashti to Astamy (January-February) 3 days	Local, in memory of the Sadhu	Kammari Kistappa Sadhu, a tomb	Local and from neighbouring villages. Hindus	...	...
(35)	126 Kondapur	2 miles from Gundvedu	Tirumalanadhaswamy Uthsavam	Sravana Bahula Dwadasi. (July-August). 1 day	Local, religious	Tirumalanadha Swamy stone image	Local congregation. Hindus	...	...
(36)	(130 a) Jangamreddypalle H/o. Gundvedu	20 miles from Mahabubnagar Railway Station, 26 miles from Tandur Railway Station, 56 miles from Pargi and 56 miles from Vicarabad	Venkateswaraswamy Uthsavam	Magha Suddha Chaturdasi to Bahala Padyami (January-February). 3 days	Local, religious	Venkateswaraswamy	Local and from neighbouring villages. Hindus	Eatables, glassware and clothes	...
(37)	134 Antharam	14 miles from Pargi	Pochamma Bonala Jatara	In Ashadham (June-July). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				7. PARGI TALUK-*Contd.*					
(38)	137 Chawdarpalle	18 miles from Mahabubnagar Railway Station and 44 miles from Pargi	Bhimarayuni Jatara	From Margasira Suddha Triodasi to Bahula Padyami (November-December). 4 days	Local, religious	Bhimarayudu, Stone image	Local and from nearby villages. Hindus	Eatables, fancy goods	...
(39)	140 Nancharla	18 miles from Mahabubnagar Railway Station and 40 miles from Pargi	Venkateswaraswamy Jatara	Chaitra Suddha Dasami and Ekadasi. (March-April). 2 days	Local, religious	Venkateswaraswamy stone image	3,000; local and from nearby villages. Hindus	Eatables, earthenware, utensils, pictures, photos, books, toys etc.	...
				8. TANDUR TALUK					
(1)	5 Tattepalle	15 miles from Tandur Railway Station and 40 miles from Vicarabad	1 Uradamma Devatharadhana	No fixed date 1 day	Local, religious	Uradamma image in human form	Local congregation. Hindus	...	...
			2 Ambu Rameswaraswamy Jatara	No fixed date 1 day	Local, religious	Ambu Rameswaraswamy	3,000; local and from neighbouring villages. Hindus	Eatables, mirrors, combs, readymade clothes, toys etc.	...
(2)	6 Bopanwaram	12 miles from Kohir Railway Station	Bakkappa Jatara	In Phalgunam (February-March). 2 or 3 days	Local, religious	Bakkappa	Local and from nearby villages. Hindus	...	...
(3)	7 Turmamidi	13 miles from Kohir Railway Station and 23 miles from Tandur	Venkateswaraswamy festival	In Chaitram (March-April). 3 days	Local, religious	Venkateswaraswamy	Local and from nearby villages. Hindus	Sweetmeats, utensils, lanterns, torchlights, books, pictures, photos, cloth, clothes, agricultural implements and fancy goods	...

(4)	8 Nagulpalle	10 miles from Tandur Railway Station	Uradamma Devatharadhana	Once in 3 years No fixed date 2 days	Local, religious	Uradamma image in female form	Local congregation. Hindus	...	...
(5)	9 Timsanpalle	10 miles from Tandur Railway Station	Uradamma Jatara	In Margasiram (November-December). 2 Days	Local, religious	Uradamma village deity image in female form	Local congregation. Hindus	...	...
(6)	10 Gopalpur	10 miles from Tandur Railway Station	Uradamma festival	Once in 3 years Margasira Bahula Amavasya (November-December). 1 day	Local, religious	Uradamma image in female form	Local congregation. Hindus	...	...
(7)	11 Rudraram	10 miles from Tandur Railway Station	Uradamma festival	On Margasira Bahula Amavasya and Pushya Suddha Padyami (November-December). 2 days once in 3 years	Local, religious	Uradamma image in female form	Local congregation. Hindus	...	...
(8)	12 Athkur	8 miles from Tandur Railway Station	Uradamma festival	On Margasira Bahula Amavasya and Pushya Suddha Padyami (November-December). 2 days once in 3 years	Local, religious	Uradamma image in female form	Local congregation. Hindus	...	...
(9)	14 Odandapur	8 miles from Tandur Railway Station	Uradamma festival	On Margasira Bahula Amavasya and Pushya Suddha Padyami (November-December). 2 days once in 3 years	Local, religious	Uradamma Image in female form	Local congregation. Hindus	...	...
(10)	22 Khanjanpur	2 miles from Tandur Railway Station	Ramaswamy Puja	Every Saturday and Monday in Sravanam (July-August)	Local, religious	Ramaswamy, Sivalingam	Local and from nearby villages. Hindus	...	...
(11)	24 Karankot	7 miles from Bashirabad and 11 miles from Tandur Railway Station by road	Mahabub Pasha Urs	Kartikam (October-November). 1 day	Local, in memory of the saint	Mahabub Pasha, a tomb	Local congregation. All	...	...

