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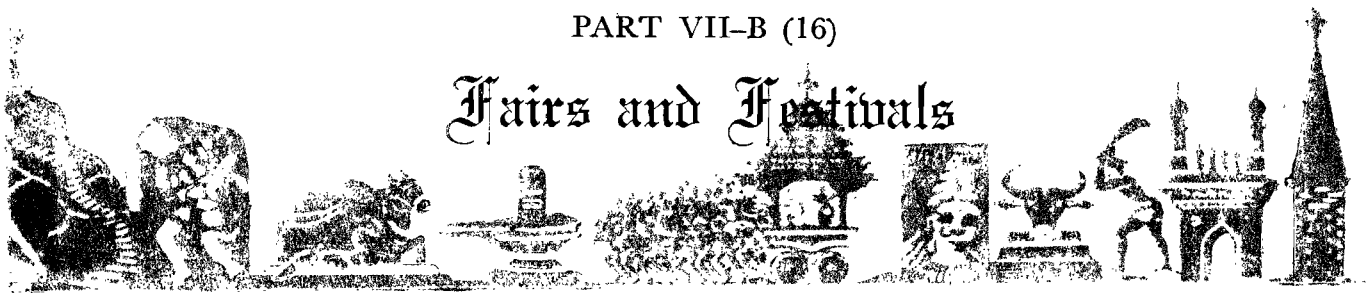
CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII–B (16)

Fairs and Festivals



(16. Adilabad District)

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

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FOREWORD

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

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

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from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July, 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records).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

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extingushing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory; still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these

important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

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

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

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

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

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

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

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

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

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

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

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

(b) The second section was to contain all 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 tehsils 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 naure of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,
September 5, 1964

ASOK MITRA,
REGISTRAR GENERAL, INDIA

PREFACE

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

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

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

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

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal Census duties of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of 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	Nalgoda 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
Jaishtam	...	May–June
Ashadham	...	June–July
Sravanam	...	July–August
Bhadrapadam or Bhadra	...	August–September
Asviyujam or Asvin	...	September–October
Kartikam	...	October–November
Margasiram	...	November–December
Pushyam or Pausa	...	December–January
Magham	...	January–February
Phalgunam	...	February–March

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

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

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

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

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

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

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

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

A. CHANDRA SEKHAR,

Superintendent of Census Operations,
Andhra Pradesh

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

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

A. The Village :

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

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

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

4. Give details of places of common religious worship ?

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

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

(i) The Worship of Deities & Festivals :

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

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

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

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

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

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

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

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

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

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

(ii) The Fair :

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

---

1 Human form
2 Animal form

fair usually held ? Is there any particular reason why the fair is held on this particular site ?

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

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

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

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

(a) Food-stuffs—sweetmeats, fried chips and other varieties of food.

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

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

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

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

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

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

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

(i) Other miscellaneous articles.

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

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

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

24. Other remarks : Describe any other features.

Name of correspondent :

Address :

Occupation :

Date of sending the reply :

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

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, దాని దూరం తెలుపండి. తాలూకా, సబుడివిజనులు ప్రధాన కార్య స్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియ జేయండి.

2. గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాము ఖ్యమేదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామములో నివసించే వారి కులాలేమిటి ? తర గతు లేమిటి ? వివిధవర్గాల ప్రధాన జీవనోపాధులేమటి ?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు ?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు :—

6. ఉత్సవం పేరు, సందర్భం, సమయం (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా చేర్చునండి. ముఖ్యంగా తెలుగు మాసము లో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి,)

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

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించి నదా ? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివ రించండి. ఈ దేవత సాధారణ గ్రామదేవతా ? లేక వ్యక్తిగత లేక కుటుంబదేవతా ? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయంగా, 'స్థానం' (పవిత్ర నివాసస్థలం) గాని వుందా ? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేక పోతే ఆదేవతను ఏ రూపంతో ఆరా ధిస్తున్నారు ? గ్రామంలో ఇంకా ఏ ఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి ? అన్ని కులాలవారికి దేవాల యంలో ప్రవేశం లభిస్తుందా ?

9. ఈ ఉత్సవం ఎవరైన మహాత్ముని లేక వీరు యొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా ? ఆ మహాత్ముని లేక వీరు యొక్క జీవి తాన్ని గూర్చి, మత బోధనలనుగూర్చి సమగ్రంగా వివరించండి. ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రచా రంలోవున్న ఏదేని కథనుగాని తెల్పండి.

10. దేవతారాధన, ఉత్సవం ఏ తేదీ నుంచి ప్రారంభ మవుతాయి ? అవి ఎంతకాలం వరకు జరుగుతాయి ? ఉత్స వపు పర్వాట్లు ఎప్పుడు ప్రారంభింపబడతాయి ? ఉత్సవపు పర్వాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని చేర్చునండి. ఆరాధన, ఇతర వుత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవారీగా వివరించండి. మొత్తం ఉత్సవంలో ప్రధాన మైన ప్రత్యేకత ఏమిటి ? ఉత్సవకాలంలో సాము దాయక విందులు, ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసా దం అందరకూ పంచడం జరుగుతాయా ?

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

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

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

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

15. మతసంబంధమైన ఉత్సవాలలో ఇళ్ళల్లో పాటించే సాధారణ ఆచారాలేమిటి ? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(హెచ్) కళలు, పుత్తులు— నేత వస్తువులు, వేము వస్తువులు వెదురు వస్తువులు, మట్టి బొమ్మలు, చెక్కబొమ్మలు, మట్టి పస్తువులు, 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 ? సరిపోతాలేమైన వున్నాయా ? ప్రత్యేకంగా పెండాలులు నిర్మించబడుతాయా ? బహిరంగ భోజనాలు ఏర్పాటు చేయబడుతాయా ? ఉత్సవానికిగాని జాతరకుగాని ఇతర చోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటె ఎక్కువ కాలం వుంటారా ?

22. జాతరకు వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి ? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు. సర్కసు, మ్యాటిక్కు, జూదం, లాటరీ, నాటక శాలలు, సంగీత కచ్చేరీలు మొదలైన వాటి వివరాలు చేర్కొనండి. నాటకశాలలు మొదలైన వాటిలో సాధారణంగా వుండే విషయాలేమిటి ? ఏఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి ? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా ? ఆ బృందం నాయకునిపేరు, చిరునామా తెల్పండి. నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా ? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా ? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది ? వాటిలో పాల్గొనేవారు ఎంత మంది ?

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

24. ఇతర విషయాలు. ఏ ఇతర అంశాలనైనా వివరించండి.

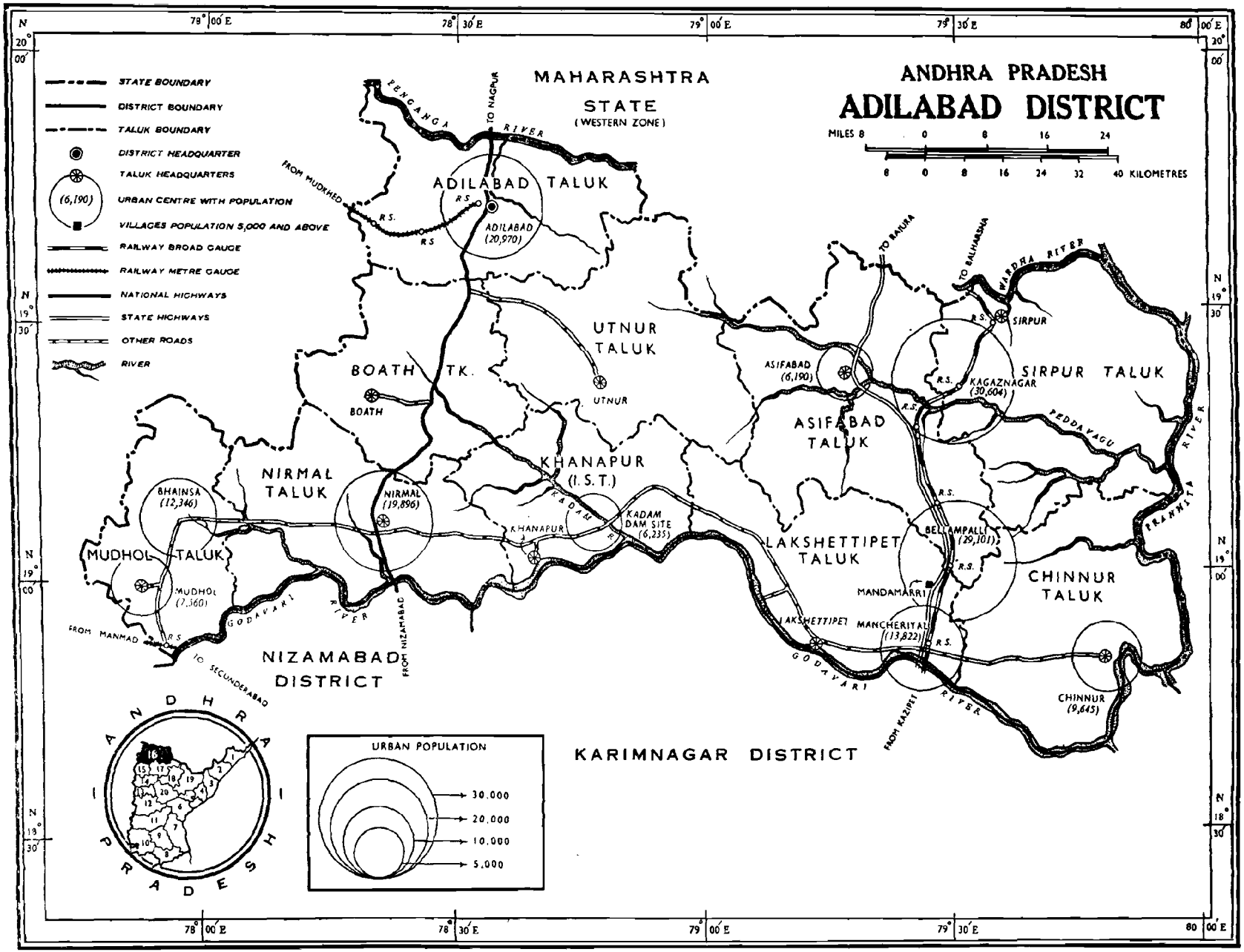
వివేఖరి పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

ADILABAD DISTRICT



G. P. RANGAM
DRAUGHTSMAN

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

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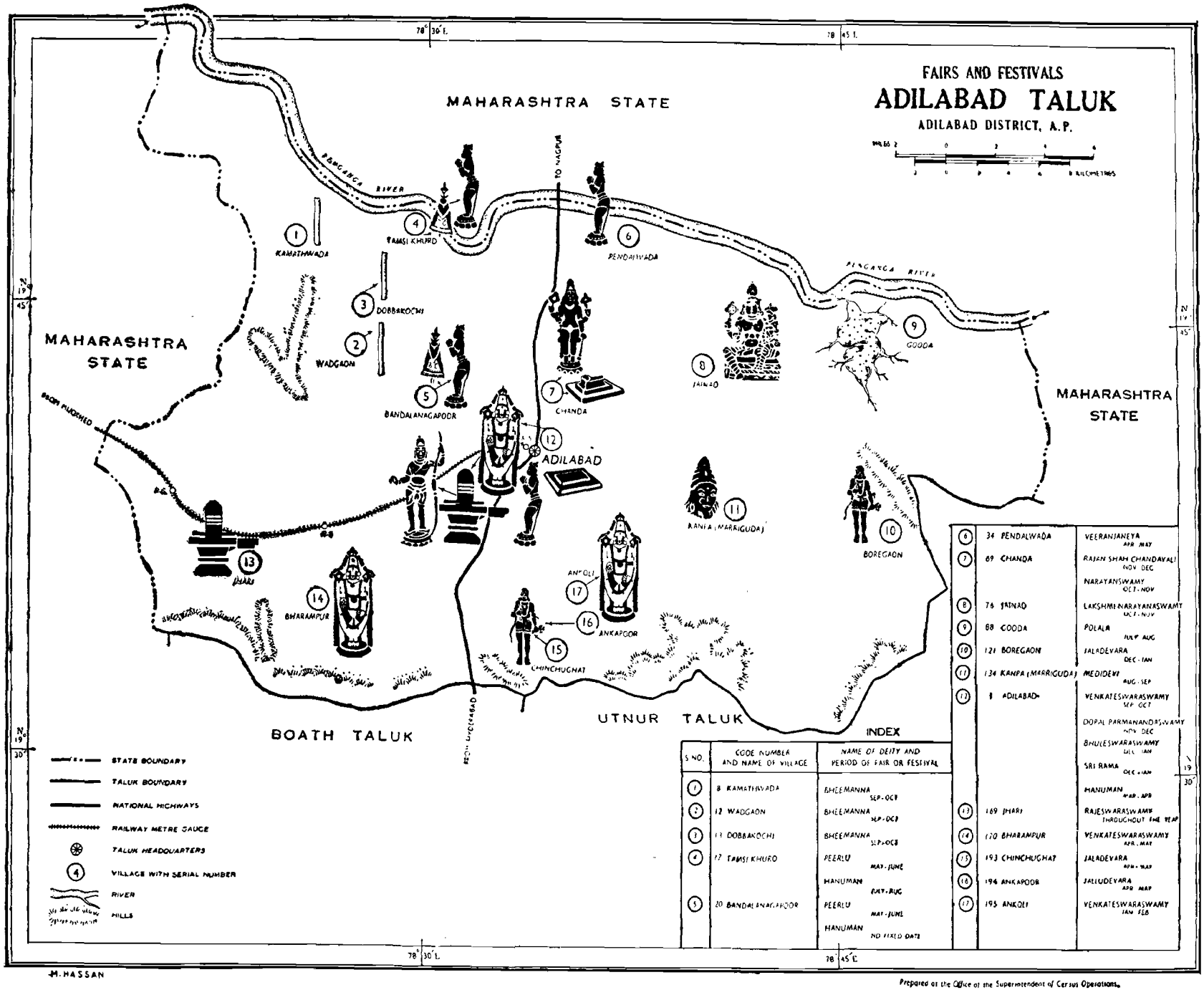
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ADILABAD TALUK

FAIRS AND FESTIVALS
ADILABAD TALUK
ADILABAD DISTRICT, A.P.



S NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	8 KAMATHWADA	BHEEMANNA SEP-OCT
2	12 WADGAON	BHEEMANNA SEP-OCT
3	13 DOBBAKOCHI	BHEEMANNA SEP-OCT
4	17 TAMSI KHURD	PEERLU MAY-JUNE
		HANUMAN JULY-AUG
5	20 BANDALANAGAPOOR	PEERLU MAY-JUNE
		HANUMAN NO FIXED DATE
6	34 PENDALWADA	VEERANJANEYA APR-MAY
7	69 CHANDA	RAJAN SHAH CHANDAVALI NOV-DEC
		NARAYANSWAMY OCT-NOV
8	76 JAINAD	LAKSHMI-NARAYANASWAMY OCT-NOV
9	88 GOODA	POLALA JULY-AUG
10	121 BOREGAON	JALADEVARA DEC-JAN
11	134 KANPA (MARRIGUDA)	MEDIDEVI AUG-SEP
12	8 ADILABAD	VENKATESWARASWAMY SEP-OCT
		DOPAL PARMANANDASWAMY NOV-DEC
		BHULESWARASWAMY DEC-JAN
		SRI RAMA DEC-JAN
		HANUMAN MAR-APR
13	169 HIARI	RAJESWARASWAMY THROUGHOUT THE YEAR
14	170 BHARAMPUR	VENKATESWARASWAMY APR-MAY
15	193 CHINCHUGHAT	JALADEVARA APR-MAY
16	194 ANKAPOOR	JALLUDEVARA APR-MAY
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STATE BOUNDARY
TALUK BOUNDARY
NATIONAL HIGHWAYS
RAILWAY METRE GAUGE
TALUK HEADQUARTERS
(4) VILLAGE WITH SERIAL NUMBER
RIVER
HILLS

M. HASSAN

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

Section I

ADILABAD TALUK

Kamathwada — Situated at a distance of 20 miles from the Adilabad Railway Station and town.

The total population of the village is 100 and it is made up of a few sub-communities of Caste Hindus and Scheduled Tribes (73). The chief means of livelihood of the people are agriculture and agricultural labour.

Bheemanna deity represented by a pole and smeared with *kumkum* and sandalwood paste is worshipped in the village.

Deepavali festival is celebrated for two days on *Asviyuja Bahula Chaturdasi* and *Amavasya* (September–October). During this festival Bheemanna deity is propitiated, Animals are sacrificed and cocoanuts are offered. The tribes form themselves into dance parties known as Dandar and dance around the deity of Bheemanna. During this festival the Dandar party of one village will go to another village where the party is treated to a feast and *vice versa*. The tribesmen necessarily take liquor during the festival. This observance is of ancient origin though of local significance. The priests are called Mukkasis.

Fancy dresses and dances round the Bheemanna deity afford entertainment to the visitors.

Polla festival is celebrated in the month of August.

SOURCE : *Sri Raj Ganganna, Patwari, Kamathwada*

2. **Wadgaon** — Situated at a distance of 18 miles from the Adilabad Railway Station and town.

The total population of the village is 157 and it is entirely made up of Scheduled Castes (25) ; and Scheduled Tribes (132). The chief means of livelihood of the people are agriculture and agricultural labour.

Bheemanna represented by a pole smeared with *kumkum* and sandalwood paste is worshipped in the village.

Deepavali festival is celebrated for 2 days on *Asviyuja Bahula Chaturdasi* and *Amavasya* (September–October). Animals are sacrificed and cocoanuts are offered. Fasting and *jagarana* are observed. Intoxicants are used compulsorily by the Tribes. The hill tribes dance before the deity, *i.e.*, the pole in the nights and the dance is called Dandar dance. The local hill tribes participate in this festival. The priests are called Mukkasis.

SOURCE : *Sri Raj Ganganna, Patwari, Wadgaon*

3. **Dobbakochi** — Situated at a distance of 7 miles from the Adilabad Railway Station and town.

The total population of the village is 150 and it is mostly made up of Scheduled Tribes (146). The chief means of livelihood of the people are agriculture and agricultural labour.

Bheemanna in the form of a pole smeared with *kumkum* and sandalwood paste is worshipped in this village.

Deepavali festival is celebrated for 2 days from *Asviyuja Bahula Chaturdasi* (September–October), The devotees in the guise of lions, etc., dance around the deity during the nights. During the festival the Dandar dance parties of one village go to another village where they are treated as guests. Animals are sacrificed and cocoanuts are offered to the deity Bheemanna. Taking intoxicating drinks is an important item. This festival is of ancient origin though of local significance. The local tribesmen participate in the festival.

SOURCE : *Sri Sadasiv, Patwari, Dobbakochi*

4. **Tamsikhurd** — Situated at a distance of 12 miles from Adilabad.

The total population of the village is 372 and it is made up of the following communities: Caste Hindus–Marathi, Golla, etc.; Scheduled Castes (42)–Madiga, etc.; Scheduled Tribes (171)–Pardhan (Pradhan), Gond, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hanuman Mandir is the place of worship in this village.

Peerla Panduga is celebrated in Moharram for 10 days. *Peerlu* (standards) are decorated with new

clothes and ornaments and are placed in the village *chavidi* for worship during the festival. *Maleeda*, a sweet preparation with wheat flour and jaggery or sugar is offered. This is an ancient festival and is confined to this village only. The villagers are the patrons. Local people irrespective of caste or creed participate.

Pola Panduga is celebrated for one day on *Sravana Bahula Amavasya* (July–August). The villagers clean their houses and decorate them. In the evening decorated bulls are taken round the Hanuman temple. Group singing and dancing are the items of entertainment.

SOURCE : *Sri K.G. Ramaiah, Village Level Worker, Kapparla*

5. Bandalanagapoor — Situated at a distance of 5 miles from the Adilabad Railway Station and town. This is called Bandalanagapoor as there are stones and slabs round the village. (*Banda* in vernacular means stone or slab).

The total population of the village is 803 and it is made up of the following communities: Caste Hindus–Vaisya, Jangam, Kapu, Vadla, Kammara, Kummari, Kamsali, Sale, Golla, Perika, Goondla (Boya), Mera, Ayyavaru, Chakali, Mangali; Scheduled Castes (211)–Mala, Madiga and Malajangam; and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Hanuman temple is the place of worship in the village.

Peerla Panduga (Moharram) is celebrated for 10 days in *Moharram* month. *Peerlu* or the deities are locally called Mogulali, Karavari, Asanna and Usanna. The wooden images of these *savari devullu* (procession images) are of above 5 feet in height with a hundred yard cloth tied round a wooden pole and a small silver or gold crown on the top. They are kept in a sacred place. *Maleeda* (a sweet preparation made with a mixture of wheat flour, sugar or jaggery and condiments) is offered and distributed. Vows are fulfilled by offering new cloths to the deities. The deities are taken in a small procession in the streets with music and *thappeta* and are carried back to the sacred place. *Kandorees* are performed. Animals are sacrified on one Friday. This is an ancient festival and is confined to this village. Dudekulas are the patrons. Local people irrespective of caste or creed congregate. *Pujari* is a Dudekula with hereditary rights.

Edla Polala is celebrated once in a year for a day by the cultivators, who observe fasting, worship bullocks, decorate them with new clothes and take them round the Hanuman temple. The following morning is called *poduga* when they consume intoxicating drinks, sacrifice goats and eat meat. The special feature is that they sweep the flies and mosquitoes with *moduga* tree branches crying '*ganjora boduga*'.

Once a year, the villagers go to Ramulakonda, a hillock at a distance of 3 miles from the village and worship the Lord.

The village deity Pochamma is also worshipped by the villagers.

SOURCE : *Sri Venkata Rama Reddy, Teacher, Bandalanagapoor*

6. Pendalwada—Situated at a distance of 10 miles from Adilabad.

The total population of the village is 1,562 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Kapu, Vadla, Padmasale, Kammara, Goondla; Scheduled Castes (122) – Madiga ; Scheduled Tribes (183)–Gonds, Pardhan, etc. ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mahalakshmi, Pochamma and Veeranjaneya with the ten feet high stone image of the deity in human form are the places of worship in this village. The temple of Veeranjaneya was reconstructed in 1954. The area of the temple is 40 square yards within which there are also Sankara *mantapam* and the images of Vitaleswara, Vighneswara and Kalikadevi.

Hanumajjayanthi is celebrated for 2 days in *Vaisakham* (April–May). Festival arrangements are made on the previous night. Cocoanuts, brass bells, money, silver eyes and ornaments are offered. This festival is an ancient one and is widely known. Devotees, local and from distant places like Wardha, Bori, Ghatangi, Vari, Mukudband in Maharashtra State and from Adilabad district congregate. The annual income of the festival is about Rs. 1,200. The sum so obtained is spent for the celebration of the festival by the Endowments Board. *Pujari* is a Brahmin of Kashaya *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival for a day in the vicinity of the temple. A few shops sell

eatables, etc. About 1,000 people from this and the nearby villages congregate. *Bhajans* and dramas afford entertainment to the visitors.

SOURCE : *Sri Narayana, Teacher, Pendalwada*

7. Chanda—Situated at a distance of 3 miles from the Adilabad Railway Station and town.

The total population of the village is 1,384 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (162); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rajan Shah Chandavali Urs is celebrated for two days from 9th of *Rajab*. About 500 local devotees congregate.

Narayanaswamy Uthsavam takes place for 6 days from *Kartika Suddha Panchami* to *Dasami* (October-November). About 3,000 devotees, local and from the nearby villages, congregate without any distinction of caste or creed.

SOURCE : *1. Statement of Fairs and Festivals furnished by Collector, Adilabad*
2. List of Ursus, Melas, Jatras *published by H.E.H. The Nizam's Government*

8. Jainad — Situated at a distance of 10 miles from th Adilabad Railway Station and town. This village is believed to have been constructed at the time of Pallava Kings.

The total population of the village is 2,404 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Vadla, Kamsali, Kammara, etc.; Scheduled Castes (740); and Scheduled Tribes (130). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Lakshmi Narayanaswamy with the image of the deity in human form is the place of worship in this village. A stone inscription with 20 *slokas* in Prakrit language mentions that this temple was constructed by Pallava Kings and thus had a glorious history going back to 800 years. It is stated that the temple was constructed according to *Vishnu Panchayatanam* and that Lakshmi Narayanaswamy's image is a self-manifested one.

Lakshmi Narayanaswamy Brahmothsavam is celebrated for 15 days from *Kartika Suddha Ashtami* to *Bahula Sapthami* (October-November). *Adhyayanothsavam* is celebrated for 3 days from *Ashtami* to *Dasami; ankurarpana* and *punyahavachanam* on *Ekadasi* and *kalyanothsavam* on *Dwadasi* take place, *Ekanthaseva* is performed till *Sapthami*. On the whole, the festival is celebrated for 15 days. The following are the rituals observed daily. On the first day *tholakkam;* on the second day *uruvendaveruvayi;* on the third day *thirupolla* or *sathmara;* on the fourth day *punyahavachanam;* on the fifth day *kalyanothsavam;* on the sixth day *vasthupuja;* on the seventh day *mahadaseervachanam;* on the eighth day *ponnachettuseva;* on the ninth day *sesha homam* and *dola uthsavam;* on the tenth day *bheripuja;* on the eleventh day *prapanchothsavam;* on the twelfth day *dopothsavam;* on the thirteenth day *rathothsavam;* on the fourteenth day *pushpayagam;* and on the fifteenth day *ekanthaseva* are the rituals observed during these fifteen days. Ornaments and clothes are offered. Sacrifices like *gramabali, kondabali* and *udvasanabali* are made on the *pushpayagam* day. The festival is being celebrated from ancient times and extends to Adilabad and Nanded districts. The management of the temple is under the Hindu Religious and Charitable Endowments Board. Every year the Government grants Rs. 200 (Rupees two hundred only) towards expenditure of the festival. There is Inam land in the name of the temple. About 1,000 Hindus, local and from distant villages, congregate. *Pujari* is a Sri Vaishnava of Harithasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with this festival near the temple in an area of 30 *guntas* of land. About 1,000 people, local and from distant places, congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, books, clothes, agricultural implements, toys and bamboo baskets are sold.

Magic, dramas and whirling-wheels, afford entertainment to the visitors.

SOURCE : *Sri B. Venkata Giri, Headmaster, Primary School, Jainad*

9. Gooda — Situated at a distance of about 16 miles from the Adilabad Railway Station and town.

The total population of the village is 351 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (32); and Scheduled

Tribes (26). The chief means of livelihood of the people are agriculture and agricultural labour.

Polala Amavasya is celebrated for a day on *Sravana Bahula Amavasya* (July–August). There is no temple or image for this worship. The bulbous root (*kanda* or yam) with a few leaves smeared with turmeric and decorated artistically with *kumkum* dots is worshipped. The local tribesmen congregate.

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

10. Boregaon—Situated at a distance of 4 miles from the Sitagondi bus stage and 10 miles from Adilabad. The village is at the foot of a hillock with several rocks and slabs and hence this was called Male Borugaon (village of slabs). It is now known as Boregaon.

The total population of the village is 49 and it consists of entirely Scheduled Tribes (49)–Raj Gond and Thoti. The chief means of livelihood of the people are agriculture and agricultural labour.

Jala Devara (perhaps God of Rain, Varuna) in the form of a wooden image is worshipped by the Raj Gonds and there is no temple.

Jala Devara Uthsavam is celebrated for 2 days from *Pushya Suddha Purnima* (December–January). Pandals are erected. Sheep are sacrificed. The local tribesmen participate. *Pujari* is a Raj Gond with hereditary rights. There is an intra-tribal feeding only.

The villagers take river bath and observe *jagarana* during Sivaratri.

SOURCE : *Sri Aasanna, Fieldman, Agricultural Department, Boregaon.*

11. Kanpa (Marriguda)—Situated at a distance of 8 miles from the Adilabad Railway Station and town.

The total population of the village is 939 and it is made up of the following communities of Caste Hindus—Perika, etc. ; Scheduled Castes (40) ; Scheduled Tribes (178)—Gond and Pardhan; and Muslims. Perikas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The stone image of Medidevi on a hillock is the place of worship in the village.

Medidevi Aradhana is performed for 3 days from *Bhadrapada Suddha Purnima* (August–September). Goats, fowls and sheep are sacrificed to the deity. This is an ancient festival and is confined to the hill tribes only. But local people and from the surrounding villages participate in the festival. *Pujari* is a Gond who is called Mokasi.

SOURCE : *Sri Ram, S/o Linganna, Teacher, Kanpa (Marriguda)*

12. Adilabad–Adilabad is the district headquarters and a Railway station.

The total population of the town is 20,970 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Golla, Gowda, Vadla, Kammara, Kummari, Marvari; Scheduled Castes (2,124)–Mala and Madiga; Scheduled Tribes (106); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venkateswaraswamy, Sri Dopal Paramanandaswamy and Sri Rama and mosques are the places of worship in the village. There are also the shrines of Ganesh and Hanuman in Sri Rama temple.

Sri Venkateswaraswamy festival is celebrated for one day on *Asviyuja Suddha Dasami* (September-October). Cocoanuts, fruits, flowers and camphor are offered to the Lord. This is an ancient festival but is of local significance. About 200 local Hindus congregate.

Sri Dopal Paramanandaswamy Uthsavam is celebrated for 7 days from *Margasira Suddha Panchami* (November-December). This is an ancient festival and is confined to this and the nearby villages. About 4,000 Hindus local and from nearby villages congregate without any distinction of caste or creed.

A fair is held in connection with the festival with a few shops selling eatables, pictures, toys and clothes.

Pedda Matham Jatara is celebrated to Sri Rama for five days from *Margasira Bahula Amavasya* to *Pushya Suddha Chavithi* (December-January). *Pujas* are performed to Lord Rama. Cocoanuts and flowers are offered to the deity in fulfilment of vows. Fasting is observed on *Amavasya*. This is an ancient festival and is widely known. Hindu devotees of all communities participate in the festival. *Pujari* or *Mathadhikari* is a Brahmin. *Prasadam* is distributed to all.

A fair is held in connection with this festival in an area of half an acre for five days round about the

matham. About 10,000 people, local and from the nearby villages, congregate. Eatables, utensils, lanterns, torches, mirrors, combs, clothes and agricultural implements, are sold. Swinging boards, lotteries and *bhajans*, etc., afford entertainment to the visitors. Pilgrims cook their food in the temple premises.

Hanumajjayanthi is celebrated for a day on *Chaitra Suddha Purnima* (March-April). People believe that barren women will be blessed with children if they perform *pujas* for some days. *Pujas* are performed and cocoanuts are offered. Fasting is observed especially by Marvaris on *Purnima* and *bhajans* are conducted in the night. The festival is being celebrated since a long time and devotees from the nearby villages also congregate. *Pujari* is a Brahmin.

A petty fair is held with a few shops near the temple, selling eatables and toys.

Bhuleswaraswamy festival is celebrated for two days from *Pushya Suddha Navami* (December-January) with 500 local congregation of all Hindu communities.

SOURCE : 1. *Sri P. Narahari, Merchant, Lakkakula*
2. *Sri Narsareddi, Lakkada*
3. List of Ursus, Melas and Jatras *in H. E. H. The Nizam's Dominions*

13. Jhari—Situated at a distance of 3 miles from Kosai Railway Station on the Adilabad-Purna Railway line. There are no communication facilities to this village.

The total population of the village is 1,001 and it is made up of the following communities : Caste Hindus—Kapu, etc.; Scheduled Castes (110)—Mala and Madiga; Scheduled Tribes (698)—Gond and Pardhan. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rajeswaraswamy with the images of Lord Siva and Parvathi, Hanuman and Mahalakshmi are the places of worship in this village.

The temple of Rajeswaraswamy is said to be a very ancient one. There are 10 to 15 pillars in front of the temple and the Nandi is a very beautiful piece of sculpture. There was also a 50 to 55 feet high *deepa jyothi sthambham* (candelabrum) in front of the temple and a watchman was litting the light. But this pillar had fallen long back and is not to be seen now.

Sri Rajeswaraswamy is worshipped in all seasons performing *pujas* and offering cocoanuts and flowers and conducting *bhajans*.

Mahalakshmamma is also worshipped by the villagers. Fowls and goats are sacrificed. Some of the devotees whose desires are fulfilled donate liberally to the deity.

SOURCE : *Sri K. Mallaiah, Teacher, Jhari*

14. Bharampur—Situated at a distance of 3 miles from Talamadugu Railway Station and about 11 miles from Adilabad.

The total population of the village is 1,361 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (138) ; and Scheduled Tribes (347). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Venkateswaraswamy in the village.

Sri Venkateswaraswamy festival is celebrated for a day in *Vaisakham* (April-May). Devotees offer cocoanuts and fruits in fulfilment of vows. The local devotees congregate without any distinction of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by the Tahsildar, Adilabad*

15. Chinchughat—Situated at a distance of 8 miles from the Adilabad Railway Station and town. As this village was originally founded by Chenchus and as it is situated by the side of hillocks, it goes by the name Chinchughat.

The total population of the village is 468 and it is made up of some sub-communities of caste Hindus ; and Scheduled Tribes (459)—Rajgond, Thoti and Chenchu. The chief means of livelihood of the people are agriculture and agricultural labour.

Jala Devara represented by a pole to which a hair is tied is worshipped by the villagers. There is no temple as such to the deity.

Jala Devara Aradhana is celebrated for 5 days from *Vaisakha Suddha Purnima* (April-May). Festival arrangements are made one day in advance. Goats, fowls and sheep are sacrificed in fulfilment of vows. This festival is of ancient origin and the local hill tribes participate. *Pujari* is a Raj Gond with hereditary rights. *Prasadam* is distributed to all.

During Mahasivaratri, the villagers take river bath and observe fasting and *jagarana*.

SOURCE : *Sri Aasanna, Compost Fieldman, District Agricultural Office, Adilabad*

16. Ankapoor—Situated at a distance of 7 miles from the Adilabad Railway Station and town. As there is the temple of Ankanathswamy, the village is called Ankapoor.

The total population of the village is 343 and it is made up of a few sub-communities of Caste Hindus ; and Scheduled Tribes (175)—Raj Gond. The chief means of livelihood of the people are agriculture and basket making.

The temple of Pochamma is the place of worship in the village. Jala Devara represented by a pole to which a hair is tied is also worshipped by the villagers and there is no temple for the deity.

Jala Devara Jatara is celebrated for 3 days from *Vaisakha Suddha Purnima* (April-May). Arrangements are made one day in advance. *Aradhana* is performed with turmeric, *kumkum* and *akshinthalu* (rice mixed with turmeric). Goats, fowls and sheep are sacrificed. This festival is of ancient origin and the local hill tribes participate. *Pujari* is a Raj Gond with hereditary rights. *Prasadam* is distributed to all.

River baths, fastings and *jagarana* are observed during Mahasivaratri.

