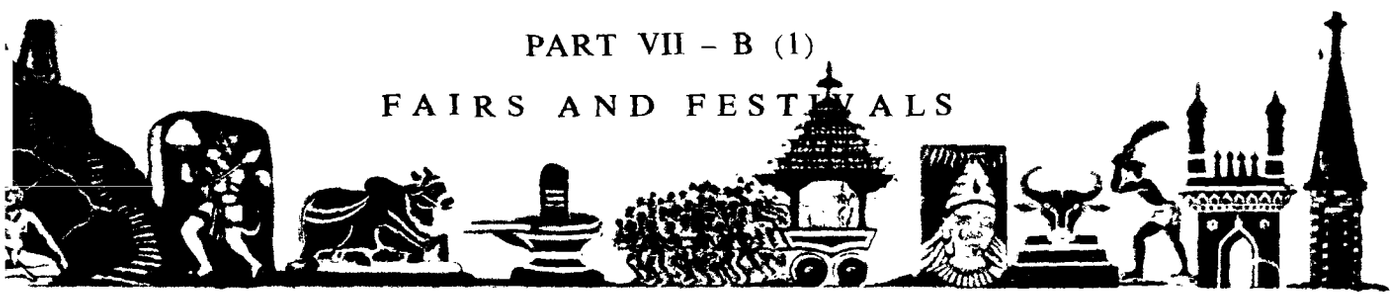
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SRIKAKULAM

CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VII – B (1)

FAIRS AND FESTIVALS

(1. Srikakulam District)

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

Price: Rs. 7–40 or 17 Sh. 4d. or $ 2.67c

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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 excellance 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from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No. 8217, W.W. Hunter's Unpublished Bengalee MSS Records).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 *Naba dwipathipateranugya* 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 mineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B.S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W. W. Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory; still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the Ditsrict 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 Healt h 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 locaiity, 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 questionnaiare, 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 colleagus 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 collegues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago "the situation of

the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy: their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of there sales, and the regulations respecting their markets." Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and again, what Buchanan-Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,
September 5, 1964.

ASOK MITRA,
REGISTRAR GENERAL, INDIA.

F R E F A C E

I must acknowledge that the inspiration for attempting 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 hesitage 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 had 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 extremely scanty or insignificant, whatever information that could be collected from other answeres 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. 11 (the All India series being alloted Volume No. 1) and the Fairs 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 district covered by the volume. The location code numbers adopted for the districts are:

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

In each volume, the matter is a rranged 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 calender in vogue in the area, as recorded by the correspondents. The Telugu calender, 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
Karthikam	..	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 calender of common festivals celebrated in the district together with their description.

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

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

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

The last two lists throw light on the significant role played by the fairs and feitivals 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, disttrict gazetteers, articles published in news papers 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 also wish to 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 the services of Sri T. Vedantam, IAS, Director of Census Operations, for his valuable suggestions in bringing out the volume up-to-date and in making it a comprehensive one. I also place on record my appreciation of hard and sustained services of my Deputy Superintendent Sri K. Purushotham Naidu, M.A., for helping me in finalising the questionnaire and Sri K. Madhava Rao, IAS, Deputy Director for helping me in finalising the monographs. Sri Ch. Purnachandra Rao, M. A., LL. B., Tabulation Officer assisted by Sarvasri M. Anneswara Sarma and Sri P. Lakshmi Pathi, Statistical Assistants and Sri E.C. Obulesu and Sri V. Lakshmipathi Sastry, Junior Investigators, has also been of assistance in bringing out this volume. One important feature of this volume is that at the beginning of each taluk, the salient features of the taluk are given in brief. My Office Artist Sri M. Krishna Swamy assisted by the Artist Draftsmen Sarvasri M. J. Sadiq, Md. Yakub Ali and M. Govindaswamy produced the Fairs and Festivals maps. Sri T. Lokanadham, Computor and Sri J. Venkateswara Rao, Proof Reader have assisted in reading the proofs.

Lastly, a word about the delay in bringing out this volume.

The publication of the volume is delayed partly for want of sufficient staff and partly due to delay in printing. Further, it was found that originally information was not received fully for some important places. Sri Ch. Purnachandra Rao, Tabulation Officer was deputed to tour all the taluks in the district to collect information on all important places of religious significance and thus the deficiency was made good.

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 Subdivisional 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 [1]anthropomorphic or [2]zoomorphic – image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

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

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

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

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

13. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated

1. Human form
2. Animal form

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

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

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

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

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

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

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

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

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

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

(f) Clothing materials — mill made, handloom products, piece cloth, 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:—
పిర్కా పేరు:—
తాలూకా పేరు:—
జిల్లా పేరు:—

(ఎ) గ్రామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి. అత్యంత సమీపంలో వున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక పడవ మార్గం, దానిదూరం తెలుపండి. తాలూకా, సబ్‌డివిజనుల ప్రధాన కార్యస్థానాల నుండి రోడ్డుద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

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

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

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. (ఎ) గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు:—

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

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

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

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

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

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

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారి యొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (పదవి)— వీటి పేర్లలు 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 ఉత్సవా లేవైనా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక మతానికి లేక తెగకు చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

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

సాలు, విందులు, రాత్రిళ్లు జాగారం చెయ్యడం, సముద్రస్నానాలు లేక నదీస్నానాలు మొదలైనవి జరుగుతాయా?

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

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

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఎన్ని రోజులపాటు జరుగుతుంది? ప్రజ లెంతమంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల 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, అంగళ్లు, కొట్లు మొదలైవి వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవా రెంతమంది?

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

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

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

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

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

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

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

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

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

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైనా వున్నాయా? ప్రత్యేకంగా పెండాలు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజు కంటె ఎక్కువ కాలం వుంటారా?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఉగ్గుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకాలలు, సంగీత కచ్చేరీలు మొదలైనవాటి వివరాలు పేర్కొనండి. నాటకాలలు మొదలైన వాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా? ఆ బృందంనాయకుని పేరు, చిరునామా తెల్పండి. నాటకాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమా లన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

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

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి.

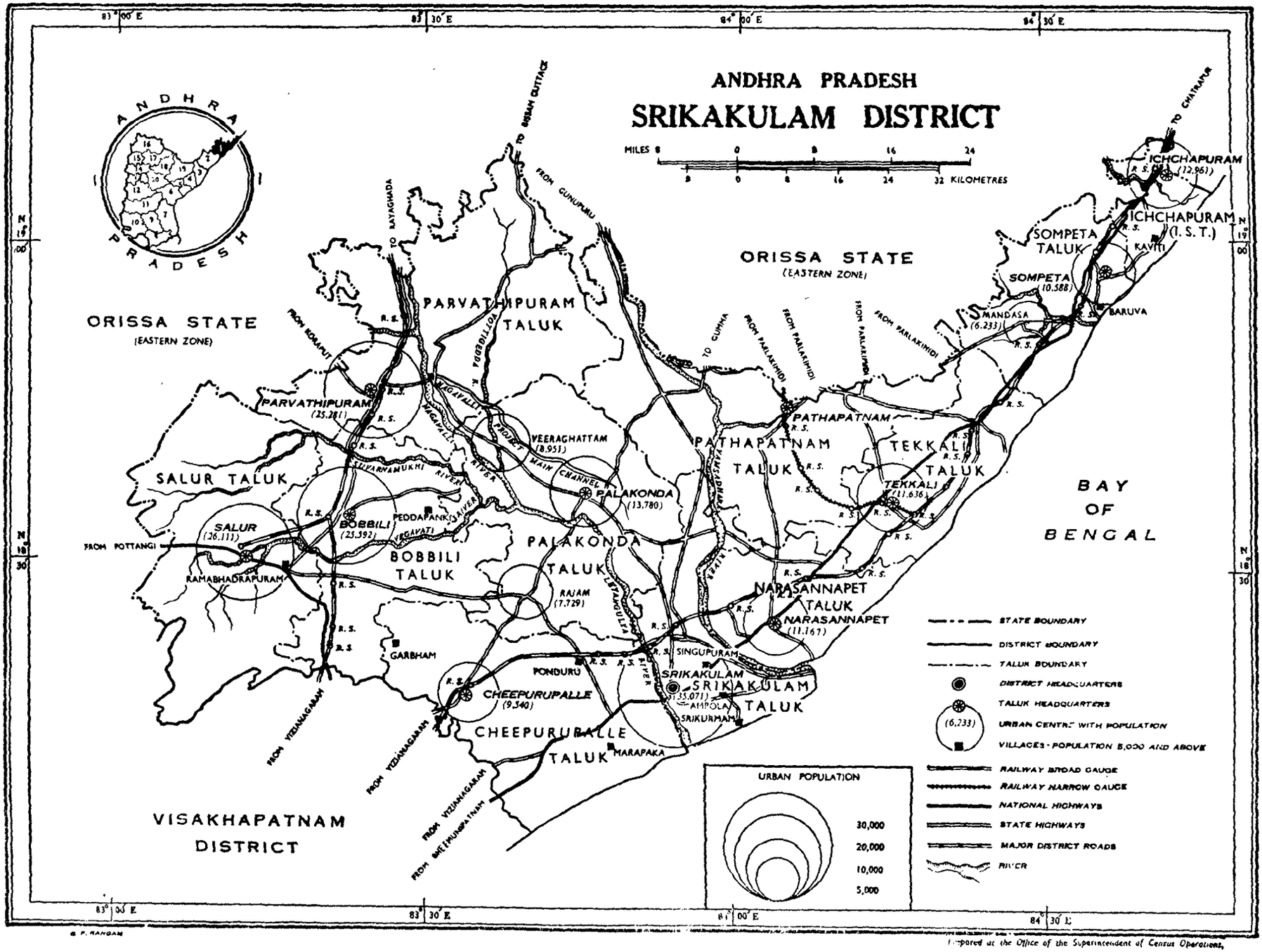
విలేఖరి పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

SRIKAKULAM DISTRICT



G. P. RANGAN

Prepared at the Office of the Superintendent of Census Operations,

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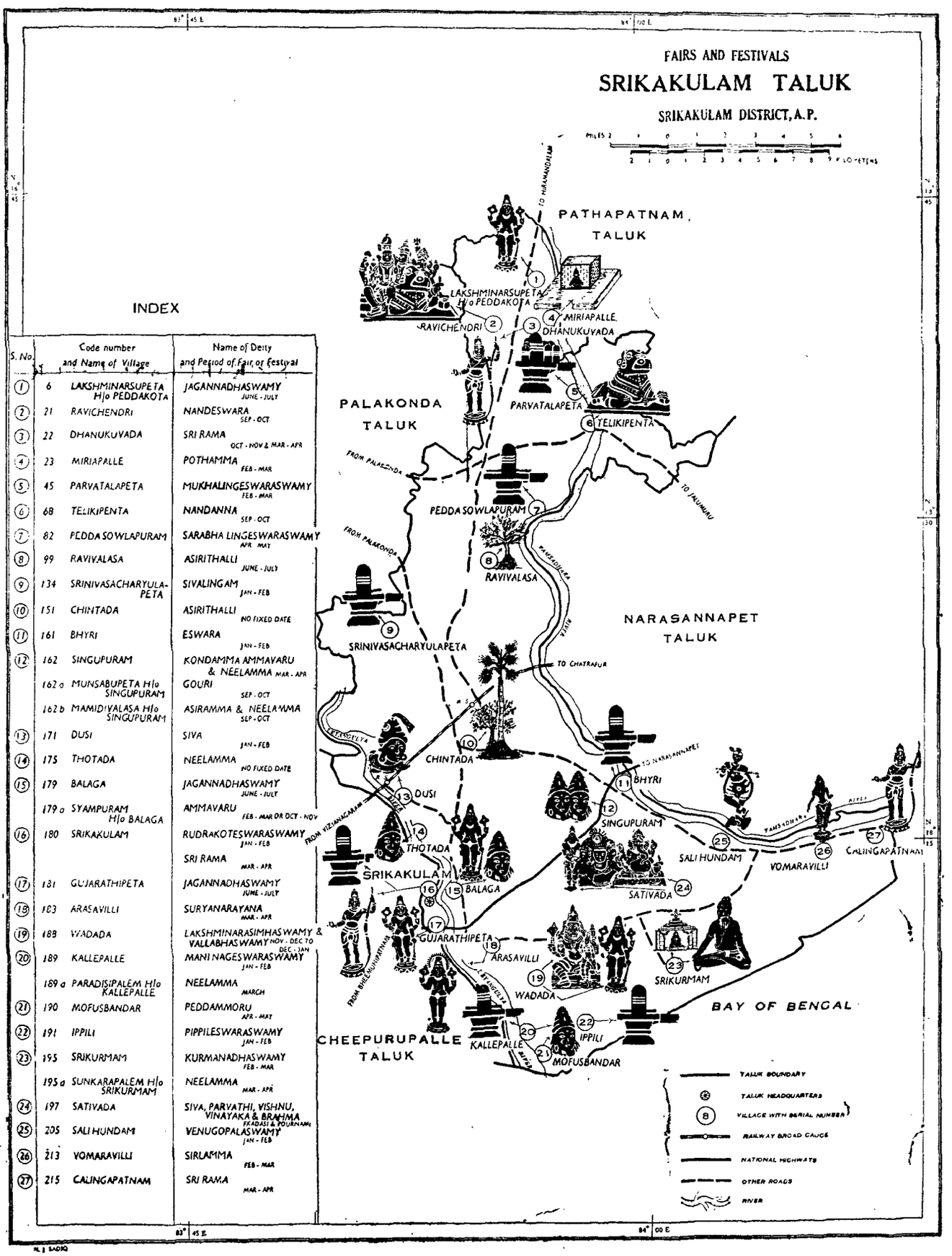
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SRIKAKULAM TALUK

FAIRS AND FESTIVALS

SRIKAKULAM TALUK

SRIKAKULAM DISTRICT, A.P.



INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	6 LAKSHMINARSUPETA H/o PEDDAKOTA	JAGANNADHASWAMY JUNE - JULY
(2)	21 RAVICHENDRI	NANDESWARA SEP - OCT
(3)	22 DHANUKUVADA	SRI RAMA OCT - NOV & MAR - APR
(4)	23 MIRIAPALLE	POTHAMMA FEB - MAR
(5)	45 PARVATALAPETA	MUKHALINGESWARASWAMY FEB - MAR
(6)	68 TELIKIPENTA	NANDANNA SEP - OCT
(7)	82 PEDDA SOWLAPURAM	SARABHA LINGESWARASWAMY APR - MAY
(8)	99 RAVIVALASA	ASIRITHALLI JUNE - JULY
(9)	134 SRINIVASACHARYULA-PETA	SIVALINGAM JAN - FEB
(10)	151 CHINTADA	ASIRITHALLI NO FIXED DATE
(11)	161 BHYRI	ESWARA JAN - FEB
(12)	162 SINGUPURAM	KONDAMMA AMMAVARU & NEELAMMA MAR - APR
	162 a MUNSABUPETA H/o SINGUPURAM	GOURI SEP - OCT
	162 b MAMIDIVALASA H/o SINGUPURAM	ASIRAMMA & NEELAMMA SEP - OCT
(13)	171 DUSI	SIVA JAN - FEB
(14)	175 THOTADA	NEELAMMA NO FIXED DATE
(15)	179 BALAGA	JAGANNADHASWAMY JUNE - JULY
	179 a SYAMPURAM H/o BALAGA	AMMAVARU FEB - MAR OR OCT - NOV
(16)	180 SRIKAKULAM	RUDRAKOTESWARASWAMY JAN - FEB
		SRI RAMA MAR - APR
(17)	181 GUJARATHIPETA	JAGANNADHASWAMY JUNE - JULY
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(19)	188 WADADA	LAKSHMINARASIMHASWAMY & VALLABHASWAMY NOV - DEC TO DEC - JAN
(20)	189 KALLEPALLE	MANI NAGESWARASWAMY JAN - FEB
	189 a PARADISIPALEM H/o KALLEPALLE	NEELAMMA MARCH
(21)	190 MOFUSBANDAR	PEDDAMMORU APR - MAY
(22)	191 IPPILI	PIPPILESWARASWAMY JAN - FEB
(23)	193 SRIKURMAM	KURMANADHASWAMY FEB - MAR
	193 a SUNKARAPALEM H/o SRIKURMAM	NEELAMMA MAR - APR
(24)	197 SATIVADA	SIVA, PARVATHI, VISHNU, VINAYAKA & BRAHMA EKADASI & POURNAMI
(25)	205 SALI HUNDAM	VENUGOPALASWAMY JAN - FEB
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(27)	215 CALINGAPATNAM	SRI RAMA MAR - APR

TALUK BOUNDARY
TALUK HEADQUARTERS
(8) VILLAGE WITH SERIAL NUMBER
RAILWAY BROAD GAUGE
NATIONAL HIGHWAYS
OTHER ROADS
RIVER

Section I

SRIKAKULAM TALUK

Introduction—Situated in the Centre of the District abutting the sea coast of theSouth-East, Srikakulam Taluk is bounded on the North and East by Pathapatnam taluk and on the West by Palakonda and Cheepurupalle taluks. Comprising an area of 227.3 square miles, the taluk has 1 town and 213 villages, of which 23 villages are uninhabited. The only towns in the taluk is Srikakulam, which is the Head Quarter of both the taluk and the district.

The taluk has a population of 2,17,993. The chief means of livelihood of the people are agriculture and agricultural labour.

Of the numerous temples and places of importance in the taluk, the following are worth mentioning.

1. Sri Suryanarayana Swamy temple at Arasavilli.
2. Sri Kurmanatha Swamy temple at Srikurmam.
3. Archaeological remains of Mahachaityam at Salihundam.

A brief account of the temples, fairs, festivaland places of interest in the taluk is furnished below village-wise.

1. Lakshminarsupeta, hamlet of Peddakota— Situated at a distance of 19 miles from Srikakulam Road Railway Station.

The total population of the village is 3,741 comprising several Hindu communities like Brahmins Vaisya, Kshatriya, Telaga, Kapu, Settibalija, Yadava, Kuruva etc., Scheduled Castes (69) and Scheduled, Tribes (6). The chief means of livelihood of the people is agriculture.

Sri Jagannadha Swamy is worshipped in this village.

Sri Jagannadha Swamy car festival is celeberated for 10 days in *Ashadham* (June-July). Nearly 1,000 devotees of all commnities of the village participate.

SOURCE : *Statement of fairs and festivals furnished by District Health Officer, Srikakulam.*

2. Ravichendri — Situated at the 16th mile stone of Andhra Orissa inter-state-road, at a distance of 18 miles from Srikakulam Road Railway Station and 25 miles from Srikakulam. It is said that this tiny village was named after two dancing girls Ravi and Chendri.

The total population of the village is 894 and it is made up of Brahmin, Vaisya, Viswabrahmin, Chakali, Mangali, Kapu, etc., Hindu communities and Scheduled Castes (90). The chief means of livelihood of the people is agriculture.

Sri Nandeeswara Swamy installed once a year in the form of Eswara on a bullock with Parvathi on His thigh holding Vighneswara in Her arms, the village deity. Asirithalli in wooden images of 8 inches long under a tamarind tree and Erram Naidu in a small temple are the dieties worshipped in the village. Erram Naidu, a 14 year aged Kapu Boy, died on *Vaishaka Suddha Ekadasi* (April-May) in 1944. A temple was built by his parents on his request in a dream.