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				8. TANDUR TALUK—*Contd.*					
(12)	29 Chndravancha	6 miles from Navandagi Railway Station on Wadi-Khazipet line and 10 miles from Tandur by road	Mahabub Subani Urs	10th and 11th of Rabi-Us-Sani. (September-October) 2 days	Local, religious	Mahabub Subani, a tomb	1,000; local and from surrounding villages. All	Eatables, utensils, lanterns; mirrors, combs, pictures, books, earthen toys, etc.	There is free feeding for one day
(13)	40 Korviched	1½ miles from Bashirabad Railway Station 10 miles from Tandur and 25 miles from Hyderabad	Mallikarjunaswami Uthsavam	Margasira Sudha Shasti (November-December). 1 Day	Local, religious	Mallikarjunaswamy image in human form riding on horse back	Local congregation. Hindus	...	...
(14)	46 Mailwar	8 miles from Navandagi Railway Station	Venkateswaraswamy Jatara	Sravanam (July- August). 2 days	Local, religious	Venkateswaraswamy	500; local congregation. Hindus	...	...
(15)	47 Ismailpur	6 miles from Navandagi Railway Station and 10 miles from Bashirabad Railway Station	Rameswaraswamy Festival	From the last Monday in Sravanam (July-August). 2 days	Local, religious	Rameswaraswamy, Sivalingam	3.000; Local and from nearby villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs. pictures, photos, Handloom clothes, toys, fancy goods and toddy	...
(16)	49 Jalalpur	8 miles from Bashirabad Railway Station and 16 miles from Tandur	Uradamma Uthsavam	No fixed date. once in 2 years 1 day	Local, religious	Uradamma stone image in female form	Local congregation. Hindus	...	...
(17)	52 Kothlapur Buzurg	10 miles from Tandur bus road	Bhavani Yellamma Jatara	Vaisakha Bahula Padyami to Jaishta Suddha Purnima (April-June). 30 days	Local, religious	Bhavani Yellamma image in female form	Local and from nearby villages. Hindus	Eatables; utensils. etc.	...

(18)	54 Allapur	4 miles from Tandur and 50 miles from Vicarabad by road	Veerabhadra-swami Jatara	Sravana Bahula Triodasi to Amavasya (July-August). 3 days	Local, religious	Veerabhadraswamy image in human form	Local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, fancy goods and carpets	...
(19)	66 Juntpalle	3 miles from Yaramapalle and 6 miles from Tandur	Sri Rama Rathothsavam and Kalyanothsavam	Magha Bahula Padyami to Tadiya (January-February) 3 days; and Chaitra Suddha Navami to Ekadasi (March-April). 3 days	widely known, religious	Sri Rama stone image in human form	Local and from Andhra and Mysore States. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, cloth, agricultural implements, toys, baskets etc.	...
	66 (b) Pagdiyal H/o Juntpalle	4 miles from Bawrajpet bus road, 5 miles from Rukmapur Railway Station and 24 miles from Tandur	Anjaneyaswamy Aradhana	Margasira Suddha Purnima (November-December). 1 day	Local, religious	Anjaneyaswamy	Local, congregation. Hindus	...	...
(20)	72 Gothapur	3 miles from Tandur Railway Station	Mallikarjunaswamy pallaki Uthsavam	Margasira Suddha Shasti (November-December). 1 day	Local, religious	Mallikarjunaswamy image in human form	300; local and from nearby villages; Hindus	Eatables, utensils	...
(21)	77 Chintamanipatam	2 miles from Tandur Railway Station	Amba Bhai Uthsavam	Asviyuja Suddha Ashtami to Triyodasi (September-October). 6 days	Local, religious	Amba Bhai	Local congregation. Hindus	...	...
(22)	85 Peddemula	4 miles from Rukmapur Railway Station and 11 miles from Tandur	Manikya Prabhu Aradhana	Phalgunam (February-March). 3 days	Local, religious	Manikya Prabhu	Local and from nearby villages. Hindus	...	...
(23)	86 Marepalle	4 miles from Rukmapur; 9 miles from Tandur and 12 miles from Vicarabad	Uradamma Jatara	Margasira Bahula Chaturdasi (November-December). 2 days	Local, religious	Uradamma image in female form	Local congregation. Hindus	...	...
(24)	91 Jangaon	4 miles from Rukmapur Railway Station on Wadi-Secunderabad line and 10 miles from Tandur	Uradamma and Beerappa Jatara	Margasira Bahula Chaturdasi and Amavasya (November December). 2 days	Local, religious	Uradamma image in female form Beerappa, formless pillar	Local congregation. All	...	