SOURCE : *Sri Aasanna, Compost Fieldman, Agricultural Department, Adilabad*

17. Ankoli—Situated at a distance of 6 miles from the Adilabad Railway Station and town. Half a mile from the village there is a ruined Venkateswara temple. Hence the village was named after the Lord as Venkoli which with the passage of time became Ankoli.

The total population of the village is 1,259 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (140)–Mala and Madiga; Scheduled Tribes (232)–Gond ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The ancient Venkateswara temple is the only place of worship in the village. The image of deity is carved on a slab in human form with four hands holding *sankhu* (conch), *chakra* (disc), *gadha* (mace) and *padma* (lotus). The image is very beautiful but the legs are cut off. There is also a mutilated stone Nandi besides the image of Ganapati. The two stone pillars of the *mukhadwaram* with a plank resting on them are also beautifully carved. This temple seems to have been in existence even prior to the inception of the village.

Sivaratri is celebrated for one day on *Magha Bahula Chathurdasi* (January–February). The devotees observe fasting and *jagarana*. This is being celebrated for the past one year. People from this and the nearby villages congregate.

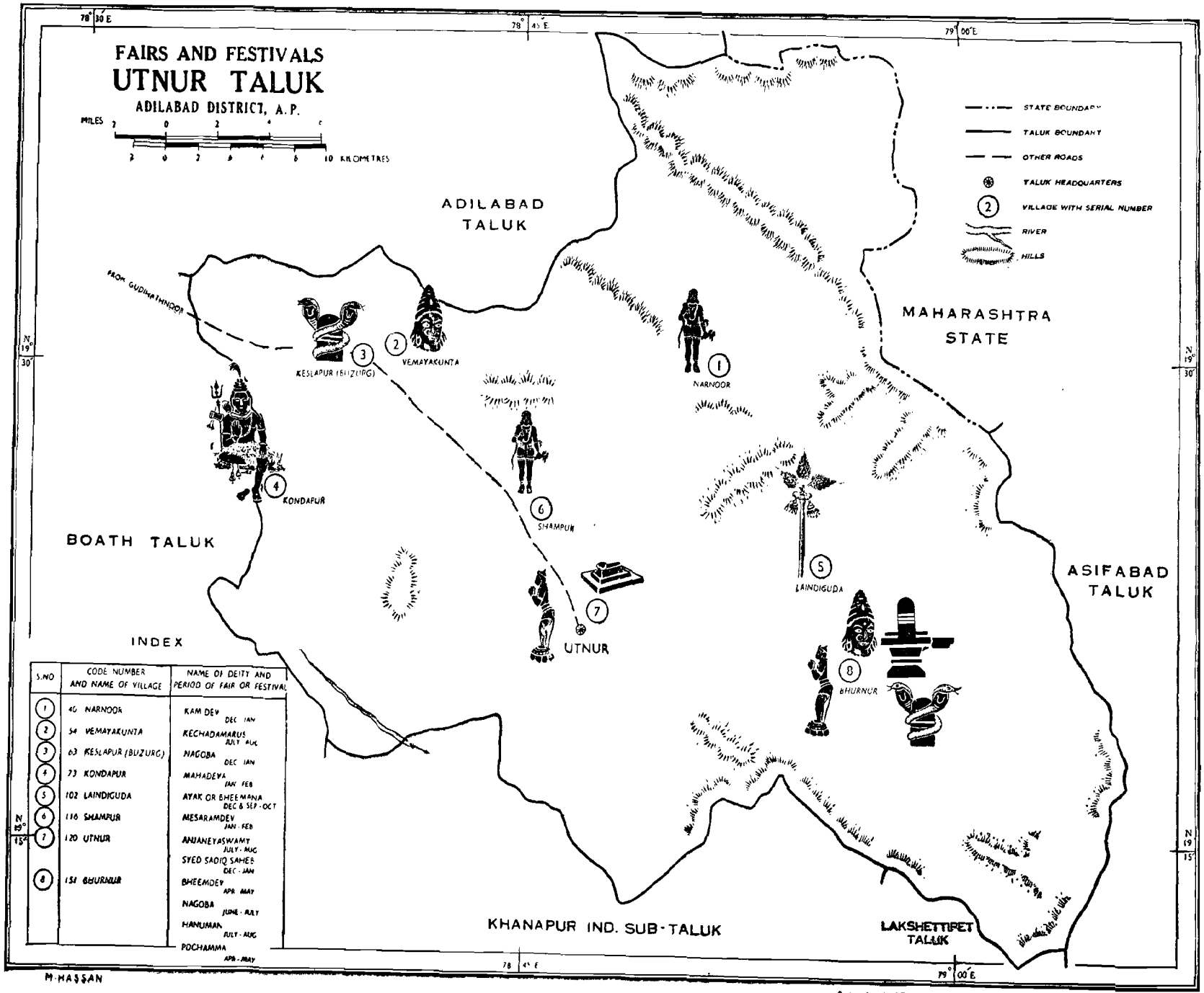
Pochavva Panduga is celebrated. Fowls and goats are sacrificed in fulfilment of vows. Local people participate. The patrons and *pujaris* are Chakalis.

Peerla Panduga is celebrated by Muslims in the month of *Moharram*. Hindus also participate in the celebration.

SOURCE : *Sri K. Rajanna, Headmaster, Ankoli*



UTNUR TALUK



INDEX

S.NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	40 NARNOOR	KAM DEV DEC - JAN
2	54 VEMAYAKUNTA	KECHADAMARUS JULY - AUG
3	63 KESLAPUR (BUZURG)	NAGOBA DEC - JAN
4	73 KONDAPUR	MAHADEVA JAN - FEB
5	102 LAINDIGUDA	AYAK OR BHEEMANA DEC & SEP - OCT
6	116 SHAMPUR	MESARAMDEV JAN - FEB
7	120 UTNUR	ANJANEYASWAMY JULY - AUG
		SYED SADIQ SAHEB DEC - JAN
8	151 BHURNUR	BHEEMDEV APR - MAY
		NAGOBA JUNE - JULY
		HANUMAN JULY - AUG
		POCHAMMA APR - MAY

M. HASSAN

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

Section II

UTNUR TALUK

Narnoor — Situated at a distance of about 10½ miles from Utnur.

The total population of the village is 730 and it is made up of the following communities: Caste Hindus—Banjaris, Gowdas; Scheduled Castes (168); Scheduled Tribes (69); and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The deity Kam Dev is worshipped in the village.

Mandal car festival is celebrated for 3 days from *Pushya Suddha Purnima* (December-January). *Sindhuram* is smeared over the image of the Lord. Local Hindus participate.

A petty fair is held with a few shops selling eatables, glassware, readymade clothes and fancy goods.

SOURCE: *Sri Lacchanna, Patwari-Patel, Narnoor*

2. Vemayakunta— Situated just by the side of the road leading from Utnur to Adilabad *via* Gadihatnur at a distance of about two furlongs towards the north of the road, 11 miles from Utnur, the taluk headquarters and 24 miles from Adilabad, the district headquarters.

The total population of the village is 596 and it is made up of the following communities: Caste Hindus-Kuruma, Viswabrahmin, etc.; Scheduled Castes (108)—Mala, Madiga, Mahar and Netkani; Scheduled Tribes (442)—Mathura; and Muslims.

Hanuman, the village deity Pochamma, Mahankali *alias* Maravva and Mysavva, and Peer Kaloba are worshipped in the village.

Hanuman is the tutelary God of the village. The deity is worshipped for Polala Panduga. *Naivedyam* (cooked food or sweet rice kept separately after cooking), cocoanuts, plantains, and oranges are offered to the deity. The cattle are perambulated round the deity, so that they may be protected from diseases. This celebration is confined to this village alone and all the residents congregate for the occasion.

Pochamma represented by a wooden image is worshipped by Mala, Madiga, Netkani, Mahar, Mathura, Kuruma and Viswabrahmin castes. Each caste has its own deity of Pochamma separately. She is the deity of smallpox. Fowls, goats, etc., are sacrificed once in a year or two. When marriages are celebrated, at the end of the marriage ceremony, the bride and bridegroom are taken round Pochamma deity in procession and are made to worship her. The marriage ceremony concludes with this worship.

The residents of the village belonging to Mala, Madiga, Netkani and Mahar castes worship the deity Mahankali also known as Maravva and Mysavva, when epidemics like cholera, chickenpox break out in the village. Fowls and chicken are offered to the deity.

A Peer by name Kaloba is worshipped by Mathuras and other caste Hindus of the village. It is believed that this Peer relieves the devotees from long standing diseases and fulfils their desires. Incense, *ksheera* and *puri* are offered to the Peer on occasions of festivals like Dasara, Ugadi, etc.

Kechadamarus festival is celebrated on the New Moon Day in the month of *Sravanam* (July August). This festival is for unmarried girls. All the unmarried Mathura girls cluster at the Naik's house. They sing songs in the name of the *guru* to the accompaniment of the beating of the drums. They eat *gogri* mixed with wheat or Bengalgram and jaggery. They dance to their hearts' content in the morns and nights for 9 days, that is, upto *Ashtami* (8th day of the bright fort-night). After the 9th day, they get clay, wheat or Bengalgram and wet them with water. The clay is placed on *palas* leaves. This ritual is known as *dhoyi*. The wheat or Bengalgram grain are sown in the clay. The girls continue singing till the Full Moon Day which is known as Rakhi Punnami. The girls tie the *Rakhi* (bracelet) to the Mathura men present there. The men-folk at their will present them with small amounts of money when the *rakhi* is tied. Again the girls engage themselves in group singing for 3 days. On the third day they observe fasting and each one of the unmarried girls prepares an idol of a woman at her residence and worships the idol. They break the fast

after the worship. All this is called *theez*. In the morning of the following day the brothers of the girls kick away the clay idols of their respective sisters. The girls take the idols to the front yard (also known as *angan*) of Naik's house and keep the idols there. All the Mathura males, young and old, gather at the Naik's house and dance round the idols kept by the girls. The Naik offers tea and *pan* to all those present on the occasion. The girls collect the idols and remove the seedlings that are sown in the clay. Later the clay is immersed in the waters of nearby *nala* (stream). The girls take along with them *poorampuri* while going to the stream and consume it there. The seedlings are distributed to the male members after they return to their houses. The male members present them with small sums of money. This festival is confined to the Mathura caste people of this village.

Gokulashtami also known as Athe is celebrated on *Sravana Bahula Ashtami* (July–August). This is the birth day of Lord Krishna. On the preceding day of the festival, the head of the family and his wife take *poori* only and observe fasting on the following day *i.e.*, on the actual festival day. A clay idol of Krishna is prepared and is kept on a big leaf or leaf-plate. The worship of Krishna is commenced when moonlight is seen on that night. Several dishes like, *savali ksheera, gond* are prepared and offered to the Lord, keeping little quantities of each preparation on tumblers placed in leaf-plates. Men and women who were on fast, break it soon after the worship is over. The idol of Krishna is immersed on the following day in the nearby stream. The spot where the idol of Krishna was kept is then neatly plastered with cow-dung. *Naivedyam* is offered and distributed among the invitees, who present, in their turn, money according to their mite. All the invitees are treated to a feast. This feast is called Balajikabhoj. This festival is celebrated by all the Mathuras with great joy and reverence to the Lord.

Athe is the name of the dance played by Mathuras during Gokulashtami festival. Men and women wear colourful dresses and engage themselves in dance whenever they find leisure and particularly during the whole day of Gokulashtami. About 20 to 25 men and grown up boys participate in the dance. The attire of men is a loose and long white shirt called *jhagilo* over a white *dhoti*. Over the *jhagilo*, a waist-coat-like dress is worn. They wear (pej) *pagdi*, a red turban cloth and over it another *dhoti* of white colour is wound. This turban is called *pij-ki-pagdi*. They wear *pawta* (*gajjalu* — small bells) to the ankles, hold a *kola* (small stick of 1½ feet in length with 1" diameter) in the right hand and a kerchief of dazzling colours in the left hand. When two *nagaras* are sounded by two men each holding two sticks the party standing in a circular form sing songs on Pritviraj Saheb and devotional songs on Lord Krishna waving the handkerchiefs beating the *kolas* rhythmically with quick movements of the limbs.

At the same time women also form a separate group of about 12 to 16 in number. They divide themselves into two groups facing each other and sing songs with rhythmic movement of their limbs. The dance is known as *lengiki natch* (*lengi* dance) or *johio jaho natch*.

Pola festival is celebrated for one day on New Moon Day of *Sravanam* (July–August). The heads of households in the village observe fast till noon and then take food along with the *poori*. In the afternoon all the bullocks in the village are artistically decorated with flowers and *gulal* (vermilion) and are taken in procession to the Hanuman deity. Cocoanuts are offered to the deity and worshipped. The bullocks are then taken round Hanuman.

Holi is celebrated for one day, on the Full Moon Day in *Phalgunam* (February-March). This festival is celebrated with great eclat by Mathuras. It is a festival of feasting and merrymaking for them. On the day preceding Holi, the Mathura women tie a man to a *rolu* (mortar used to pound rice and other cereals). The Naik comes there and asks the women to free the man. They demand a sum of about Rs. 20 and unless this sum is paid, they do not set the man free. Men and women sprinkle coloured water and various colours of vermilion on one other with mirth and gay abandon. If any body attempts to remove the pegs, to free the man tied to the *rolu*, the women attack by pouring coloured water and may even resort to beating. This mirth continues up to the actual Holi day also. Garlands of dried cow-dung cakes are prepared by each of the households of the tribe. They congregate in the centre of the village and arrange a bonfire by burning all the garlands of cow-dung cakes and firewood. This bonfire is assicated with *Kamadahan*–the burning of God Cupid, by Lord Siva in his rage for having been disturbed from his penance and creating love for Parvati, the daughter of Parvatha, the mountain King.

The villagers celebrate Ugadi, Sankranthi, Sivarathri, Dasara, Divali festivals also.

"On important festivals and social occasions the Mathuras indulge in their traditional dances. They have preserved their rich heritage of folk music and dancing.

The traditional Mathuri dance costume is very ornate and rich in colour and glitter. The accompanying music is skillfully varied to avoid monotony.

The Mathurus abandon themselves to the spontaneity of the dance whether they meet to celebrate a marriage or a birth, to welcome the spring or the first refreshing showers or whether they gather at the end of a harvest, or at a social function or to celebrate their colourful festivals.

To watch the Mathura dancing with its ease of movement and supple grace, is a delightful experience. The universality of the themes and the similarity of rhythm in the steps and dance patterns of the Mathura forms of dance are wonderfully striking.

The Mathura dances reveal not only the individual talents of our people but the collective traditions of each section of our people, the characteristics of the community and a universal love of rhythm." 1

SOURCE : A Monograph on Vemayakunta, *Census of India 1961, Volume II-Part VI, Serial No. 41*

3. Keslapur Buzurg—Situated at a distance of 2 miles from Mutnur bus stage and 16 miles from Utnur.

The total population of the village is 521 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (9)-Mala, Madiga; and Scheduled Tribes (464)-Gonds, Pardhans (Pradhans). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Nagoba temple with the stone image of one deity is the only place of worship in this village.

The Mesram clan people of Edwen Saga of Adilabad District worship Seshnag (Serpent-God) with great pomp. It has got an interesting myth of seven brothers. It is said that in the hoary past there lived a Raja of Jajkial, with his wife Rukdevi and their son, Wordev, and daughter-in-law, Sondevi. Wordev and Sondevi were blessed with seven sons and their state was very prosperous. When these seven sons were yet small boys, a dreadful disease ravaged the land and devoured all the inhabitants except the seven children. These seven children decided to desert the desolate village and to set out to some other place to eke out their livelihood. Late in the evening they reached a village where there were seven cattle sheds. As it was growing dark, they took shelter in one of the cattle sheds. There was a menace from a tigress. Every night the tigress was breaking into one of the cattle sheds and killing the bulls and cows. But mysteriously nothing happened on that night when the seven children had slept in the cattle shed. The owners of the cattle sheds, pleased to see their cattle alive on the following morning, adopted the children. The seven brothers lived in the village for twelve years learning to herd the cattle. Later they returned to their sweet home Keslapur with their cattle.

The eldest brother married the daughter of Shakati Raja, the brother of their mother. They had a happy time for some years. The elder brother's wife determined to see the end of all the seven brothers to avenge for the disrespect they had shown to her beloved father. One day she requested her husband to take her to her father. When they both reached the midst of the forest she suddenly turned into a tigress and devoured him. After a few days, she calmly came to the six brothers and told them that her husband was staying with her father. None suspected her. Days rolled on. As the elder brother did not return the next brother went in search of him followed by her. In the forest she again turned, into a tigress and killed him and it was thus continued until the youngest brother was left. The youngest one who also went out in search of the elder ones, accompanied by her found out the truth. He prayed the Seshnag who gave him shelter in the earth before the tigress could kill. There sprout up one mango plant which grew rapidly and bore fruits. In one of the fruits there was life of this boy. That fruit was picked up by a crow and was thrown into a tank and was swallowed by a fish. At that time a poor woman went for fishing and got that particular fish. When she cut it a boy came out who grew up rapidly and she became rich.

Meanwhile the so called sister-in-law married one Raja Soyam. Coming to know of the birth of this boy in a poor fisher-woman's house, she planned to kill him but in vain. At last the boy disclosed all about her former misdeeds to her first husband who banished her from his kingdom. Then he returned to his native village, Bourmachwa and lived there. He was blessed with plenty and married two daughters of different Rajas and lived happily.

Once he invited all his relatives and all went to the sea to worship Raja Shesh (Serpent-God). He

1 An article by S. Ramakoteswara Sarma in *Sunday Standard*, dated 15-1-1966

went to the great house of Raja Shesh to bring the God. The God was absent. He entered the shrine against the will of the guard and saw golden betel leaves hanging from the throne of the Sheshnag and plucked seven of them and came out. Then all of them returned to Bourmachwa throwing the cooked food in the sea taken by them since they could not worship the Sheshnag.

The Raja Shesh returned and became furious at the uncivilised behaviour of the boy and started in the form of an enormous cobra with the intention of killing him and destroying all his people. He came to the boundaries of Bourmachwa (present Keslapur) and opened his mouth widely to swallow all the people. When this was known, all the people came with milk, curds and delicious dishes and poured them in the mouth of the Serpent-God and worshipped. The God was much pleased and became sympathetic. Then this boy told the Serpent-God that they all came to the Sea to worship him. The present place of worship at Keslapur is considered to be the same place where the Serpent-God was first worshipped on *Pushya Amavasya* (December-January). Then the God advised them all to worship him there alone on every *Pushya Amavasya* (December-January).

Nagobha Jatara is celebrated for 5 days from *Pushya Bahula Amavasya* (December-January). *Puja* is performed at the midnight of *Pushya Amavasya*. A day before the main puja, all the people of the Mesram clan gather under a huge banyan tree near the shrine and do not enter their houses till the worship is completed. They prepare sweets on the following day and offer milk and curds to the deity. All these offerings are kept near a small hole, still existing, which is considered to be the entrance of the Cobra-God and covered with a white cloth. Sacred rice is distributed by the *Katoda* (priest) to all the persons assembled there. He recites some *manthras* (sacred verses) and takes back the rice. When the cloth shakes, they believe that the Serpent-God has come and touched their offerings. It is believed by a few elderly people that for the last two years the Serpent-God is not coming as they have constructed a structure near the small hole and are worshipping it. The women who married the men of Mesram clan worship the deity specially and are ritually united with the clan on this day. They all gather in separate places near the temple and sacrifice goats, etc., cook food and enjoy. Marketing is done only after finishing this puja. Cocoanuts and sugar are offered. This is being celebrated for the past 30 years. The devotees local and from distant places congregate. *Pujari* is a Gond.

A fair is held in connection with the festival for 5 days near the temple. People local and from distant places participate. Eatables, utensils, and many other consumer goods are sold in the fair.

This fair might have been purely a religious one in the bygone days but today it greatly influences the social as well as the economic life of the tribals. With regard to the social aspect, it is important to one sect of the Gond community but in respect of the economic aspect it is important to all the communities of this region. Proximity to the modern communications, its convenient location, the cultural shows and the exhibitions of different tribal dances and the opportunity of getting into touch with the visiting top officials of the State and district at the time of *jatara* (fair) have attracted people of different castes and communities from various parts of the district.

Circus and swings afford entertainment to the visitors.

SOURCE : *1. Sri Lingareddy, Patwari, Keslapur*
2. A Monograph on Bhurnur, Census of India 1961, Volume II—Part VI, Serial No. 40, pp. 42-44

4. Kondapur—Situated at a distance of 8 miles from Indervelli bus stage and 11 miles from Utnur.

The total population of the village is 107 and it is made up of a few sub-communities of Caste Hindus ; Scheduled Tribes (98)–Gonds and Nayaks. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Mahadeva with the stone image in human form is the place of woship.

Sivaratri also called Mahadevuni Jatara is celebrated for a day on *Magha Bahula Amavasya* (January–February). Cocoanuts and sugar are offered to the deity in fulfilment of vows. This is being celebrated for the past 30 years but is of local significance. The local Hindu devotees irrespective of caste or creed congregate. A few shop-keepers sell eatables for the occasion.

SOURCE : *Sri Linga Reddy, Patwari, Utnur*

5. Laindiguda—Situated at a distance of 18 miles to the east of the taluk headquarters Utnur, connected by a meandering cart track and about 30 miles by a circuitous way but served by a road under

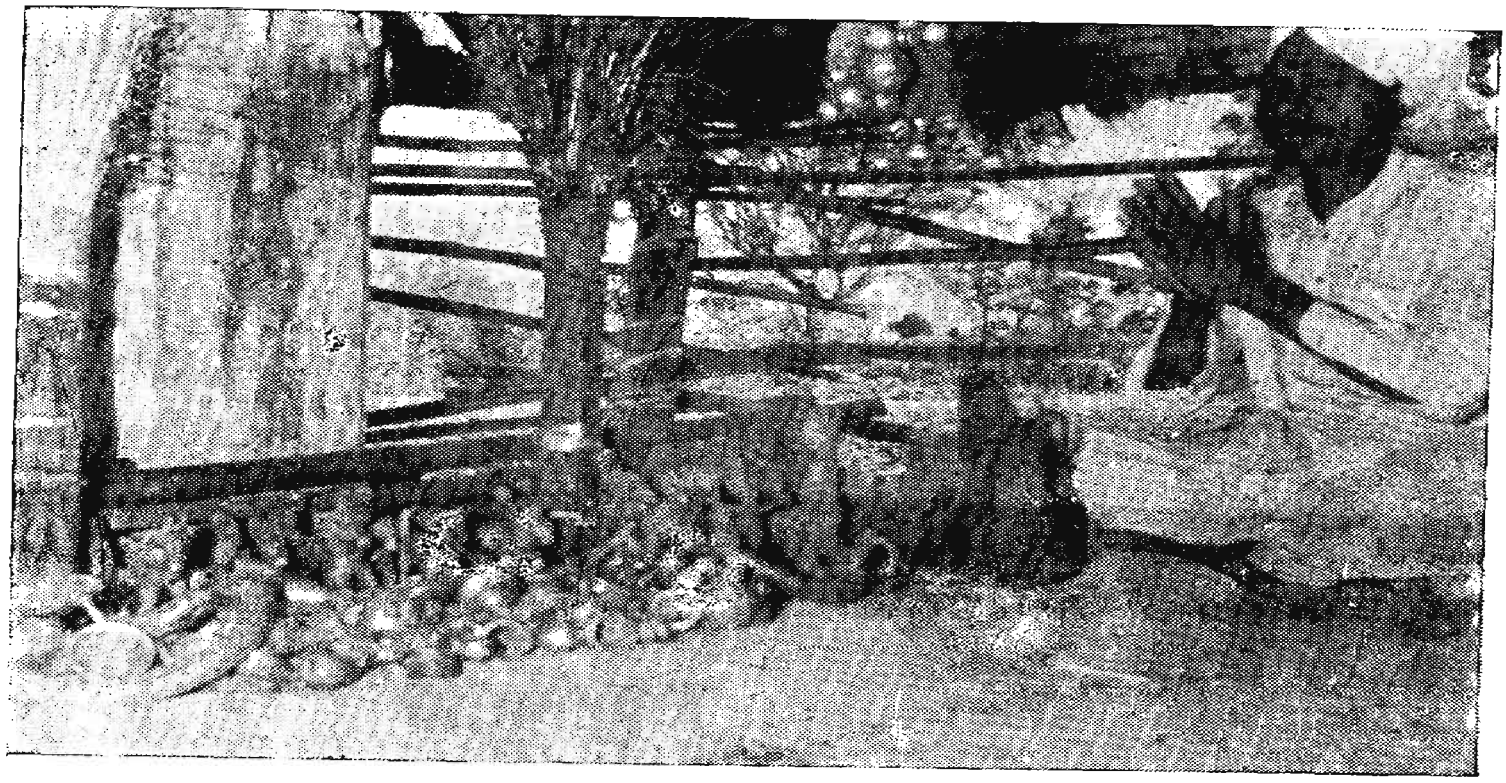


Plate I : Ayak — The principal deity of Kolams, Laindiguda

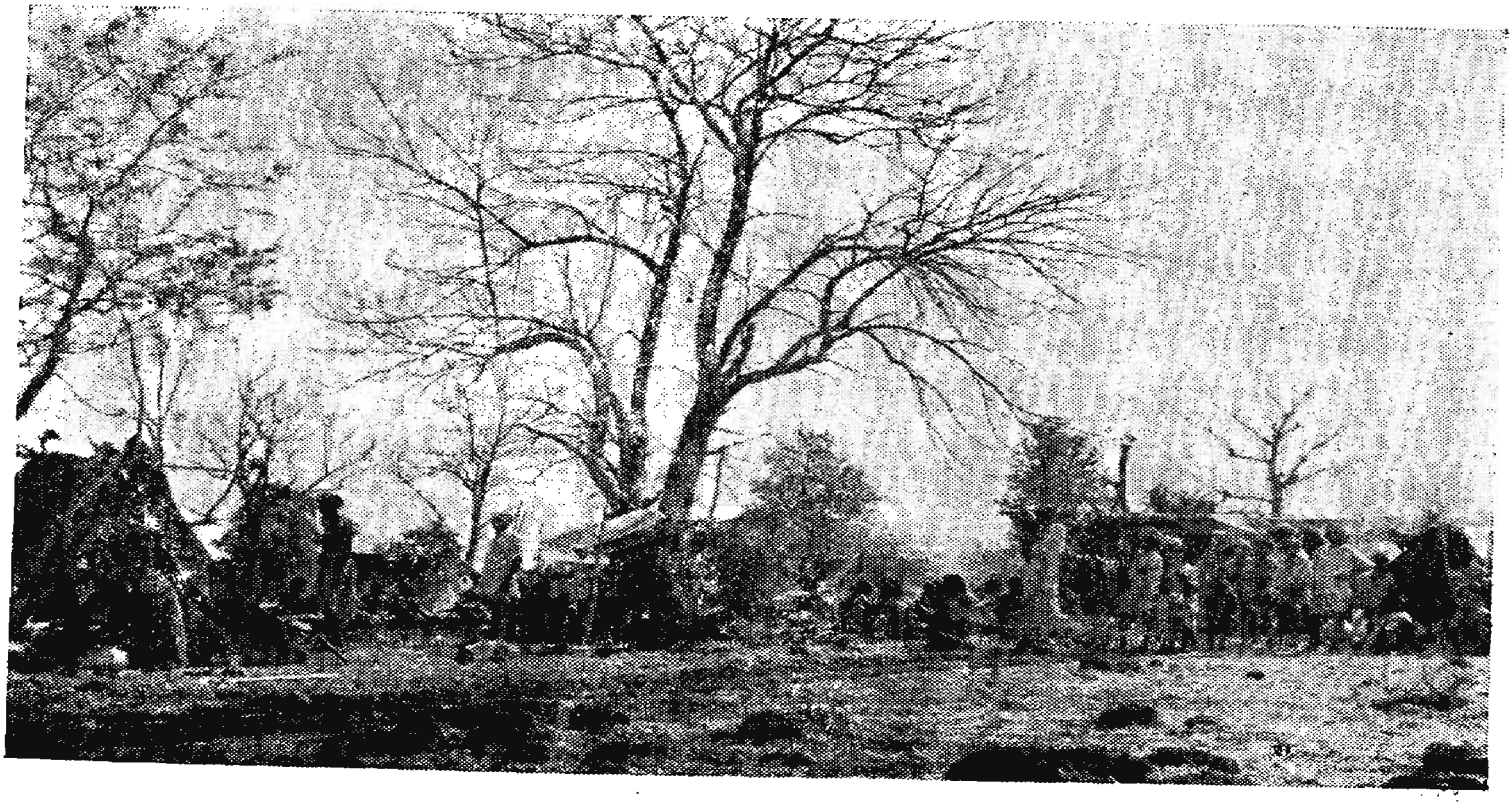


Plate II : Polakamma Devara — Open cooking, Laindiguda

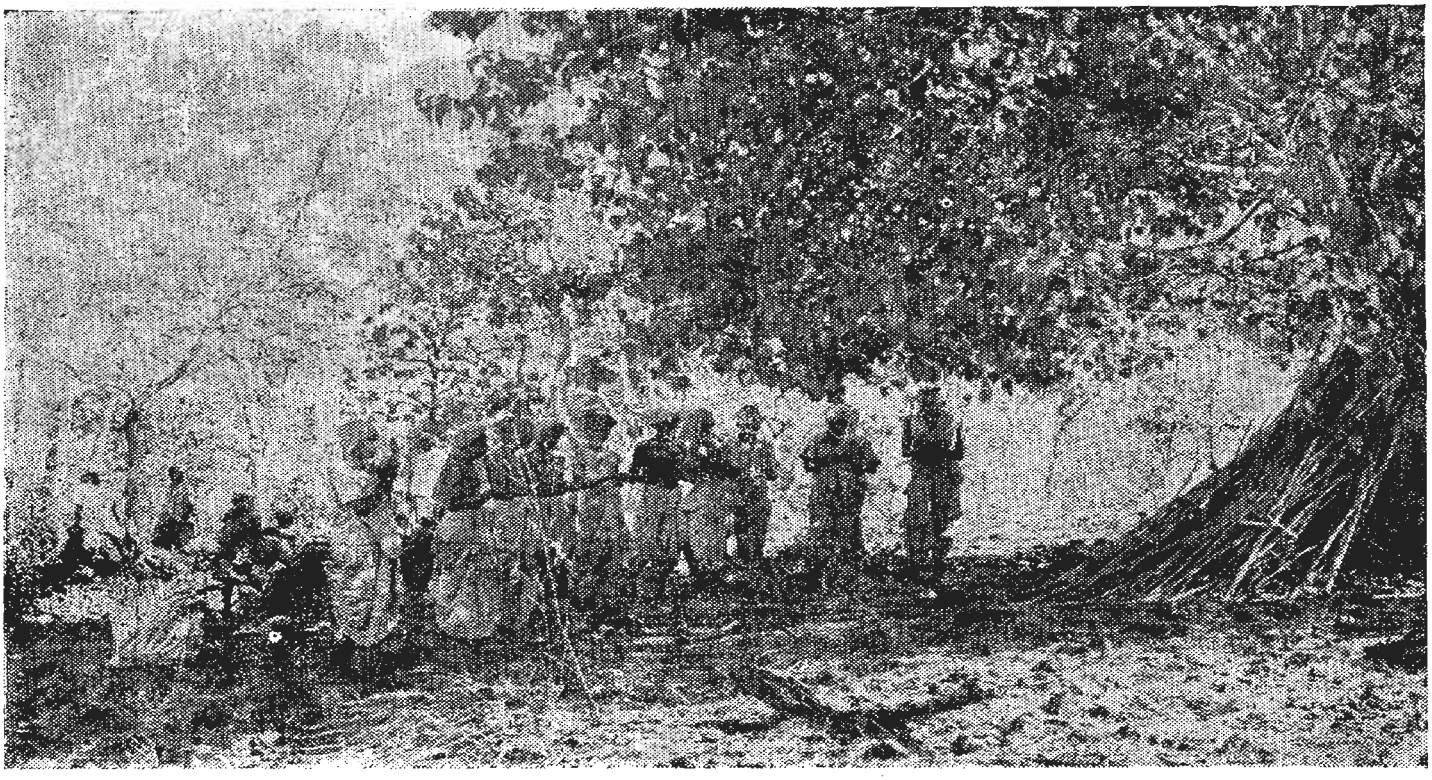


Plate III : Propitiation of the boundary deity by the Gonds and Kolams, Laindiguda

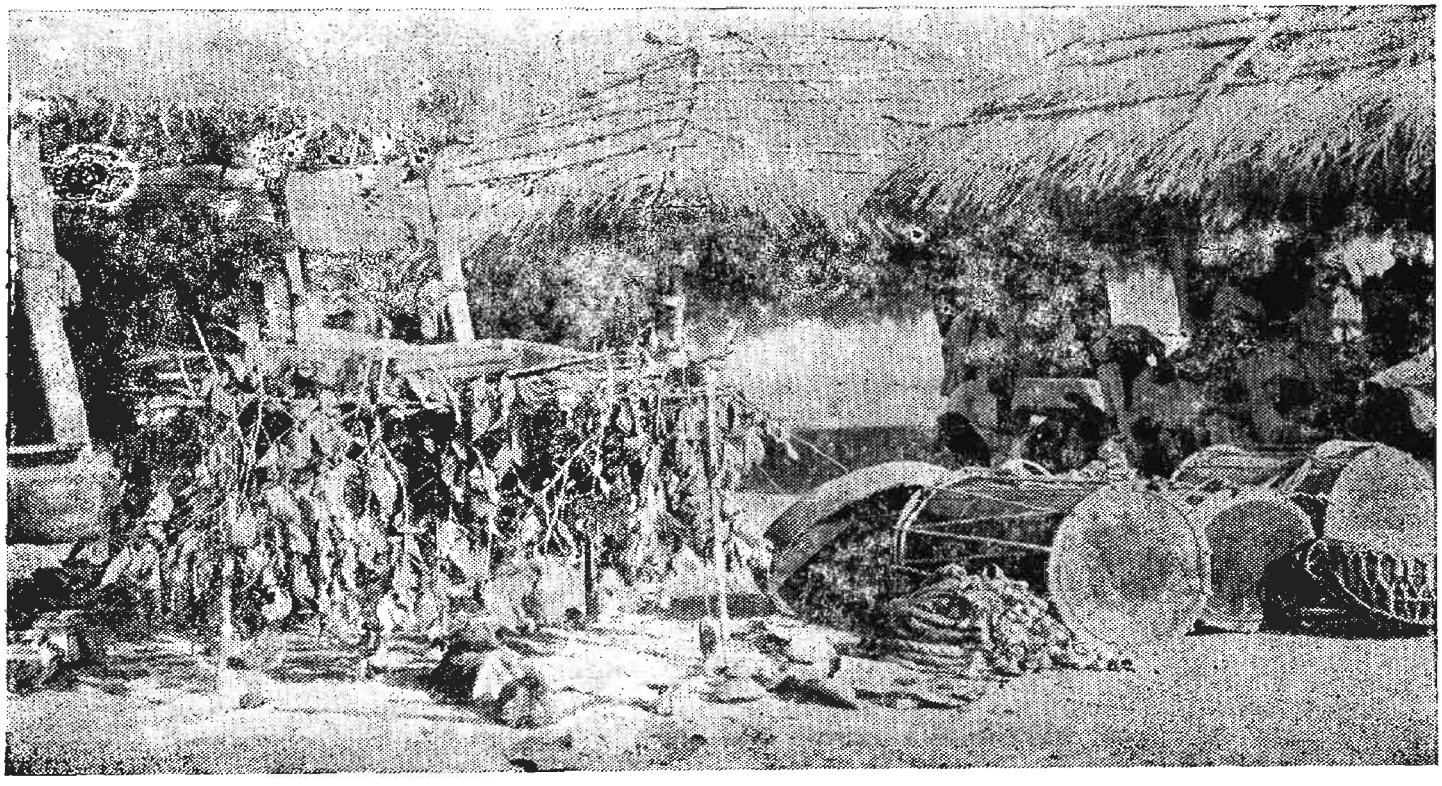


Plate IV : Burri Devara — The village deity, Laindiguda

construction up to Jainur village. Adilabad, the district headquarters is about 40 miles to the north of the village.

