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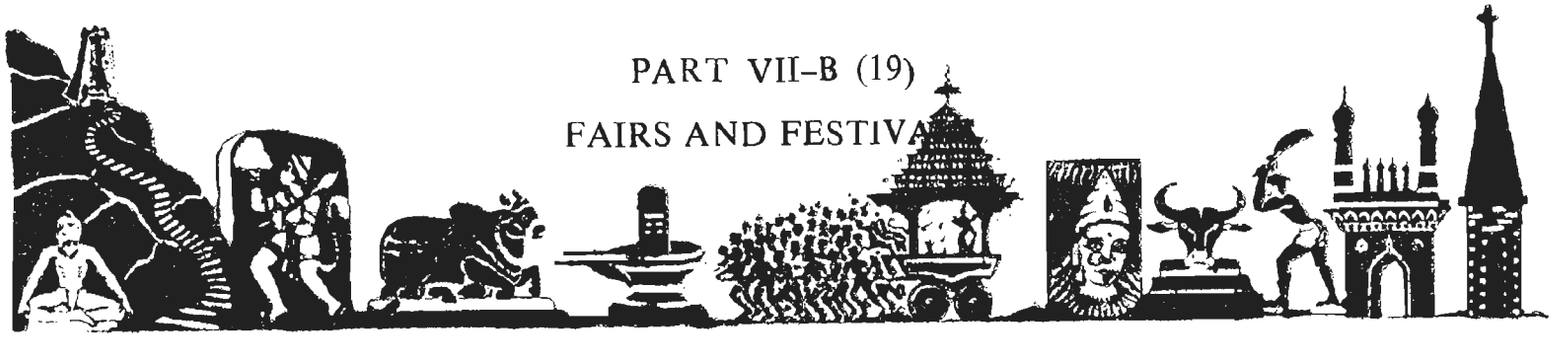
KHAMMAM

सत्यमेव जयते

CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VII-B (19)

FAIRS AND FESTIVA

(19. Khammam District)

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OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh

Price : Rs. 4·55 p. or 10 Sh. 8 d. or $ 1·64 c.

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

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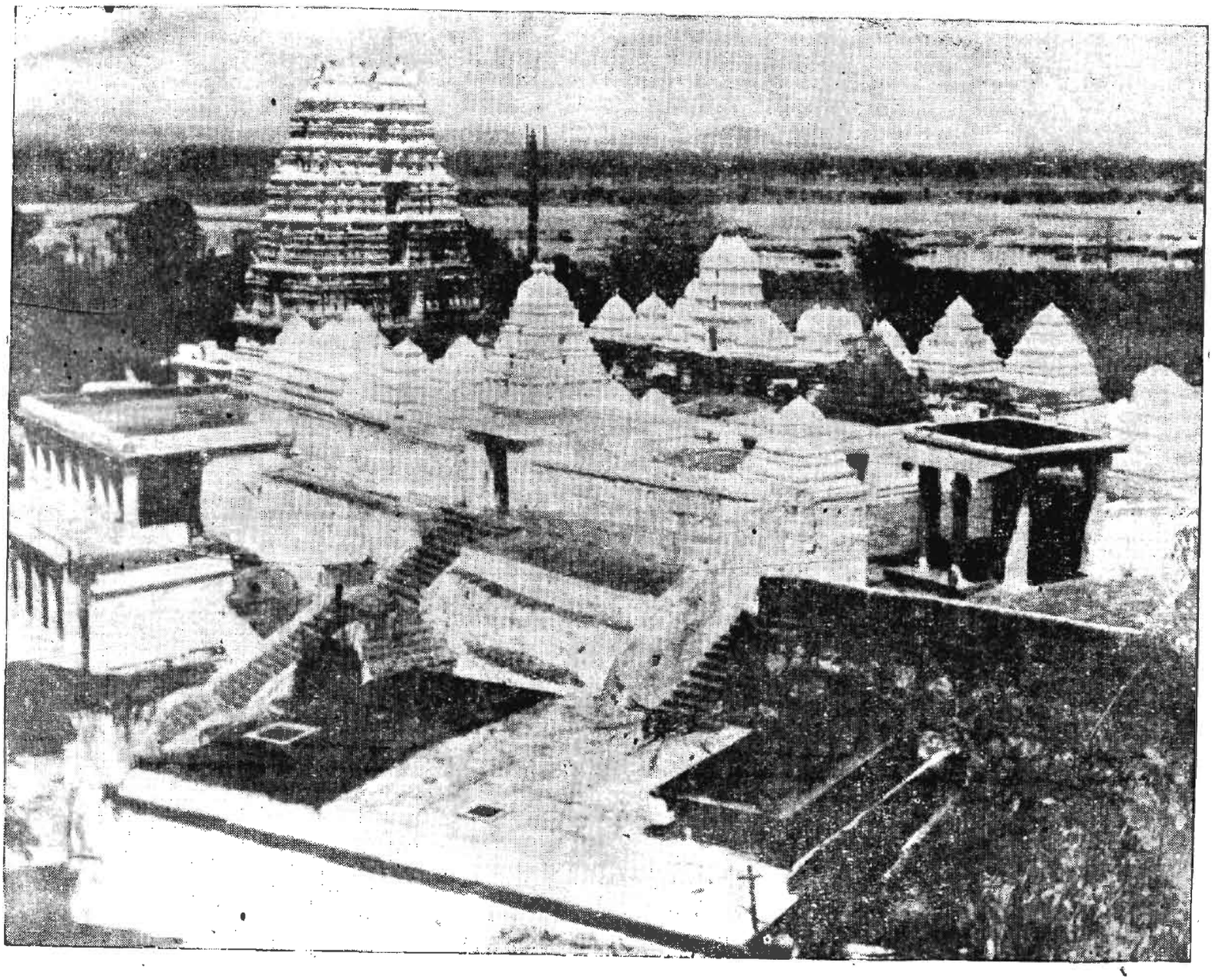


PLATE I

A view of Sita Ramachandraswamy Temple, Bhadrachalam

—*Courtesy : Executive Officer, Sri Sita Ramachandraswamy Devastanam, Bhadrachalam*

FOREWORD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW DELHI,
September 5, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

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

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

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

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

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

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

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

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

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

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents. The Telugu calendar, as in Bengal, follows

the lunar month consisting of 30 lunar days, beginning on the day of the new moon. The following statement gives the Telugu months and the corresponding period as per the English calendar.

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
Chaitram	March–April
Vaisakham	April–May
Jaistham	May–June
Ashadham	June–July
Sravanam	July–Agust
Bhadrapadam or Bhadra	August–September
Asviyujam or Asvin	September–October
Kartikam	October–November
Margasiram	November–December
Pushyam or Pausa	December–January
Magham	January–February
Phalgunam	February–March

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

(1) A calendar of common festivals celebrated in the district together with their description,

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

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

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

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

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

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples, *etc.*, who assisted me in compiling the information. I may also take this opportunity to record my appreciation of the services of my Deputy Superintendents Shri K. Purushotham Naidu, M.A., and Shri K.V.N. Gowd, B. Com. (Hons)., who helped me in finalising the questionnaire and the monographs, and the hard and sustained efforts put in by the Tabulation Officer, Shri P.Pattayya, the Section Head Shri Y. Ranganna, the Research Assistant, Shri T.V.S. Ramachandramurti and the devoted attention that the Research Assistant Shri M.K. Nagappa gave to this work and the excellent work done by my office artists Sarvashri M. Krishnaswamy and M. Hassan in producing the fairs and festivals maps and the other illustrations. The printing was supervised by the Senior Proof Reader, Shri S. K. V. Gupta.

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 of worship are there in the village? Do all communities have access to the temple?

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

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

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

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

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

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

---

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 or commodities that are brought and sold most.

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

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

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

(b) Utensils — copper, brass, iron, glass, earthen-ware, *etc.*

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

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

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

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

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

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

(i) Other miscellaneous articles.

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

22. What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jataras, theatres, musical soirees, *etc.*, that are organised in the fair. What are the most common themes of the jatara and theatres, *etc.*? Which parties come and from where do they come? Is there any dramatic or enterainment 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 పడవ మార్గం, దానిదూరం తెలుపండి. తాలూకా, సబుడివిజనులు ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

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

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

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు:

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

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

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబ దేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయంగాని, 'స్థానం' (పవిత్ర నివాసస్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏవీ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాల వారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

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

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

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

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారి యొక్క వర్ణం, గోత్రం, 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 ప్రత్యేక మత వర్గానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

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

ఉపవాసాలు, విందులు, రాత్రిళ్లు జాగారంచెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా?

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

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

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఎన్ని రోజులపాటు జరుగుతుంది? సుమారెంత మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏవీ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? పల్లెలు యాత్రికులు జాతరకెళ్లడానికి లభించే ప్రధాన వాహనాలేమిటి?

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

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైనవెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంతమంది?

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

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

(బీ) 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 ఏవీ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

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

(జి) వ్యవసాయ పనిముట్ల పరికరాలు—ఏవీ వస్తువులు, పరికరాలు అమ్ముబడుతాయి? 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 నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని, ఇతరచోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజు కంటె ఎక్కువ కాలం వుంటారా?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చెయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు సంగీత కచేరీలు మొదలైన వాటివివరాలు వేర్కొనండి, నాటకశాలలు మొదలైనవాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏవీ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా? ఆ బృందంనాయకునిపేరు, చిరునామా తెల్పండి? నాటకశాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్య క్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

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

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి.

వివరించిన పేరు :—
చిరునామా —
వృత్తి —
సమాధానం పంపే తేదీ :—

XII

XIII

KHAMMAM DISTRICT



G. P. RANGAM

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

XV

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KHAMMAM TALUK

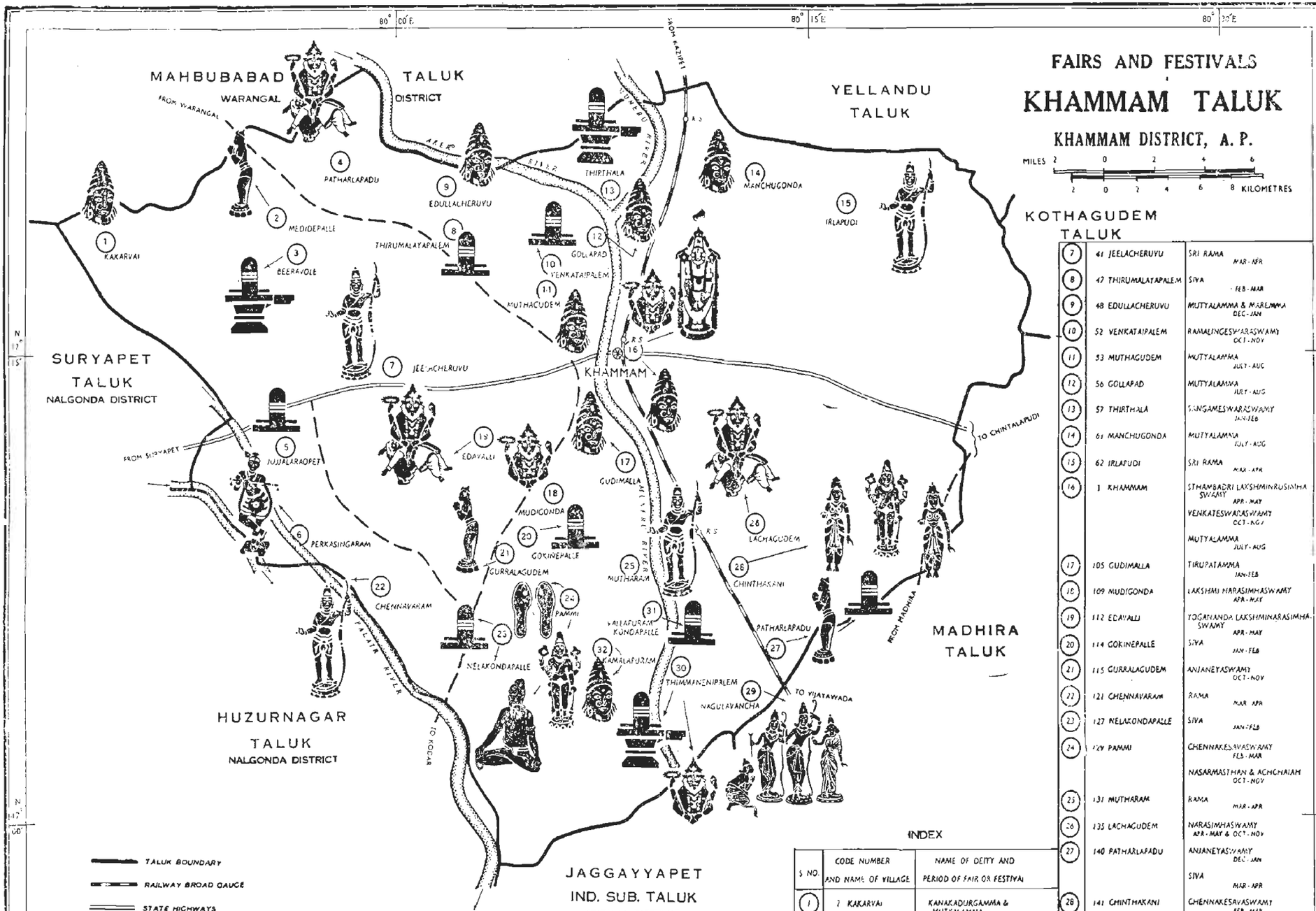
FAIRS AND FESTIVALS

KHAMMAM TALUK

KHAMMAM DISTRICT, A. P.

MILES 2 0 2 4 6

2 0 2 4 6 8 KILOMETRES



TALUK BOUNDARY

RAILWAY BROAD GAUGE

STATE HIGHWAYS

OTHER ROADS

TALUK HEADQUARTERS

(3) VILLAGE WITH SERIAL NO.

RIVER

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	7 KAKARVAI	KANAKADURGAMMA & MUTYALAMMA JULY - AUG
2	15 MEDIDEPALLE	HANUMAN OCT - NOV
3	17 BEERAVOLE	RAMALINGESWARASWAMY MAR - APR
4	18 PATHARLAPADU	YOGANANDA LAKSHMINARASIMHA-SWAMY APR - MAY
5	32 JUJJALARAOPET	KASI VISWESWARASWAMY JAN - FEB
6	33 PERKASINGARAM	VENUGOPALASWAMY MONTH NOT SPECIFIED
7	41 JEELACHERUVU	SRI RAMA MAR - APR
8	47 THIRUMALAYAPALEM	SIVA FEB - MAR
9	48 EDULLACHERUVU	MUTYALAMMA & MAREMMA DEC - JAN
10	52 VENKATAIPALEM	RAMALINGESWARASWAMY OCT - NOV
11	53 MUTHAGUDEM	MUTYALAMMA JULY - AUG
12	56 GOLLAPAD	MUTYALAMMA JULY - AUG
13	57 THIRTHALA	SANGAMESWARASWAMY JAN-FEB
14	61 MANCHUGONDA	MUTYALAMMA JULY - AUG
15	62 IRLAPUDI	SRI RAMA MAR - APR
16	1 KHAMMAM	STHAMBADRI LAKSHMINRUSIMHA SWAMY APR - MAY
		VENKATESWARASWAMY OCT - NOV
		MUTYALAMMA JULY - AUG
17	105 GUDIMALLA	TIRUPATAMMA JAN-FEB
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		NASARMASTHAN & ACHCHAIAH OCT - NOV
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M HASSAN

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

Section I

KHAMMAM TALUK

Kakarvai—Situated at a distance of 20 miles from Khammam by road.

The total population of the village is 2,809 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Golla, Chakali, Vadla, Kammara, Telaga, Padmasale; and Scheduled Castes (251)—Madiga, Mala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Gopalaswamy and the village deities Kanakadurgamma and Mutyalamma in the village.

Kanakadurgamma and Mutyalamma Jataras are celebrated for 2 days in the first week of *Sravanam* (July–August). Cocoanuts are offered and also animals and fowls are sacrificed to the deities. These Jataras are of local significance. Local Hindus congregate.

SOURCE: *Sri Bh. Raghaiah, Assistant Teacher, Zilla Parishad Middle School, Kakarvai.*

2. **Medidepalle**—Situated at a distance of 18 miles from Khammam on Khammam–Warangal bus route.

The population of the village is 1,392 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Reddy, Telaga, Kapu, Muthracha, Golla, Goundla, Sale, Kummari, Medari, Pusala, Yerukula, etc.; Scheduled Castes (185)—Madiga, Mala, Bindla; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a three feet high stone image of Hanuman in the mango grove of the Deshmukh. A portion of the image lies buried in the earth. There is no temple. The village people worship it. Gadi Mysamma, Grama Mutyalamma, Indirapelli Mutyalamma and *boddurayi* are the other village deities here that are worshipped. There is a church in this village.

Sri Hanuman Samaradhana is celebrated for one day on *Kartika Suddha Purnima* (October–November). Local Hindus congregate.

Gadi Mysamma Puja is performed in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed to the deity. The patrons and *pujaris* are Bindlas with hereditary rights.

SOURCE: *Sri M. Gulam Sabir, Hindi Teacher, Zilla Parishad Secondary School, Subraveed (P. O.).*

3. **Beeravole**—Situated at a distance of 2 miles from the Khammam–Warangal bus road and 16 miles to the west of Khammam.

The total population of the village is 2,671 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kshatriya (Raju), Telaga, Kapu, Reddy, Muthracha, Golla, Goundla, Sale, Kummari, Medari, etc.; Scheduled Castes (710)—Madiga, Mala, Bindla; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Ramalingeswaraswamy temple with the image of the Lord in the form of Sivalingam and with the images of Bhadrakali and Veerabhadra; Hanuman temple without roof with His stone image; Mutyalamma temple under the shade of a neem tree; church and *chavadi* are the places of worship in the village. Katta Mysamma, Gade Mysamma, Uppalamma and Mallanna are also worshipped.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April). Formerly the *kalyanam* used to be celebrated on Sivaratri day, but it was shifted to *Chaitram* about two years back. The Lord is taken in procession on *vahanams* like bull, horse and *garuda*. Cocoanuts, *pulihora* and fruits are offered. The Kalyanothsavam is of ancient origin and is of local significance. The patrons are Reddys. The local Hindus congregate. The *pujari* is one Sri Thamballa Sivaiah, dependent on the Inam lands.

Mutyalamma and Katta Mysamma Jataras are celebrated in *Sravanam* (July–August) according to the convenience of villagers. *Bonams* are offered. He buffaloes, goats, fowls and sheep are sacrificed

to the deities. Bindla people act as *pujaris* for these deities during the Jataras.

SOURCE : 1. *Sri Bhimavarapu Veerabhadra Rao, Headmaster, C. P. School, Beeravole.*

2. *Sri J. Seetaramaiah, Teacher, C. P. School, Beeravole.*

3. *Sri Tupurani Lakshminarasimhacharyulu, Teacher, C. P. School, Beeravole.*

4. Patharlapadu—Situated at a distance of 1 mile from Khammam-Warangal bus route and 16 miles from Khammam.

The total population of the village is 2,899 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Goundla, Lambadi, Pusala, Chakali, Perika, etc.; Scheduled Castes (287) ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Yogananda Lakshminarasimhaswamy temple with a stone image of the deity and Anjaneyaswamy temple with the image in the form of Hanuman are the places of worship in this village. Mutyalamma, Poleramma and *boddurayi* are also worshipped during Jataras.

Sri Yogananda Lakshminarasimhaswamy Kalyanam is celebrated on *Vaisakha Suddha Purnima* (April-May) and special worship is performed for 9 days. This Kalyanam is being celebrated for the past 50 years. Sri M. Singaracharyulu is the patron. The temple has some wet land as Inam. The villagers contribute the money to meet the expenses of the festival. The Hindus, local and from the nearby villages, congregate. The *pujari* is a Vaishnava with hereditary rights. There is poor feeding also.

SOURCE : *Sri Y. Lakshmareddy, Assistant Teacher, C. P. School, Patharlapadu.*

5. Jujjalaraopet—Situated at a distance of 1½ miles from Khammam-Suryapet bus route and 18 miles from Khammam.

The population of the village is 1,719 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kamma, Vadla, Kummari, Kammara, etc. ; Scheduled Castes (292) ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Kasi Visweswaraswamy temple with Sivalingam and an image of the Lord ; Mutyalamma temple and a *Peerla chavadi* are the places of worship in this village.

Sri Kasi Visweswaraswamy Kalyanam is celebrated for 4 days from *Magha Bahula Dwadasi* to *Amavasya* (January-February). This Kalyanam is being celebrated for the past 20 years and is of local significance. The chief patrons are Sarvasri Kankipati Satyanarayana Rao and Dondeti Bhadraiah. The local Hindus congregate. The *pujari* is a Brahmin appointed on monthly salary basis. *Prasadam* is distributed to all.

Pujas to the deity Mutyalamma are performed in *Sravanam* (July-August) and *Kartikam* (October-November). Goats and fowls are sacrificed to the deity.

SOURCE : *Sri Mohammad Kasim Ali, Headmaster, Primary School, Jujjalaraopet.*

6. Perkasingaram—Situated at a distance of 2 miles from Gattusingaram bus stage and 16 miles from Khammam by road.

The population of the village is 1,905 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Vaddera, Reddy, Pusala, Telaga, etc. ; Scheduled Castes (52)—Madiga ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Venugopalaswamy is the place of worship in this village.

Sri Venugopalaswamy Uthsavam is celebrated for 10 days from *Suddha Ekadasi* to *Bahula Panchami.* It is being celebrated for the past 30 years. The Hindu devotees, local and from the nearby villages, congregate. The *pujari* is a Brahmin of Goutamasa *gotram* with hereditary rights.

SOURCE : *Sri Mohammad Abdul Nabi, Teacher, Perkasinagaram.*

7. Jeelacheruvu—Situated at a distance of about 9 miles from Khammam.

The total population of the village is 2,234 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (271). The chief means of livelihood of the people are agriculture and agricultural labour.

Seetarama Kalyanam is celebrated for 2 days on *Chaitra Suddha Navami* and *Dasami* (March-

April). About 600 people of the village congregate.

Recently on the top of a hillock nearby an inclining flat rock is said to have stood up by itself and the rock is said to bear the impression of Lord Venkateswara. This has been attracting considerable attention of the people in the neighbourhood and a number of pilgrims have started visiting the place and offering worship. A temple is being erected. The village officers appear to be the chief patrons.

SOURCE : *Superintendent of Police, Khammam District.*

8. Thirumalayapalem—Situated at a distance of about 11 miles from Khammam.

The population of the village is 1,844 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (199). The chief means of livelihood of the people are agriculture and agricultural labour.

Siva Kalyanam is celebrated for 8 days in *Phalgunam* (February–March). The local people congregate.

SOURCE : *Superintendent of Police, Khammam District.*

9. Edullacheruvu—Situated at a distance of 1 mile to the north of Khammam–Warangal road and 13 miles from Khammam. About a century and half ago, this was a forest area with tamarind and bamboo groves. As tamarind was produced in abundance in this place, people called it Chintalapalem (*chinta* means tamarind). As there was a tank near bamboo groves, the Revenue Department gave the name as Edullacheruvu (*edulla* means bamboos and *cheruvu* means tank).

The population of the village is 630 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kummari, Telaga, Kamma, Golla, Chakali, Lambadi, Vadrangi; Scheduled Castes (169)—Madiga, Mala, Bindla; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

A stone idol of Anjaneyaswamy at a place to the north of the village, images of Mutyalamma and Maremma on the outskirts of the village are the deities of worship. There are no temples.

Mutyalamma and Maremma Jataras are celebrated for 1 day on a Sunday or Thursday in *Pushyam* (December–January). Goats, fowls and sheep are sacrificed and cooked rice and toddy are offered to the deities in fulfilment of vows. These Jataras are of local significance. The patrons are the ryots of the village. Local Hindus congregate. *Pujari* is a Bindla.

Abhishékam is performed to Anjaneyaswamy on *Kartika Suddha Purnima* (October–November).

SOURCE : *Sri D. Viswanatham, Teacher, Edullacheruvu.*

10. Venkataipalem—Situated at a distance of 2 miles from Aryavampula bus stage on Khammam–Warangal road at about 8 miles to the west of Khammam.

The population of the village is 1,838 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kamma, Sale, Reddy, Muthracha, Chakali, Yerukula, Golla, etc.; Scheduled Castes (142)—Madiga, Mala; and Dudekulas. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple with a white Sivalingam and a stone idol of Parvati in human form; Anjaneyaswamy temple within the compound of Ramalingeswaraswamy temple, with a stone image in the form of Hanuman; and temples of Mutyalamma and Maremma are the places of worship in this village. The temple of Ramalingeswaraswamy was, it is said, built about 50 years ago.

Sri Ramalingeswaraswamy Kalyanam is celebrated for 11 days from *Kartika Suddha Purnima* to *Bahula Dasami* (October–November). *Kalyanam*, on the first day; *sevalu*, on the third day; *rathothsavam*, on the fifth; and *teppatirunala*, on the ninth are the important functions. *Dongaladopu* is celebrated on the morning of the ninth day. A procession is arranged. This Kalyanam has been celebrated for the past 50 years and is well known in nearby villages. The Hindus, local and from neighbouring villages, congregate. The *pujari* is a Brahmin.

Mutyalamma and Maremma Jataras are celebrated in *Sravanam* (July–August) in fulfilment of the vows taken by the villages mostly when epidemics occur in the village. *Bonams* are offered

and animals and fowls are sacrificed. Intoxicants are used during the Jataras. The local people congregate. The *pujaris* are Kummaris.

SOURCE : 1. *Sri Ch. Krishna Murthy, Assistant Teacher, Venkataipalem.*

2. *Sri Avadhanula Veerabhadram, Patwari, Venkataipalem.*

3. *Sri K. Seetaramaiah, Headmaster, Government Primary School, Venkataipalem.*

11. Muthagudem—Situated at a distance of 4 miles from the Khammam Railway Station to the west.

The total population of the village is 2,057 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (178). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy in a temple with the stone image in the form of Hanuman and the village deity Mutyalamma are worshipped in this village.

Mutyalamma Kolupu is celebrated in *Sravanam* (July-August). Sheep and fowls are sacrificed to the deity. Local people participate in it.

Sri Anjaneyaswamy Aradhana is celebrated on *Kartika Suddha Purnima* (October-November) and on *Chaitra Suddha Navami* (March-April).

SOURCE : *Sri V. Mallesam, Headmaster, Junior Basic School, Muthagudem.*

12. Gollapad—Situated at a distance of 5 miles from Khammam Railway Station.

The population of the village is 1,562 and it is made up of the following communities : Caste Hindus—Vaisya, Reddy, Goundla, Sale, Chakali, etc.; and Scheduled Castes (247)—Madiga, Mala. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and toddy tapping.

Mutyalamma represented by a stone is worshipped in this village.

Mutyalamma Jatara is celebrated for 3 days in *Sravanam* (July-August). Animals and fowls are sacrificed. On a Friday in that month, the villagers go in for *vanabhojanam*. The *pujari* is a Kummari.

SOURCE : 1. *Sri R. Ramaswamy, Headmaster, Junior Basic School, Gollapad.*

2. *Sri K. Krishna Murthy, Assistant Teacher, Junior Basic School, Gollapad.*

13. Thirthala—Situated at a distance of 5 miles from Papatpalle Railway Station and 7 miles from Khammam by road. The village is at the confluence of 2 rivers called Muneru and Akeru.

The total population of the village is 3,489 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Chakali, Mangali, Vadrangi, Lambadi, Tamballa, etc.; Scheduled Castes (162); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A temple of Sangameswaraswamy situated near the *sangam* (confluence) with a Sivalingam and a stone image of Sri Venkateswaraswamy in it is the place of worship in this place.

Sri Sangameswaraswamy festival is celebrated for 5 days from *Magha Bahula Triodasi* (January-February) to *Phalguna Suddha Vidiya* (February-March). Local devotees believe that they would be relieved of troubles if they take a dip in *sangam* (confluence) with tonsured heads. Money, cocoanuts, flowers and camphor are offered to the deity. The patrons are Tamballas as also the *pujari* with hereditary rights. About 3,000 devotees, local and from many neighbouring villages, congregate. *Prasadam* is distributed to all and there is free feeding to Brahmins.

A fair is held in connection with the festival for 5 days near the temple. Eatables, cocoanuts, brass and copper utensils, earthen pots, lanterns, mirrors, combs, pictures, clothes, toys of wood and clay and bangles are sold.

A merry-go-round provides entertainment to the visitors. There is a choultry here.

SOURCE : 1. *Sri P. Gopala Rao, Mamillagudem Veedhi, Thirthala.*

2. *Sri D. Lakshminarayana, Headmaster, C. J. B. School, Thirthala.*

3. *Sri K. Durgamaheswara Rao, Telugu Pandit, Government High School, Khammam.*

14. Manchugonda—Situated at a distance of 5 miles from Papatpalle Railway Station and 10 miles from Khammam.

The total population of the village is 2,841 and it is made up of the following communities: Caste Hindus—Kamma, Telaga, Golla, Mudiraj, Chakali, Kummari, Sale, Muthracha, Goundla, Lambadi, Yerukula, etc.; and Scheduled Castes (471)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A small temple of Mutyalamma, Hanuman temple and a church are the places of worship in this village. Mutyalamma is worshipped in the form of a stone decorated with dots with no temple in Budathampad, hamlet of this village.

Mutyalamma Jatara is celebrated on an auspicious day in *Sravanam* (July–August). *Bonams* are offered and goats, fowls and sheep are sacrificed in fulfilment of vows. Toddy is consumed during the festival. The houses are kept clean and decorated. There is a procession in the night. The patrons are Kammas. The local Hindus congregate.

A similar Jatara is celebrated to Mutyalamma in Budathampad, hamlet of Manchugonda.

SOURCE : 1. *Sri Sarikonda Kishan Rao, Teacher, Manchugonda.*

2. *Sri S. Ramachandra Rao, Headmaster, Manchugonda.*

15. Irlapudi—Situated at a distance of 5 miles from Khammam-Yellandu Road and 8 miles to the east of Papatpalle Railway Station on Kazipet–Vijayawada line and 16 miles from Khammam.

The total population of the village is 3,718 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Vadrangi, Chakali, Mangali, Telaga, Kamsali, Golla, Lambadi, etc.; Scheduled Castes (72); Scheduled Tribes (68); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Mutyalamma with her stone image in the village.

Mutyalamma Jatara is celebrated in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed.

Sri Sitarama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April). A picture of the Lord is worshipped in a pandal. Cocoanuts, *vadapappu* and *panakam* are offered. *Bhajans* are performed. The local Hindus congregate. *Prasadam* is distributed to all. Free feeding is arranged. *Harikathas* provide entertainment.

SOURCE : *Sri K. Lalalajapathi Rov, Teacher, Irlapudi.*

16. Khammam—The town is the headquarters of the district and is situated on the Kazipet–Vijayawada railway line at a distance of 160 miles by train and 120 miles by bus from Hyderabad. Khammam District comprising 5 taluks was constituted in the erstwhile Hyderabad State in 1950, and later, after the formation of Andhra Pradesh two taluks from the East Godavari District namely, Bhadrachalam and Nugur were added to it. It is believed that Khammam Town has a history of 950 years. It appears the town was an important seat of administration even as far back as 1299 A.D. Originally it was under the Kakatiya Empire of Orugal (Warangal).

Reportedly three legendary brothers by names Ranga Reddy, Lakhna Reddy and Vema Reddy had come to this place with hidden treasures from Orugal and constructed the extant fortress here and a tank known as Lakhnaram tank. Legend has it that the hill on which the fortress stands was called Salagramadri in *Krithayuga*, Nruharergiri (Naraharigiri) in *Thretayuga* and Sthambhasikhari in *Dwaparayuga*. It now goes by the name Sthambhadri in *Kaliyuga*. The name of the town Khammam seems to have been derived from the name of this hill. The stones of the hill were tall and capable of supporting the ceilings of temples and *mantapams*. Because *sthambhams* (supporting pillars) could be made out of the stones of the hill, it was called *sthambhadri* (pillar hill). Khammammeth is a form of translation of Sthambhadri; and Khammam is the short form of Khammammeth. A river called Muneru flows by the side of the town and is connected with the name of the sage Moudgalya who, it is said, did penance on this hill and whose stone image is found in the temple.

The total population of the town is 36,004 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,906); Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and commerce, weaving and

other traditional crafts, services and labour and other professions.

The temple of Lord Sthambhadri Lakshmi Nrusimhaswamy is on the hill with the stone image of the Lord in human form with the head of a lion. The Lord is said to have been installed by *rishis* (sages) in the olden days. There are two *konerlu* (ponds) one at the foot of the hill and the other on the top. The latter is so big that its banks appear to be two hills and that it affords shelter to huge aquatic animals. It is believed locally that this *koneru* was formed when Lord Nrusimha stamped the rock with one of His feet in his enraged mood. The print of the other foot on the rock nearby testifies the legendary belief. Its water is cool and tasty though green during all the seasons. The other places of worship in the town are the temples of Venkateswaraswamy, Lakshmi Narasimhaswamy, Mutyalamma, Siva, Rama, Gunti Malleswaraswamy, Yadagiriswamy and Anjaneyaswamy; mosques and church.

Sthambhadri Lakshmi Nrusimhaswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Festival arrangements are made four days in advance. During these 5 days *sahasranamapujas* three times a day; *ubhayaveda mantrapatanams* and *tiruvaradhana* are performed. *Aradhanas* are also performed. *Naivedyam* is offered three times a day. Daily the Lord is taken in a procession on *vahanams* like *garuda* and *hamsa*. Cocoanuts, *pongali*, *dadhyojanam*, *pulihora*, camphor, fruits and flowers are offered to the deity in fulfilment of vows. This Kalyanothsavam has been celebrated from the ancient times and is widely known. The temple has Astakurthi Agraharam as Inam and the *uthsavams* are celebrated with the annual income accrued from that *agraharam*. Thousands of Hindus, local and from even distant places, congregate. *Pujaris* are Vaishnava Brahmins with hereditary rights. Poor feeding is arranged and *prasadam* is distributed to all.

A fair is held in connection with the festival for one day on *Vaisakha Suddha Purnima*, the day of *kalyanamahothsavam* at the foot of the hill. Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, books, pictures, photos, clothes and toys, etc., etc., are brought and sold at the fair.

There is arranged free feeding for one day to the pilgrims.

Harikathas, devotional songs, dramas, dances, etc., afford entertainment to the visitors. The poets and musicians participate in the discussions on literature and music during the festival.

Lord Venkateswaraswamy festival is celebrated for 6 days from *Kartika Suddha Ekadasi* to *Bahula Padyami* (October–November) and it is conducted by the *Mahilamandali* (Ladies' club). *Sahasranamarchana* to the Lord and *kumkumapuja* to Ammavaru are performed. Daily *pujas* are also performed. Cocoanuts, flowers and camphor are offered. This festival also has been of ancient origin and is of local significance. The local Hindus congregate. Merchants worship the deity with great veneration. *Prasadam* is distributed to all and there is poor feeding for one day.

Mukkoti Ekadasi is celebrated for 7 days at Lakshmi Narasimhaswamy temple in the Town in *Pushyam* (December–January). During these 7 days the Lord is decorated every day with one *avatharam*. *Pandits* and poets also attend the festival. It has been celebrated since long time and the Hindus, local and from neighbouring villages, congregate. People, local and from neighbouring villages, contribute to meet the expenses of the festival. *Prasadam* is distributed to all and there is poor feeding as well.

Mutyalamma festival, though originally confined to one sect of people, the Gurrala family of Kshatriyas, has now become a common festival of all Hindus. After the fall of Bobbili Fort, the residents of that place migrated to several parts of Andhra. It is said that Mutyalamma, *mukthinichudevata* (the goddess that grants salvation) was originally a girl of the Kshatriya family who subsequently became a family goddess. While fleeing from Bobbili, they felt that Mutyalamma had indicated that Khammam was the proper place for the final settlement. Accordingly, they settled down there and constructed a temple for Mutyalamma. At that time there was animal sacrifice. Some of them became subsequently great devotees of Nrusimhaswamy of Bhongir; some took to the cult of Swamy Sankaracharya and constructed the temple of Yadagiri Nrusimhaswamy. Still they attribute their success, in different walks of life as men of letters, artisans, warriors, traders, etc., to the grace of the goddess Mutyalamma. Mutyalamma is also believed to be the protector from smallpox.

Mutyalamma festival is celebrated on Sundays and Thursdays in *Sravanam* (July–August) and in the days when small-pox is prevalent. The festival is celebrated from 10-00 A. M. to 5-00 P. M. The celebration is inaugurated by the members of the Kshatriya Gurrala family. They take bath early in the morning, wash the deity with cool water, worship her image which is in the form of round stones fixed in earth, and offer cocoanuts and food made of rice and curds. Now that they have become devotees of Nrusimha and Sankara, they cut a cucumber in the place of the original animal sacrifice. However the communities continue to offer animal sacrifice and toddy. The female devotees carry their offerings with water pots and *gandadeepams* on their heads to the temple, walking on cloth to the accompaniment of various musical instruments and *prabhas*, making stentorian shouts to appease the deity. Fowls are sacrificed and toddy and cocoanuts are offered to the deity. The temple of the deity is decorated with festoons made of neem leaves. It is said that neem tree cools her with its breeze; in support of this contention, there is a neem tree before the temple. It is believed that that deity dressed in white, goes about in the town on the nights of Sundays, Thursdays and *Amavasya* days to protect people. She is patronised by all and worshipped by all. She has neither *pujari* nor Inam lands nor any other permanent income. She protects all who worship her.

SOURCE : 1. *Sri R. Suryanarayana Singh, Headmaster, Government Primary School, Rajendranagar.*

2. *Sri K. L. Narasimha Rao, Assistant Teacher, Government Multipurpose High School, Khammam.*

3. *Sri Hari Ramalinga Sastry, Teacher, Government Multipurpose High School, Khammam.*

4. *Sri Kodamasimham Satyanarayanacharya, Brahmana Veedhi, Khammam.*

5. *Places of Interest in Andhra Pradesh by Public Relations Department, Hyderabad.*

17. Gudimalla—Situated at a distance of 3 miles from Khammam and Pandillapalle Railway Stations.

The total population of the village is 2,597 and it is made up of the following communities : Caste Hindus—Kamma, Vaddera, Telaga, Golla, Vanjara, etc.; and Scheduled Castes (696)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Lord Siva and Anjaneya in this village. There is a temple built for Tirupatamma, a venerated woman of folklore with her wooden image.

Tirupatamma Tirunala is celebrated in praise of that woman on *Magha Suddha Purnima* (January–February) and on *Phalguna Suddha Purnima* (February–March). It is believed that people realise their wishes and also cattle diseases disappear on account of the blessings of Tirupatamma. About 2,000 people participate from the neighbouring villages also. The celebration has been going on annually for the last 40 years. The chief organiser is one Sri Kanaparthi Venkaiah and the patrons are Kammas of the village. A fair is held at the site. Eatables, earthenware, mirrors, combs, Ayurvedic drugs, pictures, books, cutpieces and toys are sold.

SOURCE : 1. *Sri I. Satyanadham, Headmaster, Junior Basic School, Gudimalla.*

2. *Sri S. Chandar Rao, Assistant Teacher, Junior Basic School, Gudimalla.*

18. Mudigonda—Situated at a distance of 4 furlongs from bus route at 8 miles from Khammam Railway Station.

The population of the village is 1,870 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Telaga, Golla, Muthracha, Vadrangi, Kummari, Kammara, Chakali; Scheduled Castes (378)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is Lakshmi Narasimhaswamy temple with a stone idol of the Lord in the village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 7 days from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April–May). *Sahasranamapujas* are performed. Fruits, flowers, *pulihora*, *pongali* and *dadhyojanam* are offered to the deity. *Kalyanothsavam* is celebrated on Ugadi. The local Hindu devotees congregate. *Prasadam* is distributed to all.

SOURCE : *Sri V. Ramaiah, Mudigonda.*

19. Edavalli—Situated at a distance of 8 miles from Khammam. This is an ancient village where Sri Yogananda Lakshmi Narasimhaswamy manifested Himself. There is a perennial stream nearby called Saligramaguntavagu.

The population of the village is 1,463 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Vadla, Kammara, Kamsali, Telaga, Muthracha, Golla, Sale, Chakali, etc.; Scheduled Castes (458)—Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are two temples of Yogananda Lakshmi Narasimhaswamy, one in the village and the other on a hillock at a distance of one mile from the village with the stone images of the deity. There are the temples of Mutyalamma and the village deity Katamaiah also.

Sri Yogananda Lakshmi Narasimhaswamy Kalyanothsavam is celebrated at the temple of the Lord on the hillock for 11 days from *Vaisakha Suddha Ekadasi* to *Bahula Shashti* (April–May); and various kinds of special worship are performed on the other auspicious days through the year. The kalyanothsavam has been of ancient origin. Hindus, local and from the neighbouring villages, congregate. The chief patron is one Sri Kankipati Ram Rangarao. The *pujari* is a Brahmin of Vaikhanasa sect. *Prasadam* is distributed to all.

Goats and fowls are sacrificed to Mutyalamma in *Sravanam* (July–August). Katamayya Jatara is celebrated on *Chaitra Suddha Navami* (March–April). Goats and fowls are sacrificed.