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
				8. TANDUR TALUK-*Contd.*					
(25)	97 Anthawaram	2 miles from Tandur Railway Station on Wadi-Secunderabad line	Venkateswaraswamy Jatara	Magha Suddha Purnima to Bahula Saptami (January-February). 8 days	Local, religious	Lord Venkaeswara Gold coloured tongue protruding from the mouth resembling that of a monkey	Local and from the nearby villages. Hindus	Sweetmeats and cocoanuts	...
(26)	1 Tandur	Taluk headquarters and a Railway Station on Wadi-Secuderabad line	Veerabhadraswamy Jatara	Chaitram (March-April). one week	Local, religious	Veerabhadraswamy	6,000; Local and from neighbouring taluks. Hindus	...	...
			2 Nizamuddin Shahi Urs	Jaistham (May-June). 7 days	Local in memory of the Saint	Nizamuddin Shahi	500; Local congregation All	...	...
			3 Abdul Khasim Saheb Urs	Sravanam (July-August). 7 days	Local in memory of the Saint	Abdul Khasim Saheb	2,000; Local and from nearby villages. All	...	...
(27)	104 Sangam Khurd *alias* Masera	5 miles from Tandur Railway Station and town and 30 miles from Vicarabad	Mahasivaratri Uthsavam	Magha Bahula Amavasya (January-February). 1 day	Local, religious	Sangaiah Sivalingam	2,000; Local and from nearby villages. Hindus	Sweetmeats, utensils, cocoanuts and jaggery	...
(28)	112 Timmaipalle	8 miles from Tandur Railway Station	Venkateswaraswamy festival	Ashadha Suddha Ekadasi to Chaturdasi (June-July). 4 days	Local, religious	Venkteswaraswamy	500; Local congregation. Hindus	...	...
(29)	115 Hojipur	8 miles from Tandur Railway Station	Hanuman Jatara	Sravanam (July-August). 4 days	Local, religious	Hanuman	500; Local congregation. Hindus	...	...

(30)	116 Yallal	5 miles from Tandur Railway Station and 32 miles from Vicarabad	1 Nagareswaraswami Uthsavam	Any Sunday in Sravanam (July-August). 1 day	Local, religious	Nagareswaraswamy, Sivalingam	4,000; Local and from nearby villages. Hindus	Eatables, utensils, etc.	...
			2 Bhavani Uthsavam	Ashadham (June-July)- 1 day	Local, religious	Bhavani image in female form	Local congregation. Hindus	..	...
			3 Markandeyaswamy Uthsavam	Sravana Suddha Purnima (July-August). 1 day	Local, religious	Markandeyaswamy, Sivalingam	Local congregation. Hindus	..	...
(31)	129 Devanoor	3 miles from Kothur bus stage on Hyderabad Yadgiri bus route and 8 miles from Tandur	Uradamma Uthsavam	Pushya Bahula Amavasya (December-January). 1 day	Local, religious	Uradamma cement image in female form	Local congregation. Hindus	...	...
(32)	130 Nagsamandar	5 miles from Rukmapur Railway Station and 8 miles from Tandur	Urdamma and Mysamma Bonala Jatara	Pushyam (December-January). 1 day	Local; religious	Uradamma, Mysamma wooden images in human form	Local congregation. Hindus	...	...
(33)	131 Bagaipalle	4 miles from Rukmapur Railway Station and 9 miles from Tandur Railway Station	Boranamma Bonala Jatara	Pushyam (December-January). 1 day	Local, religious	Boranamma, wooden image in human form	Local congregation. Hindus	...	...
(34)	132 Muddaipet	3 miles from Takimetta bus-stand on Hyderabad Yadagiri road 6 miles from Rukmapur Railway Station and 10 miles from Tandur	Yellamma Jatara	In Margasira Bahulam (November-December). 3 days	Local, religious	Yellamma stone image in female form	500; Local nearby villages. Hindus	Sweetmeats, utensils, lanterns, fancy goods, clothes, toys and earthen-ware	...

9. VICARABAD TALUK

(1)	22 Radlagudpalle	10 miles from Marpalli Railway Station and 15 miles from Vicarabad Railway Station	Rameswaraswamy Jatara	From Sravana Suddha Dasami (July-August). 5 days	Local, religious	Rameswaraswamy Sivalingam	2,000; Local and from neighbouring villages. Hindus	...	—
(2)	23 Burugpalle	15 miles from Vicarabad Railway Station	Gulam Rasool Saheb Urs	16th to 18th of Shaban (December-January). 3 days	Looal, religious	Gulam Rasool Saheb, a Muslim Saint	1;000; Local and from neighbouring villages. Muslims	...	...