Nandeeswaruni festival is celebrated for 11 days from *Asvija Sudda Purnima to Bahula Dasami* (September-October). In this Puja Gowri, represented in the form of a bundle of paddy seedlings is worshipped. This bundle is brought from a paddy field by a *kannepaduchu* (an unmarried girl) to the accompaniment of music. The girl decorates it with turmeric, *kumkum* etc., and places it in a decorated *pujamandir* in a house in the village. In the same way a second Gowramma is brought by a *muthaiduva* (married woman) also and placed on the same dias in the *pujamandir.* Then the image of Eswara on Nandi with Parvathi on His thigh and Vighneswara in the arms of Parvathi with an umbrella above them, is decorated, taken in a procession and kept by the side of Gowramma. The devotees fast on the day of installation of Eswara by the side of Gowramma and offer fruits, milk etc. Pujas in the morning and eve-'ing, *bhajanas* in the night are performed for nine days. *Amputa*' (send off) is celebrated on the ninth day. After taking in a prosecution, Gowramma is imersed in a tank. Similarly, Nandeeswara's image (of mud) is immersed in water and a small portion of mud

from the image is kept for mixing with the mud used for preparing the image in the following years. This is an ancient festival confined to the village. This is celebrated by collecting subscriptions from almost all of the families in the village. Local people congregate. *Prasadam* is distributed to all.

The village deity Asirithalli's festival is celebrated for one day on *Asvija Suddha Dasami* (September-October). This is also known as Kommala *Panduga*. All the people go to the outskrits of the village with *vadapappu*, *chalimidi*, fruits, goats and bundle of oodiga' branches. Fowls and goats are placed on the branches and sacrified to the diety. *Vadapappu* etc. are offered to the branches soaked with the blood of animals. The branches are then taken and planted in their respective fields for a good harvest. The patrons are Kapus (Karanam family of the village), with hereditary rights. Local devotees of all communities participate in this festival.

During pests and famines, Asirithalli Puja is performed with sacrifices of fowls. *'Ghatamulu Eththuta'* is performed to fulfil their vows. A pot of oil is taken to the diety to light an *Akhandam* (perpetual lamp).

Erram Nayudu *uthsavam* is celebrated for one day on *Jaishta Suddha Ekadasi* (May-June) with pujas, *bhajans* and *jagarams*. Hair is also offered by the devotees. He is worshipped when epidemics prevail.

SOURCE : *Smt. Ayyagari Papa, Ravichendri.,*

3. **Dhanukuvada** — Situated at a distance of 16 miles from Srikakulam Road Railway station and 23 miles from Srikakulam. The treasury and arsenel of Kalinga Kings were in Dhanukota or Dhanukuvada when the capital of Kalinga Kings was at Dantavarapukota. Even now when foundations for houses are dug in this village, big bricks, images carved during Kalinga rule, mud-pots and human bones are unearthed.

The total population of the vllage is 699 and it is made up of Hindu castes like Velama, Rajaka etc., Scheduled Castes (88) and ScheduledTribes (5), The chief means of livelihood of the people in the village is agriculture.

Sri Ramaswamy *Tiruveedhulu* on *Karthika Suddha Ekadasi* (October-November) and *Sri Rama Navami* on *Chaitra Suddha Navami* (March-April) are celebrated for one day each every year. Puja is performed.Fruits, cocoanuts, milk,flowers etc., are offered. These are ancient festivals confined to the village. The villagers are the patrons. Local people congregate. *Prasadam* is distributed to all and there is free feeding.

Ammavari Jatara is celebrated to liquidate their vows by sacrificing buffaloes. *Sivaratri* festival is also celebrated in the village. People take river or sea bath and observe fasting and *jagaram.*

SOURCE : *Sri Karakavalsa Krishnamurthy Patnaik, Headmaster, Samithi Ele. School, Dhanakuvada.*

4. **Miriapalle** — Situated on the bank of river Vamsadhara at a distance of 16 miles from Srikakulam Road Railway Station and 25 miles from the Sub-division Head quarters.

The total population of the village is 671 and it is made up of Hindu communities like Kapu, Chakali, Mangali, Yata etc., and Scheduled Castes (123 persons) . The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The wooden image of the village deity Sirla Pothamma housed in a building in the Centre of the village is worshipped. People believe that skin diseases are cured by worshipping this deity.

Sirla Pothamma *Yatra* is celebrated on *Phalguna Suddha Navami* (February-March). Devotees who come for discharging their vows take oil bath, beg rice which is called "Mushti Dandi", prepare *ksheerannam* and eat it after offering to the deity. They go to the temple in the noon, offer fruits, coconuts, eggs etc. This is being celebrated for the past 70 years and is confined to this and a few surrounding villages. People of all communities participate. *Pujari* is an Adi-Andhra with hereditary rights.

Oil bath, worshipping the deity, offering sweets and *jagaram* are the domestic observances.

SOURCE : *Sri Yudhistro Padhi, Padhi, Teacher, Samithi ElementarySchool, Jamini Valasa.*

5. **Parvathlapeta** — Situated at a distance of 4 miles from Srikakulam and 12 miles from Srikakulam Road Railway Station.

The total population of the village is 247 and it is made up of Brahmin, Kapu, Velama, Jalari etc., Hindu communities and Scheduled Castes (6). The chief means of livelihood of the people is agriculture.

Sri Mukhalingeswara Swamy temple near the village with Ashta (eight) *Lingams* and the idols of Ganapathi, Parvathi, Karthikeswara, Kalabhairava and Vishnu is the important place of worship.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Padyami* (February-March). Arrangements are made three days in advance. Puja and *abhishekam* are performed. Fruits, coconuts, milk etc.; are offered. This is a festival of a very ancient origin confined to this and a few neighbouring villages. Parlakimidi Maharaja was the patron. Now Government are looking after the celebrations. Devotees of all castes congregate. A group of *Sadhus* also participate. The *pujaris* are Kalingas of Parasara and Bharadwaja *gotrams* with hereditary rights. *Prasadam* is distributed to all

A fair is held for one day. For the past 100 years, this fair is held in about one acre of land belonging to Baggu Apparao in Nagarikatakam. Taxes are collected from merchants of Lakshminarasapeta etc. Eatables, utensils, fancy goods, textile goods, Ayur. vedic medicines, books, toys etc., are sold. Local people and villagers from the nearby villages congregate. Circus, dramas and merry-grounds entertain the congregation.

SOURCE: *Sri P. Venkatesam, Teacher, Parvathalapeta.*

6. Telikipenta — Situated at a distance of 13 miles from Srikakulam Road Railway Station and 20 miles from Srikakulam.

The total population of the village is 955 and it is made up of Brahmin, Vaisya, Velama, Viswabrahmin, Sondeelu, Segideelu, Chakali, Mangali, Devanga etc., Hindu communities and Scheduled Castes (40). The chief means of livelihood of the people are agriculture, agricuitural labour and jaggery manufacture.

Gramadevatha's temple is the only place of worship in this village. Nandanna festival is celabrated for 11 days from *Asvija Suddha Purnima* to *Bahula Dasami* (September-October). Fowls, goats and sheep are sacrificed to the deity. This festival is confined only to this village. Local people of all communities participate. There is no *pujari*. *Prasadam* is distributed to all.

Hindus take river-bath on the days of Solar and Lunar eclipses, *Mahasivaratri* and on Mondays in the month of *Kartikam* (October-November).

Sanyasis (ascetics) occasionally congregate.

SOURCE : *Sri Chi Vaiknnta Rao, Asst. Teacher, Matalabupeta (Post).*

7. Peddasowlapuram— Situated at a distance of 16 miles to the north of Srikakulam. Amadalavalasa is the nearest Railway Station at a distance of 6 miles

This village is multi-ethnic in composition. It has a population of 590, consisting of Brahmin, Vaisya, Kapu, Koppalavelama, Telaga, Viswabrahmin, Chakali, Mangali etc., castes and Mala Scheduled Caste (55 persons).

The places of worship in this village are Sri-Sarabhalingeswara Swamy (Siva) temple, Rama *Mandir* and small temples of village deities Asiramma, Mahalakshmi, Nukalamma, Pathapatnam Ammavaru.

Sri Sarabhalingeswara Swamy temple is very ancient one. It was reconstructed in 1963 and the idols were established in 1964 under the chief patronage of Sri Palli Kaminaidu, Village Headman, with the co-operation of the villagers. It costed about Rs. 6,000. At the time of inaguration of the newly constructed temple, *annasantarpana* (free feeding) was arranged by the villagers. The *Sivalinga* is 9 inches in height. Vinayaka, Parvati and Nandi stone idols are established in the temple. Daily pujas are performed by Sri Barinikana Appalaswamy of Jangam caste. *sivaratri* festival is celebrated here for 1 day. *Kalyanam* (marriage for the Lord) is celebrated for 1 day on *Vaisakha Suddha Panchami*. Ac. 1.50 cts. of wet land and 1 acre of dry land was dedicated by the vlllagers in the name of the Lord.

Coronation picture of Rama was installed in the Rama *Mandir*. *Deeparadhana* is performed every day in the evening.

Gramadevathala Jataralu are celebrated for 7 days in the month of *Ashadha*. Fowls, goats and sheep are sacrificed during the *jatara*.

SOURCE : *Information collected by : Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri Palli Kaminaidu, Village Headman, Peddasowlapuram.*

8. Ravivalasa — Situated at a distance of 14 miles to the North of Srikakulam on Srikakulam-Purushothapuram Road.

The village has a poulation of 583 made up of Vaisya, Viswa Brahmin, Kapu, Segidi. Chakali, Mangali etc., castes and Mala Scheduled Caste(63 persons).

Lingakarudu, Asirithalli and Neelammathalli are the deities worshipped by the villagers. Only *Sivalinga*

known as *Lingakarudu* without Vighneswara, Parvathi and *nandi* (bull God) is adorned in the temple. Daily pujas are not offered here. *Sivaratri* festival is observed for one day. On all Mondays during the month *Karthika* devotees visit the Lord in large numbers.

Asirithalli symbolised in a neem tree is worshipped on all Tuesdays. *Pasupu, kumkum* are offered to Her. Nellamma deity symbolised in a wooden image is housed in a temple. *Jatara* is celebrated for one day on Thursday during the month *Ashadha*. Once in 3 or 5 years *jatara* for the village deities is celebrated on a large scale. 3 to 4 thousand people congregate. Relatives are invited in advance of the *jatara*.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent: Sri Pyla Suryanaryana, Cultivator, Ravivalasa.

9. Srinivasacharyulupeta — Situated at adistance of 4 miles from Srikakulam Road Railway Station. It is said that this village formerly belonged to a wealthy land lord Pandrangi Srinivasacharyulu, who later presented it to his daughter Venamma.Hence this village goes by the name Srinivasacharyulupeta *alias* Venammapeta.

The total population of the village is 999 and it is made up of the following communities: Brahmin, Vaisya, Kapu, Devanga, Kalinga, Jangama; Scheduled Castes (7) and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Eswara temple with a *Sivalingam* and the idols of Vinayaka, Parvati and Nandeeswara; Neelamma temple, *Perantalu* temple and a *gundam* (pit) are the places of worship in this village.

Maha Sivaratri festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). On the first night at 12 p. m. '**Lingadharanam**' is performed to the deity. On the 2nd and 3rd days *tiruveedhulu* (procession) are held. Cocoanuts, plantains, pastils and camphor are offered to the Lord. This festival is being celebrated for the past 40 years and is confined to this and the neighbouring villages. The expenses for it are shared by the villagers by raising subscriptions. The village leaders are the patrons. Nearly 15,000 people of all communities, from this and the neighbouring villages congregate. *Pujari* is a Jangam with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 3 days in front of the temple, approximately in an area of 300 square yards belonging to the temple. This is conducted for 3 days. Nearly 15,000 people from the neighbouring villages congregate. Eatables, utensils, fancy and texitile goods and toys of various kinds brought from Parlakimidi, Amudalavalasa and Uppinivalasa are sold in the fair.

There are 2 choultries in the village. There is free feeding during the 3 festive days. Sports, *bhajans*, whirling wheels, magic, lotteries, *Burrakathas, Harikathas* and dramas provide entertainment to the spectators. Dramas like '*Kurukshethram*'and'*Satya Harischandra*', *Burrakathas* like '*Bobbili Yuddham*' and '*Balanagamma Katha*' are enacted.

On *Vaisakha Purnima* (April–May) *Kalyana Mahothsavam* of Sri Sundara Mallikarjuna Swamy is celebrated. A brahmin from Kondavalasa village is invited specially for the occassion. There are entertainments after the *Kalyana Mahothsavam* (marriage ceremony of the deity).

Every year during Mondays in *Kartikamasam* (October-November) and *Dhanurmasam* or *Margasiram* (November-December), thousands of devotees come for the *darshan* of the Lord. '*Bhogam*' in the morning and '*naivedyam*' in the evening are offered to the Lord. Saivite devotees take river bath and observe fasting and *jagaram*, during the festive days.

SOURCE : *Sri Munagavalasa Ranga Rao Patnaik, Teacher, Elementary School, Venammapeta,*

10. Chintada — Situated at a distance of 2 miles to the North of Srikakulam on Palakonda-Srikakulam Road.

This village has a population of 2,171 comprised in Vaisya, Viswabrahmin, Koppala Velama, Kalingi, Bevara, Golla, Chakali,Mangali etc., castes; and Scheduled Castes (266 persons).

Temples of Narasimhaswamy and Eswara and Asirithalli symbolised in an intertwining of neem-toddy trees are the places of worship.

3 feet high '*Man-lion*' form in stone and $2\frac{1}{2}$ feet high stone image of Lakshmidevi are there in the Narasimhaswamy temple. Pujas are offered daily. *Pujari* is of Jangam caste. Special pujas are offered on Fridays. Nearly 200 devotees take *darshan* of the Lord from morning to evening. There is 4 acres of dry land for the Lord.

In the Eswara temple *Sivalinga*, stone idols of Nandi, Vinayaka and Parvati are there. Daily pujas are offered here also. *Sivaratri* festival is celebrated for 3 days and *Sankranti* festival is celebrated for 4 days. *Purana*, *Harikatha*, *Burrakatha*, drama, etc., entertainment programmes are arranged. Bullock-races (heavy weight drawing) are also conducted. Over 2,000 people witness the programmes on each of these days.

Asirithalli deity is worshipped on Tuesdays. *Pasupu kumkum*, plantains, *panakam* and *vadapappu*, coconuts etc., are offered and fowls are sacrificed to the deity. Asiramma festival is celebrated for 9 days. Once in 2 or 3 years either in *Jaishta* or *Vaisakha* months. Dramas, *Burrakathas*, fancy dresses, etc., are arranged to entertain the people.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri Bora Sabbi Naidu, Village Headman, Chintada.*

11. Bhyri — Situated at a distance of 7 miles from Srikakulam Town on the way to Narasannapeta on Madras-Calcutta Trunk Road, at a distance of 6 furlongs from the road. The nearest railway station is Amadalavalasa *alias* Srikakulam Road Railway Station at a distance of 7 miles.

It has a population of 1,264 comprised in Brahmin, Vaisya, Koppala Velama, Bevara, Golla, Sathani Vaishnava, Viswabrahmin, Chakali, Mangali, etc. Castes ; and Scheduled Castes (79 persons).

There are the temples of Eswara, Asiramma and Neelamma in this village. In the Eswara Temple *Sivaratri* festival is celebrated for 1 day and special pujas are performed in the *Karthika* month.

Asiramma deity and Neelamma deity are worshipped on Tuesday and Thursday respectively. Asiramma *Jatara* is celebrated for 1 day during *Dasara* and for 1 day in the *Ashadha* month. Sheep and he-goats are sacrificed for these *jataras.*

Jatara for Neelamma deity is celebrated for 1 day and animals and fowls are sacrificed.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri Kalivarapu Sri Rama Murthy, Businessman, Singupuram.*

12 Singupuram — Situated on Srikakulam-Narasannapeta trunk road at a distance of 7 miles from Srikakulam. According to mythology this village is believed to have been ruled by a king known as '*Simha Baludu*'.

The total population of the village is 5,868 and it is made up of the following communities – Brahmin, Vaisya, Kshatriya (Raju),Padmasale,Velama,Srisayana, Chakali, Mangali, Devanga, Dammula, Jangam, Golla, Naidu, Kamsali etc.; Scheduled Castes (899), and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Sri Sitaramaswamy temple Hatakeswaraswamy temple on a hillock near the village with a *Sivalingam* and a metallic image of Kondamma and the temples of *Ammavaru* and Neelamma are the places of worship in the village.

Kondamma *Yathra* is celebrated for 9 days from *Chaitra Suddha Saptami* to *Purnima* (March–April) On the night of *Purnima* a procession takes place for a second time. Devotees wear red clothes and carry the deity from the village to the temple on the hill shouting and shrieking in ecstacy. After the procession, offerings are made in the form of cash (*dakshina*) and silver articles such as bells etc. This is an ancient festival and confined to this village only. The patron is a Naidu of the village and the followers are Velamas, Dammulas, Jangams and Mangalis. Thousands of devotees of all communities from this and the nearby villages congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

During festive occasions, the devotees take oil-bath, prepare *prasadam* and offer it to the deity. They eat it after discharging their vows. Some take *thatakasnanam* (bath in tanks).

A fair is held in this connection for a day. This is being held for the past over hundred years. Some thousands of people from the neighbouring villages within a radius of 10 miles congregate.Eatables,utensils, fancy and textile goods books,bamboo baskets and toys are sold in the fair.

Harikathas, *Bhajans*, *Burrakathas*, dramas and circus provide entertainment to the pilgrims.

SOURCE : *Sri S. Seethapathi, Secondary Grade Assistant, B. A. M. Z. Parishad High School, Singupuram.*

Munsabupeta is a hamlet of Singapuram situated at a distance of 5miles to the north of Madras-Calcutta trunk road and 7 miles from Srikakulam. In this hamlet, *Ammavari chettu* (a palm tree) representing the village deity is worshipped. The deity is Parvati. There is neither a temple nor an image for Her. The leaves of the tree are never cut. The deity is imagined to be in the form of a young lady.

Gouri *Purnima Varalu* (weeks) is celebrated for 2 days commencing from a Tuesday in the bright fortnight of *Asvijam* (September-October). *Paramannam* (sweet prepared with rice, milk, jaggery, etc.), *mulaga kura* (leaves of the house raddish) and *telaka pindi* are offered to the deity. Fowls and sheep are sacrificed on the night of Tuesday. The branches of oodiga tree, dipped in the blood of the animals sacrificed, are planted on the bunds of the fields. This is an important feature of this festival. It is believed that the celebration of this festival protects the village from epidemics like cholera and small-pox and promotes crop yield. This festival is being celebrated for the past 200 years and is confined to this village only. The patrons are Polinati Velamas and the followers are Malas and Chakalis. All other Hindu communities participate. *Pujari* is *Grama Pedda Rytu*, a ryot with hereditary rights.

Cock-fights and gambling are the entertainments during the festival.

Mamidivalasa is also another hamlet of Singupuram situated at a distance of 1½ miles to the North of Singapuram and 8 miles from Srikakulam road railway station as also from Srikakulam. In this hamlet two small temples of the village dieties Asiramma and Neelamma with stone and wooden images in female form are the places of worship.

Grama Devatha festival is celebrated for a day on a Tuesday in the bright fortnight of *Asvijam* (September-October). Sweets, and other preparations are offered. Fowls, sheep and goats are sacrificed to the deities in the evening. This festival is of an ancient origin and is of local significance. Local Hindus congregate. Cleaning and decorating the houses, fasting and offering of *dhupa*, *deepa*, *naivedyam* and new clothes to the deity are the demistic observances.

SOURCE : *1. Sri Y. Krishnamurthy, Teacher, Munasabupeta.*

2. Sri K. Veeraswamy, Teacher, Samithi Elementary School, Kristappapeta.

13 Dusi – Situated at a distance of 6 miles to the west of Srikakulam. It is connected by bus. This village has a population of 2,153 comprising Brahmin Vaisya, Jangam, Kalingi, Koppala Velama, Kapu, Chakali, Mangali Castes and Mala Scheduled Caste (184 persons).

There are two Siva temples, Trinadhaswamy, temple, Rama *Mandir*, and the temples of village deities Asiramma, Durgamma and Neelamma.