SOURCE : 1. *Sri Kankipati Ram Ranga Rao, Karanam, Edavalli.*

2. *Sri Kurapati Rama Raju, Teacher, Edavalli.*

20. Gokinepalle—Situated at a distance of 10 miles from Khammam. The village is on the bus routes of Khammam–Nalgonda and Khammam–Vijayawada.

The total population of the village is 1,943 and it is made up of the following communities : Caste Hindus–Brahmin, Kamma, Telaga, Kammara, Kamsali, Chakali, Kummari, etc.; and Scheduled Castes (493). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lord Siva and Hanuman are the places of worship in this village.

Mahasivaratri is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). A number of *prabhas* built by the villagers are taken round the temple. Fasting and *jagarana* are observed.

SOURCE : *Sri K. A. S. Gopal Rao,* B. A., *Teacher, High School, Gokinepalle.*

21. Gurralagudem—Situated on Khammam–Nalgonda bus road at a distance of 12 miles from Khammam. This place appears to have not only a historic past but also an existence during the puranic periods. To the north of this village the Zamindars of Khammameth constructed a village and named it Govulapalle and that name changed to Gokinepalle during the Muslim period. The area to the south of this village is believed to have been the centre of the Yadava kings. Several relics, idols of Hanuman and village deities are believed to have been unearthed there.

In 1950, when ryots were digging earth, several coins of lead were found and surrendered to the government. Therefore, it is believed that the village and area several miles around had a prosperous historic past. It is also said that this was the site of Viratnagar, where the Pandavas spent the 13th year of their exile in disguise after completing 12 years in the forest. The original name of the place appears to have been Govulagudem as it was here that Sahadeva, the youngest of the Pandavas, during their stay with Virataraja shepherded the cows of the king (*govulu* means cows, *gudem* is the group of huts or houses). Another version is that it was at Gurralagudem that Nakula had his stables for horses of King Virata. Though the name Gurralagudem is used in government records, the inhabitants of the village call it Guvvalagudem. However, the villagers' claim that this was the site of *puranic* glory is strongly supported by the existence of what are believed to be Viratarajudibba and Kichakagundam at Nelakondapalle within five miles from this place. Kichaka, who was the brother-in-law of King Virata and loved Draupadi, who herself was in the disguise of Sairandhri, was killed by Bheema.

The population of the village is 1,332 and it is made up of the following communities : Caste

Hindus—Brahmin, Vaisya, Kamma, Kummari, Kammara, Golla, Sale, Chakali, Mangali, Vaddera, etc.; Scheduled Castes (326)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is Anjaneyaswamy temple and a stone image of Mutyalamma in this village.

Deepothsavam is celebrated for one day on *Kartika Suddha Purnima* (October-November) in Hanuman temple. The local Hindu devotees congregate. *Prasadam* is distributed to all.

SOURCE : *Sri K. Seshagiri Rao, Assistant Teacher, Zilla Parishad High School, Gokinepalle.*

22. Chennavaram–Situated at a distance of 25 miles from Khammam. As Paleru Project is near to this place many people from other villages migrated to this village and settled here.

The population of the village is 1,110 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Chakali, etc.; Scheduled Castes (282)—Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Anjaneyaswamy is the place of worship in the village.

Sri Rama Navami is celebrated for 3 days from *Chaitra Suddha Navami* (March-April) at Anjaneyaswamy temple. Lord Rama's picture is placed and worshipped. It is being celebrated for the past 10 years. Local Hindus congregate. Aradhana to Anjaneyaswamy is performed in *Kartikam* (October-November).

SOURCE : *Sri V. Satyanarayana Rao, Headmaster, Chennavaram.*

23. Nelakondapalle—Situated on Khammam-Nagarjunasagar bus route at a distance of 16 miles from Khammam. This village is a fairly big one and is centre of trade and other activities for all the neighbourhood. Formerly it was called Bhugiri (*bhu* - earth; *giri* - hill) in Sanskrit. Gradually, it was changed into its equivalent in Telugu as Nelakondapalle (*nela* means earth, and *konda* means hill). This is an ancient village. It is said that this village was the birth place of Kancharla Gopanna *alias* Ramadas, who constructed temples to Lord Rama at Bhadrachalam. Kancherla Gopanna was a great devotee of Lord Rama and a disciple of Kabirdas, a Muslim ascetic and a devotee of the Lord. He was a nephew of Akkanna and Madanna, two Ministers of the Nawab of Golconda. Through their influence he had been appointed as the Tahsildar of Bhadrachalam. Afterwards Gopanna spent a part of the land revenue of the Tahsil over the construction of the Rama temple and purchased jewels to the Lord, His consort Seeta and His brother Lakshmana. He was imprisoned by the Nawab with an ultimatum that he would be put to death if the money was not made good by a certain date. Just before the expiry of that period, Lord Rama and Lakshmana appeared before Tanasha, the Nawab of Golconda, claimed to be the servants of Ramadas and paid him off the amount due from that devotee. (More about this can be found under Bhadrachalam Bhadrachalam Taluk, Khammam District).

To commemorate the name of Ramadas a spacious hall with a library have been established at the place where, it is believed, the great devotee of Lord Rama was born and lived in this village.

At a distance of one mile from the village, there are places what are known as Viratarajudibba and Keechakagundam, claiming the importance of the place in the days of Mahabharata. Virataraju was the king of Viratanagaram, and, it was under him that the Pandavas worked *in cognito* after their 12 years of exile in the forest. Keechaka, the brother-in-law of King Virata fell in love with Draupadi, the wife of Pandavas and was killed by one of the Pandava brothers Bheema, who was working disguised as a cook under the King as Valala. The old relics and coins unearthed in an area within a radius of over 10 miles and the supposed relics of the cow-sheds of Sahadeva, who looked after the King's cows and the horse stables of Nakula who also served under that King are still traced at Gurralagudem, strengthening the belief that the place was noted as far back as the days of Mahabharata. There seem to be the remains of Buddhist *sthupas* also in this place.

The total population of the village is 3,848 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Kshatriya, Sale, Chakali, Vaddera, Kummari, Kamsali, Kanchara, Vadrangi, Jangam, Rajput, etc.; Scheduled Castes (761)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are temples of Lord Siva, Venugopala, Venkateswara, Bhimeswara and Anjaneya in this village. The temple of Lord Venkateswara seems to be of very ancient origin. A temple of Mutyalamma and a mosque are also there.

Sivaratri is celebrated on *Magha Bahula Chathurdasi* (January–February) in Siva temple.

Dasara festival is celebrated for 9 days from *Asviyuja Suddha Vidiya* to *Dasami* (September–October). The deities are taken in procession in well decorated palanquins.

Kanyakaparameswari Uthsavam is celebrated for 5 or 6 days by Vaisyas in the village every year.

Goats, fowls and sheep are sacrificed to the deity Mutyalamma in fulfilment of vows taken when dreadful diseases prevailed.

SOURCE : 1. *Sri A. Anjaneyulu, Assistant Teacher, Zilla Parishad Secondary School, Nelakondapalle.*
2. *Sri B. Sreehari, Headmaster, Zilla Parishad Secondary School, Nelakondapalle.*
3. *Sri B. Markandeswara Rao, Assistant Teacher, Zilla Parishad Secondary School, Nelakondapalle.*
4. *Sri P. Laxminarasimha Rao, Assistant Teacher, Zilla Parishad Secondary School, Nelakondapalle.*
5. *Sri A. Dattaiah, Assistant Teacher, Zilla Parishad Secondary School, Nelakondapalle.*

24. Pammi—Situated at a distance of 5 miles from Pandillapalle Railway Station, 9 miles by cross country path and 14 miles by road from Khammam. Formerly, it was ruled by the Reddy Zamindars and one of them laid the foundation stone of Lord Chennakesavaswamy temple in this village.

The total population of the village is 2,045 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Kummari, Mangali, Chakali, Kamsali, Kammara, Goundla, Muthracha, Golla, Vadla, Telaga, Sale, etc.; Scheduled Castes (453); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Lord Chennakesavaswamy temple with the stone image of the deity in human form, Ramalingeswaraswamy temple, Nasar Mastan and Achchaiah *mutt* with the former's sandals, are the places of worship in this place. Nasar Mastan and Achchaiah were local saints professing Muslim and Hindu religions respectively.

Sri Chennakesavaswamy Kalyanam is celebrated for 3 days from *Phalguna Suddha Purnima* (February–March). About 1,000 Hindus, local and from the neighbouring villages, congregate.

A fair is held annually in connection with the Kalyanam for the past many years. Eatables and sundry articles are sold here.

Nasar Mastan and Achchaiah Uthsavam is celebrated for 4 days from *Kartika Bahula Panchami* (October–November) in memory of the saints. A *jhanda* (flag) procession is taken. Before the procession starts, goats and fowls are sacrificed and cocoanuts are offered. This Uthsavam is being celebrated for the past 70 years. The chief patrons are Kammas. About 2,000 devotees, local and from the nearby villages, congregate irrespective of caste or creed. *Prasadam* is distributed to all.

A fair is held in connection with this Uthsavam also with a few shops selling mainly eatables and toys.

SOURCE : 1. *Sri Vanam Yadagiri Rao, Patwari, Pammi.*
2. *Sri K. Sesham Raju, Headmaster, Primary School, Pammi.*
3. *Sri N. Krishnaiah, Teacher, Primary School, Pammi.*

25. Mutharam—Situated at a distance of 3 miles from Pandillapalle Railway Station on Kazipet–Vijayawada line and 6 miles from Khammam.

The population of the village is 1,964 and it is made up of Caste Hindus and Scheduled Castes (305). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). The village people congregate.

SOURCE : *Superintendent of Police, Khammam District.*

26. Lachagudem—Situated at a distance of 2 miles from Chinthakani Railway Station on Kazipet–Vijayawada line and 10 miles from Khammam.

The population of the village is 1,679 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Muthracha, Kummari, Chakali, Mangali, etc.; Scheduled Castes (157); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Narasimhaswamy temple with the stone image of the deity and Hanuman temple are the places of worship in this village.

Sri Narasimhaswamy festival is celebrated on *Vaisakha Suddha Purnima* (April–May) and on *Kartika Suddha Purnima* (October–November). Cocoanuts and *pulihora* are offered. The festival is of local significance. The local Hindus congregate. The *pujari* is a Vaishnavite with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri G. Satyanarayana Rao, Teacher, Lachagudem.*

27. Patharlapadu—Situated at a distance of half-a-mile from Nagulavancha halting station on Kazipet–Vijayawada railway line and 14 miles from Khammam.

The population of the village is 1,933 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Sale, Vadrangi, Kamsali, etc.; Scheduled Castes (252)—Madiga, Mala; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva, Anjaneyaswamy and a church are the places of worship in this village.

Mukkoti Ekadasi is celebrated at Anjaneyaswamy temple for 5 days from *Pushya Bahula Ekadasi* (December–January). *Bhajans* are performed during the night. Cocoanuts are offered to the deity. It is of local significance. *Prasadam* is distributed to all persent.

Siva Kalyanam is celebrated for a day on *Chaitra Suddha Purnima* (March–April). *Naivedyam* is offered. The local Hindus participate.

SOURCE : 1. *Sri J. Koteswara Rao, Assistant Teacher, C. P. School, Patharlapadu, Patti Nagulavancha.*

2. *Sri N. Satyanarayana, Headmaster, C. P. School, Patharlapadu, Patti Nagulavancha.*

28. Chinthakani—Situated at a distance of 10 miles from Khammam. It has a Railway Station on Kazipet–Vijayawada line.

The total population of the village is 2,206 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Golla, Kummari, Mangali, Chakali, Kamsali, Vadrangi, Muthracha, Goundla, etc. ; Scheduled Castes (367)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is the temple of Chennakesavaswamy with the stone image of the deity in the form of Vishnu holding *sankhu* (conch) and *chakra* (disc) along with images of His consorts Sridevi and Bhudevi on either side.

Sri Chennakesavaswamy Kalyanamahothsavam is celebrated for 6 days from *Phalguna Suddha Purnima* to *Bahula Panchami* (February–March). It is of ancient origin and is of local significance. The local Hindus congregate. The *pujari* is a Vaishnava of Koundinyasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOCRCE : 1. *Sri E. Veerabhadraiah, Assistant Teacher, Zilla Parishad Middle School, Chinthakani.*

2. *Sri Konduru Venkatachari, Assistant Teacher, Zilla Parishad Middle School, Chinthakani.*

3. *Sri Panchanana Damodar, Assistant Teacher, Zilla Parishad Middle School, Chinthakani.*

29. Nagulavancha—Situated at a distance of one mile from Nagulavancha halting station on Kazipet–Vijayawada railway line and 15 miles from Khammam. It is reported that there are found certain inscriptions outside the village in which the script resembles English. It is believed that some European community thrived hereabouts long back

The population of the village is 3,921 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Reddy, Sale, Golla, Kamsali, Kanchara, Kummari, Bestha, Vaddera; and Scheduled Castes (493)—Mala, Madiga. The

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

The temple of Kodandaramaswamy with the stone images of Lord Rama, Sita and Lakshmana is the place of worship in this village.

Sri Sita Rama Kalyanam is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March–April). About 4,000 Hindu people, local and from the nearby villages, congregate. The *pujari* is a Vaikhanasa with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival. Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, and toys are sold.

There is a huge margosa tree of about 150 years old in the compound of Sri Kodandaramaswamy temple. It has a circumference of about 8 yards.

SOURCE : 1. *Sri M. Ramappa Rao, Teacher, Zilla Parishad Secondary School, Nagulavancha.*

2. *Sri A. Ramakishan Rao, Teacher, Zilla Parishad Secondary School, Nagulavancha.*

30. Thimmanenipalem—Situated at a distance of 4 miles from Chinthakani Railway Station and about 15 miles from Khammam.

The population of the village is 1,553 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Kamsali, Vadrangi, etc.; Scheduled Castes (370)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Malleswaraswamy (Siva), Hanuman, Mutyalamma, Ankamma are the places of worship in this village. On a hillock at about 2 miles from the village there is the temple of Lord Panakala Narasimhaswamy, otherwise known as Gajagiri Narasimhaswamy.

An interesting legend is current among the villagers about the origin of the temple of Malleswaraswamy. About 400 years ago, on the banks of the rivulet Muneru there was a huge flat stone on which the cultivators of the nearby fields used to rest. One Paramaiah saw one day a heap of bricks, perhaps belonging to a dilapidated building and picked them up one by one daily to foment at home his aching heels. When the whole stock was exhausted he saw the vision of Lord Siva in his dream and was told to gather the villagers and construct a temple anew for Him. Accordingly, Paramaiah built a temple, and dedicated to the Lord a portion of his property in order to continue daily worship in the temple. It is claimed that Paramaiah's descendants still continue as trustees of the temple here.

Lord Gajagiri Narasimhaswamy's temple is on a hillock near the village. The image of the Lord had manifested itself and it does not seem to have been installed by human beings. The abode is just like a cave hewn of its own accord in the rock. The area of the hillock is about 50 acres. An interesting phenomenon is observed here. When devotees pour *panakam* (jaggery solution) into the mouth of Narasimhaswamy, half the quantity is ejected whatever might be the quantity offered first. The Lord here is therefore called Panakala Narasimhaswamy. Such a phenomenon is observed at Mangalagiri also in Guntur District. A story current in these parts says that the Tahsildar of the taluk once visited the abode of Gajagiri Narasimhaswamy and with an intention of feeling the mouth of the image put his finger inside. At once the finger was bitten and the Tahsildar was stunned, and realising the power of the Lord he passed orders assigning a land of 100 acres as Inam to the temple.

Lord Malleswaraswamy festival (Sivaratri) is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Devotees take bath in the river and offer prayers with cocoanuts, etc., to the Lord. This festival has been 300 years old. The people of 15 to 16 villages congregate. The *pujari* is a Brahmin appointed by the trustees. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 3 days adjacent to the temple. Eatables, utensils, glassware, lanterns, mirrors, combs, books, photos, toys of clay and wood, fancy goods, goats and fowls are sold in the fair. There is a choultry here.

Gajagiri Narasimhaswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Purnima* (February–March). About 3 to 4 thousand people

throng here locally and from the neighbouring villages. The *pujari* is a Vaishnavite.

SOURCE : 1. *Sri K. Koteswararao, Assistant Teacher, Zilla Parishad Secondary School, Nagulavancha.*
2. *Sri N. Suryanarayana, Headmaster, Government Primary School, Tirumalapuram.*
3. *Sri Chandarlapati Yogananda Rao, Headmaster, Primary School, Thimmanenipalem.*

31. Vallapuram Kondapalle—Situated at a distance of 4 miles from Chinthakani Railway Station on Kazipet-Vijayawada line and at a distance of 11 miles from Khammam.

The population of the village is 1,391 and it is made up of sub-communities of Caste Hindus and Scheduled Castes (336). The chief means of livelihood of the people are agriculture and agricultural labour.

Siva Kalyanam is celebrated for a day on Sivaratri *i.e. Magha Bahula Chathurdasi* (January-February). Many Hindu devotees, local and from neighbouring villages, congregate.

SOURCE : *Superintendent of Police, Khammam District.*

32. Kamalapuram—Situated at a distance of 6 miles from Nelakondapalle, 8 miles from Chinthakani Railway Station and 14 miles from Khammam.

The population of the village is 1,424 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Golla, Goundla, Muthracha, etc.; Scheduled Castes (185)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Ramalingeswaraswamy and Anjaneyaswamy are the places of worship in this village. There is also the temple of village deity Mahalakshmamma.

Mahalakshmamma festival is celebrated for 5 days from *Phalguna Suddha Purnima* (February-March). The deity is taken in a procession to the accompaniment of beating of drums and sounding of shrill pipes and also *prabhas*. Tonsure ceremonies are performed. Animals and fowls are sacrificed to the deity in fulfilment of vows. This festival is being celebrated for the past 10 years. Gollas are the patrons. About 1,000 Hindus, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all present. Community feasts and free feeding are arranged.

A fair is held in connection with this festival near the temple for 5 days. Eatables, mirrors, combs, pictures and toys are sold.

Burrakathas, whirling wheels, *kolatam* and *bhajans* provide entertainment to the visitors.

SOURCE : 1. *Sri D. Krishnaiah, Teacher, Kamalapuram.*
2. *Sri G. Govindarao, Teacher, Kamala puram.*



YELLANDU TALUK

FAIRS AND FESTIVALS

YELLANDU TALUK

KHAMMAM DISTRICT, A. P



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3	11 KAMBALAPALLE	NARASIMHASWAMY MONTH NOT SPECIFIED
4	20 GUNDALA	RAMA MAR - APR
5	28 (P) CHOPPALA	MUSALAMMA JAN - FEB
6	32 ALLAPALLE	SRI RAMA MAR - APR
7	42 BETHAMPUDI	VENKATESWARASWAMY MAR APR
8	45 ROMPAID	LAKSHMI NARASIMHASWAMY APR - MAY
9	47 PERUPALLE	GURAMMA MAR APR
10	58 BUDDHAVARAM	VENKATESWARASWAMY SEP OCT
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TALUK BOUNDARY
RAILWAY BROAD GAUGE
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NO.
RIVER
HILLS

M. HASSAN

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

Section II

YELLANDU TALUK

Gowravaram—Situated at a distance of 10 miles from Mahbubabad Railway Station on Kazipet–Vijayawada line and 25 miles from Yellandu.

The population of the village is 150 and it is made up of the following communities : Caste Hindus—Telaga, Lambadi ; and Scheduled Tribes (134)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

There are 5 stone images of Pandavas 2 to 3 feet high in this village. A festival in the name of Pandavas is celebrated for one day on *Asviyuja Suddha Dasami* (September–October). Cocoanuts are offered. Carts are taken round that place. This festival is being celebrated for the past 50 years and is of local significance.

SOURCE : *S. Satyanarayana Rao, Patwari, Gowravaram.*

2. Vuppalapadu—Situated at a distance of 6 miles from Mahbubabad Railway Station and 24 miles from Yellandu.

The population of the village is 1,089 and it is made up of the following communities : Caste Hindus—Golla, Bestha, Lambadi, etc.; Scheduled Castes (40); and Scheduled Tribes (19)—Gond. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the images of Lord Rama, Sita, Lakshmana and Anjaneyaswamy, carved out of stone 5 feet high in this village.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). Cocoanuts and fruits are offered. The local Hindus congregate.

SOURCE : *Sri G. Ramulu, Patwari, Vuppalapadu.*

3. Kambalapalle—Situated at a distance of 12 miles from Yellandu.

The population of the village is 748 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (69); and Scheduled Tribes (478). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Narasimhaswamy in the form of an idol on a slab is worshipped in the village.

Sri Narasimhaswamy Jatara is celebrated for 3 days commencing on one day during the bright fortnight of a month. On the first day of the Jatara, a serpent is seen coiled round the idol. About 500 people mostly Koyas, local and from the near-by villages, congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

4. Gundala—Surrounded by streams and hills, situated at a distance of 40 miles by foot from Yellandu Railway Station and 50 miles by cart track. It is said that Golla (Yadava) Kings formerly entered *agnigundam* (fire-pit) in this place and hence it is called Gundala.

The population of the village is 775 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (31); Scheduled Tribes (362)—Koya; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a Rama Bhajanmandir (a thatched hut) where a picture of Lord Rama is worshipped.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) when Sita Rama Kalyanam is performed. *Bhajans* are performed on every Saturday. This festival is being celebrated for the past 10 years and is of local significance. The villagers are the patrons. Expenditure of the celebration is met by collecting subscriptions. About 300 local Hindus participate. *Teertham* and *prasadam* are distributed to all. Free feeding is also arranged.

SOURCE : 1. *Sri D. Thiruvengalaiah, Village Clerk, Gundala.*
2. *Sri Srirangam Venkatappaiah, Agriculturist, Gundala.*

3. *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

5. Choppala, hamlet of **Santhumothe**—Situated at a distance of 53 miles from Kothagudem Railway Station.

The total population of the village is 2,376 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (589); and Scheduled Tribes (1,633)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

Musalamma Jatara is celebrated for 2 days from *Magha Suddha Purnima* (January-February). Goats, fowls and sheep are sacrificed. Koyas are the patrons. People, local and from nearby villages, congregate. The headman among the Koyas performs *puja.*

A small fair is held for 2 days in connection with the festival. Eatables, clothes, etc. are sold.

SOURCE : *Sri Sivaramaprasad, Village Level Worker, Allapalle, Sudimalla Block.*

6. Allapalle—Situated at a distance of 20 miles from Yellandu Railway Station.

The population of the village is 955 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (188); and Scheduled Tribes (369). The chief means of livelihood of the people are agriculture and labour.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). About 300 people of the village congregate.

SOURCE : *Superintendent of Police, Khammam District.*

7. Bethampudi—Situated at a distance of about 10 miles from Yellandu Railway Station.

The total population of the Village is 8,814 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (426); and Scheduled Tribes (2,591). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy Kalyanam is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). About 200 Hindus of the village congregate.

SOURCE : *Superintendent of Police, Khammam District.*

8. Rompaid—Situated at a distance of 4 miles from Yellandu and 5 miles from Singareni Collieries Railway Station.

The total population of the village is 5,628 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (871)—Mala; and Scheduled Tribes (2,221)—Koya. The chief means of livelihood of the people are agriculture, agricultural labour and labour in the coal mines.

The temple of Lakshmi Narasimhaswamy with His stone image, constructed recently, is the place of worship in the village. There is an image of Anjaneyaswamy with no temple.

Sri Lakshmi Narasimhaswamy Kalyanam is celebrated for 3 days from *Vaisakha Suddha Purnima* (April-May). Cocoanuts are offered to the deity. This Kalyanam is celebrated for the past 3 years and is of local significance. Local Hindus congregate. There is no *pujari* but during the festival days a *pujari* is called for from Khammam. *Prasadam* is distributed to all.

SOURCE : *Sri V. Narasayya, Patwari, Rompaid.*

9. Perupalle—Situated at a distance of 2 miles from Karepalle Railway Station and 6 miles from Yellandu.

The total population of the village is 2,315 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Golla, Muthracha, Reddy, Chakali, Mangali, Kummari, Lambadi, Telaga; Scheduled Castes (213)—Mala, Madiga; Scheduled Tribes (423)—Koya; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Anjaneyaswamy in the village. There is also a temple of the village deity Guramma to the west of the village with the stone images of hers and her husband.

Guramma Tirunala is celebrated for 5 days from *Chaitra Suddha Purnima* (March-April). Guramma was a *pativrata* (virtuous lady) who performed suttee. Cocoanuts, sarees and blouse pieces are offered to the deity. This Tirunala has been celebrated for the past 50 years. About 1,000 people, local and from the neighbouring villages, congregate. The *pujari* is a Kummari.

A small fair is held in connection with the Tirunala for 5 days. Eatables, bangles, mirrors, combs, etc., are sold.

SOURCE : *Sri K. Hanumantha Rao, Village Karnam, Perupalle.*

10. Buddhavaram—Situated at a distance of 4 miles from Garla Railway Station on Kazipet-Vijayawada line and 16 miles from Yellandu.

The population of the village is 954 and it is made up of sub-communities of Caste Hindus; and Scheduled Castes (121). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy Kalyanam is celebrated for 8 days from *Asviyuja Suddha Purnima* (September-October). The festival is reported to be widely known here. About 5,000 Hindus, local and from other places, congregate.

SOURCE : *Superintendent of Police, Khammam District.*

11. Pulluru—Situated at a distance of 2 1/2 miles from Dornakal Railway Station and 15 miles from Yellandu.

The total population of the village is 2,601 and it is made up of the following communities : Caste Hindus—Vaishnava, Telaga, Kamma, Reddy, Lambadi; and Scheduled Castes (159). The chief means of livelihood of the people are agriculture and agricultural labour.

Lakshmi Narasimhaswamy temple with His stone image is the place of worship in this village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 3 days from *Vaisakha Suddha Triodasi* (April-May). It is of ancient origin and is of local significance. The local Hindus congregate. The *pujari* is a Vaishnava dependent on Inam lands. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Narsaiah, Patwari, Pulluru,*

2. *Sri Babu Rao, Mali Patel, Pulluru.*

12. Singareni—Situated at a distance of 6 miles from Yellandu. The railway station at the place is called Karepalle.

The total population of the village is 2,377 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Muthracha. Yadava, Kamma; Scheduled Castes (538); and Scheduled Tribes (12)—Koya. The chief means of livelihood of the people are agriculture, agricultural labour, labour in the coal mines and other traditional occupations.

The temple of Sri Venkateswaraswamy is the place of worship in this village.

Sri Sitarama Kalyanam is celebrated for a day on *Chaitra Suddha Navami* (March-April). The devotees offer fruits and sweets. This Kalyanam is being celebrated for the past 30 or 40 years and is of local significance. The *pujari* is a Marwari Brahmin.

SOURCE : *Sri T. Narayana, Patwari, Karepalle.*

13. Usirikayalapalle—Situated at a distance of 4 miles from Yellandu.

The total population of the village is 5,870 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (475); and Scheduled Tribes (1,787). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Kota Maremma Jatara is celebrated for 4 days from *Bhadrapada Suddha Ekadasi* (August-September). About 200 Hindus of the village congregate.

SOURCE : *Superintendent of Police, Khammam District.*

14. Viswanathapalle—Situated at a distance of one mile from Khammam-Yellandu road and 3 miles from Karepalle Railway Station. As regards the name of this village, it is said that one Parcha Seetharam Rao of Karepalle village had gone to Benaras on pilgrimage. After his return he erected here a *sthambham* (pillar) and named this place Viswanathapalle after Lord Viswanatha of Kasi.

The total population of the village is 1,607 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Kamsali, Mangali, Sale, Golla, Kummari, Lambadi, Chakali, etc.; Scheduled Castes (161); and Scheduled Tribes (110) —Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple with the stone image in the form of Hanuman, and the temple of Posamma, the village deity, are the places of worship in this village.

Sri Anjaneyaswamy festival is celebrated on the night of *Chaitra Suddha Padyami* (March–April). At 7 P. M. on that day *bhajan* troupe goes from house to house in the village with *akhandadeepam* and collects subscriptions. The head of the village accompanies the troupe along with his decorated *prabha*. The devotees who are bound by their vows follow the procession with their *prabhas*. The procession returns to the temple by about 5 A. M. on the following morning. Cocoanuts are offered to the deity. Then *prasadam* is distributed to all present. The festival is being celebrated for about past 10 years and is of local significance. The patrons are mostly Kammas. The Hindus, local and from the nearby villages, congregate. The *pujari* is a Brahmin.

Posamma Aradhana is performed in *Sravanam* (July–August) every year.

SOURCE : 1. *Sri G. Thukoji, Mali Patel, Viswanathapalle.*

2. *Sri S. Lakshminarasaiah, Teacher, Viswanathapalle.*

15. Kondaigudem—Situated at a distance of 4 miles from Papatpalle Railway Station on Kazipet–Vijayawada line and about 15 miles from Yellandu.

The population of the village is 508 and it is made up of the following communities : Caste Hindus—Vaisya, Kamma, Goundla, Vaddera, Thambala, etc.; Scheduled Tribes (39); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Ramalingeswaraswamy with the stone Sivalingam and of Anjaneyaswamy are the places of worship in this village.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* (February–March). The festival has been celebrated for the past 7 years. The patrons are Vaisyas and Kammas. It is reported that about 7 to 8 thousand people, local and from the neighbouring villages, congregate. The *pujari* is a Thamballa with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days in the open space on the two sides of the temple. Eatables, drinks, lanterns, mirrors, combs, bangles, photos and toys are sold. *Bhajans, burrakathas, Harikathas*, lottery and whirling wheels afford entertainment to the crowds.

SOURCE : *Sri B. Satyanarayana, Assistant Teacher, Zilla Parishad Middle School, Kommine-palle.*

16. Burdaraghavapuram—Situated at a distance of 18 miles from Yellandu by a cross country path.

The total population of the village is 3,152 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (110); and Scheduled Tribes (462). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Kodandaswamy festival is celebrated for 3 days from *Chaitra Suddha Navami* (March–April). The local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

17. Papakolu—Situated about 20 miles from Yellandu.

The total population of the village is 6,004 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (460); and Scheduled Tribes (672). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mahasivaratri is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). The local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

18. Sarvaram—Situated at a distance of 6 miles from Kothagudem Railway Station and about 25 miles from Yellandu.

The population of the village is 1,871 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (21); and Scheduled Tribes (307). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). The local people congregate.

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

19. Siripuram — Situated on Khammam – Kothagudem Road at a distance of 6 miles from Bhadrachalam Road (Kothagudem) Railway Station and 28 miles from Yellandu. It is said that the village belonged to the reign of Reddy Kings. There are extant remains of bastions in this village of the olden days.

The total population of the village is 5,393 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Kamma, Kapu, Reddy, Golla, Sale, Kamsali, Satani, Kalali, Lambadi, Muthracha, etc.; Scheduled Castes (687) —Mala, Madiga; Scheduled Tribes (156)—Koya; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Chennakesavaswamy with His stone image in human form with 4 hands, of Siva (with the stone Sivalingam) on the banks of the River Uttaravahini, and of Anjaneyaswamy with the image in the form of Hanuman, a mosque and a *peerla chavidi* are the places of worship in this village.

Sri Chennakesavaswamy Kalyanothsavam is celebrated for 5 days from *Phalguna Suddha Purnima* (February–March). The Lord is taken in a procession. This festival is being celebrated from ancient times and is of local significance. The local Hindus congregate. The *pujari* is a Vaishnava. *Prasadam* is distributed to all.

A few shops are held in connection with the festival. Eatables and toys are sold.

Siva Kalyanam is celebrated for 1 day on *Magha Bahula Amavasya* (January–February). There is a procession on that mid-night. The local Hindus congregate. The temple has Inam lands and the Government have appointed a *pujari* on monthly salary basis.

Nityadeeparadhana and *pujas* on every Saturday are performed in Anjaneyaswamy temple.

SOURCE : *Sri Palinela Sesharamdasarao, Village Karnam, Siripuram.*

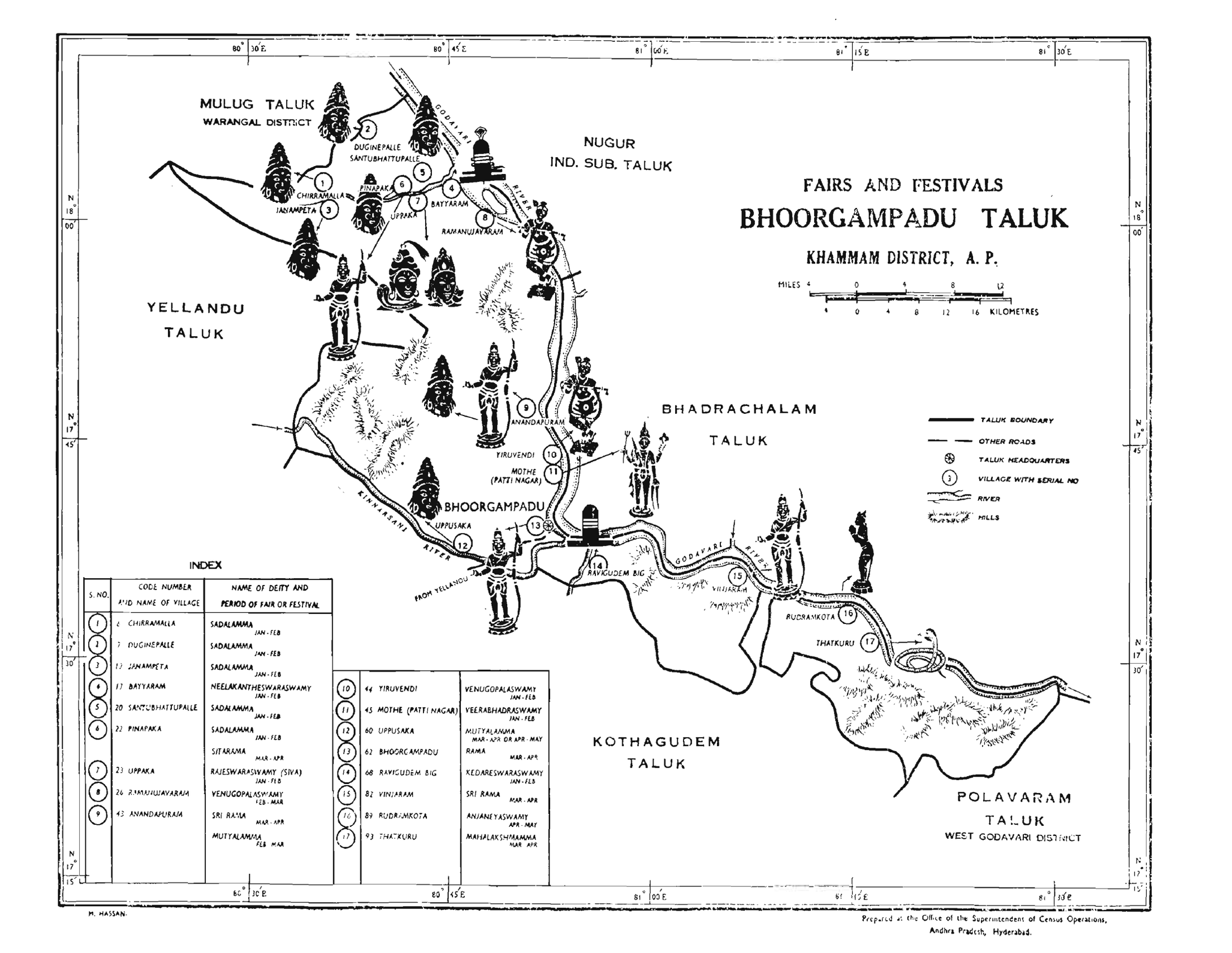


BHOORGAMPADU TALUK

FAIRS AND FESTIVALS

BHOORGAMPADU TALUK

KHAMMAM DISTRICT, A. P.



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10	44 YIRUVENDI	VENUGOPALASWAMY	JAN - FEB
11	45 MOTHE (PATTI NAGAR)	VEERABHADRASWAMY	JAN - FEB
12	60 UPPUSAKA	MUTYALAMMA	MAR - APR OR APR - MAY
13	62 BHOORGAMPADU	RAMA	MAR - APR
14	68 RAVIGUDEM BIG	KEDARESWARASWAMY	JAN - FEB
15	82 VINJARAM	SRI RAMA	MAR - APR
16	89 RUDRAMKOTA	ANJANEYASWAMY	APR - MAY
17	93 THATKURU	MAHALAKSHMAMMA	MAR APR

M. HASSAN.

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

Section III

BHOORGAMPADU TALUK

Chirramalla—Situated at a distance of 14 miles from Bayyaram which is on the country road between Bhoorgampadu and Eturu Nagaram and about 50 miles from Bhoorgampadu. A private bus service plies on the above route for 6 months between December and May. Bayyaram can be reached by launch on the Godavari River during the period July–November. There are practically no conveyance facilities for 1 to 2 months in a year.

The population of the village is 603 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (58); and Scheduled Tribes (487) —Koyas being predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a deity called Sadalamma in this village, represented by a stone decorated with dots of vermilion and turmeric. Koyas believe that she is *shakthi* and worship her.

Sadalamma Tirunala is celebrated for 6 days from *Magha Suddha Triodasi* (January–February). Steers, sheep, goats, fowls, clothes and money are offered. Intoxicant drinks are consumed. This Tirunala is believed to have had been in vogue for the past 100 years. The Koyas, local and from 15 to 20 neighbouring villages, congregate. The *pujari* is one Thati Maraiah with hereditary rights. *Prasadam* is distributed to all.

There is a small village Ananthavaram at a distance of 8 miles from Chirramalla in the midst of hills and forests. At a distance of 4 miles to the south from Ananthavaram, there are ranges of hills in the area pertaining to Yellandu Taluk. There is a vast sandy plain of about 50–60 acres surrounded by these hills, where some relics of the past were discovered. The place was called Neeladripet; but now it is all forest and a single person cannot approach the place alone even during day time. On the hills at a distance of one mile to the south from this place there are the ruins of a fort of stone masonry and of a house and a compound of bricks. The bricks are very big in size measuring 10"–12" long, 8"–10" wide and 6" thick. The brick construction is strong even now, though dilapidated here and there. It is inferred from these relics that in the olden days the place must have been the seat of a local chieftain. There is also a *koneru* (pond of water) on the hills with stone walls, in which water is found for some time in a year. There is a stream of spring water at the foot of the hills, but the water in it is always muddy. It is also reported that similar remains comprising stone masonry walls, caves and ponds are found on the hills near the villages Janampet and Potlapalle. Local people refer to them as *rakshasagullu* (temples of demons) and the places are supposed to be frequented by demons.

SOURCE :
1. *Sri Chanda Papaiah, Cultivator, Chirramalla.*
2. *Sri V. Rammohan Rao, Patwari, Ananthavaram.*
3. *Sri P. Venkatanarsaiah, Panchayat President, Karakagudem.*
4. *Sri M. D. Badruzzaman, Teacher, Karakagudem.*

2. Duginepalle—Situated at a distance of 28 miles from Eturu Nagaram and 56 miles from Bhoorgampadu. The River Godavari can be crossed by boat from a point 3 miles from the village.

The population of the village is 703 and it is made up of the following communities : Caste Hindus—Perika, etc.; Scheduled Castes (102)—Mala; and Scheduled Tribes (248)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

Sadalamma Tirunala is celebrated for 5 days from *Magha Suddha Purnima* (January–February). One Sri Chimala Narasaiah, a Koya, is possessed by the deity who is supposed to reveal something through him. Toddy is consumed during the festival. Koyas of this village and from neighbouring villages participate in this Tirunala.

A small fair is held in connection with the festival. Eatables, oils, jaggery, salt and clothes are sold.

SOURCE : *Sri Mantripragada Ramachandra Rao, Patwari, Duginepalle.*

3. Janampeta—Situated at a distance of 34 miles from Eturu Nagaram in Mulug Taluk of Warangal District and about 50 miles from Bhoorgampadu.

The total population of the village is 2,355 and it is made up of the following communities : Caste Hindus—Telaga, etc.; Scheduled Castes (112); and Scheduled Tribes (902)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

Sadalamma Tirunala is celebrated for 5 days from *Magha Suddha Purnima*. The Koyas, local and from neighbouring villages, congregate.

A small fair is held in connection with this festival. Eatables, oils, jaggery, salt and clothes are sold.

On the hillocks in this area, there are found remains of buildings of ancient times. It is reported that on a hill near the village there are innumerable stone troughs or vats. It is not known for what purpose they were prepared and placed on the top of the hill. The local people call them *rakshasagullu* (temples of demons). Some of them have, however, been removed to their homes for domestic use by the families who have come over from Nellore recently and settled down here. It must be said that these vats belonged to a period centuries ago. Local people say that a horse-foot and a sword were discovered when that place was excavated during the time of the Nizams.

SOURCE : 1. *Sri P. Narasimham, Kotwal, Janampeta.*
2. *Sri R. Jagadiswararao, Village Munsiff, Bayyaram.*

4. Bayyaram—Situated at a distance of 40 miles from Bhoorgampadu. There is no *pucca* road to this village. The means of conveyance are private bus service on a *kutcha* road during summer and launch service in the rainy season on Godavari from a place within 3 miles from this village. Communication facilities are scarce in the area. It is all forest; and there appears to be fear of wild animals also for journeys through the forest from one place to another.