The total population of the village is 193 and consists of only Scheduled Tribes (193)–Gonds and Kolams. The chief means of livelihood of the people are agriculture and agricultural labour.

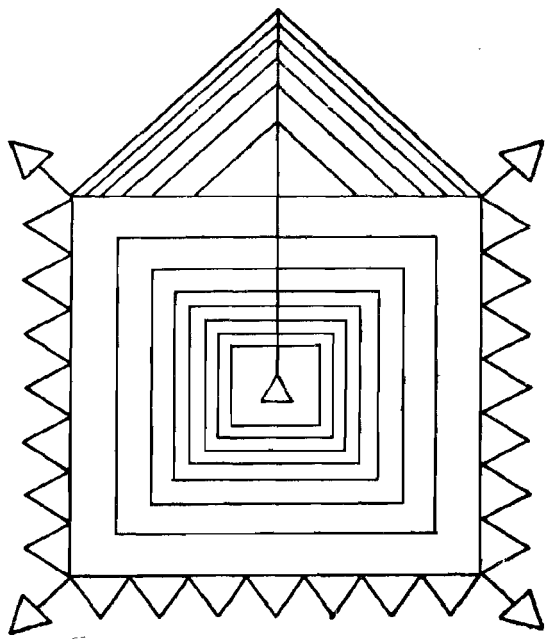
The villagers worship the deity Ayak and village deities Polakamma, Shinam and Burri Devara. The symbols of Ayak—a carved wooden mace, usually crowned with a bunch of peacock feathers, a pot containing *pher* or belt of bells, *nawar* or anklets and small dolls made of mud–all these are kept in a thatched shed and worshipped. This Ayak is the principal deity of the Kolams and is also known as Bheemana or Bheema Deo.

Ayak or Bheemana festival is celebrated during the Kolam month of *Satti* (December). This festival is celebrated according the wishes of the village elders and subscriptions are raised for its celebration. On Thursday the relics of Bheemana deity are brought into the village and are kept in the heart of the village in a green leaf booth. On the first day, a fowl or a goat is sacrificed. The relics of the deity are on the following day carried to Modamloddy, a hill stream, 12 miles away from the village for bathing the deity. Many of the villagers accompany the deity. They bring back the deity on the following evening and again place it in the booth and a he-buffalo which is purchased collectively is sacrificed. Later individuals sacrifice fowls or goats to fulfil their vows. The meat of the sacrificed animals is cooked and enjoyed by all the people of the tribe. Before the meal is served to all, the priest holding *jowar* food mixed with the blood of the sacrificed animals visits all the corner stones of the village where he places little quantity of food and returns. The deity is taken to its original abode on the following day. Thus the worship of the deity lasts for three days. This festival is confined to people of Kolam tribe only and they do not allow people of other communities to be present at the time of the sacrifice.

The Ayak deity is also worshipped in the month of *Divalinela* (September-October) on Vijayadasami day and goats are sacrificed.

Polakamma Jatara is celebrated once in a year in the month of *Bhave* (May). She is also worshipped when any Kolam falls ill or is bed-ridden. This festival is celebrated on a Tuesday or Thursday as these days are considered to be auspicious for the celebration of such festivals.

On the day fixed for the celebration of the Jatara at about 10 O' clock in the morning all the residents of the village go to the place fixed for the Devara (Jatara). Women also participate in the celebrations and they move with their kids and utensils. Three tents are erected in advance with blankets and *kumblis*. The women engage themselves in preparing lunch with special items such as *garelu* and *burelu* while a few people along with Devari go to the place where there is a stone slab symbolising Polakamma and start propitiation of the village Mother. A piece of land is cleaned and plastered with cow-dung on which lines of *pasupu* (turmeric) and *kumkum* (vermilion) are drawn and handful of grain is placed. A chicken is then brought and left there to touch the grain. If the chicken touches the grain it is considered that the deity is pleased with the offerings and if it does not touch the grain, it is considered that the deity is not satisfied and happy with the offerings. Later the chicken is sacrificed and all of them repair to the temporary encampment. Now the Devari cleanses a bit of land with cow-dung and draws a sketch of neat lines as illustrated below which is known as Polakamma *pattu* with *jowar* flour, turmeric powder, vermilion and coal powder.



POLAKAMMA PATTU

After the drawing is over, a fowl is sacrificed and a small portion of its dishes is offered to the

Mother Goddess represented by a heap of white flour. Later all the male members stand in a semi-circle with folded hands in great devotion, while the Devari chants some hymns and makes some gestures and concludes the ceremony. The flesh of the fowls that are sacrificed during the ceremony is distributed among all the families. This Jatara is confined to Kolams only.

The boundary deity Shinam is worshipped in May with the belief that it protects them from illness and evil spirits. The place of worship is towards the last tip of the eastern boundary under a *ravi chettu* (ficus religiosa). Men only belonging to Gonds and Kolams participate.

Village deity Burri Devara is worshipped in May by Kolams. A few dolls prepared with mud are arranged under a small green leaf booth erected in the village. Kolams worship this deity collectively to ward them off from the effects of evil spirits. At this time they also invite their relatives and friends from the neighbouring villages.

SOURCE : A monograph on Laindiguda, *Census of India, 1961, Volume II - Part VI, Serial No. 42, pp. 51-54*

6. Shampur — Situated at a distance of about 4 miles from Utnur, 30 miles from Adilabad Railway Station.

The total population of the village is 696 and it is made up of a few sub-communities of Caste Hindus: Scheduled Castes (266); and Scheduled Tribes (146). The chief means of livelihood of the people are agriculture and agricultural labour.

Mesaram Dev Uthsavam takes place for a day on *Magha Suddha Vidiya* (January - February). About 1,000 devotees of all communities local and from the surrounding villages congregate.

SOURCE : List of Ursus, Melas, Jatras *in H. E. H. The Nizam's Dominions, by Sri Mazhar Hussain*

7. Utnur— Situated at a distance of 32 miles from Adilabad Railway Station. The present village was constructed about 50 years back after the original one was deserted owing to the outbreak of an epidemic. At present a big dilapidated building and a fort with a pond nearby are to be seen.

The total population of the village is 2,175 and it is made up of the following communities : Caste Hindus - Brahmin, Viswabrahmin, Vaisya, Kapu, Kummari, Chakali, Mangali, Telaga, Vadde, Darji, Bondili, Goundla, Vanjari, Lambadi; Scheduled Castes (423)—Mala, Madiga; Scheduled Tribes (372) - Nayaks; Muslims and Christians. The chief means of livelihood of the people are agiculture, agricultural labour, trade and other traditional occupations.

The temples of Anjancyaswamy, Ramaswamy, Sankara, Bheemanna and Pochamma and a mosque are the places of worship in the town. In front of Ramaswamy temple there is a sixteen pillared *mantapam* before which there is another *mantapam*. There is also a *koneru* nearby.

Sri Anjaneyaswamy Aradhana is celebrated for a month from *Sravana Suddha Padyami* to *Amavasya* (July–August). Sweets, cocoanuts, fruits, etc., are offered. This is an ancient festival but is of local significance. Local Hindu devotees congregate. *Prasadam* is distributed to all. There is free feeding on a modest scale.

Syed Sadiq Saheb Urs is celebrated for a day on 13th *Shahban*. The local devotees irrespective of caste or creed congregate.

SOURCE : *1. A Census Enumerator*
2. List of Ursus, Melas, Jatras, *in H.E.H. The Nizam's Dominions, by Sri Mazhar Hussain*

8. Bhurnur—Situated at a distance of 18 miles to the east of the taluk headquarters connected by a meandering cart tract and about 30 miles by a circuitous way but served by a road under construction upto Jainur village. Adilabad, the district headquarters, is about 40 miles to the north-west of the village. The village is situated amidst hills and dense forests. About three decades ago, the present village site was a Reserve Forest. Professor Haimendorf took up the welfare programmes for the tribals. He got a part of the land disafforested and induced the tribals to settle down in the area now called Bhurnur.

The total population of the village is 348 and it consists of a Zohar household; Scheduled Castes (10)—Madiga; Scheduled Tribes (333)—Gonds, Pardhans (Pradhans). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Aki Pen, Avul Pen, Masoba and Satti Pen deities located outside the habitation area are worshipped in the village. Hanuman is also worshipped.

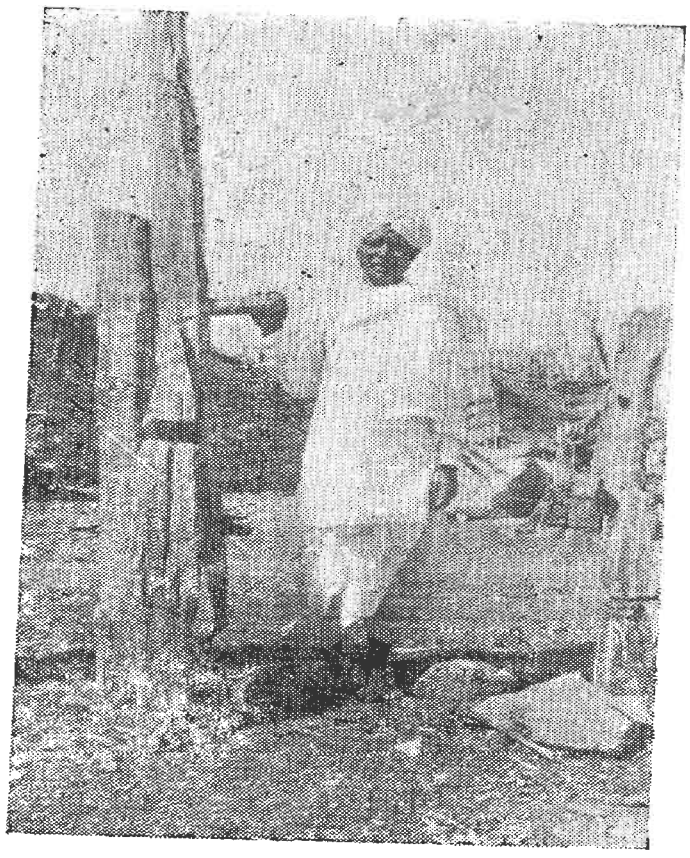


Plate V : Gond Patel by the side of Aki Pen, Bhurnur

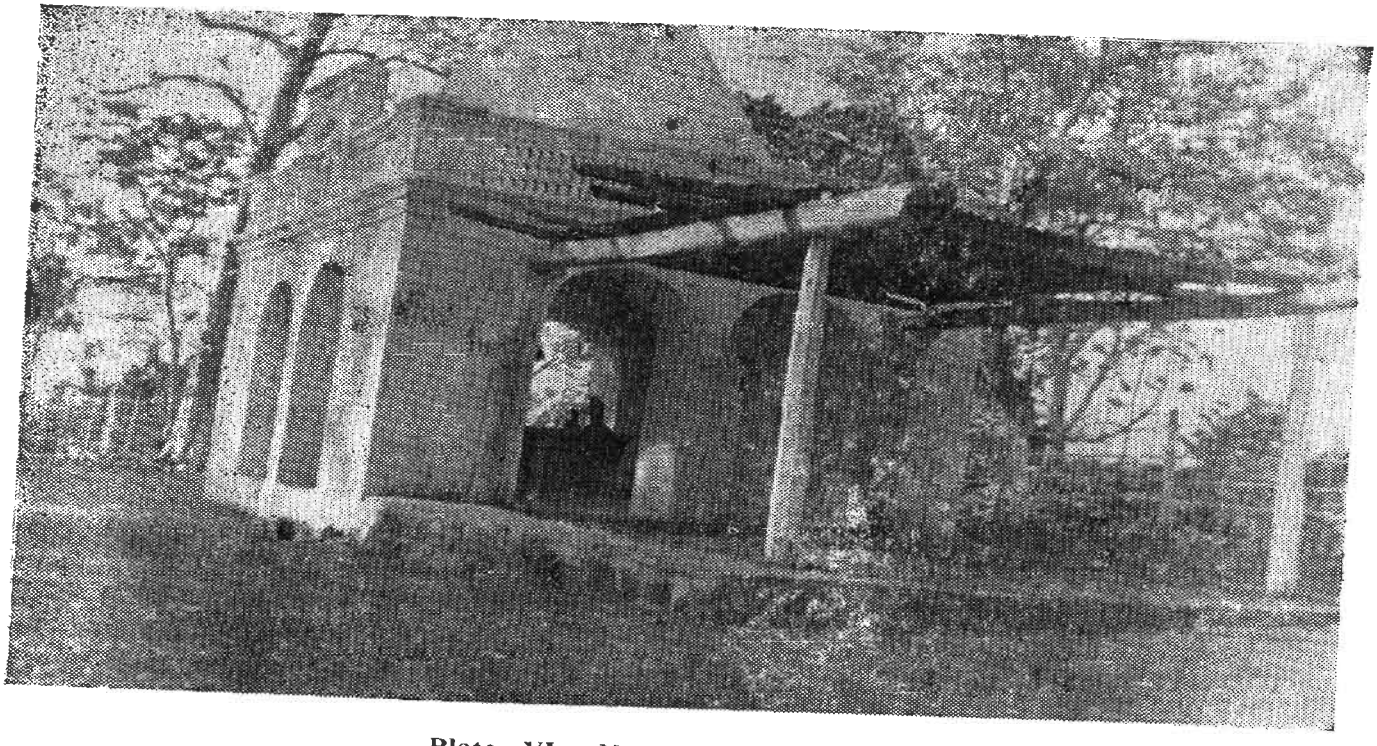


Plate VI : Nagoba temple, Bhurnur

The guarding deity of the village is called Aki Pen and is worshipped at the time of first sowing. The deity is represented by two small wooden poles fixed to a big pole with a white flag. While installing the deity some kind of leaves are kept beneath it. A day is chosen for performing ceremonial rites to the deity in consultaion with the village elders. This deity is worshipped for the successful germination of the seeds. A fowl or a goat as decided upon by the villagers is sacrificed and prayers are offered to the deity for blessing them with a good harvest. Generally, the ceremony concludes by midday and the villagers sow seeds immediately.

Avul Pen *alias* Pochamma is worshipped in the months of *Chaitram* (March–April) and in *Sravanam* (July–August) to ward off epidemics. A goat is sacrificed to the deity. The meat of the sacrificed goat is equally distributed among all the households in the village. Newly married couple worship the deity for being blessed with happy and prosperous married life.

Masoba, the boundary deity represented by a triangular shaped stone is worshipped during Dasara (September–October). A goat is sacrificed to the deity and the meat of the goat is distributed equally among all.

The village deity Satti Pen is worshipped in the month of November soon after the harvest. A convenient day is fixed for worshipping the deity and on that day all the villagers place a small quantity of their new crops before the idol and invoke the deity to bless them with prosperity. The villagers cook and eat only after the puja is over.

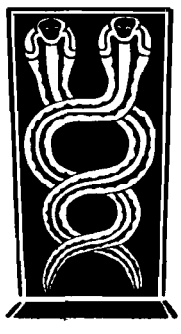
Hanuman is worshipped on every Monday. Cocoanuts, flowers and fruits are offered to the deity.

Bheemdev festival is celebrated for a day in the month of *Vaisakham* (April-May). This is a community festival and the day of celebration is decided upon according to the wishes of the elderly people of the community. On the day of the festival only vegetarian dishes are prepared and little quantities of all the items prepared are offered to the deity. On the following day the image of the deity is taken to a nearby hill stream for washing.

Rajula festival is celebrated for one day, in the honour of Polam Raju or Nagoba deity, a God holding sway over the hills and forests who is supposed to protect the cattle and the herdsmen, on the Full Moon Day of *Ashadam* (June-July). All the male members including children with their cattle go to a nearby forest and sacrifice a goat to Rajula deity. There, *kheer* (sweet cooked rice) is prepared and a little bit is given to all the cattle and the rest is enjoyed by the members present. Afterwards a straight line of twenty or thirty yards is drawn with turmeric powder and cattle are made to cross over it and driven away into the forest without any guard and brought back on the following day. As the males perform puja, women look after the preparation of the feast. A non-vegetarian feast along with *kheer* is prepared and enjoyed. A goat is sacrificed collectively by the villagers and the meat is distributed among all. Till they observe this festival, they do not touch the leaf of teak tree. The belief in observing this festival, is that on that day if any cattle, that are driven away to the forest is killed by the tiger, it will be presumed that throughout the year they would face tiger menace.

Pora festival is celebrated for one day on *Sravana Amavasya* (July-August). The bullocks gaily decorated with *jhols* (embroidered saddle) are taken round the Hanuman deity and then in a procession in the streets of the village. The villagers seldom take meat on this day. They feed the herd boys sumptuously.

SOURCE : A Monograph on Bhurnur, *Census of India, Volume II—Part VI, Serial No. 40, pp. 38-42*

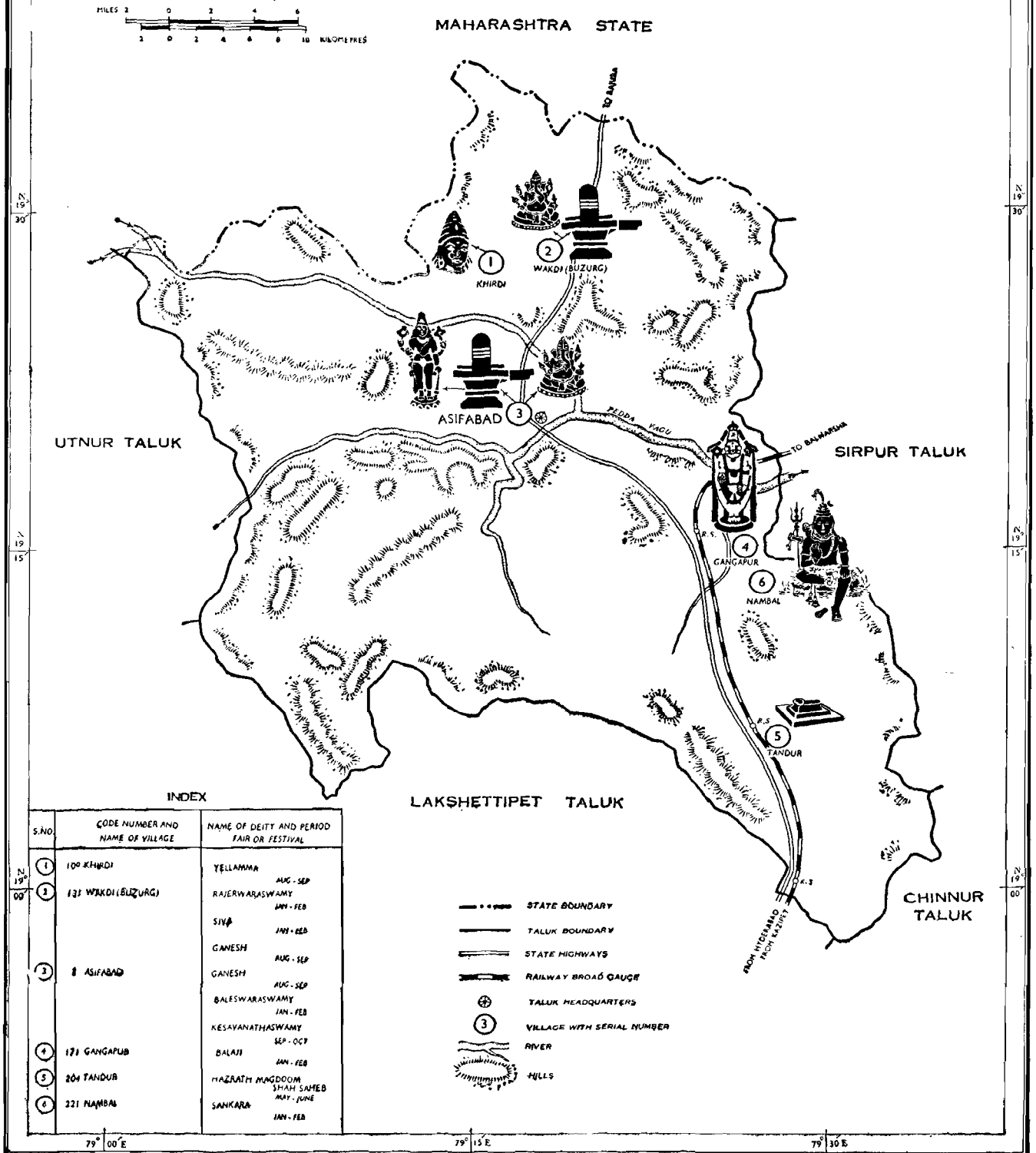


ASIFABAD TALUK

FAIRS AND FESTIVALS

ASIFABAD TALUK

ADILABAD DISTRICT, A. P



INDEX

S.NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD FAIR OR FESTIVAL
1	100 KHIRDI	YELLAMMA AUG - SEP
2	131 WAKDI (BUZURG)	RAJERWARASWAMY JAN - FEB
		SIVA JAN - FEB
		GANESH AUG - SEP
3	8 ASIFABAD	GANESH AUG - SEP
		BALESWARASWAMY JAN - FEB
		KESAVANATHASWAMY SEP - OCT
4	171 GANGAPUR	BALAJI JAN - FEB
5	204 TANDUR	HAZRATH MAGDOOM SHAH SAHEB MAY - JUNE
6	221 NAMBAL	SANKARA JAN - FEB

M. HASSAN.

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

Section III

ASIFABAD TALUK

Khirdi—Situated at a distance of 5 miles from Asifabad by road and 19 miles from Asifabad Road Railway Station.

The total population of the village is 743 and it is made up of the following communities: Caste Hindus–Bare, Chakali, etc.; Scheduled Castes (178)–Mahar and Madiga; and Scheduled Tribes (15)–Gonds. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Pochamma, Mahadev in a ruined state and the stone image of Yellamma enshrined in a hut on a hillock to the north of the village are the places of worship in the village.

Yellamma Jatara is celebrated for a day on *Bhadrapada Suddha Padyami* (August–September). Cocoanuts are offered and dinners are arranged. Goats and fowls are sacrificed to the deity in fulfilment of vows. This is being celebrated for the past 30 years but is of local significance. *Prasadam* is distributed to all.

SOURCE : *Sri Dasarada Ramaiah, Headmaster, Khirdi*

2. Wakdi (Buzurg)—Situated at a distance of 9 miles from Asifabad. Formerly it was the capital city of Gond Kings. Sri Ankumaraju was one of the famous kings of Gonds. It is believed that about 30 years back Ankumaraju appeared in the dream of one of the villagers and ordained to construct a temple for him and also warned them saying that the village would be destroyed if they failed to do so. Accordingly, the villagers constructed a temple for him.

The total population of the village is 1,724 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (70)–Mala and Madiga; Scheduled Tribes (47); Jains and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other tradtional occupations.

The temples of Hanuman, Ankumaraju, Kesava Mandir in Brahmin street, Sri Baleswaraswamy to the south of the village, Rajeswaraswamy and Siva Kesava constructed by a Vaisya of Sirupavaru family and of Siva in a ruined condition on the banks of a rivulet with a stone Sivalingam, besides an image of Lord Venkateswara and a stone image of Yellamma, are the places of worship in this village. The architecture in the Siva temple resembles that of Ramappa temple, Palampet constructed at the time of Prathapa Rudra.

Rajeswaraswamy Rathothsavam is celebrated for one day on *Magha Sudda Sapthami* (January–February). Cocoanuts are offered. Local Hindus participate. Recently a *pujari* was appointed by Sri Ramachandra Rao, Chairman, Municipal Committee for daily worship of the Lord.

Sivaratri is celebrated in the Siva temple on *Magha Bahula Chaturdasi* (January-February). Two temple cars are taken out in a procession. Local Hindus participate. *Pujari* is Satagopaiah, a Brahmin.

A fair is held near the temple with a few shops selling cocoanuts, eatables, etc.

Ganesh festival is celebrated for 12 days from *Bhadrapada Suddha Chavithi* (August–September). The local Hindus participate in the festival.

In Hanuman temple *bhajans* are conducted every morning during *Kartikam* (October-November) and there is *annasantharpana* on *Purnima* by collecting subscriptions.

Polala Amavasya is celebrated on *Sravana Bahula Amavasya* (July–August) in Ankumaraju temple. On the evening of that day, bullocks are decorated with *pasupu* (turmeric), *kumkum* and flowers, and donned with multi-colour clothes and are taken round Ankumaraju temple. Music competitions are held in Telugu and Marathi. The local people participate in the festival.

SOURCE : *Sri G. Sadasiva Guptha, Asst. Teacher, Junior Basic Secondary School, Wakdi (Buzurg)*

3. Asifabad—Taluk headquarters situated at a distance of 12 miles from Asifabad Road Railway Station. The original name of the place was Jugama, the corrupted form of Junagav in Marathi. It was ruled by Ankumaraju, a Kondaraju (chieftain of hill tribes) who was so popular that after his death a temple was constructed over his tomb and ballads were composed and are being sung even today about

his life. Originally this was a small village with a Police Station. Soon the village developed into a town which was made the headquarters of a taluk in 1907. In 1913-14 it attained the status of a district headquarters. It was in 1941 that the district headquarters was shifted to Adilabad. Now the town has been flourishing as Asifabad. The popular name for Asifabad is Ragonipet.

The total population of the town is 6,190 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Teli (Kunchi), Sale, Chakali, Mangali, Marwadi; Scheduled Castes (562)–Mala and Madiga; Scheduled Tribes (117); and Muslims. The chief means of livelihood of the people are agriculture, trade, Govt. service, cottage industries, labour and other traditional occupations.

The temples of Ganesh, Baleswaraswamy on the river bank with a stone Sivalingam, Kesavanathaswamy with a stone image of Lord Venkateswara and Siva Kesavaswamy and of Anjaneya are the places of worship in this town. A temple is constructed over the tomb of Ankumaraju and is called Ankumaraju temple. There are 3 mosques.

Ganesh Uthsavam is celebrated from *Bhadrapada Suddha Chavithi* to *Chathurdasi* (August-September) for 11 days in Kesavanatha temple and Siva temple. During the festival period, *bhajans, keerthans, puranas, pravachans* (religious discourses), dramas and *burrakathas* are arranged in important temples and at the place where the common idol is placed. This is an ancient festival and is confined to the town. Local Hindus participate. The *pujari* is a Brahmin appointed for the occasion. *Prasadam* is distributed to all.

Baleswaraswamy Uthsavam is celebrated for 7 days from *Magha Suddha Padyami* to *Sapthami* (January–February). Special *pujas* are conducted on the first four days. The issueless pledge to visit the temple, worship the Lord, offer cocoanuts and other things if they are blessed with children. The devotees hold *santharpanas* (free feeding) to fulfil their vows. The car festival is the concluding function on the evening of the seventh day. The villagers are the partons. This is an ancient festival and is confined to this town. About 3,000 Hindus, local and from the neighbouring villages, congregate. A Brahmin is appointed as *pujari* with one meal a day and a salary of Rs. 25 per month. He has to look after the 30 year-old *grutha akhandam* (incessant burning of lamp fed with ghee). *Prasadam* is distributed to all.

A fair is held in the evening on the last day of the festival with a few shops. Eatables and fancy goods are sold.

It is said that about 25 years back Kesavanathaswamy appeared in a dream before one Sri Seshagirirao in the form of Vishnu with *sankhu* (conch), *chakra* (disc), *gadha* (mace), *padma* (lotus), and ordained him to write a *Sathakam* (a book containing 100 verses). He accordingly wrote the book entitled *Kesavanatha Sathakam* (100 verses in praise of Lord Kesava). On completion and publication of the work, he came and worshipped Lord Kesavanathaswamy at Asifabad and held *annasantharpana* (free feeding).

Dasara is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) in Kesavanathaswamy temple. The procession images of the deity are taken through the streets of the town every night, during the festival days on different *vahanams, enuguvahanam* (procession on elephant) being on the ninth day.

Dolothsavam is celebrated in Kesavanathaswamy temple on *Phalguna Suddha Purnima* (February–March). The image of the Lord is placed in a decorated cradle, and is worshipped. This is an ancient festival but is of local significance. The Hindus are the patrons. The *pujari* is a Brahmin of Harithasa *gotram*.

Though Asifabad has no claim for any fair or festival of more than local interest, it looks like a place of continuous festivals and religious functions by all the Hindus, who observe every common Hindu festival with all the significance attached to the festival by arranging special pujas, *Harikathas*, etc., in all the important temples of the place whether they are of Siva or of Vishnu. The Siva Kesava temple is patronised by all the Hindus wiping off the imaginary distinction between the Lords Siva and Kesava. This spirit adds to the improvement of the culture and devotion of the local Hindus. Bhongir in Nalgonda District is another place where this unity of Siva and Kesava is recognised by celebrating Sri Rama Navami in the Siva temple.

SOURCE: 1. *Sri P. Janardhan, Teacher, Zilla Parishad High School, Asifabad*
2. *Sri K. Pentaiah, Teacher, Zilla Parishad High School, Asifabad*
3. *Sri M. Kamalakar Rao, Teacher, Zilla Parishad High School, Asifabad*

4. *Sri B. H. Visweswara Rao, Headmaster, Zilla Parishad High School, Asifabad*
5. *Sri R. Vaikuntam, Teacher, Asifabad*
6. *Sri Rama Rao, Vakil, Asifabad*
7. *Sri G. Sankaraiah, Teacher, Asifabad*

4. Gangapur—Situated at a distance of 2 miles from Asifabad Road Railway Station and 14 miles from Asifabad.

The total population of the village is 1,120 and it is made up of the following communities: Caste Hindus – Marar Kapu, Bestha, Chakali, Mangali, etc.; and Scheduled Castes (197)–Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Balaji on the bank of a small river with the stone image of the deity resembling the one at Tirupati, of Siva and Pochamma are the places of worship in this village.

Once there lived a goldsmith who was a great devotee of Lord Venkateswara and he used to go to Tirupati every year for the *darsan* of the Lord. One year, due to some difficulties, he was unable to go to Tirupati and hence he was feeling very sad. One night Lord Venkateswara appeared in his dream and consoled him saying that he would have His *darsan* there itself. The Lord appeared in the dream of the local zamindar and directed him to dig out on the nearby hillock where His image would be found. Accordingly the zamindar dug out on the hillock but in vain. On that night the Lord again directed him to search for His image at the place where there will be a distinct mark. The zamindar found the image of Balaji at that spot and constructed a temple there. The devotee of Lord, thus had the *darsan* of Balaji as promised in the dream.

Balaji Rathothsavam also called Gangapuram Jatara is celebrated for 9 days from *Magha Suddha Sapthami* to *Purnima* (January–February). Clothes and silver and gold ornaments are offered. This is being celebrated for the past 5 or 6 hundred years. About 4 to 5 thousand people congregate on *Purnima* from distant places. *Pujari* is a Brahmin of Gangapuram family.

A fair is held in connection with the festival near the temple by the side of the river for one day. About 4 to 5 thousand people of this and the surrounding villages congregate. A township of a few tents with a few shops comes into being for the occasion. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, readymade clothes and toys are sold.

SOURCE: *Sri Deval Rama Rao, Senior Auditor, Co-operative Society, Asifabad*

5. Tandur—Situated at a distance of ½ mile from Asifabad Road Railway Station.

The total population of the village is 3,280 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (601); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hazrath Magdoom Shah Saheb Urs is celebrated for a day during *Moharram* (May-June). About 1,000 devotees local and from other taluks of the district congregate without any distinction of caste or creed.

SOURCE: *Statement of Fairs & Festivals furnished by Collector, Adilabad*

6. Nambal—Situated at a distance of 3 miles from Rebbana Railway Station and 15 miles from Asifabad.

The total population of the village is 1,681 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (617). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Pochamma and Sankara with the image of the deity in human form are the places of worship in this village.

Sivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* (January–February). The devotees take bath in the tank and observe fasting and *jagarana*. The devotees discharge their vows by making offerings in cash and kind. This is being celebrated for the past 5 years but is of local significance.

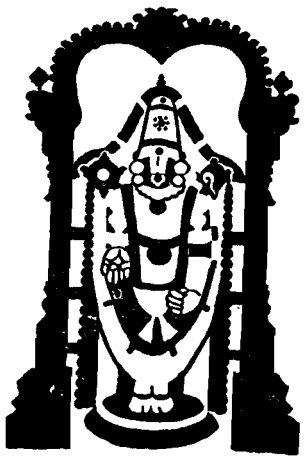
It is said that about five years back there was a ryot by name M. Lakshmaiah in Kothapalle village of Asifabad Taluk. Lean and bent with age, he could not look to the entire work of the fields alone. So on his wife's repeated requests, he left for his brother-in-law's village to seek his help. On his way in the forest he saw a *rishi* (saint)

on a rock who suddenly disappeared. Lakshmaiah narrated this incident to the villagers. From then onwards this festival is being celebrated.