The Siva temples are over 90 years old. *Sivalinga*, stone idols of Vinayaka, Parvati and Nandi are there in both the temples. Daily pujas are performed and *Sivaratri* festival is celebrated for one day. *Karthika* Mondays are observed and 50 people visit each of the temples. *Pujaris* are Jangams.

In the Rama *Mandir*, coronation picture is there. Daily pujas are not performed here. Only *deeparadhana* is done. *Bhajans* are conducted on all Saturdays. Nearly 50 people participate in the *bhajan*. *Sri Rama Navami* festival is celebrated for one day. *Panakam* and *vadpappu* are distributed to the people who gather there. It was constructed at a cost of Rs. 5,000 raised as contributions from the villagers.

In the Trinadha Swamy temple there are two feet high stone idols of Brahma, Vishnu and Maheswara. Daily pujas are performed here. *Pujari* is Sri Pydi Pattabhi Ramaiah of Kalingi caste. *Dathatreya Uthsavam* is conducted for 5 days during the *Chaitra* month. *Harikathas*, *Bhagavathams*, dramas, *Burrakathas* etc.. are conducted during these five days. Over 2,000 people congregate daily to witness the performances during the *Uthsavam*. Sports are also conducted. 15 to 20 shops are kept during the *Uthsavam*.

The Neelamma *devatha Jatara* is celebrated for 5 days during *Vaisakha* month. He-goats, fowls and rams are sacrificed. *Harikathas*, *Bhagavathams*, *Purana-kalakshepams* etc. are arranged. There is 2 acres of wet land for the deity. About Rs. 2,000 are spent on the *jatara* by raising contributions from the villagers.

Asiramma deity is worshipped on all Tuesdays. *Pasupu-kumkum* and flowers are offered to the deity at the time of sowing seeds. Festival is celebrated for one day. A he-goat is sacrificed on behalf of the villagers.

For Durgamma deity, *pasupu*, *kumkum* are offered and fowls are sacrificed.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : Sri Chiguripalle Appalaswamy, Village Headman, Dusi.

14. Thotada — Situated at a distance of 4 miles from Dusi Railway Station and 7 miles from Srikakulam by bus.

The total population of the village is 1,026 and it is made up of the following communities—Vaisya, Kalingi, Devanga, Kamsali, Chakali, Mangali, Telukula, Srisayana etc.; and Scheduled Castes (109). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Vallabha Narayanaswamy and Neelamma with Her image in human form are the places of worship in this village.

Neelamma *Panduga* is celebrated for 5 days, when epidemics break out in the village. On the first day, fowls are sacrificed at the boundaries of the village. On the fifth and on the last days, a *prabha* is constructed and the deity is taken in a procession with music. After the procession, she is again restored to the temple. Formerly, fowls and sheep were sacrificed to the deity Neelamma. But now it has been stopped. Only fruits and flowers are offered now. This festival is confined to this village only. The local patrons belong to Scheduled Castes. All Hindus congregate. *Pujari* is a Mala with hereditary rights. *Prasadam* is distributed to all. Dramas and dances entertain the congregation.

The Hindu devotees during festive occasions draw *muggulu* (ornamental lines) in front of their houses and offer fruits and flowers to the deity. During *Mahasivaratri* many devotees observe *jagarana* during nights. When solar or lumar eclipses occur they take river or sea-bath.

SOURCE : *Sri T. Satyanarayana, Teacher, Thotada.*

15. Balaga — Situated at a distance of 4 miles from Srikakulam.

The total population of the village is 273 and it is made up of the following communities - Velama, Sri Sayana(Segidi), Telukula etc.; and Scheduled Castes (53). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Jagannadha Swamy is worshipped in this village. Sri Jagannadha Swamy car-festival (*Rathothsavam*) is celebrated for 9 days in *Ashadham* (June-July). Nearly, 1,000 people of all communities from the nearby villages congregate.

Shyampuram — *Hamlet of Balaga* which is situated at a distance of 3½ miles from Srikakulam and 12 miles from Srikakulam Road Railway Station the temple of *Ammavaru* is the place of worship. The idol has eight hands, four yards of hair and half a yard of tongue protruding out of a cave-like mouth, holding a long and sharp sword in one hand, a string of skulls round the waist resembling an animal.

Ammavari festival is celebrated for 3, 5, 7 or 9 days during *Phalgunam*(February-March) or *Kartikam* (October-November) according to convenience. A Damma plays a great part during this festival. The idol is decorated with new clothes and taken in procession. This is an ancient festival confined to the village. The villagers collect subscriptions and manage the festival. Local Hindus congregate. *Pujari* is a Dammala.

SOURCE : *1. Sri Ampalam Narasimha Murthy, Teacher, Srikakulam.*

2. Statement of fairs and festivals furnished District Health Officer, Srikakulam.

16. Srikakulam—District Headquarters town situated at a distance of 9 miles from Srikakulam Road Railway Station on Madras - Howrah broad gauge section. Previously it was called Chikokole. But after Independence it was named as Srikakulam. It is believed to have been founded by Balarama, the brother of Srikrishna.

When *devas* and *danavas* churned the ocean for nectar with Mandhara as the churning rod, Lord Vishnu supported it on his back in the form of a tartoise. Poison was one of the products that came out of the Ocean. It was *Halahalam* or *Kakolam* and in order to save the world from it Lord Siva took it and retained it in his throat. He established Himself here as Kakoleswara and the place got the name of Srikakolam. The temple stood there till it was destroyed in 1670 by Shaik Mahammad Khan who built a mosque at Srikakulam for Muslims with the stone material of this and several other Hindu temples of the locality.

The total population of the town is 35,071 and it is made up of the following communities - Brahmin. Vaisya, Kshatriya (Raju), Jangama, Dammal etc; Scheduled Castes (3,162); Scheduled Tribes (41), Muslims and Christains. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the town are of Sri Rudra Koteswara, Bheemeswara, Anjaneya Kodandaramaswamy, and Jagannadhaswamy. *Grama Devathas* Muthya-

lamma, Bhadramma are also worshipped. Koteswara temple has a *Sivalingam* with a huge Nandeeswara in black stone installed in front of it. Sri Koteswaraswamy temple, also known as Rudrakoteswaraswamy temple is believed to have been established by Lord Balarama, the brother of Lord Krishna during his *Bhupradakshinam*. It is on the bank of Nagavali river, the origin of which is attributed to Balarama. People from nearby villages visit this temple after having a dip in the Nagavali river. The devotees fast for the whole day and observe *jagarana*. There are a few Christian churches besides mosques.

Sri Rudrakoteswaraswamy *Uthsavam* is celebrated for a day on *Magha Bahula Chaturdasi* (January-February). Pujas are performed. Fruits, coconuts etc., are offered. This is an ancient festival confined to the place. Local Hindus congregate. *Pujari* is a Brahmin of Kasyapa *gotram* with hereditary rights. *Harikathas*, *Burrakathas*, and *puranams* are the entertainments.

Sri Rama *Kalyanam* is celebrated on *Chaitra Suddha Navami* (March-April) in Sri Kodandarama-Swamy temple. *Dolothsavam* for 3 days in *Phalgunam* and *Grama Devatha Uthsavam* are also celebrated on a decent scale. Fowls, and sheep are sacrificed to the village deity. A Vaishnava in Rama temple and a Dammula for *Grama Devatha* are the *pujaris*. *Prasadam* is distributed in Rama Temple.

"Peerla *Panduga*" during *Moharram* (May-June) is celebrated by Muslims for 12 days.

SOURCE : 1. *Sri C. M. Neelachalam Patnaik, Teacher, Municipal Ele. School. Srikakulam.*
2. *Sri D. Narasimhamurthy, Teacher Municipal High School, Srikakulam.*
3. *Sri B. Eswara Satyanarayana, Teacher, Municipal High School, Srikaknlam.*
4. *Sri N. Subba Rao, Teacher, New Colony Srikakulam.*

17. Gujarathipeta — area of the town situated at a distance of about 4 furlongs from the Town.

The temples of Siva, Sri Jagannadha Swamy, Neelamma and Asiramma are the places of worship in the village. The image of Sri Jagannadha Swamy was carved out of Wood (Timber).

Sri Jagannadha Swamy *Rathothsavam* is celebrated for 10 days in *Ashadham* (June-July). On the last day of the festival, the idol of Sri Jagannadhaswamy is taken in a procession on a car (*ratham*). This ancient festival is confined to this village only. Local Hindus participate. *Pujari* is a Brahmin of Upamanyasa *gotram* with heriditary rights. *Prasadam* is distributed to all.

In this village animals are sacrificed to the village dieties, Asiramma and Neelamma. Usually during festive occassions the devotees observe fasting and take river-bath.

SOURCE : *M. Venkata Rao, Superintendent, Office of the Assistant Director of Industries & Commerce, Srikakulam.*

18. Arasavilli — Situated at a distance of two miles from Srikakulam and 11 miles from Srikakulam Road Railway Station on the Waltair-Howrah line. Though it is an independent revenue village, it forms part of the Srikakulam Municipality. The original name is believed to have been Harshavalli or Abode of joy. Another version credits this place with curing of piles and indicates the name of the village as Arsohari (also means piles). The present name is the corrupted form of either of the two names mentioned above.

The total population of the village is 705 and it is made up of the following communities—Brahmin, Vaisya, Sri Sayana, Chakali, Mangali, Sristi Karanam, Velama, Agnikula Kshatriya, Kapu, Kamsali, Kammara, Padmasali etc.; Scheduled Castes (149)-Mala, Madiga. The chief means of their livelihood are agricultural labour, trade and other traditional occupations.

The famous Sun-God temple situated in Arasavilli village is one of the ancient and very few Sun-God temples in our country. The *Sthalapurana* of this temple narrates that Lord Devendra had founded this temple and installed the existing idol of the Sun-God commonly known as Lord Suryanarayanaswamy *varu*. The inscriptions in the temple show that lands were donated for the perpectual lighting of lamps in the temple and for running a school and a hostel for the pupils learning *sastras*. These donations are stated to have been made by the successors of the Kalinga King Devendra Varma prior to 11th Century after Christ. The temple is built in such a way that the Sun rays appear on the feet of the God twice in a year in the months of February and June in the early hours of the day. The rays are focussed on the feet of the idol though the five entrance gates of the temple remain closed for a few minutes.

The five idols installed in one place in the temple namely (1) Aditya (2) Ambika (3) Vishnu (4) Ganesa and (5) Maheswara represent all the faiths. The Sun-God is depicted as riding over a chariot drawn by

seven horses driven by Anuru the *Ratha Sarathi*. All these figures are exquisitely carved out of a single black granite stone.

TheArcheological experts say that the stone inscriptions available in the temple show that the ruler of Kalinga kingdom, Devendra Varma must have built this temple and installed the image of Sun-God in it in the later half of the 7th Century. The translation of the stone inscriptions reveal that the donations of some lands were made to the temple dedicated to the worship of Lord Surya (Sun-God) are rare in our country. Surya worship is not peculiar to the Hindus alone but is common among the Budhists who depict Marichi as an emanation of Dhyan-Buddha Vairochana at the advent of early morning. Marichi is depicted as a standing deity,with three faces symbolising of morning, noon and the evening, on a chariot drawn by seven boars and driven by a Goddess without legs, which is very similar to the Sun-God of Hindus, who rides on a chariot drawn by seven horses.

The worship is as old as the Vedas and the most sacred Vedic Verse, Gayatri, is also addressed to the Sun-God. Lord Narayana is often described as seated in the midst of the disc of the Sun—

సవిత్రు మండల మధ్యవర్తి

'*Savithru Mandala Madhyavarthi*'.

In the later times, this worship was merged with the worship of Lord Vishnu and most of the images of Surya are practically identical with those of Vishnu except for some slight variation in symbolism. In fact, Lord Vishnu is also worshipped with the epithet of *Suryanarayana*, which is very significant.

The description of Lord Sun is given in great detail in *Viswakarma Silpa* as follows :—

ఏకచక్రం ససప్తాశ్వం ససారథ మహారథమ్
Ekachakram sasapthaswam sa-aratha maharatham
హస్త ద్వయం పద్మధరం కంచుకచ్ఛన్న
Hastha dwayam padmadharam kanchukachchanna-
వక్షసమ్
vakshasam
ద్విహస్తస్థ సరోజన్మా శబలాశ్వరథ స్థితః
Dwihasthastha sarojanma sabalaswaratha sthithaha
దండశ్చ పింగళ శ్చైవ ద్వారపాలౌచ ఖడ్గినౌ
Dandascha pingala schaiva dwarapalaucha khanginau

According to this, his chariot should have one wheel and the Lord should have a lotus in each hand and the chariot should be drawn by seven horses.

In the Bhavishya Purana it is stated that Lord Surya began to burn *Asuras* with his heat, who there upon attacked him. The other Gods felt that they should help Lord *Surya* and with this object they placed Skanda on the left of Surya and Agni on the right. Lord Skanda is the punisher of all the wicked in the Universe and hence he is called *Dandanayaka*. Agni being reddish-yellow in colour is called Pingala. The same Purana states that the Aswini deities should be made to stand one on each side of Surya. In the temple of Surya, Soma (Moon) and other Grahas (Planets) should be established.

The existence of Sun temples or Aditya Grahas is known from very early days. As early as 400 B. C. Ktesias mentions a place about 6 days journey from Mount Abu, where people worshipped the Sun and the Moon. There are also some ancient temples in India dedicated to Lord Sun like the Marthand temple of Kashmir of the 9th Century A. D, Modesh temple of Gujarat of 1026 A. D. and the renowned Konarka temple of Orissa of 1026 A. D.

However, in Andhra, though setting up of images of Lord Surya is often mentioned along with other *Navagrahas*, still a temple dedicated wholly to the worship of Lord Surya is very rare. The Salankayanas of Vengi who ruled in Andhra from the 4th Century A. D., styled themselves as "Chitraratha Swamy Padanudhyataha" and possibly they were Sun worshippers.

Sun worship has been prescribed from ancient days as a means of attaining worldly prosperity. Agastya Maharshi is said to have taught the Aditya Hridaya, or prayer to Lord Sun, to Rama on the eve of Lord Rama's fight with Ravana. In the Bhavishya Purana, it is stated that Samba, son of Sri Krishna, was cured of his leprosy by his constant worship of the Sun-God. Mayura, who lived in the Court of Harsha Vardhana, in the 7th Century A. D. composed *Surya Sataka* or hundred verses in praise of Lord Sun in order to cure himself of blindness, while in Malati Madhavam, Bhavabhuti, the great Sanskrit poet, made the Sutradhara invoke the rising Sun for the purification of sins. All the Puranas speak of the Lord Sun as an embodiment of the three lords Brahma, Vishnu and Siva. In the Rigveda, the Sun-God is spoken of as Lord Brahma till midday, Lord Siva in the after-noon and Lord Vishnu in the evening.

Anooru, popularly known as Aruna, the Charioteer of the Lord, is the elder brother of Garuda, the son of Vinata and Kasyapa. He lost the lower half of his body and became the charioteer of Lord Vishnu.

There are many legends about the three consorts of the Lord Surya.

"The first queen of the Lord Surya is described in the Rigveda as Usha. She is spoken of as a fair and beautiful daughter of the queen night, and is dressed in a gold cloth decorated with a number of stars. The next queen of Lord Surya is Padmini or the Lotus and hence it is that the Lotus blooms when the Lord Surya rises in the East. The third queen is Chaya the daughter of Maya. There are many legends in the Puranas about her." †

This area came under the rule of the Nizams of Hyderabad for the first time during the close of the 17th Century. Sher Mahammad Khan, the Governor, had the credit of constructing a mosque for the Muslims at Srikakulam with the stones from the Hindu temples destroyed by him of which the Arasavilli Sun-God temple was one. This achievement had been brought out through a stone inscription in Persian language. Thus the temple was razed to the ground after a prosperous existence till then. As Sher Mahammad Khan the Governor was not conversant with Telugu language and was totally ignorant of the Dharma Sastras of Parasara and Manu which had to be followed in administering justice to Hindus he employed a scholar, Sri Seetarama Sastry as an inter preter. When the temple at Arasavilli was attacked by the Mohammadans, Sri Sitarama Sastry managed to secure the stone slab 6 ft. by 4 ft. with a thickness of 2 ft. on which the image of the Sun-God had been sculptured. The only place of security he could conceive of for its safety was the bottom of a deep well. It was hundred and fifty years back that Elamanchi Pullaji *Panthulu* took out the slab from the well and installed it in the present temple which he constructed on modern lines. Within the second Avaranam of the temple, there are the images of Indra and his elephant Airavatham. In the compound, there are the images of Varahamurthy, Mahishasura Mardini, Parasurama, Eswara, Garuda, Janardhana, Subrahmanya, Anjaneya and Bhairava indicating that the Sun-God is all in one. The Jagannathaswamy idol is the latest addition. The other temples are of Neelamma and Siva. *Ammavaru* and Durgamma are also worshipped without temples. Surya *Pushkarini*, the sacred pond is famous for its curative quality. Forty days bath in the *pushkarini* and seva at the temple are reputed to cure even the worst diseases.

The *Kalyanothsavam* at Suryanarayana temple is for 6 days from *Chaitra Suddha Ekadasi* to *Bahula Padyami* (March-April) during which period, *Kalyanam* on *Ekadasi* and car festival on *Triodasi* are the important rituals. Krishna *Navarathrulu* for 9 days from *Sravana Bahula Ashtami* (July-August), *Ksheerabdhyuthsavam* or *Theppa Thirunala* or the floating festival of the Lord in Surya *Pushkarini* on *Karteeka Suddha Dwadasi* (October-November), *Surya Jayanthi* or *Rathasaptami* on *Magha Suddha Saptami* (January-February) *Kama Dahanam* on *Phalguna Suddha Chathurdasi* (February-March) and *Dolothsavam* on *Purnima* are the other festivals at the temple. Sundays during the five months from *Magham* are considered sacred and pilgrims in thousands congregate during Sundays to offer the hair of their children and to perform marriages in the temple as well as in the Choultry attached to the temple. The *Dhyana Slokam* and *Mangalam* adopted at the temple are given below :-

ఓం హర్షవల్లి పరీవాసం
Om Harshavalli pareevasam
ఛాయోషా పద్మినీయుతమ్
Chayosha padmineeyutham
సర్వ దేవ నుతం నౌమి
Sarva deva nutham naumi
భాస్కరం మంగళాకరం
Bha skaram mangalakaram
మంగళం సూర్యదేవాయ
Mangalam Suryadevaya
మంగళం పద్మబాంధవే
Mangalam padmabandhave
మంగళం పద్మినీశాయ
Mangalam padminees aya
భాస్కరాయాస్తు మంగళం
Bhaskarayastu mangalam

Kalyanothsavam is an ancient festival was discontinued for a long time and revived over hundred years back. At present, this and *Dolothsavam* are of all India fame. Two Brahmin families - The Baskarapatla family and the Ippili family are the patrons and hereditary Trustees. This temple is being managed by an Executive Officer appointed by the Hindu Religious and Charitable Endowments (Administration) Department with the guidance of Hereditary Trustee and three Honorary visitors. The congregation during the two festivals will be nearly a lakh from the neighbouring Districts of Andhra and Orissa and the other States of India.

There is a choultry with twelve rooms. Both the chowltry and the temple are electrified. In addition to the Surya *Pushkarini*, there is a well and two water taps. Some temporary shops and hotels during *Kalyanothsavam* and *Dolothsavam* serve the needs of the devotees, besides the regular shops and boarding homes at Srikakulam nearby.