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. VICARABAD TALUK–*Contd.*					
(3)	28 Mominpet	12 miles from Vicarabad Railway Station	1 Manik Prabhu Jatara	Margasira Suddha Dasami to Purnima (November–December). 6 days	Local, religious	Manik Prabhu	500; Local, congregation. Hindus	...	...
			2 Pandurangaswamy Jatara	Kartika Suddha Navami to Dwadasi (October-November). 4 days	Local, religious	Pandurangaswamy	500; Local, congregation. Hindus	...	...
			3 Venkateswaraswamy Jatara	Margasira Suddha Chavithi to Astami (November-December),	Local, religious	Lord Venkateswara swamy	150; Local, congregation. Hindus	...	...
(4)	30 Sirpura	8 1/2 miles from Vicarabad Railway Station	Veerabhadraswamy Jatara	Chaitra Suddha Triodasi to Purnima (March-April). 3 days	Local, religious	Veerabhadraswamy	400; Local, congregation. Hindus	...	...
(5)	33 Buchampalle	3 miles from Marpalle Railway Station and 16 miles from Vicarabad	Bakkappa Jatara	Phalguna Bahula Panchami (February-March). 1 day	Local, religious	Bakkappa Sivalingam on his tomb	500; Local, neighbourings villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos; clothes and toys etc.	...
(6)	45 Morampalle	10 1/2 miles from Vicarabad Railway Station	Ananthaswamy Jatara	Kartikam (October-November). 6 days	Local, religious	Ananthaswamy	2,000; Local, and from surrounding villages. Hindus	...	...

(7)	47 Durgamcheru	9 miles from Vicarabad Railway Station	Mallikarjunaswamy Festival	Vaisakha Suddha Dasami (April-May). 2 days	Local, religious	Mallikarjunaswamy, Sivalingam	300; Local, congregation. Hindus	...	...
(8)	74 & 74 (b) Kotapalle Boggapur H/o Kotapalle	11 miles from Vicarabad Railway Station	Bugga Rameswaraswamy Festival	Chaitra Suddha Chathurdasi to Bahula Vidia (March-April). 4 days	Confined to this and the nearby Villages, religious	Bugga Rameswaraswamy Sivalingam	1,200; Local and from surrounding Villages. Hindus	..	...
(9)	88 Phullmamidi	7 miles from Vicarabad Railway Station	Peddamma Jatara	Phalgunam (February-March). 2 days	Local, religious	Village deity Peddamma	300; Local congregation. Hindus	..	...
(10)	95 Nawabpet	17 miles from Vicarabad Railway Station	Parameswaraswamy Jatara	Margasiram (November-December). 5 days	Local. religious	Parameswaraswamy Sivalingam	500; Local congregation. Hindus	...	...
(11)	104 Yellakonda	11 miles from Vicarabad Railway Station	Peddamma Devi Jatara	Pushyam (December-January). 6 days	Local, religious	Village deity Peddamma	20,00; Local and from neighbouring villages. Hindus	...	...
(12)	116 Pudur	10 miles from Vicarabad Railway Station	Damagunda Ramalingaswamy Uthsavam	Phalguna Bahula Sapthami to Triodasi (February March). 7 days	Local, religious	Ramalingaswamy Sivalingam	Local and from the surrounding Villages. All	...	...
(13)	125 Phulmamidi	8 miles from Vicarabad Railway Station	Peddamma Jatara	Vaisakham (April-May). 2 days	Local. religious	Village deity Peddamma	300; Local congregation. Hindus	...	...
(14)	126 Chittigadda	5 1/2 miles from Vicarabad Railway Station	Sambhuguru Manikprabhu Jatara	In Chaitram (March-April). 3 days	Local, religious	Sambhuguru Manik Prabhu	300; Local congregation. Hindus	...	...
(15)	132 Madanpalle	5 miles from Vicarabad Railway Station	Sangameswaraswamy Jatara	In Vaisakham (April-May). 3 days	Local, religious	Sangameswaraswamy Sivalingam	400; Local congregation. Hindus	...	...
(16)	166 Anantha-giripalle (Anantha-giri)	2 1/2 miles from Vicarabad Railway Station	Ananthaswamy Uthsavam	Twice a year from Ashadha Suddha Ekadasi (June-July) and Kartika Suddha Ekadasi (October-November 5 days on each occasion	Widely known, religious	Ananthaswamy Saligrama	20,000; Local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, pictures, mill cloth, handloom cloth, ready-made clothes, toys and other fancy goods	...

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. VICARABAD TALUK-*Contd.*					
(17)	170 Alampalle	2 1/2 miles from Vicarabad	Ananthaswamy Uthsavam	Ashadha Suddha Ekadasi (June-July). and Kartika Suddha Purnima (October-November). 5 days on each occasion,	Widely known, religious	Ananthaswamy	10,000; Local and from Mysore and Maharashtra States. Hindus	...	...
(18)	I (171) Vicarabad	Taluk headquarters and a Railway Station on Secunderabad-Wadi Broad gauge line and 52 miles from Secunderabad	Mallikarjunaswamy Uthsavam	Vaisakha Suddha Padyami to Tadiya (April-May). 3 days	Widely known, religious	Mallikarjunaswamy, Sivalingam	Thousands; Local and from defferent places. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agriculture implements, toys etc.	...