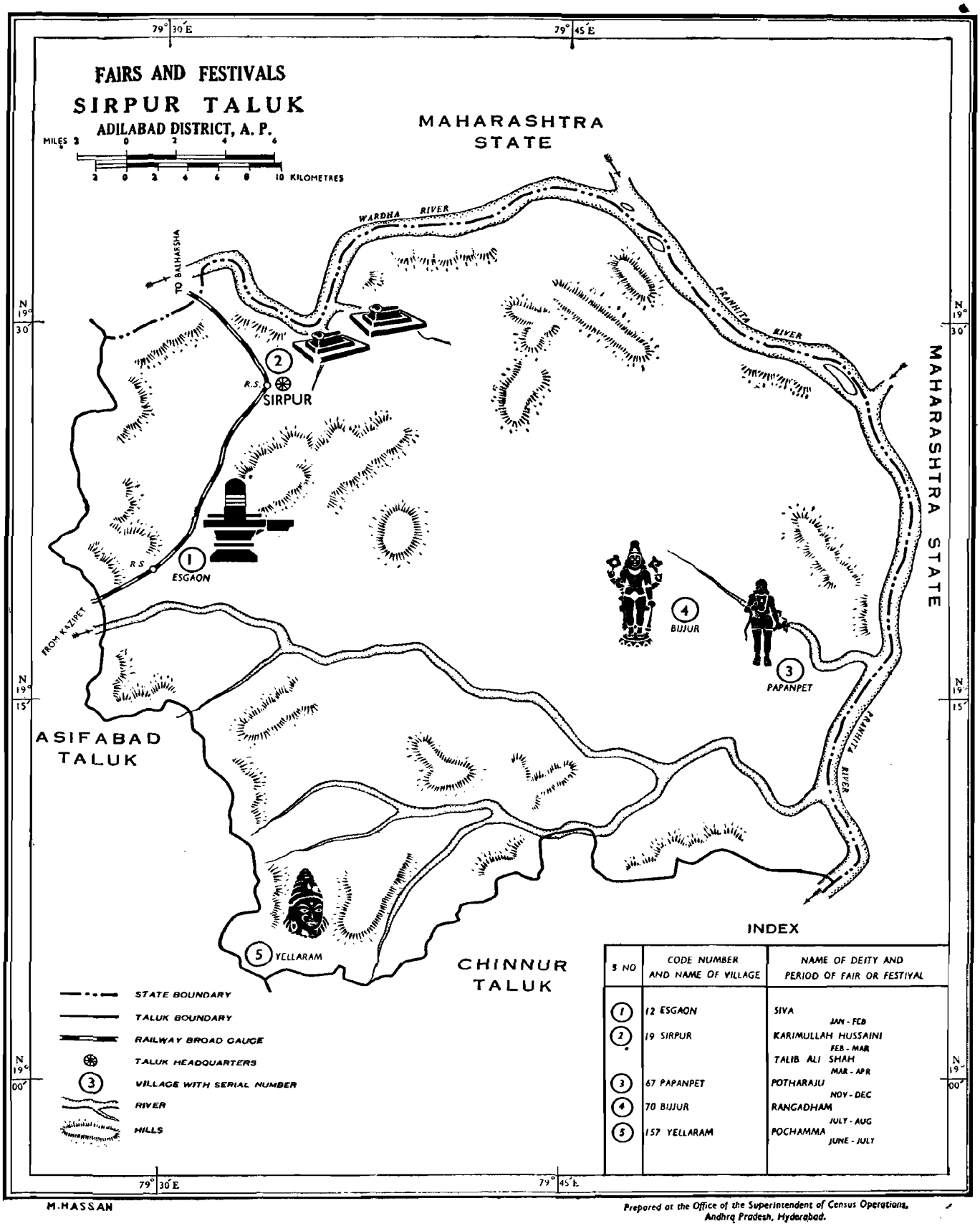
The patrons are Vaisyas and Sudras. The local Hindus participate. *Pujari* is a Sudra. Free feeding is there.

A fair is held for 3 days in this connection near the Siva temple with a few shops. Eatables, lanterns, combs, mirrors, books, pictures and clothes, etc., are sold.

SOURCE : *Sri A. Sankar, Village Level Worker, Nambal*



SIRPUR TALUK



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	12 ESGAON	SIVA JAN - FEB
2	19 SIRPUR	KARIMULLAH HUSSAINI FEB - MAR
		TALIB ALI SHAH MAR - APR
3	67 PAPANPET	POTHARAJU NOV - DEC
4	70 BIJJUR	RANGADHAM JULY - AUG
5	157 YELLARAM	POCHAMMA JUNE - JULY

M.HASSAN

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

Section IV

SIRPUR TALUK

Esgoan—Situated at a distance of about 2 miles form Kagaznagar.

The total population of the village is 281 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (73) and Scheduled Tribes (95). The chief means of livelihood of the people are agriculture and agricultural labour.

Mahasivaratri is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January-February). Local Hindus participate.

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

2. Sirpur—Taluk headquarters and a Railway Station, situated at a distance of about half-a-mile from Rechni—Asifabad road.

This town which seems to have historical significance was perhaps a frontier town of the Kakatiya rulers of Warangal. It finds prominent mention in the campaign of Malik Kafar, the general of Allauddin Khilji and was stormed by him on his march to Warangal in 1310 A. D. The campaign has been graphically described by the Court poet, Amir Khusro, who might have accompanied the army of Malik Kafar in the Deccan. After the fall of Kakatiyas, this place seems to have had been under the rule of Gonds for many centuries.

The total population of the village is 4,763 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (511) ; Scheduled Tribes (87) ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, rural labour and manual labour in the paper mills.

Karimullah Hussaini Urs is celebrated for a day on 16th *Shawval*. About 200 local devotees, irrespective of caste or creed, congregate.

Talib Ali Shah Urs is also celebrated for a day on 5th *Zeekhad*. About 200 local devotees of all communities participate in the Urs.

SOURCE : *1.* List of Ursus, Melas, Jatras etc., *in H. E. H. the Nizam's Dominions by Sri Mazhar Hussain*

2. Places of Interest in Andhra Pradesh, *published by the Information and Public Relations Department, Andhra Pradesh, Hyderabad*

3. Papanpet—Situated at a distance of 28 miles from Sirpur Railway Station.

The total population of the village is 737 and it is made up of the following communities : Caste Hindus–Vaisya, Arekapu, etc.; Scheduled Castes (90)–Mala, Madiga; Scheduled Tribes (86) – Koya; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The silver image of the village deity Pothuraju Devara enshrined in a hut is the place of worship in the village. There are some images made of the silk-cotton of *buruga* tree (bombax malabaricum) kept in the hut.

Pothuraju Devara Jatara is celebrated in the dark fortnight of *Margasiram* (November–December). *Pulagam*, *payasam* and *bonams* are prepared by devotees in new pots which are smeared with turmeric and *kumkum*. The devotees worship by circumambulating the deity with three new pots on their heads. The villagers from about ten surrounding villages congregate. *Pujari* belongs to the Arekapu community. He gets possessed by the deity on Thursdays, Saturdays and Sundays. and prophesises the impending dangers and difficulties, that befall on the people and suggests remedies and thus reduces their grievances. People in turn show venaration by worshipping the deity Pothuraju. The *pujari* relieves the pains of some of the devotees in a peculiar way. It is said he takes intoxicating drink and bites the devotees at the places where pains are complained and thus relieves them of their suffering.

Pasula Panduga is celebrated for a day in the dark fortnight of *Jaistham* (May-June). Fowls and goats are sacrificed to Pochamma on that day. Every family offers *chaldi*, *bonams* and *naivedyams* to Pochamma. A goat known as *thovapilla* is taken to the west of the village and is sacrificed to Pochamma. The flesh of the sacrificed goat is cooked and taken by all the villagers.

Pochamma Ampudu Panduga is celebrated on a day fixed by the village heads to give send off to the deity. Pochamma is worshipped by the Madigas from 8 O' clock in the night till about 10 O' clock of the following morning. A small wooden car is prepared. A basket, in which are kept an old winnow, a mirror, turmeric, limes, eggs, rolls of cotton and broom sticks is kept in the wooden car. A ram is brought to the site and liquor and toddy are poured on its head to make it shake its head which is known as *jhadtha*. The car with the basket is carried to the outskirts of the village. There the Madigas sacrifice the ram. The flesh of the sacrificed animal is roasted in the fire and distributed to all present. They use intoxicants. The Pedda Madiga is the *pujari* with hereditary rights.

SOURCE : *Sri K. Madhavarao, Headmaster, Papanpet*

4. Bijjur—Situated at a distance of 26 miles from the Sirpur Railway Station.

The total population of the village is 2,147 and it is made up of the following communities: Caste Hindus—Bare, Bestha, Dendra, Golla ; Scheduled Castes (282)—Mala, Madiga, Manne ; Scheduled Tribes (202)—Koyas ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rangadham with the bronze image of the deity in human form and of Pochamma and Lakshimi Devara are the places of worship in this village.

Krishnashtami is celebrated for a day on *Sravana Bahula Ashtami* (July–August) in the Rangadham temple. Cocoanuts and flowers are offered. It is of ancient origin. The local devotees, without any distinction of caste or creed, congregate. Nayakamma, a woman is the *pujari* who is a Chathada Vaishnava of Ramanuja *gotram* with hereditary rights. *Prasadam* is distributed to all.

Pochamma Jatara is celebrated on *Polala Amavasya i. e., Sravana Bahula Amavasya* (July–August). Goats, fowls and sheep are sacrificed. Intoxicants are used as a part of the ritual. The local Hindus participate. Permadu, a Manne Koya, is the *pujari*.

Lakshmi Devara Jatara is celebrated on *Pushya Bahula Dasami* (December–January). *Bonalu* are offered and procession of the deity is taken out in the village.

During Sivaratri the devotees take river bath, observe fasting, *jagarana* and perform *bhajans*.

SOURCE : *Sri K. Buchiram Reddy, Forest Ranger, Bijjur*

5. Yellaram—Situated at a distance of 6 miles from Bellampalle Railway Station and 24 miles from Sirpur Railway Station.

The total population of the village is 121 and it consists of Scheduled Castes (121)—Manne. The chief means of livelihood of the people is agriculture.

The deity Pochamma is worshipped in a hut.

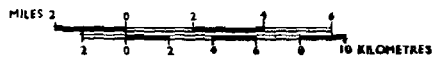
Pochamma Aradhana is celebrated on Sundays and Wednesdays from *Kartikam* (October-November) to *Ashadham* (June-July) for nearly 8 months. Fowls, goats and sheep are sacrificed. This festival is celebrated for the past 25 years and the local Hindu devotees participate. The patrons and *pujaris* belong to Manne (Scheduled Caste).

SOURCE : *Sri D. Ramachandra Rao, Patwari, Venkatapuram*



CHINNUR TALUK

FAIRS AND FESTIVALS
CHINNUR TALUK
ADILABAD DISTRICT, A.P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	15 RAJARAM	YELLAMMA JULY - AUG
2	60 ALGAON	POTHURAJU NOV - DEC
3	1 CHINNUR	JAGANNATHASWAMY OCT - NOV
4	122 KATTARSALA	MALLANNA JAN - FEB
5	126 DUGNEPALLE	GODAVARI (RIVER) DEC - APR
6	161 WELAL	MALLANNASWAMY JAN - FEB
7	166 ASNAD	MALLANNA FEB - MAR
8	168 SUNDERSALA	POCHAMMA & MYSAMMA NO FIXED DATE

M. HASSAN

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

Section V

CHINNUR TALUK

Rajaram—Situated at a distance of 40 miles from Mancherial Railway Station.

The total population of the village is 135 and it consists mostly of Scheduled Castes (134). The chief means of livelihood of the people are agriculture and agricultural labour.

The deities of Yellamma and of the ten incarnations of Lord Vishnu installed amidst trees are worshipped. There are no temples for these deities.

Yellamma Jatara is celebrated for a day in *Sravanam* (July-August) when rains fail. Cocoanuts are offered ; fowls, goats and sheep are sacrificed. Intoxicating drinks are consumed during the Jatara. Some devotees get possessed by the deity. The local devotees, irrespective of caste or creed, congregate. *Pujaris* are from Manne or Seheduled Caste. The villagers have a firm belief that rains do not fail, if the Jatara is celebrated.

SOURCE : *Sri Seethapathi, Patwari, Rajaram*

2. Algaon—About 12 miles from Chinnur.

The total population of the village is 966 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (507) ; and Scheduled Tribes (180). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pothuraju is worshipped in this place.

Pothuraju Jatara is celebrated for 2 days from *Margasira Bahula Padyami* (November-December). The devotees offer flowers and cocoanuts. About 500 local Hindus congregate.

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

3. Chinnur—Taluk headquarters situated at a distance of 24 miles from Mancherial Railway Station.

During the time of mighty Kakatiya ruler, Ganapathi Deva, this part of the country was ruled by his vassal one Allum Prolaraju. The Manthena inscription of Kakatiya kings reports this fact.

"కాకతీయ గణపతిదేవ మహారాజానుమత్యా
Kakatiya Ganapatideva Maharajanumatya
చెర్నూరి దేశపాల కేన దర్మమతి నా అల్లు ప్రోల
Chernuri desapala kena darmamati na allu prola
జేన గణపతిదేవ మహారాజ పురోహితాయ
Jena Ganapatideva Maharaja purohitaya
త్రిభువన విద్యా చక్రవర్తి మంచి భట్టోపాధ్యాయ
Tribhuvana vidya Chakravarti manchi bhattopadhyaya
.....గోదావరి ప్రాణహితో సంగమే.....
.....Godavari Pranahito Sangame.....
..... దేశదత్త ఠ
.....Desadathaha "

The total population of the town is 9,645 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Medari, Bestha, Tenugu; Scheduled Castes (1,696)–Mala, Madiga, Aray; Scheduled Tribes (11); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and *beedi* making.

The temples of Siva, Jagannadhaswamy and Pochamma and mosques are the placcs of worship in this town.

Jagannadhaswamy Jatara is celebrated for 7 days from *Kartika Suddha Navami* to *Purnima* (October–November). The devotees take river bath and observe fasting. This festival is of ancient origin and is of local significance. About 100 local devotees of all communities participate. *Pujari* is one Srinivasachari, a Srivaishnava Brahmin. There is poor feeding. *Bhajans* are conducted.

Mahasivaratri is celebrated on *Magha Bahula Chaturdasi* (January–February) in Siva temple. The local devotees take river bath and observe fasting and *jagarana*. Local Hindus participate. *Pujari* is one Krishnaiah, a Brahmin.

The village deity Pochamma is worshipped, on Sundays and Thursdays. Animals and fowls are sacrificed in fulfilment of vows.

Syed Saheb Urs is celebrated by the local Muslims on 4th and 5th of *Rajab* (November–December). Many devotees from distant places congregate. Prayers are conducted and *jagarana* is observed during these two days.

SOURCE : *Patwari, Chinnur*

4. Katatrsala—Situated at a distance of 28 miles from Mancherial Railway Station.

The total population of the village is 528 and it is made up of some sub-communities of Caste Hindus; and Scheduled Castes (40). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Mallanna is worshipped in this place.

Mallanna Jatara is celebrated for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (January–February). About 250 local devotees participate in the festival without any distinction of caste or creed.

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

5. Dugnepalle—Situated on the bank of the river Godavari at a distance of 4 miles from Chinnur.

The total population of the village is 1,719 and it is made up of the following communities : Caste Hindus–Brahmin, Kamsali, Goundla, Padmasale, Kapu, Manne Kapu, Reddi, Gandla, Chakali, Mangali, Kammara, Vadla, Kummari, Yadava; Scheduled Castes (753)–Manne, Mala Dasari, Mala Sale; and Scheduled Tribes (27). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The images of village deities, Pochamma, Mysamma and Anjaneyaswamy are worshipped and there are no temples.

There are no festivals worth mentioning. Once in 12 years *Pushkarini snanam* (taking bath in river Godavari) is observed for nearly 4 months from *Pushyam* (December–January) to *Chaitram* (March–April). Thousands of devotees from far and near come and take bath in the river Godavari. The confluence of all the rivers is believed to take place here once in 12 years. According to mythology a bath at that time is considered as very sacred. The river Godavari is a *Uththara Vahini* (flowing towards north) here.

Fowls, goats and sheep are sacrificed to Mysamma and Pochamma.

During Sivaratri Hindus take river bath and observe fasting and *jagarana*.

SOURCE : *Sri K. Raji Reddy, Karnam, Dugnepalle*

6. Welal—Situated at a distance of 14 miles from Mancherial Railway Station and 18 miles from Chinnur.

The total population of the village is 1,198 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Sale, Golla; Scheduled Castes (457); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two temples of Mallannaswamy—one in the heart of the village and the other on a hillock two miles away from the village, and one Anjaneyaswamy temple are the places of worship in the village. The presiding deities in both the temples of Mallannaswamy are represented by Sivalingam.

Mallannaswamy Jatara is celebrated for 2 days on *Magha Bahula Chaturdasi* and *Amavasya* (January–February). *Aradhana* is performed with turmeric and *kumkum*. *Bonams i. e.*, cooked rice along with dal are offered. The dovotees take river bath and observe fasting and *jagarana*. This festival is being celebrated for the past two years and is widely known. Sri Panchaka Pochamallu, a Golla is the patron. The annual income of the temple is Rs. 3,000. Hindu devotees, local and from distant places, congregate.

A fair is held in connection with the Jatara in the vicinity of the temple for 4 or 5 days. About 10,000 people from distant places congregate. Taxes are collected. A small township with tents and shops is raised by the businessmen coming from Karimnagar, Adilabad, Medak, etc. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys, readymade clothes and agricultural implements are sold.

Whirling-wheels, circus, cinemas and dramas afford entertainment to the gathering. Some devotees dance wearing the cod-pieces with small bells (*gajjelu*) stitched around them.

SOURCE : *Sri B. Rajeswara Rao, Patwari, Welal*

7. Asnad—Situated at a distance of about 7 miles from Chinnur.

The total population of the village is 1,657 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Velama, Kamsali, Gowda, Padmasale, Kapu, Yadava, Bestha, Chakali, Mangali, Kummari. Kammara, Vadla; Scheduled Castes (423)—Mala Dasari, Manne; Scheduled Tribes (19)—Rajah or Rasha Koyas; and Dudekulas. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mallanna temple with the stone image in human form smeared with sandal paste is the only place of worship in this village. Pochamma, Mysamma, Chinnanna and Peddanna deities are also worshipped but there are no temples to these deities.

Mallanna Panduga is celebrated for 15 days from *Phalguna Suddha Padyami* to *Purnima* (February–March) in connection with the harvesting of crops. *Bonams* (cooked rice) are offered in heaps. Intoxicants are consumed. Some devotees observe fasting. This festival is being celebrated for the past 85 years. The chief patrons are Oggus of Mallanna *gotram* with hereditary rights.

Fowls, goats and sheep are sacrificed to the deities Pochamma, Mysamma, Chinnanna and Peddanna during *aradhana*.

SOURCE : *Sri K. Raji Reddy, Karnam, Asnad*

8. Sundersala—Situated at a distance of about 5½ miles from Chinnur.

This is the place where the river Godavari takes its turn towards north and goes by the name *Uththara Vahini*. *Pushkarini* comes once in 12 years. In the past Sundar, a Brahmin, constructed a *sala* (choultry) and arranged free feeding facilities for Brahmins. Hence his name is preserved in Sundersala.

The total population of the village is 474 and it is made up of the following communities : Caste Hindus—Brahmin, Kamsali, Gowda, Padmasale, Kapu, Yadava, Bestha, Chakali, Mangali, Kummari, Kammara, Vadla ; Scheduled Castes (172)—Mala Dasari, Manne; Scheduled Tribes (43); and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

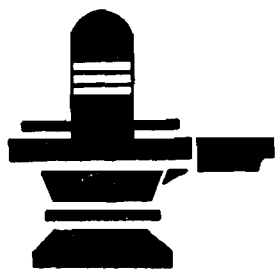
The village deities Pochamma, Mysamma and Anjaneyaswamy are worshipped.

Pochamma and Mysamma Aradhana is celebrated according to the convenience of the villagers. Goats and fowls are sacrificed to these deities. The local Hindu devotees participate in the festival without any distinction of caste or creed.

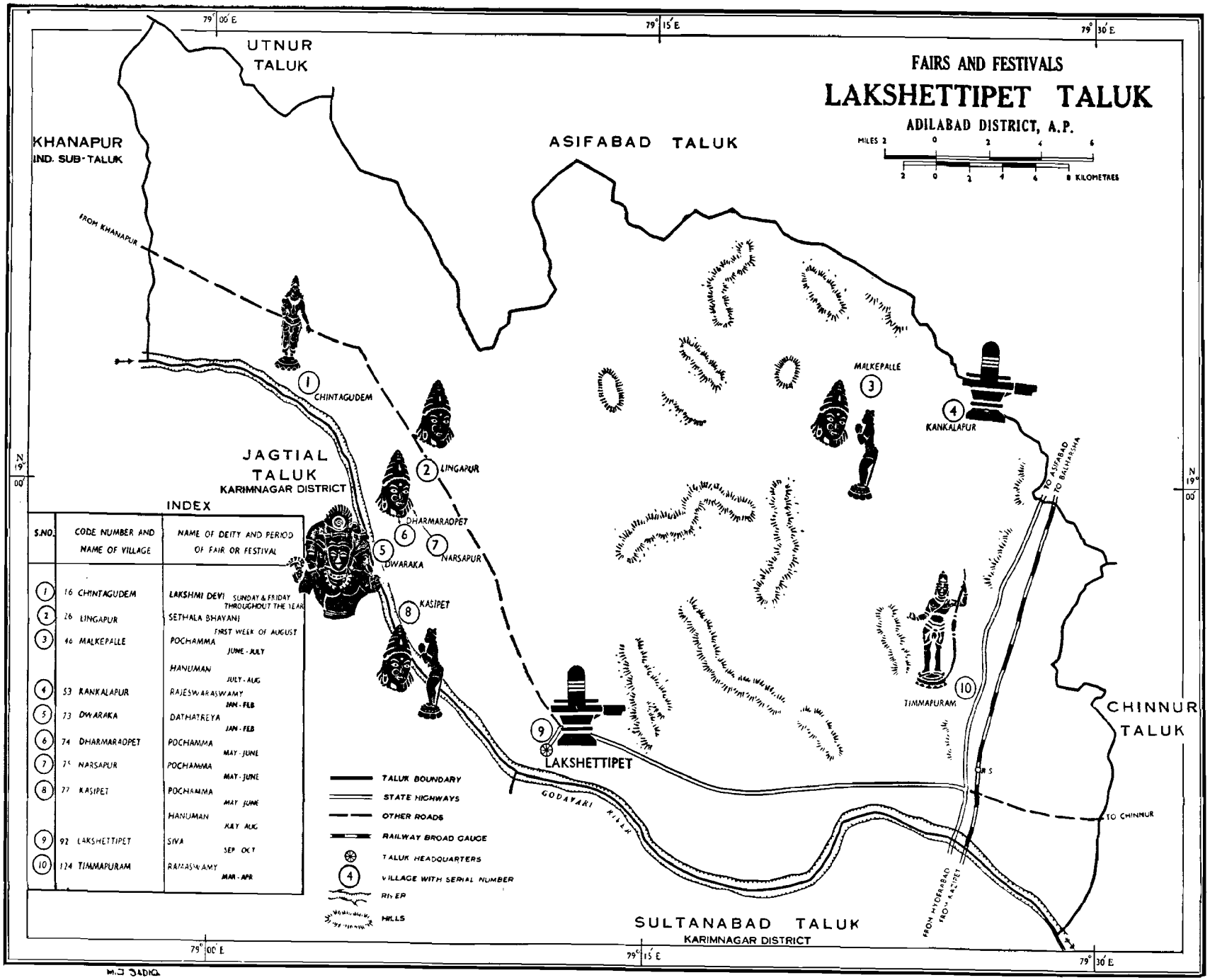
Godavari *Pushkarini* festival is celebrated once in 12 years. Many Brahmins offer their hair, take bath in the river and offer oblations to their ancestors. This festival is celebrated in between *Pushyam* (December–January) and *Chaitram* (March–April). Thousands of devotees congregate on that auspicious occasion.

Anjaneyaswamy Aradhana is also performed by the devotees by offering fruits, etc.

SOURCE : *Sri K. Raji Reddy, Karnam, Asnad*



LAKSHETTIPET TALUK



INDEX

S.NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL	
1	16 CHINTAGUDEM	LAKSHMI DEVI	SUNDAY & FRIDAY THROUGHOUT THE YEAR
2	26 LINGAPUR	SETHALA BHAYANI	FIRST WEEK OF AUGUST
3	46 MALKEPALLE	POCHAMMA	JUNE - JULY
		HANUMAN	JULY - AUG
4	53 KANKALAPUR	RAJESWARASWAMY	JAN - FEB
5	73 DWARAKA	DATHATREYA	JAN - FEB
6	74 DHARMARAOPET	POCHAMMA	MAY - JUNE
7	75 NARSAPUR	POCHAMMA	MAY - JUNE
8	77 KASIPET	POCHAMMA	MAY JUNE
		HANUMAN	JULY AUG
9	92 LAKSHETTIPET	SIVA	SEP OCT
10	124 TIMMAPURAM	RAMASWAMY	MAR - APR

M.D SADIQ

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

Section VI

LAKSHETTIPET TALUK

Chintagudem — Situated at a distance of one mile from Nirmal–Mancheriyal road, 20 miles from Lakshettipet and 32 miles from Mancheriyal Railway Station.

The total population of the village is 2,857 and it is made up of the following communities : Caste Hindus – Vaisya, Munnurukapu, Velama, Chakali, Kummari; Scheduled Castes (354) – Mala, Madiga, Manne; Scheduled Tribes (39) – Gond; and Dudekula. The cheif means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lakshmidevi and Pochamma are the places of worship in the village. About 16 years back, the houses of the village were getting burnt by the power of a Shakthi called Banavathi. Stones used to fall on the houses from nowhere. When a Muslim remarked that he could stop this, his clothes too were burnt on the spot. The villagers became scared and prayed the mysterious power to reveal itself. Then a woman by name Panuganti Mallamma became possessed by the deity and ordained the villagers to construct a temple in the name of Lakshmidevi on the outskirts of the village and perform pujas to Her on Sundays and Fridays if the evil is to be averted. Accordingly a temple was constructed in the south of the village; and a wooden image is installed and worshipped.

Lakshmidevi Uthsavam is celebrated on Sundays and Fridays. Rice and cholum are offered. Animals are also sacrificed. Fasting is observed. This is being celebrated for the past 16 years. The local people irrespective of caste or creed congregate. *Pujari* is a woman of Kummari caste with hereditary rights.

A fair is held in this connection in front of the temple on Sundays and Fridays with a few shops selling sweets, etc.

SOURCE : 1. *Sri T. Ramachandrachari, Teacher, Primary School, Chintagudem*
2. *Sri M. Usman Ali, Village Level Worker, Chintagudem*
3. *Sri Venkata Ramulu, Headmaster, Mohammadabad*

2. Lingapur — Situated at a distance of 11 miles from Lakshettipet and 27 miles from Mancheriyal Railway Station. A group of Gonds migrated to this thickly wooded place, cleared the forest and built huts. Lingadu was their leader and the village was therefore named after him as Lingapur.

The total population of the village is 836 and it is made up of the following communities : Caste Hindus – Golla, Munnurukapu, Medara, Lambadi; Scheduled Castes (128); and Scheduled Tribes (128) – Gond, Naikpod, etc. The chief means of livelihood of the people are agriculture, agricultural labour, cattle rearing and other traditional occupations.

Seethala Bhavani in the form of a stone image is worshipped by the Lambadis.

Seethala Bhavani Uthsavam is celebrated on a day convenient to the villagers in the first week of August. Goats, fowls and sheep are sacrificed to the deity. Local Lambadis participate.

The Gonds celebrate Jaldevara Uthsavam in *Bhadrapadam* (August–September). Akudevara is also worshipped by them.

River bath is taken and *jagaram* is observed during Sivaratri and *Kartika Purnima*.

SOURCE : *An Enumerator*

3. Malepalle—Situated at a distance of 12 miles from Bellampalle Railway Station, 28 miles from Mancheriyal and 52 miles from Lakshettipet to reach this village from Hyderabad one has to proceed by train or bus to Bellampalle and from there walk up a distance of about 12 miles by country tract. It is very difficult to reach the village during the rainy season.

The history of the village including its name as narrated by a few Rajgond elders is as follows. Late Sri Challam Kattu and late Sri Madavi Malku belonging to Rajgond tribe were the first settlers in this village who came about 100 years ago to eke out their livelihood in Pochammaloddi forest. As years passed on a few other Rajgond families have also migrated to this village to eke out their livelihood through agriculture. From the last fifty years,

people of the other castes have slowly immigrated into this village from the neighbouring villages and taluks to earn their livelihood. Being worldly-wise and cunning in their economic dealings with Rajgonds the other caste Hindus have exploited the Rajgonds ruthlessly and occupied their cultivable lands towards the repayment of debts. Sri Pusukuri Venkatrama Dora, belonging to Velama caste at Mandamarri village, has acquired 200 acres of cultivable land. Thus many Rajgond families found it difficult to survive in this village and emigrated to the forest in the neighbourhood to make a tolerable living without being troubled under the wrath of these money lenders. It is reported that late Sri Challam Kattu was one among these unfortunate emigrants of this village. The Rajgonds popularly believe that the village was perhaps named as Malkepalle after late Sri Madavi Malku the first settler of this village. In support of this statement, the descendants of Madavi family are still found living in this village eking out their livelihood through agriculture. When enquired about this popular opinion, the same has been widely acknowledged by people of various castes in the village. Thus this village has derived its name Malkepalle from the late Sri Malku of Madavi family in Rajgond tribe.

The total population of the village is 576 and it is made up of the following communities of Caste Hindus–Viswabrahmin, Tenugu, Telaga, Padmasale, Munnurukapu, Mangali, Kummari, Komati, Gowndla, Golla and Chakali; Scheduled Castes (175)–Madiga, Manne and Netkani; Scheduled Tribes (166)—Birdugond and Rajgond; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deities Mahalashmi, Pochamma and Hanuman are worshipped in the village. The tribals of the village worship the deities, Bheemana, Akipen, Persapen, Mahatoorpen, Bhoodevara and Sattipen. There are no temples to these deities. The village deities are symbolised in small stones, installed on the outskirts of the village under trees. The idol of Mahalashmi is made of wood which is located under a *velaga* (feronia elephantum) tree. The deity Pochamma is symbolised in a conical shaped stone located under a *takkula* tree. Another image of Pochamma is under a neem tree to the north-west of the village. The crude stone idol of Hanuman is housed in a thatched shed. Mallanna represented by a *trisula* (trident) is worshipped by Gollas of the village.

Pochamma is worshipped to protect the villagers against outbreak of epidemics like smallpox and cholera and to protect the cattle against diseases.

Pochamma Panduga is celebrated for one day in the bright fortnight of *Ashadam* (June–July) either on Monday, Wednesday or Friday. The premises of the deity are cleaned and sprinkled with cattle dung water and decorated with *rangavalli*. The womenfolk decorate the deity with turmeric and vermilion. The forehead and the legs of the animal intended for sacrifice are washed and smeared with turmeric and vermilion. Later the animal is sacrificed. The local devotees congregate.

Hanuman festival is celebrated for one day either on Monday, Wednesday or Friday during *Sravanam* (July–August). The thatched shed wherein the deity is housed and the premises of this God are cleaned and sprinkled with dung water one or two days ahead of the actual day of worship proposed by the village elders. Any person except those of Scheduled Castes attends to cleaning the premises of this God. Decorations with lime powder or jowar flour locally known as *muggu* are drawn by women and also decorate with mango festoons. The God is propitiated by offering cocoanuts and plantain fruits by each household. A few households prepare some sweet dish and offer it to this deity. It is a custom in this village that the newly married couple of any caste offer their salutations to Him before they leave this village. Thus this God is revered by all the caste people in this village. No animal sacrifice is made.

Mahalashmi festival is celebrated for one day either on Sunday or Thursday before the Full Moon Day in the month of *Chaithu* (March-April) of Gondi calendar, with the belief that she protects the villagers against illness.

The premises of this deity are cleaned and decorated either by the Patel or the Devari of Rajgond tribe. The goat is washed and applied with turmeric and vermilion on the feet and forehead. One among the gathering executes the sacrifice. The meat is equally distributed among all the households and consumed on the same day. The special dish *garelu* with blackgram dal is a 'must' on this occasion.

The Rajgonds and Birdugonds of the village participate in the festival. They contribute equally for the purchase of a goat for offering to the deity.

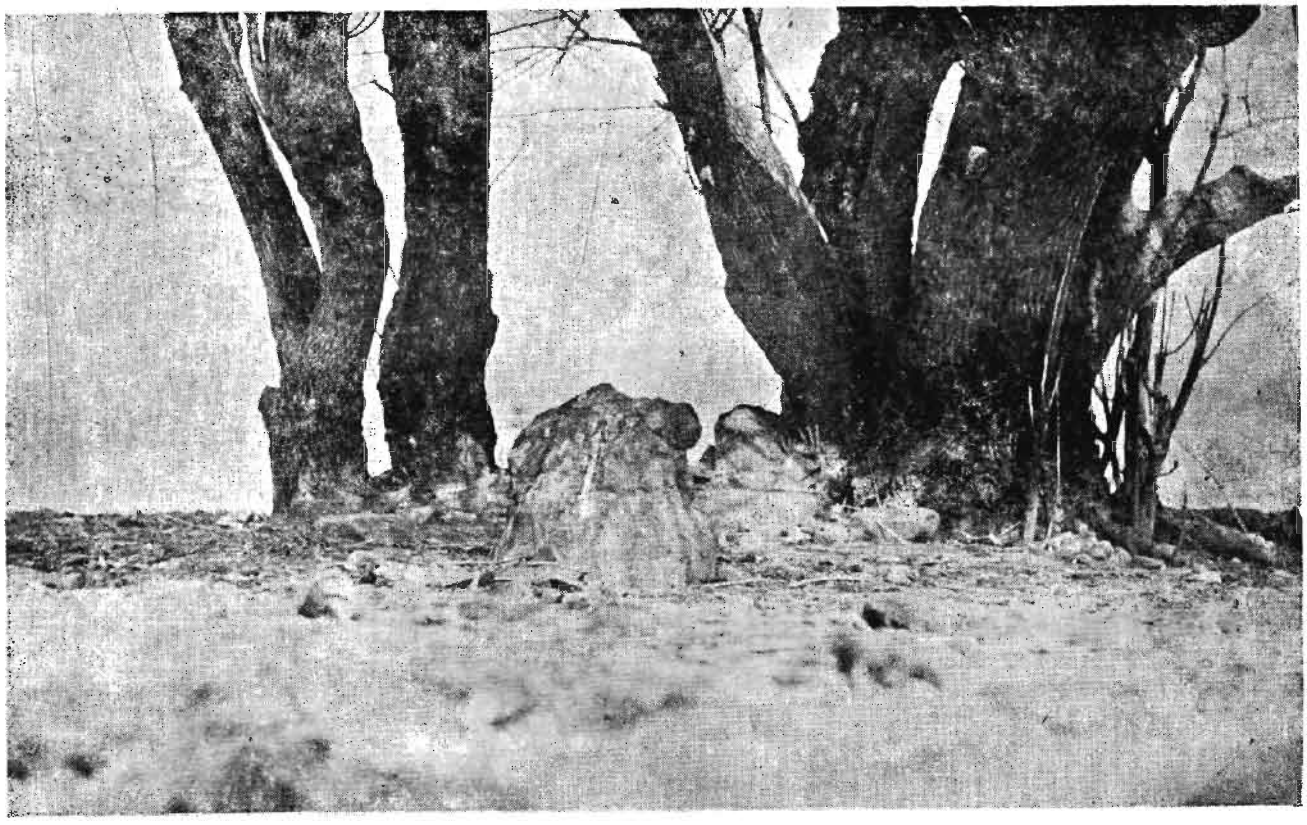


Plate VII : Bheemana shrine, Malkepalle

Bheemana festival

During *Chaithu* (March-April) of Gondi calendar both the Rajgonds and Birdugonds of this village perform Sanchi Bheemana festival on any Monday before the New Moon Day. The premises of this God are cleaned with dung and decorated with designs of jowar flour. All the Rajgond households contribute equally for the purchase of a goat to be sacrificed to this deity housed in a rectangular shed, situated to the west of the village. A design with jowar flour, turmeric and charcoal powder locally known as *pattu* is drawn before this deity. The Devari or the Patel cleans the goat with water and decorates it with turmeric and vermilion. Then the Devari or the Patel as the case may be offers it to this God by reciting some Gond verses. Afterwards the animal is sacrificed in the evening hours of the day by any one of the participants. Then the meat of this sacrificed animal is cooked. *Kudumulu* with blackgram dal and rice are prepared. All the Rajgonds enjoy this meat and *kudumulu* followed by heavy drink. The traditional musical instruments are played by Rajgonds on this occasion and Dhimsa dance is also played.