† Temples and legends of Andhra Pradesh by Sri N. Ramesan P. 145

SOURCE : 1. *Sri Darbhamulla Venkata Suryanarayana Murthy, Teacher, Gara Samithi Ele. School, Khajipeta.*
2. *Article in Aradhana of December, 1963 "The Sun-God temple" by Sri D. V. Seetharamaswamy.*
3. *Article in Andhra Prabha daily dated 30-12-1963 Arasavilli Suryadevuni Prathishta by Sri Manda Narasimham.*
4. *'Temples of the Sun at Arasavilli' In Sunday Standard, dated 30-8-1964.*
5. *Temples and legends of Andhra Pradesh by Sri N. Ramesan,* M. A., I. A. S.
6. *Places of interest in Andhra Pradesh by Information & Public Relations Department, Hyderabad.*
7. *Article in Aradhana of June, 1957. Additional Information gathered by Research Assistant.*

19. Wadada —Situated at a distance of 5 miles from Srikakulam and 14 miles from Srikakulam Road Railway Station. There is an old ruined mosque in front of the village indicating that Muslims lived here in the past. 'Rachaguddi' a slab to the east of the village shows that Kings lived here in the past. When earth is dug near the mosque to construct a road the stone pillar of a temple is discovered. Small gold coins are also said to be found in the mosque during heavy rains. The village has deteriorated during the past fifty years.

The total population of the village is 2,019 and it is made up of the following communities—Brahmin, Dammala, Srisayana etc; and Scheduled Castes (125). The chief means of livelihood of the people is agriculture.

Sri Lakshmi Nrusimhaswamy temple in the centre of the village with His image in sitting posture in the form of Narasimha (half lion, half human) with a small image of Lakshmi on his lap, Sri Vallabha Narayanaswamy temple to the West of the temple with His image in human form in a standing posture with *Sankhu, Chakra, Gadha* and *Padma, Ammavari Padamulu* to the West of the village and a Rama temple are the places of worship in this village.

Dhanurmasa *Uthsavam* with special pujas and *Aradhana* of Lord Lakshminarasimha Swamy and Vallabha Swamy are celebrated for a month from *Margasira Bahulam* (November-December) to *Pushya Bahulam* (December-January). Fruits, cocoanuts, etc., are offered. This is an ancient festival confined to the village. The trustees of the temple look to the arrangements of the *Uthsavam*. Local devotees congregate. *Pujaris* are Brahmins of Bharadwajasa *gotram*.

Ammavari Panduga is celebrated once in 3 years. Puja is performed to *Ammavari Padamulu* and offerings are made. This is also an ancient festival confined to the village. Local devotees congregate. *Pujaris* are Dammulavaru residing in a nearby village.

SOURCE : *Sri Bankupalli Ramajoga Rao, Wadada.*

20. Kallepalle —Situated at a distance of 2 miles from the Bay of Bengal, 5 miles to the South of Srikakulam and 14 miles from Srikakulam Road Railway Station.

The village is situated to the East of Nagavalli river. The Dandu Gorja route passes through this village. There is a place called Pedda Thota where numerous ruined stone constructions indicate the existence of a fort here in olden days.

The total population of the village is 1,202 and it is made up of the following communities—Brahmin, Vaisya, Agnikula Kshatria, Velama, Srisayana, Nayebrahmin, Rajaka, Viswabrahmin etc; Scheduled Castes (71) Madiga, Mala etc., Scheduled Tribes(3) ; Muslims; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Mani Nageswara Swamy with a Sykatha lingam (Lingam of sand) installed by Bala Rama, Lord Krishna's elder brother, Sri Garamma with Her image in the form of a sword and Pathapatnam *Ammavaru* with a few wooden images are the places of worship.

Sivaratri is celebrated at Mani Nageswara Swamy temple for one day on *Magha Bahula Triodasi* (January-February). Fruits and flowers are offered to the deity. This festival is confined to this and the neighbouring villages. The villagers are the patrons. Nearly 10,000 people from the neighbouring villages congregate. *Pujari* is a Brahmin. On the next day of the festival, there is free feeding.

A fair is held in connection with the festival by the side of the road. Nearly, 10,000 people from this and the neighbouring village congregate. A few shops sell eatables and fancy goods.

Lotteries, whirling wheels, *Burrakathas* and dramas are the entertainments.

Gramadevatha festival is celebrated for 9 days with no fixed date. Usually this is held in the month of May once in 2 years. A he-buffalo and 11 (eleven)

sheep are sacrificed to the deity. *Pujari* is a Dammali with hereditary rights. The offerings are distributed to the poor. Fasting is observed for both the festivals by the devotees. In addition *Jagaram* is observed on *Maha Sivaratri*.

Once in 2 years, Durga Devata festival is also celebrated in the village. A he-buffalo is sacrificed to the deity at this festival.

SOURCE : *1. Sri K. G. Patnaik, Village Karnam, Kallepalle.*

2. Sri B. Naryana Murthy, Teacher, Kallepalle.

21. Paradesipalem—hamlet of Kallepalle situated at a distance of 5 miles from Srikakulam and 14 miles from Srikakulam Road Railway Station, *Gramadevatha* temple with Her image in human form and Neelamma temple are the places of worship.

Gramadevatha festival is celebrated for a day in March. Fowls and sheep are sacrificed to the deity. This is of an ancient origin and of local significance. The residents of the village belonging to all communities participate. Festival arrangements are made in advance. Dinners are arranged and entertainments are held.

SOURCE : *Sri M. Suryanarayana, Teacher, Paradesipalem.*

22. Mofusbandar — Situated at a distance of 8 miles to the South-east of Srikakulam, the Taluk and District headquarters.

This village along with 8 hamlets had a population of 1,383 at the 1961 Census count, made up of Velama, Vaisya, Golla, Telaga, Chakali, Mangali, Vadabalija, Jalari etc; Castes; and Scheduled Castes (36 persons).

Village deities Bhoolokamma in Pukkallapeta, Peddammoru in Kasipeta, Maridammoru (Maridithalli) in a casurina grove, Durgamma and Pydamma are worshipped by the people.

Peddammoru or Ammoru deity is associated with a hut under a date palm tree in a casurina grove. Once in 3 or 5 years when special community worship is offered an anthropometric figure of neem wood is carved out by the Kamsali (Carpenter). After worship this anthropometric form continues in this place and slowly withers away when again in the next term a fresh wooden idol is kept there. She is the supreme deity of fishermen. At household level, weekly and monthly worship is celebrated while all the residents of Pedaganagallapeta and Pukkallapeta join together and commonly celebrate her festival during the month *Gandhamasi* (April-May). Residents of Kasipeta celebrate the festival separately. This festival is celebrated for 3 days beginning on a Monday. Goats are sacrificed by the community while fowls are sacrificed by individual households in token of fulfilling their vows.

Bhoolokamma *Punduga* is celebrated by the Jalaris of Kasipeta in the month of *Gandhavasi*, a week after *Korlasatti* festival on a Sunday is the name of Bhoolokamma also known as Gangamma deity. Fruits, *Pasupu*, *kumkum* and sari are offered to the deity. Non-vegetarian dishes are not prepared on this festival day. This festival is celebrated to invoke the help of the deity in their adventures on the sea. It is believed that if such offerings are made, the deity will be pleased and blesses them with good fish catch.

Durgamma deity is symbolised in an idol made of neem wood. It is painted with colours, dressed in a silk sari and decorated with ornaments. This deity is worshipped at household level by all households of Jalaris and Vadabalijas.

Pydammoru and Maridammoru are adhoc deities worshipped by Vadabalijas and Jalaris. They are invoked in places at some distance around the habitation area, sometimes on the sand mounds near the seashore.

They celebrate a number of festivals including *Ugadi*, *Nagulachavati*, *Karthikapournami*, *Sankranti*, *Sivaratri* apart from the village deities festivals.

SOURCE : *Census of India 1961, Vol. II, Andhra Pradesh Part VI Village Survey Monographs, Serial No. 7, Mofusbandar, Srikakulam Taluk.*

Adapted by : *Shri Ch. Purnachandra Rao, M. A. LL. B., Tabulation Officer, Census Department.*

23. Ippili —Situated at a distance of 6 miles from Srikakulam town and 15 miles from Srikakulam Road Railway Station. It is said that originally this village was named Pippili in the name of the deity Sri Pippileswaraswamy, and gradually it changed to Ippili.

The total population of the village is 3,394 and it is made up of the following communities - Brahmin, Kammara, Vadrangi, Kamsali, Sondi, Srisayana,

Rajaka, Nayebrahmin, Telukula, Yeta etc; Scheduled Castes (68) Adi Andhra: and Scheduled Tribes (3).The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Pippileswara Swamy temple is said to have been built during the times of 'Salivahanas' and it is now in ruins. The idol of the deity is in the form of a '*Sivalingam*'. There are also certain *Sivalingams*, images of Nandies and stone inscriptions, which are in ruins. Bricks of the type unearthed by the Archaelogical Department in Salihundam are found here and the foundations of ruined buildings are seen at ground level.

It is narrated in the Sthalapuranam that Sri Pippileswara in Ippili, Pathala Siddheswara in Sri Kurmam, Karpureswara in Kalingapatnam and Hatakeswara in Srikakulam were installed prior to the installation of Kurmanathaswamy in *Srikurmam*. The abovementioned 5 *lingams* are popularly known as '*Pancha Lingams*' and they are the governing group of Sri Kurmanthaswamy. The image at Kalahasthi resembles Sri Pippileswara. Even today, there is a stone inscription in the village relating to the allotment of some amount of cash for the *Naivedyam* of the Swamy. In rainy season, some coins and copper articles are found here. The deity Sri Pippileswaraswamy is also known as Sundareswara Swamy.

Sri Pippileswaraswamy festival is celebrated for 3 days during *Mahasivaratri* i. e, from *Magha Bahula Triodasi* to *Amavasya*) January-February). The festival arrangements commence from the last week of January. Rudra and *Maharudrabhishekams* are performed to the deity daily, weekly, fortnightly, monthly and yearly, according to the vows made by the devotees. Thousands of coconuts are offered. This festival is being celebrated for the part 4 years and is confined to this and a few nearby villages. About 4 to 5 thousand devotees congregate. People of all communities participate. *Pujari* is a Brahmin of Bharadwajasa *gotram*. Ascetics congregate and discuss about religion Gita, Sivapuranam and Skandapuranam. Fasting and *Jagarana* are observey by the devotees.

A fair is held in connection with the festival for the past 4 years. 4 to 5 thousand people congregate. Eatables, fancy goods and textile goods are sold at the fair. Free feeding is arranged. special pujas on Mondays in *Karteekam* (October-November) to the same deity are performed.

Gramadevatha Jataralu are also celebrated on the village.

SOURCE : *Sri Karnam Thavitanna, Teacher, Ippili(Post).*

23. **Srikurmam** —Situated at a distance of 9 miles from Srikakulam Town, and 18 miles from Srikakulam Road Railway Station.

The origin of this place is attributed to Swethachakravarthi who ruled over this locality from Salihundam, 7 miles from here. The coins that are found now and then and certain words engraved there on such as 'Hala', a portion of Hala Sathavahana the name of the Sathavahana King who ruled 2,000 years back indicate that this is 2,000 years old. The building materials of stone dug out during sinking of deep wells lend support to this inference. The place was also known for sometime as "Swethadri", the pond as Swethakundam and the Lord as 'Swethachalavasa' due to the existence at that time of a whitestone hill (Swetha means white). It is also said that the hill had sunk down into the earth to enable the great devotee Swethachakravarthi who was unable to ascend the hill to worship the Lord who had established himself on the hill-top. On one side of the village this whitestone is dug out even now. Recently, the place has become famus as Srikurmam because of the temple of Lord Vishnu in *Kurmavatharam*, the form of a tortoise, the second of his great incarnations.

This is one of the few places noted for the *Kurmavatara* i. e., the tortoise incarnation of Vishnu. The presiding deity of the temple facing the West goes by the name of Kurmeswara and there are several sacred waters within the temple. The Lord is said to have first appeared here to bless King Swethambaraja. It is said that the bones of the deceased, if thrown into the *Swethapushkarini* tank by the side of this temple, get conversted into tortoises i. e. the deceased will attain *Moksham*. In this temple, there are inscribed pillars relating to the three descendants of the Eastern Chalukya King Vimaladitya (A. D. 1015–1022) and his son Rajaraja (A. D. 1022–1063) who residedin Rajamahendravaram and patronised Nannaya, the famous Telugu poet who wrote a portion of the Mahabharata in Telugu. On one of the pillars in the hall in front of the temple is a Telugu record relating to the setting up of images of Rama, Sita and Lakshmana in Saka 1215 in this temple and to Narahari *Teertha* having ruled the Kalinga country and also defended this holy

place against an attack of the Sabaras who are the backward inhabitants of the forests of Ganjam district. This Narahari *Theertha* is also said to have built a shrine of Yogananda Narasimha in front of this temple".1. The image of Sri Kurmanadha Swamy is a Swaymbhoo one facing West even though the entrance of the temple is towards East. As soon as the pilgrim enters the temple, he will see the tail of the Lord first and as he goes Westwards he will see the face of the Lord. The significance of the temple is that there are two *dwaja-stambhams* towards East and West as the entrance of the temple is towards East and of the image of the Lord towards West. This is the only place where there are two *dwajastambhams*. There is *Bhogamantapam* after the sanctum-Sanctorum. On either side of the *Bhogamantapam* towards South and North, there are *Padmanidhi* and *Sankhanidhi* and it is found that in those *Nidhies* money was kept. After *Bhoga-Mantapam* is the *Pushapanjali mantapam* and next is the *Asthanamantapam*. These mantapams are believed to have been constructed by Lord Brahma. The architecture of the temple and of the Vimana resembles the Pallava architecture. To the South-East of this temple is Lakshmi Devi temple which was constructed recently. The pillars of the *mantapams* are worth-mentioning. They are single stoned pillars and mostly square in shape. The pillars in the *mantapam* are in two rows with 12 in one row and 16 in another. There are inscriptions on some pillars which mention the name of Kalinga Gangaraju. From those inscriptions it is believed that this temple existed even before the 6th or 7th Century A. D.

The image of Gajalakshmi *Murthy* was carved on a wall in the entrance hall. Panniddaralwars are installed in a small temple. Sri Ramanujacharyulu is separately housed in a temple. In 1599 Mahammad Khuli Padushah Nameenamulka dethroned the Hindu Kings Vidyadhara, Mukunda and Bahubalendra and plundered Sri Kurmanatha temple in Kalinga kingdom. In 1604 Padmanayaka Sarvappa Aswarayudu of Visparla *gotram* renovated of the temple. Sri Ramanujacharya who visited this temple during his *yatras* defeated the contention of the Saivitesthat it was a *Saiva Kshetram*, and left the images of Lord Govindarajaswamy, Sridevi and Bhudevi which he had brought with him for usage as *Uthsava vigrahams*. These form the Kanthukaberam, Sri kurmanathaswamy being the Dhruvaberam. Sri Chakranarayanaswamy, Balinarayanaswamy and Sayana Narayanaswamy complete the essential five *berams* (five idols of a Vaishnava temple namely Dhruva, Kanthuka, Uthsava, Bali and Sayana Berams). Sri Kurmanathaswamy is facing West and all other bermas facing East. Sri Kurmanayaki in the name of Sri Mahalakshmi with four hands is to the Lord's left, facing West. Lord Govinda Rajaswamy also called Kesavaperumal has four hands with *Padma*, *Sankha*, *Chakra* and *Gadha* (Lotus, conch, disc and Mace). Generally, the idol of Govindarajaswamy has the disc to the right and the conch to the left. As this idol has conch to the right and disc to the left, it was called Kasavaperumal.The Madhava Yatheeswara Narahari *Teertha* installed the idols of Rama, Lakshmana and Sita and they too form the Kanthukaberam. An inscription on a pillar to the West has recorded that as the original image of Lakshmana was lost, the present one was installed again by Sri Bhashyam Vedantacharyulu.

Sri Mukundanathaswamy temple is in the south-west corner of the temple compound, and it is here that devotees gather for recitation and hearing the Vishnavalore. To the North of the main temple, there is the temple of Sri Ramanuja, whose idol was installed in his immediate presence by the local Vishnavites when he established that it was a Vaishnava centre. The Western *Dhwajasthambham* was also installed at time. To the North-West of the temple compound, the protective diety of the temple compound Durga established Herself in a temple.

A number of inscriptions in the temple throw a flood of light upon the political and social history of this tract. The legends of the temple speak of the life of Sri Narahari *Teertha*, a famous disciple of Madhavacharya, who revived the religious favour of the people in Kalinga. Sri Narahari *Teertha* was a disciple of Anandateertha, who in turn was a disciple of Purshothama *Mahateertha*. In his Purvasrama, Narahari *Teertha* was known as Syama Sastry, and he was born in one of the ministerial families of Kalinga. There is a *Stotra* known as Narahari Yati *stotra*, which is included in the *sankrit* work called *Stotra* Mahodadhi in which the life of Narahari *Teertha*, which is closely associated with the temple of Sri Kurmam, is given. According to this, he received initiation from one Purna Prajna, who ordered him to go to the court of Gajapathi King and be a ruler there. Narahari *Teertha*, who had learnt the true import of the Bhashyas, and the Upanishads from his teacher, wanted to become a Sanyasi and, therefore, remonstrated with his master that nothing useful was to be gained by his trying to acquire a Kingdom. His master, thereupon, replied that in the Gajapathi Kingdom, the images of Rama and Sita were available and that Narahari must acquire them, so that worship to these idols could be restored.

1. Places of interest in Andhra Pradesh published by the Information and Public Relations Department, Hyderabad.

Narahari accordingly went to the Kalinga country and was received there with great enthusiasm by the people as a fit ruler for them. He ruled Kalinga for twelve years as a regent to the minor prince. When the prince attained majority, Narahari returned the Kingdom to him and took as *Gurudakshina* the idols of Rama and Sita which were his real treasure, and gave them to his master Anand *Teertha*. The latter worshipped the images for eighty days and made them over to his disciple Padmanabha *Teertha*, who in turn worshipped them for six years and gave them once again back to Narahari *Teertha*. Having thus acquired the images, Narahari *Teertha* went about touring and preaching. During his tours, one night he dreamt that an image of Lord Vishnu was submerged in a tank near the town where he was staying. He made arrangements to bring out that image, and also made arrangements for its proper worship and retired to the banks of the Thungabhadra where he lived till his end.

This legendary story of Narahari *Teertha* is borne out by many of the inscriptions and epigraphs that are available at the Srikurmam temple.

There is a famous *Kshetramahatmyam* about this temple which was narrated by Rishi Dattira to Vyasa. The Sthalapurana says that the sage heard in his dream from Lord Sri Hari himself the details about the greatness of Srikurmam. According to this Sthalapurana, there was a mountain called Swetachala where King Suta was ruling. The queen was a pious lady and the king approached her on a *Suddha Ekadasi* day, which was a day dedicated by her for prayer and meditation. The queen prayed to the Lord that her *Vrata* should not be broken, and Lord Sri Kurmanatha ordered Ganga to flow in between the King and the queen, so that the queen's *Vrata* may not be disturbed. The King, thus separated from the queen, lived on the banks of the Vamsadhara river, where one day the sage Narada met him and told him that he could bring upon himself the blessing of Sri Hari by doing proper penance. The King thereupon went to the place where the Vamsadhara river joined the sea, and prayed to the Lord that he should have the blessed *Darshan* of the holy feet of Sri Hari. Narada taught the King the Kurma *Mantra* and asked him to remain in "*Tapassamadhi*" meditating upon it. The King performed intense Tapas, repeating the Lord's name, in the Kurma Mantra and Lord Sri Hari, assuming the form of *Sri Kurmavatara* and decorated with the *Sankha, Chakra, Gadha* and *Padmam* gave *darshan* to the King. Rishi Narada, King suta and Sri Kurmanatha then proceeded to the neighbouring hill where a sage called *Vakrangamaharshi* was living. On the way, the Lord, seeing a sacred spot, thought it fit to create, through his *Chakra*, a brilliant tank known as the *Ksheera Samudram*. Mahalakshmi came to that sacred spot and then said that she would reside there. The sacred spot is said to be *Srikurmam* or *Kurmagundam*".