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
	HYDERABAD DISTRICT		
	HYDERABAD CITY		
Moozam Jahi Market	Hyderabad	Meat, Beef and other commodities	Meet, Beef markets are closed on occasions as Mahatma Gandhi's birthday and death anniversary and Eadul-Zuha days, other shops are closed only on Sundays
Azampura Market	Hyderabad	Meat, Beef and other commodities	-do-
Farie Market	-do-	-do-	-do-
Himayatnagar Market	-do-	-do-	-do-
Lingampally Market	-do-	-do-	-do-
Sultan Bazar Market	-do-	-do-	-do-
Somajiguda Market	-do-	-do-	-do-
Ameerpet Market	-do-	-do-	-do-
Mallepalle Market	-do-	-do-	-do-
Begum Bazar Market	-do-	-do-	-do-
Malakpet Market	-do-	-do-	-do-
Rein Bazar Market	-do-	-do-	-do-
Maisram Market	-do-	-do-	-do-
Mahboobchowk Market	-do-	-do-	-do-
Isamia Bazar Market	-do-	-do-	-do-
Cattle Market	Narsingi	Cattle	Friday
Erragadda Market	Yusufguda	Cattle	Sunday
Ameerpet Market	Ameerpet	Grains, clothes, etc.	Wednesday

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
Dubbacherla Market	Dubbacherla	Grains, Clothes, etc.	Tuesday
Maheswaram Market	Maheswaram	-do-	Friday
Shankarpalle Market	Shankarpalle	Grains and commercial crops	Sunday
	TANDUR TALUK		
Tandur Market	Tandur	Grains, cloth, oil, stationery, iron and steel, stones, bones, cotton, fruits, wood, coal, mud pots, bricks, kambals, shoes, leather tanned	All days
	VICARABAD TALUK		
Vicarabad Market	Vicarabad	Blackgram, Ajivan, Soanf, Dhania	All days except Sundays, new-Moon day and local holidays
	MEDCHAL TALUK		
Medchal Market	Medchal	Vegetables, fowls, eggs, cloth etc.	Every Saturday
Yamjal Market	Yamjal	-do-	-do-
Machabolaram Market	Machabolaram	Vegetables, meat, fowl, eggs, fish and grain etc.	All days

NB :- No markets have been reported in Ibrahimpatnam; Hyderabad East, Hyderabad West, Chevella and Pargi Taluks.

Source : 1- Collector, Hyderabad District.
2. Tahsildar, Medchal.
3, Director of Agriculture, Hyderabad.
4. Commissioner, Municipal Corporation, Hyderabad.

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village/Town where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January-February	2 days	Medchal	Kesavaram	Venkateswaraswamy Mahothsavam and Rathothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books and fancy goods etc.
	7 or 8 days	Medchal	Uddemarri	Bhramaramba-Malleswarla Uthsavam	Eatables, cocoanuts, flowers, pastils, bangles, toys, beads, vermilion
	6 days	Ibrahimpatnam	Phulmamidi	Sri Cheekati Venkateswaraswamy Uthsavam	Eatables, earthenware, utensils, mirrors, combs, pictures, books, earth and wooden toys, etc.
	3 days	Ibrahimpatnam	Kothagudem h/o Kandkoor	Kothagudem Jatara *i.e.* Parvathi Kalyanam	Eatables, utensils, etc.
	3 days	Ibrahimpatnam	Lingampalle	Venkateswaraswamy Jatara	Eatables; utensils, etc.
	2 days	Hyderabad West	Nanakramguda	Anjaneyaswamy Festival	Photos, books and eatables
	5 days	Pargi	Doma	Yellamma Devatha Jatara	Eatables, earthenware, glassware, etc.
	3 days	Pargi	Mujahidpur	Chandramaheswaraswamy Uthsavam	Eatables, utensils, mirrors, combs, books, pictures, photos and clothes
	3 days	Pargi	Dadapur	Polepalle Yellamma Jatara	Eatables. utensils; lanterns, mirrors, combs, books, photos, earthenware, clothes, agricultural implements and toys
	1 day	Pargi	Jannaram	Yellamma Jatara	Eatables, utensils, etc.
	3 days	Pargi	Jangamreddipalle h/o Gundvedu	Venkateswaraswamy Uthsavam	Eatables, glassware and clothes
	3 days	Tandur	Jantpalle	Sri Rama Rathothsavam and Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, cloth, agricultural implements, toys, baskets, etc.
	8 days	Tandur	Anthawaram	Venkateswaraswamy Jatara	Sweetmeats and cocoanuts
	1 day	Tandur	Sangam Khurd *Alias* Masera	Mahasivaratri Uthsavam	Sweetmeats, utensils, cocoanuts and jaggery