The total population of the village is 3,835 and it is made up of the following communities : Caste Hindus—Vaisya, Kshatriya, Kapu, Reddy, Bestha, Gowd, Golla, Mutracha, Chakali, Gandla, Sale, Jangam, etc.; Scheduled Castes (686); Scheduled Tribes (271)—Koya; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Neelakantheswaraswamy temple with a stone Sivalingam and a silver serpent-hood around it; and Rama temple are the places of worship in this village.

Sri Neelakantheswaraswamy Kalyanam is celebrated for 5 days from *Magha Bahula Triodasi* (January–February). The *Kalyanam* is performed on *Chathurdasi*. Fasting and *Jagarana* are observed by the devotees. This function is being celebrated for the past 100 years and is of local significance. The chief patrons and followers are Besthas, and contributions are collected from the villagers to celebrate the festival. Local Hindus participate. A local Jangam with hereditary rights is the *pujari*.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April).

SOURCE : 1. *Sri J. Purushottam, Village Level Worker, Bayyaram.*
2. *Sri Pattevanam Subrahmanyam, Karanam, Bayyaram.*
3. *The Panchayat President, Bayyaram.*
4. *Sri M. A. Kareem, Teacher, Bayyaram.*

5. Santubhattupalle—Situated at a distance of 16 miles from Bayyaram, the firka headquarters and about 60 miles from Bhoorgampadu. Boats ply on the river Godavari during the rainy season and private buses in the summer.

The population of the village is 857 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (75); and Scheduled Tribes (716) —Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

A Teertham for the deity of Koyas, Sadalamma, is celebrated for 5 days from *Magha Suddha Triodasi* (January–February). *Pujas* are performed by Koyas. Sheep, goats and fowls are sacrificed. Steers, cloth, toddy, cocoanuts, etc., are offered to the deity in fulfilment of vows. Toddy is consumed freely. This festival is of ancient origin.

The Koyas, local and from 10 to 15 neighbouring villages, congregate.

SOURCE : *Sri G. Somaiah, Teacher, Karakagudem.*

6. Pinapaka—Situated in low lying lands at a distance of 40 miles from Bhoorgampadu. During the period from December to May private buses plying between Bhoorgampadu and Eturu Nagaram touch a point 5 miles from this village. Generally, communication facilities are scarce in this area.

The population of the village is 1,420 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Kamma, Reddy, Perika, Sale, Vadrangi, Kammara, Viswabrahmin, Golla, Kummari, Chakali, Nayak, etc.; Scheduled Castes (295)—Mala; Scheduled Tribes (529)—Koya; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a small Rama *mandir* with a picture of Sita Rama in it, in this village. There is the abode of the deity Sadalamma on the outskirts of the village.

Sadalamma festival is celebrated for 5 days in *Magham* (January–February) once in 2 years. Offerings in various farms are made to the deity. This festival is of local significance. Hindus participate in it. The *pujari* is a Koya. *Prasadam* is distributed to all.

Sri Sitarama Kalyanam is celebrated for five days from *Chaitra Suddha Navami* (March–April). This Kalyanam is being celebrated for the past 10 years. The villagers are the patrons. Many Hindus participate in this festival. Brahmins are the *pujaris*. *Prasadam* is distributed to all.

Sitarama Kalyanam is also celebrated in Gopalaraopet, a hamlet of this village, for 5 days from *Chaitra Suddha Navami* (March–April). *Bhajans* and *abhishekams* are preformed. This festival is being celebrated for the last 15 years. The expenditure of the festival is met by the subscriptions of the villagers. Local Hindus congregate. The *pujaris* are Brahmins. *Prasadam* is distributed to all present. Free feeding is arranged on the day of *kalyanam*.

SOURCE : 1. *Sri B. Narasimharao, Sarpanch, Pinapaka.*
2. *Sri V. Raghavendrarao, Village Karnam, Pinapaka.*
3. *Sri T. Anantaiah, Teacher, Gopalaraopet, Pinapaka.*

7. Uppaka—Situated at a distance of 40 miles from Bhoorgampadu. During the summer a private bus service on a *kutcha* road is available at a point 4 miles from this village; and during the rainy season there are boats plying on Godavari from the same place.

The population of the village is 2,529 and it is made up of the following communities : Caste Hindus—Brahmin, Vanjara, Telaga, Bestha, etc.; Scheduled Castes (363); and Scheduled Tribes (744) —Gonds. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Rajeswaraswamy (Siva) with the stone images of Siva and Parvati is the place of worship in the village. This temple which was in ruins was recently renovated by one Sri Viramusthi Sammaiah, a local Saivite. He got installed new idols of Parvati and Siva in place of the old images which were missing. The cost of renovation had been borne by him.

Siva Kalyanam is celebrated for a day on *Magha Bahula Chathurdasi* (January–February). It is being celebrated for the last 8 years. The Hindus, local and from neighbouring villages, congregate.

SOURCE : 1. *Sri R. Jagadiswararao, Village Munsiff, Bayyaram.*
2. *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

8. Ramanujavaram—Situated on the banks of River Godavari at a distance of about 32 miles from Bhoorgampadu and 52 miles from Kothagudem (Bhadrachalam Road) Railway Station.

It is believed that this village had flourished long ago during the reign of King Prataparudra. There are some ruins of ancient forts and wells in the village. There is also a perennial spring nearby.

The total population of the village is 2,853 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatriya, Bestha, Kapu, Chakali, Muthracha, Mangali, Kummari, Sale, Goundla, Nayak, etc. ; Scheduled Castes (482) ; Scheduled Tribes (1,052) ; and Muslims. The chief means of livelihood of the people are agri-

culture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy temple located on a hillock with the stone image in human form and Mutyalamma temple are the places of worship in the village. The temple of Sri Venugopalaswamy is believed to be about 1,000 years old.

Sri Venugopalaswamy Kalyanam is celebrated for 7 days from *Phalguna Suddha Chathurdasi* (February–March). *Edurukolu* on the first day; *kalyanam* on the second; *garudothsavam* on the third; *sadasyam* on the fourth; *teppatirunala* and *dongaladopu* on the fifth; *nagavalli* on the sixth; and *vasanthothsavam* on the seventh are the kinds of special worship performed during these celebrations. Fruits, cocoanuts, jaggery, etc., are offered to the Lord. It is an ancient festival. About 2,000 Hindu devotees, local and from neighbouring villages, congregate. The *pujari* is a Vaishnava of Koundinyasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 7 days in an area of 2 acres. It is being held for the past 20 years. Eatables, clothes, etc., are sold in the fair.

Animals are sacrificed to the deity Mutyalamma during Jatara.

Gopalaswamy festival is celebrated for 3 days from *Phalguna Suddha Purnima* (February–March) with a local congregation of about 300 people in Kondaigudem, a hamlet of this village.

SOURCE : 1. *Sri K. V. Satyanarayana Rao, Karnam, Kondaigudem.*
2. *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

9. Anandapuram, hamlet of **Nellipaka**—Situated at a distance of about 12 miles from Bhoorgampadu and 32 miles from Kothagudem. There is launch service on Godavari River during the rainy season. Private buses ply along a country road during the summer. This village was reconstructed in 1953 at a distance of one mile from the river bank after the havoc then caused by Godavari floods.

The total population of the village is 3,216 and it is made up of the following communities : Caste Hindus—Kamma, Reddy, Telaga, Balija, Golla, etc.; Scheduled Castes (429); and Scheduled Tribes (511). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Rama Temple with a picture of the Lord and a stone image of Hanuman is the place of worship in this village. The village deity Mutyalamma is also there located under a tree.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). *Kalyanam* is preformed. Cocoanuts, etc., are offered. The local Hindus participate in the festival. *Prasadam* is distributed to all.

Mutyalamma festival is celebrated in *Phalgunam* (February–March). Fowls and goats are sacrificed. Local Hindus participate.

SOURCE : *Sri Sattenapalle Israel, Teacher, Anandapuram.*

10. Yiruvendi—Situated at a distance of 8 miles from Bhoorgampadu on the way to Nellipaka. Bhadrachalam Road is the nearest railway station at a distance of 28 miles.

The population of the village is 543 and it is made up of following communities: Caste Hindus—Brahmin, Kamma, Muthracha, Vadla, etc.; Scheduled Castes (66); and Scheduled Tribes (213)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

Venugopalaswamy temple with the Lord's image holding a flute in hand is the place of worship in this village.

Sri Venugopalaswamy Kalyanamahothsavam is celebrated for a day on *Magha Suddha Purnima* (January–February). This festival has been celebrated for the past 70 years. It is celebrated out of contributions collected from the villagers. Local Hindus participate in it. The *pujari* is a Vaishnava. *Prasadam* is distributed to all. Free feeding is also arranged.

SOURCE : *Sri V. Murali, Teacher, Yiruvendi.*

11. Mothe (Patti Nagar)—Situated at a distance of 6 miles from Bhoorgampadu by a country path.

The population of the village is 242 and it is made up of the following communities : Caste Hindus—Kamma, Reddy, Jangam, etc.; Scheduled Castes (122); and Scheduled Tribes (1). The chief

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

Veerabhadraswamy temple with an awe-inspiring stone image of the Lord with 4 hands holding *trisulam* and *sankhu* is the place of worship in this village.

Sri Veerabhadraswamy festival is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). The *kalyanam* of the Lord is celebrated. Cocoanuts and money are offered to the Lord. It is said that the festival is being celebrated for the past 120 years. The villagers meet the expenses of the festival by contributions. The local Hindus participate in it. The *pujari* is a Jangam. *Prasadam* is distributed to all.

SOURCE : *Sri V. Murali, Teacher, Yiruvendi.*

12. Uppusaka—Situated at a distance of 2 miles from Pinapaka road and 42 miles from Bhoorgampadu.

The population of the village is 593 and it is made up of Caste Hindus—Raju, Muthracha, Lambadi; Scheduled Tribes (454)—Koya; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The festival of the village deity, Mutyalamma, is celebrated in the month of *Chaitram* (March–April) or *Vaisakham* (April–May). Goats and fowls are sacrificed to the deity. People take intoxicants during the festival. Koyas are the patrons.

There is another village deity, Poleramma, also in this village.

SOURCE : *Sri T. Ganesh Singh, Uppusaka.*

13. Bhoorgampadu—The taluk headquarters is situated at a distance of 20 miles from Bhadrachalam Road Railway Station. There is bus service.

The total population of this village is 4,656 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Gandla, Medara, Chakali, Golla, Muthracha, Mera, Kamsali; Scheduled Castes (1,093)—Madiga, Mala; Scheduled Tribes (154); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, services and other traditional occupations.

The temple of Sri Rama with a metal icon of the Lord, a church and two mosques are the places of worship in this village. There is a temple of the village deity Mutyalamma also.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). It is being celebrated for the past 60 years. Local Hindus participate in it.

Mutyalamma Jatara is celebrated for a day in *Sravanam* (July–August) or *Kartikam* (October–November). Fowls, goats and sheep are sacrificed. Sometimes he-buffaloes are also sacrificed. The local Hindus participate in it. Feasts are arranged.

SOURCE : 1. *Sri J. Satyanarayana, Teacher, Bhoorgampadu.*
2. *Kumari Mallampati Dhanalakshmi, Gramasevika, Stage I Block, Bhoorgampadu.*

14. Ravigudem–Big—Situated at a distance of 4 miles from Bhoorgampadu and 24 miles from Kothagudem Railway Station. This was an *agraharam* for the past 300 years but was taken over by the Government in 1954.

The total population of the village is 1,099 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (174); and Scheduled Tribes (235). The chief means of livelihood of the people are agriculture and agricultural labour.

There is Kedareswaraswamy temple with Sivalingam and an image of the Lord in human form behind the Lingam on a hill-rock called Kedaraghat. There are Bhuvaneswara temple on another hillock with *Swayambhu* Lingam and Anjaneyaswamy temple on what is called *Kotulakonda* (hill of monkeys) nearby. Though the image of the Lord Rama is not there, the ruins indicate that there used to be a Rama temple on the same hillock.

The Lingams of Kedareswaraswamy and Bhuvaneswaraswamy are believed to have been self-manifested and that these were consecrated by Agasthyamaharshi in the ancient days. It is also believed that there was reference to these temples in Gowthami Puranam. Regular worship had been stopped for about 100 or 150 years till recently owing to the dilapidated condition of temples. But about 15 years back, the Lord Kedareswaraswamy appeared in a dream to one Sri Narayana Das of Dhowleswaram (East Godavari District) and told him that His image was covered with earth in a

dilapidated temple at Ravigudem and commanded him to go over there and unearth the image. Accordingly Narayana Das came to this village, unearthed the image and performed *abhishekams* with the co-operation of the villagers. From that time onwards pilgrims began to visit this place. One Sri Devagupta Venkaiah, a timber contractor of Rajahmundry undertook the task of renovation of the Kedareswaraswamy temple but unfortunately the work stopped after the construction of walls and *mukhamantapam* (the entrance of the temple) owing to lack of funds.

The Lingam in Bhuvaneswara temple was unearthed from the ruins about 6 years back by one Sri Ramananda Saraswati. It is also said that Anjaneyaswamy of this place appeared in a dream to Sri Narayana Das of Dhowleswaram and asked him to lift His image up from the ground. Accordingly the image was unearthed and installed; and a temple was built by that devotee on this hillock.

Sivaratri is celebrated at the temple of Kedareswaraswamy for a day on *Magha Bahula Chathurdasi* (January–February). *Kalyanam* is performed. Money is offered. Decoration of houses, preparations of sweets and bath in the River Godavari are observed by the villagers at that time. This festival is being celebrated for the past 4 years and is of local significance. It takes place under the supervision of a managing committee appointed by the Tahsildar of Bhoorgampadu. About 6 to 7 thousand Hindus, local and from neighbouring villages, congregate.

A fair is held in connection with the festival in the land of Sri S. T. V. N. Desikacharya to the north of the temple. It is being held for the past 3 years. Eatables, utensils, lanterns, mirrors, combs, photos, pictures, books, toys of plastic and wood, pins and bangles are sold in the fair.

SOURCE : *Sri I. Ananta Rami Reddy, Teacher, Government Primary School, Velleru, Sridhara Post.*

15. Vinjaram—Situated on the banks of Godavari River at a distance of 21 miles from Bhoorgampadu by cart track.

The population of the village is 746 and it is made up of the following communities : Caste Hindus—Kamma, Telaga, Vadrangi, Kamsali, etc.; and Scheduled Castes (191). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Sitarama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March–April). It is being celebrated for the past 10 years. Local Hindus participate in it. There is no temple but the function is held in a particular place every year.

SOURCE : *Sri Ravi Rattaiah, Cultivator, Vinjaram.*

16. Rudramkota—Situated at a distance of 30 miles from Bhoorgampadu. From January to June private buses ply between Ashwaraopeta and Bhoorgampadu through this village. During rainy season launch service is available on Godavari River.

The population of the village is 1,230 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Kapu, Bestha, Boya, etc.; Scheduled Castes (270); Scheduled Tribes (3); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is an image of Anjaneya under a tree. It is believed from the visible ruins that there had been a temple of Venkateswara long ago in this village. Now there is an image of Ganapathi at that place. There are village deities Mahalakshmamma and Mutyalamma also.

Aradhana is celebrated to Anjaneyaswamy on *Vaisakha Suddha Purnima* (April–May). *Pujas* are performed. Local Hindus participate. *Prasadam* is distributed to all.

Mahalakshmamma and Mutyalamma Jataras are celebrated every year according to the convenience of the villagers. Cocoanuts are offered. Fowls and goats are sacrificed. The local people participate in it.

SOURCE : 1. *Sri S. Satyanarayana, Police Patel, Rudramkota.*
2. *Sri K. Venkateswara Rao, Teacher, Rudramkota.*

17. Thatkuru—Situated at a distance of 30 miles from Bhoorgampadu and 50 miles from Kothagudem. The village is on the banks of the River Godavari.

The population of the village is 2,327 and it is made up of sub-communities of Caste Hindus ; Scheduled Castes (210); Scheduled Tribes (1,080) —Koya; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a hut of palmyra leaves with the brass icon of the village deity Mahalakshmamma in a serpent form in this village. There are also a *peerla chavidi* and a church in the village.

Mahalakshmamma Jatara is celebrated for 5 or 6 days in *Chaitram* (March–April). *Bhajans* are performed for five days. The deity is taken with music to the Godavari and given bath with holy waters of that river. Cloth and fruits are offered. This is an ancient festival. The local Hindus participate in it.

SOURCE : *Sri K. Viswanadham, Teacher, Narlavaram.*

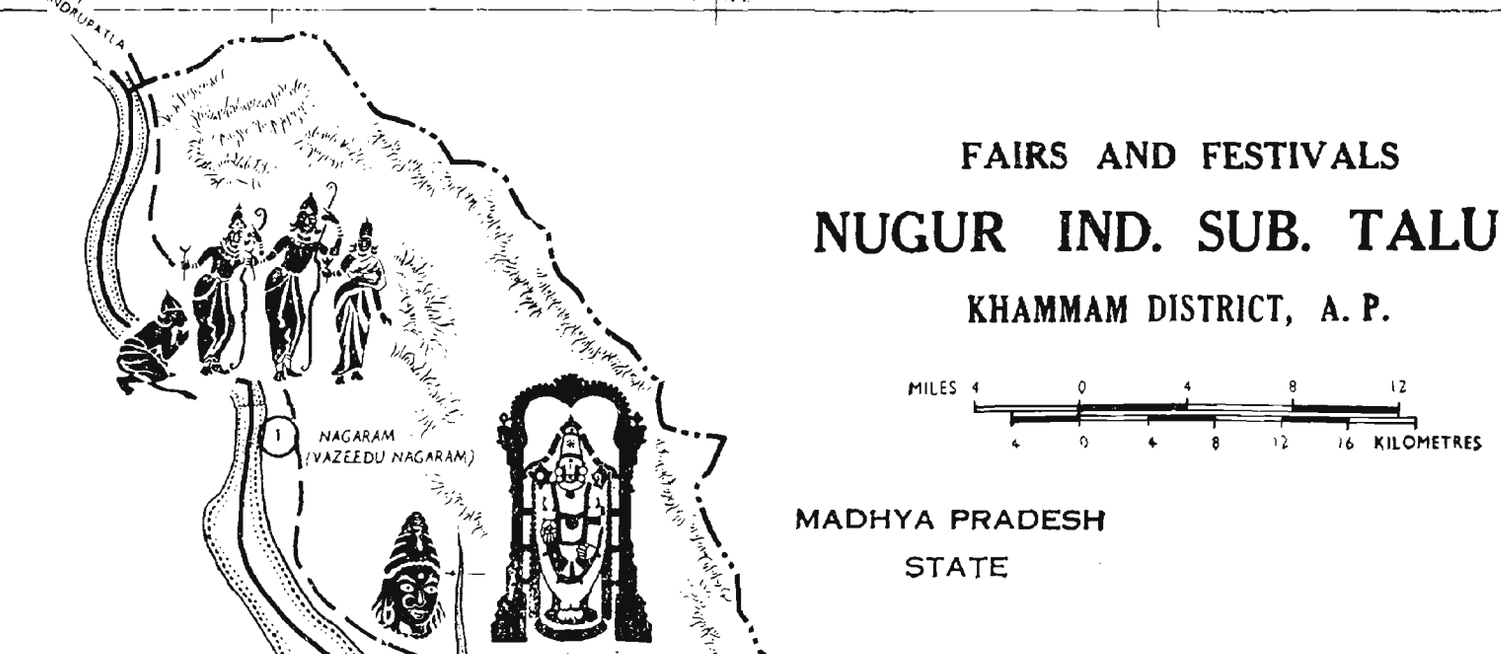


NUGUR IND. SUB. TALUK

FAIRS AND FESTIVALS

NUGUR IND. SUB. TALUK

KHAMMAM DISTRICT, A. P.



MILES 4 0 4 8 12

4 0 4 8 12 16 KILOMETRES

- STATE BOUNDARY
- TALUK BOUNDARY
- OTHER ROADS
- TALUK HEADQUARTERS
- (3) VILLAGE WITH SERIAL NO.
- RIVER
- HILLS

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	38 NAGARAM (VAZEEDU NAGARAM)	RAMA MAR - APR
2	91 VENKATAPURAM	VENKATESWARASWAMY FEB - MAR
		SADAVALAMMA JAN - FEB
3	180 TEGADA	VEERABHADRASWAMY & BHADRAKALI JAN - FEB

M. HASSAN

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

Section IV

NUGUR INDEPENDENT SUB-TALUK

Nagaram (Vazeedunagaram)—Situated at a distance of about 18 miles from Venkatapuram.

The total population of the village is 1,090 and it is made up of the following communities: Caste Hindus—Brahmin, Vaishnava, Kshatriya, Oda, Kammara, Chakali, Mangali, Bestha; Scheduled Castes (39)—Mala, Madiga, Netkani; Scheduled Tribes (600)—Rasha Koya, Nayaks; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village, but a picture of Rama, Sita and Lakshmana is placed in a cottage and worshipped. Some stone images in female form are worshipped by some people as the village deities.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* (March–April). Pandals are erected. Sita Rama *kalyanam* is performed. Cocoanuts and jaggery are offered. This festival is being celebrated for the past 9 years and is of local significance. The local people participate in it. The *pujari* is a Brahmin. *Prasadam* is distributed to all.

SOURCE : *Sri M. Krupabhiksham, Teacher, Government Elementary School, Vazeedunagaram.*

2. Venkatapuram—The taluk headquarters of Nugur Independent Sub-Taluk situated at a distance of 60 miles from Bhadrachalam and about 85 miles from Kothagudem Railway Station. This is an Agency village. There is bus conveyance only in summer. Launch service on River Godavari is available upto a point 3 miles from the village during the season.

The total population of the village is 3,766 and it is made up of the following communities : Caste Hindus—Brahmin, Srivaishnava, Vaisya, Kshatriya, Kapu, Kondakapu, Reddy, Oda, Chakali, Perika, etc.; Scheduled Castes (511)—Mala, Madiga, Netkani; Scheduled Tribes (324)—Koya, Nayaks; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations.

Lord Venkateswaraswamy temple with a stone image, three feet in height and in human form; temple of the village deity Mahalakshmamma, Sadavalamma *Kutir*, a church and a mosque are the places of worship in this village.

Sri Venkateswaraswamy Kalyanam is celebrated for 5 days from *Phalguna Suddha Purnima* (February–March). Festival arrangements are made 5 or 6 days in advance. The Lord is decorated in different forms during the five days. Cocoanuts, plantains, flowers, *pulihora* and *chakkarapongoli* are offered to the deity in fulfilment of vows. This festival is being celebrated for the past 30 years and is renowned in the nearby villages also. The trustee is the Zamindar of Nugur Estate. About 2,000 Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Srivaishnava of Kousikasa *gotram*. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days. Eatable, utensils, lanterns, mirrors, combs, books, photos, clothes, toys, etc., are sold in the fair.

Sadavalamma Aradhana is celebrated for 3 days in *Magham* (January–February) once in 2 years. One of the devotees gets possessed by the deity and through him, it is believed, the deity fulfils the wishes of the devotees. Money and clothes also are offered to the deity. This aradhana is being celebrated for the past 12 years. Hindus, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all.

SOURCE : 1. *Sri T. Ramamurthy, Teacher, Government High School, Venkatapuram.*
2. *Vidwan Sri N. Ch. Sreenivasa Venkatacharyulu, Hindi Pandit, Government High School, Venkatapuram.*

3. Tegada—Situated on Bhadrachalam–Venkatapuram bus route at a distance of 30 miles from Bhadrachalam. The nearest railway station is Bhadrachalam Road at a distance of 52 miles.

The population of the village is 561 and it is made up of sub-communities of Caste Hindus; Scheduled Castes (60); and Scheduled Tribes (117). The chief means of livelihood of the people are agriculture and agricultural labour.

Bhadrakali Veerabhadraswamy temple with an image of Veerabhadra and Bhadrakali made of *panchalohas* in human form, and Ganapathi temple are the places of worship in this place. Mutyalamma is also worshipped.

Bhadrakali and Veerabhadra Kalyanam is celebrated for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (January–February). On *Triodasi* morning Lord Veerabhadraswamy is taken to the River Godavari, which is 2 miles from this place, to the accompaniment of music and *abhishekam* is performed with the holy waters and brought back to the temple. Then *sunku* is measured before the Lord. *Sunku* is explained as follows : Some rice is measured before the image of the Lord with a new earthen pitcher and poured into a new pot. Then it is covered with an earthen plate and is enveloped in a new cloth. The seal of the Lord is affixed on the knot of the cloth and the pot is kept to the left of the pedestal of the image. Before the procession of Lord starts in the night, the pot is opened; and the same person measures that rice again with the same pitcher. Ususally more rice is found than that was measured into that pot in the morning. If it is found that the quantity of the rice in the pot has increased, the *uthsavam* is celebrated, considering it as a good omen. There would be a procession from 11 p. m., throughout the night as part of the festival.

During the procession some devotees get pierced *narasamulu* (small iron spokes with *jyothi* burning at the ends) to their tongues or cheeks. Cocoanuts, jaggery, fruits and pumpkins are offered. Some of the devotees take bath in Godavari and observe fasting and *jagarana* also. This festival is being celebrated for the past 60 years and is of local significance. The patrons are Veerasaivas. About 1,000 Hindus, local and from the neighbouring villages, congregate. There is no special *pujari*. During the festival days a Veerasaiva *guru* is called for for performing *puja*. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple. Eatables, cocoanuts, utensils, lanterns, mirrors, combs, books, photos, clothes, etc., are sold.

Lord Veerabhadra is the household deity of Jangams. Sixty years back the late Yallamandala Kantaiah, a Veerasaiva Jangam used to worship the Lord in his house and used to perform *uthsavam* during Sivaratri. During the marriage of a daughter or a son of Kantaiah's family they have the custom of walking in an *agnigundam* (fire-pit). A pit measuring $12' \times 3' \times \frac{1}{2}'$ is made out and 4 cart-loads of fire-wood is burnt in it. The image of the Lord is placed before the fire-pit and *uthsavam* is performed to the attendance of music. Afterwards the devotees walk on the fire. *Annasantharpana* (free feeding) is arranged on a large scale at that time.

SOURCE : *Sri Ch. Anandam, Teacher, N. L. Aided Elementary School, Tegada.*

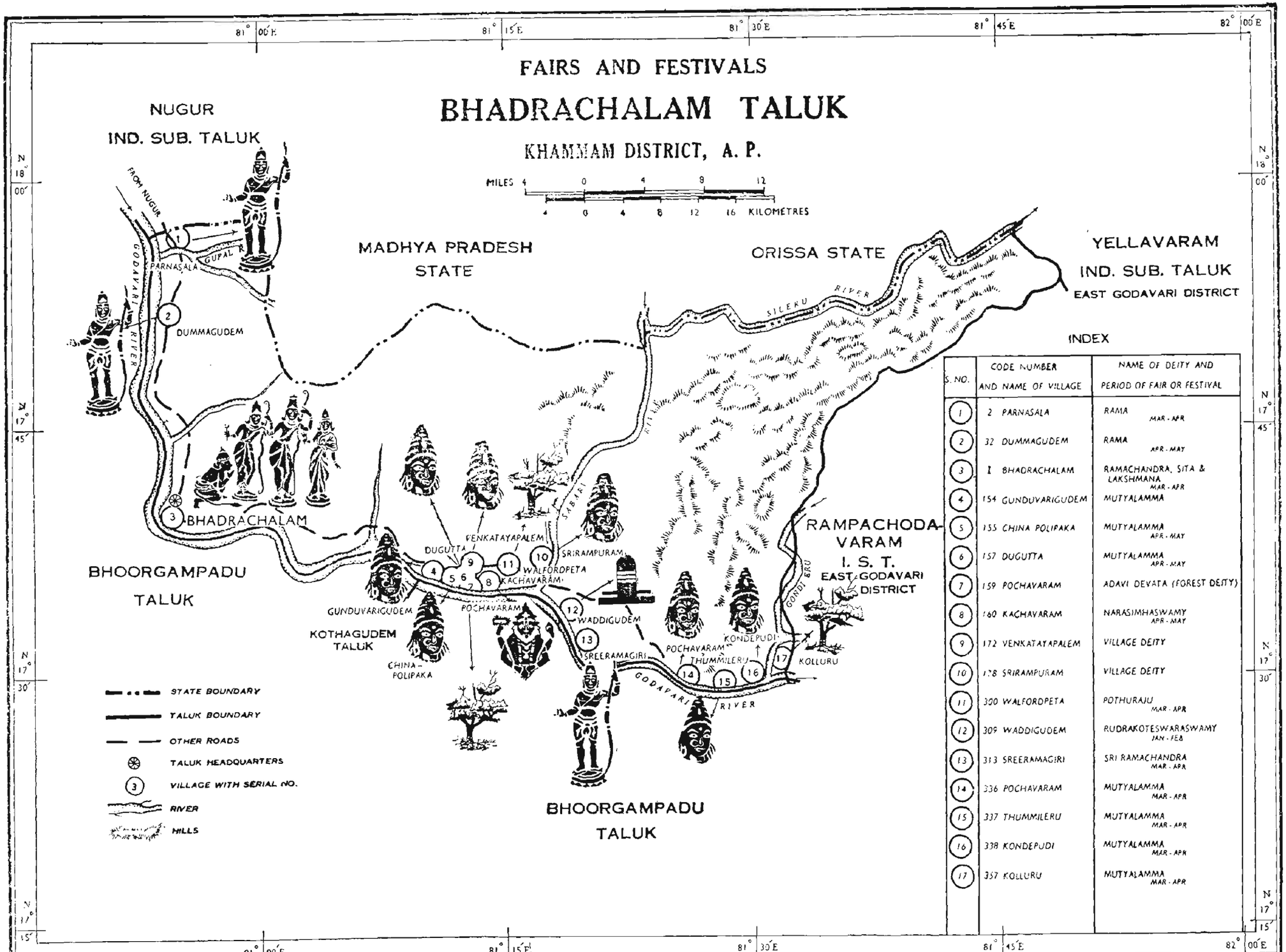


BHADRACHALAM TALUK

FAIRS AND FESTIVALS

BHADRACHALAM TALUK

KHAMMAM DISTRICT, A. P.



MILES 4 0 4 8 12

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INDEX

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5	155 CHINA POLIPAKA	MUTYALAMMA APR - MAY
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M. HASSAN

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

Section V

BHADRACHALAM TALUK

Parnasala—Situated on the left bank of the Godavari River at a distance of 22 miles from Bhadrachalam on bus route to Venkatapuram. There is launch service from Rajahmundry also *via* Bhadrachalam.

The village Parnasala is a noted pilgrim centre. It is associated with the name of Lord Rama. *Parnasala* means a hut thatched with leaves or grass. It is believed that towards the end of His exile in Dandakaranya, Rama stayed here in a *parnasala* with His wife Sita and brother Lakshmana. Almost throughout the year, the pilgrims who visit Bhadrachalam make it a point to see the *parnasala* site also. Generally, there is a rush of people during the days of Sri Rama Navami in *Chaitram* (March–April) as also at Bhadrachalam. The visitors are shown signs in support of the belief that Sita, Rama and Lakshmana spent some time here. A hillock nearby the village on the east is called Lakshmanakonda, from which flows down a stream of water known as Sitavagu (Sita's stream). It is said that Lakshmana brought down water for Sita from the hillock with a stroke of his arrow. They also show signs in the stream where, it is believed, Sita and Rama spread their fibre clothes in the sun. There, we find small stones of yellow and saffron colour signifying turmeric and *kumkum* of those days. Towards the west of the village, there is another hillock called Rathacharagutta, where, it is said, Ravana parked his chariot when he came to carry off Sita from the *parnasala* in the guise of a mendicant. It is also said that there are nearby a cave in which Sita took shelter while the battle was raging between Rama and Khara, Ravana's cousin and his *rakshasa* army; the Padma lake on the banks of which Sita and Rama used to stroll and also the hillock from which Lakshmana kept watch over Sita's safety, while Rama went out in pursuit of the golden deer, which was Maricha in disguise.

The population of the village is 412 and it is made up of the following communities : Caste Hindus—Brahmin, Viswabrahmin, Kshatriya, Perika, etc.; Scheduled castes (52); Scheduled Tribes (13); and Christians. The chief means of livelihood of the people is agriculture.

The temple of Lord Rama where the deity is called Yoga Rama or Soka Rama (Rama in meditation or Rama grief-stricken) is the place of worship in this village.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Navami* (March–April). Rama *kalyanam* is performed. This celebration is of ancient origin and is widely known. About 10,000 Hindus, local as well as from distant places, congregate.

There are hotels and choultries. The devotees stay for one day, Pandals are erected.

SOURCE : 1. *Sri A. S. A. Padmanabham, Revenue Inspector, Dummagudem.*
2. *Sunday Standard, dated 13–5–62.*

2. Dummagudem—Situated at a distance of 16 miles from Bhadrachalam by bus and at 36 miles from Bhadrachalam Road Railway Station. There is an anicut on the River Godavari at this place constructed about 80 years back. There is launch service from Rajahmundry. It is said that at this place Rama gave battle to *rakshasa* forces led by Khara and Dushana, the wicked cousins of Ravana and killed 14,000 *rakshasas* single-handed in a *dommi* (fight). Hence this place was called Dommigudem which came to be known as Dummagudem.

The population of the village is 2,850 and it is made up of the following communities : Caste Hindus—Brahmin, Turpukapu, Reddy, Jalari, etc.; Scheduled Castes (338); Scheduled Tribes (277); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Sri Rama, here known as Atma Rama, and a Ganapati temple are the places of worship in the village.

Sri Atma Rama Kalyanam is celebrated for five days from *Vaisakha Suddha Panchami* (April–May). *Kalyanam* is performed at 12–00 noon on *Panchami*. Procession takes place on five days. Offerings are made in the form of fruits, cash and

kind. This festival is being celebrated for the past 40 years and is of local significance. Local Hindus participate in it. A Vaishnava Brahmin is the *pujari*. There is poor feeding for about 1,000 people on the last day. The pilgrims stay here for one day during the festival. Pandals are erected.

SOURCE : *Sri A. S. A. Padmanabham, Revenue Inspector, Dummagudem.*

3. Bhadrachalam—The taluk headquarters situated at a distance of 16 miles down from Dummagudem on the left bank of the Godavari River and 24 miles from Bhadrachalam Road Railway Station. It can also be approached from Rajahmundry by launch. Rajahmundry is 100 miles distant and it takes two days to reach Bhadrachalam up the river and one day to go back to Rajahmundry from Bhadrachalam down the river. The majority of the pilgrims reach Bhadrachalam by going to Gummur (near Bhoorgampadu) on the southern bank of the river and crossing the river by boats, which are available every day till 6 p. m., from the morning. Bhoorgampadu is 20 miles from Bhadrachalam Road Railway Station, which is connected by a branch line, 34 miles long, to Dornakal junction on Kazipet–Vijayawada line. This route will be the only convenient way after the bridge from Bhoorgampadu side to Bhadrachalam across the Godavari, which is being constructed at a cost of 90 lakhs of rupees, is completed by the middle of 1965. At present Gummur is connected by direct bus service to Khammam, Vijayawada, Eluru and Hyderabad besides Bhadrachalam Road (Kothagudem).

In the locality where Bhadrachalam temple stands, it is said Lord Ramachandra lived for some time before Sita was carried away by Ravana. The temple is said to have been constructed on the very spot where Rama crossed the Godavari River on his expedition to Ceylon. The area around Bhadrachalam has a number of others signs, which devotees regard as supporting the belief that Lord Rama had sojourned there with Sita and Lakshmana. Many of the detailed descriptions in Valmiki's Ramayana tally with the existing state of things here. Dandakaranya, the haunt of the Rakshasa Dandaka, has been described as the forest in which Lord Rama lived during exile and Bhadrachalam is in the heart of Deccan, the name the Britishers gave to this forest area. It is possible to identify the present place known as a Parnasala, 22 miles from Bhadrachalam as the spot where the prince of Ayodhya had sojourned. It is from here that Sita was carried away and Rama suffered the pangs of separation. The idol here is called Soka Ramudu (grief stricken Rama) and the form is that of a mendicant. There is the cave in which Sita is believed to have taken shelter when the Lord fought and killed Khara, a cousin of Ravana. The hillock Lakshmanagutta is the place from where Lakshmana kept watch over Sita while Rama had gone out to pursue the golden deer, which was the demon Maricha. Ravanagutta is another hillock on the other side of the Godavari River where Ravana parked his *vimanam* (aerial chariot) before he carried away Sita from the *parnasala* and placed Her in it. It is also called Rathapugutta. Even to-day the tracks of the *vimanam* wheels are traced on the hillock. Etapaka, the corrupted form of Jatapaka, the abode of Jatayu, the eagle king that informed Sri Rama about Sita having had been carried away by Ravana, is three miles away from Bhadrachalam; and Rekapalle is the place where the *rekalu* or *rekkalu* (wings) of Jatayu were cut off when that valiant bird tried to rescue Sita from Ravana. Sreeramagiri is the place where the friendship of Rama and Sugreeva was brought about by Anjaneya. Sabari Ashram is 32 miles from Bhadrachalam at the confluence of River Sabari with Godavari. Sabari eagerly waited in the *ashram* for the *darsan* of Lord Rama and kept a store of fruits for Him. To make sure that the fruits were fit to be offered to the Lord, she bit each of them and preserved only those with which she was satisfied. This innocent and sincere devotee from the forest was so much happy over her choice that she never felt conscious that what she had intended to offer was the forbidden tasted fruit. But, the Lord was pleased to accept the fruits and grant her salvation. This *ashram* is believed to have been that of Mathanga Maharshi, with whom the Lord discussed about *yoga*. The idol of Rama that now stands there is, therefore, called Yoga Ramudu or Yoga Rama. A number of incidents mentioned in the epic could be recalled and the story reconstructed in one's imagination by a visit to the area.

The *kshetrapalaka* (the deity protecting the area) was so hospitable to Lord Rama that the latter wanted to do him a favour, and when *kshetrapalaka* prayed for the constant association of the Lord, Rama promised to settle down there after the completion of the *avathar* (incarnation). Earlier, Lord Brahma was faced with a problem. Meru and Menaka did great penance and obtained a boon from Lord Brahma that they would beget a son, pure and pious. Thus, Rama's promise

solved Brahma's problem who created the *kshetrapalaka* as Bhadra, the son of Meru and Menaka. Bhadra did great penance here and Rama granted his prayer to settle there turning the devotee into a hill as his seat. Thus, the place got the name Bhadrachalam after Bhadra; and the Lord Bhadrachala Sri Ramachandra was worshipped by *devatas*, *rishis* and *yogis*. It was given to a poor unlettered village woman to make the Lord available to *marthyas* (human beings) for worship in this Age.

> "When Abul Hasan Tanashah, the last Kutub Shahi ruler, was reigning at Golconda, an unlettered woman, by name Dammakka, was living in a hamlet near the hill of Bhadrachalam. She saw in a vision the images of Sri Rama, Sita and Lakshmana lying, sheltered from prying eyes, in an unfrequented spot on the top of the hill. Next day, she and her daughter climbed up the hill and discovered the idols on the spot which she had seen in her dream. Dammakka had a small *mantapa* constructed on the top for housing the idols. At that time, in a neighbouring village called Nelakondapalli, one Gopanna, who was the nephew and son-in-law of the King's Minister Akkanna, was living. This Gopanna became famous later as Saint Ramadas. One day, Gopanna joined a small group of pilgrims climbing up the hill, and came across Kabir Das, a Muslim devotee, who was also proceeding to pay his homage to the deities. The Hindu servants of the temple objected to the Muslim devotee entering the temple, and Saint Kabir who was denied *darshan* of the Lord felt sad and miserable. Since he was denied a vision of the Lord, at that moment, the deities also vanished from view. Gopanna observed that the Lord did not attach any importance to the external form of worship, or the religion to which a person belonged, but rather to the inner sincerity and strength of devotion. Thereupon, he requested the *archakas* to permit Kabir also into the temple, whereupon the Lord also reappeared. Gopanna then received *upadesam* from Kabir, and assumed the name of Ramadas or the servant of Rama.
>
> Thus Bhadrachalam has a unique feature, where the sanctity and sacredness of the place have been increased by the mixture of tradition and history. Under the Nizam's rule, the Tahsildar stationed at Burgampad was responsible for the maintenance of the temple, and for the preservation of its treasures. The Hyderabad Government was spending Rs. 20,000 out of its State revenues for the upkeep of the temples. Bhadrachalam had thus the happy and unique tradition of Muslim patronage of a Hindu temple. It is sanctified by its association with Saint Ramadas and is a famous and sacred shrine of Andhra, well worth a visit." [1]

"Saint Ramadas was originally named as Gopanna and was the nephew of Akkanna and Madanna, who were Hindu civil servants in the reign of the last Kutub Shahi King Tanashah. Ramadas was a Taluk Official who was sent here to collect the revenues for his masters. He collected the revenues, but instead of remitting them to his masters he thought that the money could be better used for constructing a temple for Sri Rama, and hence without any thought for the consequences, he spent all the money, by enlarging the small temple and by conducting several festivals in the temple. He was found guilty of embezzlement of State funds and was sentenced to be imprisoned by Tanashah. Tradition has it that he was imprisoned for about 12 years.