"By the grace of the Lord, a bath in the *Ksheerasamudram* at this place would remove all impurities and imperfections in men. After some time a Bhil woman who was hungry and thirsty came there and bathed in the tank and was elevated, and reported her experience to her husband. Her husband also came and was blessed by the Lord. Being a pious man, and seeing Lord Sri Kurmanatha with the *Sankha,Chakra, Gadha* and *Padmam* there he constructed a temple to the Lord. Later on King Suta built a temple with golden walls and, in consultation with Narada and Brahma, first consecrated Srikurmanatha with the Sudarsana *Mantra*. Thereupon the Lord took on his various aspects,and,in order to pacify him, the Gopala *Mantra* was also consecrated, and Sri Kurmanatha was pacified and became his old benevolent self".

"The Sthalapurana has also some legendary reference about the temple for some centuries after its first construction.

"One legend is as follows. The Rajakumar of Anandapuri chased a golden-faced deer and came to Sudhakundam near Srikurmam. He went to Srikurmanatha Swami temple and there saw the devine *Apsaras* Tilottama who was dancing before the Lord. The King fell in love with her, but Tilottama, who had consecrated hereself to the services of the Lord alone, was angry with him and cursed him. The King had not up to then seen the Lord and when Tilottama cursed him the King remained there doing *Tapascharya* for three hundred years. Finally, he was cured by his penance to the Lord, and remained there permanently erving the Lord.

"The Sthalapurana also mentions that the worship of the Lord will bestow the following blessings. The devotee will be purified of his sins and will have no rebirth. He will get the same benefit as from a pilligrimage to Mathura,Benaras, Amaravathi and Auodhya. He will have *Mukti* and reach heaven. He will be helping his *Pitrudevathas* by a bath in the Sudhakundam, near Srikurmam, which will completely wipe off all past *Karmas*. Bath in the sacred waters of these

teerthams, meditation and visits to the shrines in the hill will ennoble and purify men, satisfy their legitimate desires and help them to attain salvation".1. Pathala Siddeswaraswamy temple, Anjaneyaswamy temple and village deity Asiramma temple are the other places of worship in the village.

The *Ashta Teerthams*(the eight sacred waters) have greatly enhanced the sanctity of this *Kshethram*. They are

నారదంచ సుధాకుండం
Naradancha sudhakundam
చక్రతీర్థంచ మాధవం
Chakratheerthancha madhavam
కౌటిల్యం వక్రతీర్థంచ
Kautilyam vakratheerthamcha
నారసింహం మహోదధిః
Narasimham mahodadhihi

Narada *Teertham* is to the North of the temple and is reached by the northern road. This is also popularly called Naradam. Devotees bathe in this *teertham* on the Sunday, which falls on *Magha Suddha Ashtami* (January-February), reciting the *Dhyana slokam*.

నారదాయ నమస్తుభ్యమ్ విష్ణు సారూప్యదాయక
Naradaya namasthubhyam vishnu sarupyadayaka
తవాంఘని నిమజ్జామి చోరమాలిక సిద్ధద
Thavambhasi nimajjami choramalika sidhdhada
యస్యప్రసాద కలయా తపస్సిద్ధి మవాప్తవాన్
Yasyaprasada Kalaya Thapassidhdhi mavapthvan
సమస్తస్మై నారదాయ శ్వేత భూపోమహాతపాః
Samasthasmai Naradaya swetha bhupomahathapah

2. Close to the temple on the Eastern side, there is Sudhakundam which is also called Swetha Kundam. Bath in this will be on Monday that falls on *Magha Sudha Navami* (January-February) reciting the following *dhyana slokam*.

శ్వేతకుండ నమస్తుభ్యం స్వయం కృష్ణేన నిర్మిత
Swethakunda namasthubhyam swayam krushnena nirmitha
క్షీరోదార్ణవ సంభూత నిమజ్జామి తవాంఘని
Ksheerodarnava sambhuta nimajjami thavambhasi
శ్వేతకుండ జలే స్నాత్వా కృత్వా సాగర గర్జనం
Swethakunda jale snathwa sruthwa sagara garjanam
శ్రీ కూర్మ శిఖరం దృష్ట్వా పునర్జన్మ నవిందతి
Sreekurma sikharam drushtwa punarjanma navindathi

3. Chakra *Teertham* is by the side of the Anjaneya temple a mile to the east of the village. It is in this that Lord Srikurmanatha gave his *darshan* to Swetharaja and a bath in this *theertham* reciting the following *slokam* on a Tuesday that falls on *Magha Suddha Dasami* is considered sacred (January-February).

సుదర్శన నమస్తుభ్యం జ్వాలామాలా, విభూషిత
Sudarsana namasthubhyam jwalamala vibhushita
శత్రూణాం క్షపణ స్వామిన్ స్వీయధారా ప్రసారతః
Sathroonam kshapanaswamin sweeyadhara prasarathaha
చక్రేశాన నమస్తుభ్యం నిమజ్జామి తవాంఘని
Chakresana namasthubhyam nimajjami thavambhasi
రక్ష సర్వ ప్రకారేణమాం విష్ణుపద సంశ్రయం
Raksha sarva prakarenamam vishnupada samsrayam

4. Madhava *Teertham* is reached by walking a short distance to the south from the temple and then turning to south-west. This is also called Madhavarayuni *bandha*. The sacred day for bath is the Wednesday that falls on *Magha Suddha Ekadasi* and the *dhyana slokam* is.

జన్మాంతర సహస్రేషు స్వప్నావస్థా సుతేనరాః
Janmanthara sahasreshu swapnavastha suthenarah
దుఃస్వప్నం నైవశ్యంతి యైర్దృష్ట స్వప్నమాధవః
Dhuswapnam naivapasyanthi yairdrushta swapnamadhavaha
మాధవాయ నమస్తుభ్యం దుఃస్వప్న హరణే స్వయం
Madhavaya namasthubhyam dhuswapna harane swayam
బద్ధ కంకణ మాంపాహి దుస్వప్నం వార యాచ్యుత
Badhdha kankana mampahi dusswapnam vara yachyutha

5. Kautilya *theertham* is about two miles to the West of the village. *Prethasila*, known as *Koyyarallu* a rock on which *pindams* are offered to the departed souls is by its side. Thursday that falls on *Magha Sudha Dwadasi* is sacred for the bath, and the *dhyano slokam* is,

కౌటిల్యతే నమోదేవ కృష్ణే నైవ వినిర్మిత
Kautilyathe namodeva krishne naiva vinirmitha
తవాంభోమజ్జనాన్మేస్తు కుటుంబ పరివర్ధనం
Thavambhomajjananmesthu kutumba parivardhanam

6. Vakra *Teertham* is about 4 miles to the East of the village close to the sea shore. This is also called *Saralu*. It is believed that *Vekrangamahamuni* did penance here and a bath repeating the following slokam on a Friday that falls on *Magha Sudha Triodasi* is considered sacred and greatly beneficial for students.

స్నాత్వా వక్ర సరస్తీర్థే దృష్ట్వా శ్రీ కూర్మమాదరాత్
Snathwa vakra sarastheerthe drushtwa sreekurmamadarath
నరః పాపైర్వి నిర్ముక్తా విష్ణు సాలోక్య మాప్నుయాత్
Narah papairvi nirmuktha vishnu salokya mapnuyath

1. Extra. from 'Telmples and Legends in Andhra Pradesh by Sri N. Ramesan, M. A., I.A.S.

నమోవక్రాంగ మునయే శ్వేతరాజార్చితాయతే
Namovakranga munaye swetharajarchithayathe
శ్రీ కూర్మ దేవభక్తాయ సర్వసిద్ధి ప్రదాయక
Sreekurma devabhakthaya sarvasiddhi pradayaka

7. Narasimha *Teertham* is to the South of the village at a distance of one mile near the sea-shore. This is popularly known as Narasinga *pathalam*. It is here that Lord Narasimhaswamy gave his *darshan* to Tilottama. Saturday that falls on *Magha Sudha Chaturdasi* (January-February) is particularly auspicious for a bath and the *dhyana slokam* is,

కపిలారుణ కేశాంత రక్త పింగ విలోచన
Kapilaruna kesantha raktha pinga vilochana
దిశా స్ఫురిత దంష్ట్రాగ్ర నారసింహ నమోస్తుతే
Disa sphuritha damshtragra narasimha namosthuthe
నారసింహ నమస్తుభ్యం రక్షితార్థ తిలోత్తమ
Narasimha namashtubhyam Rakshithartha tilottama
అయోగ్య యోగ్యతాదాయిన్ నిమజ్జామి తవాంభసి
Ayogya yogyathadayin nimajjami Thavambhasi

8. At a distance of one mile to the south of the village, the sea is considered the eight of the *Astha Theerthams*. Devotees bathe in this on Sunday that falls on *Magha Suddha Purnima* (January-February) during the *Aslesha Nakshatram* of the day reciting the *dhyana sloka*

మహోదధే నమస్తుభ్యం నిమజ్జామిత్వాంభసి
Mahodadhe namasthubhyam nimajjamithavahbhasi
యస్మాచిచ్రేకూర్మ ఉద్భూత శ్వేతరాజార్తి శాంతాయ
Yasmachichrekurma udhbhutha swetharajarthi santhaya
శ్రీరామచంద్ర సాహాయ్య కారిణే సేతు బంధనే
Sreeramachandra sahayya karine sethu bandhane
మహోదధే నమస్తుభ్యం రక్ష రక్ష సదావిమాం
Mahodadhe namasthubhyam raksha raksha sadapimam

Kalyanothsavam is performed on Navamhikam basis from *Vaisakha Suddha Sapthami* to *Purnima* (April-May *pushpayagam* is on *Bahula Padyami. Garuda Jeevanyasam* invocation to the picture of the sacred kite Garuda and inauguration is on the first day. *Dhwajarohanam, Ankurarpanam* and *Agni Prathishtapana* are on the second day. Onthe first three days there are special *homams. Grama Baliharanam* is performed twice a day both in the morning and evening all through the year. The special function on *Dasami* is *Laukyothsavam.* Pestle and mortar are worshipped, Lakshmi and Narayana are invoked and some grain is poured into the mortar and pounded.The actual marriage function is on *Ekadasi.* In the morning there are the usual homam and *Gramabali,* In the night the procession after *Baliharanam* is an imposing function. The palanquin, Elephant and two horses are well decorated and the *Shed berans Moola, Yaga, Bali, Snan, Yathra and Sayana* are taken round the streets of the place. *Edurusannahothsavam* (*Ammavaru* welcoming the Lord and the marriage agreement conversation) is interesting. After that, the idols are brought into the *Kalyanamantapam* and the marriage will be concluded on that night. The next day's main functions are special offerings, distribution of *Prasadam* on a large scale and feeding a few thousands. The car festival is on *Triodasi* when the car is taken round the village. On *Chathurdasi* after *Sadasyam* during the day, the *Dopu Uthsavam* at 3 O' clock in the night is interesting. The idols of the Lord and *Ammavaru* are taken to a *Mantapam* outside the village and the story of Thirumangayalwar who plundered the jewels of Lord Vishnu and Mahalakshmi soon after their marriage in order to feed Vaishnava devotees is recited and listened to. *Vinodothsavam* is on the next day. Searching and crossing the four roads for the lost ring of the Lord is a fascinating function. The function concludes with *Vasanthakalasaradhana, Avabhruthasnanam* and other functions. *Pushpayagam* is on *Chaitra Bahula Padyami.* Twelve worships, one differing from the other, in flowers, offerings, etc., are performed as *Prayaschiththam* or compensation for unconscious omissions during the previous twelve months. This is a regular annual function after the marriage ceremony and it is only after finishing that day's function that the idols of the Lord are brought back into the temple. The following are the *Dhayana slokam.*

హేమ వర్ణం చతుష్పాదం
Hema varnam chathushpadam
వృక్షే నిర్గత శీర్షకం
Vrukshe nirgatha seershakam
మేరు మందర సంకాశం
Meru mandhara sankasam
గుంజాసన్నిభ లోచనం
Gunjasannibha lochanam
పశ్చిమాభి ముఖం దేవం
Paschimabhi mukham devam
తిష్టంతం గోష్పదాకరుతిం
Thishtantham goshpadakaruthim
కూర్మరూపమి మంద్యాయే
Kurmarupami mamdyaye
శంఖ చక్ర శరీరిణం
Sankha chakra sareerinam
శ్రీ కేశవం కరతలోద్ధృత రమ్య పద్మం
Sreekesavam karathalodhdhrutha ramya padmam
చంద్ర ప్రభావిశద నిర్మల పాంచజన్యం
Chandra prabhavisada nirmala panchajanyam
కల్పాంత కోటి రవి భాస్వర రమ్యచక్రమ్
Kalpantha koti ravi bhasvara ramyachakram
వందే గదాలసిత మిందు సమాన వక్తరమ్
Vande gadalasitha mindu samana vaktharam

This is an ancient festival extending to the neighbouring taluks of Andhra Pradesh and Orissa. The patrons and hereditary trustees of the temple are the Zamindars of Vijayanagaram. An Executive Officer appointed by the Hindu Religious and Charitable Endowments Board and a committee to manage the affairs of the annual celebrations at a great cost met by the Zamindars of Vijayanagaram. The large scale distribution of *Prasadam* and free feeding have become things of the past. Even the Endowments of immovable properties recorded on the walls of the temples are untraceable and financially it is a deficit *Kshethram*. The income from tickets and *Dibbi* (Hundi) is supplemented by Simhachalam temple. A few thousand Hindus congregate during the festival. *Pujaris* are vaishnava Brahmins with hereditary rights. *Prasadam* is distributed to all.

The *Dolayathrothsavam*, is an annual function generally celebrated on *Phalguna Suddha Purnima* (February-March) preceded by *Kamadahanam* on *Chathurdasi*. But they are performed strictly during *Uttara Nakshathram* and *Makha Nakshathram*. On the first day, the Lord is taken in a procession to the *Kamadahana Mantapam*. Before Him *Jwala Pradarsanam* or burning of kama, son of Lord Vishnu is performed. The next day during *Pubba Nakshathram* devotees take bath in the sea and *Swethapushkarani* and have the *Darshana* of the Lord. Then follows the most important function *Dolothsavam* during *Uttara Nakshatram* the Lord is taken to *Dolamantapam* in a big procession. He is seated facing north. This is an unique posture unknown anywhereelse in India and that is for the very short period just enough to perform the *Bhargundapuja* in the name of Raja of Vijayanagaram. Immediately there after the Lord is restored to the normal posture facing south, after which the huge congregation worships the Lord. During the short period when the Lord faces north, there is great stampede for *Darshan*. The following is the *Slokam* explaining the efficacy of the *Darshanam*.

దోలాయమానం గోవిందం మధ్యస్థం మధుసూదనం
Dolayamanam govindam madhyastham madhusoodanam.
రధస్థం వామనం దృష్ట్వా పునర్జన్మ నవిద్యతే
Radhastham vamanam drushtya punarjanma navidyathe

Darsan in the same year of Lord Kurmanatha Swamy in the Swing (*Dolothsavam*) at Sri Kurmam, Lord Lakshminarasimha Swamy during the *Darbar* at Simhachalam and Lord Jagannatha Swamy while on the car in Puri Jagannatham ensures freedom from rebirth. After midnignt, when the crowd melts away after receiving *Prasadam* of *Vadapappu* and *Panakam*- the Lord is taken back to the temple on *Garudavahanam*.

This is a very ancient festival attracting a lakh of persons from all over India.

All the Hindu festivals and birth days of the Vaishnava Alwars are celebrated in the temple on a decent scale. The Sreebhashyam family has been conducting an annual function in this temple at their cost. It is the celebration of Sri Ramanuja *Thirunakshathram* with daily continuous *Parayanams* worship, distribution of *Prasadam* to all and free feeding on a decent scale on the last day. The family does not seem to be rich but they celebrate this festival regularly every year with unswerving devotion to the Lord maintaining the tradition which their ancestors established. The function is purely personal and they pay personal attention to the rituals, the preparations and the guests.

The last is the *Ashta Theerthasnanam* (bath in the eight sacred waters of the *Kshethram*). The day of a rare coincidence will be awaited for years. The month of *Magham* and the month of *Makaram*, must have together *Suddhashtami* on a Sunday and the next Sunday must be *Purnima* without any *upari* or *Lopam* in the middle (Excess or shortening of *thithi*). Bath as described above during the eight days in the eight *Theerthams* is equal to one crore times the bath during lunar eclipse as detailed in the following *slokam*.

మాఘేమకరగేభానౌ భానుయుక్తా సితాష్టమీ
Maghemakaragebhanau bhanuyuktha sithashtamee
తధా సార్పర్క్ష సంయుక్తారవియుక్తాచ పూర్ణిమా
Thadha sarparksha somyuktharaviyukthacha purnima.
అష్ట తీర్థా భిధో యోగః కోటీందు
Ahshta theertha bhidho yogaha kotheendu
గ్రహసన్నిభః॥
grahasannibhaha.

A fair is held in this connection for 5 days near the temple. Nearly one lakh of people, from distant places attend. A town-ship with sheds and shops springs up there a few days in advance. Eastables utensils, fancy and textile goods, Ayurvedic medicines, agricultural implements etc, are sold. Games, swings, circus and dramas afford entertainment to the congregation.

During *Sankranti* (January-February), the procession images of Govindarajaswamy, Sri Devi, Bhudevi, Rama, Sita and Lakshmana are taken in procession to the temple of Anjaneyaswamy from Kurmanathaswamy temple.

Gramadevatha Uthsavam is celebrated every year. To fulfil vows, fowls, goats, sheep etc., are sacrificed to the village deity Asiramma.

SOURCE : *1. Sri S. T. P. V. Kurmacharyulu, B. A. Telugu Pandit, Zilla Parishad High School, Srikurmam.*

2. An article in Andhra Pradesh daily dated 28-5-61.

3. An article in Andhra Pradesh daily dated 14-6-64.

4. Places of interest in Andhra Pradesh Published by the information and Public Relations Department, Hyderabad.

5. Temples and Legends in Andhra Pradesh by Sri N. Ramesan M.A., I.A.S.

6. An article in 'Aradhana' of June, 1957.

7. Sree Kurmanatha Sthavam by Sri T.P. Ramanuja Swamy.

and

8. Additional information gathered by research Assistant for Fairs and Festivals.

In Sunkarapalem, hamlet of Srikurmam Neelamma temple with Her wooden image in famale form is the place of worship.

Neelamma *Sambaram* is celebrated for 6 days from *Chaitra Bahula Dasami* to *Amavasya* (March-April). Pujas are performed by the *pujari* who observes fasting and *Jagaram* throughout the *Uthsavam*. Fruits, sweets, clothes etc. are offered. Vows are liquidated. Fowls, goats and sheep are sacrificed on the last day. This is being celebrated for the past 10 years and is confined only to this village. Local devotees congregate. *Pujari* is a Reddy of Nageswara *gothram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri B. Rameswara Rao, Teacher, Ippili.*

23. Sativada—Situated at a distance of 9 miles to the east of Srikakulam town. Of this distance, 8 miles can be covered by bus and 1 mile distance has to be covered by walk.

The village has a population of 1,133 comprised of Brahmin, Vaisya, Kalingi, Koppala Velama, Viswabrahmin, Chakali, Mangali etc.,castes; and Mala Scheduled Castes (12 persons).

There is a temple known as *'Panchadevathala Alayam'* five deities temple, the deities being Siva (Phallic emblem), Parvathi, Vishnu(Venugopalaswamy), Vinayaka and Brahma (The creator) with their stone idols. Daily pujas, *Deeparadhana* and *Naivedyam* are offered to the deities. On all Mondays and Saturdays, devotees make visits to the temple. On every *Ekadasi* and *Pournami - thiruveedhi utsavams* take place. Sri Sathivada Suryanarayana Sreshti donated some lands to the temple. The temple was constructed in 1967 at a cost of Rs,20,000 by Sri Suryanarayana Sreshti. In this temple, *Sivaratri* festival is celebrated for 1 day. Nearly 6,000 people congregate for the festival. Contributions are collected from the villagers.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informent: Sri V. Sri Ramadas, Village Karnam, Srikurmam.