Akadi festival

Akadi festival, otherwise known as Rajula Devara festival, is observed by Gonds either on Sunday or Thursday before the Full Moon Day in the month of *Akadi* (June-July). This festival is performed in honour of Sri Polam Raju Devara who is the monarch of hills and forests and as such it is performed in the nearby forest. All the male members with their children and cattle go to the nearby forest where the Rajula Devara is propitiated. The premises are smeared with dung and decorated with jowar flour. The *kheer* or *payasam* (sweet rice) is cooked and the cattle are fed in the name of this deity. Afterwards two goats and two fowls are sacrificed to appease the Rajula Devara. A straight line of fifteen to twenty yards is drawn with turmeric powder and the cattle are made to cross over it before they are driven away to the forest without any guard. In the meantime, the women prepare the feast with the meat of the sacrificed animals and it is consumed by all the persons present on the occasion. The *kheer* is also served to all invitees. The cattle, thus driven to the forest for grazing, are brought back on the following day from the forest. If on return to the village all the cattle are found, it is believed that the Polam Raju has protected their cattle against the wild animals In case one or two animals are lost, they will be alert all through the year to protect their cattle against wild animals. From this festive day the Dhandari dance is played till the end of Deepavali. Besides participating in this festival each household sacrifices a fowl to Pochamma, invoking her blessing to protect their cattle against diseases.

SOURCE : A Monograph on Malkepalle, *Census of India 1961, Volume II–Andhra Pradesh, Part VI–Sl. No. 43*

4. Kankalapur—Situated at a distance of about 5 miles from Bellampalle Railway Station.

The total population of the village is 201 and it is made up of the following communities : Caste Hindus–Vadrangi, Kammari; and Scheduled Tribes (181)—Naikpod. The chief means of livelihood of the people are agriculture and agricultural labour.

Rajeswaraswamy temple is the place of worship in this village. There is a pond near the temple.

Sivaratri is celebrated for three days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Cocoanuts are offered. Devotees take river bath and observe fasting. This is being celebrated for the past five years and confined to this and a few nearby villages. About 200 people, local and from the neighbouring villages, congregate. A Vadrangi woman and Kammari woman are the *pujaris*. There is free feeding.

SOURCE : *Sri Balaramaiah, Headmaster, Kankalapur*

5. Dwaraka — Situated on the banks of Godavari at a distance of 3 miles from the Basar – Mancheriyal road, 13 miles from Lakshettipet and 26 miles from Mancheriyal Railway Station.

The total population of the village is 576 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Kapu, Medari, Bestha, Jangam; Scheduled Castes (134) – Mala Sale and Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The Sivalingams in the Siva temple which is half a mile from the river Godavari are said to have been uprooted by Pandaris. There are no lingams in the temple at present. This was the abode of Seetaram Maharaj, a devotee, for sometime who showed his *mahathmyam* in several ways and entered *jeevasamadhi* in Thadapaka village.

There are some persons still living who have seen and lived with him. A 3' high Lingam in Dathathreya temple, half a mile from the river is supposed to have been installed by Sri Rama. The temples of Mallikarjuna, Rajeswaraswamy, Narasimhaswamy, Hanuman and of village deities Pochamma and Mysamma are the other places of worship in the village.

Lord Dathathreya is worshipped on Mahasivaratri *i.e., Magha Bahula Chathurdasi* (January – February). River bath is taken and fasting is observed.

Gokulashtami is celebrated in a similar way on *Sravana Bahula Ashtami* (July – August) and *Gopala Kalvalu (Utti)* is performed.

There is Purana Sapthaham in *Bhadrapadam* (August – September). People take river bath early in the morning before sun-rise from *Kartika Suddha Ekadasi to Purnima* (October – November).

Pochamma and Mysamma are occasionally worshipped and fowls and sheep are sacrificed to the deities. Nayakamma, a woman said to be possessed by the deity now and then manages the festival with the help of the villagers except Brahmins and Vaisyas.

Peerla Panduga is celebrated in which all the people irrespective of caste or creed participate.

SOURCE: 1. *Sri S. Vinayak Rao, B. E., Junior Engineer, Lingapur*
2. *Sri J. P. Vithal, Headmaster, Dwaraka*

6. Dharmaraopet — Situated at a distance of 10 miles from Lakshettipet and 26 miles from Mancheriyal Railway Station.

The total population of the village is 1,295 and it is made up of the following communities: Caste Hindus–Brahmin, Kapu, Kammara, Kummari, Padmasale, Golla, Bestha, Chakali, Mangali, Vadrangi, Kamsali, Perika, Boya, Velama; Scheduled Castes (163) – Mala and Madiga; and Muslim. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pochamma is worshipped in this village.

Pochamma Puja is performed in *Jaishtam* (May–June). *Dhupa, deepa* and *naivedyam* are arranged besides offering cocoanuts. Fowls, goats and sheep are sacrificed. Intoxicating drinks are used. Local Hindus participate.

SOURCE: *Sri S. Vinayak Rao, Junior Engineer, Constructions Division, Lingapur*

7. Narsapur — Situated at a distance of 2 miles from the 106th milestone on Basar – Mancheriyal road, 7 miles from Lakshettipet and 24 miles from Mancheriyal Railway Station.

The total population of the village is 601 and it is made up of the following communities: Caste Hindus — Kapu, Goundla, Kammara, Vadla, Kummari, Kamsali, Chakali; Scheduled Castes (190) – Mala and Madiga; Scheduled Tribes (47) – Gond; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pochamma and Hanumandlu are worshipped in this village.

Pochamma Puja is performed for one day in *Jaishtam* (May – June). Cocoanuts are offered. Fowls and sheep are sacrificed. Intoxicants are used as a part of the ritual. This is a local festival.

People take river bath on Sivaratri (January – February) and in the month of *Sravanam* (July–August). *Jagaram* is observed on Sivaratri and on *Ashadha Suddha Ekadasi* (June – July).

SOURCE: *Sri E. Devaramu, Teacher, Narsapur*

8. Kasipet—Situated at a distance of 3 miles from the 105th milestone on Basar–Mancheriyal road, 7 miles from Lakshettipet and 24 miles from Mancheriyal Railway Station.

The total population of the village is 2,701 and it is made up of the following communities: Caste Hindus–Kapu, Kammara, Kummari, Chakali; Scheduled Castes (1,186)—Mala and Madiga; Scheduled Tribes (93)—Gond; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Pochamma in this village. Hanumandlu, Rajesudu and Nrusimhaswamy are also worshipped.

Pochamma Puja is performed for a day in *Jaishtam* (May–June). Cocoanuts are offered and fowls and sheep, etc., are sacrificed. Intoxicants are invariably used.

Hanumandla *Gopalakalvalu (Utti)* is celebrated for 2 days in *Sravanam* (July–August).

River bath is taken on Sivaratri and in *Sravanam* and *jagarana* is observed on *Ashadha Suddha Ekadasi* (June–July).

SOURCE : *Sri Syed Hussain, Headmaster, Kasipet*

9. Lakshettipet—Taluk headquarters, situated at a distance of 16 miles from Mancheriyal Railway Station.

The total population of the village is 3,962 and it is made up of the following communities : Caste Hindus—Brahmin., Vaisya, Kapu, Perika, Chakali, Mera ; Scheduled Castes (624)—Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple and Jagannatha Mandiram are the places of worship in this town.

Dasara is celebrated in Siva and Jagannatha temples for 10 days from *Asviyuja Suddha Padyami* (September–October). This is an ancient festival but is of local significance.

SOURCE : *Sri V. Rajaram, Vajjula*

10. Thimmapur—Situated at a distance of 2 miles from Mancheriyal Railway Station.

The total population of the village is 1,334 and it is made up of several sub-communities of Caste Hindus—Scheduled Castes (322); and Scheduled Tribes (155). The chief means of livelihood of the people is agriculture.

Ramaswamy festival is celebrated for a day in *Chaitram* (March-April). About 500 Hindus local and from the surrounding villages participate.

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



KHANAPUR IND.SUB-TALUK

FAIRS AND FESTIVALS
KHANAPUR IND. SUB-TALUK
ADILABAD DISTRICT, A. P.



INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	8 PEMBI	BHIMANNA DEVUDU DEC-JAN
2	9 MANDAPALLE	PEDDAMMA JAN-FEB
3	14 SINGAPOOR	PEDDAMMA MAY-JUNE
		VENKATESWARASWAMY OCT-NOV
4	18 SURJAPOOR	VENKATESWARASWAMY SEP-OCT
5	24 KHANAPUR	VENKATESWARASWAMY MAR-APR
6	30 DILDARNAGAR	AKKAKONDA NARASIMHASWAMY JAN-FEB
7	39 NATCHANYELLAPUR	RAJESWARASWAMY JAN-FEB

M.J.S.ADIO

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

Section VII

KHANAPUR INDEPENDENT SUB-TALUK

Pembi—Situated at a distance of 30 miles from Nirmal and 60 miles from Mancheriyal Railway Station.

The total population of the village is 1,744 and it is made up of the following communities : Caste Hindus-Vaisya, Kapu, Padmasale, Chakali, Mangali, Ayyavaru, Perika, Nayak, Gouda ; Scheduled Castes (250)—Mala, Madiga and Manne ; Scheduled Tribes (151)—Gond, etc. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Bhimanna Devuni temple having the *gadhas* (maces) of Bhima and the temple of the village deity are the places of worship in the village. Anjaneyaswamy, Narasimhaswamy, Mahalakshmi, Posamma and Thathamma are also worshipped in this village ; but there are no temples for these deities.

Bhimanna Devuni Uthsavam is celebrated for a day in *Pushyam* (December-January). Festival arrangements are made 2 days in advance. New clothes, animals and silver umbrellas are offered to the deity in fulfilment of vows. This festival is of ancient origin and is confined to this village only. Nayaks are the patrons and followers. About 200 local Hindus participate. *Prasadam* is distributed to all.

SOURCE : *1. Sri K. Ramachandran, Teacher, Pembi*
2. Sri Nuroddin, Patwari, Pembi

2. Mandapalle—Situated at a distance of 18 miles from Nirmal and 66 miles from the Nizamabad Railway Station. There are no proper transport facilities.

The total population of the village is 971 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Tenugu, Velama, Golla, Sale, Goundla, Chakali, Mangali, Bestha, Kummari, Vadla, Kapu, Mera, Kammara, Avusula, Inikari ; Scheduled Castes (175) - Mala, Madiga and Manne; Scheduled Tribes (42) - Gond. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Veeranjaneyaswamy, Bhimanna, Narasimhaswamy and of village deities, Peddamma, Mahalakshmamma, Thathamma, Pochamma and Chilukaiah *mutt* are the places of worship in this village.

Peddamma Uthsavam is celebrated for a day on *Magha Suddha Purnima* (January-February). Goats, fowls and sheep are sacrificed. Cocoanuts and intoxicant drinks are also offered to the deity. River baths, fastings and *jagarana* are observed. This Uthsavam is being celebrated for more than 100 years and about 1,000 Hindu devotees, local and from the neighbouring villages, congregate irrespective of caste or creed. *Pujari* is a Tenugu.

A fair is held in connection with the festival near the temple in an area of one acre. About 1,000 people from this and the neighbouring villages congregate. Eatables, lanterns, handloom clothes and toys are sold.

Bhajans and dramas afford entertainment to the visitors.

Bhimanna Uthsavam is celebrated on *Kartika Padyami* (October - November). *Pujari* is a Vadla.

The *pujari* for Veera Anjaneyaswamy temple is Uppu Hammandla Panthulu, a Brahmin whereas for Mahalakshmamma temple the *pujari* is a Vadla.

SOURCE : *Sri P. Narasareddy, Teacher, Pembi*

3. Singapoor—Situated at a distance of 4 miles from Khanapur.

The total population of the village is 144 and it is made up of the following communities : Caste Hindus-Goundla, Munnurukapu, Padmasale, Chakali ; Scheduled Tribes (11) ; and Dudekula. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Peddamma with a brick temple is the place of worship in this village. Sri Venkateswaraswamy is also worshipped.

Peddamma Panduga is celebrated for one day in *Jaishtam* (May-June), once in 2 years. Fowls and animals are sacrificed to the deity in fulfilment of vows. This is being celebrated for the

past 50 or 60 years and is confined to this and neighbouring villages. People from this and the neighbouring places like Khanapur, Nirmal and Rajura congregate. *Pujari* is a Goundla.

Sri Venkateswaraswamy festival is celebrated for a day in *Kartikam* (October – November) with 500 local congregation. Only Hindus participate.

SOURCE : *1. Statement of Fairs & Festivals furnished by the Superintendent of Police, Adilabad*
2. Sri Chetty Lakshmana Rao, Singapoor

4. Surjapoor — Situated at a distance of 3 miles from Khanapur.

The total population of the village is 1,116 and it is made up of the following communities : Caste Hindus – Vaisya, Kapu, Padmasale, Velama, Reddy, Mangali, Chakali, etc.; Scheduled Castes (151) – Mala and Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy with the image of the deity in human form is the place of worship in this village.

Sri Venkateswaraswamy Jatara is celebrated for 3 days from *Asviyuja Bahula Shashti* (September–October). The deity is worshipped for three days and car festival is also held for 2 days. Cocoanuts are offered. People take bath in the river Godavari and observe fast and *jagarana* on this occasion. This jatara is being celebrated for the past 50 years and is confined to the neighbouring villages. About 1,200 people of all Hindu communities, local and from nearby villages, participate. Acharyulus are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection with the Jatara for 3 days before the temple. Eatables and toys are sold. People from this and the neighbouring villages congregate.

SOURCE : *Sri Mohammed Mahaboob Ali, Deputy Tahsildar, Khanapur*

5. Khanapur — Independent Sub-Taluk headquarters and situated at a distance of 72 miles by road from Adilabad.

The total population of the village is 2,740 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (483). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. Sri Venkteswaraswamy is worshipped in this village.

Sri Venkateswaraswamy Jatara is celebrated for one day in *Chaitram* (March – April). It is of local significance. The Hindus of the village participate.

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

6. Dildarnagar — Situated at a distance of 10 miles from Khanapur.

The total population of the village is 331 and it is made up of several communities of Caste Hindus: Scheduled Castes (86); and Scheduled Tribe (1). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Narasimhaswamy also known as Akkakonda Narasimhaswamy with His image in human form in the forest near the village is the place of worship.

Sri Akkakonda Narasimhaswamy Jatara is celebrated for 3 days in *Magham* (January-February). The deity is taken out in procession in a car for one day during one of the festival days. Cocoanuts and flowers are offered to the deity in fulfilment of vows. Devotees take bath in the river Godavari and observe fasting and *jagarana* on this occasion. This festival is being celebrated for the past 50 years and is confined to this and the neighbouring villages. People of all communities of this and the neighbouring villages congregate. Acharyulus are the *pujaris* with hereditary rights. *Prasadam* is distributed to all and there is free feeding. Pandals are erected for the occasion. There are choultries also.

A fair is held in connection with the festival for 3 days in the temple premises. People throng this place by carts, motor vehicles and cycles. Eatables, fancy goods, clothes, etc., are sold in the fair.

Whirling-wheels, lottery and dramas provide entertainment to the visitors.

SOURCE : *Sri Mohammed Mahaboob Ali, Deputy Tahsildar, Khanapur*

7. Natchanyellapur—Situated at a distance of 9 miles from Khanapur and 26 miles from Nirmal.

The total population of the village is 701 and it is made up of the following communities: Caste Hindus—Kapu, Perika, Kummari, Vadla, Nayak;

Scheduled Castes (144)–Mala and Madiga; and Scheduled Tribes (39). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Sri Rajeswaraswamy represented by a Sivalingam. Hanumandlu, Pochamma and Bheemakka are worshipped, but there are no temples.

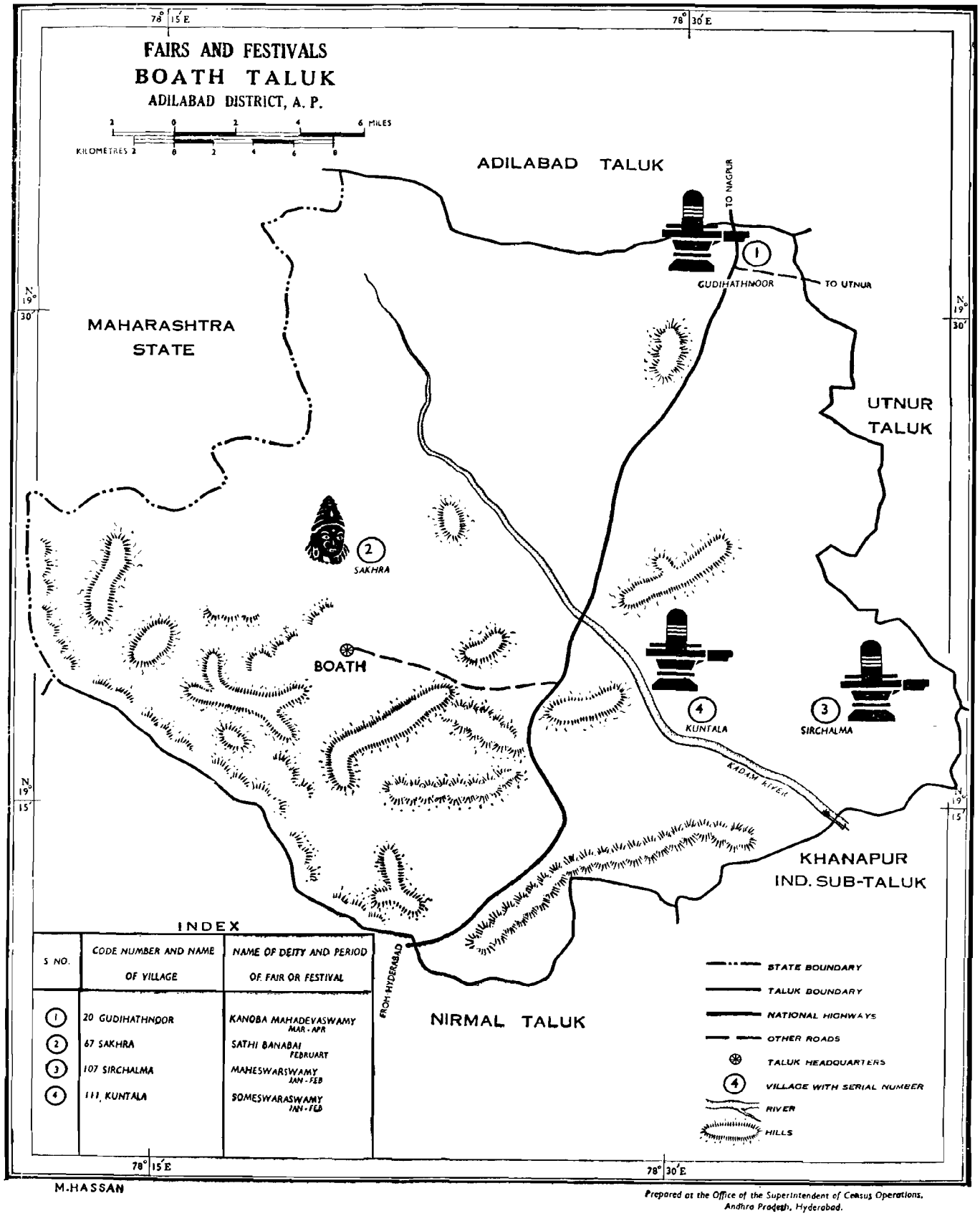
Sri Rajeswaraswamy Uthsavam is celebrated for one day on *Magha Bahula Triodasi* (January–February). *Abhishekams* are performed and vows are fulfilled. This is a nine year old festival confined to this and the nearby villages. Sri Nageswara Reddy is the patron. Hindus from this and the neighbouring villages congregate.

Aradhana for Hanumandlu, Pochamma and Bheemakka are also performed in this village.

SOURCE : *Sri Ganga Reddy, Patwari, Podutam*



BOATH TALUK



M.HASSAN

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

Section VIII

BOATH TALUK

Gudihathnoor—Situated at a distance of 12 miles from Adilabad town and about 22 miles from Boath.

The total population of the village is 968 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (184); and Scheduled Tribes (119). The chief means of livelihood of the people are agriculture and agricultural labour.

Kanoba Mahadevswamy is worshipped in this village.

Kanoba Mahadevswamy Uthsavam is celebrated for 3 days from *Chaithra Suddha Purnima* (March-April). About 600 local people congregate without any distinction of caste or creed.

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

2. Sakhra—Situated at a distance of 4 miles from Boath.

The total population of the village is 367 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (49)—Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

At a distance of one mile from this place there is a small temple of Sathi Banabai and in between this temple and the village there is an image of Maruthinath.

Sathi Banabai was a pious woman of Jaduvu family. Throughout her life she helped all those that approached her and healed their ailments. It is said that once all the members of the family of one K. Babanna of Sakhra were bed-ridden and were in an almost unconscious state. Sri K. Babanna sought the help of Sathi Banabai. It is said that all the members regained consciousness, when Banabai gently touched all of them and that they became hale and healthy gradually. After the death of Sathi Banabai, a festival is being celebrated in her memory.

Sathi Banabai Uthsavam is celebrated for 5 days in *Phalgunam i. e.*, from 8th February to 12th February. The Uthsavam commences with the celebration of Satyanarayana *vratam* on 8th of February. Cocoanuts, flowers and *naivedyam* are offered. This Uthsavam is being celebrated from the last two years. Lambadis are the patrons. About 5 to 6 thousand devotees local and from the neighbouring villages congregate irrespective of caste or creed. *Pujari* is one Ramulu. He observes fasting and *jagarana* throughout the festival. *Prasadam* is distributed to all and there is free feeding for a day during the festival.

A fair is held in this connection near the temple in an area of 5 acres of land for 5 days. About 5 to 6 thousand people from Sakhra and distant places congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, Ayurvedic medicines, agricultural implements, handloom and mill cloth and toys of various kinds are brought and sold.

Dramas, circus, swings, dances and wrestling competitions afford entertainment.

Maruthinath is worshipped annually during the festival. He is venerated for the principles of his life such as devotion and affection to mother and master, truth, non-violence, and reformation of the wicked and ignorant.

SOURCE : *Sri K. Babanna, Assistant Teacher, Sonala*

3. Sirchalma—Situated at a distance of about 15 miles from Boath and about 12 miles from the Hyderabad-Nagpur Highway.

The total population of the village is 453 and it is made up of a few sub-communities of Caste Hindus ; Scheduled Castes (58) ; and Scheduled Tribes (203). The chief means of livelihood of the people are agriculture and agricultural labour.

Maheswaraswamy festival is celebrated for a day on *Magha Suddha Purnima* (January-February). About 1,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate.

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

4. Kuntala—Situated on the banks of Kadam river at a distance of 8 miles from Nagpur road and 14 miles from Boath.

It is believed that in the hoary past, saints used to perform *tapas* (penance) about Lord Someswaraswamy in this place. The place is blessed with natural beauty because of water-falls. It is sure to become one of the important places if there are proper transport facilities for the pilgrims. There is a proposal of the Government to make it a pilgrim centre. Sri Bheemsen Sachar, the then Governor of Andhra Pradesh accompained by the Collector of Adilabad visited the place.

The total population of the village is 59 and it is entirely made up of the Scheduled Tribe, Gonds. The chief means of livelihood of the people are agriculture and other traditional occupations.

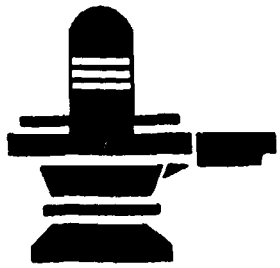
There is a stone Sivalingam near the water-falls which is to be reached through a mysterious opening in the rock. At present there is no temple to the Lord. The Andhra Pradesh Government seems to have sanctioned funds for the construction of a shrine to the Lord.

Mahasivaratri festival is celebrated near Someswaraswamy Sivalingam for a day on *Magha Bahula Chathurdasi* (January–February). The devotees take bath in the river Kadam and worship the Lord. About 5,000 devotees local and from distant places congregate. All Hindu communities participate in the festival.

A few shops are opened near the temple selling eatables, etc.

SOURCE : *1.* Places of Interest in Andhra Pradesh *published by Information & Public Relations Department, Hyderabad*

2. Sri A.V. Raghava Rao, Teacher, S. B.S., Echoda

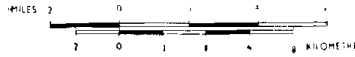


NIRMAL TALUK

FAIRS AND FESTIVALS

NIRMAL TALUK

ADILABAD 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	71 SANGVI	POCHAMMA AUG SEP	9	1 NIRMAL	LAKSHMI VENKATESWARASWAMY MAR - APR
3	74 MUJUGI	MUJUGI MALLANNA JAN FEB			NAGARESWARASWAMY JAN - FEB
4	88 KADLI	PAPARESWARASWAMY JAN - FEB			SHAIK SAHEB VALI FROM 9TH RAJAB (3 DAYS)
5	92 KALWA	NARASIMHASWAMY APR MAY	10	170 -BABAPUR	RAJARAJESWARASWAMY JAN FEB
6	118 CHINCHOLI	MALLANNA JAN FEB	11	189 PONAKAL	VENKATESWARASWAMY MAR APR
7	126 MANJLAPUR	RAJESWARASWAMY JAN FEB			

STATE BOUNDARY
TALUK BOUNDARY
NATIONAL HIGHWAYS
OTHER ROADS
TALUK HEADQUARTERS
9 VILLAGE WITH SERIAL NUMBER
RIVER
MILLS

S. AHMED

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

Section IX

NIRMAL TALUK

Buragpalle—Situated at a distance of about 18 miles from Nirmal by road.

The total population of the village is 35 and it is made up of the following communities: Caste Hindus–Kapu, Golla; Scheduled Castes (10) – Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rajarajeswaraswamy temple with a Sivalingam is the place of worship in this place.

Sri Rajarajeswaraswamy Uthsavam is celebrated for a day during Sivaratri on *Magha Bahula Amavasya* (January – February). Offerings are made in cash or kind. Pujas are performed. This is of ancient origin and 200 Hindu devotees local and from the neighbouring villages congregate.

A fair is held with a few shops selling eatables, etc.

SOURCE : *An Enumerator, Buragpalle*

2. Sangvi—Situated at a distance of 8 miles from Nirmal.

The total population of the village is 1,201 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (27). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pochamma Jatara is celebrated for a day on *Bhadrapada Bahula Amavasya* (August–September). About 1,000 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed.

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

3. Mujugi—Situated at a distance of about 7½ miles from Nirmal and 28 miles from Dichpalle Railway Station.

The total population of the village is 1,002 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (124). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mujugi Mallanna Jatara is celebrated for 5 days from *Magha Suddha Purnima* (January–February). About 2,500 devotees local and from neighbouring villages congregate. All Hindu communities participate.

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

4. Kadli—Situated at a distance of 10 miles from Nirmal by road.

The total population of the village is 123 and it is made up of some sub-communities of Caste Hindus; and Scheduled Castes (17). The chief means of livelihood of the people are agriculture and agricultural labour.

Papareswaraswamy represented by a Sivalingam is worshipped by the villagers.

Sivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January–February) in Papareswaraswamy temple. About 1,000 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed.

A petty fair is held in connection with the festival with a few shops selling eatables, etc.

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

5. Kalwa—Situated at a distance of 2 miles from Nirmal–Basar road and about 4½ miles from Nirmal.

The total population of the village is 1,519 and it is made up of several sub-communities of Caste Hindus—Goondla, Padmasale, Chakali, Kammara, Kummari, Vadla, Mangali, Kapu, Avusala, Ayyavarlu; Scheduled Castes (306)—Mala and Madiga; and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Narasimhaswamy, Hanuman and of the village deities, Pochamma, Mysamma and Mahalakshmamma are the places of worship in this

village. The image of Narasimhaswamy is in the form of man-lion.

Narasimhaswamy Uthsavam is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April–May). Silver and gold bracelets are offered. This is of ancient origin but is of local significance. Sri Narasimha Reddy, Rameswar Reddy and Venkata Reddy are the chief patrons. The local Hindu devotees irrespective of caste or creed congregate. Narasaiah, a Brahmin, is the *pujari* enjoying inam land.

A petty fair is held in connection with the festival with a few shops selling eatables utensils and books.

Harikathas and recitation of *Puranams* afford entertainment to the visitors.

SOURCE : *Sri Sankar Rao, Patwari, Kalwa*

6. Chincholi—Situated at a distance of 4 miles from Nirmal.

The total population of the village is 1,375 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (252) ; and Scheduled Tribes (60). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mallanna is worshipped by the villagers.

Mallanna Uthsavam is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January – February). Fasting, *jagarana* and performing *abhishekam* to Sivalingam are the rituals observed during the festival. About 600 local devotees of all Hindu communities participate in the festival.

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

7. Manjlapur—Situated at a distance of 1½ miles from Nirmal.

The total population of the village is 1,821 and it is made up of the following communities: Caste Hindus – Kapu, Kamsali, Vadrangi, Chakali, Kummara ; Scheduled Castes (323) – Mala and Madiga ; and Scheduled Tribes (56). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rajeswaraswamy, Pochamma, Mahalakshmi and Mysamma are the places of worship.

Mahasivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January – February). *Abhishekam* is performed to the Lord throughout the day and *seva* is performed in the night. Devotees worship the Lord, observe fasting and *jagaram* by attending the *bhajans* and dramas at the temple. This is an ancient festival confined to this village. The Hindus of the village congregate.

Mahalakshmamma Jatara is celebrated in the belief that it promotes the welfare of the cattle. All the villagers irrespective of caste or creed participate.

SOURCE : *Sri Hanmantha Reddi, Patwari, Manjlapur*

8. Soan—Situated at a distance of about 7 miles from Nirmal by road and 28 miles from Dichpalle Railway Station.

The total population of the village is 2,413 and it is made up of several sub-communities of Caste Hindus ; and Scheduled Castes (317). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for 2 days on *Vaisakha Suddha Chathurdasi* and *Purnima* (April–May). About 1,500 devotees local and from the surrounding villages congregate without any distinction of caste or creed.

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

9. Nirmal—Taluk headquarters, situated at a distance of 36 miles from Dichpalle Railway Station, and 39 miles from Nizamabad Railway Station. During the 18th century, Kunti Venkata Rao and his nephew Sreenivasa Rao, Velama Doras, constructed a fort on the top of a hill within a square mile surrounded by a moat. As a further safeguard, another moat was dug encircling the three hills and the fort. They constructed Sri Venkateswara temple to the south of their palace and several other forts, temples, tanks and irrigation projects. They were the vassals of the Hyderabad Nawab. But when Srinivasarao took the reins of administration into his hands he paid a deaf ear to the advice of his aged uncle and refused to pay the annual tribute to the Nawab of Hyderabad. The enraged Nawab

sent an army against him under Dhwamsa who failed in his first attempt to enter the fort. He thought it impossible to enter the fort by force. So he thought of a plan. He sent out his soldiers in the guise of Brahmins and Vaishnavites. They thus gained entrance into the fort and opened the strongly chained southern gate at midnight and enabled the Nawab's army that was waiting outside to rush into the fort. Though the attack from the Muslims was sudden, Sreenivasarao withstood the shock and gave a brave fight. Dhwamsa at last took him a prisoner and produced him before the Nawab who imprisoned him. This town was under the Muslim yoke till the Hyderabad merged into the Indian Union.

The total population of the town is 19,896 and it is made up of the following communities : Caste Hindus – Brahmin, Rajaput, Vaisya and various Sudra castes ; Scheduled Castes (1,425) ; Scheduled Tribes (21) ; Muslims and Christians. The chief means of livelihood of the people are agriculture, carpentry, painting, making of brass utensils, tanning, leather industry and other traditional occupations. The town is famous for its toy industry. The Nirmal toy industry is said to have had been introduced by the Velamas of Warangal. The toy industry is localised in this place as light strong wood suitable for toys is available in the vicinity.

Sri Venkateswara temple is an important place of worship. The idol in the sanctum sanctorum is said to have been installed by Venkatarao and Sreenivasa Rao, the Velama rulers, during the 18th century. When Sreenivasa Rao was defeated by the Nawab of Hyderabad the temple fell into the hands of the fanatic Muslims who made it a centre of rivalry. Raja Chandulal Bahadur who managed to shift the idol of the Lord installed it in a temple at Alwal. Sri P. Raja Reddy and Sri Sudarsana Rao paid the Muslim occupants of the old temple two thousand rupees and took it into their possession.

Till the Police Action during July 1948 no improvement to the temple could be attempted. On 5th October 1948 Sarvasri Sarangapani, Hanumantha Rao Takur, Gopidi Ganga Reddy, T. Hanumandlu, Gangadhara Gowd assisted by the local students and teachers cleared the stones piled against the door of the temple and cleaned the whole temple. The frenzied Hindus of the place rushed to the temple with music, flowers and incense and worshipped the empty temple. A temple renovation committee was formed by Sri Srisankara Rao, B. A., LL. B., a lawyer of Sarangapur. An oil painting of Lord Venkateswara was placed in the temple and worshipped. But the Muslims began to encroach and construct buildings close to the temple all around. Sri Sudarsana Rao, the *dharmadhikari,* decided to dedicate the rest of his life to arrest the Muslim encroachment on Hindu Dharma and is continuing to carry on the mission. On the 29th June 1955 he set out with a few followers for raising subscriptions and Sri Argula Gangadhara Gupta led the list with a munificient contribution of Rs. 3,500. Devotees came forward to contribute for carving the stone images of the Lord and Lakshmi, for the construction of the tower and for repairing the compound. Soon a sum of Rs. 52,000 was collected. The idols were prepared on the model of Lord Venkateswara of Tirumalai by the sculptor, Sri Krishtaiah of Bhoompalle, Medak district. The installation ceremony was inaugurated at 5.00 a. m. on Saturday the 29th June 1956, *Durmukhi nama samvatsara Jaishta Suddha Padyami* (1878 of *Salivahana Saka*). The actual installation was due on 11th July 1956 during the auspicious second *yamam* between 9 a. m. and 12 noon. The other temples in the town are those of Nagareswaraswamy, Omkareswaraswamy, Rajarajeswaraswamy, Rameswaraswamy, Visweswaraswamy, Guha Venkateswaraswamy, Veeranjaneya, Badranjaneya and twelve of Dasanjaneyas in different streets. The Muslim places of worship are the *dargas* of Shaik Saheb Vali, Haq Riaz Saheb, Kammal Pasha, Masum Shah, Inamuddin, Banj Baksh Vali and Syed Chinna Shah. There is a church for the Christians.