Ramadas was a *bhaktha* and a mystic of a very rare calibre, and he had merged his own individuality in the contemplation of the divine Ramachandra. He had become one with the Lord and in fact he had his being in the Lord. He was therefore not affected by the imprisonment of his own body, and was spending his time in ecstatic contemplation and prayer of the Lord.

Sri Rama was so pleased with the devotion of this great *bhaktha* that he himself appeared before Tanashah the Kutub Shahi ruler, in the form of Gopanna *alias* Saint Ramadas and showered, by His grace, lakhs of rupees equivalent to the amount that had been spent by Ramadas. Tanashah was taken aback in amazement at this divine miracle. He was a great King who, though a Muslim, was catholic in his approach to the other religions, and recognising the greatness of Saint Ramadas, released him and encouraged him in his pious work. He also allowed Saint Ramadas to mint gold coins, popularly known as 'Ramatangi', in the same shape in which Lord Ramachandra showered the coins before Tanashah. Saint Ramadas has composed several beautiful Telugu *kritis* in praise of Sri Ramachandra. In a famous verse in the *anandabhairavi ragam*, he says that it is not possible for him to forget Sri Rama even if he wanted.

"పలుకె బంగారమాయె పిలచిన పలుకవేమి

Paluke bangaramaye pilachina palukavemi

కలలో నీ నామస్మరణ మరువను చక్కని తండ్రి

Kalalo ni namasmarana maruvanu chakkani thandri

ఎంత వేడినను నీకు సుంతైన దయ రాదు

Yentha vedinanu niku sunthyna daya radu

పంతము చేయ నే నెంతటివాడను తండ్రి

Panthamu cheya ne nenthativadanu thandri."

He was thus a mystic who had become saturated with the Lord's name and had lost himself in the contemplation of the Lord.

Ramadas, in addition to expanding the temple and constructing *mantapas* and *gopuras*, also made suitable arrangements for conducting several festivals to the Lord and particularly Sri Rama Navami Utsavam which is even today being conducted on a grand scale here.

Saint Ramadas was succeeded in his office by Tumu Lakshmi Narasimharao who remitted a part of the local collections to the State Treasury and devoted the rest to finish the work which the great saint had begun. He also commenced another temple for Sri Ranganathaswamy, which is still existent. At this stage a merchant named Varada Ramadas brought two lakhs of rupees to Bhadrachalam and helped him in completing his work. This temple which is so closely associated with Tanashah, the last of the Golconda Nawabs, came within the political

1 N. Ramesan, *Temples and Legends of Andhra Pradesh* (Bharatiya Vidya Bhavan, Bombay: 1962), pp. 162–163

purview of the Asaf Jahi dynasty which ruled from Hyderabad. The temple was till recently getting an endowment of Rs. 20,000 from the Nizam's treasury, for the maintenance of the worship of Sri Rama. This itself is proof of the popularity of the temple amongst the followers of various religions." 1

The popular version is that 'Ramadas misappropriated six lakhs of rupees from the Kingdom's revenues and spent them on building this temple. When the matter came to the King's ears, he commanded that Ramadas should be arrested and brought on foot to Golconda. Accordingly he was marched to Golconda and was incarcerated in a dungeon in the fort of Golconda, which is even now pointed out to visitors as Ramadas's prison'. He was set at liberty only after Lord Rama and Lakshmana appeared one night before Tanashah and paid down the money in Rama *tenkis* and went away asking the receipt to be sent subsequently. Here the *karma* theory is invoked to explain the suffering of Ramadas in the prison for 12 years in spite of his innocence, his devotion to Rama, the Lord's grace, his popularity and his relationship with no less individuals than his uncles Akkanna and Madanna who were the Prime Minister and Army Chief of the ruler. Ramadas had kept a parrot in a cage (imprisoned) for 12 years in his previous birth and he had to liquidate this *karma*, perhaps the only one, which prevented him from merging into the Lord.

Ramadas got prepared a number of jewels to the idols, of which *chinthakupathakamu* for Sita, *kaliki thurayi* to Rama and *paehchalapathakamu* to Lakshmana are some. These, the *ravvalamolatadu* of Lakshmana, the gold one of Bharatha, half a dozen *puja* vessels, etc., all of gold got prepared by Ramadas are seen in the temple along with one of the Rama *tenkis*, and the jewels presented by Krishna Devaraya, Maharaja of Mysore and several zamindars and their wives.

To the south-west of Bhadrachalam, there is a spot known as *ushnagundam* (the hot pool) right in the bed of the Godavari River. The spot is surrounded on all sides by the cool flowing current of the river and when the sand in this area is removed, hot water springs out and devotees actually bathe with this water during Sri Rama Navami and Mukkoti Ekadasi, when a number of water pits are dug out and the hot spring water is sold out to the devotees. Sita is said to have used this hot water for her bath. The legend connected with this hot pool is this: Sesha, the king of *nagas* (serpents) approached Lord Brahma for protection from the *rakshasas*. Brahma advised him to go to Bhadrachalam on the banks of the Goutami and do penance in the name of Lord Siva. Sesha installed a Sivalingam on the bank of the Godavari and did penance after constructing an *agnigundam* (fire pit) for *abhicharahomam* (one of the rituals where Agni the god of fire is given importance). Lord Siva gave the devotee a *trisulam* (trident) for his protection and Sesha lived happily. This place is known as Sesheswaram as the Sivalingam was installed there by Sesha (serpent king). The water in the pool is hot as it is associated with the fire pit and it is called *ushnagundam* (hot pool).

The total population of the town is 5,740 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Muthracha, Telaga, Kapu, Reddy, Mangali, Chakali, Telugu, Bestha, etc.; Scheduled Castes (505); Scheduled Tribes (123)—Nayaks; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations. Some families are engaged in the temple service. The labour class get employed by the pilgrims that daily visit the place in scores and hundreds and in thousands during festivals, for carrying the luggage, helping them across the river, and taking them to *ushnagundam* in bullock carts. Boatmen have ample employment in conveying timber of the forest across the river and at times down the river, besides, carrying the passengers across the river.

The temple dedicated to Sri Sita Ramachandraswamy is the main temple on the small hillock on the left bank of the River Godavari. The river taking it origin at Nasik in Western Ghats, flows eastward upto Bhadrachalam. It takes a southward direction on the west of Bhadrachalam upto *ushnagundam* where it changes its course due north till it reaches Papikondalu and flows finally in the eastern direction before joining the sea. Gouthama Maharshi is said to have brought this river to earth from Viyathganga and the river is also called Gouthami.

Gouridevi (Parvati) grew envious of Gangadevi whom Lord Siva honoured by keeping her on His head and She and Ganapati planned to dethrone her. They created a great drought in the world and Ganapati went with some followers to the *ashram* of Gouthama Maharshi who had the rare power of growing foodgrains within a few hours enough for each day. On that day Gouthama saw a cow grazing the day's crop. When he approached it, it attempted to run, and fell down dead. The purpose

1 N. Ramesan, *op. cit.*, pp. 158-160

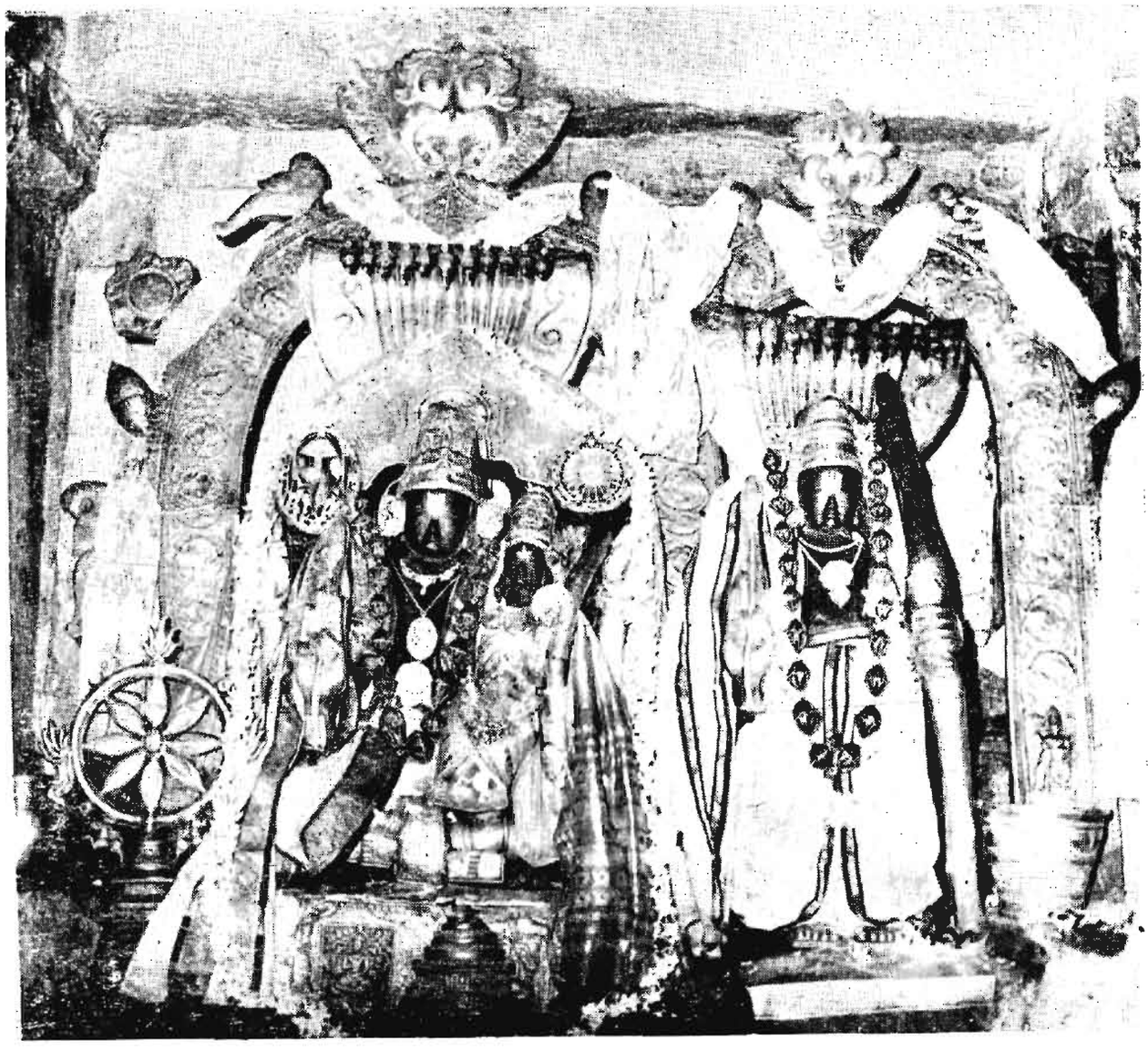


PLATE II

Presiding deities at Sita Ramachandraswamy Temple, Bhadrachalam

—Courtesy : Executive Officer, Sri Sita Ramachandraswamy Devastanam, Bhadrachalam

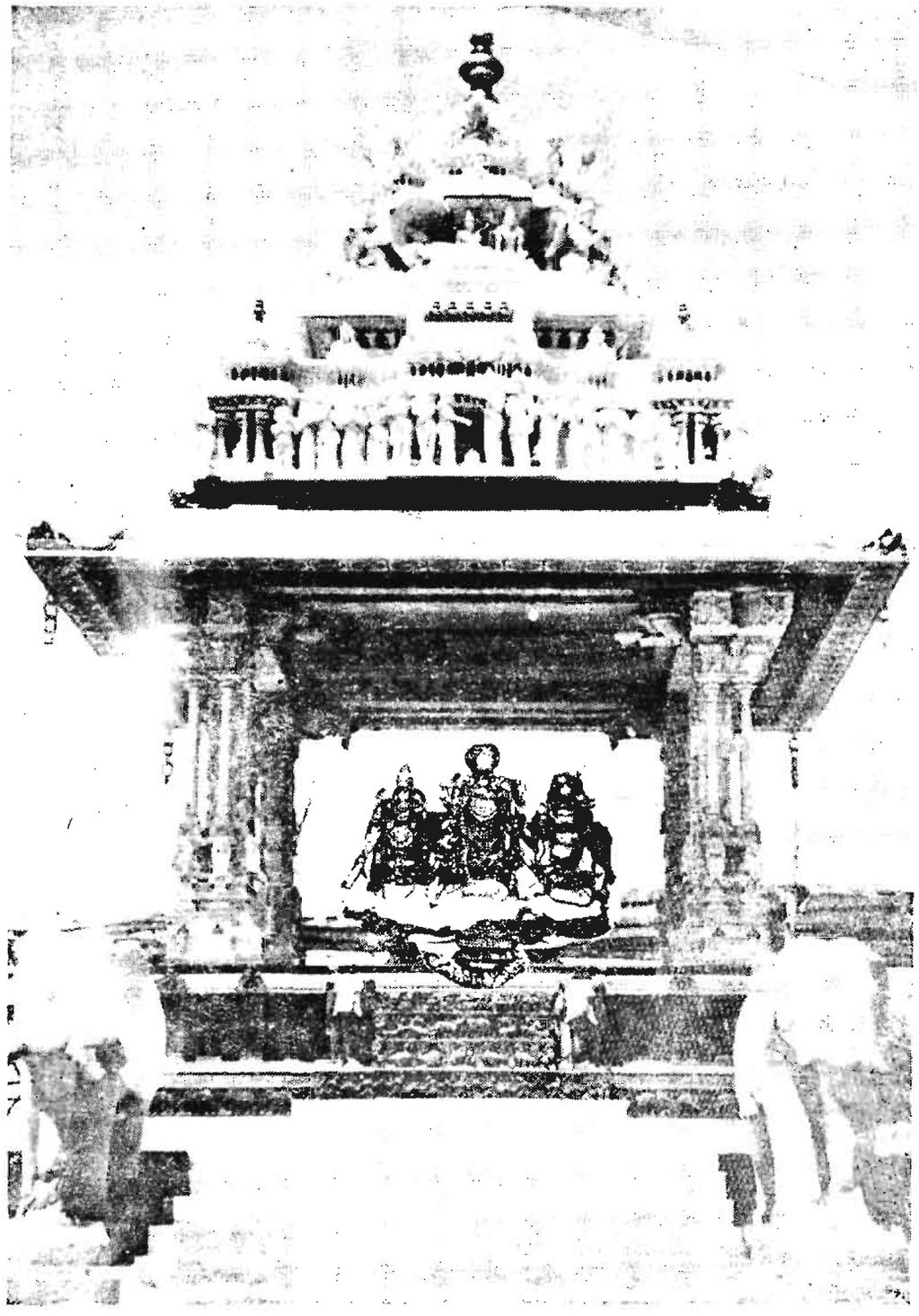


PLATE III

A view of the newly built Kalyanamantapam, Bhadrachalam

—*Courtesy : Executive Officer, Sri Sita Ramachandraswamy Devastanam, Bhadrachalam*

of Ganapati was served. He banged at the door of the *rishi* for *gohathyadosham* (the sin of killing a cow) declined to touch food in his house and went away advising him to get rid of the sin by bathing in Ganga. With great penance the *rishi* got Ganga from the head of Lord Siva to earth. As mentioned above, it flows on three sides of Bhadrachalam temple as if doing *pradakshinam*, having in itself numerous *teerthams* (sacred waters) within a distance of two *krosus*, enhancing the sacredness of the *kshetram* so much that a halt of three days in it would ensure *Vishnupadam*, as the following verse from the Sanskrit Gowthamimahathmyam recites :

" శ్రీ మద్భద్ర శిలోచయస్య పరితః
Sreemadbhadra silochayasya parithaha

క్రోశద్వయాభ్యంతరే
Krosadwayabhyanthare

తీర్థాన్యర్బుధసంఖ్యయా త్రిజగతాం
Theerthanyarbudhasankhyaya thrijagatham

సారాణీరామాజ్ఞయా
Sarani Ramagnaya

నిత్యం సన్నిహితానిసంతి నితారాం
Nithyam sannihithanisanthi nitharam

గోదావరీ పార్శ్వయోః
Godavaree parswayoh

తస్మాదత్రి దినత్రయం వసతియః
Thasmadathrâdinathrayam vasathiyaha

ప్రాప్నోతి విష్ణోః పదం
Prapnothi Vishnohpadam."

" The main entrance of the temple is crowned by a tall inspiring *gopura*, which takes one into the inner *prakara* of the temple. The main shrine houses the image of Lord Sri Rama and adjacent to this stands the *utsava vigraham* of the Lord with Goddess Seetha and Laxmana on either side. This particular image of Sri Rama is peculiar and differs from the usual figure of Sri Rama found elsewhere. Normally Sri Rama is depicted in the *thribhanga* or *samabhanga* pose with two hands only, holding in one hand the bow and in the other the arrow. Sri Rama at Bhadrachalam has got four hands and is called 'Chaturbhuja Rama'. The Lord holds the usual *saranga* (or Kodanda bow) and *bana* in his front two hands, and in the two rear hands holds the *sankha* and the *chakra* which are characteristic of the images of Lord Vishnu Such manifestations of 'Chaturbhuja Rama' are rare and are very significant for ritual worship." 1

One more peculiarity about the image of Lord Rama here is that whereas the image of Lord Vishnu has the *chakram* in the right hand and *sankhu* in the left, Sri Rama has it *vice versa*. The following is the pertinent explanation for this. The Lord takes an incarnation Age after Age for destroying the wicked and protecting the virtuous as explained in the following verse :

" పరిత్రాణాయ సాధూనాం
Parithranaya sadhunam

వినాశాయచ దుష్కృతాం
Vinasayacha dushkrutham

ధర్మసంస్థాపనార్థాయ
Dharmasamsthapanarthaya

సంభవామి యుగే యుగే
Sambhavami yuge yuge. "

Lord Rama had finished the task of destroying Ravana and his *rakshasas* and what they represented. He had no more use for his *chakra* which had therefore been assigned a place in His left hand. His next task was to protect the virtuous, for which He had taken *sankhu* in His right hand.

" There is nothing particular about the architecture of the temple, and the edifices are built rather sturdily than elegantly. However, the images of Lord Rama, Sita and Lakshmana are arresting by their divine beauty and anyone who meditates before the deity would feel that the image has not been made merely as a piece of sculpture, as an icon of the Lord, by an ordinary Sthapathi, but has been done by some great mystic, in a moment of complete and ecstatic oneness with the Lord. Such arresting beauty in sculpture is not known anywhere else." 2

It has to be mentioned here that the sturdy edifices are recently pulled down to be replaced by structures of architectural beauty at a cost of nearly twenty lakhs of rupees. The new *kalyanamantapam* which has been completed at a cost of three lakhs of rupees is the centre of attraction for architectural workmanship. The proposed hall to accommodate thousands of devotees eager to have *darsan* of the Lord at the time of *kalyanam* on the granite lotus in the centre of that elevated *mantapam*, estimated to cost about a lakh of rupees is still to be built. The stone that went into the construction of the *mantapam* is the green stone brought from Tindivanam about 400 miles from here. Over half a dozen decorative chains about a foot and a half are cut in

1 N. Ramesan, *op. cit.*, p. 160

2 N. Ramesan, *op. cit.*, pp. 160-161

single stones and the four pillars of the *mantapam* are cut each into smaller side pillars in a single stone. The ceiling slab is decorated with the twelve representatives of the 12 *rasis* or *lagnams*, *viz.*, *1. Mesham* (Ram), *2. Vrishabham* (Bull), *3. Mithunam* (Couple), *4. Karkatakam* (Crab), *5. Simham* (Lion), *6. Kanya* (Maid), *7. Thula* (Balance), *8. Vrischika* (Scorpion), *9. Dhanassu* (Bow), *10. Makaram* (Crocodile), *11. Kumbham* (Pot) and *12. Meenam* (Fish). The stone chains, balls within the mouths of lions, rings round the bears, serpents about a foot and a half cut between the top corner stones with considerable space between the entire blocks forming a single stone, are of great skill. In the centre of the *mantapam*, on a five feet high platform is the massive stone lotus on which the images of Lord Rama and Sita are kept during *kalyanothsavam*. What is to be more closely observed is the architecture on the four sides of the platform. The row of elephants alround and the two on either side of the steps up the platform, the image of Kabir to the left and of Ramadas to the right; and the combination of a bull and an elephant with a common head, a true adoption of the original by the famous Indian painter Ravi Varma are the important features on the front side. Another work of very great skill is the reproduction of *dasavatharams* as tiny figures of the ten incarnations of Lord Vishnu, on the two front pillars of a miniature *mantapam* cut in stone on the right side of the steps. Sri Rama Kalyanam on the right wall, Sri Rama Pattabhishekam on the back wall and *kanyadanam* by King Janaka on the left occupy five feet long central slabs, with about a score of images clearly cut in each. Other noteworthy figures include *Sivadhanurbhangam* (crash of Siva's bow) by Rama while Viswamitra stands by watching the feat; Lord Vishnu represented as Seshasai, reclining on the serpent king Adisesha, with the four faced Brahma on a lotus in the umbilicus, Sridevi and Bhudevi doing service; *Gitopadesam* by Lord Krishna to Arjuna who is sitting in a chariot drawn by seven horses, Panchamukha Vadya Eswara, Bhadra having the *darsan* of Rama and Sita with Lakshmana standing behind; and the image of Dammakka. Till now the pilgrims painfully missed even an image of Dammakka, the devotee who first discovered the *moolavigrahas*, commenced worship and actually laid the foundation for what all we see at Bhadrachalam today and all that passed during the intervening time, as detailed hereafter. She had been worshipping Rama, Sita and Lakshmana, as they stand now in the sanctum, under a palm tree.

A couple of hundred artisans from the South, drawing Rs. 3 to Rs. 5 and a few also Rs. 7 per day are continuing their work of skill to complete the re-construction of the main temple and the construction of the main entrance with an imposing *gopuram*. These workers are guided by Sri S. M. Ganapathi Sthapathi of Devakottai who draws a monthly salary of Rs. 500; and they are going to transform Bhadrachalam shrine into a structure of architectural beauty. The *vimanam* on the sanctum and the *sudarsanam* over it are to be replaced by those of exquisite workmanship and very great value. The same has to be said of the *pavalimpumandiram* on the right of the sanctum and *uthsavamandiram* on the left of the *garbhalayam* and of the *dwarapalakas* Jaya and Vijaya. Next is the place of *mukhamantapam* now removed.

The temple of Hanuman and Garuda facing the Lord is left untouched and the *dhwajasthambham* stands towards the entrance. *Balipeetam* is in between the two. The smaller shrines in the interior of the main temple which are left untouched are the following: From the left of the entrance : (1) Ramadas, (2) Thiruppaniyalwar, (3) Sri Ranganayakaswamy [(2) & (3) are in *adhyayanothsava mantapam*], (4) Hayagreevaswamy, (5) Manavalamahamuni, (6) Kuruththalwar [with the northern entrance between (5) and (6)], (7) Udayavarulu, (8) Nammalwar, (9) Vishvakshenulu, (10) Periyalwar, (11) Thirumangaialwar, (12) Thondaradippadiyalwar, (13) Thirumudisaialwar, (14) Santhanagopalaswamy, (15) Bhadra [Sita's feet, the pillars with inscriptions and steps to Ramanujakutam, a choultry], (16) Varadarajaswamy, (17) Kondandaramaswamy, (18) Andal, (19) Venkateswaraswamy [with southern entrance], (20) Varahaswamy, (21) Nathayamunulu, (22) Venugopalaswamy, (23) Poyighapudaththa Peyalwar, (24) Kanaka Sita and Rajyalakshmi, (25) Vijayagopalaswamy, (26) Lakshminarayanaswamy, (27) Madhurakaruyalwar and (28) Paravasudevaswamy. Chennakesavaswamy, Anjaneyaswamy and Kulasekharaswamy have shrines outside this compound adjoining the main entrance. Sri Mahalakshmi with *padmasanam* and *padmahastam* is enshrined outside the main temple compound near the northern entrance. In the shrine of Bhadra [No. (15) above] in the south-eastern corner of the main temple compound, there are the head of Bhadra and the foot-prints of Rama. *Addalamahal* (the hall of mirrors), contains the pictures of several deities decorated with mirrors. This is also called Sukr avara Mantapam; and the Lord and Sita are made to enact playing the game of balls here on Fridays. Chitrakutam has housed the office, and the pictures of the members of the Nizam's family adorn the wall on

one side. In the opposite verandah are kept *vahanams*, *i.e.*, *garuda*, *ponna*, Hanuman, horse, lion, elephant, swan, serpent king (sesha) vehicles some which are made of brass and some of silver. Adjoining this verandah is the strong room in which the costly jewels of the temple including the *ratnalapathakam*, *chintalapathakam*, etc., gifted by Ramadas himself and those gifted by several kings, queens and zamindars are preserved in glass almirahs to be seen by visitors from outside the iron grills.

A critical observer can see that in every one of the 8 corners of the temple, some shrine or the other is situated. Govindarajaswamy shrine otherwise known as Tatagudi (grand father's temple) is to the east. On each occasion of a procession Lord Rama is taken to that shrine, as it is believed that Govindarajaswamy had been there earlier than Rama settling down on the hill. That is the reason why that shrine is called Tatagudi. To the south-east is Eswaramma, the grand-daughter of Veerabrahmam of Kandimallayapalle, Cuddapah District. To the south on the top of a hill is an old temple of Ranganayakaswamy. Chandramouli Sadan, Tirupathi choultry, Annavaram choultry and Ramadas Dhyanamandiram are constructed at this commanding spot. Amba Satram, with the Amba shrine is on the south-west; Nrusimha temple on the west ; Govindaswamy *mutt* on the river bank; temples of Siva, Rama, Ramadas & Govindaswamy lay to the north-west ; and Satyanarayanaswamy temple on the north-east. The blank on north is now filled with the new Kalyanamantapam, the cynosure of the *kshetram* for its richness of art. The other temples on the hill are of Dattatreya, Subrahmanyeswaraswamy, Anjaneya, Ramalingeswaraswamy (worshipped by Lord Rama), Siva at the base of Ranganayakulagutta and Haranathbaba on Ranganayakulagutta.

Ramarajyam, Ramagna (రామాజ్ఞ) and Ramabanam are popular sayings throughout the land, and it is not an exaggeration to say that a village without a Rama temple is rare in Andhra Desa. Bhadradri Ramakshetram is one of the 25 sacred Ramakshethrams in India, the others being (1) Ayodhya, (2) Mithila, (3) Nasik, (4) Panchavati,(5) Ramagiri, (6) Lakshmanapuram (Lucknow), (7) Gandhamadanam, (8) Pampatheeramu, (9) Kishkindha, (10). Chitrakutam on Jamuna,(11) Parnasala,(12) Ramatheertham, (13) Lashamnagiri, (14) Nandigramam, (15) Parnasala on the banks of the Godavari River, (16) Hampi, (17) Jeedikal, (18) Vontimitta, (19) Thiruvalluru, (20) Tirupati, (21) Madhuranthakam,(22) Srirangam, (23) Darbhasayanam and (24) Thiruppul Kodi (Grudhrasarovaram).

The sanctity of the place had attracted great souls like Narada Maharshi, who spent a long time here singing in praise of the Lord, and Sankaracharya, the authority on Adwaitha philosophy and Bhashyakara of Bhagavadgita. Besides Kabirdas, Ramadas, Pokala Dammakka and Tanasha, others also have revealed the sanctity of the *kshetram* and the grace of the Lord. Kakulla Ramanujacharyulu remained dumb for several years. He spent some time in Bhadrachalam sustaining on *baliharanaprasadam* (the cooked rice thrown round the temple daily). Subsequently, he became a great orator and an authoritative writer on religion and philosophy. It stands to his credit that he protected the temple from the Muslim onslaught by the sepoys of Aurangzeb after the defeat of Golconda Nawabs. Varada Ramadas and Thumu Lakshmi Narasimha Das,whose friendship is known as Rama Sugreeva *mythri* (friendship) are the authors of the present daily *Dasavidhasevalu* (ten kinds of services) to the Lord, which are detailed in Annexure–I.

Once when one Sri V. Rangarao was the Tahsildar of Bhadrachalam, he had in a dream the *darsan* of the Lord and His command that he should prepare the *Vairamudi* gold crown for him. That staunch devotee immediately got the crown prepared, but he could not obtain a precious stone worthy of the Lord's crown. A dancing girl had an emerald in her choicest jewel and the Lord directed her in a dream to surrender it to Sri Ranga Rao. She did accordingly. That crown adorns the Lord twice in a year, during the *kalyanothsavam* and *Vaikunta Ekadasi* celebrations. Sri Venkataramanayya was the builder of the Ambasatram. He had witnessed the dance of Jagadamba, fed Adisesha with milk and had several superhuman achievements. Bhakta Pothana wrote Bhagavatam at the behest of Lord Rama. [Details of his life are given under Vontimitta village of Cuddapah District–Volume II, Part VII–B (9)]. Thyagaraja had sung in ecstacy of Lord Rama of Bhadrachalam in several *kritis*, which are famous among Tamils as well as Telugus though composed in Telugu. In one of them he sings out the efficacy of the *mantram* 'Ra Ma' as the combination of the essence of both Siva *mantram* and Madhava *mantram* (Vishnu *mantram*).

"శివమంత్రమునకు 'మ' జీవము
Sivamantramunaku 'Ma' jeevamu
మాధవమంత్రమునకు 'రా' జీవము
Madhavamantramunaku 'Ra' jeevamu."

'*Ra*' is the life of Madhava (Vishnu) *mantram* '*Om namo narayanaya*'. When 'Ra' is removed it becomes '*Om namo nayanaya*' with no sense in it. Similarly, when '*Ma*' is removed from Siva *mantram* '*Om namassivaya*' it becomes '*Om nassivaya*' so ludicrous that it may suit an atheist. Thyagaraja sang out that these two essential letters (*beejams*) combined to give us Rama *mantram*, the repetition of which leads to worldly prosperity and salvation. To quote one more Rama Bhakta, who has been of our times, Mahatma Gandhi had written in Young India in 1926 as follows: "With Rama mantram, stones and hills have floated, Sita has spent 12 months amidst *rakshasas* unharmed, Anjaneya could burn Lanka, *rakshasas* were killed and peace was established. Thyagaraja explained that this combination of the essential letters of the Sivamantram and Madhavamantram is the safe and sure way to success and salvation. That is why I have adopted the *mantram* 'Rama' and *bhajana* 'Raghupathi Raghava Rajaram, Pathithapavana Sitaram' to achieve independence to India. It is the *raksha* (talisman) for the country."

> "The worship of Sri Rama is as ancient as temple worship in this land. The great *ithihasa* Ramayana by Saint Valmiki itself has the sanctity of scripture to the Hindus. The same story has been sung and popularised by Tulsidas in Hindi in his Ramacharit Manas* and by Kamban in Tamil. Kalidas's Raghuvamsa also has as its main theme the life and history of the Ikshwaku race in which Sri Ramachandra was born.
>
> In the Atharvana Veda there are two Upanishads, one called the Rama Tapini Upanishad, which glorifies the name of Sri Rama and another called the Rama Rahasya Upanishad, where several Rama Mantras are revealed for the first time.
>
> The greatness of Sri Rama's life is that it is an intensely human story, where the Lord had assumed the human form, and shown us the correct path of rectitude which we should adopt in the day-to-day conduct of our lives. Apart from its sacred appeal, Sri Rama as a human being has an unique appeal, in which his character as an ordinary mortal with an uncompromising adherence to the correct code of conduct at the cost of anything that may happen to him, serves as a beacon light of guidance for us. The reactions of Sri Rama to any set of circumstances, whether they be prosperous or adverse, are themselves a guide of conduct for ourselves in our human inter-relations. The character of Sri Rama progresses stage by stage as the story of Sri Rama unveils itself. The brotherly affection of Lakshmana to Rama, the fidelity of Sita to Rama, and the adherence to his father's word of honour by Rama, even at the cost of his own kingdom, and his adherence to the great *dharma* of a true warrior in warfare, where he would not kill his enemy Ravana when he was disarmed, but asked him to go and come the next day fully prepared and armed, his adherence to the demands of social customs so that even Sita herself had to demonstrate her fidelity by such a terrific ordeal like the fire ordeal, etc., all show a humanness of approach to the problem of life, and steadfast adherence to the rules of ethics, that they move us even to this day by their essentially human appeal. In addition to all these, Sri Ramachandra with Sita, Lakshmana and Hanuman has been the theme of innumerable poets and has been the object of veneration and devotion of thousands of devotees. The numerous Rama *bhaktas* like Kabir, Ramadas, Thyagaraja, Ramagopanna and Purandharadasa, etc., were so much overwhelmed by the intensity of their devotion to the Lord, that they lost themselves in rapture and have given expression to their mystic joy in uncomparable verse and music" [1]

Many shrines already mentioned in addition to Sri Sitaramachandraswamy temple, Siva temple, a mosque and a church are the places of worship in this town.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Sapthami* to *Bahula Padyami* (March–April). On *Sapthami* day the celebration is inaugurated with *kalyanothsava ankurarpana* in the morning and there is a procession in a palanquin in the evening. *Dhwajarohanam* is on *Ashtami* morning. In the night invocation of the thirty three crores of *Devatas, bheripuja, ashtadikpalakapuja, baliharanam, edurukolu* and *garudothsavam* (procession on Garuda) are performed. The marriage ceremony is celebrated on the morning of *Navami* day.

> "On this day small idols of Rama and Sita are bathed in sacred waters of the Godavari and decked with resplendent jewellery. They are placed in a small gaudily decorated silver palanquin carried in procession amidst scenes of devotion and great enthusiasm to a huge *Mantapam* close by capable of accommodating thousands of pilgrims .. .. the marriage ceremony is celebrated with due rites and great eclat to the chanting of Vedic hymns and the applause of the spectators." [2]

In the night the Lord is taken in procession on an elephant. On the next day is held the car festival, commencing at 8 p.m. The next night is *mahadasirvachanam*. On the sixth night *teppothsavam* (float festival) is held followed by *dopothsavam*. *Dopothsavam* is the enacting of the Lord and Ammavaru being plundered when they are passing as bridegroom

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* The Andhras owe a deep debt of gratitude to Srimati Tulasidasa Dasi of Nellore, who has rendered this great devotional work into Telugu. In simple prose it is true to the original in sweetness and devotion.

1 N. Ramesan, *op. cit.*, pp. 155–157

2 N. K. Guruswamy Mudaliar, *History of the Temple of Bhadrachalam*, pp. 2-3

and bride by a great devotee Thirumangai Alwar. The story goes to say that Thirumangai Alwar was a Saivite and fell in love with a Vaishnavite maid. The latter agreed to marry him if he became a Vaishnavite and fed 1,000 Vaishnavites every day. To feed a thousand Vaishnavites became a *vratam* with him. When he lost all he had and all he earned, he took to plundering. Sri Ranganatha and Rangnayakamma as bridegroom and bride decked in costly jewellery were waylaid by this devotee and all the jewellery except a ring were removed. The Alwar bit out the finger of the Lord and took out the ring. The God revealed himself pleased with the conception of the devotee that the costly ring would be useful to feed thousands of Vaishnavites. *Ungeliuthsavam* is on the eighth and *vasantothsavam* on the ninth morning. On the morning of the last day *chakravarthi teerthothsavam* is celebrated. In the evening the celebration is concluded with *ashtadikapalaka baliharanam, devatodwasana* and *nagavalli.*

The following are the *slokams* generally adopted as *dyanam* at this temple :

"వామాంకస్థిత జానకీ పరిలసత్కోదండ దండం కరే

Vamankasthitha Janakee parilasathkodanda dandam kare

చక్రం చోర్ధ్వకరేణ బహుయుగళే శంఖం శరం దక్షిణే

Chakram chordhwakarena bahuyugale sankham saram dakshine

బిభ్రాణం జలజాతపత్ర నయనం భద్రాద్రి మూర్ధ్నిస్థితం

Bibranam jalajathapathranayanam Bhadradri murdhni sthitham

కేయూరాది విభూషితం రఘుపతిం సౌమిత్రి యుక్తం భజే

Keyuradi vibhushitham Raghupathim Sowmithri yuktham bhaje

శ్రీ మచ్చందన చర్చితోన్నత కుచవ్యాలోల మాలాంకితాం

Sree machchandana charchithonnatha kuchavyalola malankitham

తాటంక ద్యుతి సత్కపోలయుగళాం పీతాంబరాలంకృతాం

Thatanka dyuthi sathkapola yugalam peethambaralamkrutham

కాంచీ కంకణహార నూపురలసత్కల్యాణ దామాన్వితాం

Kanchee kankanahara nupuralasathkalyana damanvitham

శ్రీ వామాంకగతాం సరోరుహకరాం సీతా మృగాక్షీం భజే

Sree vamankagatham saroruhakaram Seetha mrugaksheem bhaje

ద్విభుజం స్వర్ణవపుషం పద్మపత్ర నిభేక్షణం

Dwibhujam swarnavapusham padmapathra nibhekshanam

ధనుర్బాణధరం ధీరం రామానుజమహం భజే

Dhanurbanadharam dheeram Ramanujamaham bhaje

వందే శ్రీ రఘునందన జనకజానేత్ర సీతాంభోరుహ

Vande Sree Raghunandana Janakajanethra Seethamboruha

ప్రాలేయాంబు మనల్ప మంజుల గుణం పద్మావనోద్భాసినం

Praleyambu manalpa manjula gunam padmavanodbhasinam

చక్రాబ్జేషు శరాసనానిదధతం హస్తార విన్దోత్తమైః

Chakrabjeshu sarasananidadhatham hastha ara Vindhoththamaih

శ్రీమన్మారుతి పూజితాంఘ్రి యుగళం భద్రాద్రి చింతామణిం

Sree manmaruthi pujithanghri yugalam Bhadradri Chinthamanim."

The following is adopted as beginning of *suprabhatam* daily at the temple :

"కౌసల్యా సుప్రజా రామ పూర్వాసంధ్యా ప్రవర్తతే

Kousalya supraja Rama purvasandhya pravarthathe

ఉత్తిష్ట నరశార్దూల కర్తవ్యం దైవ మాహ్నికం

Uththishta narasardula karthavyam daiva mahnikam

ఉత్తిష్ఠోత్తిష్ట గోవింద ఉత్తిష్ట గరుడధ్వజ

Uththishtothishta Govinda uththishta Garudadhwaja

ఉత్తిష్ట కమలాకాన్త త్రైలోక్యం మంగళంకురు

Uththishta kamalakanta thrailokyam mangalam kuru

The following is adopted as the *mangalam* :

మంగళం కౌసలేంద్రాయ మహనీయగుణాత్మనే

Mangalam Kousalendraya mahaneeyagunathmane

చక్రవర్తి తనూజాయ సార్వభౌమాయ మంగళం

Chakravarthi thanoojaya sarvabhoumaya mangalam

వేదవేదాంతవేద్యాయ మేఘశ్యామలమూర్తయే

Vedavedanthavedyaya meghasyamalamoorthaye

పుంసాం మోహన రూపాయ పుణ్యశ్లోకాయ మంగళం

Pumsam mohana roopaya punyaslokaya mangalam."

Devotees offer cash, gold and silver jewellery, besides cocoanuts, fruits, flowers, etc., according to their vows for favours received or solicited. This

festival is being celebrated here since the last three centuries and is very widely known.

After the period of management of the temple by Sri Thumu Narasimha Das and Varadadas (1832–34) was over, the temple affairs fell under the control of the Tahsildar of Bhoorgampadu as ordered by the erstwhile Nizam of Hyderabad. It was in 1959 that the Andhra Pradesh Government took over the management and appointed an Executive Officer under the Department of Hindu Religious & Charitable Endowments. He looks after the arrangements for the daily *pujas* and the periodical festivals. The temple has 1,404.90 acres of dry land and 13.38 acres of wet land. The income from the lands is supplemented by tickets sold for various items of worship on behalf of the *bhaktas* and for the *darsan* of the jewellery presented by Ramadas and others, and by collections in the *hundis* placed before deities. The annual income is over a lakh of rupees. About 60,000 devotees, local and from all over India comprising all communities congregate. Muslims also are seen conspicuously in the congregation. Vaishnava Brahmins of five *gotrams* perform the *pujas* by terms. In the name of Pokala Dammakka that discovered the Lord in the thicket and inaugurated His worship, the *puja* of the Lord is set apart for one day in each month and the offerings, etc., are appropriated to her share as remuneration. They possess hereditary rights. Besides the monthly remuneration, the concerned *pujaris* are assigned 1/3 of the collections on *puja* tickets sold during their term on duty. *Prasadam* is distributed to all present at the time of offering *naivedyam* three times a day.

As regards the facilities for lodging of the pilgrims, a choultry with 32 rooms was constructed by Tirumalai Tirupati Devasthanams at a cost of Rs. 2½ lakhs with modern facilities, sixteen rooms of which are given rent-free and the remaining 16 are charged at Rs. 1.50 per day per room. The Annavaram choultry, the Chandramouli Sadan, the Yathrika Sadanam, the Temple choultry, the Vaisya choultry, Mangamma choultry, Amba Satram, all these afford lodging facilities. The local shops sell the daily requirements of the pilgrims who can prepare their food in the choultries. There are facilities of running water and electricity. There are some hotels also.

There is the daily Ramayana *kalakshepam* and occasional *Harikathas* for the entertainment of the pilgrims.