24. Salihundam —Situated on the right bank of the river Vamsadhara at a distance of 12 miles from Srikakulam and at a distance of about $\frac{1}{2}$ a mile from the Gara Panchayat Samithi Headquarters.

It has a population of 2,795 made up of Vaisya, Kalingi, Sristikaranam; Segidi Castes ; and Mala and Dappula Scheduled Castes (326 persons).

This is a ancient and historic place. There are two small rocky hills of about 400 feet height connected by a ridge in the centre. These hills run parallel to the river and to the south of the village. Some interesting archaelogical remains are located on the eastern side of the hill. This site was first brought to the notice of the Archaelogical Department by late Rao Saheb Gidugu Venkata Ramamurthy Pantulu of Parlakimidi in the year 1919. The excavations conducted in the year 1919-20, 1943-44, 1946-47 and 1954 exposed many Buddhist vestiges. The site was identified as an early Buddhist establishment known as "Kattaharama" belonging to the 2nd Century A.D. A stone of the Mahachaitya bore the inscription 'Dhammarano - Ashoka sirono'.

From the pot-sherds, pots and rouletted ware, inscribed bricks coins and scals conches and stones found here, it is found that the original name of the place was "Salipetaka"-(emporium of rice) and the hill was known as Maha-Uga-Pavvata. This Mahachaitya was constructed by Sathavahanas and their immediate successors when Budhism held much sway.

It is peculiar to note that no sculptured slabsportrying scenes from the life of Buddha of his previous birth have been unearthed. This is perhaps explained by the fact that this monastery was mainly a seat of

Orthodox Buddhism which considered Buddha only as a superman. Images of Buddha and worship of the same which come with the Mahayana school are also found here. Two stucco heads and a torso of Buddha of Amaravathi, Nagarjunakonda drapery are some of the examples of the unearthed excavations found here. In the last phase of its development this monastery appears to have served as a seat of *Vajrayana Buddhism*, drawing inspiration from the more famous seats of the same school at Vikramasila. The images of Tara and Marichi found at the site are some of the interesting examples of "*Valarayana Buddhism.*"

Salihundam (or Salipetka) therefore undoubtedly attracted pilgrims and visitors from the various parts of the country as a centre of Buddhism. Moreover evidence of its contacts with the Mediterranean countries in the early centuries of the Christian era in general and with Rome in particular,-is borne out by the finds of Roman coins of Tiberious (57-A.D) and the foreign pottery namely rouletted ware.

There are two Venugopalaswamy temples with stone idols one at the foot of the hill and the other on the hill by the side of the village, Village deity Bhoolokamma temple with a wooden image and Asiramma temple. Pujas are offered daily in the both the Venugopalaswamy temples. On Saturdays, 10 to 15 devotees visit the temples. Venugopalaswamy *Kalyanothsavam* is celebrated on *Magha Suddha Ekadasi. Jatara* takes place for one day on *Bheesma Ekadasi.* Nearly 15,000 devotees congregate. *Pujari* is a Srivaishnava Brahmin.

Asiramma deity is worshipped on all Tuesdays, and *Jatara* is celebrated once in a year for one day.

SOURCE : *Information collectad by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent: *Aranji AppalaNaidu, V.L.W., and information furnished by Sri V.Seetaramamurthy, Block Development Officer, Panchayat Samithi, Gora.*

25. Vomaravalli —Situated at a distance of 11 miles from Srikakulam Road Railway Station as also from Srikakulam.

The total population of the village is 2,808 and it is made up of several Hindu communities and Scheduled Castes (127). The chief means of livelihood of the people is agriculture-

Village deity Sirlamma is worshipped in this village.

Sirlamma festival is celebrated for 3 days in *Phalgunam* (February-March). About 3,000 devotees, from the surrounding villages congregate. Only Hindus participate in this festival.

SOURCE : *Statement af Fairs & Festivals furnished by the District Health Officer, Srikaculam.*

26. Calingapatnam —Situated at a distance of 18 miles from Srikakulam towards the East. It is connected by bus from Srikakulam.

It has a population of 4,215 made up of Brahmin, Vaisya, Adi Velama, Kapu, Golla, Reddy,Telaga,Vada-Balija, Chakali, Mangali etc., castes; Mala, Madiga Scheduled Castes (121 persons) and Muslims.

Kodanda Rama Swamy temple, two Siva temples and Madina *Darga* are the places of worship in this place. Daily pujas are offered in the Kodanda Ramaswamy temple. *Sri Rama Navemi* festival is celebrated for 9 days. There is 30 acres of wet land for this temple.

There is one *Sivalingam* in the village and mother *Sivalingam* known a Karpooreswara is there in Silagam, hamlet. Daily pujas are offered in both the temples. *Sivaratri* festival is celebrated for one day.

Madina *Darga* is an important shrine visited by Hindus and Muslims on Thursdays and Fridays at the time of transplantation, marriage and other auspicious occasions. Hindus and Muslims go to the *Darga* and offer prayers.

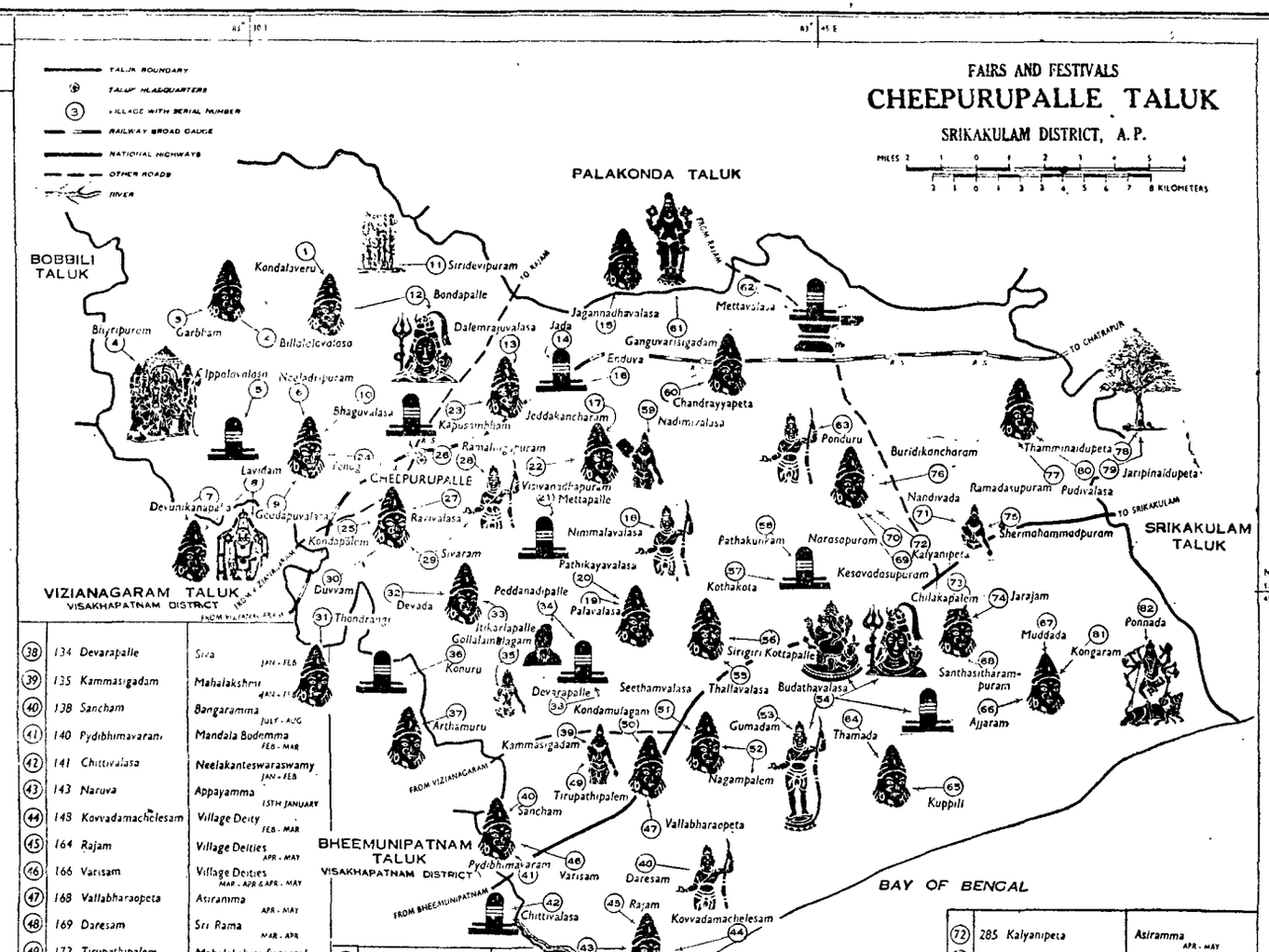
Village deities Asiramma, Polamma and Neelamma are worshipped by Hindus only for fulfilment of desires.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent Sri M. Krishna Rao, Agent, M/s Reply and Company,Callingapatnam.

CHEEPURUPALLE TALUK

FAIRS AND FESTIVALS
CHEEPURUPALLE TALUK
SRIKAKULAM DISTRICT, A. P.



S No	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	16 Kondalaveru	Kunchamma OCT - NOV
(2)	24 Billalalavalasa	Pydithalli & Bangaramma MAR - MAY
(3)	31 Garbham	Rajamma FEB - MAR
(4)	32 Bhyripuram	Sita Ramaswamy 15TH JANUARY
(5)	42 Ippalavalasa	Varadarajaswamy JAN - FEB
(6)	43 Neeladripuram alias Surammapeta	Village Deity MAR - APR
(7)	47 Devunikanapaka	Pydithalli MAR - APR
(8)	48 Lavidam	Pydithalli & Bangaramma APR - MAY
		Venkateswara AUG - SEP
(9)	49 Geddapuvalasa	Pydithalli MAR - APR
(10)	52 Bhaguvalasa	Bangaramma MAR - APR
(11)	57 Siridevipuram	Ammavaru MAR - APR
(12)	62 Bondapalle	Chinnamma-aru APR - MAY
		Siva JAN - FEB
(13)	67 Dalemrajuvalasa	Village Deity FEB - MAR
(14)	69 Jada	Gowramma SEP - OCT
(15)	70 Jagannadhavalasa	Gangamma JAN - FEB
(16)	73 Enduva	Eswara JAN - FEB
(17)	75 Jeddakancharam	Pydithalli DEC - JAN
(18)	78 Nimmalavalasa	Kodanda Ramaswamy MAR - APR
(19)	84 Palavalasa	Bangaruthalli MAR - APR
(20)	85 Pathikayavalasa	Bangaramma MAR - APR
(21)	89 Mettapalle	Siva JAN - FEB
(22)	90 Viswanadhapuram	Pydithalli NO FIXED DATE
(23)	95 Kapusambham	Village Deity APR - MAY
(24)	101 Yenuguvalasa	Perantalu JAN - FEB
(25)	104 Kondapalem	Village Deities APR - MAY
(26)	106 Cheepurupalle	Siva JAN - FEB
(27)	109 Ravivalasa	Bhagirathithalli FEB - MAR
(28)	111 Ramalingapuram	Sri Rama SEP - OCT
(29)	117 Sivaram	Rama & Ammavaru NO FIXED DATE
(30)	119 Duvvam	Bangaramma APR - MAY
(31)	121 Thondrangi	Gowramma OCT - NOV
(32)	122 Devada	Bangaramma MAR - APR
(33)	126 Itikarlapalle	Astirithalli AUG - SEP
(34)	127 Peddanadipalle	Village Deity OCT - NOV
		Yogananda Sri Babaswamy OCT - NOV
		Siva JAN - FEB
(35)	129 Gollalamulagam	Kameswari Devi OCT - NOV
(36)	130 Konuru	Siva OCT - NOV
(37)	131 Arthamuru	Samalamma APR - MAY
(38)	134 Devarapalle	Siva JAN - FEB
(39)	135 Kammasigadam	Mahalakshmi JAN - FEB
(40)	138 Sancham	Bangaramma JULY - AUG
(41)	140 Pydibhimavaram	Mandala Bodemma FEB - MAR
(42)	141 Chittivalasa	Neelakanteswaraswamy JAN - FEB
(43)	143 Naruva	Appayamma 15TH JANUARY
(44)	148 Kovvadamachilesam	Village Deity FEB - MAR
(45)	164 Rajam	Village Deities APR - MAY
(46)	166 Varisam	Village Deities MAR - APR & APR - MAY
(47)	168 Vallabharaopeta	Asiramma APR - MAY
(48)	169 Daresam	Sri Rama MAR - APR
(49)	173 Tirupathipalem	Mahalakshmi Perantalu JAN - FEB
(50)	176 Kondamulagam	Konda Maremma JAN - FEB
(51)	180 Seethamvalasa	Pydithalli MAR - APR
(52)	187 Nagampalem	Neelamma APR - MAY
(53)	188 Gumadam	Sri Rama MAR - APR
(54)	190 Budathavalasa	Ganapathi AUG - SEP
		Bhuvaneswaraswamy FEB - MAR
		Sri Rama MAR - APR
		Siva JAN - FEB
(55)	194 Thallavalasa	Neelamma JUNE - JULY
(56)	195 Sirigiri Kottapalle	Annavaru JUNE - JULY
(57)	197 Kothakota	Dharmalingeswaraswamy JAN - FEB
(58)	201 Pathakunkam	Ramalingeswaraswamy MAY JUNE
(59)	211 Nadimivalasa	Lakshmi Perantalu APR - MAY
(60)	212 Chandrayyapeta	Village Deity SEP - OCT
(61)	221 Ganguvarisigadam	Ranganathaswamy APR - MAY
(62)	224 Mettavalasa	Mallikarjunaswamy 14TH JANUARY
(63)	234 Ponduru	Pydithalli APR MAY
		Sri Rama MAR - APR
		Kodanda Ramaswamy APR - MAY
(64)	250 Thamada	Asiramma APR - MAY
(65)	267 Kuppili	Asiramma FEB - MAR
(66)	269 Ajjaram	Asiramma MAR - APR
(67)	276 Muddada	Village Deity FEB - MAR
(68)	278 Santhasitharam-puram	Village Deity APR - MAY
(69)	282 Kesavadasupuram	Astramma MAR - APR
(70)	283 Narasapuram	Ammavaru APR - MAY
(71)	284 Nandivada	Gowri SEP - OCT
(72)	285 Kalyanipeta	Asiramma APR - MAY
(73)	288 Chilakapalem	Asiramma MAR - APR
(74)	291 Jarajam	Village Deities FEB - MAR
(75)	274 Shermahammadpuram	Gowri SEP - OCT
(76)	295 Buridikoncharam	Asiramma MAR - APR & APP - MAY
(77)	309 Ramadasupuram	Ammavaru JUNE JULY & JULY - AUG
(78)	315 Thamminaidupeta	Ammavaru JULY - AUG
(79)	316 Jaripinaidupeta	Ammavaru JUNE - JULY
(80)	317 Pudivalasa	Ammavaru JUNE - JULY & JULY - AUG
(81)	323 Kongaram	Ammavaru APR - MAY
(82)	324 Ponnada	Durgamma APR - MAY

Section II

CHEEPURUPALLE TALUK

Introduction : This Taluk is the southern most Coastal Taluk of Srikakulam District. It is bounded on the North by Palakonda and Bobbili Taluks, on the north-east by Srikakulam Taluk, on the west by Bobbili Taluk, on the south-east by the Bay of Bengal and on its south-west by Visakhapatnam District.

The Taluk is extended over an area of 461.7 Sq. miles and supports a population of 318,321 persons. The density of the Taluk is 689 persons per Sq. mile. There are altogether 322 villages out of which 19 villages are uninhabited. Cheepurupalle is the only town in the Taluk.

The river Nagavalli or the Layangulya which is one of the chief rivers of the District flows between Cheepurupalle and Srikakulam Taluks and thereby forms the Taluk boundary. The channels of river Nagavalli are useful for irrigation. The Narayanapuram Project serves about 28 villages of the Taluk. Minor irrigation tanks which are rainfed from the chief source of irrigation. The soil in this Taluk is rocky and sandy and the area close to the hills is prominently of red variety.

Cheepurupalle being a Coastal Taluk,the climate is moderate. April, May and June are the warmest months but the sea breeze renders the climate tolerable. The Taluk possesses a moist atmosphere during the major part of the year.There are no reserved forests in the Taluk. The unreserved forests cover small extents on scattered hills in which scrub jungles are found.

As regards communications, the Taluk is served both by roads and railways.The Howrah-Madras Broad Gauge line of the south-eastern railway passes through this Taluk. The National Highway also passes through this Taluk.

The chief cottage industries of this Taluk are handloom weaving, pottery, basket making and the vegetable oil pressing and they provide both part-time and whole time employment. In respect of large industries, the Taluk consists of Manganese deposits at Garbham, Kothakarra, Budarayavalasa, Koduru, Sivaram, Cheepurupalle, Rachagundam and Itamvalasa villages and these have led to the establishment of a Ferro-Manganese Factory at Garividi, 3 miles from Cheepurupalle. There is an up-grading factory also attached to it.

Important agricultural communities of the Taluk are Kapu, Kshatriya, Telaga, etc. A few households of Brahmins and Vaisyas (Kirana business) are found in most of the villages. The Scheduled Caste population of 33,122 is made up of Madiga,Mala, Relli, Paidi and chachchati castes. The dry crops raised in the Taluk are *ragi* (finger millet), kambu, chillies, ground-nut, gingelly, jute etc. Paddy is the chief wet crop and sugarcane is raised in small extents.

Siva temples and Rama *Mandirs* are predominent in this Taluk. The village deities worshipped are Asiramma, Pydithalli, Polamma, Bangaramma etc.

Village wise particulars of temples and related festivals and fairs conducted are given in the following pages.

1. Kondalaveru —Situated at a distance of 10 miles from Cheepurupalle railway station.

The total population of the village is 495 and it is made up of Mannedora and Kondadora, Scheduled Tribes (432 persons), Scheduled Castes (9 persons) and a few people belonging to other Hindu castes. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity *Kanchamma* with her 4 feet high image in human form under a tree called *Kattimanu* (Cuphoribia caltinaandu) to the north-west and Pancha pandavula hill called *Devathalavari Parvatamu* are the places of worship.

Kanchamma Panduga is celebrated for one day on *Kartika Suddha Chavithi* (October-November). Fruits, *chalimidi* (rice flour mixed with sugar or jaggery), *vadapappu* (soaked greengram dal), turmeric and *kumkum* are offered to her. It is being celebrated since the inception of the village and has local significance. The patrons are Manne Doralu (Hill Tribes). The local people congregate. Pujas are performed by Yejjodu.

Pancha Pandavula *panduga* is celebrated in *Sravanam* (July-August) whenever rains fall. The Panda-

vas are held in great reverence by the public and they believe that the celebration of a festival in their name would get rain and thus increase the crop yield. Five *vises* of *guggilam* (resin), one maund of turmeric, five cocoanuts, *kumkum*, five *kunchams* (eight measures are equal to a kuncham) of *korra* (Italian millet) rice and five *kunchams* of milk, five *kunchams* of red gingelly oil and sufficient quantity of sugar are used to prepare the *payasam*. Two peculiar practices in the preparation of the *payasam* are that no match box is used and fire is produced through friction of *nelli* and *bata* sticks. Hands alone are used to mix up the ingredients and for offering the *payasam* to the Pandavas. The *payasam* is distributed among the devotees with hands. This is an age-old festival confined to the village. Members of the Yaragada, Kallem, Ayithi, Kotipilli families organise the festival.