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village/Town where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
February-March	5 days	Medchal	Medchal	Ramalingeswaraswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, aurvedic medicines, pictures and photos, clothes, religious books, agricultural implements, cattle, bamboo baskets, toys of wood, earth, lac and plastic, fruits and paper flowers, garlands, etc.
	3 days	Medchal	Keesara	Mahasivaratri Uthsavam	Earthenware, utensils, sweetmeats, bangles, photos, religious books, clothes, iron implements, cocoanuts and toys
	6 days	Ibrahimpatnam	Nednoor	Sri Venkateswaraswamy Tirukalyana Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, aurvedic medicines, cloth, clothes, baskets and toys of various kinds
	6 days	Ibrahimpatnam	Nandivanaparthi	Omkareswaraswamy Kalyanothsavam	Eatables, utensils, etc.
	30 days	Chevella	Chevella	Venkateswaraswamy Jatara	Eatables, utensils, clothes, etc.
	7 days	Pargi	Sultanpur	Peer Gieb Saheb Urs	200 shops of vegetables, toys. sweets, etc.
	3 days	Pargi	Syedpalle	Syed Abdulla Urs	Eatables, utensils, mirrors, combs, and other fancy goods
	9 days	Pargi	Banda Elakcharla	Ramalingeswaraswamy Jatara	About 30 shops sell eatables, utensils, glassware, readymade mill clothes, books, pictures, agricultural implements, cattle, goats, and fowls and other fancy goods
	9 days	Pargi	Bomireddipalle	Ramalingaswamy Jatara	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos, pictures, toys, and other fancy goods, cloth and other agricultural implements
	1 day	Vicarabad	Buchampalle	Bakkappa Jatara	Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos, clothes, toys, etc.
March	2 days	Hyderabad West	Shamshabad	Shaik Khaja Shahabuddin Urs	100 shops of various kinds including hotels
March-April	3 days	Medchal	Dulapalle	Sri Rama Navamy	Eatables, utensils, lanterns, mirrors, combs, pictures and photos, aurvedic medicines, sweetmeats, rubber goods, clothes, agricultural implements, toys, etc.

March-April (*Cont.*)	6 days	Chevella	Komeraband a	Buggaramalingeswa-raswamy Jatara	Eatables, utensils. clothes, etc.
	5 days	Pargi	Kulkcharla	Kalamma Uthsavam	Eatables, utensils, lanterns, mirrors. combs, pictures, photos, clothes, agricultural implements and toys
	2 days	Pargi	Nancherla	Venkateswaraswamy Jatara	Eatables, earthenware, utensils, pictures, photos, books, toys, etc.
	3 days	Tandur	Thurmamidi	Venkateswaraswamy Festival	Sweetmeats, utensils, lanterns, torchlights. books, pictures, photos, cloth, clothes, agricultural implements and fancy goods
	3 days	Tandur	Juntpalle	Sri Rama Rathothsa-vam and kalyanothsa vam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, cloth, agricultural implements' toys, baskets, etc.
April-May	3 or 4 days	Ibrahimpatnam	Raviryal	Narsimhaswamy Uthsavam	Eatables, food articls, utensils, books, photos, pictures and toys
	5 days	Ibrahimpatnam	Kongrakalan	Lakshmi Narasimha-swamy Uthsavam	Eatables, utenesils, lanterns, mirrors, combs, pictures, photos, baskets, and toys
	6 days	Hyderabad West	Taranagar	Venugopalaswami Festival	Sweetmeats, clothes, and toys, etc.
	3 days	Pargi	Pargi	Venugopalaswamy Festival	About 15 shops of various articles
	7 days	Pargi	Gomdal	Venkateswaraswamy Jatara	Etables, utensils, lanterns, mirrors, combs, pictures photos, books, clothes, earthen toys, and fancy goods
	30 days	Tandur	Kothalpur Buzurg	Bhavani Yellamma Jatara	Eatables, utensils, etc.
	3 days	Vicarabad	Vicarabad	Mallikarjunaswamy Uthsavam	Eatables, utensils lanterns, mirrors, combs, pictures, photos; clothes, agricultural implements. toys, etc.
June-July	1 day	Medchal	Mahadevpur	Mahankalamma Festival	Eatables, mirrors, combs, and earthen toys
	2 days	Hyderabad East	Saroornagar	Hazrat Gulab Shah and Syed Sadat Saheb Urs	Toys, etc.
	8 or 9 days	Hyderabad West	Gandipet	Gandi Mysamma Bonala Uthsavam	Sweatmeats etc.
	3 days	Pargi	Dongayenke-palle	Bonala Uthsavam	Eatables, earthenware, mirrors, combs, etc.
	5 days	Vicarabad	Ananthagiri-palle (Ananthagiri)	Ananthaswamy Uthsavam	Eatables, utensils. lanterns, mirrors, combs. books, pictures, mill cloth, handloom cloth, readymade clothes, toys and other fancy goods