Sri Lakshmi Venkateswaraswamy Brahmothsavam is celebrated for 7 days from *Chaitra Suddha Dasami* to *Bahula Padyami* (March–April). Arrangements are made and subscriptions are raised a fortnight in advance. Brahmothsavam and Kalyanothsavam are performed according to the Vedic rights. Devotees deposit their offerings in cash in the *hundi*. The celebrations which were being conducted since 1805 were stopped in 1820. Daily puja and the festival celebrations have been revived in 1948. Sri Sudarsanarao has taken up the management as his life's mission, actively supported by members belonging to Vaisya, Vaishnava, Viswabrahmin and Munnurukapu communities forming a Seva Samithi. The temple and the Brahmothsavam expenses are met from the *hundi* collections and subscriptions by devotees in the surroundng villages and big places like Hyderabad. About 30,000 Hindus

congregate without any distinction of caste or creed. There are two Vaishnava *pujaris*. *Prasadam* is distributed to all. Besides social dinners, there is free feeding during the festive days.

A fair is held in connection with the Brahmothsavam in an area of an acre and a quarter belonging to the temple. About 30,000 people gather of which about 15,000 come from distant places. Eatables, utensils, lanterns, mirrors, combs, photos, books, mill and handloom cloth, toys, for which Nirmal is famous are sold in the fair. Pandals are erected. *Purana patanam, Harikathas, Geetha pravachanam* and swings are the entertainments.

Sivaratri is celebrated for 3 days at Sri Nagareswaraswamy temple from *Magha Bahula Chathurdasi* to *Padyami* (January–February).

Shaik Saheb Vali Urs is celebrated for 3 days from 9th *Rajab*. About 3,000 people belonging to all communities, local and from the neighbouring villages, congregate.

Haq Riaz Saheb Urs on 9th *Jamadi-us-Sani* with a congregation of 500 people; Kammal Pasha and Masum Shah Ursus on 14th *Safar* with a congregation of 200 people; Inamuddin Urs for 2 days from 10th *Rajab* with a congregation of 1,000 people; Banj Baksh Vali Urs on *Ramzan* with a congregation of 200 persons and Syed Chinna Shah Urs in the month of *Shahban* with a congregation of 200 people are also celebrated.

SOURCE : 1. *Sri Tirunagari Narayana, Teacher, Nirmal and his Preface to Nirmala Venkateswara Satakam (in Telugu) by Sri Marugonda Narsinhadas Kavi*
2. List of Ursus, Melas, Jatras, etc., *published by the Nizam's Government*

10. Babapur—Situated at a distance of about 8 miles from Nirmal by road and 38 miles from Dichpalle Railway Station.

The total population of the village is 472 and it is made up of the following communities : Caste Hindus–Kapu, Golla, etc.; Scheduled Castes (140) —Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rajarajeswaraswamy temple is the place of worship in the village.

Sri Rajarajeswaraswamy Uthsavam is celebrated for 11 days from *Magha Bahula Panchami* to *Amavasya* (January–February). Cocoanuts and flowers are offered in fulfilment of vows. Money is also offered. This is an ancient festival extending to the neighbouring villages also. There is 1.24 acres of inam land. About 1,000 devotees, local and from neighbouring villages, congregate without any distinction of caste or creed. *Pujari* is a Brahmin enjoying inam land. There is free feeding.

A fair is held for five days near the temple. Taxes are collected. About 1,000 people of all Hindu castes from this and the nearby villages participate. Eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, books, pictures, photos toys and clothes, etc., are brought and sold. Swings, circus, magic, lottery and dramas afford entertainment. There are choultries for the visitors.

Uthsavams are also celebrated in *Sravanam* (July–August).

SOURCE : *An Enumerator*

11. Ponakal—Situated at a distance of about 15 miles from Nirmal and 38 miles from Dichpalle Railway Station.

The total population of the village is 2,273 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (351); and Scheduled Tribes (40). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Venkateswaraswamy is worshipped in this village.

Sri Venkateswaraswamy Uthsavam is celebrated for 6 days from *Chaitra Suddha Dasami* to *Purnima* (March–April). About 1,500 Hindu devotees, local and from the neighbouring villages, congregate. All communities participate.

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

MUDHOL TALUK

FAIRS AND FESTIVALS
MUDHOL TALUK
ADILABAD DISTRICT, A.P.

INDEX

S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	5 PARDI	RAJESWARESWAMY JAN - FEB
2	13 MAHAGAON	TRIAMBAKESWARASWAMY MAR - APR
3	62 KAMOL	SRI RAMA MAR - APR
4	76 BHOSI	VISWANATHASWAMY JAN - FEB
5	104 EDBID	MALLANNA JAN - FEB
6	109 BRAMHESWAR	BRAMHESWARA JAN - FEB
7	1 MUDHOL	JALAL SAHEB SHABAN
8	135 BASAR	SARASWATI-II JAN - FEB

MILES 2 0 2 4 6
2 0 2 4 6 8 KILOMETERS

77° 45' E
78° 00' E
N 19° 15'
N 19° 00'

MAHARASHTRA STATE

MAHARASHTRA STATE

PARDI 1

MAHAGAON 2

BHOSI 4

TO NIRMAL

KAMOL 3

NIRMAL TALUK

EDBID 5

MUDHOL 7

BRAMHESWAR 6

BASAR 8

FROM MANMAD

TO HYDERABAD

GODAVARI RIVER

NIZAMABAD TALUK
NIZAMABAD DISTRICT

STATE BOUNDARY
TALUK BOUNDARY
OTHER ROADS
RAILWAY METRE GAUGE
TALUK HEADQUARTERS
3 VILLAGE WITH SERIAL NUMBER
RIVER
HILLS

S. AHMED

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

Section X

MUDHOL TALUK

Pardi — Situated at a distance of 10 miles from Bhainsa.

The total population of the village is 1,855 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (59). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rajeswaraswamy represented by a stone Sivalingam is worshipped in this village.

Rajeswaraswamy festival is celebrated on *Magha Bahula Chathurdasi* (January – February). The local Hindus participate.

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

2. Mahagaon — Situated at a distance of about 5 miles from Bhainsa and 18 miles from Basar Railway Station.

The total population of the village is 1,556 and it is made up of the following communities: Caste Hindus – Brahmin, Marathi; Scheduled Castes (85); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Triyambakeswaraswamy was constructed and a Sivalingam installed therein by Triyambakarao, a Saiva Bhakta, about 70 years back in the village.

Triyambakeswaraswamy Jatara is celebrated for 4 days from *Chaitra Suddha Dasami* to *Triodasi* (March – April). *Abhishekam*, puja and *bhajans* are performed. The procession of Triyambakeswaraswamy's flag was very attractive in the past and the tradition is kept up though on a smaller scale. Bulls and cash are offered. This festival is being celebrated for the past 60 years and is confined to this and the neighbouring villages. About 3 thousand devotees, local and from the neighbouring villages, congregate. Sadasivarao, a Brahmin is the *pujari*.

A fair is held in connection with the festival near the temple. About 3,000 people congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, agricultural implements and toys are sold.

SOURCE : *Sri Viswanath, Extension Officer, Mudhol*

3. Kamol — Situated at a distance of 4½ miles from Bhainsa.

The total population of the village is 1,431 and it is made up of several sub – communities of Caste Hindus; and Scheduled Castes (229). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March – April). The local Hindus participate.

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

4. Bhosi — Situated at a distance of 6 miles from Bhainsa.

The total population of the village is 1,172 and it is made up of several sub – communities of Caste Hindus; Scheduled Castes (3); Scheduled Tribes (3); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Viswanathaswamy Uthsavam is celebrated for a day on *Magha Bahula Chathurdasi* (January – February). The local Hindus participate.

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

5. Edbid — Situated at a distance of about 7 miles from Mudhol and 10 miles from Basar Railway Station.

The total population of the village is 1,480 and it is made up of several sub – communities of Caste Hindus; and Scheduled Castes (293). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mallanna and Champa Risheeswar are the places of worship in this village.

Sivaratri (Mallanna Uthsavam) is celebrated for a day on *Magha Bahula Chathurdasi* (January – February). Fasting and *jagaram* are observed. This is an ancient festival but is confined to this village. Local Hindus participate.

SOURCE : *Sri Gangadhara Rao, Patwari, Edbid*

6. Brahmeshwar — Situated on the bank of the river Godavari at a distance of 9 miles from Basar Railway Station. This is called Brahmeswar as the Sivalingam in the temple here is believed to have been installed by Lord Brahma Himself.

This is an uninhabited village.

There is a temple of Brahmeswara in the village site with a stone Sivalingam.

Sivaratri Uthsavam is celebrated for 2 days from *Magha Bahula Triodasi* (January-February). On *Triodasi,* people bathe in the river Godavri, perform pujas and *abhishekam* to the Lord and offer cocoanuts. Fasting and *jagaram* are observed. This is an ancient festival. Hindu devotees and *sadhus* from several places of this District and Nizamabad District throng to worship the deity. A jagir land was given to the *pujaris* for performing daily pujas and the *uthsavam.* But this is now taken away and the *pujari* is paid Rs. 117 annually. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights.

A fair is held in connection with the festival for two days in the temple compound. About 2,000 people, mostly Hindus of this District and Nizamabad District, congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos and cloth, etc., are sold by merchants that hail from Bhainsa, Mudhol and Abdullapur. There is a choultry for the pilgrims. Free feeding is arranged on *Amavasya. Bhagavathams, kolatams, bhajans,* etc., provide entertainment to the visitors.

SOURCE : *Sri Baburao, Headmaster, P. S. School, Konkapur*

7. Mudhol—Taluk headquarters situated at a distance of 8 miles from Basar Railway Station.

The total population of the town is 7,560 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Gowd, Padmasale, Chakali, Mangali; Scheduled Castes (514)–Mala, Madiga; Scheduled Tribes (8); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The tomb of Jalal Saheb, a saint is worshipped in this place.

Jalal Saheb Urs is celebrated in the month of *Shahban.* The period of the festival has not been specified. Fruits and flowers are offered and horses are left in the name of the saint Jalal Saheb. This festival is being celebrated for the past 300 years. Muslims patronize the festival. About 2 to 3 thousand persons, local and from the neighbouring villages, belonging to all communities congregate. *Prasadam* is distributed to all.

A fair is being held in this connection for the past 300 years near the tomb of the saint. About 50 shops sell various articles.

SOURCE : *Sri Sudhakar Kulkarni, Teacher, Government High School, Mudhol*

8. Basar—Situated on the bank of the river Godavari at a distance of one mile from Basar Railway Station, on the Secunderabad–Manmad metre gauge line of the Central Railway, 9 miles from Mudhol and 44 miles from Nirmal, the Revenue Divisional headquarters. It is believed that after the great war of Mahabharatha between Pandavas and Kauravas at Kurukshethra, Sage Vyasa became disgusted with the horrors of war and accompanied by his son Shukadeva and many other Rishis went on a pilgrimage of Dakshinapatham (South India), visited this place and stayed here for some time for meditation. Hence the village was called Vyasapuri which in course of time changed in colloquial usage as Vasar and then as Basar.

The total population of the village is 3,689 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Velama, Golla, Lingayat, Maratha; Scheduled Castes (232); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Saraswathi at Basar is said to be one of the two famous Saraswathi temples in India, the other being in Kashmir. There are many versions current for the origin of this temple. It is believed that Sage Vyasa during his stay here for meditation used to bring daily after a bath in

the sacred river Godavari three handsful of sand and keep it at a place. It is believed that these sand heaps became transformed as the images of divine trinities Saraswathi, Laxmi and Kali. But according to *Brahmandapuranam* it is said that Adikavi Valmiki installed Saraswathi here and wrote his *Ramayana*.

Another version is that this temple is one of the three temples in the village near the confluence of Manjira and Godavari, which is at a distance of 4 miles from Basar, built by Rashtrakutas, the other temples being of Vishnu and Pathaleswara at Bhainsa, 8 miles from here. A Rashtrakuta king is believed to have built the temples. But taking into consideration the architecture, the blackstone images, etc., some affirm that these temples were constructed during the times of Chalukyas.

Yet another version is that Bijjaludu, a Karnataka King ruled over the province of Nandagiri with Nanded as his capital in the 6th century. It is said that he conquered a portion in Maharashtra and upto Bhadrachalam in the east and built many temples and forts to celebrate his victory and that the Basar temple is one of them.

At the end of the 17th century a small army of Rohillas attacked the temple with a desire to destroy it. But a devotee by name Makkaji of Renukapur village gathered a few people to defend the temple. The army of Rohillas was forced to go back in the contest. Makkaji repaired the slightly damaged temple. In his memory a statue of Makkaji is installed in front of the image of the Goddess.

The temple is in the shape of a square in between two small hillocks to the west of the village, with a big tank known as *gundam* or *koneru*. There is a marble image of Valmiki and his *samadhi* nearby in the temple compound. This is shown as the tomb of Valmiki Maharshi to the visitors. Gajalakshmi images are carved above the *alayadwaram* (entrance). There is an image of Lakshmi beside the image of Goddess Saraswathi in the sanctum sanctorum. There is a cave near the temple known as Narahar Malva cave where the famous Marathi poet is believed to have lived. Mahakali temple with Her image, temples of Pathaleswar and Papahareeswar are the other places of worship. Since the images of Saraswathi, Lakshmi and Kali are here this is believed to be the abode of the trinities.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* (January–February). Pujas and *abhishekam* are performed to the Goddesses and the Lingams. Cocoanuts, fruits and flowers are offered. Ornaments, sarees, *kumkum* and turmeric are offered to Saraswathi. Taking river bath, fasting and *jagaram* are the domestic observances. This is an ancient festival and is widely known. The temple is under the supervision of the Government since 1952 and a committee constituted by the Government is supervising the arrangements. The Chairman of the Committee is the Tahsildar of Mudhol. The income of the temple is about Rs. 7,000 from inam lands and other sources and the annual expenditure is about Rs. 3,500. Rs. 6,000 worth national plan loan certificates and Rs. 8,000 worth small savings certificates have been purchased in the name of the temple. The temple gives a scholarship of Rs. 300 every year to the student who stands first in the Government Arts college at Adilabad. The shrine is famous both in Telangana and Marathwada areas. About 10,000 people of all Hindu communities, local and from far and nearby places of Telangana and Marathwada congregate. There are 13 Brahmin *pujaris*. They perform puja by turns. Some of them have inam lands. They belong to Kasyapa *gotra*.

A fair is held in connection with the festival near the temple in an area of 30 acres of land for 3 days. About 10,000 people of all communities from far and near congregate. About 150 shopkeepers and stall holders come regularly every year from Dharmabad, Nanded, Umri of Maharashtra State and Nirmal, Bhainsa and Nizamabad of Andhra Pradesh State. About 25 hawkers and pedlars also sell their articles. Eatables, foodgrains, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements, and wooden and earthen toys are sold in the fair. The three *dharmasalas* (choultries) in the temple compound provide lodging to the visitors. Besides, there is one Ramagopal choultry and P. W. D. Inspection Bungalow. Extra pandals are erected. There is no public feeding during this *uthsavam*. Magic, circus, musical performances, gambling, dancing parties and *bhagavathams*, etc., afford entertainment. The police maintain law and order.

Devi Navarathrulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September – October). Thousands of people congregate from the neighbouring villages. *Prasadam* is distributed to all and there is free feeding.

Vasantha Panchami, Dathathreya Jayanthi and Deepavali are the other main festivals that are celebrated in the temple.

Fowls and goats are rarely sacrificed at Mahakali temple by a few devotees in fulfilment of vows on ordinary days but not on festival day.

SOURCE: 1. *Sri P. Rajamohan Rao, Tahsildar, Mudhol*
2. *Article by Sri T. Rajeswara Rao in* Andhra Prabha *Weekly dated 28-8-63*



APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN ADILABAD DISTRICT

S. No. (1)	Name of the festival (2)	*Tidhi* in Telugu month (3)	Corresponding English month (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 or Nagula Panchami*	*Sravana Suddha Chaviti* and *Panchami*	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	*Dasara*	*Asviyuja Suddha Padyami* to *Dasami* ...	September—October
9	*Deepavali*	*Asviyuja Bahula Chathurdasi* to *Amavasya*	September—October
10	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya*	September—October
11	*Subrahmanya Shashti*	*Margasira Suddha Shashti*	November—December
12	*Sankranti*	*Pushyam (Makara Sankramanam)* ...	13th to 15th January
13	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January—February
14	*Maha Sivaratri*	*Magha Bahula Chaturdasi*	January—February
15	*Kamadahanam*	*Phalguna Suddha Triodasi*	February—March
16	*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*	
2	*Bakrid*	10th of *Zilhaj*	
3	*Moharram*	10th of *Moharram*	
4	*Milad-un-Nabi*	12th of *Rabi-ul-Avval*	
5	*Peer-e-Dastagiri*	11th of *Rabi-us-Sani*	
6	*Shab-e-Barat*	11th of *Shabban*	
	CHRISTIAN FESTIVALS		Date in English month
1	New Year's Day	... ...	1st January
2	Good Friday	... ...	On a Friday in April
3	Christmas	... ...	25th December

Note ;— In addition to the above festivals, the national festivals viz., (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanti (2nd October) are celebrated by all in Adilabad District.

COMMON HINDU FESTIVALS

1. UGADI (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) by every Hindu Andhra whether rich or poor. As it is the supposed anniversary of creation or the first day of the Sathya-yuga [1] great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and good will. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year. Hence they take care to keep themselves and others in happy mood on the Ugadi day. A child's demand, reasonable or unreasonable, is met though grudgingly lest the family should be burdened with the weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from fowl thoughts and ill-will towards others.

The years in Telugu calendar are not mere numbers like 1961, 1962, etc., with no significance and no end. They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant *(Subhakruthu);* anger *(Krodhi);* disgrace, defeat or disappointment *(Parabhava);* enmity *(Virodhi)* and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the new year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special messages from religious and political leaders and special radio programmes. Everyone, everywhere and everything is made to appear happy and joyful. The advance preparations for this most important common festival are getting the houses white washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with *chunnam* or rice flour), take oil bath and generally put on new clothes except the poor class. It need hardly be said that Ugadi is the festival of villagers. The housewives in the villages get up early in the morning and commence cooking sweets and side dishes. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bakshyam* or other sweets, the special preparations called *ugadi pachadi* or *chedu* or *gojju* is tasted by everyone before taking the first morsel of the day. Ganerally it is a semi-liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer 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 ten O' clock in the morning and men and women commence their own sports, games and competitions. Whereas cards and other competitions are the pastimes of the men, the womenfolk use every minute of the day for indoor games and liesurely gossip on their new clothing, the new bangles and the tiny jewels.

Panchanga Sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns and at the *rachchakatta* or *rachchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the *purohit*. The general influence of the planets during the new year over the local gods, men, cattle, crops, deseases, 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

1 Yuga is an age, especially a sub-division of the life of the Universe. The first is called Krita-yuya (Sathya-yuga) to which the Hindus assign, 1,728,000 years. The second called Treta-yuga lasted about 1,296,000 years. The third called Dwapara-yuga lasted about 864,000 years. And the last, in which we are living is called Kali-yuga or the Age of Misery. It is expected to last for about 432,000 years.

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.

The New Year's Day has a special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields, on the first day fixed by the village *purohit* said to be auspicious. At times this is prolonged till *Eruvaka Purnima* i.e., *Ashadha Suddha Purnima* (June–July). The yoke and the plough and the bulls are worshipped after applying turmeric powder and *kumkum*, and a cocoanut is broken either at the house or in the field.

The Christians observe this festival though not on elaborate scale, but as the beginning of a New Year. 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 the First January as a New Year's Day as it claims no religious significance. 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. Rama as an ideal son, Bharatha and Lakshmana as ideal brothers, and Sita as an ideal wife are immortalised in the following :

"రాము వంటి కొడుకు, భరత సౌమిత్రుల వంటి
Ramu vanti koduku, Bharatha Sowmithrula vanti
తమ్ములు, సీత వంటి భార్య వసుధ యెందును లేరు
thammulu, Sita vanti bharya vasudha yendunu leru
లేరంచు ముందు యుగంబుల పురుషులు తలయూప
leranchu mundu yugambula purushulu thalayupa
వలదే ఆరీతి వారు నడచుకొన వలదే.
valade areethi varu nadachukona valade."

On this day Sri Rama, His consort Sita, His brothers Lakshmana, Bharatha and Sathrughna, and His devoted Bhaktha Anjaneya are invoked. Sita and Sri Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and other well-to-do families amongst the Hindus. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and His image or picture is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavites. In the evenings distribution of *panakam* and *panneram* in Sri Rama temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day i.e., on *Dasami* there is *annasantharpana* in Sri Rama temples. In the houses also feasts are arranged. In some centres the celebrations commence on *Chaitra Suddha Padyami*, *pattabhishekam* being on *Navami* and concludes on *Purnima* with car festival.

There is not generally any family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest Sri Rama or Hanuman temple. The poor have a feeling of festivity and sacredness of the day and observe it with sincere devotion to Lord Rama attending the *Kalyanothsavam* procession or *Harikathas*. In some places there is free distribution of *vadapappu* and *panakam* on *Ekadasi* besides free feeding on a decent scale on *Dwadasi*. There will be processions of Lord Sri Rama sometimes accompanied by music and fireworks.

Lord Rama was born on *Chaitra Suddha Navami* (March–April) and it is appropriate that His birthday anniversary should be celebrated that day. Great importance is attached to Sita Rama *Kalyanam*. This needs an explanation. To all Ramabhakthas, which the Andhras are, Gopanna who subsequently became Ramadas is the standing example to be followed. It is that great devotee of Rama who suffered dozen years in imprisonment as a test for his Rama *bhakthi* has set an example. Just before Ramavathara, force and violence ravaged the country resulting in massacre and bloodshed. The destruction of Karthaveeryarjuna, the *hathya* (killing) of Jamadagni by a power blinded king and the revenge of Jamadagni's son Parasurama who massacred the kings' lineage twenty-one times, and the atrocities perpetrated by Ravana created terror in the minds of *sadhus* and *sajjans* (peace loving and good natured persons). They anxiously prayed for a *satwagunayutha shakti* to establish *santhi* (peace), by destroying the *thamogunayutha* Rakshasa Ravana. *Rajogunayutha* Janaka played his part in the noble task by giving Sita in marriage to Sri Rama who was an incarnation of

Vishnu, through *santhakaram* (personification of peace). But for this alliance of Sri Rama and Sita, the destruction of Ravana and the *tamas*, which he stood for, could not have been possible. Lord Rama exhibited his prowess by breaking the bow of Lord Siva, a symbol of *rajas* (రజస్—combination of *satwa* and *tamas*). He then married Sita, the symbol of *satwa* in order to establish *santhi*, *sathyam* and *ahimsa* (peace, truth and non-voilence).

Of the ten incarnations of Lord Vishnu, *Ramaavataram* is of special importance to Andhras, as the period of 14th years' exile was spent mostly in Andhra area. In fact passages in Mahabharatha indicate Andhra area supporting Kauravas in the great war and Vishnupuranam has gone a step further and mentioned that Krishna was anti-Andhras(చాణూరాంధ్ర నిషూధనుండు-*Chanoorandhra nishoodhunundu)*[1]. Therefore Sri Rama Navami is of greater importance in Andhra than Krishna Jayanti. Northern Andhra was Southern Kosala, the kingdom of the father of Kousalya, Lord Rama's mother. Thus Rama was the grandson of Andhras and he spent *vanavasam* in the land of his grandfather. It was Andhra that played the host to the exiled Rama and today His Navami is a great festival to the Andhras[2].

The celebrations performed after *Navami* are marked with feasts and enjoyment. The celebrations during the nine days from *Chaitra Suddha Padyami* to *Navami* are of special significance and the period is sometimes termed *garbhanavarathrulu* (nine days before the birth when the Lord was in the womb of His mother).

One practice that appears to be special in the bordering areas of Maharashtra is to sprinkle తలంబ్రాలు బియ్యం—*thalambralu biyyam* (rice used for the marriage ceremony) on the head.

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 bjeoct of propitiating them. In this district it is performed only in *Sravanam*, both on *Chaviti* and *Panchami*. The observance in this and Nizamabad districts differs in more than one respect from that in other districts. In fact this is known more as *Nagula Panchami* than as *Nagula Chaviti*. On *Chaviti* nine small *nagulu* (cobras) are prepared with earth, generally black cotton soil, placed on a clean plank and worshipped with *kumkum*, *pasupu*, flowers and tiny silver eyes and hoods bathed in small quantity of unheaetd pure fresh cow milk. They fast the whole day. On the next day they go to the ant-hills, worship them with flowers, *pasupu*, *kumkum* and tiny silver eyes and hoods, pour fresh cow's milk into the ant-hill, break cocoanuts, offer fruits, *chalimidi*, etc., and do *pradakshinam* to the ant-hill. The practice of drawing cobras on the walls is not known in this district. The practice of sisters offering this earth in the name of *puttabangaru* to brothers is also not known. Only a little earth is taken and applied to persons who suffer from skin diseases or ear troubles. The women bring back a little of the milk from the ant-hill and apply few drops to the eyes of their brothers, fathers and other male members of the family for their good health during the year and in return receive presents from them. One practice is that *jonnapelalu* (cholum fried and puffed) is prepared in every family, offered to *nagulu* and the ant-hill, and preserved till *Vinayaka Chaviti*. It is these *pelalu* that are taken by those who happen to see the Moon on *Vinayaka Chaviti* in order to safeguard themselves against the evil effects of the sight of the Moon that day. This festival is celebrated on modest scale by one and all in towns and villages. The poor classes, however, contend themselves with a salutation to an ant-hill.

4. VARALAKSHMI VRATAM is celebrated on the Friday preceding the Full Moon Day in *Sravanam* (July-August) for begetting worthy childern and for general prosperity. It is based on the following legend. A Brahmin lady, Padmavati, in the Kosala Kingdom was very pious, dutiful to her husband and hospitable to the sick, poor, needy. Goddess Varalakshmi appeared before her in a dream and ordained her to observe the Varalakshmi Vratham on Friday preceding the Full Moon Day in *Sravanam*. Accordingly she performed the *vratam*, obtaining the permission of her husband. The *muthaiduvas* get up before sunrise and bathe in the nearby river, tank or well, clean the *puja* room and prepare a spot for the worship by smearing cow dung. The spot is decorated with *muggu* (designs with flour on the borders and the centre). Over the central design a measure of rice is heaped and a *kalasam* is kept

1. *Andhra Prabha*, Telugu Weekly dated 24–3–61
2. *Ibid*

over it. A small bamboo *mantapam* covers the whole spot. Varamahalakshmi is invoked with *mantrams* and worshipped with flowers and by offering *naivedyam* of nine kinds of preparations and with the following *dhyanam* :

"వందే లక్ష్మీం పరశివమయీం శుద్ధ
Vande Lakshmim Parasivamayeem suddha
జాంబూ సదాభాం
Jamboo sadabham
తేజోరూపం కనక వసనాం స్వర్ణ
Thejorupam kanaka vasanam swarna
భూషోజ్వలాంగీం
bhushojwalangeem
బీజాపూరం కనక కలశం హేమపద్మం
Beejapuram kanaka kalasam hemapadmam
దధానాం
dadhanam
మాన్యాం శక్తిం సకల జననీం విష్ణు
Manvam shakthim sakala jananeem Vishnu
వామాంక సంస్థాం
Vamanka samstham."

They wear nine rounds of saffron coloured thread to their right wrists. *Muthaiduvas* (women in married status) are invited ; *harathi* is offered; and flowers and *thambulam* are distributed. *Vayanams* are given to a few Brahmin women keeping them in a new winnow–fruits, flowers *tambulam*, *dakshina*, new clothes and the nine varieties of preparations at the rate of twelve each and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva and non-Brahmin families also observe it as an annual festival on one of these Fridays, 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 Siva appeared before him in a dream and advised him the efficacy of *Sravana Sukravara Vratam* and ordained that the king, his queen, children and all the subjects should perform this *vratam*. 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 ప్రపన్నైకబంధో
Namasthe namasthe prapannaikabandho
నమస్తే నమస్తే దయాసారసింధో
Namasthe namasthe dayasarasindho
నమస్తే నమస్తే మహేశ
Namasthe Namasthe Mahesaha."
"శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivaya Vishnurupaya Sivarupaya Vishnave
శివస్య హృదయం విష్ణుర్విష్ణోస్య హృదయం శివః
Sivasya hrudayam Vishnurvishnosya hrudayam Sivaha
యధా శివ మయో విష్ణు ఏవం విష్ణు మహేశ్వరం
Yadha Siva mayo Vishnu yevam Vishnu Maheswaram
యధాంతరం నపశ్యామి తధామే స్వస్తి రాయుషే
Yadhantharam napasyami thadhame svasthi rayushe."

The concerned legends are recited and listened to. In this district, the festival is confined only to the Brahmin and Vaisya women and a few well-to-do non-Brahmin women.

6. SRI KRISHNA JAYANTI is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birth day. Sri Mahavishnu took this as His eighth incarnation of His ten *avathars*.

According to the Bhagavatha Purana, Kamsa, a demon took a vow to kill all the children born of his sister Devaki because he was told that his destroyer would be born of her. Accordingly, he imprisoned his sister Devaki, and her husband Vasudeva and kept strict vigilance over them. When Sri 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 baby from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent-king Vasuki followed Vasudeva across the Yamuna, with his hood opened out 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 feed-

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 *Vishnu Purana* as Vaishnavi.

ing the baby. On the following evening there is a procession of the Lord and in every street there is a celebration of *utlu*. Two vertical poles are erected on either side of a road and a bamboo is tied across horizontally 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 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 passes. In towns only the Vaishnavites and a few other Hindus fast. 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 and all kept in a new winnow and offered to a *purohit*. It is observed by all on a modest scale, with simple devotion and a feeling of festivity.

6. VINAYAKA CHAVITI is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family. This is celebrated on the fourth day of waxing moon in the month of *Bhadrapadam* (August–September). This festival is also known as Ganesa Chaviti.

Ganesa is the Indian God of Wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *isa*, the governor or leader, and *gana*, a company (of deities). He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvathi who is supposed to have formed him from the scurf of her body. There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying His orders but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the *Mahabharata* to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chathurdhi is observed in commemoration of the birth day of Ganesa.

Except the poor classes, each family worships an earthen image of Lord Ganesa (Ganapathi) in their house. It is also a practice to have *darsan* of at least five 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 suitable to each family, the image is taken to a well or tank, worshipped there and immersed in water. All Hindus under superstitious belief avoid seeing the Moon that day to safeguard themselves against unmerited 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 for having seen the reflection of the Moon on that day in a cup of milk. By doing so they are supposed to be absolved of the evil effects of seeing the Moon.

In this district, though the festival does not rank with Dasara or Deepavali, the duration of celebrations and the popular enthusiasm mark it as a much looked-for festival. In towns and villages, not only the rich but also the poor have an image of Ganapathi at least a mud one for worship. In towns the centres of common worship of the image of Lord Ganapathi vary from a dozen to a score. At each centre special and different offerings are made to the idol throughout the period, *undrallu* being prominent on *Chaviti*. *Harikathas* and recital of the story of *Samanthakamani* afford entertainment at nights. One other practice in the district is that each centre invites a few other centres at least every day to take part in the celebrations at that centre. The send-off on the last day, whether it is on the 9th, 11th, 15th, or 17th will be an imposing one, the image being taken in a procession on a decorated motor vehicle and immersed in the nearby tank, river or well.

Practically as a substitute for reciting or listening to the story of Sathrajit otherwise known as the story of Samanthakamani, to counteract the bad effects of seeing the Moon on Vinayaka Chaviti, there is a practice of eating the *pelalu* of cholum (puffed cholum) prepared during Nagula Panchami, offered to *Nagulu* and preserved for the purpose till this day.

This prominence to Vinayaka Chaviti is due to the Maharashtra influence of the neighbouring districts. The Maharashtras have given great prominence to Ganapati and in fact it is under the banner of this Lord that late Revered Balagangadhara Tilak brought all the branches of Hindus, including Vaishnavites, together. In this district Vaishnavites too observe the festival and worship Karthikeya (in human form) who is believed to be Lord Ganesa.

In fact, in this district the season of festivity inaugurated on *Bhadrapada Suddha Chaviti* seems to terminate only with Dasara on *Asviyuja Suddha Dasami* (September-October). Close on the conclusion of the Ganapati Navarathrulu and the immersion of the Lord in well, tank or river and the conclusion of *Mahalaya Paksham* on *Mahalaya Amavasya*, *Bhadrapada Bahula Amavasya*, one hears the sweet songs of young girls inaugurating Bodemma Panduga that commences on *Bhadrapada Bahula Padyami* (August–September) and ends on *Mahalaya Amavasya* only to be continued by the elderly folk in the name of Brathakamma Panduga from *Asviyuja Suddha Padyami*. Every family prepares a rectangular plank of mud of considerable thickness with pits on it, equal to the number of persons in the family. It is worshipped with flowers, *kumkum* and *pasupu*. Each member puts a little rice into one of the pits for nine days and worships it daily. During this period the children play their own part. Every evening they dance round a group of * *gobbemmalu* decorated with *pasupu*, *kumkum* and a variety of flowers. They preserve each day's *gobbemmalu* till the last day. On the last day *appalu* prepared with the flour of the rice in the pits and jaggery are offered to Bodemma. Later the plank is taken in a procession and immersed in a river, tank or well. The fortnight's store of *gobbemmalu* are also taken by children with the procession and immersed.

7. MAHALAYA AMAVASYA is celebrated on *Bhadrapada Bahula Amavasya* (September–October), the day of the New Moon in this month. When the Sun is in the sign Virgo (*Kanya*). the day is known as *Mahalaya Amavasya*. This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for 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 this 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.

The fortnight is known as *tarpana paksha* [2] (the fortnight of offerings), the ceremonies as *sraddha* [3].

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* Gobbemmalu are small cuboids of cowdung with bases bigger than the tops.

1. Every Hindu is enjoined to visit Gaya at least once in his life-time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour.

2. Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with the sacred thread.

3. According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (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, *Swarloka*, heaven or *Bhuvarloka*, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first 10 days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta*-body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number, performed at stated times to provide it with

—Contd.

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors is the function of the day. Vaisyas also observe the festival in the same way. Some of the non-Brahmins content themselves by giving a Brahmin a day's ration in the name of the departed ancestors. In fact this is the culminating day of a fortnight known as *Mahalaya Paksham* or Mahalaya fortnight during which fortnight ceremonies of the departed souls are performed. This is called in the village parts as *Pitharula Amasa, Petharla Amasa, Peddala Amasa* or *Peddala Panduga.* Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on *Mahalaya Amavasya* . They then feel that the dead have joined the ancestors.