SOURCE : *Sri Jakkuna Chandra Rao, Teacher, Z P. High School, Kondalaveru.*

2. Billalavalasa — Situated at a distance of 8 miles from Cheepurupalle by cart road. As there were *Billi* trees (the satin wood tree, chloroxylon suietenis) in abundance in this village, it got the name Billala valasa.

The total population of the village is 1,074 and it is made up of the following communities; Caste Hindus-Karanam, Kapu, Chakali (Dhobi), Mangali (Barber); Scheduled Castes' people (317) and Scheduled Tribes, people (5). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama, Pydithalli and Bangaruthalli with wooden images in human form are the places of worship in the village.

Gramadevatha panduga is celebrated on convenient day between March and May. Goats, fowls and sheep are sacrificed to the deity. It is being celebrated from ancient times. The devotees of the village congregate without distinction of caste or creed. *Pujari* is Smt. Kotha Buchachamma.

Sri Rama Navami is celebrated on *Chaitra Sudda* Navami (March-April).

SOURCE : *Sri Behara Gopalam, Teacher, Billalovalasa.*

3. Garbham — Situated at a distance of 8 miles from Garividi Railway Station.

The total population of the village is 6,615 made up of several castes of Hindus; Scheduled Castes (53 persons) and Scheduled Tribes (19 persons). The Chief means of livelihood of the people are agriculture and industrial labour.

The temples of Siva, Rama, Rajamma and Tadelamma are the places of worship in the village.

Rajamma *Perantalu uthsavam* is celebrated for 3 days the dark fortnight of the month *Phalgunam* (February-March). Fruits, saffron and *kumkum* are offered and animals are sacrificed. It is being celebrated for the past 40 years. The chief patron is Sri Thodde Raju Naidu. 4 to 5 thousand devotees of this village and 6 or 7 neighbouring villages congregate. All communities take part in the festival.

A fair is held in connection with the festival for one day near the temple. About 4 to 5 thousand persons congregate. A few shops with eatables and toys are arranged.

Gramadevatha Thadelamma Panduga is celebrated for 3 days once in 5 to 10 years. A he-buffalo is taken to every house in the village before it is sacrificed. At every house, the house-wife cleans the face and legs of the buffalo with turmeric water decorates it with vermilion mark on the face and fold their hands in veneration. On the third day, the he-buffalo is taken in a procession to the temple and is sacrificed to the deity. During this festival, *sirimanu* (a wooden pole of about 36 feet in length) is prepared with bamboos. The *sirimanu* and the *pujari* are taken in a proccession round the village. *Burrakathas* and *Bhagavathams* afford entertaintment to the visitors. The devotees of this and the nearby villages congregate irrespective of caste or creed.

SOURCE : *Sri E. Lakshmipathi Raju, Teacher, Garbham.*

4. Bhyripuram — Situated at a distance of 8 miles to the West of Komatipalle Railway Station and 14 miles from Cheepurupalle.

The total population of the village is 2,375 and it is made up of the following communities; Caste Hindus-Srivaishnava, Vaisya, Chakali (Dhobi), Mangali (Barber), Sristi Karanam; Mala, Madiga Scheduled Castes (199 persons) and Scheduled Tribes (2 persons). The chief means of livelihood of the people are trade and agriculture, employment and other traditional occupations.

The temples of Sri Sita Ramaswamy and Sri Venkateswaraswamy are the places of worship in the village.

Sri Sita Ramaswamy *Kalyanam* is celebrated for one day generally on 15th January. Coconuts, fruits and flowers are offered. Daily Pujas are performed in this month. It is being celebrated from ancient times and confined to this and the neighbouring villages. Vaisyas are the patrons. The devotees of this and the neighbouring villages of all communities participate. *Pujari* is a Srivaishnava with hereditary rights. *Prasadam* is distributed to all. This festival is celebrated by collecting subscriptions from the villagers.

SOURCE : *Sri Donkada Appala Narasayya, Teacher, Bhyripuram.*

5. Ippalavalasa —Situated at a distance of 6 miles from Cheepurupalle Railway Station.

The total population of the village is, 1,341 and it is made up of Thurupu Kapu, Kummari (potter), Chakali (washerman), Mangali (barber) etc. Hindu castes and Mala and Madiga Scheduled Castes (144 persons) and Scheduled Tribes (14 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Varada Lingeswara Swamy, in the form of a *Sivalingam* with 'Panuvattam' is the place of worship in the village.

Mahasivaratri uthsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Coconuts and plantains are offered to the Lord and Hindu devotees observe fasting and *jagarana.* This festival is being celebrated for the past 13 years and is of local significance. All Hindu devotees of the village congregate. *Pujaris* a Brahmin with hereditary rights. *Prasadam* is distributed to all. *Hari kathas, Bhagavatams* and dramas afford entertainment to the visitors.

SOURCE : *Sri B. Rama Rao, Head Master, Ippalavalasa.*

6. Neeladripuram *alias* **Surammapeta** - Situa - ted at a distance of 5 miles from Cheepurupalle Railway Station.

The total population of the village is 291 and it is made up of Brahmin, Vaisya, Kapu, Chakali (Dhobi), Mangali (Barber) etc. Hindu castes. The sources of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are no temples in this village. But the village deities Pydithalli, Bangaramma and Polithalli are worshipped in the form of wooden images.

Gramadevathala uthsavamulu are celebrated for 10 days in *Chaitram* (March-April) according to the convenience of the villagers. Coconuts, sarees, plantains, fruits, *chalimidi,* turmeric and *kumkum* (vermilion) are offered and animals are sacrificed to the deity on Tuesday night. Village elders are the patrons and the local people of all communities participate in it. *Pujari* is a Kapu with hereditary rights. Free feeding and community feasts are arranged, on Monday, Tuesday and Wednesday. *Prasadam* is distributed to all. Street dramas and *burrakathas* afford entertaintment to the visitors.

The devotees take river-bath and observe fasting and *jagarana* for *Sivaratri* festival.

SOURCE : *Sri V. Lakshminarayana, Head Master, Spl. Panchayat Samithi Elementary School, Neeladripuram.*

7. Devunikanapaka —Situated at a distance of 4 miles from Garividi Railway Station and 10 miles from Cheepurupalle by road.

The total population of the village, is 1,003 consisting of Kshatriya, Karanam, Vaisya, Velama, Golla, Chakali (Dhobi), Mangali (Barber), Kamsali (Goldsmith), Kapu, Telaga etc. castes; Mala and Madiga Scheduled Castes (126 persons) and Scheduled Tribes (136 persons). Agriculture and traditional occupations are the means of livelihood for the residents of the village.

There are no temples in this village. The village deity Pydithalli is worshipped in the form of wooden image made of neem wood decorated with turmeric and *knmkum* dots. The idol of the deity is installed at a specified place and there is free access to all communities.

Gramadevatha panduga is celebrated once in 4 or 5 years for 9 days in *Chaitram* (March-April). Animals are sacrificed and cocoanuts and plantains are offered to the deity. It is celebrated from ancient times and of local significance. The villagers are the patrons. All communities of the village take part in this festival. *Pujari* is a Velama of Nagula *gotram* with hereditary rights. *Prasadam* is distributed to all the people who gather there for the occasion.

SOURCE : *Sri Balivada Jagannadha Rao, Teacher, Devunikanapaka.*

8. Lavidam — is situated at a distance of 5 miles to the east of Garividi the nearest Railway Station and 7½ miles to the east of Cheepurupalle.

The total population of the village is 536 consisting of Brahmin, Vaisya, Kapu, Chariki, Chakali (Dhobi), Mangali (Barber), Kammari (Black-smith), Vadrangi (Carpenter) etc., castes; and Scheduled Castes people (37). The sources of livelihood of the people are agriculture and traditional occupations.

The temples of the village deities Pydithalli and Bangaramma with wooden images in human form are the places of worship in the village. Lord Vighneswara is worshipped in the form of an earthen image but there is no temple.

Gramadevatha Pandugalu are celebrated in *Vaisakham* (April-May). Fowls and goats are sacrificed to the deity. It is of ancient origin and of local significance. All Hindus of the village take part in the festival. *Pujari* is a Kapu.

Vinayaka Chaviti is celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September). There is free feeding. *Bhajanas* are arranged.

The devotees take river-bath and observe fasting and *Jagarana* during the festive days.

SOURCE : *Sri Bantupelli Simhachalam, Teacher, Lavidam.*

9. Geddapuvalasa – Situated at a distance of 2 miles from Garividi Railway Station and 4½ miles from Cheepurupalle.

The total population of the village is 1,043 and is made up of Hindu communities *viz* , Brahmin, Vaisya, Kapu, Sale, Chakali (Dhobi), Mangali (Barber), Kamsali (Goldsmith); Scheduled Castes (47 person), and Scheduled Tribes (25 persons). The sources of livlihood of the people are agriculture and other traditional occupations.

The temples of Pydithalli, Bangaramma, Kothammathalli and Muthyalamma are the places of worship. The idol of Pydithalli is symbolised in a neem wood, decorated with turmeric and *kumkum* dots. Nukalamma and Mruthyudevatha are the other deities worshipped without temples.

Pydithalli Ammavari Panduga is celebrated for 9 days. On Monday in the bright fortnight of *Chaitra* (March-April), all the devotees of village gather to bring the deity into the village with lights and music. At a selected place, a lump of mud mixed with turmeric powder is placed and worshipped which becomes red latter. Then this red coloured paste formed with mud and turmeric powder is placed in a *ghatam* (pot) immediately by the *Pujari* and it is taken into the village with music. It is placed on an elevated square known as "*Ammavari saduru*" in the centre of the village and worshipped for a week with turmeric, sandal paste etc. along with other decorated *ghatams*.Two functions before the conclusion of the festival are *rathammanu pattuta* (fixing up a pole in earth) and *Bhagavatham* play on Monday. *Rathammanu pattuta* is a ceremony to counteract the influence of evil deities against the village. The *manu* is worshipped, a fowl is sacrificed and then a goat is sacrificed. A *Barika* wears the intestines of the sacrificed fowl and goat round his neck and he is taken round the village with local music.

Anupulu (send off) on the 9th day (must be a Tuesday) is the last stage of the festival. He-buffalo which is reared unattended for a period of one or two years for the purpose of sacrificing to the deity called as " *Patta pothu* " is sacrificed on the " *Anupulu* " day before the deity, followed by other animal sacrifices. Coconuts and fruits are also offered. In the night of all the ten pots are taken out of the village with music, fire works and fancy dresses and folk dances. Kapus are the patrons of this ancient festival. The local Hindus take part in it. The *Pujari* is a Kapu of Nagula *gotram.*

The devotees usually take sea-bath and observe *jagarana* on festive days.

SOURCE :—*1. Sri B. Narayanrao, Teacher, Geddapuvalasa.*

2. Sri C. Narasimha Rao, Teacher, Geddapuvalasa.

10. Bhaguvalasa :–Situated at a distance of 2 miles from Cheepurupalle Railway Station and town.

The total population of the village is 636 and it is made up of Brahmins, Kapu, Kamsali (Goldsmith), Telaga, Chakali (Dhobi), Mangali (Barber) etc, castes; Scheduled Castes (34 persons) and Scheduled Tribes (14 persons). Agriculture is the chief means of livelihood of the residents.

The temples of Srirama, Siva, Bangaramma, Pydithalli, Nukalamma, Bagirathamma, Kothapolamma, Muthyalamma and Durgamma are the places of worship in the village. These deities are symbolised in stone images in human form.

Bangaramma *Panduga* is celebrated in *Chaitram* (March-April). Goats, fowls and sheep are sacrificed to the diety. An elephant is prepared with mats on a

cart and painted with colours which is called *Anjalu*. All the devotees wear new clothes. There is free feeding. The expenditure for this festival is met by raising contributions from the villagers. Patrons are the village elders. All the local Hindu devotees participate in this festival.

The other deities Pydithalli, Nukalamma, Kotha Polamma, Bagiradhamma, Muthyalamma and Durgamma are worshipped for a month from June one after the other.

There is an Eswara temple which is in a ruined condition in the village. There are a stone *Sivalingam* and a stone image of *Nandi* in the Siva temple. The images are 300 years old.

SOURCE : *An Enumerator, Bhaguvalasa.*

11. Siridevipuram — Situated at a distance of 4 miles to the west of Sarveswaripuram village on Cheepurupalle-Rajam Road.

The total population of the village is 501 and it consists of Vaisya, Yadava, Chakali (Dhobi), Mangali (Barber) etc., castes. Agriculture, trade, cattle and sheep rearing and traditional occupations are the chief means of livelihood of the residents.

There are no temples in this village. A bamboo shrub conceived as the sacred abode of the village deity *Ammavaru* is the only place of worship in the village.

Ammavaru or Gramadevatha Panduga is celebrated for 7 days between *Chaitra Suddha Padyami* (March-April) to *Jaishta Bahula Amavasya*(May-June). Saffron, *kumkum* and sarees and fruits are offered. It is being celebrated from ancient times. The residents of the village congregate. *Pujari* is Sri Chappa Appaiah, a Yadava without hereditary rights.

SOURCE : *Sri Y. V. Narasimha Murthy, Teacher. Siridevipuram.*

12. Bondapalle — Situated at a distance of 4 furlongs to the west of Rajam-Cheepurupalle bus route and 6 miles from Cheepurupalle Railway Station.

The total population of the village is 1,629 and it is made up of Brahmin, Vaisya, Kshatriya, Shristi Karanam, Bheri, Kapu, Telaga, Vishwabrahmin (Goldsmith), Kammari (Blacksmith), Vadrangi (Carpenter) and people belonging to Scheduled Castes are (396). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Srirama and Siva are the places of worship in the village. The village deities Chinna Ammavaru and Pedda Ammavaru are represented in the form of wooden images are also worshipped. There are no temples to these deities, but they are installed at specific places called '*vanamulu*' (gardens or groves) in the premises of the village.

Chinnammavari *Panduga* is celebrated for 3 days in *Vaisakam* (April–May). On Monday night the *ghatams* (pots) are taken in a procession with local music. All the devotees offer fruits, cooked rice and sweets to the *ghatams*. The food thus collected is distributed among washermen and the barbers. The devotees observe fasting and offer *naivedyam* on Tuesday to the deity. *Pasupu, kumkum, chalimidi, vadapappu*, fruits and coconuts are offered to the deity. Fowls, sheep and goats are sacrificed to Her. It is of ancient origin and of local significance. The villagers are the patrons. The expenses of the festival are met from donations of the agriculturists of the village only. The local Hindus participate in this festival. There is no *Pujari* to *Chinnammavaru*.

Peddammavari *Panduga* is celebrated in *Ashadham* (June-July). *Pujaris* are Smt. Rapaka Pydamma and her son Mangadu. Donations are collected to meet the expenses of this festival from all the villagers. The offerings and sacrifices are done in the same manner as is done to the Chinnammavaru. *Bhagavatham* affords entertainment to the visitors.

Mahasivaratri festival is celebrated on *Magha Bahula Chaturdasi* (January-February). *Upavasam* (fasting) and *jagarana* are observed by all. Few shops are arranged with eatables etc. Nearly 400 devotees of this and neighbouring villages congregate. Only Hindus take part in the festival. *Sri Rama Navami* is celebrated on *Chaitra Suddha Navami*. Sita Rama *kalyanam* (holy marriage) is the special feature of the festival. *Harikatha* affords entertainment to the devotees. The festival is being celebrated since 40 years.

SOURCE : *Sri Yellumaanthi Gopalam, Head Master, Bondapalle.*

13. Dalemrajuvalsa — Situated at a distance of 5½ miles from Cheepurupalle Railway Station.

The total population of the village is 1,094 and it is made up of Kapu, Chakali (Dhobi), Telaga etc. castes; and Mala and Madiga Scheduled Castes (90persons). The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Rama temple is the only existing temples of the village and Lord Rama's coronation picture is worshipped. There is no temple for the village deity and she is worshipped in the form of images.

Gramadevatha panduga is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima*, (February-March). Goats, sheep and fowls are sacrificed to the deity on the *ampakam* day. Fasting is observed and *naivedyam* is offered. It is being celebrated from the inception of the village. 10 to 15 hundred devotees of this and the neighbouring villages within a radius of 10 to 15 miles congregate. *Pujari* belongs to Srisayana (segidi) caste of Nagali *gotram* with hereditary rights.

A fair is held for one week in connection with the festival near the temple. 10 to 15 hundred people of this and neighbouring villages congregate. Eatables, utensils, pictures and photos of national leaders, mill cloths and animals are sold in the fair.

Sri Rama Navami is celebrated from *Chaitra Suddha Padyami* (March-April) for 9 days in this village.

Harikathas, dramas, *Burrakathas* and dances are the items of entertainment. On *Navami Sita Rama kalyanam* is performed. There is free feeding and *Prasadam* is distributed to all on the last day. People of all castes participate.

SOURCE : *Sri P. Appaiah Pantulu, Teacher, Dalemrajuvalasa.*

14. Jada — Situated at a distance of 3 miles from Sigadam Railway Station and 4 miles from Ponduru, the Sub-Taluk Headquarters.

The total population of the village is 1,510 and it is made up of Pattusale, Kapu, Devanga etc. castes; and Adi-Andhra Scheduled Castes (314 persons). The chief means of livelihood of the people are agriculture and weaving.

The temple of Sri Rama is the only place of worship in this village. The village deity Gowramma or Nandemma is worshipped in the form of an earthen image.

Gowramma (Nandemma) *sambaram* is celebrated for 3 days from *Asvija Suddha Purnima* (September-October). Fruits are offered to the deity. An earthen image of the diety is prepared for the occasion and is taken in a procession. The residents of the village congregate. The patrons belong to Pattusale and Devanga castes.

SOURCE : *Sri V. Appalaswamy, Teacher, Jada.*

15. Jagannadhavalasa — Situated at a distance of 3 miles from Sigadam Railway Station and 9 miles from Cheepurupalle.

The total population of the village is 1,006 made up of Vaisya, Velama, Telaga, Chakali (Dhobi), Mangali (Barber), Teli etc. castes; and Scheduled Castes (109 persons) and Scheduled Tribes (15 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rama is the only place of worship in this village. The village deity Gangamma is worshipped in a house called *Devuni Illu.*

Gangamma Devatha Sambaram is celebrated for 4 days from *Magha Bahula Ekadasi* to *Chaturdasi* (January–February). Goats are sacrificed to the diety. It is being celebrated for the past 80 years but is of local significance. The Hindu devotees of the village congregate. *Pujari* is Sri M. Ramaiah.

Ammavari Panduga is celebrated in this village once in 2 or 3 years. There is no *Pujari* for this deity in this village. A *pujari* is brought from the neighbouring village during the festival. Fowls and sheep are sacrificed to the deity.

Gangamma Devatha Panduga is mainly concerned to Yadava community but people of other communities are also participate.

SOURCE : *Sri K. Suryaprakasa Rao, Teacher, Jagannadhavalasa.*

16. Enduva — Situated at a distance of one mile from Sigadam Railway Station and 8 miles from Cheepurupalle.

The total population of the village is 1,080. It is made up of Velama, Sale. Chakali (Dhobi), Mangali (Barber) etc. castes; and people of Scheduled Castes (91 persons) and Scheduled Tribes (3 persons). The chief means of livelihood of the people are agriculture and trade.

The temples of Siva and Sri Rama are the places of worship in the village. Lord Eswara is adorned in the form of a stone *Sivalingam* besides His consort, Gowri Devi.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). It is being celebrated for the past 90 years.

Cocoanuts and plantains are offered to the deity.Hundreds of devotees of this and the neighbouring villages within 6 miles radius congregate without any distinction of caste or creed. The patrons are Jangams, Velamas and Pattu Sales. It is celebrated by collecting donations from the villagers. *Pujaris* Sri Dupam Basaiah and Sri Dupam Satyanarayana of Jangam caste of Pushpala *gotram*. Pandals are erected around the temple, a day in advance. The devotees take bath in the nearby tank and perform *abhishekams* to the Lord. Dramas, *burrakathas* and *Harikathas* afford entertainment. The deity is taken in a procession with music, *bhajana geethams* and dances. There is free feeding for 3 days to all. The devotees observe fasting and *jagarana*.