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village/Town where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
July-August	3 days	Ibrahimpatnam	Japal	Mallanna Uthsavam	Eatables, utensils, mirrors, combs, pictures, photos, toys of various kinds
	1 day	Pargi	Eppaipalle	Mallamma Jatara	Eatables, utensils, etc.
	2 days	Tandur	Ismailpur	Rameswaraswamy Festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos. handloom clothes, toys. fancy goods and toddy
	3 days	Tandur	Allapur	Veerabhadraswamy Jatara	Eatables, utensils, lanterns; mirrors, combs, pictures, fancy goods and corpets
	1 day	Tandur	Yallal	Nagareswaraswamy Uthsavam	Eatables, utensils, etc.
September-October	2 days	Tandur	Chandravancha	Mahbub Subani Urs	Eatables, utensils, lanterns, mirrors, combs, pictures, books, earthen toys, etc.
October-November	1 day	Ibrahimpatnam	Arutla	Buggaramula Puja	Eatables and utensils
	5 days	Vicarabad	Ananthagiri-palle (Ananthagiri)	Ananthaswamy Uthsavam	Eatables, utensils, lanterns; mirrors, combs, books, pictures, mill cloth, handloom cloth, readymade clothes, toys and other fancy goods
November-December	5 days	Pargi	Chawdarpalle	Bheemarayuni Jatara	Eatables, fancy goods, etc.
	1 day	Tandur	Gothapur	Mallikarjunaswamy pallaki Utshavam	Eatables, utensils
	3 days	Tandur	Muddaipet	Yellamma Jatara	Sweetmeats, utensils, lanterns, fancy goods, clothes, toys, and earthenware
December-January	3 days	Hyderabad East	Munuganoor	Agnigundala Jatara	Sweetmeats, cocoanuts. flowers, etc.
Period not specified	1 day	Tandur	Tattepalle	Ambu Rameswara-swamy Jatara	Eatables, mirrors, combs, readymade clothes, toys, etc.

GLOSSARY

Abhishekam : Religious rite of giving bath by pouring water on the deity

Adhyayanothsavam : Reciting of vedas

Agarbathis : Pastils

Agnigundam : Fire pit

Akhanda nama saptha-ham : Incessant prayer for seven days

Ambariseva : Procession on an elephant

Amrutasnanam : Bath with a mixture of honey, curd, ghee cocoanut water and sugar

Ankurarpana : Inauguration

Annadanam : Poor feeding

Ashramam : Hermitage

Aswavahanaseva : Procession on a horse

Avabruthasnanam : Purification bath after performing sacrificial ritual

Avatar : Incarnation

Bairagis : Ascestics

Bala Bhogham : Offering of Naivedyam in the early hours of day

Baliharana : Offering cooked rice, mixed with blood of the sacrificed animal or cooked rice coloured red

Bandlu : Carts

Bandlu Tripputa : Taking bullock carts round the temple

Bhagavatham : One of the puranas narrating the stories of Lord Vishnu particularly relating to avathar Sri Krishna

Bhajan : Singing in unision in praise of God

Bhajan Mandali : A group of people performing bhajan

Bhajan Mantapam : An elevated platform used for singing in unision in praise of God

Bheri puja : Worship of a big drum

Bhogam : A ritual

Bonam : A preparation of rice and green-gram given as a offering to the deity

Brahmothsavam : The biggest festival of the temple

Brungeeswaraseva : Worship of Brungi

Bugga : Water spring

Burrakathas : Folk-lore related to some God or hero usually related to the accompaniment of a special type of drum and a stringed instrument

Chakra : Disc

Chakra Teertham : Taking the chakram (Disc of Lord Vishnu) to a well or pond for washing in the water with chanting of hymns

Chakra vari : A kind of ritual in the festival

Chelama : Spring

Chinta chettu : Tamarind tree

Darshan : Audience

Daruva : Large well

Deeparadhana : Lighting on oil lamp

Dhobi : Washerman

Dikpalakas : Rulers of the eight corners

Dopu : Plunder

Dopothsavam : A ritual during a festival

Dristikumbham : A pot full of cooked rice intended to cast off the evil eye

Dwajarohana : Lord's Flag pole

Dwarapalakulu : Attendants at the threshold

Edurukolu : A ritual observed during marriage ceremony of the God and His consort; the lord is welcomed as a bridegroom

Ekanthaseva : Worship of the Lord and His consort placing the deities in a swing

Fateha : Prayer

Gada : Mace

Gajavahana : Elephant as a vehicle

Ganda Deepamulu : Taking lighting wicks under a conopy

Gandham : Sandle paste

Ganga puja : Worship of water

Garudaseva : Procession on a vehicle depicting the sacred kite

Garutman : Sacred kite, the vehicle of Lord Vishnu

Gopalakalvalu : One of the items of Krishna Astami festival

Gotram . . Clan
Gullu . . Temples
Gundam . . Fire pit

Hamsavahana . . Swan as a vehicle
Hanumanth seva . Worship of Hanuman
Harathi . . Flame of prosperity
Harikatha . . Legend of exploit of some God or hero related with singing classical music and dance
Homam . . Sacrifice
Homa mantapam . An elevated plat form for performing sacrifice