8. 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 Vijaya Dasami 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 Rama and the destruction of Ravana, who were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second version is that Sri Rama after abduction of his wife Sita by Ravana, came to know of Sita being kept under the Asoka tree in *Lanka* (Ceylon) and set out with huge army 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 war. The whole of the period of ten days beginning from the first day of the bright half of *Asviyujam* (September–October) is devoted to the worship of Durga in South India.

Vijaya Dasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While offering the leaves the higher classes pronounce the *sloka* :

"శమీ శమయతే పాపం
Sami samayathe papam
శమీ శత్ర వినాశనం
Sami shathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya Dhanurdhari
రామస్య ప్రియదర్శనమ్
Ramasya priyadarshanam."

meaning, '*sami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami* when Arjuna took up the bow and Lord Rama rejoined Sita.'

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 occasion. Though for several, this is as marked a festival as the Telugu New Year's Day for putting on new clothes. During the preceding nine days grouped as *Navarathrulu* or *Devi Navarathrulu,* Goddess Parvathi is worshipped throughout the week and the festival is observed in different ways in different places and by different communities. On the sixth day all Brahmin and Vaisya families and a few

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sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul now becomes a *pitru*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell. In this 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*.

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.

non-Brahmin families perform Saraswati *puja*. They arrange the books, worship Saraswathi and offer *naivedyam*.

The eighth day is a day of Durga *Puja* or *Durgashtami* on which day all devotees worship Durga in this district. On the ninth day the Brahmins perform *puja* to the family Gods while the Vaisyas worship weights and measures. The agriculturists, carpenters, barbers, etc., worship the implements, which they generally use in their profession. The agriculturist, for example worships his plough, scythe, spade, etc. The family weapons such as guns, daggers, swords, etc., are also cleaned and decorated and *puja* performed. In the modern days the motor vehicles are invariably washed, decorated with flowers, turmeric and *kumkum* and *puja* is performed by burning incense.

In villages this *Ayudha puja* is performed on any of the convenient days from *Ashtami* to *Dasami*.

The observance of Dasara is special in this district. Only Deepavali is of equal importance here and Ugadi takes only the next place. Sankranthi which is an all important festival in coastal districts and even in Rayalaseema and some of the Telangana districts is of no significance at all. Dasara is, in this district, a great festival of one and all. It is for this festival that houses are invariably cleaned and white-washed, new clothes are purchased by every one according to their economic status. Sons-in-law are invited with greater promtitude and the period of ten days is of continuous joy, enjoyment and festivity. This festival occupies the first place in the district evidently on account of the coincidence of more than one custom which is not so common in other districts. The importance given to Durga puja is no less than that in districts where Dasara means only Durga puja or Devinavarathrulu. Saraswathi puja and Ayudha puja are as important as in any other District. Specially in this district and in Nizamabad district Vaishnavites observe this as an important festival. Above all there is the very popular rural festival of foremost joy and enthusiasm for ladies and girls which falls during this period. That is Brathukamma Panduga which is celebrated from *Asviyuja Suddha Padyami* to *Navami* (September–October). During the ten days every house has heaps of flowers of numerous varieties picked not only of gardens but also from forests.

A Vaisya couple had a son and a daughter called Brathukamma. They were married and Brathukamma went to her 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 Brathukamma for parents' house promising to go there for the Dasami festival. A couple of days after Brathukamma reached her parents' home, her parents had to go to a neighbouring village. Brathukamma and her sister-in-law were invited for some auspicious function by the neighbours. She wore one of the sister-in-law's sarees for the occasion and it got soiled due to smearing of sandal-paste, saffron, etc. This was misconstrued by the sister-in-law as wanton soiling of the saree by the innocent Brathukamma. The heartless sister-in-law induced her thoughtless husband to do away with Brathukamma, failing which she would divorce him. Brathukamma was told by the brother that there was an urgent call for her from her husband and took her away from home during the absence of her parents, killed her in the midst of a thick forest, buried the body by the side of the path and returned home. Brathukamma manifested herself on her grave as a flower tree. Her sister-in-law made the parents believe that Brathukamma was sent to her husband on an urgent call. But a day before Dasami the husband of Brathukamma started to the parents-in-law's house according to his previous promise. On the way he was very much attracted by the flower tree on the grave of Brathukamma 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.
Kirathakannayya champadu."

meaning, 'touch me not, 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 straightaway walked to the mother-in-law's house. He was stunned to hear that Brathukamma was already taken to his house. Recapitulating the words he 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.
Kirathakannayya champadu."

meaning, 'touch me not, touch me not, my mother. The sinful sister-in-law has got me killed and the heartless brother has killed me.'

They returned home and the brother of Brathukamma confessed the truth.

Brathukamma reached her mother's house on *Asviyuja Suddha Padyami* and her husband started on Navami. In her memory an image of Brathukamma is prepared annually by every Hindu family with a variety of flowers. It is more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank, plate or tray representing Brathukamma and worshipped. Ladies dance round the heaps singing the life of Brathukamma. The function continues day after day with great pomp and devotion till *Ashtami*. On the ninth day flower heaps of maximum size are arranged on plates, planks or trays and are taken to a nearby river, tank or well in procession with music. In some places *pulihora* is offered finally to Brathukamma at the river or well. Then the containers of flowers are taken to deep water and slowly removed from under the 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 flowers floating down the river.

Another speciality in the district on Dasami, which is not heard of anywhere else in the State is that after worshipping the *sami* tree in a field or forest the villagers are particular of having the *darsan* of *palapitta*, a forest bird which is generally associated with Garuda, the sacred kite and vehicle of Lord Vishnu. A local saying goes—

'పాల, గరుడ, తప్ప పక్షిజాలములన్ని
Pala, Garuda, thappa pakshijalamulanni.'

They eagerly wait for the bird, see it and return home.

Durga puja is not confined to Durga or other *Sakthi* temples in this district. Several families worship *ghatams* (new earthen vessels, decorated with *pasupu, kumkum*, etc.)during the *navarathris* and in the end give them away to Brahmins, Jangams, Dasaris, etc.

9. DEEPAVALI and 10. DHANALAKSHMIPUJA—Deepavali, also called Naraka Chathurdasi is celebrated on *Asviyuja Bahula Chathurdasi* (September-October). Dhanalakshmi puja comes off on the New Moon Day (*Amavasya)* of *Asviyujam*. All Hindus believe that Lord Krishna along with his consort Sathyabhama killed Narakasura and returned home early in the morning on this day. Being an occasion for rejoice, elders and youngsters get up early in the morning, take oil bath and celebrate the happy occasion with a display of fireworks. It is a day of festivity with special food preparations. There is display of fireworks in the night.

In towns and nearby villages, hundreds of lamps are lit on pials and compound walls of their houses by the rich. The merchant class particularly the Marwaris perform Dhanalakshmi puja in the night inviting friends and relatives. The Marwaris commence accounts of the year on that day.

In this District where there is a big Marwari population special invitations are issued to friends and customers for Dhanalakshmi puja. All money due to them is collected and worshipped along with a *kalasam* decorated with jewels inside the house and a picture of Lakshmi is worshipped in the places of business. Fruits, flowers and *tambulam* are distributed. In some cases there is a practice known as *chadivimpulu* (చదివింపులు) which is the presentation of a amall amount by the invitees as a token of good wish for the next year's prosperous business.

Both in towns and villages an atmosphere of festivity prevails in every family. With cleaning and white-washing the houses, purchasing new clothes for themselves and the newly wedded daughters and sons-in-law are invited for the festival. The lighting on a profuse scale and the fireworks are marked. This is an eagerly looked for festival in towns and villages. *Puliveshams* and other mimicry afford entertainment.

11. SUBRAHMANYA SHASHTI takes place on the sixth lunar day in the bright fortnight of *Margasiram*

(November–December). Subrahmanyaswamy generally known as Kumaraswamy, is the God of War, and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its tail spread out, a bow and a spear is in either of his hands and 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 was doing severe penance. Nobody could disturb Him in order to make Him marry Parvati and beget the savior of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the Universe. 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.

Fasting, puja, offering cocoanuts and *naivedyam* are the rituals observed. 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 birth of Kumaraswamy is another function which is believed to bring prosperity to those that participate in it.

12. SANKRANTI—Makara Sankaranti 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 observed from 13th to 15th January generally and for an additional day on the 16th in the coastal districts of Andhra. It is also known as Pongal in southern India and is dedicated to the glorification of agriculture. In the coastal districts of Andhra, it is the most important festival. As Sri Manohar Prabhakar puts it in his article in the *Deccan Chronicle* dated 19-1-1962, it is in the real sense a festival of the harvest. Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables. Every thing will be in plenty. One and all hail this festival as the symbol of affluence with joy and exuberance. However, in this district this is not a greatly looked-for festival as in coastal districts. It is given a very ordinary place and is observed for a day on the 14th January when *vayanams* are given to Brahmin women. *Vayanam* includes new earthen vessels and all new agricultural produce succ as fruits, grain, tamarind, jaggery, sugarcane along with *pasupu* and *kumkum*. Sweets are prepared in the houses and offered to Gods. This is a simple festival mostly confined to women.

13. BHISHMA EKADASI is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti Manes, constituted an important element. This day is dedicated to Bhishma [1], the son of Ganga, and great uncle of the Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and Kurus, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to make good this deficiency persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesame 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

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 off his line of offspring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied, 'I can renounce the empire of heaven but Truth I shall never renounce.' Lying on his death bed in the battle field of Kurukshethra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of policy, of the art of war, the means of attaining salvation, etc.

the offerings. 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons.' After his defeat by Arjuna, he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayana Punyakalam*. Brahmins observe fasting, perform puja to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. This is unknown in rural parts.

14. MAHASIVARATRI [1] falls on the fourteenth day of the waning moon in *Magham* (January–February). This in the estimation of the followers of Siva, is the most sacred of all their observances, expiating all sins, and securing the attainment of all desires during life and union with Siva or final emancipation after death. The festival is said to have been enjoined by Siva himself who declared to His consort Uma that the fourteenth day of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night. After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to perform the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa*—a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (i. e., touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense and lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. Firstly the Linga is bathed with milk. Incense, fruits, flowers and articles of food, boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. In the second it is bathed with curds. Third time it is bathed in ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well perform this *vrata*.

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1 We dive into the ethical, metaphysical and allegorical lesson and import of Mahasivarathri-*Vrata*. It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great *vrata*. It is briefly as follows:

A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to the sheer physical exhaustion) under a tree and wakes therefrom to find the Sun has set already. Intense and awe inspiring darkness envelops the whole forest, no ray of light enters it to pierce the darkness and show him his way home; but the forest night is vigorously alive and resounds with the roamings of the lions, tigers and other wild quadrupeds. It is impossible to think of returning home and he, therefore, decides to ascend the tree and pass the night on that brittle perch, which, however, unsafe seemed safer at any rate than terra firma. Fortunately for him five happy coincidences combine for his happiness and they are (1) that is the Mahasivaratri night; (2) that is the *Bilwa* tree which he has climbed; (3) that an ancient Sivalinga is just below him; (4) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food; and (5) that being the *Sasiruthu* (dew season) the *Bilwa* leaves which are wetted by the seasonal dew and which (owing to his frequent changing of his uncomfortable posture) are displaced from their setting, fall continually all the night through on the Sivalinga beneath.

In other words, the hunter has unwittingly observed all the requirements of the Mahasivarathri-*Vratha* including the fasting, the all-night vigil and the *Bilwarchana* (worship with Bilwa leaves) and Lo! and behold! We find Bhagwan Sri Sankara pouring forth His grace on the hunter purging him of all his innumerable sins and giving him salvation.

The story is a long and beautiful one, pathetic in its setting and soul stirring in its descriptions. This bare skeleton summary of it will, however, suffice for our present purpose.

Let us now proceed to a brief study of the inner, spiritual, allegorical and symbolical significance of this *Mahavratha*. But in order to unravel its inner secret it is necessary that we should analyse the compound word Sivaratri-*Vratha* into its three component parts i.e., *Ratri*, Siva and *Vratha* of each separately and then synthesise them again together. Along therewith, we shall of course have also to consider the *sadhana* (means required for) and the *phal* (result) of the *Vratha*.

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows and is the blissful one. He is omnipresent, omniscient and omnipotent. *Rathri* is to give and means that which gives peace and happiness. In the present instance *Ratri* does not mean physical night but symbolises the withdrawing by the *sadhaka* (aspirant on the ladder of spiritual progress) of all his senses, his mind and his intellect, nay, his whole being away from all the follies and the distractions, the snares and the delusions of the mere sensual world around him and his in-drawing of himself into the supreme self within.

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All Hindus except Vaishnavites observe this festival in this District. There is not much difference in the observance of this festival by the several sub-communities. On *Magha Bahula Chathurdasi*, devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram*. They observe *jagarana* (keeping awake the whole night) attend the *purana kalakshepam*, *Harikathas* or dramas with Saiva themes. 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 residences but at holy places, such as Srisailam, Mahanandi, Kalahasti, etc., at times hundreds of miles away from home with belief that those places are further sanctified during the period by the presence of *Devathas* that visit the centres to worship the presiding deity.

15. KAMADAHANAM and 16. HOLI — As in other districts of Andhra Pradesh, these two festivals are clubbed together in this district also. It commences on *Phalguna Suddha Triodasi* and concludes on *Bahula Padyami* (February – March), though the actual Holi is celebrated on the Full Moon Day. This festival is locally called as Kamuni Panduga, Kamanna Panduga or Kamanna Punnama.

One legend which is current is that Manmadha was burnt to ashes by the fire from the third eye of Lord Siva who in His wrath opened it for having been disturbed from His penance. This extreme sacrifice was made by Manmadha at the behest of his father Lord Vishnu in order to save Devatas from Rakshasa Tarakasura who could be killed only by the son born to Lord Eswara and Parvati. Manmadha disturbed the penance of Lord Siva so that He could marry Parvati.

According to *Vaishnava Purana* it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhashuda, Hori, Holi, Holika, 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 childern that were

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The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (i.e., our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *paramathmathathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive and awake to.

Upavasa does not mean mere physical fasting. It also means turning our senses and mind away from this *bahirmukhavriththi* (i.e., their eternal sense-ward tendency) and making them *antharmukha* (turned inwards i. e., towards the supreme soul within) we really perform or in other words dwell spiritually and intellectually God-ward. *Upavasa* thus involves not a mere physical fasting but also the mental turning of ourselves towards God.

Amavasya grammatically means dwelling i.e., dwelling of the Sun and Moon together. On the spiritual plane, however, the Sun and the Moon symbolise the *paramatma* and *jeevathma* (the universal soul and the individual soul) respectively. *Amavasya* means the *samadhiyoga* stage wherein the *jeeva* has become one with the *paramathma* and there is the actual experience of absolute monism, oneness of God, the individual soul and the whole universe. *Krishna Bahula Chathurdasi* night is prescribed because the *jeeva* has withdrawn himself into the Lord but is not so completely absorbed and merged as to lose his individual consciousness, where no further *sadhana* is left or even possible. This is the *subhamuhoortha* (the auspicious moment) for *Sivopasana* which can lead us to *Amavasya* or the *Samadhiyoga*.

To sum up, recapitulate and conclude, the hunter of the narrative, there is *jeeva* (the individual soul) who goes out on his incessant quest after sensual enjoyments but, tired and sick and sore and disgusted with his unending travail and vain search for real and lasting happiness through sense enjoyments falls asleep to them and withdraws himself from them and fasts absolutely (i.e., shuns sensuality, materialism and bestiality altogether) wakes up to realise the character of forest darkness of *agnana* (ignorance) which envelopes him on all sides, seeks protection therefrom and its terrors by climbing the tree of *jnanasadhana*, keeps vigil all through i. e., is always on his guard against his succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja [Worship of Siva the Anantharyami, Lord of Universe and thereby attains the oneness with God which, consciously or unconsciously, is the one ultimate inner wish of the heart's innermost desire of every *jeeva* (individual soul) in the whole universe]. Such are the allegorical lessons of Mahasivaratri. --- Article from *Bhavan's Journal*, a fortnightly magazine of March 4, 1962 on Mahasivaratri and its significance by H. H. Sri Bharathi Krishna Teertha of Puri.

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 offered as victim and while she was lamenting her bitter misfortune a holy mendicant happened to pass her door, and hearing of the cause of her sorrow thought for a while and advised that if Holika could be made to hear vile and obscene expressions she could be killed for she was destined to die that way only. The whole village took this holy man at his word and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped dead as prophesised. This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally during the Holi festival is believed to have originated from this legend.

In this district this festival, which is formally observed in some districts, is one of hilarious activity, license and enjoyment. This is perhaps due to the Maharashtra influence or a decent percentage of the Sugalis not only in the forest areas but also in the bordering villages for whom this is a very important festival.

The festival is inaugurated on *Phalguna Suddha Padyami* (February – March) itself, committees being formed for each locality in every town and village. The fire-pit is fixed in the usual place and the first instalment of articles to be burnt on *Purnima* along with the picture of Manmadha is stored there. The articles may include from an old winnow to a costly furniture. When once it reaches the spot of its doom it remains there till it is burnt to ashes unremoved even by its owner whatever its value might be. Young and old take advantage of this traditional licence and increase the size of the heap day by day till *Purnima*. Any amount of caution by the owners will not effect the size of the heap as one and all desire to see the size increase. The Sugalis who are generally very poor and who want to revel in meat and drink during this festival commence their dance before the houses of the well-to-do in the villages and towns adjoining the forest and collecting subscriptions for the final day's revelry.

This is observed by all the Hindus irrespective of their economic status. The main function held on *Purnima* is called *Kamanna Punnama* or *Kamanna Panduga*. A picture of Kama or Manmadha disturbing the penance of Lord Siva is taken round in procession with wild dances, cries and abuses. In fact there is a belief that everyone should be a target of some abuse in order to counteract the evil effect of bad stars. Carts with sleeping members are carried declaring that it is a dead body. Obscene language is used at anybody and everybody irrespective of relationship, rank or position and vulgar verses are sung aloud. After the procession the picture is burnt along with the material in the pit. After the fire extinguishes half burnt sticks are taken home and oil lamps are lit with it. Generally *vasantham*, or sprinkling of coloured water commences then and there alone. During the procession in some big places artificial elephants constructed on carts are taken round the streets with music, country dances, etc. In this district the sprinkling does not confine itself to *vasantham* which is of light colour prepared with water, saffron and lime. Thick and indelible colour mixed with oil is mostly used. In some districts the ash at the fire pit is removed in handfuls by farmers, mixed with manure and scattered in the fields to protect the crops from pests. But here it is used to be thrown against others and when exhausted the mob do not hesitate to use liberally the earth and dust on the road in its place. This ends by twelve in the noon and ends abruptly for good. The whole activity of a fortnight ends that day with a feast of no extraordinary significance. But the feast commenced at noon continues till late in the night for the Sugalis (Lambadis) who consume intoxicants very freely in this occasion.

Note:—A description of the festivals that are commonly observed by the tribals is given in the monographs on Bhurnur, Vemayakunta and Laindiguda under Section II—Utnur Taluk and in the monograph on Malkepalle under Section VI—Lakshettipet Taluk.

COMMON MUSLIM FESTIVALS

1. RAMZAN is an observance taken up during the entire ninth month of *Ramzan* by all Muslims and on the last day of the month they celebrate *Id*. Prophet Mohammad, while he was doing penance in *Gha-e-Hira* (a cave) in Mecca at his fortieth year is believed to have acquired Quran sent by Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4-30 a.m., every day and break it only after sunset. In the large towns of this district these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns and big villages of this district where the

Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O' clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *isha* (the night prayer) every day additional prayer namely *ta-ra-veh* (20 *rakaths*) is offered and a part of the Holy Book (Quran) is recited. On *badirath* or the best night (*shab-e-khadar*) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed. On the *badirath* all keep awake till 4.00 a.m., when the reading of Quran will be completed and sweets are distributed. The fast is broken 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 *khutba* day i. e., 1st day of *Shavval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1½ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *Id-gah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor to have an *Id-gah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. According to the rules of Shariat every person after crossing the age of 12 years must observe all the fasts regularly. He or she can be excused in extra-ordinary circumstances, like, serious illness, monthly period for women, etc. It is a fact that a great deviation has taken place from the injunctions of Shariat in this matter. But then again a Muslim would incur public opprobrium, if, during the period of Ramzan, he takes food or smokes publicly. Usually the procession of *Id-gah* goes by one route and returns by another, wherever it is convenient to do so. The beggars that line up on both the routes will then have the benefit of the charity of the rich.

2. BAKRID (The cow-feast) is also called *Id-e-Qurban* (the great feast of sacrifice) and *Id-ul-Kabir* or *Bari-Id* (the great feast). It is celebrated on the 10th Day of *Zilhaj* and it 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 XXIII, verses 33–38. Two of the verses are :

> " Ye may obtain advantages from the cattle upto the set time for slaying them; then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto God, neither their blood; but picty on your part reacheth Him. Thus hath He subjected them to you that ye magnify God for His guidance; moreover announce glad tidings to those who do good deeds. " 1

The legend goes that before the birth of Prophet Mohammad, there was Ibrahim (Abraham) a Prophet who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Allaho-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*. On that day the Muslims go to *Id-gah* (an

1 E. Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta: 1914), p. 102

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 meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."1

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies the festival is observed as a great occasion of rejoicing. *Chappaties* (wheat bread), sweets and bowls of *khima* are the 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 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."2
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> "Ali, the son-in-law of Muhammad was the fourth Khalif of Islam. He is described as 'the last and worthiest of the primitive Musalmans who imbibed his religious enthusiasm from companionship with the Prophet himself and who followed to the last the simplicity of his character'. He was a man calculated by his earnest devotion to the Prophet and his own natural graces to win, as he has done, the admiration of succeeding generations. A strong opposition, however, arose, and Ali was assassinated in a mosque at Kufa. It is not easy, amid the conflicting statements of historians of the rival sects, to arrive at the truth in all the details of the events which happened then; but generally received opinion is that, after the assassination of Ali, Hassan, his son, renounced his claim to the Khalifate in favour of his father's rival Muavia. Hassan was ultimately poisoned by his wife, who, it is said, was instigated by Muavia to do the deed, in order to leave the coast clear for his Yezid. The most tragic event has yet to come. Yezid, who succeeded his father, was a very licentious and irreligious man. The people of Kufa being disgusted at his conduct, sent messengers to Hussain, the remaining son of Ali, with the request that he would assume the Khalifate. In vain, the friends of Hussain tried to persuade him to let the people of Kufa first revolt, and thus show the reality of their wishes by their deeds. In an evil hour Hussain started with a small band of forty horsemen and one hundred foot-soldiers. On the plain of Karbala he found his way barred by a force of three thousand men. 'We are few in number' said Hussain 'and the enemy is in force. I am resolved to die. But you – I release you from your oath of allegiance; let all those who wish to do so leave me'. 'O! Son of Apostle of God,' was the reply, 'what excuse could we give to thy grandfather on the day of resurrection, did we abandon thee to the hands of thine enemies? One by one these brave men fell beneath the swords of the enemy, until Hussain and his infant son alone were left. Weary and thirsty, Hussain sat upon the ground. The enemy drew near, but no one dared to kill the grandson of the Prophet. An arrow pierced the ear of the little boy and he died. 'We came from God and we return to Him,' were the pathetic words of Hussain as with a sorrowful heart he laid the dead body of his son on the sand. He fought bravely for a while; but at last fell covered with many wounds."3

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 dads period o 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

1 E. Denison Ross, *op cit.*, p. 103

2 E. Denison Ross, *op. cit.*, p. 106

3 Rev.Edward Sell, *The Faith of Islam* (1880), pp. 236-237

wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

> "Some days previous to the festival the *imambara* (house of the Imam), also called *ashur khanah* (ten-day house) is prepared. As soon as the new moon appears the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbat* or some sugar in the name of Hussain. The *fatihahs* concludes thus: 'O God, grant the reward of this to the soul of Hussain.' The *sherbat* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion..... The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or silver are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the Prophet Himself, Ali, Fatimah, Hassan and Hussain) the family of the prophet and is the special standard of the Shiahs." 1

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 infiuence of the ten days' observance of Dasara with fire walking in several places is seen in the ten days' observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read the *taziyahs* and *alams* are taken away to the nearby river, tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbath* is generally distributed. After the third day the *alams* are taken home and kept in safe custody for the next Moharram.

4. MILAD-UN-NABI is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* in commemoration of the birth day of Prophet Mohammad as also of his death day.

The story goes that being an orphan, Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as a baby he refused the milk from the right breast of Halima which he left to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a Prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty was one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the moustache (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *Qazi*. This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts in this district. Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. PEER-E-DASTAGIRI is celebrated on the eleventh day of the fourth month i.e., *Rabi-us-Sani* by the Sunnis in honour of the saint Abdul Khadar Jeelani

1 E. Denison Ross, *op. cit.*, pp. 107-108

or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-muslims as well. This is an occasion of his birth day celebration. In his name a green flag is taken in a procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnis are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of this district it is an interesting sight to witness a vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence ten days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples. In this district the festival is more conspicuous in villages than in towns.

6. SHAB-E-BARAT or NIGHT OF RECORD—This festival is held on the night of the fourteenth day of the eighth month i.e., *Shaban* and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fireworks. This is a common festival among Muslims, though the celebration is confined to a few rich and educated Muslims of towns.

COMMON CHRISTIAN FESTIVALS

1. 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, and in praise of Christ and prayer for his blessings are sung individually and in chorus. At about 0.30 hours the function concludes by a service and mutual exchange of greeting for the New Year by those assembled there. At 5.30 hours in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 a.m. is attended by all. Dedication of 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 a good hall of the house, cleaned and decorated. The day is one of the 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 the 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 countryside, 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. Inspite 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 as be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a national calendar of our own.

2. GOOD FRIDAY—Jesus Christ was crucified in Jerusalem by the Jews on Friday and "Good Friday" is celebrated to commemorate the day. It is a part of the celebration of the Easter[1] and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full-moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of 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 up to Easter i.e., the Sunday after Good Friday. The period is known as Lamentation period or Passion week. The religious minded elders observe the fast very strictly and engage themselves in prayers. On Friday Church service is conducted from 11.00 hours to 16.00 hours, when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5.00 hours all the members of the Church start in procession from the Church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7.00 hours they return home and get ready to attend the church by 9.00 hours. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 p. m. as Jesus is believed to have been crucified at 3.00 p. m. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter Vigil'. Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the Church and Christened with Biblical names by the pastor. Nominally the members of Christian family are baptised as 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 Jordan. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the Protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

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 that 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 Butha Moris Parker)

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 24th the parents tell them that 'Christmas Father' visits them with presents. This 'Christmas Father' or Santa Claus is an imaginery person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by mid-night of the Christmas Eve; then the parents keep presents like sweets, baloons, 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 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 Adilabad District whether rich or poor, in town or village. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas Tree' is a luxury for them. For the uneducated Harijan converts of the village, Christmas is perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of '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 dramas of the life and teachings of several of the Christian saints and arranging *burrakathas*, etc., about the saints are resorted to, to support their mission.

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1	2	3	4	5	6	7	8	9	10
				1 ADILABAD TALUK					
1	8 Kamathwada	20 miles from Adilabad Railway Station and town	Deepavali	From Asviyuja Bahula Chathurdasi (September-October). 2 days	Local, religious	Bheemanna, a pole to which kumkum and sandal paste are applied	Local congregation. Tribals	...	...
2	12 Wadgaon	18 miles from Adilabad Railway Station and town	Deepavali	From Asviyuja Bahula Chathurdasi (September-October). 2 days	Local, religious	Bheemanna, a pole to which kumkum and sandal paste are applied	Local congregation. Tribals	...	...
3	13 Dobbakochi	7 miles from Adilabad Railway Station and town	Deepavali	From Asviyuja Bahula Chathurdasi (September-October). 2 days	Local, religious	Bheemanna, a pole to which sandal paste and kumkum are applied	Local congregation. Tribals	...	This is practically a common festival to the tribals of the taluk
4	17 Tamsikhurd	12 miles from Adilabad	1 Peerla Panduga	Moharram. 10 days	Local, religious	Peers	Local congregation. All	...	...
			2 Pola Panduga	Sarvana Bahula Amavasya (July-August). 1 day	Local, religious	Hanuman	Local congregation. Hindus	...	...
5	20 Bandalanagapoor	5 miles from Adilabad Railway Station and town	1 Peerla Panduga	Moharram. 10 days	Local, religious	Peerlu locally called Mogulali, Karavari, Asanna, Usanna	Local congregation. All	...	...
			2 Edla Polala	Once in a year. 1 day	Local, religious	Hanuman	Local congregation. Hindus	...	...
6	34 Pendalwada	10 miles from Adilabad	Hanumajjayanthi	In Vaisakham (April-May). 2 days	Widely known, religious	Veeranjaneya, stone image	Local and from distant places Hindus	Eatables, etc.	...
7	69 Chanda	3 miles from Adilabad Railway Station and town	1 Rajan Shah Chandavali Urs	From 9th of Rajab. 2 days	Local, religious	Rajan Shah Chandavali	500; local congregation. All	...	...
			2 Narayanaswamy Uthsavam	Kartika Suddha Panchami to Dasami (October-November). 6 days	Local, religious	Lord Narayanaswamy	3,000; local and from the nearby villages. All	...	...

8	78 Jainad	10 miles from Adilabad Railway Station and town	Lakshmi Narayana-swamy Brahmoth-savam	Kartika Suddha Ashtami to Bahula Sapthami (October–November). 15 days	Local, religious	Lakshmi Narayanaswamy, image in human form	1,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic medicines, books, clothes, agricultural implements, toys, bamboo baskets, etc.	...
9	88 Gooda	About 16 miles from Adilabad Railway Station and town	Polala Amavasya	Sravana Bahula Amavasya (July-August). 1 day	Local, religious	No God, no image. The bulbous root (kanda) with a few leaves smeared with turmeric and marked with kumkum dots is worshipped	Local congregation Tribals	...	...
10	121 Boregaon	4 miles from Sitagondi bus stage and 10 miles from Adilabad	Jala Devara Uthsavam	From Pushya Suddha Purnima (December–January). 2 days	Local, religious	Jala Devara, wooden image	Local congregation. Hindus	...	...
11	134 Kanpa (Marriguda)	About 8 miles from Adilabad Railway Station and town	Medidevi Aradhana	From Bhadrapada Suddha Purnima (August-September). 3 days	Local, religious	Medidevi, stone image	Local and from nearby villages. All	...	...
12	1 Adilabad	District head quarters and a Railway Station	1 Venkateswaraswamy festival	Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Venkateswaraswamy	200; local congregation. Hindus	...	...
			2 Dopal Paramanandaswamy Uthsavam	From Margasira Suddha Panchami (November-December). 7 days	Local, religious	Sri Dopal Paramanandaswamy	4,000; local and from the nearby villages. Hindus	Eatables, pictures, toys and clothes	...
			3 Pedda Matham Jatara	Margasira Bahula Amavasya to Pushya Suddha Chaviti (December-January). 5 days	Widely known, religious	Lord Rama	10,000; local and from the nearby villages. All communities	Eatables, utensils, lanterns, torches, mirrors, combs, clothes, agricultural implements, etc.	...
			4 Hanumajjayanthi	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Hanuman	Local and from nearby villages. Hindus	Eatables and toys	...
			5 Bhuleswaraswamy festival	From Pushya Suddha Navami (December-January). 2 days	Local, religious	Bhuleswaraswamy	500; local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				1 ADILABAD TALUK—*Concld.*					
13	169 Jhari	3 miles from Kosai Railway Station on the Adilabad-Purna Railway line	Rajeswara-swamy worship	In all seasons	Local, religious	Rajeswaraswamy with Parvathi and Nandi	Local. Hindus	...	...
14	170 Bharampur	About 3 miles from Talamadugu Railway Station and about 11 miles from Adilabad	Venkates-waraswa-my festival	In Vaisakham (April-May). 1 day	Local, religious	Venkateswara-swamy	Local congregation. Hindus	...	...
15	193 Chinchu-ghat	8 miles from Adilabad Railway Station and town	Jala Devara Aradhana	From Vaisakha Suddha Purnima (April-May). 5 days	Local, religious	Jala Devara, a pole	Local congregation. Tribals	...	...
16	194 Ankapoor	7 miles from Adilabad Railway Station and town	Jala Devara Jatara	From Vaisakha Suddha Purnima (April-May). 3 days	Local, religious	Jala Devara, no temple, hair is tied to a pole and is worshipped	Local congregation. Tribals	...	...
17	195 Ankoli	6 miles from Adilabad Railway Station and town	Sivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Lord Venkateswaraswamy, stone image	Local and from the nearby villages. Hindus	...	...
				2 UTNUR TALUK					
1	40 Narnoor	About 10½ miles from Utnur	Mandal Car festival	From Pushya Suddha Purnima (December–January). 3 days	Local, religious	Kam Dev	Local congregation. Hindus	Eatables, glassware, readymade clothes and fancy goods	...
2	54 Vemaya-kunta	By the side of the road leading from Utnur to Adilabad, 11 miles from Utnur and 24 miles from Adilabad	Kecha-damarus festival	New Moon day in Sravanam (July–August). 9 days	Local, religious	...	Local, unmarried Mathura girls	...	The villagers celebrate Gokulashtami on Sravana Bahula Ashtami (July-August) and Pola festival in Sravanam (July–August)
3	63 Keslapur Buzurg	2 miles from Mutnur bus stage and 16 miles from Utnur	Nagoba Jatara	From Pushya Bahula Amavasya (December–January). 5 days	Local, religious	Nagoba, stone image	Local and from other villages. All	Eatables, utensils and many other consumer goods	...