Mukkoti Ekadasi is celebrated for 15 days from *Margasira* (November–December) or *Pushya Suddha Padyami* (December–January). *Dwaradarsanam* is important on *Ekadasi* at Bhadrachalam as in Srirangam in Madras State. The programme of the function on Vaikunta Ekadasi is given in Annexure–II. This festival is second in importance to Sri Rama Navami and is of all-India importance attracting a congregation of over 40,000 Hindus.

This festival comes in the middle of Adhyayanothsavam which is celebrated in *Margasiram* or in *Pushyam* from *Suddha Padyami* to *Bahula Navami* (November–December or December–January). Th detailed programme for the period is given in Annexure–III.

The other festivals that are celebrated at this *kshetram* annually are given in Annexure–IV. The anniversaries of Alwars celebrated at the temple are given in Annexure–V.

Some important years connected with Bhadrachalam are given in Annexure–VI.

Annexure—I

The daily programme of functions commences with *prabhoda* (awakening) and closes with *pariyankaseva* (putting to bed). The nine functions *prabhodha*, *dantadhavana*, *swapnakrutha*, *karmaphala*, *balaleela*, *jagathswarupa*, *prakasa*, *prabhuthva maharaja* and *pariyanka* are gone through regularly every day. The first and the last and perhaps the *prabhuthva* functions are very impressive. Awaking ceremony is with *suprabhatam* followed by Raghuvarasannuthi and Raghuvarasaranagathi and is concluded with Raghuvaramanagalasasanam. The last function is *pariyankaseva*, the small idols of Lord Rama and Sita are placed in lying posture in a decorated cradle and lulled to sleep with songs suitable for the occasion. Then the doors of the temple are closed. The *archakas* stand outside and sing out. Perfect silence should be maintained as the Lord and Sitadevi are sleeping. Before the *archakas* finally disperse for the night they call the *ashtadikpalakas* with suitable songs and recitation to keep vigil through the night lest the Lord's rest should be disturbed.

Annexure—II

1.00 a. m.	*Suprabhatam* (which is held on other days early in the morning)
2.00 a. m.	*Darsan* of the Lord
3.00 a. m.	Garudavahana *alankaranam* in Alankara mandapam
5.00 a. m. to 6.00 a. m.	*Dwaradarsanam*
7.00 a. m. to 1.00 a. m.	The impressive procession on five *vahanams* including *garudavahanam* with all varieties of drums and musical instruments, *bhajans* of thousands of visitors. The evening function from 4.00 p. m. to 8.00 p. m. is spent in the exhibition of talents in music and musical instruments, recitations from Ramayana and a *harikatha* such as Padukapattabhishekam or Sri Ramapattabhishekam.

Annexure—III

PROGRAMME OF FUNCTIONS DURING ADHYAYANOTHSAVAM

Tidhi (1)	Alankarams (2)	Celebrations (3)
Margasira Suddha Padyami or Pushya Suddha Padyami	Masthyavatharam	Procession in palanquin
Vidiya	Kurmavatharam	,,
Tadiya	Varahavatharam	,,
Chaviti	Narasimhavatharam	,,
Panchami	Vamanavatharam	,,
Shashti	Parasuramavatharam	,,
Sapthami	Ramavatharam	Procession in palanquin and celebrations of Sri Ramadas Jayanti. Recitation of *Dasarathi Satakam* which is a composition of Sri Ramadas. Procession of Lord Rama's images and Gopanna's picture.
Ashtami	Balaramavatharam	Procession in palanquin
Navami	Krishnavatharam	,,
Dasami	—	Thirumangayalwar *paramapadothsavam*
Ekadasi	Vaikunta Ekadasi	Processions with 5 *vahanams*
Dwadasi	—	*Ponnavahanam*
Triodasi	—	*Hanumanthavahanam*
Chathurdasi	—	*Garudavahanam*
Purnima	Sri Ranganayaka-lankaram	*Seshavahanam*
Bahula Padyami	—	*Simhavahanam*
Vidiya	—	*Gajavahanam*
Tadiya	Kalikavatharam	*Aswavahanam*
Chaviti	—	*Hanumavahanam*
Panchami	—	*Makaratoranam*
Shashti	Kalindimardhana-vatharam	,,
Sapthami	—	,,
Ashtami	—	*Suryaprabha*
Navami	—	*Hamsavahanam*

Annexure—IV

OTHER IMPORTANT FESTIVALS

Tidhi in Telugu month (1)	Corresponding English month (2)	Festivals (3)
Chaitra Suddha Padyami	March–April	Telugu New Year's day with *Panchanga Sravanam* in the presence of the Lord
Vaisakha Suddha Navami	April–May	Sri Sita Jayanti with *pallakiseva* in the night
Vaisakha Suddha Chathurdasi	April–May	On the hill—inauguration and preliminaries of Sri Lakshmi Narasimhaswamy Kalyanothsavam
Vaisakha Suddha Purnima	April–May	*Kalyanothsavam* at 4.00 p. m. followed by procession
Jaistha Suddha Triodasi to Purnima	May–June	*Sahasrakalasabhishekam* with *garudothsavam* on the last day
Ashadha Suddha Purnima	June–July	Sri Govindarajaswamy Kalyanothsavam
Sravana Suddha Ekadasi to Purnima	July–August	*Panchahnika Pavithrothsavam* During this period Friday is *Nomula Sukravaram.* In the night there is Lakshmipuja and Sitamatha distributes *kumkum* and *ravikalu* to *muthaiduvas*
Sravana Bahula Ashtami	July–August	Sri Krishna Jayanti
Sravana Bahula Navami	July–August	Utla Panduga
Asviyuja Suddha Padyami to Dasami	September–October	Sarannavarathrothsavam. Lakshmipuja and procession every night culminating on the 10th day with *samipuja, dhanurpuja, ayudhapuja* and lastly *garudothsavam* in the night
Kartika Suddha Dwadasi	October–November	*Ksheerabdhi Dwadasi, Jaganmohini alankaram* and *Amruthanivedana* Procession with *Rajadhirajavahanam*
Margasira Bahula Ashtami	November–December	Bhogi Panduga and Goda Kalyanam
Margasira Bahula Navami	November–December	Sankranti *Rathothsavam* in the night
Magha Suddha Sapthami	January–February	Rathasapthami. Worship of the Lord in the original Ramadas mantapam
Magha Suddha Triodasi to Purnima	January–February	*Sahasrakalasabhishekam* and Sri Ranganayakaswamy kalyanothsavam on the hill
Magha Bahula Chathurdasi	January–February	Mahasivaratri. Kalyanothsavam of Kasi Visweswaraswamy and *nandivahanam*
Phalguna Suddha Chathurdasi and Purnima	February–March	*Vasanthothsavam.* Concludes with *garudavahanaseva* on the second day

Annexure—V

ANNIVERSARIES OF ALWARS

	Name of the Alwar (1)	Nakshatram (2)
1	Yamberumanar	Arudra
2	Chakravarthi Thirumaghanar	Punarvasu
3	Madhurakavi Alwar	Chiththa
4	Nammalwar	Visakha
5	Periyalwar	Swathi
6	Andal	Purvabhadra
7	Kannam Piran	Rohini
8	Manavalamahamuni	Mula
9	Sainaimudali	Purvashada
10	Poyighalwar	Sravanam
11	Pudaththaalwar	Dhanishta
12	Peyyalwar	Sathabisha
13	Thirumangayalwar	Kriththika
14	Thiruppaniyalwar	Rohini
15	Thondaradippodi	Jaistha
16	Thirumudisaya	Magha
17	Kuraththa	Hastha
18	Kulasekhara	Punarvasu

Annexure–VI

SOME IMPORTANT YEARS

1	Rule of Tanasha	1654–1687
2	Construction of the temple by Sri Ramadas	1670–1674
3	Imprisonment of Sri Ramdas	1674–1686
4	Sri Thumu Narasimha Das and Varada Ramadas—Period of their administration	1832–1834
5	*Sarvari*—Godavari floods(174 ft.) MSL	1900
6	Vijaya—Godavari floods (178 ft.)	15th August, 1953
7	Boat tragedy	10th April, 1957
8	Commencement of the construction of the bridge and Government management of the temple	1959
9	Establishment of the Temple Renovation Committee	1960

SOURCE : 1. *Places of Interest in Andhra Pradesh published by Director of Information and Public Relations, Andhra Pradesh.*

2. *Temples and Legends of Andhra Pradesh, by Sri N. Ramesan, M.A., I.A.S., Bharateeya Vidya Bhavan, Bombay.*

3. *Articles in Sunday Standard, dated 13–5–1962 and 4–4–1965.*

4. *Aradhana, March, 1956; January, 1962; April, May and June of 1964.*

5. *Sri Bhadrachala Kshethra Panchangam, 1961–62 and 1964–65.*

6. *Sri Bhadrachala Kshethra Mahatyam by Sriman Navaravadi Venkata Ramanujacharlu, Bhadrachalam.*

7. *Sri Maha Bhaktha Vijayam, by Sri Sreepada Subrahmanya Sastri.*

8. *History of the Temple of Bhadrachalam, by Sri N. K. Guruswamy Mudaliar, M. A.*

9. *Sri K. Ramachandra Rao, Temple Manager, Sri Seetharamachandraswamy temple, Bhadrachalam.*

10. *Sri I. P. Varada Rao, Patwari, Bhadrachalam.*

11. *Supplemented by the Research Assistant for Fairs and Festivals by a visit to Bhadrachalam.*

4. Gunduvarigudem—Situated at a distance of 20 miles from Bhadrachalam connected by bus route.

The population of the village is only 64 comprising Koyas. Their means of livelihood are agriculture and labour.

The village deity Mutyalamma festival is celebrated for a day once a year. Cocoanuts are offered. The devotees take bath in the Godavari River and a few observe fasting also. The local people participate. *Prasadam* is distributed to all.

SOURCE : *Sri P. V. K. Seshagiri Rao, Patwari, Kachavaram.*

5. China Polipaka—Situated at a distance of 20 miles from Bhadrachalam by bus road. There is launch service also.

The population of the village is 232 and it is made up of the following communities : Caste Hindus—Sale, Vadrangi, Telaga, Chittikaranam, Perika, Mutracha; Scheduled Castes (90);and Christians. The means of livelihood of the people are agriculture and labour.

There are the village deity Mutylamma and a church.

Mutyalamma festival is celebrated for a day in *Vaisakham* (April–May). Cocoanuts are offered. Some people observe fasting and take bath in the Godavari. The local Hindus congregate.

SOURCE : *Sri P. V. K. Seshagiri Rao, Patwari, Kachavaram.*

6. Dugutta—Situated at a distance of 23 miles from Bhadrachalam and 45 miles from the nearest railway station, namely, Bhadrachalam Road.

The population of the village is 143 which comprises only Koyas, a Scheduled Tribe. The means of livelihood of the people are agriculture, bamboo cutting and labour.

The village deity Mutyalamma festival is celebrated for a day in *Vaisakham* (April–May). Co-

coanuts are offered. The devotees take bath in the River Godavari. The local Koyas congregate.

SOURCE : *Sri P. V. K. Seshagiri Rao, Patwari, Kachavaram.*

7. Pochavaram—Situated at a distance of 21½ miles from Bhadrachalam by road.

The population of the village is 456 and it is made up of the following communities : Caste Hindus—Vaisya, Reddy, Kapu, Muthracha, Telaga, Kummari, Vadrangi, Uppara, etc.; Scheduled Castes (129); Scheduled Tribes (114)—Nayaks; and Muslims. The means of livelihood of the people are agriculture and labour.

A Jatara called Kondalakolupu in the name of Adavi Devata (forest deity) is celebrated for a day in a year. Cocoanuts are offered. Fasting is observed after taking bath in Godavari River. The local people participate. *Prasadam* is distributed to all present.

SOURCE : *Sri P. V. K. Seshagiri Rao, Patwari, Kachavaram.*

8. Kachavaram—Situated at a distance of 22 miles from Bhadrachalam by road. There is bus service as well as launch service (seasonal) on the River Godavari.

The population of the village is 609 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Golla, Muthracha, Kshatriya, Vadrangi, Kamsali, etc.; and Scheduled Castes (125). The means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Narasimhaswamy temple with the image in human form is the place of worship in the village.

The Narasimhaswamy Jayanti is celebrated for a day on *Vaisakha Suddha Chathurdasi* (April-May). *Kalyanam* also is celebrated on that day. Cocoanuts are offered in fulfilment of vows. The devotees take bath in the River Godavari. Some observe fasting and *jagarana* also. The festival is being celebrated for the past 100 years and is of local significance. The local people participate in the festival. *Prasadam* is distributed and a free feeding is also arranged.

SOURCE : *Sri P. V. K. Seshagiri Rao, Patwari, Kachavaram.*

9. Venkatayapalem—Situated at a distance of about 23 miles from Bhadrachalam.

The population of the village is 206, of whom 146 are Koyas and 29 belong to a Scheduled Caste. Their means of livelihood are agriculture and labour.

There is a village deity in this village.

Bhumi Panduga (festival of earth) is celebrated for 10 days once a year. Fowls and goats are offered. Decoration of houses, offering of *naivedyam*, observing fasting and preparation of sweets are the main features. Intoxicating drinks are used. This fesival is of ancient origin. Subscriptions are collected from the villagers to conduct the feast. Village Munsiff is the chief patron. All local people participate. *Pujari* is a Koya with hereditary rights. *Prasadam* is distributed to all.

A similar festival Pachcha Panduga (green festival) is celebrated for a day in the year.

SOURCE : *Sri U. Devasahayam, Teacher, Turakalagudem.*

10. Sriramapuram—Situated at a distance of about 25 miles from Bhadrachalam.

The population of the village is 83 comprising Koyas. Their means of livelihood are agriculture and agricultural labour.

There is a village deity in this village. A festival called Bhumi Panduga (festival of earth) is celebrated for 10 days once a year. There is no fixed date or month for the celebration of the festival. Fowls and goats are sacrificed to the deity. Intoxicants are used during festival. Koyas participate in it. They arrange dinners by collecting donations from the villagers.

A similar festival called Pachcha Panduga (green festival) is also celebrated for one day in a year.

SOURCE : *Sri U. Devasahayam, Teacher, Turakalagudem.*

11. Walfordpeta—Situated at a distance of 32 miles from Bhadrachalam Road Railway Station. As it is all forest area it can be approached only by foot.

The population of the village is 194 of whom 189 are Koyas (Scheduled Tribe) and 5 belong to a Scheduled Caste. Their means of livelihood are agriculture and labour.

Forest deity, Pothuraju (represented by a tree with dots) Kolupu is celebrated usually in *Chaitram* for 3 days (March–April). Fowls are sacrificed. The local Koyas congregate.

SOURCE : *Sri Kotla Venkata Ramana, Teacher, Tekulabodu, P. O., Kunavaram.*

12. Waddigudem—Situated at a distance of 2 miles from the confluence of the Rivers Sabari and Godavari and 34 miles from Bhadrachalam. Buses ply during the summer. There is launch service from Rajahmundry. This area was once under the rule of Zamindars and there are the visible ruins of a fortress at this place.

The total population of the village is 3,240 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Vadde, etc.; Scheduled Castes (242); and Scheduled Tribes (399). The chief means of livelihood of the people are agriculture, agricultural labour, bamboo cutting, trade and other traditional occupations.

Rudrakoteswaraswamy (Siva) temple with stone Sivalingam and the village deity Mutyalamma are the places of worship in the village. The procession images in Siva temple are of bronze.

Sri Rudrakoteswaraswamy Kalyanamahothsavam is celebrated for 5 days from *Magha Bahula Amavasya* (January–February). *Sadasyam* on the third day and *vasantamahothsavam* on the fifth day are the important rituals. Procession of the Lord is taken out on the last day to the nearby villages to the accompaniment of instrumental music. Young as well as old people participate in this procession with much eclat and enthusiasm. Offerings are made in the form of cocoanuts, fruits, flowers and money. Fasting and river bath are observed. This fest val is being celebrated for the past 20 years and is of local significance. The temple has some Inam lands and there is a Village Committee for supervising and managing the festival. Improvements are being made by the Committee. There is a temple choultry. About 3,000 Hindus, local and from th neighbouring villages, congregate. The *pujari* is a Vaisya. *Prasadam* is distributed to all. Free feeding is also arranged for about 1,000 people.

A fair is held in an area of one acre in front of the temple. It is held generally during nights for five days. Eatables, toys, etc., are sold.

Harikathas, dramas and dances afford entertainment to the visitors.

Pandals are erected to accommodate about 3,000 people. On *kalyanam* day loud-speakers are arranged for the convenience of the devotees to hear the incantations of priests.

Mutyalamma Kolupu is celebrated once a year. Offerings made include the sacrifices of animals and fowls. Eatables and sundry articles are sold in a few shops held on the occasion.

SOURCE : *Sri Ch. Veerabhadrayya, Headmaster, Elementary School, Waddigudem.*

13. Sreeramagiri—Situated at a distance of about 35 miles from Bhadrachalam. It is believed that this village site was associated with Ramayana. It was here that Jataayu, the eagle king gave tidings of Sita's abduction to Rama when the latter in deep anguish was searching for her in the forest.

The population of the village is 324 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (26) and Scheduled Tribes (85). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sri Ramachandra is worshipped in this village.

Sri Rama Navami is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March–April). The local people congregate.

SOURCE : 1. *Superintendent of Police, Khammam District.*
2. *Andhra Prabha Weekly, dated 18-12-1963.*

14. Pochavaram—Situated at a distance of 44 miles from Bhadrachalam on the left bank of Godavari River. Means of conveyance are boats and launches on the river. Nearest railway station is Rajahmundry at a distance of 60 miles.

The population of the village is 175, the majority of them being the Scheduled Tribe—Konda Reddis (Hill Reddis) (123). Their means of livelihood are agriculture and labour.

Mutyalamma (represented by a stone) festival is celebrated once in 3 years in *Chaitram* (March-April). Fowls and goats are sacrificed. Local people participate.

SOURCE : *Sri M. S. S. Prasada Rao, Teacher, Government Elementary School, Mulakalapalle, Jeediguppa (P. O.).*

15. Thummileru—Situated at a distance of 48 miles from Bhadrachalam. Boats and launches plying on the Godavari River are the means of conveyance.

The population of the village is 208, most of them being the Scheduled Tribe—Konda Reddis (Hi l Reddis) (194). Their means of livelihood are agriculture and labour.

Mutyalamma (represented by a decorated stone) Jatara is celebrated once in 3 years in *Chaitram* (April-May). Fowls, goats and pigs are sacrificed. Local people participate.

SOURCE : *Sri Valla Mangaiah, Teacher, Elementary School, Pochavaram, Jeediguppa (P. O.).*

16. Kondepudi—Situated near Papi Hills on the bank of the River Godavari at a distance of 50 miles from Bhadrachalam and 50 miles from Rajahmundry Railway Station. Means of conveyance are by the river.

The population of the village is 83 and comprises the Scheduled Tribe—Konda Reddis (Hill Reddis). Their chief means of livelihood are agriculture and labour.

Mutyalamma (represented by a stone decorated) festival is celebrated once in 2 or 3 years in *Chaitram* (April-May). Goats, fowls and pigs are sacrificed. Local people participate.

SOURCE : *Sri Valla Mangaiah, Teacher, Elementary School, Pochavaram.*

17. Kolluru—Situated at a distance of 50 miles from Bhadrachalam. There is launch service to this place from Rajahmundry on the River Godavari.

The population is 152, all belong to the Scheduled Tribe—Konda Reddis (Hill Reddis). Their chief means of livelihood are agriculture and labour.

The village deity Mutyalamma is represented by a tree decorated with *pasupu* and *kumkum* dots. Mutyalamma festival is celebrated once in 3 years in *Chaitram* (March-April). Animals and fowls are sacrificed. Local people participate.

SOURCE : *Sri Valla Mangaiah, Teacher, Elementary School, Pochavaram.*

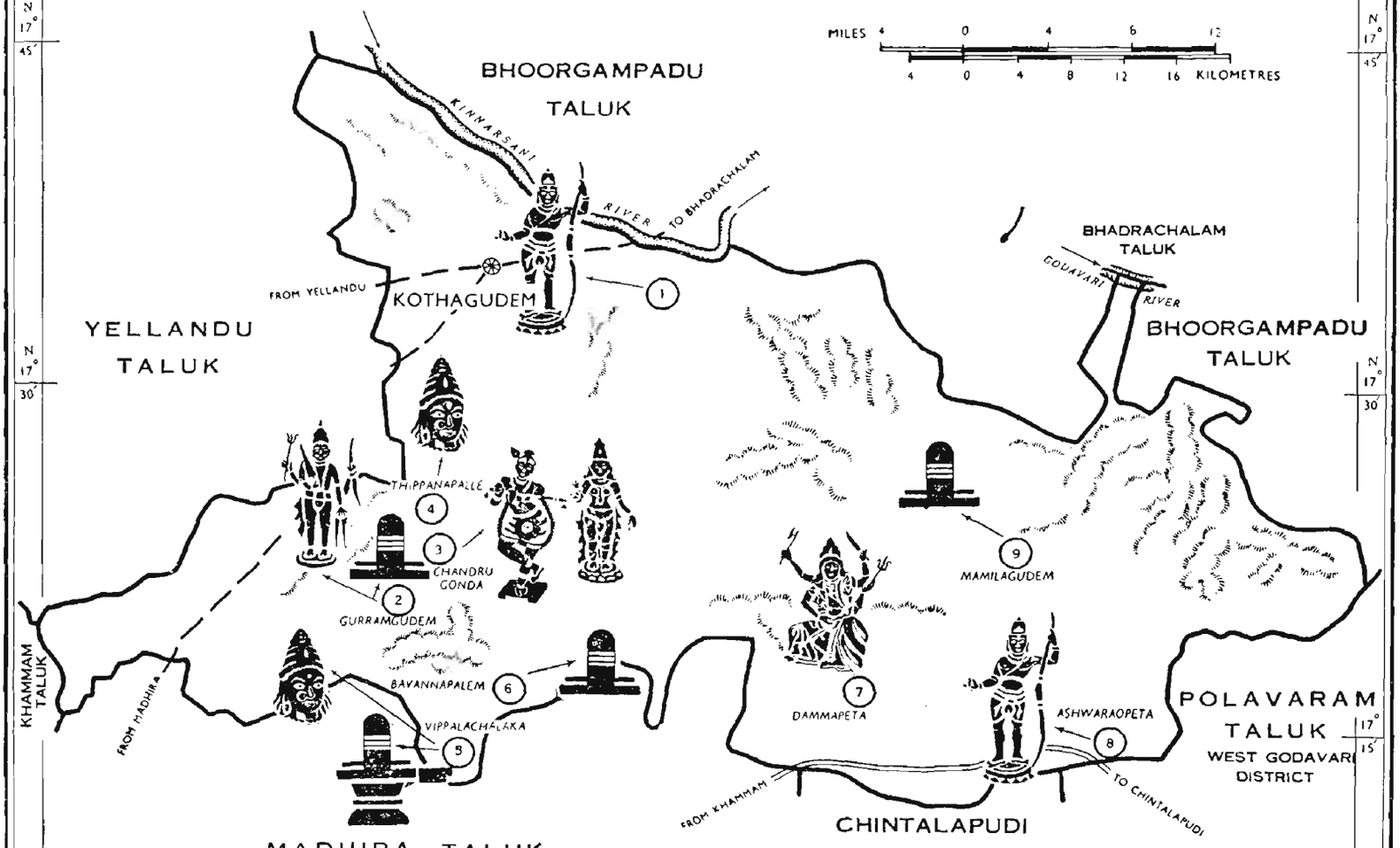


KOTHAGUDEM TALUK

FAIRS AND FESTIVALS

KOTHAGUDEM TALUK

KHAMMAM DISTRICT, A. P.



TALUK BOUNDARY

OTHER ROADS

TALUK HEADQUARTERS

(3) VILLAGE WITH SERIAL NO.

RIVER

HILLS

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
(1)	1 KOTHAGUDEM	RAMA MAR - APR
(2)	46 GURRAMGUDEM	VEERABHADRASWAMY JAN - FEB
	46 (a) BENDALPADU	SIVA JAN - FEB
(3)	47 CHANDRUGONDA	VENUGOPALASWAMY FEB MAR
(4)	48 THIPPANAPALLE	PEDDAMMA MAR - APR
(5)	65 (a) VIPPALACHALAKA	NILADREESWARASWAMY JAN - FEB
		SITAMMA PERANTALU MAR - APR
(6)	68 BAVANNAPALEM	SIVA JAN - FEB
(7)	85 DAMMAPETA	KANAKADURGA SEP - OCT
(8)	100 ASHWARAOPETA	RAMA DEC - JAN
(9)	111 (a) MAMILAGUDEM	SIVA JAN - FEB

M. HASSAN

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

Section VI

KOTHAGUDEM TALUK

Kothagudem—The taluk and sub-divisional head-quarters, situated at a distance of about 24 miles to the west of that famous pilgrim centre Bhadrachalam. Kothagudem is connected with bus routes to Khammam, Muthagudem, Bhadrachalam, Ashwaraopeta, Allapalle, Yellandu, etc. The Railway station here is called Bhadrachalam Road, as people bound to that place have to alight here and take a bus to reach the banks of the Godavari River and cross it by ferry. The place is the centre of activity for the Singareni Collieries, and there are situated offices relating to them. It is a big trade centre too.

The total population of the town is 69,728 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (15,644); Scheduled Tribes (1,107); Muslims and Christians. The chief means of livelihood of the people are trade, services and employment in the collieries and other traditional occupations.

There are temples of Vighneswara and Hanuman in this town, besides some *bhajan mandirs*. There are mosques and churches also.

Sri Rama Navami is celebrated from *Chaitra Suddha Padyami* to *Navami* (March–April) for 9 days. On *Navami* day Sita Rama Kalyanam is performed. The local Hindus participate. Free feeding is arranged. It is estimated that more than half the number of the thousands of pilgrims who visit Bhadrachalam on this occasion pass through this town.

Jataras for the village deities, Posamma and Mutyalamma are celebrated in *Sravanam* (July–August). Goats and fowls are sacrificed. Intoxicants are used during the festival. Some local people participate

Dasara festival is celebrated giving prominence to Brathakamma Panduga, a common festival in Telangana Districts. The story commonly told of this celebration is reproduced in Appendix–I of this Volume as well as in the Volumes of Mahbubnagar and Warangal Districts Volume II, Part–VII B (12 & 18). The figure of Brathakamma is prepared with flowers on *Padyami* and immersed in water on *Navami* day. All through this period from *Padyami* to *Navami* boys and girls, men and women, dance around the figure of Brathakamma singing songs in praise and in veneration of her. The ceremony on the last day is very imposing and interesting. Huge heaps of flowers of all kinds piled up in the form of semi-circular domes on big plates or planks are taken to the wells, tanks or rivers and the containers (plates or planks) are carefully removed from under the water allowing the flower-domes to float on the water for some days thereafter.

As the place is mainly an industrial township comprising all ranks of society and culture, the management of Singareni Collieries make the annual Health Week celebrations a good occasion to teach the lower classes of employees the importance of observance of health rules. In connection with the Health Week a fair is held in the midst of the town on a site owned by the Singareni Collieries Company. In the local parlance the fair is known as 'Maya Bazar'. A festive colour is given to it and the fair continues for a period of more than a week. It is said that about ten thousand people of all castes and ranks gather and take part in the fair which runs throughout the day and night. Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, clothes and other sundry articles are sold. There are 2 or 3 choultries in the town. Huge pandals are erected for this occasion. The workers in large numbers participate.

Dramas, cinemas, dances, swings, whirling wheels afford entertainment. There are quite a few drama troupes in the town who put on boards dramas which also help to enlighten the labour in the collieries combining the purpose of education with entertainment.

SOURCE : *Sri Shyam Mohan*, M.A., LL.B, *Deputy Personnel Manager, Singareni Collieries, Kothagudem.*

2. Gurramgudem—Situated at a distance of about 18 miles from Kothagudem.

The population of the village is 534 and it is made up of sub-communities of Caste Hindus;

Scheduled Castes (6) ; and Scheduled Tribes (391). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Veerabhadraswamy festival is celebrated for 2 days during Mahasivaratri from *Magha Bahula Chathurdasi* (January–February). Local Hindus congregate.

Mahasivaratri is also celebrated in Bendalpadu, a hamlet of this village, for 3 days from *Magha Bahula Triodasi* (January–February). The local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

3. Chandrugonda—Situated at a distance of 16 miles from Kothagudem on bus route to Muthagudem. The relics of some dilapidated forts and ramparts are seen in this village.

The total population of the village is 2,501 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Yadava, etc.; Scheduled Castes (726) ; Scheduled Tribes (13); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy along with His consort Rukmini with the stone images in human form and with the procession images of the deities made of copper and Anjaneyaswamy are the places of worship in the village. There are the village deities, Mysamma and Mutyalamma, a mosque and a church in the village.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 5 days from *Phalguna Suddha Ekadasi* (February–March). *Pujas* are performed 3 times a day. Lord is taken in procession on the day of *kalyanam*. Cocoanuts, money, fruits and flowers are offered. This festival is being celebrated for the past 80 years and is of local significance. The Hindus, locally and from the neighbouring villages, congregate. The *pujari* is a Vaishnava Brahmin. *Prasadam* is distributed to all.

Mukkoti Ekadasi is celebrated from *Pushya Suddha Padyami* to *Ekadasi* (December–January) for 11 days. *Pujas* are performed and Lord Venugopalaswamy is taken in procession on *Ekadasi*.

There is a hillock called Pallelabhavigutta at a distance of 8 miles from this village. It is believed that the local governor of King Prataparudra of Warangal Empire had resided here. The festival of Kanakadri Veerabhadraswamy originated in his time is still celebrated for Mahasivaratri every year. Many people throng to participate in it. The fortress of those times is there and also a *koneru* (pond) in which water is found always. It is said that bathing in that water cures people of chronic diseases. In the olden days, it is said, elephants used to be employed to draw up water from it.

SOURCE : *Kumari K. Hymavati, Gramasevika, Chandrugonda.*

4. Thippanapalle—Situated at a distance of 13 miles from Kothagudem on cart track to Tiruvur in Krishna District.

The population of the village is 1,498 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kamma, Kalali, Golla, Telaga, Lambadi, Vadrangi, etc.; Scheduled Castes (106); Scheduled Tribes (138); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a village deity called Peddamma in this village. There are also a mosque and a *peerla chavidi*.

Peddamma festival is celebrated for 4 days from *Chaitra Bahula Navami* (March–April). Clothes, etc., are offered to the deity. Animals are also sacrificed on the last day. Fasting and *jagarana* are observed. The festival is of local significance. The chief patron is one Sri Kondapalli Lakshmi Kantarao and the followers are Gollas and Nayaks. The local people congregate.

SOURCE : *Sri Talluri Rosayya, Sarpanch, Tungaram Panchayat, Thippanapalle.*

5. Vippalachalaka, hamlet of **Gouravaram**—Situated at a distance of 5 miles from Ashwaraopeta–Khammam road, 32 miles from Kothagudem and 48 miles from Khammam.

The population of the village is 1,263 and it is made up of the following communities: Caste Hindus—Yadava, Chakali, etc.; Scheduled Castes (220); and Scheduled Tribes (80). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of *gramadevata* (Village deity) in this village. The temple of Neeladreeswraswamy with a Sivalingam in it on the Neeladri (blue hill) in the midst of a forest at a distance of about six miles from the village is of importance. The temple was renovated in 1957 by one Sri Kondapalle Rama Rao of this village. The temple, however, seems to be of very ancient origin.

Sri Pratapa Rudradeva Chakravarthi who ruled over the South from Warangal was a great devotee of Lord Siva. His vassals and poligars from Srisailam to Warangal worshipped Lord Siva as the family God. In fact, there was a Siva temple in every town and village and the presiding deity of every fort was Lord Siva and the chief temple was a Saiva temple. Every vassal and poligar under Pratapa Rudradeva had his own fort within the area under his respective control. Neeladri fort was one of such forts. As in all other cases, the temple enjoyed ample provision and *inams* for its up-keep and worship of the Lord. But, after the decline of the Warangal Empire, all the temples fell into disrepairs and ruins as bad as the forts themselves. This was about the thirteenth century A. D. Sri Krishna Devaraya of Vijayanagar Empire had halted at Kallur near Neeladri on his expedition towards Rajahmundry; but there is no mention of his recognition of this temple. It must have been continuing as a neglected and ruined temple even by that time. This was in the sixteenth century A. D.

Sri Kondapalle Rama Rao, the Village Headman of Vippalachalaka renovated the temple, with the assistance of the public and friends and the guidance of learned scholars. The temple was renovated in 1957 and thence worship is regularly going on in this temple.

Neeladreeswara Kalyanam is celebrated for 4 days from *Magha Bahula Dasami* to *Triodasi*(January-February). Offerings are made in fulfilment of vows. Fasting is observed by the devotees Subscriptions are raised from the neighbouring villagers to celebrate the festival. About 25,000 Hindus from many neighbouring villages congregate. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 3 days near the temple. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes and toys are sold.

Boarding facilities are provided to those who come from distant places. Temporary shelters are erected by the visitors themselves and they usually cook their food. A stream flows nearby with perennial water supply. The water is pure and potable and there is no difficulty for the visitors to get water on the Neeladri.

Sitamma Perantalu Tirunala is celebrated in the temple of the village deity for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March–April). It is being celebrated for the last 30 years or so. Yadavas are the chief patrons. Local people congregate.

SOURCE : 1. *Sri K. Rama Rao, Village Karnam, Vippalachalaka.*

2. *Sri Niladreeswara Sthavam by Sri Nallanichakravarthula Venkatacharya and Sri Pemmaraju Venugopalakrishnamurthy.*

3. *Statement of Fairs and Festivals furnished by the Collector, Khammam District.*

6. Bavannapalem—Situated at a distance of about 30 miles from Kothagudem.

The population of the village is 492 and it is made up of sub-communities of Caste Hindus ; Scheduled Castes (82); and Scheduled Tribes (51). The chief means of livelihood of the people are agriculture and agricultural labour.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* (January–February). About 300 local people congregate.

SOURCE : *Superintendent of Police, Khammam District.*

7. Dammapeta—Situated at a distance of about 46 miles from Kothagudem.

The population of the village is 3,638 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (31); and Scheduled Tribes (1,631). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Dasara is celebrated for 2 days on *Asviyuja Suddha Navami* and *Dasami* (September–October)

involving worship of goddess Kanakadurga. About 300 Hindus of the village congregate.

SOURCE: *Superintendent of Police, Khammam District.*

8. Ashwaraopeta—Situated at a distance of 48 miles from Eluru Railway Station and 80 miles from Kothagudem by bus. The village has had historic past as inferred from the extant ruins.

About 3 centuries back, it is said, a big village by name Palavarapad, was situated in this place with 101 temples as a local rival to Kasi (Benaras). In course of time, the village completely fell into ruins and a thick forest grew up. In 1768 Saka Era (1846 A. D.) Kandimalla Venkatrameswara Rao, the adopted son of Damerla dynasty of Palavancha Estate took refuge in this forest on the advice of Ashwarao, a principal leader of his group, during the battle which took place between the Nizam and the British. The forest was cut down and houses were built with forest wood and the stones which were unearthed there, probably belonging to the ruined temples of this place. In gratitude to Ashwarao this village was named after him. It is learnt from a stone inscription that Ashwarao got dug a tank here. The water in it is still used for purposes of drinking by all the villagers. On the tank bund there is a Sivalingam, a Nandi and an idol of Ganapati. Recently the village has flourished in various ways particularly owing to the munificence of one Sri Kandimalla Venkatarama Rao affectionately called ' Babu ' by the villagers.

The total population of the village is 4,725 and it is made up of the following communities: Caste Hindus— Brahmin, Vaisya, Velama, Telaga, Gowda, Mangali, Chakali, Kapu, Vadde, etc., Scheduled Castes (999); Scheduled Tribes (808)—Koya; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

At present there are no temples in this place, but there, however, seem to have been proposals under consideration to construct a temple. Temporary *bhajan mandirs* are erected on occasions of special worship.

Mukkoti Ekadasi is celebrated for seven days from *Pushya Suddha Panchami* or *Pushya Bahula Panchami* (December-January). The pictures and images of Lord Rama are brought out by the *pujaris* in the vicinity and are installed in the pandals and worshipped. *Homagundam, kalasapuja, vigrahapuja* and *diksha* are the important rituals. *Ramabhajans* and *aradhana* are performed for all through the 7 days. Cocoanuts, fruits, flowers, etc., are offered. This festival is being celebrated for the past two years and is of local significance. Local Hindus participate in it. *Prasadam* is distributed to all and there is arranged free feeding also.

SOURCE: *Sri P. V. S. Sastry, Assistant Teacher, Zilla Parishad High School, Ashwaraopeta.*

9. Mamilagudem, hamlet of **Thirumalakunta**—Situated at a distance of about 8 miles from Ashwaraopeta and 88 miles from Kothagudem.

The population of the village is 2,392 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (121); and Scheduled Tribes (1,280). The chief means of livelihood of the people are agriculture and agricultural labour.

Mahasivaratri is celebrated for 5 days from *Magha Bahula Chathurdasi* (January-February). About 1,500 Hindus of the village congregate.

SOURCE: *Superintendent of Police, Khammam District.*

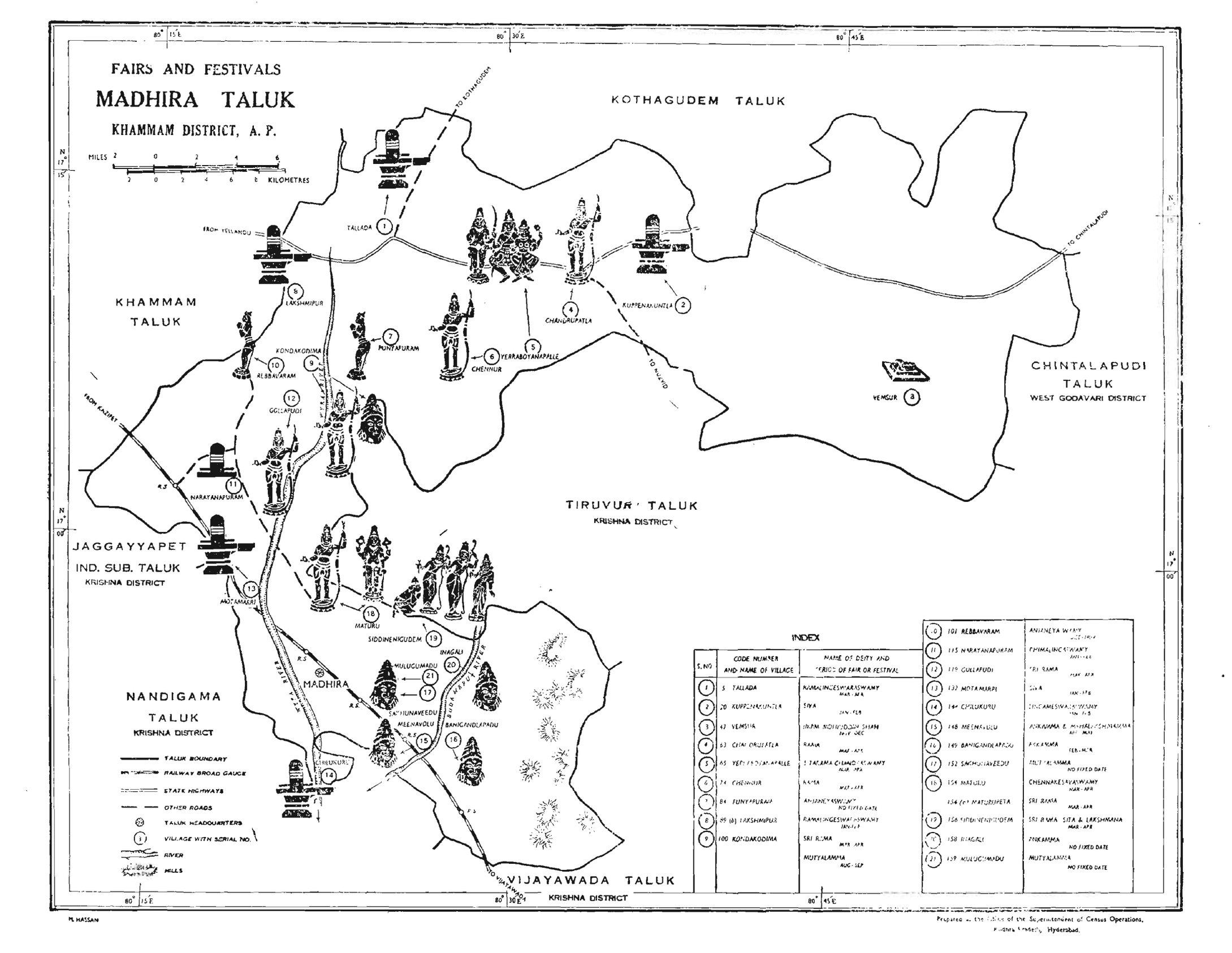


MADHIRA TALUK

FAIRS AND FESTIVALS

MADHIRA TALUK

KHAMMAM DISTRICT, A. P.