Inam . . Gift

Jagaram . . Vigil throughout the night meditating on God
Jeevasamadhi . . Buried alive
Jwala uthsavam . . Procession with lights

Kalasasthapana . . Installation of a vessel made sacred for the propitiation
Kaliyuga . . The present age; the last in the four yugas
Kalyanam . . Marriage
Kalyana mandapam . Araised platform where the marriage is performed
Kalyanothsavam . Marriage ceremony
Khilla . . Fort
Kolatam . . A dance to the beat of short sticks held in hands
Koneru . . Pond
Koti Bilvarchana . Worship with one crore Bilva leaves
Kumbham . . Heap of rice; Earthen pot full of cooked rice and decorated with vermilion
Kumbhabhishekham . Holy bath with pots full of water
Kumkumbharina . A small casket containing vermilion
Kunta . . Pond
Kurmavathara . . The second of the ten avathars (incornations) of Lord Vishnu; in the form of tortise

Lingam . . A stone image of Lord Siva

Mahabhishekham . Holy bath to the deity
Maharudrayaga. Mahothsavam . Uthsavam followed by holy bath
Maha puja . . Great worship
Maha Rudrabhishekham Holy bath to Lord Siva
Mantapam . . A small room with pillars and roof-all of stone; a structure for placing an idol for worship
Matsya . . Fish
Mruttika . . Mud
Mukhamantapam . Entrance Hall

Nagavalli . . One of the items of marriage ritual
Naivedyam . . Offering of food, fruits, etc. to God
Nandi vahanam . . Vehicle of bull

Padma . . Lotus
Padmasanam . . An erect sitting posture with folded legs. A posture usually adopted by *asana murthis* where the images are seated with crossed legs
Pallaki . . Palanquine
Panakam . . Jaggery water
Panchayatham . . A place where there are five deities besides Siva, Vishnu, Ganapati, Surya, Parvati and Nagendra
Pandithasanmanam . Honouring the pandits
Panivattam . . Basement
Paramapadothsavam . Festival Invoking the blessings of heaven
Peerlu . . Alms
Poli . . Rice mixed with blood
Poli challuta . . Sprinkling of rice mixed with blood around the village and in agricultural fields
Prabha . . A long stand with a conical tip and covered with a designed cloth
Pradakshinam . . Circumambulation of the deity or the temple
Prasadam . . Eatables distributed after offering them to the deity
Prathakalarchana . Worship in the early morning
Prathista . . Installation
Pujari . . Preist; one who conducts worship; a ministrant
Pulangiseva . . One of the rituals associated with the temple

Punyahavachanām . Sprinkling of sanctified water

Puranakalakshepam . Reading the epics to a gathering

Purnahuthi . . A ritual during festival

Pushpalankarana . Decoration with flowers

Pushkarini . . Sacred pond

Qawali . . Singing in unison by a Muslim congregation

Quran . . Holy Book of Islam

Rajitha Aswa vahanothsavam . A procession on a silver horse

Rajitha gaja vahanothsavam . A procession on a silver elephant

Rajitha Mantapam . Silver platform to worship the deity

Rajitha simha vahanothsavam . A procession on a silver lion

Rathalankarana . . Decoration of a chariot

Rathasala . . Garage of a chariot

Rathothsavam . . Car festival; procession on chariot

Rudramala . . Necklace of beads

Sadhu . . Saint

Saganamputa . . Bidding farewell

Sahsranamarchana . Worshiping the deity by chanting thousand names

Samakhana . . An elevated platform for offering prayer

Sangam . . Confluence

Sankhu . . Conch

Santharpana . . Poor feeding

Sapthaham . . Seven days celebration with continuous pujas, bhajans and several other rituals

Sarvasamarpanothsavam One of the uthsavams

Seva . . Worship

Shakti avatar . . Incornation of shakti, the godess

Shodasasthambha mantapam An elevated platform supported by 16 pillars

Sudarshan chakram . Disc of Lord Vishnu

Swayambhu Sivalingam . Self manifested phalic emblem of siva

Theertham . . Sacred water

Thirukkalyanam . Marriage of God

Trisulam . . Obelisk

Tulasi . . Ocimum Sanctum

Uthsavam . . Ceremony

Vadapappu . . Soaked green-gram dhal

Vahanalankarana . Decoration of vehicle

Vahanam . . Vehicle

Vajrothsavam . . One of the uthsavams

Varaha . . Pig

Vasanthothsavam . A festival of sprinkling coloured water

Vedamantras . . Hynms of Vedas

Veedhiseva . . Procession of the deity in the street

Vratam . . Puja

Vrushabham . . Bull

Yagasala . . A place where sacrifice is performed

Yagnopaveetham . Sacred thread worn by twice born

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