4	73 Kondapur	9 miles from Indervelli bus stage and 11 miles from Utnur	Sivaratri (Mahadevuni Jatara)	Magha Bahula Amavasya (January–February). 1 day	Local, religious	Mahadeva, stone image in human form	Local congregation. Hindus	Eatables	...
5	102 Laindiguda	18 miles from Utnur by a cart track and 40 miles from Adilabad	Ayak or Bheemana festival	In Kolam month of Satti (December). 3 days & Divalinela (September-October). 1 day	Local, religious	Bheemana represented by carved wooden mace crowned with bunch of peacock feathers, a pot, bells and mud dolls	Local, congregation. Gonds and Kolams Tribals	...	Polakamma Jatara is also celebrated by the villagers
6	116 Shampur	About 4 miles from Utnur and 30 miles from Adilabad Railway Station	Mesaram Dev Uthsavam	Magha Suddha Vidiya (January-February). 1 day	Local, religious	Mesaram Dev	1,000; local and from the nearby villages. All	...	...
7	120 Utnur	Taluk headquarters and 32 miles from Adilabad Railway Station	1 Anjaneyaswamy Aradhana	From Sravana Suddha Padyami (July–August). 30 days	Local, religious	Anjaneya swamy	Local congregation. Hindus	...	...
			2 Syed Sadiq Saheb Urs	13th Shahban. 1 day	Local, religious	Syed Sadiq Saheb,a tomb of the saint	Local congregation. All	...	...
8	151 Bhurnur	18 miles from Utnur and 40 miles from Adilabad	1 Bheemdev festival	In the month of Vaisakham (April–May). 1 day	Local, religious	Bheemdev	Local congregation. Gonds	...	The villagers worship the village deities. Aki pen, Avul pen, Masoba and Satti pen
			2 Rajula festival	Full Moon Day of Ashadam (June-July). 1 day	Local, religious	Nagoba	Local congregation. Gonds	...	...
			3 Pora festival	In Sravanam (July–August). 1 day	Local, religious	Hanuman	Local congregation. Gonds	...	...
				3 ASIFABAD TALUK					
1	109 Khirdi	5 miles from Asafabad by road and 19 miles from Asafabad Road Railway station	Yellamma Jatara	Bhadrapada Suddha Padyami (August-September). 1 day	Local, religious	Yellamma, stone image in human form	Local congregation. Only Hindus	...	...
2	131 Wakdi (Buzurg)	9 miles from Asifabad	1 Rajeswaraswamy Rathothsavam	Magha Suddha Sapthami (January-February). 1 day	Local, religious	Rajeswaraswamy	Local congregation. Hindus	...	...
			2 Sivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Siva	Local congregation. Hindus	Cocoanuts, eatables, etc.	Polala Amavasya is celebrated on Sravana Bahula Amavasya (July-August)

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1	2	3	4	5	6	7	8	9	10
			3 ASIFABAD TALUK—*Concld.*						
			3 Ganesh festival	From Bhadrapada Suddha Chaviti (August-September). 12 days	Local, religious	Ganesh	Local congregation. Hindus	...	...
3	1 Asifabad	Taluk headquarters and 12 miles from Asifabad Road Railway Station	1 Ganesh Uthsavam	Bhadrapada Suddha Chaviti to Chathurdasi (August-September). 11 days	Local, religious	Ganesh	Local congregation. Hindus	...	...
			2 Baleswaraswamy Uthsavam	From Magha Suddha Padyami to Sapthami (January-February). 7 days	Local, religious	Baleswaraswamy, stone Sivalingam	3,000; local and from the nearby villages. Hindus	Eatables and fancy goods	...
			3 Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kesavanathaswamy, stone image in the form of Vishnu	Local congregation. All Hindus	...	...
4	171 Gangapur	2 miles from Asifabad Road Railway Station and 14 miles from Asifabad	Talaji Kalothsavam	Magha Suddha Sapthami to Purnima (January-February). 9 days	Local, religious	Talaji, stone image as at Tirupathi	4 to 5 thousands; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, ready-made clothes and toys	...
5	204 Tandur	½ mile from Asifabad Road Railway Station	Hazrath Magdoom Shah Saheb Urs	In Moharram. 1 day	Local, religious	Hazrath Magdoom Shah Saheb, a Muslim saint	1,000; local and from other taluks. All	...	...
6	221 Nambal	3 miles from Rebbana Railway Station and 15 miles from Asifabad	Sivaratri	From Magha Bahula Chathurdasi (January-February). 3 days	Local, religious	Sankara, image	Local congregation. Hindus	Eatables, lanterns, combs, mirrors, books, pictures, cloths, etc.	...

4 SIRPUR TALUK

1	12 Esgaon	About 2 miles from Kagaznagar	Mahasivaratri	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Siva, Sivalingam	Local congregation. Hindus	...	...
2	19 Sirpur	Taluk headquarters and a Railway Station, ½ a mile from Rechni-Asifabad road	1 Karimullah Hussaini Urs	16th Shawval 1 day	Local, religious	Karimullah Hussani, a tomb of the saint	200; local congregation. All	...	...
			2 Talib Ali Shah Urs	5th Zeekhad 1 day	Local, religious	Talib Ali Shah, a Muslim saint	200; local congregation. All	...	...
3	67 Papanpet	28 miles from Sirpur Railway Station	Pothuraju Devara Jatara	In the dark fortnight of Margasiram (November-December). Period not specified	Local, religious	Pothuraju, village deity silver image in human form	Local congregation. Hindus	...	Pochamma Ampudu Panduga is also celebrated on a day convenient to the villagers
4	70 Bijjur	26 miles from Sirpur Railway Station	Krishnashtami	Sravana Bahula Ashtami (July-August). 1 day	Local, religious	Rangadham, bronze image	Local congregation. Hindus	...	Pochamma Jatara on Sravana Bahula Amavasya (July-August) and Lakshmi Devara Jatara on Pushya Bahula Dasami are also celebrated
5	157 Yellaram	6 miles from Bellampalle Railway Station and 24 miles from Sirpur	Pochamma Aradhana	Sundays and Wednesday from Kartikam (October-November) to Ashadham (June-July). Nearly 8 months	Local, religious	Pochamma	Local congregation. Hindus	...	...

5 CHINNUR TALUK

1	15 Rajaram	40 miles from Mancheriyal Railway Station	Yellamma Jatara	In Sravanam (July-August). 1 day	Local, religious	Yellamma, image in human form	Local congregation. Hindus	...	...
2	60 Algaon	About 12 miles from Chinnur	Pothuraju Jatara	From Margasira Bahula Padyami (November-December). 2 days	Local, religious	Pothuraju, village deity	500; local congregation. Hindus	...	...
3	1 Chinnur	Taluk headquarters, 24 miles from Mancheriyal Railway Station	Jagannadhaswamy Jatara	Kartika Suddha Navami to Purnima (October-November). 7 days	Local, religious	Jagannadhaswamy, image	100; local congregation. Hindus		The following festivals are also celebrated in this place : 1. Mahasivaratrion Magha Bahula Chathurdasi 2. Syed Saheb Urs on 4th and 5th Rajab

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1	2	3	4	5	6	7	8	9	10
				5 CHINNUR TALUK—*Concld.*					
4	122 Kattarsala	28 miles from Mancheriyal Railway Station	Mallanna Jatara	Magha Bahula Triodasi and Chathurdasi (January-February). 2 days	Local, religious	Mallanna	250; local congregation. All		
5	126 Dugnepalle	On the bank of river Godavari, 4 miles from Chinnur	Pushkarini Snanam	Once in 12 years from Pushyam to Chaitram (December-April). 4 months	Widely known, religious	River Godavari	Thousands from distant places. Hindus	...	...
6	161 Welal	14 miles from Mancheriyal Railway Station and 18 miles from Chinnur	Mallanna-swamy Jatara	Magha Bahula Chathurdasi and Amavasya (January-February). Festival–2 days Fair–4 or 5 days	Widely known, religious	Mallannaswamy, Sivalingam	10,000; local and from distant places congregate. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys, ready made clothes and agricultural implements	...
7	166 Asnad	About 7 miles from Chinnur	Mallanna Panduga	Phalguna Suddha Padyami to Purnima (February-March). 15 days	Local, religious	Mallanna, stone image in human form smeared with sandal paste	Local congregation. Hindus	...	...
8	168 Sundersala	About 5½ miles from Chinnur	Pochamma and Mysamma Aradhana	According to convenience of villagers. Period not specified	Local, religious	Village deities Pochamma and Mysamma	Local congregation. All	...	...
				6 LAKSHETTIPET TALUK					
1	16 Chintagudem	1 mile from Nirmal-Mancheriyal road, 20 miles from Lakshettipet and 32 miles from Mancheriyal Railway Station	Lakshmidevi Uthsavam	Every Sunday and Friday throughout the year	Local, religious	Lakshmidevi, wooden image	Local congregation. All	Sweets, etc.	...
2	26 Lingapur	11 miles from Lakshettipet and 27 miles from Mancheriyal Railway Station	Seethala-Bhavani Uthsavam	In the first week of August. 1 day	Local, religious	Seethala Bhavani, stone image	Local congregation. Lambadis	...	...

3	46 Malkapalle	12 miles from Bellampalle Railway Station, 28 miles from Mancheriyal and 52 miles from Lakshettipet	1 Pochamma Panduga	On Monday, Wednesday or Friday in the bright fortnight of Ashadam (June-July). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	Mahalashmi. Bheemana and Akadi festivals are also celebrated in the village.
			2 Hanuman festival	In Sravanam (July- August). 1 day	Local, religious	Hanuman	Local congregation. Hindus	...	...
4	53 Kankalapur	About 5 miles from Bellampalle Railway Station	Sivaratri	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Rajeswaraswamy	Local and from the nearby villages. Hindus	Sweets	...
5	73 Dwaraka	3 miles from Basar-Mancheriyal road, 13 miles from Lakshettipet and 26 miles from Mancheriyal Railway Station	Dathathreya Uthsavam	During Sivaratri *i.e*,. on Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Dathathreya, 3ft. high Sivalingam	Local congregation. Hindus	...	...
6	74 Dharmaraopet	10 miles from Lakshettipet and 26 miles from Mancheriyal Railway Station	Pochamma Puja	In Jaishtam (May-June). Period not specified	Local, religious	Pochamma	Local congregation. Hindus	...	...
7	75 Narsapur	2 miles from 106th milestone on Basar-Mancheriyal road, 7 miles from Lakshettipet and 24 miles from Mancheriyal Railway Station	Pochamma Puja	In Jaishtam (May-June). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	...
8	77 Kasipet	3 miles from 105th milestone on Basar-Mancheriyal road, 7 miles from Lakshettipet and 24 miles from Mancheriyal Railway Station	1 Pochamma Puja	In Jaishtam (May-June). 1 day	Local, religious	Pochamma	Local congregation. Hindus	...	...
			2 Hanumandla Gopalakalvalu	In Sravanam (July-August). 2 days	Local, religious	Lord Hanuman	Local congregation. Hindus	...	...
9	92 Lakshettipet	Taluk headquarters, 16 miles from Mancheriyal Railway Station	Dasara	From Asviyuja Suddha Padyami (September-October). 10 days	Local, religious	Siva	Local congregation. Hindus	...	...
10	124 Timmapur	2 miles from Mancheriyal Railway Station	Ramaswamy festival	In Chaitram (March-April). 1 day	Local, religious	Lord Ramaswamy	500; local and from the nearby villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				7 KHANAPUR INDEPENDENT SUB-TALUK					
1	8 Pembi	30 miles from Nirmal and 60 miles from Mancheriyal Railway station	Bhimanna Devuni Uthsavam	In Pushyam (December-January). 1 day	Local, religious	Bhimanna Devudu	200; local congregation. Only Hindus	...	...
2	9 Mandapalle	18 miles from Nirmal and 66 miles from Nizamabad Railway station	Peddamma Uthsavam	On Magha Suddha Purnima (January-February). 1 day	Local, religious	Peddamma, image in female form	1,000; local and from the nearby villages. Hindus	Eatables, lanterns, handloom clothes and toys	Bhimanna Uthsavam is also celebrated on Kartika Padyami (October-November)
3	14 Singapoor	4 miles from Khanapur	1 Peddamma Panduga	Once in 2 years in Jaishtam (May-June). 1 day	Local, religious	Peddamma, image in human form	Local congregation. Hindus	...	...
			2 Venkateswaraswamy festival	In Kartikam (October-November). 1 day	Local, religious	Venkateswaraswamy	500; local congregation. Hindus	...	...
4	18 Surjapoor	3 miles from Khanapur	Venkateswara swamy Jatara	From Asviyuja Bahula Shashti (September-October). 3 days	Local, religious	Venkateswaraswamy	1,200; local and from nearby villages. Hindus	Eatables and toys, etc.	...
5	24 Khanapur	Ind. Sub-Taluk headquarters and 72 miles by road from Adilabad	Venkateswaraswamy Jatara	In Chaitram (March-April). 1 day	Local, religious	Venkateswaraswamy	Local congregation. Hindus	...	...
6	30 Dildarnagar	10 miles from Khanapur	Akkakonda Narasimhaswamy Jatara	In Magham (January-February). 3 days	Local, religious	Akkakonda Narasimhaswamy	200; local congregation. Hindus	Eatables, fancy goods, clothes, etc.	...
7	39 Natchanyellapur	9 miles from Khanapur and 26 miles from Nirmal	Rajeswaraswamy Uthsavam	Magha Bahula Triodasi (January-February). 1 day	Local, religious	Rajeswaraswamy, Sivalingam	Local and from the nearby villages. Hindus	...	...
				8 BOATH TALUK					
1	20 Gudihathnoor	12 miles from Adilabad and about 22 miles from Boath	Kanoba Mahadevswamy Uthsavam	From Chaitra Suddha Purnima (March-April). 3 days	Local, religious	Kanoba Mahadevswamy	600; local congregation. All	...	...

2	67 Sakhra	4 miles from Boath	Sathi Banabai Uthsavam	8th to 12th February. 5 days	Widely known, religious	Bana Bai, image in female form	5 to 6 thousands, local and from distant places. All	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, Ayurvedic medicines, agricultural implements, handloom and mill cloth, toys, etc.	...
3	107 Sirchalma	12 miles from Hyderabad-Nagpur road and about 15 miles from Boath	Maheswaraswamy festival	Magha SuddhaPurnima (January-February). 1 day	Local, religious	Maheswaraswamy, Sivalingam	1,000; local and from the nearby villages. Hindus	...	...
4	111 Kuntala	8 miles from Nagpur road and 14 miles from Boath	Mahasivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Someswaraswamy, Sivalingam	5,000; local and from distant places. Hindus	Eatables, etc.	...

9. NIRMAL TALUK

1	45 Buragpalle	About 18 miles from Nirmal by road	Rajarajeswaraswamy Uthsavam	Magha Bahula Amavasya (January-February). 1 day	Local, religious	Rajarajeswaraswamy, Sivalingam	200; local and from the nearby villages. Hindus	Eatables, etc.	...
2	71 Sangvi	About 8 miles from Nirmal	Pochamma Jatara	Bhadrapada Bahula Amavasya (August-September). 1 day	Local, religious	Pochamma	1,000; local and from the nearby villages. Hindus	...	...
3	74 Mujugi	About 7½ miles from Nirmal and 28 miles from Dichpalle Railway Station	Mujugi Mallanna Jatara	From Magha Suddha Purnima (January-February). 5 days	Local, religious	Mujugi Mallanna	2,500; local and from the neighbouring villages. Hindus	...	...
4	88 Kadli	About 10 miles from Nirmal by road	Sivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Papareswaraswamy, Sivalingam	1,000; local and from the neighbouring villages, Hindus	Eatables, etc.	...
5	92 Kalwa	2 miles from Nirmal-Basar road and about 4½ miles from Nirmal	Narasimhaswamy Uthsavam	Vaisakha Suddha Dasami to Purnima (April-May). 6 days	Local, religious	Lord Narasimhaswamy, image in the form of man-lion	Local congregation. Hindus	Eatables, utensils and books	...
6	118 Chincholi	About 4 miles from Nirmal	Mallanna Uthsavam	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Mallanna	600; local congregation. Hindus	...	...
7	126 Manjlapur	About 1½ miles from Nirmal	Mahasivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Rajeswaraswamy, Sivalingam	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of the Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities if any, for visitors and any other special features)
1	2	3	4	5	6	7	8	9	10
			9 NIRMAL TALUK—*Concld.*						
	131 Soan	About 7 miles from Nirmal by road and 28 miles from Dichpalle Railway Station	Venkateswaraswamy festival	Vaisaka Suddha Chathurdasi and Purnima (April-May). 2 days	Local and from nearby villages, religious	Venkateswaraswamy	1,500; local and from the neighbouring villages. Hindus	...	...
9	1 Nirmal	Taluk Headquarters, 36 miles from Dichpalle Railway Station and 39 miles from Nizamabad Railway Station	1 Lakshmi Venkateswaraswamy Brahmothsavam	Chaitra Suddha Dasami to Bahula Padyami (March-April). 7 days	Widely known, religious	Lakshmi Venkateswaraswamy, image in human form	30,000; local and from distant places. Hindus	Eatables, utensils, lanterns, mirrors, combs, photos, books, cloth, agricultural implements, toys, etc.	...
			2 Sivaratri	From Magha Bahula Chathurdasi (January-February). 3 days	Local, religious	Nagareswaraswamy, Sivalingam	Local congregation. Hindus	...	...
			3 Shaik Saheb Vali Urs	From 9th Rajab. 3 days	Local, religious	Shaik Saheb Vali, a darga	3,000; local and from distant places. All	...	Haq Riaz Saheb, Kammal Pasha, Masum Shah, Inamuddin, Banj Baksh vali and Syed Chinna Shah Urses are also celebrated
10	170 Babapur	About 8 miles from Nirmal by road and 38 miles from Dichpalle Railway Station	Rajarajeswaraswamy Uthsavam	Magha Bahula Panchami to Amavasya (January-February). 11 days	Local, religious	Rajarajeswaraswamy	1,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, books, pictures, photos, toys and clothes, etc.	...
11	189 Ponakal	About 15 miles from Nirmal and 38 miles from Dichpalle Railway Station	Venkateswaraswamy Uthsavam	Chaitra Suddha Dasami to Purnima (March-April). 6 days	Local, religious	Venkateswaraswamy	1,500; local and from the neighbouring villages. Hindus	...	...

10 MUDHOL TALUK

1	5 Pardi	About 10 miles from Bhainsa	Rajeswaraswamy festival	On Magha Bahula Chathurdasi (January-Febr-uary). 1day	Local, religious	Rajeswaraswamy, Sivalingam	Local congregation. Hindus	...		...
2	13 Mahagaon	About 5 miles from Bhainsa and 18 miles from Basar Railway Station	Triyambakeswaraswamy Jatara	Chaitra Suddha Dasami to Triodasi (March-April). 4 days	Local, and from nearby villages, religious	Triyambakeswaraswamy, Sivalingam	3,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, agricultural implements and toys, etc.		...
3	62 Kamol	About 4½ miles from Bhainsa	Sri Rama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Rama	Local congregation. Hindus	...		...
4	76 Bhosi	About 6 miles from Bhainsa	Viswanathaswamy Uthsavam	On Magha Bahula Chuthurdasi (January-Febr-uary). 1 day	Local, religious	Viswanathaswamy	Local congregation. Hindus	...		...
5	104 Edbid	About 7 miles from Mudhol and 10 miles from Basar Railway Station	Sivaratri (Mallanna Uthsavam)	On Magha Bahula Chaturdasi (January-Febr-uary).1day	Local, religious	Mallanna	Local congregation. Hindus	...		...
6	109 Brahmeshwar	Situated on the bank of river Godavari, 9 miles from Basar Railway Station	Sivaratri Uthsavam	From Magha Bahula Triodasi (January-Februa-ry). 2 days	Widely known, religious	Brahmeswar, stone Sivalingan	2,000; from Adilabad and Nizamabad Districts. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, etc.		...
7	II Mudhol	Taluk headquarters, 8 miles from Basar Railway Station	Jalal Saheb Urs	Shahban. Period not specified	Local, religious	Jalal Saheb, a tomb of the saint	2 to 3,000; local and from the nearby villages. All	Various articles		...
8	135 Basar	On the bank of river Godavari, 1 mile from Basar Railway Station and 9 miles from Mudhol	Mahasivaratri	From Magha Bahula Chathurdasi (January-February). 3 days	Widely known, religious	Saraswathi, stone image in feminine form and Sivalingams Pathaleswara and Papahareswar	1,000; local and from Telangana and Maratwada areas. Hindus	Eatables, foodgrains, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements, toys	There are 3 choultries and one P. W. D. Inspection Bungalow	

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 ADILABAD TALUK		
Adilabad Market	Adilabad	Clothes, bullocks and food grains	Daily
Weekly Market	Gona	Food grains etc.	Weekly
-do-	Khapperla	-do-	-do-
-do-	Gimma	Clothes, bullocks and food grains	-do-
-do-	Jainad	-do-	-do-
-do-	Ramia	-do-	-do-
-do-	Tamsi	-do-	-do-
-do-	Devapur	Food grains etc.	-do-
-do-	Yeruwal	Clothes, bullocks and food grains	-do-
-do-	Tonaguda	Food grains	-do-
	2 UTNUR TALUK		
Utnur Market	Utnur	Food grains, clothes, brass utensils	Tuesday
Weekly Market	Narnoor	-do-	Wednesday
-do-	Indervelli	Food grains, clothes, brass utensils	Monday
-do-	Tosham	-do-	Thursday
-do-	Mathnoor	-do-	Sunday
-do-	Tadiladapur	-do-	-do-
-do-	Pulimadugu	Food grains, brass utensils	-do-
-do-	Shampur	-do-	Tuesday
-do-	Pochamloddi	Food grains, clothes and brass utensils	Sunday
-do-	Hasnapur	-do-	Saturday
	3 ASIFABAD TALUK		
Asifabad Market	Asifabad	Grains and vegetables	Saturday
-do-	Gimmedhari	-do-	Tuesday
-do-	Chirkunta	-do-	Monday
-do-	Indhani	-do-	Friday
-do-	Wankadi	-do-	Thursday
-do-	Korameri	-do-	Sunday
-do-	Tiryani	-do-	Friday

4 SIRPUR TALUK

Weekly Market	Sirpur	Rice, jowar, maize	Saturday
-do-	-do-	-do-	Sunday
-do-	Lonvelli	-do-	Sunday
-do-	Koutla	-do-	Monday
-do-	Biggur	-do-	Wednesday
-do-	Babasagar	-do-	Friday
-do-	Dhagoan	-do-	Tuesday

5 CHINNUR TALUK

Weekly Market	Chinnur	Foodgrains and vegetables	Sunday
-do-	Vemanpalle	-do-	Thursday
-do-	Kotepalle	Foodgrains	Sunday

6 LAKSHETTIPET TALUK

Bidgran Market	Mancheriyal	Grains, chillies, gingelly and tamarind	Daily
Timber Market	-do-	Timber and charcoal	-do-
Mancheriyal	-do-	Agricultural commodities	-do-

7 BOATH TALUK

Weekly Market	Boath	Vegetables, grains, etc.	Tuesday
-do-	Dehgoan	-do-	Friday
-do-	Gudihathnoor	-do-	Friday
-do-	Guraj	-do-	Sunday
-do-	Srikonda	-do-	Friday
-do-	Talamadi	-do-	Saturday
-do-	Ichoda	-do-	Monday
-do-	Hatnoor	-do-	Thursday
-do-	Sonala	-do-	Wednesday
-do-	Neradigonda	-do-	Saturday

8 NIRMAL TALUK

Nirmal Market	Nirmal	Rice, redgram, clothes, etc.	Daily
General Market	-do-	Jowar and chillies	Monday
Cattle Market	-do-	Cattle	Sunday
Village Market	Ola	Jowar, cotton and chillies	Monday

9 MUDHOL TALUK

Bhainsa Market	Bhainsa	Cattle	Tuesday and Wednesday
-do-	-do-	Chillies, cotton, jowar and other grains	All days except Sunday

Note : There are no markets in Khanapur Ind. Sub-Taluk

Source : Collector, Adilabad Lr. No. B8/25/62, dated 2-5-62
Cellector, Adilabad Lr. No. B8/6620/62, dated 30-8-62

APPENDIX IV

LIST OF FAIRS

Period of the fair	Duration	Taluk/ Sub-Taluk	Village where the fair is held	The festival, if any, with which the fair is connected	Articles sold
(1)	(2)	(3)	(4)	(5)	(6)
January-February	2 days	Adilabad	Pendalwada	Hanumajjayanti	Eatables, etc.
	1 day	Utnur	Kondapur	Sivaratri (Mahadevuniyatra)	Eatables
	1 day	Asifabad	Wakdi (Buzurg)	Sivaratri	Coconuts, eatables, etc.
	7 days	Asifabad	Asifabad	Baleswaraswamy Uthsavam	Eatables and fancy goods
	9 days	Asifabad	Gangapur	Balaji Rathothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, readymade clothes and toys
	3 days	Asifabad	Nambal	Sivaratri	Eatables, lanterns, combs, mirrors, books, pictures, clothes, etc.
	4 or 5 days	Chinnur	Welal	Mallannaswamy Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, toys, readymade clothes and agricultural implements
	3 days	Lakshettipet	Kankalapur	Sivaratri	Sweets
	1 day	Khanapur	Mandapalle	Peddamma Uthsavam	Eatables, lanterns, handloom clothes, and toys
	3 days	Khanapur	Dildarnagar	Akkakonda Narasimhaswamy Jatara	Eatables, fancy goods, clothes, etc.
	5 days	Boath	Sakhra	Sathi Banabai Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, books, ayurvedic medinines, handloom and mill cloth, toys, etc.
	1 day	Boath	Kuntala	Mahasivaratri	Eatables, etc.
	1 day	Nirmal	Buragpalle	Rajarajeswaraswamy Uthsavam	Eatables, etc.
	1 day	Nirmal	Kadli	Sivaratri	Eatables, etc.
	11 days	Nirmal	Babapur	Rajarajeswaraswamy Uthsavam	Eatables, utensils, lanterns, mirrors, combs, ayurvedic medicines, books, pictures, photos, toys and clothes
	2 days	Mudhol	Brahmeshwar	Sivaratri Uthsavam	Eatables, utensils, mirrors, combs, pictures, photos, clothes, etc.
	3 days	Mudhol	Basar	Mahasivaratri	Eatables, foodgrains, utensils, lanterns, mirrors, combs, photos, clothes, agricultural implements, toys
March-April	1 day	Adilabad	Adilabad	Hanumajjayanthi	Eatables and toys
	7 days	Nirmal	Nirmal	Lakshmi Venkateswaraswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, photos, books, cloth, agricultural implements, toys, etc.
	4 days	Mudhol	Mahagaon	Triyambakeswaraswamy Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, agricultural implements and toys, etc.
April-May	6 days	Nirmal	Kalwa	Narasimhaswamy Uthsavam	Eatables, utensils and books
September-October	3 days	Khanapur	Surjapoor	Venkateswaraswamy Jatara	Eatables, and toys, etc.

October–November	15 days	Adilabad	Jainad	Lakshmi Narayanaswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, ayurvedic medicines, clothes, agricultural implements, toys, bamboo baskets, etc.
November–December	7 days	Adilabad	Adilabad	Dopal Paramanandaswamy Uthsavam	Eatables, pictures, toys and clothes
December–January	5 days	Adilabad	Adilabad	Pedda Matham Jatara	Eatables, utensils, lanterns, torches, mirrors, combs, clothes, agricultural implements
	3 days	Utnur	Narnoor	Mandal car festival	Eatables, glassware, readymade clothes and fancy goods
	5 days	Utnur	Keslapur Buzurg	Nagobha Jatara	Eatables, utensils and many other consumer goods
Throughout the year	Every Sunday and Friday	Lakshettipet	Chintagudem	Laxmi Devi Uthsavam	Sweets etc.
Period not specified		Mudhol	Mudhol	Jalal Saheb Urs	Various articles

GLOSSARY

Abhishekam . . Religious rite of pouring or sprinkling sacred water on the image of the deity or Sivalingam

Adhyayanothsavam . A kind of ritual accompanied by recital of Vedas

Akshintalu . . Rice smeared with turmeric powder or vermilion

Alams . . Standards which are commonly made of copper and brass though occasionally of gold or silver

Ankurarpana or Ankurarohana . Inauguration ceremony of a festival

Annasantharpana; Santharpana . Free feeding

Appalu . . Cholam bread

Aradhana . . Special worship

Avathar . . Incarnation

Bakshyam . . A sweetmeat

Bhagavatham . . One of *puranas* narrating the stories of Lord Vishnu particularly relating to the *avathar* of Sri Krishna

Bhajan . . Singing in chorus in praise of God

Bhakthi . . Devotion; reverence

Bheripuja . . Worship of the drums

Bonams . . A preparation of rice and greengram intended for offering to deity

Burelu . . Sweet preparation

Burrakathas . . Folklore relating to some God or hero, usually related to the accompaniment of a special type of drum and a stringed instrument

Chadivimpulu . . Gifts or presentations

Chaldi . . Cooked rice retained in a container from night till the next morning

Chalimidi . . A preparation of soaked rice with jaggery

Chavidi . . Hall; place of public assembly of the village. It is the property of the entire community

Cumblis; kumblis . Woollen blankets

Dakshina . . Cash paid to *pujari* or *purohit* on ceremonial occasions; south

Darga . . Place of religious importance for Muslims, generally having a tomb

Darsan . . Audience

Devathas . . Celestial beings

Dharmasala . . Choultry

Dharmadhikari . . Head of a choultry, an institution or temple

Dhyanam . . Meditation

Dolothsavam . . Procession of a deity on a swing

Dopothsavam . . A ritual during a festival in which the deity is robbed and the culprit traced

Ekantaseva . . The festival of worshipping the Lord and His consort by placing them in a swing at night

Enuguvahanam . . Procession of the deity on elephant vehicle

Fatihah . . Offering in thename of God or a saint

Garelu . . A kind of preparation with blackgram dhal

Geethapravachanam . Religious discourses on Bhagavadgita

Gotram . . Clan

Gramabali . . Sacrifice in the name of the village

Guru . . *Acharya;* revered preceptor; teacher

Harathi . . Wave-offering generally with lighted camphor or wick dipped in ghee

Harikatha . . Legend of exploits of some God or hero related with singing and dance

Hundi . . The receptacle placed in a temple for collecting the cash paid by the devotees for liquidating their vows

Jagarana; Jagaram . Keeping awake whole night; pernoctation

Jagir . . A domain of some villages assigned to an individual in recognition of his military or other service

Jatara . . Fair or celebration having religious importance

Jeeva samadhi . . Tomb constructed after a man entered it alive

Kalasam . . A vessel of copper or brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by five betel leaves fixed around with their tips upwards

Kalyanothsavam . . Marriage function

Kathakalakshepam . Spending time in listening to legends relating to Gods

Keerthans . . Songs (classical) in praise of a God or Goddess

Kolatam . . A dance to the beat of short sticks held in the hands

Kondabali . . Sacrifice in the name of the hills

Koneru . . A tank or pond

Ksheera . . Milk

Kudumulu . . A bun or cake of cereal flour mixed either with jaggery or salt and boiled in stem

Kumkum . . Vermilion

Mahadaseervadam; Mahadaseerva chanam . Invoking the blessings of heaven

Mahatmyam . . Greatness of a deity

Mantapam . . Asmall hall with pillars and roof made of stone; a structure for placing an image of deity for worship

Mantrams . . Incantation or spell. In Sanskrit and other languages derived from it, it also denotes hymn, sacred text or mystical verse

Math; Mutt . . Place of residence of *fakirs, byragis* and other religious mendicants of this description. A religious institution with authority over a sect

Moduga . . A kind of tree

Mukhadwaram . Gateway

Muthaiduvas . . Women in married status

Nagaras . . Drums

Nagulu . . Serpents

Naivedyam . . Offering in kind made to God and consumed later

Navaratrulu or Devinavaratrulu . . Festival of nine nights, generally Dasara

Pagdi . . Helmet; turban

Panakam . . Jaggery solution tastefully spiced

Panduga . . Festival

Panneram . . Soaked greengram dhal salted and spiced

Parani . . Turmeric powder mixed with chunam; a feast after fast

Pasupu . . Turmeric

Payasam . . Sweet preparation with milk and jaggery or sugar

Peerlu . . *Alams* (in the form of a palm or standards) which are commonly made of copper and brass though occasionally of gold or silver

Pitrus . . The spirits of departed ancestors

Ponna chettu A kind of tree

Ponnachettu seva . The procession of the deity on a replica of *ponna* tree

Poorampuri . A kind of sweet preparation

Poori . Round cakes of wheat flour fried in oil

Prapanchothsavam . A kind of festival

Prasadam . Eatables distributed after offering to the deity

Pravachanas . . Religious discourses

Puja . . Worship

Pujari . . Priest; one who conducts worship, a ministrant

Pulagam . . Rice and greengram dhal cooked together

Pulihora . . A preparation with rice and tamarind juice, etc.

Pulivesham . . Disguise of a tiger

Punyahavachanam . Sprinkling of sanctifpia water

Puranakalakshepam . Listening to puranas i.e, sacred legends

Purohit . . Priest

Pushkarini . . Sacred pond
Pushkarini snanam. Bathing in the sacred pond
Pushpayagam . . Worship with many kinds of flowers
Rangavalli; Muggulu. Ornamental lines, figures and designs drawn with chunam or rice flour
Rathothsavam . . Car festival
Ravi chettu . . Ficus religiosa tree
Saman thakamani . Name of the precious diamond gifted to Satyabhama, consort of Lord Krishna, by her father Satrajit
Sesha . . Serpent
Seshahomam . . A ritual in a festival
Sinduram . . A type of vermilion
Sraddha . . A kind of ceremony performed to the departed souls
Takbir . . Hymn
Tambulam . . The whole apparatus of betel i.e., the leaf, nut, chunam and the spicery in the manner the Indians take it; generally betel leaves and arecanuts
Thappeta . . Wide flat drum
Tholakkam . . A ritual during a festival
Thovapilla . Scapegoat
Udvasanabali . Concluding ceremony of a festival
Ugadi pachadi; Chedu or gojju . A liquid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa leaves
Undrallu . . A preparation of rice flour boiled on steam
Urs . . Muslim festival celebrated in memory of a great saint
Uthsavam . . Festival or celebration as applied to the pagoda ceremonies
Vratam . . Vow
Vasantham . . Coloured water
Vayanam . . A day's ration complete in itself all kept in a new winnow
Yamam . . A period of 3 hours

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ERRATA

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3	1	S. No. 8–Line 2	th	the
4	1	S. No. 10–Line 1	af	at
7	2	Para 4–Line 2	July Au-	July–Au-
8	2	Para 2–Line 6	*johio*	*jahio*
8	2	Para 3–Line 6	*gulal*	*gulal*
8	2	Line 7 from bottom	assicated	associated
9		Foot note	15–1–1966	16–1–1966
9	2	Para 2–Line 15	turned,	turned
11	1	Para 4–Line 3	according	according to
17	1	S. No. 4–Para 4–Last but one line	of Lord	of the Lord
21	2	Para 2–Line 2	placcs	places
22	1	S. No. 4–Line 1	**Katatrsala**	**Kattarsala**
25	2	S. No. 3	**Malepalle**	**Malkepalle**
40	1	S. No. 9 Source–Line 1	*arayana*	*Narayana*
50	1	S. No. 3–Line 7	bjeoct	object
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57		Foot note–Last line	policy	polity
60	2	Para 1–Last line	in	on
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64	1	S. No. 6–Line 8	flre	fire
65		Foot note–Last line	Butha	Bertha
66	2	Para 2–Line 3	Add 'comma' after the word 'presentations'	
71	3	S. No. 1–Lines 1 & 3	Asafabad	Asifabad
73	10	Taluk 5–S. No. 3–Line 4	Mahasivaratrion	Mahasivaratri on
85	2	*Fatihah*–Line 1	thename	the name
86	1	*Kudumulu*–Line 3	stem	steam
86	1	*Mantapam*–Line 1	Asmall	A small
86	2	*Punyahavachanam*–Line1	sanctifpia	sanctified
87	2	*Urs*–Line 1	eelebrated	celebrated