INDEX

S.NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
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2	20 KUPPENAKUNTLA	SIVA JAN - FEB
3	47 VEMSUR	SHAMSUDDIN SHAH NOV - DEC
4	63 CHANDRUPATLA	RAMA MAR - APR
5	65 YERRABOYANAPALLE	SRI RAMA CHANDRASWAMY MAR - APR
6	74 CHENNUR	RAMA MAY - JUN
7	84 PUNYAPURAM	ANJANEYASWAMY NO FIXED DATE
8	99 (b) LAKSHMIPUR	RAMALINGESWARASWAMY JAN - FEB
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M. HASSAN

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

Section VII

MADHIRA TALUK

Tallada—Situated at a distance of 22 miles from Khammam on Khammam–Ashwaraopeta Road and 26 miles from Madhira. The buses from Khammam to Eluru *via* Ashawaraopeta to Muthagudem, Kothagudem and Madhira pass through this village. Taraluwada was the original name of this village. During the reign of Reddy kings over Khammammeth, some members of the ruling dynasty separated themselves and set out from Khammam and constructed a fort in this place; by which it got the name Taraluwada (*taralu* means to set out and *wada* means place). Tallada is a corrupted form of this name. A wall of 100 yards of the ancient fort is still extant.

The total population of the village is 4,030 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Gowda, Naidu, Kamsali, Kummari, Vaddera, Bhatraju, Sale, Satani, Tamballa, etc., Scheduled Castes (389); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Ramalingeswaraswamy with the Lord represented by a Sivalingam, Kodandaramaswamy, Hanuman and Muthyalamma and a church are the places of worship in the village.

Sri Siva Kalyanam is celebrated for 3 days from *Chaitra Suddha Purnima* (March–April). *Sevas* and *abhishekams* are performed and *naivedyam* is offered. Offerings are made in fulfilment of vows. This festival is being celebrated for the past 40 years and is of local significance. Brahmins and Vaisyas are the patrons and all Hindus of the village participate in the festival. The *pujari* is a Tamballa. *Prasadam* is distributed to all present.

Sri Rama Kalyanam is celebrated for three days from *Chaitra Suddha Navami* (March–April). This festival is being celebrated for the last 4 years. Vaisyas and Reddis are the patrons. The local Hindus congregate. The *pujari* is a Srivaishnava.

SOURCE : *Sri Kompella Krishnamurthy, Teacher, Zilla Parishad High School, Tallada.*

2. Kuppenakuntla—Situated at a distance of 19 miles from Tallada and 45 miles from Madhira.

The population of the village is 1,213 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (270). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Siva is worshipped in the village.

Siva Kalyanam is celebrated for 2 days from *Magha Bahula Chathurdasi* (January–February). Local Hindus congregate.

SOURCE : *Superintendent of Police, Khammam District.*

3. Vemsur—Situated at a distance of 8 miles from Sathupalle on Khammam–Ashwaraopeta bus route and 60 miles from Khammam.

The population of the village is 7,015 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (1,250); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

A temple for Hindus and a *darga* for Muslims are the places of worship in the village.

Imam Mohiuddin Shah Urs is celebrated for three days from 10th of *Rajab* (November–December) in his memory. The Imam died about 160 years back in the battle of Tumbur fort. This urs is of local significance. People of all communities in the village participate.

SOURCE : *A Census Enumerator from Vemsur.*

4. Chandrupatla—Situated at a distance of 28 miles from Madhira Railway Station by bus. It is said that in olden days the place was called Chandrupatnam. A few remains of old buildings were discovered here and there.

The population of the village is 2,068 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Lambadi,

Muthracha, Rajaka, Yerukula, Telaga, Kummari, Viswabrahmin, Gowda, Reddy, Vaddera, Yadava, etc.; Scheduled Castes (37); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Anjaneyaswamy is the place of worship in this village. There is the village deity Mutyalamma also. There are also the idol of Nandi (sacred bull) and small dilapidated temple on the outskirts of the village.

Sita Kalyanam is celebrated for a day on *Chaitra Suddha Navami* (March–April) at the Anjaneyaswamy temple. *Kalyanam* is celebrated in the morning followed by a procession of the deities in the night. Cocoanuts and *vadapappu* are offered to the Lord. This festival is being celebrated for the past 50 to 60 years and is of local significance. Brahmins are the chief patrons. Local Hindus participate in this festival.

Devi Navaratrulu festival (Dasara) is celebrated for ten days from *Asviyuja Suddha Padyami* to *Dasami* (September–October). It is celebrated at the residence of one Sri S. V. Hanumantha Rao with the co-operation of the villagers. An earthen image of Navadurga is worshipped. Cocoanuts, *kumkum*, etc., are offered. *Bhajans* and *jagarana* are performed. Especially women evince much interest. The function of Durga Puja comes to a close with the breaking of a pumpkin.

SOURCE : *Sri Gurram Kantaiah, Chandrupatla.*

5. Yerraboyanapalle—Situated at a distance of 5 miles from Kalluru on Khammam–Ashwaraopeta Road, 30 miles from Khammam and 35 miles from Madhira.

The village was originally an *agraharam* (gifted to and enjoyed by Brahmins) about five square miles in area with five thousand acres of land. The Nizam had given it to Narasappa, a Vaishnava of Kodamasimham family of Bharadwajasa *gotram* with the title of 'Hakim Narasappa' as the latter was the palace *hakim* or doctor. Hakim Narasappa divided the area into three parts and named the three groups of houses respectively as Yerraboyanapalle, Chinna Yerraboyanapalle and Lingala. Lingala has been known as Nethi Lingala (*nethi* means of ghee) as cattle flourished in the area very well and as ghee was available abundantly always. The descendants of the Kodamasimham family enjoyed the village till it was taken away by the Government under the Jagir Aboltion Act of 1949.

The population of the village is 1,922 and it is made up of the following communities : Caste Hindus—Brahmin (Srivaishnava), Vaisya, Kamma, Chakali, Mangali, Kamsali, Vadrangi, Golla, Kummari; etc.; Scheduled Castes (547)—Mala; Muslims, Dudekula; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Sitaramachandraswamy in this village with the stone idols of Lord Rama, Sita sitting on the left thigh of Rama and Lakshmana standing by the side of Rama. The procession images are made of copper. The stone images of Andalu, Nammalwar, Vishvaksena, Ramanuja, Anjaneya and *dwarapalakas* are housed in a temple.

Sri Sitarama Kalyanam is celebrated for 6 days from *Chaitra Suddha Ashtami* to *Triodasi* (March–April). From *Ashtami* special items of worship like *kalyanam* on *Navami*, *sadasyam* on *Dasami* are performed. *Paramapadothsavam* is celebrated from *Chaitra Suddha Panchami* to *Sapthami*. During *dhanurmasam*, *i.e.*, in *Pushyam* (December–January) *pongali* and *dadhyojanam* are daily offered to the Lord. On Bhogi during Sankranti in *Pushyam* the *kalyanam* of Andal is performed. Cocoanuts, fruits, etc., are offered. The devotees white-wash and decorate their houses, clad themselves in their best and prepare sweets of their choice. These festivals have been celebrated from 1953. Kodamasimham Ramanujacharyulu for *kalyanothsavam* and Kodamasimham Venkata Raghavacharyulu for *paramapadothsavam* are the chief patrons. Sri Kodamasimham Srimannarayanacharyulu, a Vaishnava of Bharadwajasa *gotram*, who had got constructed the temple with the help of local people and installed the deity is performing the *pujas*. *Prasadam* is distributed to all.

Mutyalamma Jatara is celebrated for one day in *Sravanam* (July–August). Animals are sacrificed.

SOURCE : 1. *Sri K. Srimannarayanacharyulu, Yerraboyanapalle.*
2. *Sri K. Narasimhacharyulu, Mandal Congress President, Yerraboyanapalle.*

6. Chennur—Situated at a distance of 38 miles from Madhira and at 4 miles from the bus stage.

The population of the village is 1,937 and it is made up of the following communities : Caste

Hindus—Brahmin, Vaisya, Kamma, Vaddera, Muthracha, Reddy, etc.; Scheduled Castes (650); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Hanuman temple is the place of worship in this village.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Panchami* to *Navami* (March-April). It is of ancient origin and the local Hindus participate in it. *Prasadam* is distributed to all.

SOURCE : *Sri K. Jagan Mohan Rao, Cultivator, Chennur.*

7. Punyapuram—Situated at a distance of 23 miles from Madhira. Road is within a reach of 4 miles to the north.

The population of the village is 643 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Golla; and Scheduled Castes (148). The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy stone image in the form of Hanuman with no temple is being worshipped in this village.

Anjaneyaswamy Aradhana is celebrated according to convenience of the villagers. Cocoanuts and flowers are offered to the deity. The devotees take river bath and observe fasting and *jagarana*. Aradhana is being celebrated for the past 50 years and is of local significance. The local Hindus participate in it. *Prasadam* is distributed to all.

SOURCE : *Sri K. Sitarama Sarma, Teacher, Punyapuram.*

8. Lakshmipur, hamlet of **Somavaram**—Situated at a distance of 2 miles from Khammam-Kothagudem bus route at 19 miles from Khammam. Bonakal on Kazipet-Vijayawada line is the nearest railway station at a distance of 18 miles.

It is believed that formerly this village was founded by the sages who performed penance here and that they named it as Lakshmipur. They are believed to have found the images of Sita and Rama in the River Ramagundam and to have brought and installed them by the side of Lingeswaraswamy, who had been installed before. This place is considered holy as it is believed that Sri Rama came to this place, in his pursuit of the golden deer, Maricha.

The total population of the village is 5,314 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Kummari, Mangali, Kalali, Chakali, Vadrangi, Yerukula, etc.; Scheduled Castes (495); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Ramalingeswaraswamy with His image in human form is the place of worship in this village.

Sivaratri is celebrated for 6 days from *Magha Bahula Dwadasi* (January-February) to *Phalguna Suddha Vidiya* (February-March). Festival arrangements are made a week in advance. Cocoanuts are offered. Fasting, *jagarana* and river bath are the common domestic observances. This festival is being celebrated here for the past 30 years and extends to a few neighbouring villages also. About 20,000 Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin of Parasara *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival in an area of 3 to 4 acres which was dedicated to the temple. Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos, fruits and toys etc., are sold in the fair.

Harikathas, film records and musical concerts provide entertainment to the visitors.

There are hotel facilities also for pilgrims.

SOURCE : 1. *Sri Sarikonda Veera Raghavaiah, Teacher, A. N. High School, Wyra.*
2. *Sri D. Appaiah, Tallada.*

9. Kondakodima—Situated at a distance of 12 miles from Bonakal Railway Station and 16 miles from Madhira.

The population of the village is 892 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Yadava, Telaga, Kamsali, Sale, Mangali, Chakali, Kummari, Goundla, etc.; Scheduled Castes (161); and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Rama is the place of worship in the village. There is an idol of Anjaneyaswamy in this village as also the village deity Mutyalamma.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April). It is being celebrated for the past 30 years in this village and is of local significance. One Sri Koppula Ramaiah is the chief patron. The temple has 4 acres of land. The local Hindus participate in it. Sarvasri Pakala Peda Anantha Ramaiah and China Anantha Ramaiah, Brahmins of Maudgalyasa *gotram* are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

Mutyalamma Jatara is celebrated for a day on *Bhadrapada Bahula Vidiya* (August–September). Fowls, goats and sheep are sacrificed and cocoanuts are offered. The local Hindus participate in it.

SOURCE : *Sri K. Lakshmana Rao, Teacher, Primary School, Paladgu.*

10. Rebbavaram—Situated at a distance of 9 miles from Bonakal Railway Station and 14 miles from Madhira. There are bus routes to Wyra, Madhira, and Bonakal from this village.

The population of the village is 1,287 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Chakali, Mangali Telaga, Kamsali, Goundla, etc.; Scheduled Castes (3); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple with His stone image is the place of worship in the village. Mutyalamma, the village deity is also worshipped.

Anjaneyaswamy festival is celebrated for one day on *Kartika Suddha Purnima* (October–November). Cocoanuts and fruits are offered to the deity. Some land is dedicated to the deity for celebrating the festival annually. This festival is of ancient origin and the local Hindus congregate. The *pujaris* are Sri Tadikondala Venkateswarlu and Sri Tadikonda Veeraiah, Brahmins of Sandilyasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Mutylamma festival is celebrated according to the convenience of the villagers. Fowls, goats and sheep are sacrificed. The local Hindus participate in it.

SOURCE : *Sri Vennapusa Kota Reddy, Assistant Teacher, Zilla Parishad Secondary School, Rebbavaram.*

11. Narayanapuram — Situated at a distance of 4 miles from Bonakal Railway Station and 11 miles from Madhira on Kazipet–Vijayawada section of Central Railway. There is bus route of Bonakal-Wyra within ½ a mile from this village.

The population of the village is 962 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Kamma, Telaga, Chakali, Mangali, Muthracha, Sale, etc.; Scheduled Castes (183); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Bhimalingaswamy temple with Sivalingam and the copper images of Siva and Parvati, Sri Rama Mandir with the earthen images of Sita, Rama and Lakshmana, and the Anjaneyaswamy temple are the places of worship in the village. The village deity Mutyalamma is also there.

Sri Bhimalingaswamy Kalyanam is celebrated for a day on *Magha Bahula Chathurdasi, i.e.*, on Sivaratri day (January–February). A procession is held on *Kartika Suddha Purnima* (October-November). *Gandadeepam* and *naivedyam* are offered. These celebrations here have been of ancient origin and are of local significance. The temple has 17 acres of Inam land. The local Hindus participate in it. Sri S. Rajaiah, a Brahmin of Gowtamasa *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Sri Rama Kalyanam is celebrated at Rama Mandir for a day on *Chaitra Suddha Navami* (March–April). *Bhajans* are performed. *Naivedyam* is offered. *Prasadam* is distributed to all.

Fowls and goats are offered to Mutyalamma, the village deity, at the time of Jatara which is celebrated according to the convenience of the villagers.

SOURCE : *Sri Utukuru Anantaram Rao, Police Patel, Narayanapuram, Pedda Beeravelli (P.O.).*

12. Gollapudi—Situated at a distance of 16 miles from Madhira.

The population of the village is 1,555 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (238). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sri Rama is the deity worshipped in the village.

Sri Rama Navami is celebrated for two days from *Chaitra Suddha Navami* (March-April). About 1,000 local Hindus congregate.

SOURCE : *Superintedent of Police, Khammam District.*

13. Motamarri—A railway station on Kazipet-Vijayawada line situated at a distance of 3 miles from Madhira.

The population of the village is 1,776 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Tamballa, Vadrangi, Sale, Kamma, Goundla; and Scheduled Castes (211). The chief means of livelihood of the people are griculture, agricultural labour and other traditional occupations.

A Siva temple with stone Sivalingam and Veeranjaneya swamy temple are the places of worship in the village.

Siva Kalyanam is celebrated for 5 days from *Magha Bahula Triodasi* (January-February). Cocoanuts are offered. River bath and fasting are the common domestic observances. This celebration here is of local significance. The expenses for the performance of daily *puja* and offering of *nityanaivedyam* are met from the income derived from the 90 acres of Inam land that the temple is endowed with. The local Hindus congregate. A Tamballa is the *pujari.*

SOURCE : *Sri Talluri Kanakaiah, Sarpanch, Motamarri.*

14. Chilukuru—Situated at a distance of 6 miles from Madhira Railway Station.

The population of the village is 762 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (6). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lingameswaraswamy is worshipped in the village.

Sivaratri is celebrated for two days on *Magha Bahula Chathurdasi* and *Amavasya* (January - February). About 2,000 Hindus, local and from the neighbouring villages, congregate.

SOURCE : *Superintendent of Police, Khammam District.*

15. Meenavolu—Situated at a distance of 1½ miles from Thondalagopavaram Railway Station on Kazipet-Vijayawada line and 7 miles from Madhira.

The total population of the village is 1,877 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Viswabrahmin, Golla, Kummari, Vadrangi, Yerukula Bhatraju, Jangam, etc. ; Scheduled Castes (307)—Mala, Madiga; Muslims, Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Rama, Narasimha and Hanuman. The village deities Ankamma and Mahalakshmamma are worshipped in a tiled house built by a family in a vast space of about half an acre. A church and a *peerla chavadi* are the other places of worship in the village. This village was founded by members of Gurrala family, whose native place was to the south of this village, to which they had migrated about 200 years ago after entrusting to some one else in their native village the duty of performing *puja* and *aradhana* to Ankamma and Mahalakshmamma, their family deities. But *puja* and *aradhana* were not performed properly, and thereupon the deity Ankamma appeared in dream to a member of the family and asked him to bring her also to this new place, lest they should face family extinction. Accordingly, they brought over the deities from the south after celebrating *kolupulu.* Thus Ankamma and Mahalakshmamma who were in the beginning family deities of Gurrala family became the village deities of Meenavolu village in course of time.

Ankamma and Mahalakshmamma Tirunala is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). Procession of the deities on the first day, procession with metal pots of water on the second, etc., and procession and feast on the fifth are the rituals celebrated. Sheep, goats, fowls and he-buffaloes are sacrificed on the fourth day. This tirunala is being celebrated for the last 2 centuries. The present patron and *pujari* is one Sri Thota Veeraiah, a Telaga. There are 7 acres of Inam land for the maintenance of the deity. Though it is claimed that formerly two to four thousand people used to congregate during the festival, now only the local Hindus participate.

SOURCE : 1. *Sri M. Sreenivasa Rao, Teacher, Junior Basic School, Meenavolu.*

2. *Sri G. Narayana Reddy, Malipatel, Meenavolu.*

16. Banigandlapadu—Situated at a distance of 2½ miles from Yerrupalem Railway Station and 12 miles from Madhira.

The total population of the village is 2,106 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Kamma, Yadava, Telaga, Kamsali, Goundla, Vaddera, Kummari, Kammara, Vadrangi, Sale, etc.; Scheduled Castes (127)—Mala, Madiga; Muslims, Dudekula; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Akkamma temple to the west of the village on the bank of a river and the temples of Sri Rama, Anjaneya and Gopalaswamy and a church are the places of worship in the village.

Akkamma Perantalu Tirunala is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February–March). A story is told among the village folk about the piety of Akkamma. Akkamma's husband Rama Linga Reddy, who once went to a neighbouring village to purchase bullocks met a watery grave accidentally. On hearing the sad news of her husband's demise, Akkamma sought permission from the government to perform suttee. To grant her the permission, the officer asked her to exhibit the *mahatyam* of her *pativratyam* (virtue). Soon the hat of the officer was burnt to ashes. The officer realised his fault, apologised to her and granted 12 acres of Inam land. *Gandadeepams* and coins are offered and fowls are sacrificed. The Tirunala is of local significance. All local communities participate in it.

Sri Rama Navami is celebrated in Rama temple on *Chaitra Suddha Navami* (March–April). One Sri K. Narayana Rao is the patron and Sri Anjaneyacharyulu, a Vaishnava is the *pujari*.

SOURCE : 1. *Sri V. Sita Rama Reddy, Teacher, Banigandlapadu.*
2. *Sri K. V. Ranga Reddy, Assistant Teacher, C. P. School, Banigandlapadu.*

17. Sakhunaveedu—Situated at a distance of 4 miles from Thondalagopavaram Railway Station on Kazipet–Vijyawada line and 7 miles from Madhira. The name of the village is believed to have been derived from the surname of the families of first settlers.

The population of the village is 1,160 and it is made up of the following communities : Caste Hindus—Brahmin, Kamma, Reddy, Telaga, Padmasale, etc.; Scheduled Castes (153)—Madiga Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Hanuman, Mutyalamma and a church are the places of worship in the village.

Mutyalamma Jatara is celebrated according to the convenience of the villagers in fulfilment of vows taken by them, particularly when cattle diseases prevail in the village. Fowls, sheep and goats are sacrificed. Intoxicants are used. The ryots are the patrons. The local Hindus participate in the Jatara.

Hanuman Jayanti is celebrated for a day on *Chaitra Suddha Navami* (March–April).

SOURCE : *Sri Ch. Jogaiah, Headmaster, C. P. School, Mamunur, Sakhunaveedu (P. O.).*

18. Maturu—Situated at a distance of 4 miles from Madhira by bus. The Tiruvur–Madhira road passes within about a mile from this village.

There are ruins of a fort wall around the village, indicating the probability that in the past it might have been the seat of a ruling dynasty.

The population of the village is 2,852 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kamma, Viswabrahmin, Telaga, Vadrangi, Yadava, Kummari, Reddy, Sale, Goundla, Vadla, Vaddera, Bhatraju, Kamsali, etc.; Scheduled Castes (545)—Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are temples of Chennakesavaswamy with the Lord's stone image in human form, Sita Ramaswamy and Pandurangaswamy in this village. There are Hazrat Moula *darga*, a church and a temple of the village deity, Mutyalamma also. There are the idols of Anjaneya and *ashtadikpalakas* around the village site. The temples of Narendraswamy, Chennakesavaswamy and Suryanarayanaswamy are believed to have had been constructed by the kings of Kakatiya dynasty in the past. There is an extant Siva temple in a dilapidated condition. The Sivalingam, the idol of Nandiswara (the sacred bull) and Ganapati are

now in ruins. The temple of Rama is the place of worship in Maturpeta, hamlet of Maturu. There are also the village deities Mutyalamma, etc., in a temple.

Sri Chennakesavaswamy Kalyanam is celebrated on *Chaitra Suddha Purnima* (March–April) for a day. This festival is of ancient origin and local significance. One Sri N. Venkatacharyulu, a Vaikhanasa of Bhargavasa *gotram* is the *pujari* with hereditary rights. The local Hindus congregate. *Prasadam* is distributed to all.

In Maturupeta, hamlet of Maturu, Sita Kalyanam is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April). *Bhajans* are performed during these 9 days. Kartika deepothsavam is also celebrated for a month during *Kartikam* (October–November) in Rama temple. Oil *deepams* are lit. The local Hindus participate in it. *Teertham* and *prasadam* are distributed to all.

Goats, fowls and sheep are sacrificed to the deities Mutyalamma, Mahalakshmamma and Pothuraju by the villagers according to their vows.

SOURCE : 1. *Sri P. Krishna Murthy, Assistant Teacher, Government Central Primary School, Maturu.*

2. *Sri M. S. Narayana, Teacher, Maturu.*

3. *Sri Govindarajula Venkateswara Rao, Headmaster, Primary School, Maturupeta, Matur Post.*

19. Siddinenigudem—Situated at a distance of 6 miles from Madhira Railway Station.

The population of the village is 887 and it is made up of the following communities : Caste Hindus—Vaishnava, Vaisya, Reddy, Telaga, Chakali, Mangali, Sale, etc. ; Scheduled Castes (137); Muslims and Dudekula. The chief means of livelihood of the people are agriculture and agricultural labour.

Rama temple with the stone idols of Rama, Sita and Lakshmana is the place of worship in this village.

Sri Rama Navami is celebrated for 3 days from *Chaitra Suddha Ashtami* to *Dasami* (March–April). It is being celebrated for the past 50 years and is of local significance. Reddys are the chief patrons. The local Hindus participate in it. The *pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all.

SOUECE : *Sri G. Narasimha Reddy, Teacher, Zilla Parishad Secondary School, Nidhanapuram.*

20. Inagali—Situated at a distance of 8 miles from Madhira.

The population of the village is 1,099 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Yerukula, etc.; Scheduled Castes (296)—Madiga, Mala; and Dudekula. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Siva with a Sivalingam and of Anjaneya in the form of Hanuman in this village. There is also the village deity Ankamma.

Ankamma Tirunala is celebrated according to the convenience of the villagers particularly when there is an outbreak of cattle diseases or epidemics in the village. Local Hindus participate.

It is also reported that Kalyanam of Lord Siva is celebrated in the Siva temple every year. But the period is not specified.

SOURCE : *Sri Hari Satyanarayana, Teacher, Primary School, Inagali.*

21. Mulugumadu—Situated at a distance of 4 miles from Thondalagopavaram Railway Station and 7 miles from Madhira.

The population of the village is 981 and it is made up of the following communities : Caste Hindus—Kamma, Telaga, Vaddera, Vadla, Kummari, Reddy, Yerukula; and Scheduled Castes (239)—Madiga, Mala. The chief means of the livelihood of the people are agriculture and agricultural labour.

Anjaneya temple and the temple of Mutyalamma, the village deity, on the outskirts of the village are the places of worship.

Mutyalamma Jatara is celebrated according to the convenience of villagers in fulfilment of their vows, and particularly when epidemics prevail in the village. Fowls, goats, sheep and also he-buffaloes are sacrificed. Local Hindus participate.

SOURCE : *Sri Kanchi Moses, Teacher, Mulugumadu.*

APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN KHAMMAM DISTRICT

S. No.	Name of the festival	Tidhi in Telugu month	Corresponding English month
1	2	3	4
	HINDU FESTIVALS		
1	*Ugadi (Telugu New Year's Day)*	*Chaitra Suddha Padyami*	March—April
2	*Sri Rama Navami*	*Chaitra Suddha Navami*	March—April
3	*Nagula Chaviti*	*Sravana Suddha Chaviti*	July—August
4	*Varalakshmi Vratam*	*2nd Friday in Sravanam*	July—August
5	*Sri Krishna Jayanti*	*Sravana Bahula Ashtami*	July—August
6	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti*	August—September
7	*Mahalaya Amavasya*	*Bhadrapada Amavasya (New Moon Day)*	August—September
8	*Brathakamma Panduga*	*Asviyuja Suddha Padyami to Navami*	September—October
9	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September—October
10	*Deepavali*	*Asviyuja Bahula Chathurdasi to Amavasya*	September—October
11	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya*	September—October
12	*Subrahmanya Shashti*	*Margasira Suddha Shashti*	November—December
13	*Sankranti*	*Pushyam (Makara Sankramanam)*	13th to 15th January of every year
14	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January—February
15	*Maha Sivaratri*	*Magha Bahula Chathurdasi*	January—February
16	*Kamadahanam*	*Phalguna Suddha Triodasi*	February—March
17	*Holi*	*Phalguna Suddha Purnima (Full Moon Day)*	February—March
	MUSLIM FESTIVALS	Date in Muslim month (HIJRI)	
1	*Ramzan (Id-ul-Fitr)*	*1st day of Shavval*	February—March
2	*Bakrid (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*	*14th 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 fes ivals *viz*, (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanti (2nd October) are celebrat:d by all the communi ies in Khammam District.

APPENDIX I

COMMON HINDU FESTIVALS

1. Ugadi (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) by every Hindu Andhra whether rich or poor. As it is the supposed anniversary of the creation or the first day of the Satya-Yuga[1], great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and goodwill. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year. Hence they take care to keep themselves and others in a happy mood on the Ugadi day. A child's demand, reasonable or unreasonable, is met though grudgingly, lest the family should be burdened with a weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from foul thoughts and ill-will towards others.

The years in Telugu Calendar are not mere numbers like 1961, 1962, *etc.*, with no significance and no end. They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant *(Subhakfuthu)* ; anger *(Krodhi)*; disgrace, defeat or disappointment *(Parabhava)*; enmity *(Virodhi)* and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for His protection when a year like *Parabhava* comes in.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. All exultation pervades the occasion. The advance preparations for this most important common festival are getting the houses white washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floors inside the house and in the front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour) take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It need hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up earlier than 3 O'clock in the morning and grind *purnam* (a paste of dal and jaggery) in large quantities. The quantity so prepared on that day would not only last for that day but also for the following two days, as Ugadi is one of the very few occasions for them to have such a luxurious dish. It is perhaps the solitary occasion for the majority of the families in the villages to taste *bhakshyam* (a sweetmeat) of their own. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside the home. Besides *bhakshyam*, the special preparation called *ugadi pacchadi* or *chedu* or *gojju* is tasted by every one before taking the first morsel of the day. Generally it is a liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than 10 O'clock in the morning and men and women commence their own sports, games and competitions. Whereas playing cards, cock-fight competitions, aiming competition by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men; the womenfolk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

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1 Yuga is an age, especially a sub-division of the life of the Universe. The first is called the Krita-yuga (Satya-yuga) to which the Hindus assign 1,728,000 years. The second called Treata-yuga lasted about 1,296,000 years. The third called Dvapara-yuga lasted about 864,000 years. And the last, in which we are now living is called Kali-yuga or the Age of Misery. It is expected to last for about 432,000 years.

Panchanga Sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns and at the *racchakatta* or *racchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the New Year over the local Gods, men, cattle, crops, diseases, *etc.*, and on particular individuals are given out by the *purohit*. The presiding deities during the year over wind, rain, crops, cattle health, *etc.*, are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepams* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

In some taluks, carts are decorated, bulls of choice are also decorated and harnessed and taken in procession with music and deafening drums to a local temple either of Sunkulamma or other village deity and cocoanuts are offered. In some places only the decorated pairs of bulls yoked together are taken in procession without carts.

The New Year Day has a special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields. The yoke and the plough and the bulls are worshipped after applying *vibhuthi* (sacred ash), turmeric powder and *kumkum* and a cocoanut is broken either at the house or in the field. In some parts of the District the function is over before sunrise, some do it after sunrise and before meals, and some others observe it in the evening before *Panchanga Sravanam*. In some places six to a dozen and more *thappetas* (wide flat drums) are used while taking the ploughs to the fields.

On the second day the non-vegetarians observe *kari panduga*, characterised by the enjoyment of a non-vegetarian dinner. That evening or on the evening of the third day in some places *paruveta* is organised as follows: The tail of a ram or a goat is cut, chilly powder is applied to the wound and is let off to run about. Youthful competitors of the place run after it and he that catches hold of it first wins it.

Even Christians observe this festival though not on an elaborate scale, but as the beginning of a new year with which they are blessed by the Lord. The time-honoured *bhakshyam* which their forefathers had that day is invariably there. In fact there is a conviction gaining ground both among the Catholics and the Protestants of the area that there is no need to attach importance to First January as a New Year's day as it claims no religious significance. It may be observed as any other Indian does and all the functions of thanks giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a National Calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2. Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). Sri Rama, the God-king was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitra* (March–April) in the *punarvasu* lunar asterism. This festival is the anniversary of that auspicious day, the day on which Lord Vishnu was born as Lord Rama to rid the world of Ravana and establish Dharma. This is His sixth of the ten incarnations (*dasavatharas*). The outstanding special features of this incarnation are the examples of an ideal son in Lord Rama, an ideal wife in Sita, ideal brothers in Lakshmana and Bharata and an ideal *Bhakta* (devotee) in Anjaneya for future generations.

"రామువంటి కొడుకు
Ramuvanti koduku
భరత సౌమిత్రిలవంటి తమ్ములు
Bharatha Sowmithrulavanti thammulu
సీతవంటి భార్య
Sitavanti bharya
వసుధ యెందున లేరు లేరంచు
Vasudha enduna leru leranchu
ముందు యుగంబుల పురుషులు తల యూపవలదే
Mundu yugambula purushulu thala yoopavalade
ఆరీతి వారు నడుచుకొనవలదే.
Areethi varu naduchukonavalade."

Another outstanding example that the Lord left behind during this incarnation is the establishment of (రామరాజ్యం) Ramarajyam, the proverbial welfare state. On this Navami day Sri Rama and his consort Sita and his brothers Lakshmana, Bharata, Satrughna

and His devoted *Bhakta* Anjaneya are invoked. Sita and Rama are worshipped according to prescribed rites. This is a common Hindu festival,but celebrated chiefly by Brahmins and Vaisyas. But in Khammam District it is celebrated by all owing to the fact that it is the area where Lord Rama spent over two years of his exile and had left behind several marks of his sojourn and where He had settled as Bhadrachalam Sri Ramachandra. Fast during the day by several people and *jagaram* during the night by some people are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and his image or picture is taken in procession in which all Hindus participate. In the evening distribution of *panakam* and *panneram* in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day *(Dasami)* there is *annasantharpana* in Sri Rama temples. Feasts are held. In some centres, the celebrations commence on *Chaitra Suddha Padyami*, (Telugu New Year's day) and conclude with *pattabhishekam* on *Navami*. In some other centres they commence on *Navami* and conclude on *Purnima* with car festival. *Kalyanothsavam* is included on some convenient day during both the periods.

3. Nagula Chaviti is observed either on *Sravana Suddha Chaviti* (July – August) or *Kartika Suddha Chaviti* (October–November). A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes, with the object of propitiating them. The general observance of this festival which is common to all castes of Hindus irrespective of social status is to observe the day as a festive day, clean the residences and have oil bath, wear new clothing to go to ant-hills, worship them and pour milk into them, break cocoanuts and offer *naivedyams*. A little earth of the ant-hill is taken home and the figures of cobras are drawn with that earth on the walls of their houses invariably on either side of entrance. Sisters give a little of that earth to their brothers according to an old tradition with the belief that the gift is equal to the gift of nectar. A few Brahmin families confine the function to their house where they worship an image of cobra instead of the ant-hill. Some families get earth from an ant-hill, prepare a *naga* (cobra) with it, worship it at home in the usual way and immerse the image in a well or river after the function. There is also a practice in some families of performing this *puja*, fasting the whole day and observing the feast on the next day. *Nuvvulamuddalu* (balls of gingelly, cocoanut, jaggery and spices) and *pyalapindi muddalu* (balls of puffed cholam powder, jaggery and spices with copra) are invariably prepared for distribution among the domestic servants with a half cup of copra. This is an invariable *mamool* during this festival. The richer families substitute *chalibindi* or *chalimidi*, a preparation of soaked rice with jaggery in the place of *pyalapindi muddalu*. Lingayat women in general and particularly the richer families send to relatives the above along with turmeric powder, *kumkum*, flowers and clothes.

4. Varalakshmi Vratam is celebrated on a Friday in *Sravanam* (July–August) generally on the Friday preceding the full moon day of *Sravanam* for prosperity and for begetting worthy children, based on the following legend: A Brahmin lady by name Padmavati in the Kosala Kingdom was so good, pious, dutiful to her husband and hospitable to the sick, poor and needy and to the guests that Goddess Varalakshmi was pleased to instruct her in a dream to observe the Varalakshmi *Vratam* on the Friday preceding the full moon day in *Sravanam* for enhancement of her prosperity and salvation. Padmavati did like that after obtaining permission of her husband.

For celebrating the *Vratam* the *muthaiduvas* get up before sunrise and take bath in the nearby river, tank or well. They clean the *puja* room and prepare a neat spot for the proposed worship, smearing cowdung paste over it. This spot is decorated with *muggu* (designs with flour on the borders and centre). Over the central design, a measure of rice is heaped and a *kalasam* is kept over it. A small bamboo *mantapam* covers the whole spot. Goddess Varalakshmi is invoked with *mantras* and worshipped with flowers and *naivedyam* of nine kinds of preparations and the following *dhyanam* :—

"వందే లక్ష్మీం పరశివమయీం శుద్ధ జాంబూ నదాభాం

Vande Lakshmim parasivamayeem suddha jamboo sadabham

తేజోరూపం కనక వసనాం స్వర్గ భూషోజ్వలాంగం

The jorupam kanaka vasanam svarga bhushojwalangam

బీజాపూరం కనకకలశం హేమ పద్మం దధానం

Beejapuram kanakakalasam hema padmam dadhanam

మాన్వాం శక్తిం సకల జననీం విష్ణువామాంక సంస్థామ్

Manvam Shakthim sakala jananeem Vishnu vamanka samstham"

The women who perform the *Vratam* wear nine rounds of saffron-coloured thread to their right wrists. *Muthaiduvas* (women in married status) are invited, *harathi* is offered, flowers and *thambulam* are distributed. *Vayanams* are given to a Brahmin lady, keeping in a new winnowing pan fruits, flowers, *thambulam*, and *dakshina* with new clothes and the nine varieties of preparations (already offered to the Goddess as *naivedyam*) at the rate of twelve each, and covering all with another new winnowing pan. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva and non-Brahmin families also observe it as an annual festival on one of these Fridays though based on a different legend, with some slight modifications. The legend is that Veerasimha, the king of Maghada prayed Lord Siva to save his subjects from pests and famine. Lord Sita told him in a dream the efficacy of *Sravana Sukravara Vratam* and desired that it should be observed by himself, his queen, children and all his subjects. The observance resulted in relief and subsequent prosperity to the kingdom. In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of worshippers :

"నమస్తే నమస్తే మహాదేవ శంభో

Namasthe namasthe Mahadeva Sambho

నమస్తే నమస్తే ప్రసన్నైక బంధో

Namasthe namasthe prasannaika bandho

నమస్తే నమస్తే దయాసార సింధో

Namasthe namasthe dayasara sindho

నమస్తే నమస్తే మహేశ

Namasthe namasthe Mahesa

శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే

Sivaya Vishnurupaya Sivarupaya Vishnave

శివస్య హృదయం విష్ణుర్విష్ణోశ్చ హృదయం శివ

Sivasya hrudayam Vishnu rvishnosya hrudayamsivaha

యధా శివమయో విష్ణురేవ విష్ణుమయశ్శివ

Yadha Sivamayo Vishnureva Vishnumayassivaha"

యధాంతరం నమశ్యామి తధామే స్వస్తిరాయుషి

Yadhantharam namasyami thadhame svasthirayushi

The concerned legends are recited and listened to.

5. Sri Krishna Jayanti is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birthday. Sri Maha Vishnu took this as his eighth incarnation of His ten *avathars*.

According to the Bhagavatha Purana, Kamsa, a demon avowed to kill all the children born of his sister Devaki and her husband, had them imprisoned and kept strict vigilance over them. When Krishna was born, Devaki immediately after her accouchement fell asleep, and a general torpor seized all the guards at the prison due to the spell known as *Yogamaya*[1] of Sri Krishna. During her sleep her husband Vasudeva carried away the new born babe from the prison to the house of Yasoda, the wife of Nanda, on the other side of the River Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent king Vasuki followed Vasudeva across the River Yamuna, with his hood spread over as a canopy to protect the infant God from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image or His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and in every street there is a celebration of *Utlu, i.e.*, two vertical poles erected on either side of a road, a horizontal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti*. As the

1 Yogamaya is personified delusion; the great illusory energy of Vishnu, by whom, the whole world is deluded. In the *Markandeya Purana* she appears as Durga, but in the *Vishnu Purana* as Vaishnavi.

competitors try to catch, the *utti* is pulled up and water thrown against their faces. This function is organised almost in every street of the town through which the procession of the God is taken. This festival is limited only to urban centres. Even in the towns, though all the Hindus take part in the procession, only the Vaishnavites and a few of the other Hindus fast. Even in the villages one or two members in the Vaishnavite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held only within the temple. In the villages *vayanams* are given to the Brahmin *purohits* and jacket clothes to Brahmin *muthaiduvas*. *Vayanam* is a day's ration, complete in itself with tamarind, salt etc., all being kept in a new winnow. This festival is observed in towns and in very few villages in the district.

6. **Vinayaka Chaviti** is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social and economic status of the family. This is celebrated on the fourth day of the waxing Moon in the month of *Bhadrapadam* (August–September). In Khammam District this festival is celebrated by all and althrough.

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *isa*, the governor or leader, and *gana*, a company of Saiva deities. He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati, who is supposed to have bestowed life to a doll made from the flour which was to be scrubbed to her body while taking bath. There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying his orders but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the Mahabharata to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chathurdhi is observed in commemoration of the birthday of Ganesa.

Except the poorer classes, each family worships an earthen image of Lord Ganesa (Ganapati) in their house. It is also a practice to have *darsan* of at least 5 such images. Special preparations such as *undrallu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus avoid seeing the Moon on the festival day, to safeguard themselves against unwarranted accusations during the subsequent twelve months. If by chance, they see the Moon they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation of theft of Samanthakamani that yielded gold daily, for having seen the reflection of the Moon that day in the cup of milk He was taking. By so doing they are supposed to be absolved of the evil consequences.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (September–October). The day of the new Moon in the month of *Bhadrapadam* (September–October) when the Sun is in the sign Virgo (*Kanya*) is known as *Mahalaya Amavasya*. This day of the conjunction of the Sun and Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The Itihasa, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo (*Kanya*) the departed manes leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in the world. Therefore the fortnight preceding the new Moon of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya[1]. It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance.

1 Every Hindu is enjoined to visit Gaya at least once in his lifetime to perform the funeral ceremonies of his ancestors, and to offer, *pindas* in their honour.

The fortnight is known as *tarpana*[1] *paksha* (the fortnight of offerings), the ceremonies as *sraddha*.[2]

In Khammam District it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day. Vaisyas also observe the festival in the same way. The non-Brahmins observe this as a great day of rememberance of the departed ancestors and worship them in the form of *kalasam* and offer *naivedyam* of various preparations like *appam* (cholam bread), the non-vegetarian preparations forming an important part. Toddy in a small earthen pot is invariably offered in the majority of the non-vegetarian families. *Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed all round with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice or cholam according to the status of the family and is decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes. Some families invite a Dasari and offer him all the preparations. Actually he acts as a *pujari*, and the head of the family offers *pindam* in the name of all the departed elders with *dhupam*, pronouncing the names of the departed. The next day flowers *etc.*, are taken and immersed in a well or river. In fact this is the culminating day of a fortnight during which fortnight ceremonies of the departed souls are performed. This is called in village parts as *Pitharula Amasa*, *Petharla Amasa* or *Peddala Amasa*. Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on Mahalaya Amavasya. They then feel that they have helped the dead to join the ancestors locally known as *peddalalo kaluputa*.

The tendency to invite a Brahmin and give him a day's ration and a cocoanut in the name of the departed and ancestors has grown greatly among non-Brahmins of Telangana Districts. For the poorer among them it is a day of some good non-vegetarian food doled out by others who stick to the old customs of strict observance of the festival supplemented by drink.

8. Brathakamma Panduga—Brathakamma Panduga it celebrated for nine days in the district as in the other districts of Telangana from *Asviyuja Suddha Padyami* to *Navami* (September – October). The legend connected with this festival is as follows :

A Vaisya couple had a son and a daughter called Brathakamma. They were married and Brathakamma went to the mother-in-law's house. According to the practice the Vaisya couple invited the son-in-law and the daughter for Mahalaya Amavasya, *i.e.*, *Bhadrapada Bahula Amavasya* (August–September). The son-in-law sent Brathakamma for her parents' house promising that he would go over there for the Dasami festival. A couple of days after Brathakamma reached her parents' home, the latter had to go to a neighbouring village. Brathakamma and her sister-in-law were invited for some auspicious function by the neighbours. Brathakamma wore one of her sister-in-law's sarees for the occasion and it got soiled due to the smearing of sandal paste, saffron, etc. This was misconstrued by the sister–in-law as wanton soiling of the saree by Brathakamma. The heartless sister-in-law induced her thoughtless husband to do away with Brathakamma, failing which she threatened she would divorce him. Brathakamma was told by her brother that there was an urgent call for her from her husband; and he took her away from the house during the absence of her parents, killed her in the midst of a thick forest, buried her by the side of the path and returned home. Brathakamma manifested herself on her grave as a flower tree. Her sister-in-law made her parents believe that she was

1 Generally speaking the *tarpana* cannot be performed by a women, by a man whose parents are alive, or by a Brahmin not endowed with the sacred thread.

2 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the Sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach two *Svarloka*, heaven or *Bhuvarloka*, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta* body is fully formed on the tenth day it feeds on the *pinda*, and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in pilgrimage each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number, performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul now becomes a *pitru*, and assumes another body adapted for enjoying heavenly enjoyment or for suffering the pains of hell. In this state it comes before the judge, Yama, the Lord of *pitrus*. When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *karma*.

sent to her husband on an urgent call. But a day before *Dasami*, the husband started to the parents-in-law's house according to the previous promise. On the way he had been very much attracted by the flower tree on the grave of Brathakamma and attempted to pluck out the flower to present it to his beloved wife. He heard a voice saying:

"ముట్టకు ముట్టకు మావారు
Muttaku muttaku mavaru
ముట్టబోకు మావారు
Muttaboku mavaru
పాపిష్టి వదిన చంపించింది
Papishti Vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu."

(Touch me not my lord! Touch me not my lord! The sinful sister-in-law has got me killed and the heartless brother has killed me).

Unable to make out anything from it he straight went to the mother-in-law's house. He was stunned to hear that she had been already taken to his house. Recapitulating the words heard on his way, he led the parents-in-law to the spot where the strange flower tree stood. When his mother-in-law tried to pluck out the flower, she was warned by the voice from the tree:

"ముట్టకు ముట్టకు మా అమ్మ
Muttaku muttaku ma Amma
ముట్టబోకు మా అమ్మ
Muttaboku ma Amma
పాపిష్టి వదిన చంపించింది
Papishti Vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu."

(Touch me not my mother! Touch me not! The sinful sister-in-law has got me killed and the heartless brother has killed me). They returned home and the brother of Brathakamma confessed the truth.

Brathakamma reached her mother's house on *Asviyuja Suddha Padyami*. Her husband started on *Navami*. In her memory an image of Brathakamma is prepared annually by every Hindu family with a variety of flowers. It would be more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank or plate or tray representing Brathakamma and worshipped. Women dance round the heap singing the life story of Brathakamma. The function continues day after day with great pomp and devotion till *Ashtami*. On the ninth day heaps of flowers of maximum size are arranged on plates or planks and taken to a nearby flowing river, if there is one or to a tank or well in procession. There the planks or plates are taken to deep water and slowly removed from water leaving the heaps of flowers to remain floating in the water for several days afterwards. The rivers and rivulets present a pleasant sight on *Navami* and the subsequent days with several heaps of flowers floating down the river.

9. **Dasara** is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October).

It is believed that it is the anniversary of the day when Bhagiratha[1], the ancestor of Sri Rama, brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*dasa*—ten *i.e.*, ten sins and *hara* that which removes or expiates). Dasara or Vijayadasami is perhaps a corrupt form of the word *Dasahara*. The legend has it that Brahma as the head of the gods prayed to the goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The goddess answered the prayer on this day and Ravana was killed. A second tradition says that since Sri Rama after his wife Sita was abducted by Ravana, came to know of the latter keeping her under the Asoka tree in Lanka (Ceylon) collected his army and started out to rescue her on this day which ended successfully. Every Hindu Raja consequently considered this day the most auspicious one for setting out to wage battles. The whole of the period of ten days beginning from the

1 Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara did penance and brought down the Ganga from heaven and led her from the Himalayas where she had alighted, to the sea. The sons of Sagara were purified.

day of the bright half of *Asviyuja* (September–October) is devoted to the worship of Durga in South India.

Vijayadasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, taking oil bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While offering the leaves the higher classes pronounce the *sloka* :

"శమీ శమయతే పాపం
shami shamayathe papam
శమీ శత్రు వినాశనం
Shami shathru vinasanam
అర్జునస్య ధనుర్ధారి
Arujunasya dhanurdhari
రామస్య ప్రియ దర్శనం
Ramasya priyadarshanam"

meaning " *Shami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami*, Arjuna took up the bow and Lord Rama rejoined Sita."

Wearing new clothes is not a general order. Only the rich enjoy the privilege. The poor put on their best and cleanest preserved for the occassion though for several, this is as marked a festival as the Telugu New Year's Day for putting on new clothes. The preceding nine days grouped as *navarathrulu* or *devi navarathrulu*, Goddess Parvati is worshipped throughout the week and is observed in different ways in different places and by different communities. For the poor and the labouring classes this is no period of festival at all. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswati *puja*. They arrange the books, worship Goddess Saraswati and offer *naivedyam*.

The eighth day is a day of Durga *puja* or Durgashtami on which day a few Shaktheyas worship Durga. On the ninth day, the Brahmins perform *puja* to the family gods, whereas the Vaisyas worship weights and measures, etc. The agriculturists and others of hereditary professions such as carpenters, barbers, etc., worship the implements which they generally use in their respective professions. The agriculturist, for example, worships his plough, scythe, spade etc. The family weapons such as guns, daggers, swords etc., are also cleaned and decorated and *puja* performed. In the modern days the motor vehicles are invariably washed, decorated with flowers, and turmeric and *kumkum* are applied and a *puja* is performed by burning incense. In towns and big villages *bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the 10 days friends are invited and offered fruits and *tambulam*. The poorer section of society enjoy this *koluvu* by visiting the richer families. The villagers round about the towns make it a point to enjoy the sight, one of the 10 days, generally on the 10th day, the day of common festivity.

10. Deepavali and 11. Dhanalakshmipuja— Deepavali is also called Naraka Chathurdasi and is celebrated on *Asviyuja Bahula Chathurdasi* (September–October). Dhanalakshmipuja comes off the next day on the new moon day (*Amavasya*) of *Asviyuja*. All Hindus believe that Lord Krishna along with his consort Sathyabhama killed the *rakshasa* Narakasura and returned home early in the morning of this day. Being an occasion of rejoicing and welcoming the Lord, elders as well as the youngsters get up very early in the morning, take oil bath and celebrate the happy occasion with fire works on a scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. There is a display of fire works in the night.

In towns and nearby villages hundreds of lamps are lit on pials and compound walls of their houses by the rich. A few families light extra lamps for three days after the festival. The merchant class, particularly the Marwaries perform Dhanalakshmi *puja*, in the night inviting friends and relatives. The Marwaries commence accounts of the year on that day.

In some places where there is a big Marwari population special invitations are issued to friends and customers for the *puja* of Dhanalakshmi. All money that is due to them is collected and worshipped along with a *kalasam* decorated with jewels inside the house and the picture of Goddess Lakshmi is worshipped in the places of business. Fruits, flowers and *tambulam* are distributed. In some

cases there is the practice what is known as *chadivimpulu* which comprises presentation of a small amount of cash by the invitees, as a token of good wish for the next year's prosperous business.

12. Subrahmanya Shashti—takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November–December). Subrahmanyaswamy, generally known as Kumaraswamy is the God of war, and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its tail spread out, and a bow and a spear are in either of his hands. He is depicted to be very handsome. It is said that women who have no male children especially propitiate Him to beget a son as handsome and as courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save Devas and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But, insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva had been doing severe penance and nobody could disturb His penance so that he could marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Subsequently Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shashti is confined to a very few Brahmin families to celebrate the birth of Kumaraswamy who is otherwise known as Subrahmanya.

Fasting during the day, worshipping Lord Subrahmanya and offering cocoanuts and *naivedyam* are observed as the rituals. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those that participate in it.

13. Sankranti—Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*Makara*), which is identified with the Uttarayana or return of the Sun to the north or to the winter solstice. The festival marks the return of the Sun to the northern hemisphere. It is generally observed from 13th to 15th January. It is also known as Pongal in the Southern India and is dedicated to the glorification of agriculture.

All the Hindus observe it. First day is *Bhogi*, second day *Sankranti* and the third *Kanuma Panduga*. Except in Khammam, Madhira and the taluks adjoining them, on the first day Brahmins and Vaisyas take ordinary oil bath whereas the well-to-do among the other Hindus take a bath after rubbing the head and the body with gingily paste. In the matter of preparations for the day the Brahmins are particular of setting up two ovens and cook jaggery *pongal* and sugar *pongal*. The other castes invariably prepare bread, with cholam flour and sajja flour, both mixed with gingily. For the special curry of the occasion, all the available vegetables are mixed and cooked together. This is known as *kalupukura*. Hot *pongal* (*pulagam*) is prepared. In the taluks of Khammam, Madhira, and the adjoining ones the festival is of a single day, on the first day, in a simple manner with the usual festive cleanliness, bath, *puja* and special dishes. The well-to-do pour down pieces of sugar candy and *regi pandlu* (zizyphus jujuba) and coins down the heads of young children, in the presence of invitees and a host of grown up children. The children rush to the centre as soon as pouring is over and collect whatever they can. In all families pumpkin is invariably cooked, seasoned or sweetened. Another practice is to offer pumpkin and gingily to Brahmins. The next day is the day of festivity for all. The third day is important in the rural parts. Cows and bullocks are washed, their bodies are decorated with designs in several colours, horns are coloured and bells of different sizes are tied to the horns and necks. Some are decorated with costly clothes and jewels and taken to temples with drums and music. In the urban parts also, the milk vendor decorates his cows and takes them round.

14. Bhishma Ekadasi is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January–February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti Manes, constituted an important element. The day is dedicated to

APPENDIX I

Bhishma,[1] the son of Ganga, and great-uncle of the Pandava and Kaurava princes. He was killed in the course of the great war between the Pandavas and the Kauravas, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to make good this want, persons in general are enjoined to make libations of water on this day to Bhishma's spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings: 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due from sons and grandsons.' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after *Makara Sankramanam* called *Uttarayana punya-kalam*. Brahmins observe fasting, perform *puja* to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. This is unknown in rural parts and to some in the urban parts as well.

15. Mahasivaratri (as distinguished from the other eleven Masasivaratris, *i.e.*, monthly Sivaratris which fall on the fourteenth day of the waning moon on which nights Lord Siva is offered special pujas) falls on the fourteenth day of the waning Moon in the month of *Magham* (January–February). This in the estimation of the followers of Siva is the most sacred of all their observances, expiating all their sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The ceremony is said to have been enjoined by Siva himself who declared to his consort Parvati that the fourteenth of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins committed in three generations and should confer final liberation[2]. The three essential observances on this

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1 Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparallelled in the history of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life-long celibacy cut of his line of offspring, saying that even dying childless he would attain to heaven. So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied, 'I can renounce the empire of heaven but truth I shall never renounce.' Lying on his death-bed in the battle field of kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, etc.

2 Quoting the remark of Narada Mahamuni that Sivaratri Vratam would wash off one's sins committed during the past three lives Dharmaraja requested Lord Krishna to explain how a single night's *vratam* is so very effective and also to cite an example, if any, to justify the claim. This is the explanation of the Lord, after asking Dharmaraja to carefully listen to it. One day Parvati put the same question to Lord Siva and got a satisfactory explanation. In the earlier parts of the first *kalpam* there was a Brahmin king. Intoxicated with power he ill-treated the Brahmins and tortured the righteous, the pious and the virtuous. In conseqnence he was born as a Kshatriya king in his next life. He continued his despotism, misappropriated and misused the wealth not only of the subjects but also of the temples. He was, as a result, born as the son of a public woman with no father to claim and yet could become a king. In this third life too, there was no sin left uncommitted by him. The cumulative effect of these three lives made him in his fourth life a *kirataka* (Boya hunter) condemned to exist on raw flesh. He married a *kirataki*, hunted animals in the forest and fed his wife and childern with the raw flesh. On a Mahasivaratri day he could get no game and was reluctant to return with empty hands to the hungry family. He, therefore, kept vigil among the branches of a *bilva* tree hoping to get some game. To enable him to see the game around he removed some of the *bilva* leaves and threw them down. They chanced to fall on a Sivalingam which was directly below him under the *bilva* tree. Soon he saw a deer approaching and lifted up his bow. The deer requested him not to kill her as she was pregnant expecting to bring forth young ones immediately and promised to return to him after entrusting them to their father's care. The effect of throwing *bilva* leaves on the Sivalingam during the first vigil had already reformed him and allowed the deer to go. In the next vigil he cleared off some more leaves and threw them down. Meanwhile another deer came that way when the *kirataka* was about to hit it, the deer prayed that she should be permitted to go to her husband and return after taking leave from him. The *kirataka* could not refuse the request. He grew impatient and perturbed by hunger and with thought of the starving wife and children tore off some more *bilwa* leaves and threw them down on the head of the Sivalingam below with the determination to use the next victim for himself and his family. Another deer with a number of young ones approached the tree but managed to obtain the *kirataka's* permission to take back the young ones to the safe custody of their father and return to him. The last that stood before him, in the fourth vigil was a stag. When the bow was raised the stag stunned him with readiness to die. The animal explained that those whom he spared for a while previously were his wives and children, that they would keep up their promise to become his victims and that it too could prefer to die along with them. With tears in the eyes, the stag wanted to go to his house with the whole herd. When the Boya reached his residence there was a huge herd of deers and young ones headed by the stag ready to be killed. He was astonished at the conduct of the animals and asked the stag for all explanation. The stag explained that Sivalinga *puja* with *bilwa* leaves had washed off the sins of his previous three lives and purified his heart. Though unintentionally he had kept up the three essential observances of Mahasivaratri, namely, fasting, waking up and worshipping a Sivalingam. Lord Siva sent His *vimanam* and got the Boya and the entire herd of deers to Kailasam. Thus the truth of the following dictum had been established.

త్రిదళం త్రిగుణాకారం త్రినేత్రంచ త్రయాయుధం
Thridalam thrigunakaram Thrinethrancha thrayayudham
త్రిజన్మ పాప సంహారం బిల్వపత్ర శివార్పణం
Thrijanma papa samharam bilvapathra Sivarpanam

which means:

The *bilva dalams* (bunches of 3 leaves) which are supposed to represent the three characteristics (namely, Satvah, Rajah and Tamah) and the trident of the three-eyed God (namely, Lord Siva), if offered to Lord Siva have the effect of eradicating the sins of three births.

day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night. After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to celebrate the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through *puja* by short prayers. The repetition of *nyasa (i.e.,* touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and articles of food such as boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras.* In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vrata.*

All Hindus except Vaishnavites observe this festival. There is not much difference in the observance by several sub-communities that observe it. On *Magha Bahula Chathurdasi* (January-February), devotees fast the whole day, go to Siva temple for *abhishekam,* worship and offer cocoanuts, fruits, *panakam* and *panneram* which they take as *prasadam,* observe *jagarana* (keeping awake the whole night) and attend *purana kalakshepam, harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and *puja.* During the second day also they desist from sleep. One general practice is that this festival is observed not at their residence but at a holy place such as a Saiva pilgrim centre or at least a Saiva temple away from home with the belief that those places are further sanctified during that night by the presence of Devathas that visit the centres to worship the presiding deity though invisible.

16. Kamadahanam and 17. Holi—In Khammam District Kamadahanam and Holi are clubbed together. It commences on *Phalguna Suddha Triodasi* and closes on *Bahula Padyami* though the actual Holi is celebrated on the full moon day.

One legend which is current is that Manmadha [1] was burnt to ashes by the fire that emerged from the third eye of Lord Siva, when He opened it with wrath for having been disturbed from his penance.

According to Vaishnava Puranas it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhashuda. Hori, Holi, Hola, Holaka, Medha and Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring to typify the general influence of spring upon both the animate and inanimate creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway. It so happened that one day, an old woman's only grandson was to be the victim, and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door and hearing of the cause of her sorrow contemplated for a time and then said that Holika could be killed and her grandson saved, if Holika could be made to hear vile and obscene expressions, for it was destined that this alone could kill her. The whole village took this holy man at his word, and when Holika came for her prey the next day she was met by such a chorus of vile and filthy abuse that she dropped down and died, as was prophesied. This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

This is observed in towns and villages by all Hindus irrespective of economic status. This is more a public function than a domestic function. The main function is on *Purnima* which is called *Kamanna Purnima* or *Kamanna Panduga.* A pit is dug in the customary places in the middle of the streets and wood and other combustible articles are collected from three days in advance. An earthen image of a female is placed in the centre of the pit

1 Manmadha was the son of Maya (the primary illusion) or the general attracting power and is married to Rati, affection, and his bosom friend is Vasant (the spring). Manmadha or Kama is represented as a youth with eight arms and attended by four nymphs—Pleasure, Affection, Passion and Power; bearing the shell, the lotus, a bow and five arrows and a banner riding on the marine monster Makara or on a parrot.

and some kind of *puja* is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva is taken round in procession, brought back and burnt after setting fire to the material in the pit. After the contents of the pit are nearly burnt, half burnt sticks are taken home and oil lamps are lit with them. *Vasantam* is commenced on a small scale that very night and it increases till it ceases by the next noon. In big places this period of three days is one of excessive enjoyment and licence. During the three days artificial elephants and other huge quadrupeds constructed on carts are taken round the streets with music, country dance and exhibition of physical strength and skill in stick and sword play. In such places this is one of the important festivals. As in the usual festivals, preparations of special dishes are seen. Ryots remove the ash from the pit and use it for crops, particularly to vegetable gardens with the belief that it is an insecticide.

COMMON MUSLIM FESTIVALS

1. **Ramzan** is observed during the ninth month of the Muslim year *viz.*, *Ramzan* (February–March). Prophet Mohammad, while he was doing penance in Gharebwera (a cave) in Mecca at his fortieth year, is believed to have acquired Quran sent by Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4-30 A.M. to break it only after sunset.

In this District in the large towns these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns like Madhira and big villages of this district where the Muslim population is considerable, one or more groups of Muslims go round the streets and lanes singing in praise of the prophet thus waking up the Muslims by 4 O' Clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or in kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer namely *ta-ra-vi*(20 rakhaths) is offered and a part of the holy book, Quran is recited. On *bade rath* or the "best night" (shab-e-khader) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed. On the *bade rath* all keep awake till 4 A.M. when the reading of Quran would be completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khudba* day *i.e.*, 1st day of *Shawval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1 1/4 measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field, or shop *etc.*, though their non-observance of *roja* is sinful in the eyes of *Shariyat* (Religious law). But the *namaz* at the *idgah* is seldom missed by any one. The procession to *idgah* is by one route and they return by another, so that the beggars that line up the route on both sides, might have the benefit of the charity of the rich.

2. **Bakrid (The cow feast)** is also called *Id-i-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast). It is celebrated on the 10th day of *Zilhaz* (April–May) and is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33–38. Two of the verses are

> "Ye may obtain advantages from the cattle up to the set time for slaying them; then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto

God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you that ye magnify God for His guidance; moreover announce glad tidings to those who do good deeds."[1]

The legend goes that before the birth of prophet Mohammad, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images. It is he that constructed *kaba*. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail or Ishmail who was made to prostrate blind-folded. Ibrahim with his eyes covered repeating the words *Bismillahi Allah-Ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however the archangel Gabriel, snatching Ismail from underneath the blade, substituted a broad tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says:

> "In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner: that is what I am bidden; for I am first of those who are resigned." "And then he slays the animal. The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining one-third reserved for the family. It is considered highly efficacious to sacrifice one animal for each member of the family but as that would involve an expenditure few could bear, it is allowable to sacrifice one animal for the household. In extreme cases, men may combine together and make one sacrifice for all. but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."[2]

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing. *Chappaties* (wheat bread), sweets and bowls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. Moharram—

> "The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival. Yazid, who succeeded his father Muawiyah in the year 60 A. H. was a drunkard and a debauchee. The people of Kufah, which was the home of theologians and priests in those days, were scandalized, and he in return treated them with much contempt. At this time Hussain was residing at Mecca. He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the pepole of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah. The friends of Hussain in vain urged that the people of Kufah were a fickle lot, and that they could if they wished, revolt against Yazid without his help. Hussain accepted the call and started for Kufah with his family and a small escort of horsemen and one hundred infantry. But meanwhile Yazid sent the Governor of Basrah to obstruct the way and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. The people of Kufah gave no aid. Submission or death was the alternative for him. He asked his followers that those who wished to go, could go. But they refused to leave him saying what excuse they would give to his grandfather on the day of judgement, if they abandoned him? One by one the little band

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1 E. Denison Ross, *An alphabetical List of the Feasts and Holidays of the Hindus and Muhammmadans* (Calcutta: 1914), p. 102.

2 *Ibid.*, P. 103.

> fell, and at last Hussain and his little son, a mere infant, alone remained. Hussain sat on the ground. Not one of the enemy seemed to dare touch him. He took the little lad up in his arms; a chance arrow pierced the child's ear and he died at once. Hussain placed the corpse on the ground saying, 'We come from God and we return to Him. O God give me strength to bear these misfortunes,' when, as he bent to drink, an arrow struck him in the mouth. Encouraged by this the enemy rushed on him and speedily put an end to his life. The plain of Karbala is now a place of sacred pilgrimage to Shiahs, and the sad event which took place there is kept alive in their memories by the annual celebration of the Moharram."[1]

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*.

Strictly speaking this is no occasion for festivity and joy. In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

> "Some days previous to the festival the *imambara* (house of the Imam), also called *ashur khanah* (ten-day house) is prepared. As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbet* or some sugar in the name of Hussain. The *fatihah* concludes thus: 'O God, grant the reward of this to the soul of Hussain. The *sherbet* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper, and brass though occasionally of gold or silver are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the prophet himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the Prophet, and is the special standard of the Shiahs."[2]

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out "Hussain! Hassan!" The three days are enjoyed with fancy dresses of tigers, bears, etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten-day observence of Dasara with fire walking in several places is seen in the ten-day observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbeth* is generally distributed. After the 3rd day the *alams* are taken home and kept in safe custody for the next Moharram.

4. Milad-un-Nabi is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* (July–August), in commemoration of the death of prophet Mohammad.

The story goes that being an orphan Mohammad was fed by Halima, a poor woman, with her

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1 E. Denison Ross, *An alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta: 1914), pp. 106–107

2 *Ibid.* pp. 107–108

milk and when he grew up he was tending the sheep along with the son of Halima. Even as a baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty is one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval.* On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the *moustache* (often a single hair of it and the piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *kazi.* This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts of this district. Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. Peer-e-Dastagiri is celebrated on the eleventh day of the fourth month., *i.e., Rabi-us-Sani* (August–September) by the Sunnies in honour of the saint Abdul Khadar Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well. This is an occasion of his birthday celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of this district it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in the front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother, at the time of leave taking and receiving her blessings, not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples. In this District of Khammam the festival is conspicuous more in villages than in towns.

6. Shab-e-Barat or Night of Record—This festival is held on the night of the fourteenth of the eighth month, *i.e., Shaban* (December–January) and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns.

COMMON CHRISTIAN FESTIVALS

1. The New Year's Day—The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O' clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O' clock in the midnight a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00–30 hrs. the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5–30 hours, on the morning of the New Year's day each family

conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 A.M. is attended by all. Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, *etc.*, received from friends and relatives on a table in the well-decorated hall of the house which is cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one-tenth of a month's income to the church by all devoted Christians, special offerings are made to the Church for the extension of the Kingdom of Jesus Christ, *i.e.*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. In spite of these celebrations Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of fore-fathers, all the functions of thanks giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2. Good Friday—Jesus Christ was crucified in Jerusalem by the Jews on Friday and 'Good Friday' is celebrated to commemorate the day. It is a part of the celebration of the Easter[1] and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout the Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods (1) The preparatory fast of the forty days of Lent; (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter *i.e.*, the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion week'. The religious-minded elders observe the fast very strictly and engage themselves in prayers. On Friday church service is conducted from 11-00 hrs. to 16-00 hrs. when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hrs. all the members of the church start in procession from the church to an open space preferably a grove. There they sing in praise of the Lord, after which there is a sermon by a learned

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1 Easter—The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22 nor later than April, 25.

To many, Easter means the coming of spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers; moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awakening of life in spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here' (*The Golden Book of Encyclopaedia* —Book V, page 443 by Bertha Morris Parker).

preacher. By 7–00 hrs. they return home and get ready to attend the church by 9–00 hrs. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 P. M. as Jesus is believed to have been crucified at 3–00 P. M. They observe *jagarâna* on the night of Saturday previous to the Easter Sunday which they call 'Easter vigil'. Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and christened with Biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John the Baptist, baptised for the first time in the waters of the river Jordon. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the Protestants and all the Catholics sprinkle holy water on new convert before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

3. Christmas is the birthday celebration of Jesus Christ. Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service'. The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas father' visits them with presents. This 'Christmas father' or Santa Claus is an imaginary old person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by midnight of the Christmas Eve; then the parents keep presents like sweets, balloons, toys, *etc.*, in stockings and keep them under their beds or on the tables. In the morning the children are told that 'Christmas father' had come and left them presents. Even in the church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation distributing sweets, *etc.*, to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church, specially youngsters go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on the 25th morning .Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree'.

The Roman Catholics do not have the Christmas tree but exhibit in a crib (a small hut like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in Khammam District, whether rich or poor in town or village. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the towns observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas tree' is a luxury for them . For the uneducated Harijan converts of the village Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a 'Christmas father' or a 'Christmas tree.' But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* about the saints are resorted to to support their Mission.

BIBLIOGRAPHY:—*An alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* by E. DENISON ROSS, 1914.

APPENDIX II

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STATEMENT OF FAIRS AND FESTIVALS

KHAMMAM DISTRICT

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significanc e 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. KHAMMAM TALUK					
1	2 Kakarvai	20 miles from Khammam by road	Kanakadurgamma and Mutyalamma Jataras	In the 1st week of Sravanam (July–August). 2 days	Local, religious	Kanakadurgamma and Mutyalamma–Village deities	Local congregation. Hindus	...	...
2	15 Medidepalle	18 miles from Khammam on Khammam-Warangal bus route	Hanuman Samaradhana	On Kartika Suddha Purnima (October–November). 1 day	Local, religious	Hanuman, stone image 3 feet high	Local congregation. Hindus	...	Gadi Mysamma puja is performed in Sravanam (July–August)
3	17 Beeravole	2 miles from Khammam – Warangal bus road and 16 miles to the west of Khammam	Ramalingeswaraswamy Kalyanothsavam	Chaitra Suddha Padyami to Navami (March–April). 9 days	Local, religious	Lord Ramalingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Mutyalamma and Katta Mysamma Jataras are celebrated in Sravanam (July–August)
4	18 Patharlapadu	1 mile from Khammam–Warangal bus route and 16 miles from Khammam	Yogananda Lakshminarasimhaswamy Kalyanam	From Vaisakha Suddha Purnima (April–May). 9 days	Local, religious	Yogananda Lakshminarasimhaswamy, stone image	Local and from the nearby villages. Hindus	...	...
5	32 Jujjalaraopet	1½ miles from Khammam—Suryapet bus route and 18 miles from Khammam	Kasi Viswes-waraswamy Kalyanam	Magha Bahula Dwadasi to Amavasya (January–February). 4 days	Local, religious	Lord Kasi Viswes-waraswamy, Sivalingam and an image of Lord	Local congregation. Hindus	...	Mutyalamma puja is performed in Sravanam (July–August) and Kartikam (October–November).
6	33 Perkasingaram	2 miles from Gattusingaram bus stage and 16 miles from Khammam by road	Venugopalaswamy Uthsavam	Suddha Ekadasi to Bahula Panchami (month is not given). 10 days	Local, religious	Lord Venugopalaswamy	Local and from the nearby villages. Hindus	...	...
7	41 Jeelacheruvu	About 9 miles from Khammam	Sita Rama Kalyanam	Chaitra Suddha Navami and Dasami (March–April). 2 days	Local, religious	Lord Sri Rama	600; local congregation. Hindus	...	...

8	47 Thirumalayapalem	About 11 miles from Khammam	Siva Kalyanam	In Phalgunam (February–March). 8 days	Local, religious	Lord Siva	Local congregation. Hindus	...	...
9	48 Edullacheruvu	1 mile to the north of Khammam–Warangal road and 13 miles from Khamman	Mutyalamma and Maremma Jataras	On a Sunday or a Thursday in Pushyam (December–January). 1 day	Local, religious	Village deities Mutyalamma and Maremma	Local congregation. Hindus	...	Abhishekam to Anjaneyaswamy is performed on Kartika Suddha Purnima (October–November)
10	52 Venkataipalem	2 miles from Aryavampula bus stage on Khammam–Warangal road and at about 8 miles to the west of Khammam	Sri Ramalingeswaraswami Kalyanam	Kartika Suddha Purnima to Bahula Dasami (October–November). 11 days	Local, religious	Lord Ramalingeswaraswamy, white Sivalingam	Local and from neighbouring villages. Hindus	...	Mutyalamma and Maremma Jataras are celebrated in Sravanam (July–August)
11	53 Muthagudem	4 miles from Khammam Railway Station to the west	Mutyalamma Kolupu	Sravanam (July–August).	Local, religious	Mutyalamma	Local congregation. Hindus	...	Anjaneyaswamy Aradhana is celebrated on Kartika Suddha Purnima (October–November) and on Chaitra Suddha Navami (March–April)
12	56 Gollapad	5 miles from Khammam Railway Station	Mutyalamma Jatara	In Sravanam (July–August). 3 days	Local, religious	Mutyalamma,a stone	Local congregation. Hindus	...	...
13	57 Thirthala	5 miles from Papatpalle Railway Station and 7 miles from Khammam by road	Sangameswaraswamy festival	Magha Bahula Triodasi (January–February) to Phalguna Suddha Vidiya (February–March). 5 days	Local, religious	Lord Sangameswaraswamy, stone Sivalingam	3,000; local and from many neighbouring villages. Hindus	Eatables, cocoanuts, brass and copper utensils, earthen pots, lanterns, mirrors, combs, pictures, clothes, toys of wood and clay and bangles	...
14	61 Manchugonda	5 miles from Papatpalle Railway Station and 10 miles from Khammam	Mutyalamma Jatara	In Sravanam (July–August). 1 day	Local, religious	Mutyalamma	Local congregation. Hindus	...	...
	61 (a) Budathammpad	5 miles from Papatpalle Railway Station and 11 miles from Khammam	Mutyalamma Jatara	In Sravanam (July–August). 1 day	Local, religious	Mutyalamma, stone decorated with dots	Local congregation. Hindus	...	...
15	62 Irlapudi	5 miles from Khammam-Yellandu road and 8 miles to the east of Papatpalle Railway Station on Kazipet–Vijayawada Railway line and 16 miles from Khammam	Sita Rama Kalyanam	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama, a picture	Local congregation. Hindus	...	Mutyalamma Jatara in Sravanam is also celebrated

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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 communitiesparticipate?	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. KHAMMAM TALUK—*Contd.*						
16	I Khammam	District Headquarters and it is a Railway Station on Kazipet–Vijayawada Railway line at a distance of 160 miles by train and 120 miles by bus from Hyderabad	1 Sthambhadri Lakshmi Nrusimhaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Widely known, religious	Sthambhadri Lakshmi Nrusimhaswamy, stone image in the form of man-lion	Local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, books pictures, photos, clothes, toys	*Mukkoti Ekadasi* is celebrated for 7 days in Pushyam (*December-January*) at Lakshmi Narasimhaswamy temple in the town
			2 Venkateswaraswamy festival	Kartika Suddha Ekadasi to Bahula Padyami (October–November). 6 days	Local religious	Lord Venkateswaraswamy	Local congregation. Hindus		...
			3 Mutyalamma festival	Sundays and Thursdays in Sravanam (July–August)	Local, religious	Mutyalamma	Local congregation. Hindus		...
17	105 Gudimalla	3 miles from Khammam and Pandillapalle Railway Stations	Tirupatamma Tirunala	Magha Suddha Purnima (January–February) and Phalguna Suddha Purnima (February–March)	Local, religious	Tirupatamma, wooden image in female form	2,000; local and from neighbouring villages. Hindus	Eatables, earthen ware, mirrors, combs, Ayurvedic drugs pictures, books and toys	...
18	109 Mudigonda	4 furlongs from bus route at 8 miles from Khammam Railway Station	Lakshmi Narasimhaswamy festival	Vaisakha Suddha Ekadasi to Bahula Vidiya (April–May). 7 days	Local, religious	Lakshmi Narasimhaswamy, stone idol	Local congregation. Hindus	...	...
19	112 Edavalli	8 miles from Khammam	Yogananda Lakshmi Narasimhaswamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Bahula Shasthi (April–May). 11 days	Local, religious	Yogananda Lakshmi Narasimhaswamy	Local and from neighbouring villages. Hindus	...	Katamayya Jatara is celebrated on Chaitra Suddha Navami (March–April). Mutyalamma Jatara is celebrated in Sravanam (July – August)

20	114 Gokinepalle	10 miles from Khammam on bus routes of Khammam-Nalgonda and Khammam-Vijayawada	Mahasivaratri		On Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Lord Siva	Local congregation. Hindus	...	...
21	115 Gurralagudem	12 miles from Khammam on Khammam-Nalgonda bus route	Deepothsavam		On Kartika Suddha Purnima (October - November). 1 day	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
22	121 Chennavaram	25 miles from Khammam	Sri Rama Navami		From Chaitra Suddha Navami (March-April). 3 days	Local, religious	Lord Rama, picture is placed in Anjaneyaswamy temple	Local congregation. Hindus	...	Aradhana to Anjaneyaswamy is performed in Kartikam (October - November)
23	127 Nelakondapalle	On Khammam-Nagarjunasagar bus route at a distance of 16 miles from Khammam	Sivaratri		On Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Lord Siva	Local congregation. Hindus	...	Kanyakaparameswari Uthsavam and Mutyalamma Jatara are celebrated. Dasara for 9 days from Asviyuja Suddha Vidiya to Dasami is also celebrated when deities in Venugopala and Venkateswara temples are taken in procession in well decorated palanquins
24	129 Pammi	5 miles from Pandillapalle Railway Station and 9 miles by cross country path and 14 miles by road from Khammam	1	Chennakesavaswamy Kalyanam	From Phalguna Suddha Purnima (February-March). 3 days	Local, religious	Lord Chennakesavaswamy, stone image in human form	1,000; local and from neighbouring villages. Hindus	Eatables and sundry articles	...
			2	Nasarmasthan and Achchaiah Uthsavam	From Kartika Bahula Panchami (October-November). 4 days	Local, in memory of Saints	Nasarmasthan, the sandals of that saint are worshipped; and Achchaiah	2,000; local and from nearby villages. All communities	Eatables and toys	...
25	131 Mutharam	3 miles from Pandillapalle Railway Station and 6 miles from Khammam	Sri Rama Navami		From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Lord Rama	Local congregation. Hindus	...	...
26	135 Lachagudem	2 miles from Chinthakani Railway Station and 10 miles from Khammam	Narasimhaswamy festival		Vaisakha Suddha Purnima (April-May) and Kartika Suddha Purnima (October-November)	Local, religious	Lord Narasimhaswamy, stone image	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				1. *KHAMMAM TALUK—Concld.*					
27	140 Patharlapadu	½ mile from Nagulavancha halting station on Kazipet-Vijayawada Railway line and 14 miles from Khammam	1 Mukkoti Ekadasi	From Pushya Bahula Ekadasi (December-January). 5 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
			2 Siva Kalyanam	On Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Lord Siva	Local congregation. Hindus	...	...
28	141 Chinthakani	A railway station on Kazipet-Vijayawada line and 10 miles from Khammam	Chennakesavaswamy Kalyanamahothasavam	Phalguna Suddha Purnima to Bahula Panchami (February-March). 6 days	Local, religious	Lord Chennakesavaswamy, stone image in the form of Vishnu holding sankhu, and chakra and with the images of Sridevi and Bhudevi on either side	Local congregation. Hindus	...	...
29	143 Nagulavancha	1 mile from Nagulavancha halting station on Kazipet-Vijayawada railway line and 15 miles from Khammam	Sita Rama Kalyanam	Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Lord Kodanda Ramaswamy, with Sita and Lakshmana stone images	4,000; local and from the near by villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes and toys	There is a huge margosa tree of about 150 years old in the compound of the temple. It has a circumference of 8 yards
30	144 Thimmanenipalem	4 miles from Chinthakani Railway Station and 15 miles from Khammam	Malleswaraswamy festival (Sivaratri)	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Lord Malleswaraswamy	Local and from 15 to 16 neighbouring villages. Hindus	Eatables, utensils glassware, lanterns, mirrors, combs, books, photos, toys of clay and wood and fancy goods, goats and fowls	There is a choultry here
			2 Gajagiri Narasimhaswamy Kalyanam	From Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Lord Narasimhaswamy	3 or 4 thousand; local and from the neighbouring villages. Hindus	...	...

31	153 Vallapuram Kondapalle	4 miles from Chinthakani Railway Station and 11 miles from Khammam	Siva Kalyanam	On Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Lord Siva	Local and from neighbouring villages. Hindus	...	...
32	155 Kamalapuram	6 miles from Nelakondapalle 8 miles from Chinthakani Railway Station and 14 miles from Khammam	Mahalakshmamma festival	From Phalguna Suddha Purnima (February–March). 5 days	Local, religious	Mahalakshmamma-village deity	1,000; local and from neighbouring villages. Hindus	Eatables, mirrors, combs, pictures and toys	...

2. YELLANDU TALUK

1	4 Gowravaram	10 miles from Mahbubabad Railway Station on Kazipet-Vijayawada line and 25 miles from Yellandu	Pandavas' festival	On Asviyuja Suddha Dasami (September–October). 1 day	Local, religious	Pandavas, stone images of Pancha Pandavas of 2 to 3 feet high	Local congregation. Hindus	...	...
2	5 Vuppalapadu	6 miles from Mahbubabad Railway Station and 24 miles from Yellandu	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Rama, Sita, Lakshmana and Anjaneyaswamy, stone images 5 feet high	Local congregation. Hindus	...	...
3	11 Kambalapalle	12 miles from Yellandu	Narasimhaswamy Jatara	During the bright fortnight of a month (Month is not given). 1 day	Local, religious	Narasimhaswamy, idol in the form of a stone	500; local and from the nearby villages. Koyas	...	On the first day of the jatara, a serpent is seen coiled round the idol
4	20 Gundala	40 miles by foot and 50 miles by cart track from Yellandu Railway Station	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Rama, a picture	300; local congregation. Hindus	...	...
5	26 (n) Choppala h/o Santhumothe	53 miles from Kothagudem Railway Station	Musalamma Jatara	From Magha Suddha Purnima (January–February). 2 days	Local, religious	Musalamma	Local and from nearby villages. Koyas	Eatables, clothes., etc.	...
6	32 Allapalle	20 miles from Yellandu Railway Station	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama	300; local congregation. Hindus	...	...
7	42 Bethampudi	About 10 miles from Yellandu Railway Station	Venkateswaraswamy Kalyanam	From Chaitra Suddha Navami (March–April). 3 days	Local, religious	Venkateswaraswamy	200; local congregation. Hindus	...	...

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STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				2. YELLANDU TALUK—*Concld.*					
8	45 Rompaid	4 miles from Yellandu and 5 miles from Singareni Collieries Railway Station	Lakshmi Narasimhaswamy Kalyanam	From Vaisakha Suddha Purnima (April – May). 3 days	Local, religious	Lakshmi Narasimhaswamy, stone image	Local congregation. Hindus	...	...
9	47 Perupalle	2 miles from Karepalle Railway Station and 6 miles from Yellandu	Guramma Tirunala	From Chatra Suddha Purnima (March–April). 5 days	Local, in memory of Guramma	Guramma, images of Guramma and her husband	1,000; local and from neighbouring villages. All communities	Eatables bangles, mirrors, combs, etc.	...
10	58 Buddhavaram	4 miles from Garla Railway Station on Kazipet–Vijayawada Railway line and 16 miles from Yellandu	Venkateswaraswamy Kalyanam	From Asviyuja Suddha Purnima (September-October). 8 days	Widely known, religious	Venkateswaraswamy	5,000; local and from other places. Hindus	...	...
11	59 Pulluru	2½ miles from Dornakal Railway Station and 15 miles from Yellandu	Lakshmi Narasimhaswamy festival	From Vaisakha Suddha Triodasi (April–May). 3 days	Local, religious	Lakshmi Narasimhaswamy, stone image	Local congregation. Hindus	...	...
12	65 Singareni	6 miles from Yellandu. The Railway Station is called Karepalle	Sita Rama Kalyanam	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Lord Rama	Local congregation. Hindus	..	...
13	66 Usirikayalapalle	4 miles from Yellandu	Kota Maremma Jatara	From Bhadrapada Suddha Ekadasi (August–September). 4 days	Local, religious	Kota Maremma	200; Local congregation. Hindus	...	...
14	75 Viswanathapalle	1 mile from Khammam–Yellandu road and 3 miles from Karepalle Railway Station	Anjaneyaswamy festival	On Chaitra Suddha Padyami (March–April). 1 day	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	Local and from nearby villages. Hindus	...	Posamma Aradhana is performed in Sravanam (July–August)

15	83 Kondaigudem	4 miles from Papatpalle Railway Station on Kazipet–Vijayawada line and about 15 miles from Yellandu	Ramalingeswaraswamy Kalyanothsavam	From Phalguna Suddha Ekadasi (February–March). 5 days	Local, religious	Ramalingeswaraswamy, stone Sivalingam	7 to 8 thousands; local and from neighbouring villages. Hindus	Eatables, drinks lanterns, mirrors, combs, bangles, photos and toys.	...
16	90 Burdaraghavapuram	18 miles from Yellandu by cross country path	Kodandaswamy festival	From Chaitra Suddha Navami March–April). 3 days	Local, religious	Kodandaswamy	Local congregation. Hindus	...	...
17	92 Papakolu	About 20 miles from Yellandu	Mahasivaratri	On Magha Bahula Chaturdasi (January–February). 1 day	Local, religious	Lord Siva	Local congregation. Hindus	...	...
18	100 Sarvaram	6 miles from Kothagudem Railway Station and about 25 miles from Yellandu	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sita Ramaswamy	Local congregation. Hindus	...	...
19	101 Siripuram	On Khammam–Kothagudem road at a distance of 6 miles from Bhadrachalam Road Railway Station and 28 miles from Yellandu	1 Chennakesavaswamy Kalyanothsavam	From Phalguna Suddha Purnima (February–March). 5 days	Local, religious	Chennakesava swamy, stone image in human form with 4 hands	Local congregation. Hindus	...	...
			2 Siva Kalyanam	On Magha Bahula Amavasya (January–February). 1 day	Local, religious	Siva stone Sivalingam	Local congregation. Hindus	...	Nityadeeparadhana and Puja on every Saturday are performed to Anjaneyaswamy.

3. BHOORGAMPADU TALUK

1	6 Chirramalla	14 miles from Bayyaram which is on the country road between Bhoorgampadu and Eturu Nagaram and about 50 miles from Bhoorgampadu	Sadalamma Tirunala	From Magha Suddha Triodasi (January–February). 6 days	Local, religious	Sadalamma, a stone decorated with the dots of vermilion and turmeric	Local and from 15 to 20 neighbouring villages. Koyas	"	..
2	7 Duginepalle	28 miles from Eturu Nagaram and 56 miles from Bhoorgampadu	Sadalamma Tirunala	From Magha Suddha Purnima (January–February). 5 days	Local, religious	Sadalamma	Local and from neighbouring villages. Koyas	Eatables, oils, jaggery, salt and clothes	...

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1	2	3	4	5	6	7	8	9	10
				3. BHOORGAMPADU TALUK—*Contd.*					
3	12 Janampeta	34 miles from Eturu Nagaram in Mulug Taluk of Warangal District and above 50 miles from Bhoorgampadu	Sadalamma Tirunala	From Magha Suddha Purnima (January–February). 5 days	Local, religious	Sadalamma	Local and from neighbouring villages. Koyas	Eatables, oils, jaggery, salt and clothes	...
4	17 Bayyaram	40 miles from Bhoorgampadu	Neelakantheswaraswamy Kalyanam	From Magha Bahula Triodasi (January–February). 5 days	Local, religious	Lord Neelakantheswaraswamy, stone Sivalingam with a silver serpent hood around it	Local congregation. Hindus	...	Sri Rama Navami is celebrated for 5 days from Chaitra Suddha Navami (March-April) in Rama temple
5	20 Santubhattupalle	16 miles from Bayyaram, the firka head quarters and about 60 miles from Bhoorgampadu	Sadalamma Teertham	From Magha Suddha Triodasi (January–February). 5 days	Local, religious	Sadalamma	Local and from neighbouring villages. Koyas	...	...
6	22 Pinapaka	40 miles from Bhoorgampadu	1 Sadalamma festival	In Magham (January–February), once in two years. 5 days	Local, religious	Sadalamma	Local congregation. Koyas	...	...
			2 Sitarama Kalyanam	From Chaitra Suddha Navami (March–April). 5 days	Local, religious	Sita Rama, a picture	Local congregation. Hindus	...	This festival is also celebrated in Gopalaraopet, hamlet of this village
7	23 Uppaka	40 miles from Bhoorgampadu	Siva Kalyanam	On Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Lord Rajeswaraswamy (Siva) stone images of Siva and Parvati	Local and from neighbouring villages. Hindus	...	
8	26 Ramanujavaram	About 32 miles from Bhoorgampadu and 52 miles from Kothagudem (Bhadrachalam Road) Railway station	Venugopalaswamy Kalyanam	From Phalguna Suddha Chaturdasi (February–March). 7 days	Local, religious	Lord Venugopalaswamy, image in human form	2,000; local and from neighbouring villages. Hindus	Eatables, clothes., etc.	...

	Kondaigudem hamlet of Ramanujavaram	About 32 miles from Bhoorgampadu	Gopala swamy festival	From Phalguna Suddha Purnima (February–March). 3 days	Local, religious	Lord Gopalaswamy	300; local congregation. Hindus	...	...	
9	43(a) Anandapuram h/o Nellipaka	About 12 miles from Bhoorgampadu and 32 miles from Kothagudem	1 Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama, a picture	Local congregation. Hindus	...	...	
			2 Mutyalamma festival	In Phalgunam (February–March). Date not specified	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	...	
10	44 Yiruvendi-	8 miles from Bhoorgampadu on the way to Nellipaka. Bhadrachalam Road is the nearest railway station at a distance of 28 miles	Venugopalaswamy Kalyanamahothsavam	On Magha Suddha Purnima (January–February). 1 day	Local, religious	Lord Venugopalaswamy, image in human form holding a flute in hand.	Local congregation. Hindus	...	...	
11	45 Mothe (Patti Nagar)	6 miles from Bhoorgapadu by a country path	Veerabhadraswamy festival	On Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Lord Veerabhadraswamy, awe inspiring stone image with 4 hands holding Trisulam and sankhu	Local congregation. Hindus	...	...	
12	60 Uppusaka	2 miles from Pinapaka road and 42 miles from Bhoorgampadu	Mutyalamma festival	In Chaitram (March–April) or Vaisakham (April–May). Date not specified	Local, religious	Mutyalamma village deity	Local congregation. Koyas	...	...	
13	62 Bhoorgampadu	Taluk headquarters, 20 miles from Bhadrachalam Road Railway Station.	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1day	Local, religious	Lord Rama, metal icon	Local congregation. Hindus	...	Mutyalamma Jatara is celebrated for a day in Sravanam (July–August) or Karthikam (October–November)	
14	68 Ravigudem-Big	4 miles from Bhoorgampadu and 24 miles from Kothagudem Railway Station	Sivaratri	On Magha Bahula Chathurdasi (January–February, 1 day	Local, religious	Lord Kedareswaraswamy, Sivalingam and the image in human form behind the lingam	6 to 7 thousands, local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys of plastic and wood, pins and bangles	...	

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1	2	3	4	5	6	7	8	9	10
				3. BHOORGAMPADU TALUK—*Concld.*					
15	82 Vinjaram	On the banks of Godavari at a distance of 21 miles from Bhoorgam padu by cart track	Sitarama Kalyanam	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
16	89 Rudramkota	30 miles from Bhoorgampadu	Anjaneyaswamy Aradhana	On Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	Mahalakshmamma and Mutyalamma Jataras are celebrated according to convenience of the villagers every year.
17	93 Thatkuru	30 miles from Bhoorgampadu and 50 miles from Kothagudem	Mahalakshmamma Jatara	In Chaitram (March-April). 5 or 6 days	Local, religious	Mahalakshmamma village deity, brass image in the form of a serpent.	Local congregation. Hindus	...	...
				4. NUGUR INDEPENDENT SUB-TALUK					
1	38 Nagaram (Vazeedunagaram)	18 miles from Venkatapuram	Sri Rama Navami	From Chaitra Suddha Navami (March-April). 5 days	Local, religious	Lord Rama, a picture of Rama, Sita and Lakshmana	Local congregation. Hindus	...	...
2	91 Venkatapuram	Taluk headquarters of Nugur Independent Sub-Taluk situated at a distance of 60 miles from Bhadrachalam and about 85 miles from Kothagudem Railway Station (Bhadrachalam Road)	1 Venkateswaraswamy Kalyanam	From Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Lord Venkateswaraswamy, 3 feet high stone image in human form	2,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, books, photos, clothes, toys, etc.	...
			2 Sadavalamma Aradhana	In Magham (January-February). Once in 2 years 3 days	Local, religious	Village diety Sadavalamma	Local and from neighbouring villages. Hindus		...

3	180 Tegada	On Bhadrachalam-Venkatapuram bus route at a distance of 30 miles from Bhadrachalam. The nearest railway station is Bhadrachalam Road at a distance of 52 miles	Bhadrakali and Veerabhadra Kalyanam	Magha Bahula Triodasi and Chathurdasi (January-February). 2 days	Local, religious	Veerabhadraswamy and Bhadrakali, in one image made of panchalohas	1,000; local and from neighbouring villages. Hindus	Eatables, cocoanuts, utensils, lanterns, mirrors, combs, books, photos, clothes etc.	...	...

5. BHADRACHALAM TALUK

1	2 Parnasala	On the left bank of the Godavari River 22 miles from Bhadrachalam	Sree Rama Navami	From Chaitra Suddha Navami (March–April). 10 days	Widely known, religious	Lord Rama (called here Soka Rama)	10,000; local and from distant places. Hindus	...	...	...
2	32 Dummagudem	16 miles from Bhadrachalam. There is launch service from Rajahmundry	Atma Rama Kalyanam	From Vaisakha Suddha Panchami (April–May). 5 days	Local, religious	Lord Rama (called here Atma Rama)	Local congregation. Hindus	...	...	...
3	1 Bhadrachalam	Taluk headquarters and 16 miles down from Dummugudem on the left bank of the Godavari 24 miles from Bhadrachalam Road Railway Station and 100 miles from Rajahmundry	Sri Rama Navami	Chaitra Suddha Sapthami to Bahula Padyami (March–April). 10 days	Widely known, religious	Lord Ramachandra, Sita and Lakshmana; stone images in human form	60,000; local and from distant places of Andhra Pradesh and other states also. All communities	..	Mukkoti Ekadasi celebrated for 15 days from Margasira (November–December) or Pushya Suddha Padyami (December-January)	
4	154 Gunduvarigudem	20 miles from Bhadrachalam	Mutyalamma festival	Period not specified 1 day	Local, religious	Mutyalamma	Local congregation. Koyas	...	...	
5	155 China Polipaka	20 miles from Bhadrachalam	Mutyalamma festival	In Vaisakham (April–May). 1 day	Local, religious	Mutyalamma	Local congregation. Hindus	...	...	
6	157 Dugutta	23 miles from Bhadrachalam and 45 miles from Bhadrachalam Road Railway Station	Mutyalamma festival	In Vaisakham (April–May). 1 day	Local, religious	Mutyalamma	Local congregation. Koyas	...	...	
7	159 Pochavaram	21½ of miles from Bhadrachalam by road	Kondalakolupu	According to convenience of the villagers. 1 day in a year	Local, religious	Adavi Devata (Forest deity)	Local congregation. Hindus	...	...	

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				5. BHADRACHALAM TALUK—*Concld.*					
8	160 Kachavaram	22 miles from Bhadrachalam by road	Narasimhaswamy Jayanti	On Vaisakha Suddha Chathurdasi (April-May). 1 day	Local, religious	Narasimhaswamy, image in human form	Local congregation. Hindus	...	...
9	172 Venkatayapalem	About 23 miles from Bhadrachalam	Bhumi Panduga (Festival of earth)	According to convenience of the villagers. 10 days	Local, religious	Village deity	Local congregation. Koyas	...	Pachcha Panduga (Green festival) is celebrated for one day
10	178 Sriramapuram	About 25 miles from Bhadrachalam	Bhumi Panduga (Festival of earth)	Period not specified. 10 days	Local, religious	Village deity	Local congregation. Koyas	...	Pachcha Panduga (Green festival) is celebrated for one day
11	300 Walfordpeta	32 miles from Bhadrachalam Road Railway Station	Pothuraju Kolupu	In Chaitram (March-April). 3 days	Local, religious	Forest deity Pothuraju, a tree with dots	Local congregation. Koyas	...	...
12	309 Waddigudem	2 miles from the confluence of the Rivers Sabari and Godavari and 34 miles from Bhadrachalam. There is launch service from Rajahmundry	Sri Rudrakoteswaraswamy Kalyanamahothsavam.	From Magha Bahula Amavasya (January-February). 5 days	Local, religious	Rudrakoteswaraswamy, stone Sivalingam	3,000; local and from neighbouring villages. Hindus	Eatables, toys, etc.	Mutyalamma Kolupu is celebrated once a year
13	313 Sreeramagiri	About 35 miles from Bhadrachalam	Sri Rama Navami	Chaitra Suddha Padyami to Purnima (March-April). 15 days	Local, religious	Sri Ramachandra	Local congregation. Hindus	...	...

14	336 Pochavaram	44 miles from Bhadrachalam	Mutyalamma festival	In Chaitram (March–April). once in 3 years (period not specified)	Local, religious	Mutyalamma, a stone	Local congregation, Konda Reddis	...	...
15	337 Thummileru	48 miles from Bhadrachalam	Mutyalamma Jatara	In Chaitram (March–April). Once in 3 years (period not specified)	Local, religious	Mutyalamma, a stone	Local congregation. Konda Reddis	...	...
16	338 Kondepudi	50 miles from Bhadrachalam near Papi Hills and 50 miles from Rajahmundry Railway Station	Mutyalamma festival	In Chaitram (March–April). once in 2 or 3 years (period not specified)	Local, religious	Mutyalamma, a stone	Local congregation. Konda Reddis	...	...
17	357 Koiluru	50 miles from Bhadrachalam. There is launch service from Rajahmundry on the River Godavari	Mutyalamma festival	In Chaitram (March–April). Once in 3 years (period not specified).	Local, religious	Mutyalamma, a tree decorated with pasupu and kumkum dots	Local congregation Konda Reddis	...	...
				6. KOTHAGUDEM TALUK					
1	I Kothagudem	Taluk headquarters and a Railway Station called Bhadrachalam Road and 24 miles from Bhadrachalam	Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Lord Rama	Local congregation. Hindus	...	Brathakamma festival is celebrated during Dasara· Posamma and Mutyalamma Jataras are also celebrated in Sravanam (July – August)
2	46 Gurramgudem	About 18 miles from Kothagudem	Veerabhadraswamy festival	From Magha Bahula Chaturdasi (January-February). 2 days	Local, religious	Veerabhadraswamy	Local congregation. Hindus	...	...
	46(a) Bendalpadu hamlet of Gurramgudem	–do– –do–	Mahasivaratri	From Magha Bahula Triodasi (January-February). 3 days	Local, religious	Lord Siva	Local congregation. Hindus	...	...
3	47 Chandrugonda	16 miles from Kothagudem on bus route to Muthagudem	Venugopalaswamy Kalyanothsavam	From Phalguna Suddha Ekadasi (February–March). 5 days	Local, religious	Lord Venugopalaswamy along with Rukmini, stone images in human form	Local and from neighbouring villages. Hindus	...	Mukkoti Ekadasi is also celebrated in this village from Pushya Suddha Padyami to Ekadasi (December – January) for 11 days

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1	2	3	4	5	6	7	8	9	10
				6. KOTHAGUDEM TALUK—*Concld.*					
4	48 Thippanapalle	13 miles from Kothagudem on cart track to Tiruvur in Krishna District	Peddamma festival	From Chaitra Bahula Navami (March–April). 4 days	Local, religious	Village deity Peddamma	Local congregation, Hindus	...	...
5	65(a) Vippalachalaka hamlet of Gouravaram	5 miles from Ashwaraopeta-Khammam road; 32 miles from Kothagudem and 48 miles from Khammam	1 Neeladreeswara Kalyanam	Magha Bahula Dasami to Triodasi (January–February), 4 days	Local, religious	Neeladreeswaraswamy, stone Sivalingam	25,000; from many neighbouring villages, Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures photos, books, clothes and toys	The temple is situated on (Niladri–Blue Hill) at a distance of 6 miles from the village. Boarding facilities are provided to those who come from distant places
			2 Sitamma Perantalu Tirunala	Chaitra Suddha Triodasi to Purnima (March–April), 3 days	Local, religious	Sitamma Perantalu-Village deity	Local congregation. Hindus	...	...
6	68 Bavannapalem	About 30 miles from Kothagudem	Mahasivaratri	From Magha Bahula Chathurdasi (January–February), 3 days	Local, religious	Lord Siva	300; local congregation. Hindus	...	...
7	85 Dammapeta	About 46 miles from Kothagudem	Dasara	Asviyuja Suddha Navami and Dasami (September-October), 2 days	Local, religious	Goddess Kanakadurga	300; local congregation. Hindus	...	...
8	100 Ashwaraopeta	48 miles from Eluru Railway Station and 80 miles from Kothagudem by bus	Mukkoti Ekadasi	From Pushya Suddha Panchami or Bahula Panchami (December-January), 7 days	Local, religious	Lord Rama	Local congregation. Hindus	...	...

9	111(d) Mamilagudem hamlet of Thirumalakunta	8 miles from Ashwaraopeta and 88 miles from Kothagudem	Mahasivaratri	From Magha Bahula Chathurdasi (January–February). 5 days	Local, religious	Lord Siva	1,500; local congregation. Hindus	...	...

7. MADHIRA TALUK

1	5 Tallada	22 miles from Khammam on Khammam–Ashwaraopeta road and 26 miles from Madhira	Siva Kalyanam	From Chaitra Suddha Purnima (March–April). 3 days	Local, religious	Lord Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	Rama Kalyanam is also celebrated in Kodandaramaswamy temple from Chaitra Suddha Navami (March–April) for 3 days
2	20 Kuppenakuntla	19 miles from Tallada and 45 miles from Madhira	Siva Kalyanam	From Magha Bahula Chathurdasi (January–February). 2 days	Local, religious	Lord Siva	Local congregation. Hindus	..	...
3	47 Vemsur	8 miles from Sathupalle on Khammam–Ashwaraopeta bus route and 60 miles from Khammam	Imam Mohiuddin Shah Urs	From 10th of Rajab (November–December). 3 days	Local, in memory of martyr Imam Mohiuddin Shah	Imam Mohiuddin Shah, a tomb of the martyr	Local congregation. All communities	...	...
4	63 Chandrupatla	28 miles from Madhira Railway Station by bus	Sita Kalyanam	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Lord Rama	Local congregation. Hindus	...	Devi Navaratrulu festival is also celebrated from Asviyuja Suddha Padyami to Dasami (September–October) at a common place
5	65 Yerraboyanapalle	5 miles from Kalluru on Khammam–Ashwaraopeta road, 30 miles from Khammam and 35 miles from Madhira	Sita Rama Kalyanam	Chaitra Suddha Ashtami to Triodasi (March–April). 6 days	Local, religious	Sita Rama chandraswamy, stone image with Sita sitting on left thigh of Rama and Lakshmana standing behind Rama	Local congregation. Hindus	...	Paramapadothsavam is celebrated from Chaitra Suddha Panchami to Sapthami (March–April). Mutyalamma Jatara is celebrated for one day in Sravanam (July–August)
6	74 Chennur	38 miles from Madhira and at 4 miles from the bus stage	Sri Rama Navami	Chaitra Suddha Panchami to Navami (March–April). 5 days	Local, religious	Lord Rama	Local congregation. Hindus	...	

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1	2	3	4	5	6	7	8	9	10
				7. MADHIRA TALUK—*Contd.*					
7	84 Punyapuram	23 miles from Madhira. Road is within a reach of 4 miles to the north	Anjaneyaswamy Aradhana	According to convenience of the villagers	Local, religious	Anjaneyaswamy, stone image in Hanuman form	Local congregation. Hindus	...	...
8	89 (b) Lakshmipuram hamlet of Somavaram	2 miles from Khammam–Kothagudem bus route at 19 miles from Khammam. Bonakal Railway Station on Kazipet-Vijayawada line is at a distance of 18 miles	Sivaratri	Magha Bahula Dwadasi (January-February) to Phalguna Suddha Vidiya (February-March). 6 days	Local, religious	Lord Ramalingeswaraswamy	20,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos, fruits, toys, etc.	...
9	100 Kondakodima	12 miles from Bonakal Railway Station and 16 miles from Madhira	1 Sri Rama Navami	On Chaitra Suddha Navami (March – April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			2 Mutyalamma Jatara	On Bhadrapada Bahula Vidiya (August-September). 1 day	Local, religious	Mutyalamma	Local congregation. Hindus	...	...
10	101 Rebbavaram	9 miles from Bonakal Railway Station and 14 miles from Madhira	Anjaneyaswamy festival	On Kartika Suddha Purnima (October – November). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	Mutyalamma festival is also celebrated according to convenience of the villagers

11	115 Narayanapuram	4 miles from Bonakal Railway Station and 11 miles from Madhira on Kazipet–Vijayawada line. There is bus route of Bonakal–Wyra within ½ mile from the village	Bhimalingaswamy Kalyanam	On Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Bhimalingaswamy, Sivalingam	Local congregation. Hindus	...	Sri Rama Kalyanam is celebrated on Chaitra Suddha Navami (March–April). Mutyalamma Jatara is also celebrated
12	119 Gollapudi	About 16 miles from Madhira	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 2 days	Local, religious	Lord Sri Rama	1,000; local congregation. Hindus	...	...
13	132 Motamarri	A Railway Station on Kazipet–Vijayawada line situated at a distance of 3 miles from Madhira	Siva Kalyanam	From Magha Bahula Triodasi (January–February). 5 days	Local, religious	Lord Siva, Sivalingam	Local congregation. Hindus	...	...
14	144 Chilukuru	6 miles from Madhira Railway Station	Sivaratri	On Magha Bahula Chathurdasi and Amavasya (January–February). 2 days	Local, religious	Lord Lingameswaraswamy	2,000; local and from neighbouring villages. Hindus	...	...
15	148 Meenavolu	1½ miles from Thondalagopavaram Railway Station on Kazipet–Vijayawada line and 7 miles from Madhira	Ankamma and Mahalakshmamma Tirunala	Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Ankamma and Mahalakshmamma, village deities	Local congregation. Hindus	...	...
16	149 Banigandlapadu	2 1/2 miles from Yerrupalem Railway Station and 12 miles from Madhira	Akkamma Perantalu Tirunala	Phalguna Suddha Dasami to Purnima (February–March). 6 days	Local, religious	Akkamma	Local congregation. All communities	...	Sri Rama Navami is celebrated in Rama temple on Chaitra Suddha Navami (March-April)
17	152 Sakhunaveedu	4 miles from Thondalagopavaram Railway Station on Kazipet-Vijayawada line and 7 miles from Madhira	Mutyalamma Jatara	According to convenience of the villagers	Local, religious	Mutyalamma	Local congregation. Hindus	...	Hanuman Jayanti is celebrated on Chaitra Suddha Navami (March-April) in Hanuman temple
18	154 Maturu	4 miles from Madhira. There is Tiruvur Madhira Road within about a mile from the village	Chennakesavaswamy Kalyanam	On Chaitra Suddha Purnima (March–April). 1 day	Local, religious	Lord Chennakesavaswamy, stone image in human form	Local congregation. Hindus	...	...

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				MADHIRA TALUK—*Concld.*					
	154 (a) Maturupeta	4 miles from Madhira. There is Tiruvur–Madhira Road within about a mile from the village	Sita Kalyanam	Chaitra Suddha Padyami to Navami (March–April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
19	156 Siddinenigudem	6 miles from Madhira Railway Station	Sri Rama Navami	Chaitra Suddha Ashtami to Dasami (March–April). 3 days	Local, religious	Sri Rama, Sita, and Lakshmana; stone idols	Local congregation. Hindus	...	...
20	158 Inagali	8 miles from Madhira	Ankamma Tirunala	According to convenience of the villagers	Local, religious	Ankamma, Village deity	Local congregation. Hindus	..	..
21	159 Mulugumadu	4 miles from Thondalagopavaram Railway Station and 7 miles from Madhira	Mutyalamma Jatara	According to convenience of the villagers	Local, religious	Mutyalamma	Local congregation. Hindus	...	...

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
	1. KHAMMAM TALUK		
Grain Market	Khammam	Paddy, jowar, groundnut, greengram and redgram	All days except holidays sanctioned by Market Committee
Vegetable market	do	Vegetables	Daily
Meat Market	do	Meat	do
Beef Market	do	Beef	do
	4. NUGUR INDEPENDENT SUB-TALUK		
Weekly Market	Venkatapuram	Rice, tobacco, chillies, cereals and other pulses	Tuesday
do	Albaka	do	Monday
do	Cherla	do	Sunday
	5. BHADRACHALAM TALUK		
do	Chinanallapalle	Rice, jowar, tamarind, jaggery, tobacco, chillies, vegetables, edible oils, dry fish, mutton, cloth and minor forest produce.	Friday
do	Nellipaka	do	Saturday
do	Gowrdevipeta	do	Sunday
do	Marrigudem	do	Wednesday
do	Kular	do	Tuesday
do	Chinturu	do	Wednesday
do	Rekapalle	do	Monday
	6. KOTHAGUDEM TALUK		
Grain Market Committee	Kothagudem	Paddy, jowar, chillies, pulses and gingelly.	Daily

SOURCE: From the Tahsildars

Note: There are no markets in Yellandu, Bhoorgampadu, and Madhira Taluks

APPENDIX—IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January—February	3 days	Khammam	Thimmanenipalem	Malleswaraswamy festival	Eatables, utensils, glassware, lanterns, mirrors, combs, books, photos, toys of clay and wood, fancy goods, goats and fowls
	1 day	do	Gudimalla	Tirupatamma Tirunala	Eatables, earthenware, mirrors, combs, Ayurvedic drugs, pictures, books and toys
	5 days	do	Thirthala	Sangameswaraswamy festival	Eatables, cocoanuts, brass and copper utensils, earthen pots, lanterns, mirrors, combs, pictures, clothes, toys of wood and clay and bangles
	2 days	Yellandu	Choppala h/o Santhumothe	Musalamma Jatara	Eatables, clothes, etc.
	5 days	Bhoorgampadu	Duginepalle	Sadalamma Tirunala	Eatables, oils, jaggery, salt and clothes
	5 days	do	Janampeta	do	Eatables, oils, jaggery, salt and clothes
	1 day	do	Ravigudem-Big	Sivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys of plastic and wood, pens and bangles
	2 days	Nugur	Tegada	Bhadrakali and Veerabhadra Kalyanam	Eatables, cocoanuts, utensils, lanterns, mirrors, combs, books, photos, clothes, etc.
	5 days	Bhadrachalam	Waddigudem	Rudrakoteswaraswamy Kalyanamahothsavam	Eatables, toys, etc.
	4 days	Kothagudem	Vippalachalaka h/o Gouravaram	Niladreeswara Kalyanam	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes and toys
February—March	3 days	Khammam	Pammi	Chennakesavaswamy Kalyanam	Eatables and sundry articles
	5 days	Khammam	Kamalapuram	Mahalakshmamma festival	Eatables, mirrors, combs, pictures and toys
	5 days	Yellandu	Kondaigudem	Ramalingeswaraswamy Kalyanothsavam	Eatables, drinks, lanterns, mirrors, combs, bangles, photos and toys
	7 days	Bhoorgampadu	Ramanujavaram	Venugopalaswamy Kalyanam	Eatables, clothes, etc.
	5 days	Nugur	Venkatapuram	Venkateswaraswamy Kalyanam	Eatables, utensils, lanterns, mirrors, combs, books, photos, clothes, toys, etc.

	6 days	Madhira	Lakshmipur h/o Somavaram	Sivaratri	Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos, fruits, toys, etc.
March—April	3 days	Khammam	Nagulavancha	Sita Rama Kalyanam	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes and toys
	5 days	Yellandu	Perupalle	Guramma Tirunala	Eatables, bangles, mirrors, combs etc.
April—May	5 days	Khammam	Khammam	Sthambhadri Lakshmi Nrusimhaswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, books, pictures, photos, clothes, toys, etc.
October—November	4 days	Khammam	Pammi	Nasar Masthan and Achchaiah Uthsavam	Eatables and toys

GLOSSARY

Abhicharahomam . . One of the rituals where Agni, the God of Fire is given importance

Abhishekam . . Religious rite of pouring or sprinkling sacred water on the image of a deity

Addalamahal . . Hall of mirrors

Adhyayanothsava. . Reciting of Vedas

Agnigundam . . Fire pit

Agraharam . . Village gifted away to Brahmins

Akhandadeepam . . Burning light continuously

Alams . . Standards which are commonly made of copper and brass, though occasionally of gold and silver

Alankaranam . . Decoration

Ammavaru . . Goddess

Amruthanivedana. . Offering of nectar

Ankurarpana . Inauguration

Annasantarpana . . Free feeding

Archaka . . Priest

Ashram . . Hermitage

Ashtadikpalaka puja . Worship of the eight divinities guarding the four sides and four corners of the world

Aswavahanam . . Horse vehicle

Avatharam . . Incarnation

Ayudha puja . . Worship of weapons

Balaleela . . Boyhood antics

Baliharanaprasadam . Cooked rice thrown round the temple daily

Balipeetam . . Place where sacrifice is made

Bana . . Arrow

Beejams . . Essentials

Bhajans . . Singing in chorus in praise of God

Bhakshyam . . A sweetmeat

Bhaktha . . Devotee

Bheripuja . Worship of the drum

Bhumi panduga . . Festival of earth

Boddurayi . . A round stone fixed in earth at the time of construction of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases

Benams . . A preparation of rice with a little of green gram intended for offering to a deity

Burrakatha . . Folklore related to some hero

Chakkarapongali . . A preparation made of sugar, rice and green gram dhal

Chakra . . Disc

Chakravarthi teerthothsavam . . A kind of ritual during the festival

Chaturbhuja . . Four-handed

Chavadi . . Place where the public of the village gather to transact any business

Cheruvu . . Tank

Chinta . . Tamarind

Chintakupathakam . A kind of jewel got prepared by Ramadas for Goddess Sita

Dakshina . . Customary gift

Dantadhavana . . Cleaning of teeth

Darga . . Place of religious importance for Muslims, generally having a tomb

Darsan . . Audience

Dasavatharams . . Ten incarnations of Lord Vishnu

Dasavidhasevalu . . Ten kinds of services

Deepothsavam . . Festival of burning lamps

Devatas . . Celestial beings

Devatodwasana . . Farewell to celestial beings

Dhadhyojanam . . Cooked rice mixed with curds

Dhanassu . . Bow
Dhanurpuja . . Worship of bow
Dharma . . Duty as laid down by religion or custom
Dhupam . . Incense
Dhwajarohanam . . Hoisting of flag
Dhwajasthambham . Flag staff
Dhyanam . . Meditation
Dhyanamandiram. . Hall for meditation
Diksha . . Vow to accomplish a certain thing
Dommi . . Fight
Dongaladopu . . Plundering by thieves
Dopothsavam . . Plundering festival
Dwaparayuga . . The third sub-division of the span of the universe which is supposed to have lasted for 864,000, years
Dwaradarsanam . . Audience at main entrance
Dwarapalakas . . Sentinels on either side at the entrance of a temple

Edurukolu . . A ritual observed during marriage ceremony of the God and His consort. The Lord is welcomed as a bridegroom

Fatihah . . Offering in the name of the God or saint

Gajavahanam . . Elephant vehicle
Gandadeepam . . Taking burning wicks under a canopy
Garbhalayam . . Sanctum sanctorum, inner shrine
Garuda . . The bird king who is Vishnu's vehicle
Garudothsavam . . Procession of a deity on the vehicle of sacred kite
Gitopadesam . . Preaching Bhagavadgita
Gohathyadosham . . Sin of killing a cow
Gopuras . . Towers
Gotram . . Clan
Govulu . . Cows
Gramadevata . . Village deity
Gudem . . Group of huts or houses
Guru . . Preceptor

Hamsa . . Swan
Hanumanthavahanam . Hanuman vehicle
Harathi . . Wave-offering generally with lighted camphor or wick dipped in ghee
Harikathas . . Stories about God narrated in songs with music and dance
Homagundam . . Sacrificial pit

Imam . Muslim priest
Imambara . . House of the *imam*
Ithihasa . . Epic or story

Jaganmohini . . Lord Vishnu distributed nectar in the guise of a celestial nymph alluring all the world by her looks
Jagarana . . Keeping awake throughout the night in meditation
Jagathswarupa . . Representation of the Universe
Janda . . Flag
Jatara . . Fair; Celebration having religious importance
Jayanti . . Birth anniversary
Jyothi . . Burning flame

Kalakshepam . . Passing of time
Kalasapuja . . Worship of vessel
Kaliyuga . . The last and the present age of sub-division of the span of the universe
Kalpam . . Period of universe comprising 4 yugas
Kalyanam . . Marriage
Kalyanamantapam . Wedding hall
Kalayanamahothsavam or Kalyanothsavam . Marriage ceremony
Kanya . . Maid
Kanyadanam . . Offering maid in marriage
Kari panduga . . Festival with non-vegetarian preparation
Karkatakam . . Crab—A sign of the zodiac
Karma . . Action; the law that governs all action and its inevitable consequences on the doer
Karmaphala . . Result of *karma* or past doings

Khima . . A kind of minced meat preparation
Kolatam . . A dance to the beat of short sticks held in the hands
Kolupu . . Festival
Konda . . Hill
Konerlu . . Ponds
Kotulakonda . . Hill of monkeys
Kritis . . Poems
Krithayuga . . *Yuga* is an age ; a sub-division of the life of the universe. This is the first sub-division of the four
Krosu . . Distance of 2 miles
Ksheerabdhi . Ocean of milk
Kshetram . Place
Kshetrapalaka . Deity protecting the area
Kumbham . Pot
Kumkum . Vermilion
Kumkuma puja . . Worship with vermilion
Kutir . . Hut

Lingam . . Phallus

Mahadasirvachanam . Supreme blessing
Maharshi . . Great sage
Mahatyam . . Greatness
Mahilamandali . . Ladies club or association
Makaram . Crocodile
Makaratoranam . A kind of special worship
Mamool . . Payment in cash or kind made to domestic servants or others as a custom
Mangalam . . Songs or poems invoking success recited at the end of worship
Mantapam . . An open hall with pillars and roof all of stone
Mantram . . Incantation
Marthyas . . Human beings
Meenam . Fish
Mesham . . Ram
Mithunam . Couple
Moolavigrahas . . Original images of the deity
Mujavar . Muslim priest
Mukhamantapam . . Entrance of the temple
Mukthinichudevata . Goddess that grants salvation
Muthaiduva . . Woman in married status
Mutt . . A religious institution with authority over a sect
Mythri . . Friendship

Naga . . Serpent
Nagavalli . . A kind of ritual connected with marriage function
Nakshatram . . Star
Naivedyam . . Offerings made to God as food
Namaz . . Prayer
Nandivahanam . . Vehicle represented by Nandi (sacred bull)
Narasamulu . . Small iron spokes with *jyothi* burning at the ends
Navaratrulu . . Festival of nine nights; generally Dasara
Neeladri . . Blue hill
Nela . . Earth
Nityadeeparadhana . Burning oil lamps daily
Nityanaivedyam . . Daily offering
Nomula Sukravaram . Friday earmarked for worship by women

Pachchala pathakamu . A jewel embedded with diamonds
Pachcha panduga . . Green festival
Padmahastham . . Hand holding lotus
Padmasanam . . An erect sitting posture with both legs folded
Pallakiseva . . Procession on palanquin
Panakam . . Spiced jaggery solution
Panchahnika pavithrothsavam . . A kind of festival in a temple
Panchalohas . . An alloy of fiv metals *viz.*, copper, brass, bronze, gold and silver
Panchamukha . . With five faces
Panchanga sravanam . Listening to the reading of almanac
Pandits . . Scholars
Panduga . . Festival
Panneram . . Soaked green gram dhal, salted and spiced

Paramapadothsavam . Festival invoking blessings of Heaven

Pariyankaseva . . Putting the Lord to bed with soft music, *etc.*

Parnasala . . A hut thatched with leaves or grass

Paruveta . . A kind of ritual, *paru* means run and *veta* hunt

Pasupu . . Turmeric

Pativrata . . Virtuous woman

Pativratyam . . Virtue of woman

Pattabhishekam . . Coronation

Pavalimpumandiram . Retiring room

Peerla chavadi or chavidi . . The place where the Muslim *alams* are housed

Pindam . . Food presented at a *sraddha* to the spirits

Pongali . . A preparation with rice and green gram dhal

Ponnavahanam . . A kind of vehicle represented by *ponna* tree

Prabha . . A long vertically projected stand conically shaped at the top covered with a designed cloth

Prabodha . . Awakening

Prabhutva . . Of government

Pradakshinam . . Circumambulation

Prakasa . . Shining

Prasadam . . Eatables distributed after offering to deity

Puja . . Worship

Pujari . . Priest—one who conducts worship

Pulihora . . A preparation made out of cooked rice, turmeric and tamarind or lemon juice

Puranam . . Epic

Purohit . . Priest

Ragam . . Musical ending of a song

Rahasya . . Secret

Rajadhirajavahanam . . Vehicle of the Emperor

Raksha . . Talisman

Rakshasa . . Demon

Rakshasagullu . . Temples of demons

Rasi or lagnam . . Asign of zodiac

Rathacharagutta . . Hillock with the marks of the wheels of a chariot

Rathothsavam . . Temple car festival

Ravalamolatadu . . Waist belt studded with precious stones

Ravikalu . . Blouses of women

Rekalu or rekkalu . . Wings

Rishi . . Sage

Sadasyam . . Ceremonial gathering before the deity

Sahasrakalasabhishekam . . Pouring sacred water thousand times with a vessel

Sahasranamapuja or Sahasranamarchana . Worship by reciting thousand names of the Lord

Sakthi . . Female deity in an awe-inspiring form

Samaradhana . . Special worship accompanied by free feeding

Sami puja . . Worship of a kind of tree associated with epics

Sangam . . Confluence

Sankhu . . Conch

Saranga . . Kodanda bow

Satakam . . Book of 100 poems

Satram . . Choultry

Sesha . . King of serpents

Sevalu . . Various kinds of worship

Sharbath ; Sherbet . A sweet drink

Simham . . Lion

Sivadhanurbhangam . . Crash of Siva's bow

Slokams . . Couplets or quatrain in Sanskrit

Sraddha . ; A kind of ceremony performed to the dead

Sthambhadri . . Pillar Hill

Sthambhams . . Supporting pillars

Sthapathi . . Sculptor

Sthupas . . Stone pillars

Sudarsanam . . Disc of Lord Vishnu

Suprabhatam . . Good morning

Swapnakrutha . . Ordained in a dream

Swayambhu . . Self manifested

Takbirs . . Hymns

Tatagudi . . Grandfather's temple

Taziyahs . . *Alams* procession

Teertham . . Sacred water

Tenkis . . Coins
Teppatirunala or Teppothsavam . . Float festival
Thambulam . . The whole apparatus of betel *i.e.*, the leaf, the nut, the lime and the spicery in the manner the Indians take it; generally betel leaves and arecanuts
Tretayuga . . The second *yuga* in the cycle of universe which lasted for about 1,296,000 years
Thula . . Balance
Tirunala . . Festival
Tiruvaradhana . . A ritual during the festival
Trisulam . . Trident

Ubhayaveda Mantrapatanams . Recitation of incantations from two scriptures
Ugadi . . Telugu New Year's Day
Ungeliuthsavam . . A kind of ritual during the festival
Upadesam . . Preaching or imparting *mantra*
Urs . . Muslim celebration in commemoration of a great person

Ushnagundam . . A hot water pool
Uthsavam . . Festival or celebration
Uthsavamandiram. . Festival room

Vadapappu . . Soaked green gram dhal mixed with pieces of cocoanut, jaggery and plantains
Vagu . . Stream
Vahanams . . Vehicles
Vanabhojanam . . Dinner arranged in a garden
Vasanthothsavam. . Sprinkling o fcoloured water
Vigrahapuja . . Worship of an idol or image
Vimanam . . Aerial chariot ; the tower over the main shrine
Vishnupadam. . . Foot of Vishnu
Vratam . . Vow
Vrischika . . Scorpion
Vrishabham . . Bull

Wada . . Place

Yoga . . Meditation
Yogi . . One who attained spiritual powers through penance

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h/o=hamlet of

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h/o=hamlet of