A fair is held in connection with the festival for 3 days. Hundreds of people of this and nearby villages congregate. Eatables, utensils, handloom clothes and agricultural implements are brought and sold.

SOURCE : *Sri Thejomurthula Sriramulu, Head Master, Enduva.*

17. Geddakancharam —Situated at a distance of 3 miles from Sigadam Railway Station and 7 miles from Cheepurupalle by footpath.

The total population of the village is 2,270 and it is made up of Brahmin, Kshatriya, Vaisya, Polinati Velama, Jalari, Segedi. Teli, Vada-balija, Chakali (Dhobi), Mangali (Barber) etc. Hindu castes; Mala and Madiga Scheduled Castes (270 persons) and Scheduled Tribes (96 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Siva and Sri Rama are the places of worship in the village. The village deity Pydithalli is worshipped in famale form under a banyan tree in a bamboo garden which belongs to Sri Devaguptapu family. It is believed that she is an incarnation of Parvati Devi, the consort of Lord Maheswara.

Pydithalli jatara is celebrated for 2 days in *Pushyam* (December-January), after *Sankranti*. Cocoanuts, fruits, saffron and *kumkum* are offered. It is being celebrated for the past 15 years. The devotees of the village congregate. All communities take part in the festival. *Pujari* is Sri Yellanki Pentaiah, a Thelakali of Nagali *gotram* wirh hereditary rights. *Harikhthas, bhajans, burrakathas* and dramas are the items of entertainment. Physical feats are exhibited during the festival.

The devotees observe fasting and *jagarana* during *Mahasivaratri*.

SOURCE : 1. *Sri Meduri Krishnamurthy, Head Master, Geddakancharam.*
2. *Sri Sanyasi Raju, Geddakancharam.*

18. Nimmalavalasa —Situated at a distance of 5 miles to the south of Sigadam Railway Station.

The total population of the village is 1,206 and it is made up of Brahmin; Kshatriya, Vaisya, Naga ralu Segidi etc. castes; Scheduled Castes (119 persons) and, Scheduled Tribes (103 persons). Agriculture and other traditional occupations are the chief means of livilihood of the residents.

The temple of Kodandaramaswamy and Sri Rama *Mandir* with the images in human form are the places of worship in this village.

Sri Kodandaramaswamyvari *kalyanothsavam* takes place for 10 days from *Chaitra Sudha Navami* to *Bahula Tadiya* (March-April). Pujas are performed from *Navami* to *Purnima* and *Kalyanothsavam* and *rathothsavam* from *Purnima* to *Bahula Tadiya. Srivari Tiruveedhimahothsavam* is celebrated on *Tadiya* evening. Fasting and *jagarana* are observed. Cocoanuts fruits and flowers are offered to the Lord. It is being celebrated for the past 40 years. The chief patron is Sri Adhikarla Gopalakrishnaiah, son of late Sri Adhikarla Satyanarayana Murthy. Thousands of devotees from distant places congregate. *Pujari* is Sri Penta Satyanarayana enjoying the lands of the temple. *Theertham* and *Prasadam* are disiributed to all and free feeding is arranged. Fire-works are exhibited during the festival.

A fair is held in connection with the festival near the temple for 4 days from *Purnima* to *Tadiya* for the past 40 years. Thousands of people of this and the surrounding Taluks congregate. Eatables, pictures and books, clothes and agricultural implements, toys, bangles etc. are sold in the shops set up for the fair.

Special pandals are erected. circus, magic, dramas, *Burrakathas, Bhagavathams, Harikathas* and fancy dresses by Sri K. Rajalingachari afford entertainment.

SOURCE : *Sri B.S. Ranganayakulu, Teacher, Special Municipal Elementary School, Nimmavalasa.*

19. Palavalasa—Situated at a distance of 3 miles from Cheepurupalle Railway Station and town by cart track.

The total population 1,999 of the village is made up of Vaisya, Kapu, Telaga, Sharabi, Chakali, Mangali etc. Hindu Castes; and Mala and Madiga Scheduled Castes (122 persons). Agriculture, agricultural labour and other traditional occupations from the sources of livelihood for the people of the village.

The places of worship in the village are the temples of Sri Rama and Bangaruthalli. The image Bangaruthalli is symbolised in human form.

Bangaruthalli *panduga* is celebrated in *Chaitram* (March-April). Goats, fowls and sheep are sacrificed. Fasting and *jagarana* are observed. It is being celebrated from ancient times. Adi-Andhras and Kapus are the patrons. The residents of the village congregate without any distinction of caste or creed. Free feeding is arranged for the *panduga*.

SOURCE : *Smt. V. Suramma, Teacher, Polavalasa.*

20. Pathikayavalasa —Situated at a distance of 8 miles from Cheepurupalle Railway Station and town.

The total population of the village is 1,016 and it is made up of several Hindu castes *viz.*, Brahmin, Vaisya, Sristi Karanam, Viswabrahmin (Goldsmith), Tilaghataka, Rajaka (Dhobi), Kapu, Mangali (Barber), Golla; Dudekula and Adi-Andhra Scheduled castes (137 persons). The means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Bangaramma and Asirithalli are the places of worship in the village. There are no temples for the deities, China Asirithalli and Durgamma. The images of Asirithalli, China Asirithalli and Durgamma are made of wood. Bangaramma is symbolised in stone image and is worshipped in human form.

Gramadevatha panduga is celebrated once in 3years in *Chaitram* (march-April). Goats and fowls are sacrificed and saries, turmeric and *kumkum* are offered to the deity. It is being celebrated from ancient times.The residents of the village congregate. *Pujari* is Sri Pisini Ramanna of Thambeti *gotram*. This festival is celebrated once in 3 years.

Bangaramma and Durgamma *pandugalu* are also celebrated in this village from *Phalguna Bahula Amavasya* (February–March) for one week. Sheep and goats are sacrificed for these deities.

Devuni Sambaram is celebrated in the name of Sri Rama for 3 days. The devotees observe *jagarana* during *Mahasivaratri*.

SOURCE: *Sri Uddavolu Bhasker Rao, Teacher, Pathikayavalasa.*

21. Mettapalle — Situated at a distance of 1 furlong from Cheepurupalle-Srikakulam bus route and 5 miles from Cheepurupalle Railway Station.

The total population of the village is 2,384 made up of Vaisya, Kapu, Sale, Sharabi, Sristi Karanam, Chakali (Dhobi), Mangali (Barber),Segidi, Yata, Yadava etc. Hindu castes; and Mala, Madiga and Relli Scheduled Castes (225 persons). The sources of livelihood of the people are agriculture,agricultural labour, trade and other trabitional occupations.

The temples of Siva with stone *Sivalingam* and Sri Rama are the places of worship in the village. The village deity Pydithalli is worshipped in the form of wooden image under a tree.

Mahasivaratri festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Offerings are made in the form of cash or kind. Fasting and *jagarana* are observed. It is being celebrated for the past 12 years. Over 10,000 devotees of this village and 40 to 50 neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Jangam with heriditary rights. Pydithalli *panduga* is celebrated once in 3 years or 5 years according to the convenience of the villagers. People of all castes of this and the neighbouring villages participate. Sarees, coconuts, fruits, saffron etc. are offered. Animal sacrifice is prohibited since 20 years. The *Pujari* of this deity is Sri Bonda Veeraiah with heriditary rights.

A fair is held in connection with the festival for 3 days near the temple. Over 10,000 people from this and the neighbouring villages congregate. Eatables. utensils, mirrors and combs, lanterns, pictures and photos of Gods, ready-made dresses and mill-clothes, agricultural implements and toys are sold. *Harikathas* dramas, *Burrakathas* and *bhajans* are entertained. Saints and *Sadhus* attend the festival and there is free feeding to all.

SOURCE : *Sri V. Venkatappa Rao, Teacher, Mettupalle.*

22. Viswanadhapuram— Situated at a distance of about 5 miles from Cheepurupalle.

The total population of the village is 391,comprising Brahmin, Vaisya, Kapu, Mangali (Barber) etc., Hindu castes; and Scheduled Castes people (49). The

sources of livelihood of the villagers are agriculture, agricuitural labour, trade and other traditional occupations.

Village deity Pydithalli symbolised in wooden images under a neem tree outside the village without a temple is worshipped with turmeric and *kumkum*.

Gramadevatha Pydithalli Panduga is celebrated for 3 days once in 3 or 5 years. There is no fixed date for the festival. Cocoanuts, sarees, turmeric, *kumkum*, plantains and incense are offered to the deity. This festival is celebrated for 3 days from Monday to Wednesday. On that day, *Bhagavatham* affords entertainment to the villagers. There is no animal sacrifice for the past 20 years. Devotees observe fasting and *jagarana* and take sea-bath. On Tuesday evening *Ampakam* is performed to the deity to the accompaniment of music. The patrons are the village Munsiff and other elders. The local devotees of all communities participate. *Pujari* is a *Harijan* with hereditary rights.

SOURCE : *Sri Bh. Satyanarayana Sarma, Teacher, Viswanathapuram.*

23. Kapusambham —Situated at a distance of 2 miles from Cheepurupalle town which is also the nearest Railway Station.

The total population of the village is 1,178 and it is made up of Brahmin, Kshatriya, Vaisya, Sudra etc, Hindu castes; and Scheduled Castes people (119). The chief means of livelihood of the people are agriculture and other traditional occupations.

There are no temples in this village. But the village deity is worshipped in human form under a tree and She is believed to be the incarnation of Goddess Parvati.

Gramadevatha panduga is celebrated for 9 days in *Vaisakham* (April-May). Cocoanuts and fruits are offered. Devotees take river-bath and observe fasting. It is being celebrated from ancient times. People of the village congregate without any distinction of caste or creed. The village elders are the patrons. *Pujari* is a Kapu.

A fair is held in connection with the festival with a few shops and it is being held from very ancient times.

SOURCE : *Sri Balivada Rama Murthy, Teacher, Kapusambham.*

24. Yenuguvalasa —Situated at a distance of 2 miles from Cheepurupalle Rallway Station and town.

The total population of the village is 897 made up of Viswabrahmin, Kapu, Shristi Karanam, Chakali (washermen), Mangali (Barber); and Scheduled Castes (34 persons). The sources of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Rama and *Perantalu* are the places of worship in the village. The image of *Perantalu* is in human form.

Perantalu festival is celebrated for 3 days from *Magha Suddha Purnima* (January-February). Offerings are made both in cash and kind. Devotees observe fasting and *jagarana*. This festival is being celebrated for the past 30 years. Devotees from this and from the neighbouring 5 or 6 villages congregate. All communities take part in the festival. *Pujari* is a Viswabrahmin. *Prasadam* is distributed to all.

SOURCE : *Sri B. K. Prakash Rao, Teacher, Yenuguvalasa.*

25. Kondapalem —Situated at a distance of ½ mile from Garividi Railway Station and 3 miles from Cheepurupalle.

The total population of the village is 871 and it is made up of Vaisya, Yadava etc. Hindu castes; Adi-Andhra Scheduled Castes (87 persons) and Kondadora Scheduled Tribes (255 persons). Agriculture is the chief means of livelihood of the residents.

There are no temples in this village. But the images of village deities Kotadevata, Bangaramma, Pydithalli, Polipillithalli and Maridimma under trees are worshipped in human form.

Garmadevatha uthsavams are celebrated in *Vaisakham* (April-May). *Kotadevata uthsavam* on a Tuesday, Bangaramma *uthsavam* on a Thursday, *Pydithalli uthsavam* and *Polipillithalli uthsavam* on a Tuesday and *Maridamma uthsavam* on a Sunday in *Vaisakham* (April-May) are celebrated by the villagers. Goats and fowls are sacrificed and new clothes are offered in the name of the deities. The devotees take oil bath and wear new clothes. These *uthsavams* are of ancient origin but of local significance. *Pujari* is a Kondadora of Paliki *gotram* with hereditary rights.

SOURCE : *Sri K. Basava Raju, Teacher, Kondapalem.*

26. Cheepurupalle —is the Taluk Headquarters of the same name situated at a distance of 25 miles from Srikakulam, the District Headquarters. It has a Railway Station and is well connected by buses. It is a Major

Panchayat and Gulivindada *Agraharam* is included in it. It has a population of 9,540 made up of Brahmin, Kshatriya, Vaisya, Kamma, Kapu, Telaga, Yata, Viswabrahmin, Segidi, Kummari, Chakali, Mangali etc. Hindu castes; Mala, Madiga, Relli, Chachchati Scheduled castes (469 persons) and Kondadora Scheduled Tribes (21 persons).

In Cheepurupalle proper, Sri Neelekanteswara Swamy temple, Rama *Mandirs* (3), temples of village deities Kanakamahalakshmi, Asiramma and Polamma are the places of worship.The Neelakanteswara Swamy temple is over hundred years old. It was constructed by the Maharaja of Vizianagaram. The *Sivalinga* is 1½ ft. in height. Stone idols of Vinayaka, Parvati and Nandi (Bull-God) are also established in the temple. Daily pujas are performed in this temple. *Pujari* is a Vaidiki Brahmin. In the month *Karthika*, nearly thousand devotees visit the temple on all Mondays. *Sivaratri* festival is celebrated for three days and *Puronakalakshepams*, *Bhagavatam*, *Burrakatha*, *Harikatha* etc., programmes are arranged. About 3,000 people witness the programmes. There is 25 acres of dry land and 15 acres of wet land for this temple. Income for this temple is Rs. 500/-per annum. *Pujari* is paid Rs. 30/-per month. Sri P.V.G. Raju, M.L.A., and a former Minister is the trustee for this temple. In the Rama *Mandirs* in the Kapu street and the Segidi street, *bhajans* are conducted on Saturdays and nearly 50 people attend each of the *Mandirs*. *Sri Rama Navami* festival is celebrated for 1 day at these *Mandirs*. In the Rama *Mandir* in the Vaisya strert, *bhajans* are conducted every day. *Sri Rama Navami* and *Ganapati Navaratrulu* are celebrated each for nine days. *Harikatha*, *burakatha*, dramas, *puranakalakshepam* etc., are arged during these festival days. Naerly Rs. 4,000/-are spent over the programmes. The owners of the Garividi Mica mines Sarvasri S. K. Sarvaji of Khitan Mineral Development Corporation, Ch. Chalapati Rao, Kolli Seetaramaiah etc., make handsome donations to celebrate the festivals. For *Dasara* festival celebrated in 1969, a Durga idol of 4 ft. in height was prepared. Various entertainment :programmes were arranged. The Durga idol was immersed in the sea near Bheemunipatnam.Poor feeding was also arranged. An amount of Rs. 8,000/-was spent towards the programmes and poor feeding. All this expenditure was brone by the rich mica owners. Every day, nearly 4,000 people witnessed the programmes. In the Kanakamahalakshml temple, a stone idol of 1½ft. in height inhuman form has been established. The temple is over hundred years old. On Sundays, about 1,000 people come to the temple to worship her. Brahmins and Vaisyas offer *pasupu*, *kumkum*, cocoanuts and plantains while other communities offers fowls also. *Pujari* of this deity is Sri Adduri Appaiah, a Harijan (Mala). This deity is said to be a very powerful deity and she is renowned in fulfilling the desires of her devotees. A weekly shandy is arranged on all Fridays from 6 a. m. to 8 p. m. with nearly 150 shops. On the Independence day (August 15) every year poor feeding is conducted by the Vaisyas for nearly 1,000 people. People of all communities go to the temple to worship the deity unmindful of the *pujari* being a Harijan. On all Tuesdays about 30 to 40 people visit the temple. *pasupu kumkum* and fruits are offered to the deity. *Jatara* is celebrated for one day during June–Jully every year. In the Polamma temple, there is a wooden Image. 20 to 25 people worship her on Thursdays. *Pasupu*, *kumkum*, cocoanuts and fruits are offered to the deity.

In the Gulivindada *agraharam* at a distance of 6 furlongs to the north of the Cheepurupalle, there are the temples of seetaramaswamy, Eswara and a Rama *Mandir*. In the Seetaramaswamy temple, daily pujas are offered. *Sri Rama Navami* is celebrated on a large scale. *Bhajans* are conducted and *panakam* and *vadapappu* are distributed to the people.

The Ewara temple was recently constructed by Smt. Seetamma a Kshatriya woman. Daily pujas are offered by a Vaidiki Brahmin. The *Pujari* is paid Rs. 116/– per annum. For *Sivaratri* festival special programmes like *Harikathas*, *Burrakathas* etc. are arranged. Poor feeding is arranged for about 200 people. An amount of Rs. 1,000/- is spent for the celebration of *Sivaratri* festival. Smt. Seetamma bears the entire expenditure.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator, Census Department, Hyderabad.*

Respondents : 1. *Sri Veluvarti Satyanarayana, Cheepurupalle.*
2. *Sri V. Joga Rao, [Ravenue Inspector, Cheepurupalle.*

27. Ravivalasa - Situated at a distance of one mile from Cheepurupalle Railway Station by cart route.

The total population of the village is 1,252 comprising of Brahmin, Kapu, Golla, Chakali (washermen), Segidi, Kamsale ete. Hindu castes and Scheduled Castes and Scheduled Castes people 121. The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. But the village deity Bhagiradhithalli is worshipped in the form of wooden image in a garden.

Gramadevatha panduga is celebrated for a week commencing from a Monday before *Phalguna Suddha Purnima* (February-March). Fowls and sheep are sacrificed to the deity. *Bhagavatham* is played on the last day. During these days, the deity is worshipped by offering rice and pulses and is taken in a procession round the village in the night with trumpets. *Bhajans* are arranged before the deity, and some people get possessed by the deity and express the desires of the deity and point out the defect and deficiencies in the celebrations. It is of ancient origin. The devotees of village and 5 neighbouring villages congregate irrespective of caste or creed. The villagers are the patrons *Pujari* is Kapu of *Nagali gotram* with hereditary rights.

SOURCE : *Sri Kallepalli Suryanarayana Murthy, Teacher, Ravivalasa.*

28. Ramalingapuram - Situated at a distance of 3 miles from Cheepurupalle.

The total population of 969 of the village is made up of Brahmin, Kshatriya, Vaisya etc. Hindu castes; and Scheduled Castes (99 persons). The cheif means of liveli-hood of the people are agriculture and agricultural labour.

The temple of Sri Rama in human form is the place of worship in the village.

Gowramma *uthsavam* is celebrated for 20 days from *Asvija Suddha Purnima* (september-October) to *Kartika Sudda Chaviti* (October–November). It is being celebrated for the past 30 years. About 500 devotees of this and the surrounding villages congregate. All communities take part in the festival. This festival is celebrated by collecting subscriptions from the villagers. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 15 days with a few shops. Nearly 500 persons congregate.

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

SOURCE : *Sri Balivadi Surva Prakash Rao,Teacher. Ramalingapuram.*

29, Sivaram-Situated at a distance of 4 miles from Cheepurupalle.

The total population of the village is 1,485 and it is made up of Brahmin, Karanam, Vaisya, Kapu, Sharabi, Golla, Yata, Segidi, etc. Hindu castes; and Mala and Madiga Scheduled Castes (100 persons) and Scheduled Tribes (6 persons). Agriculture and agricultural labour are the chief means of livelihood of the residents.

The temples of Rama and Ammavaru with the wooden images are the places of worship in the village. There are two stone images known as '*Shakti Pratimalu*' which are believed to have been existing since the times of Emperor Vikramaditya.

Ammavari uthsavam is celebrated according to the convenience of the villagers. Goats, fowls and sheep are sacrificed and *chalimidi*, *vadapappu*, plantains, cocoanuts and *Kumkum* are offered to the deity. It is of ancient origin. The Hindu devotees of this village congregate. *Pujaris* are Segidis of Sri Sayulu *gotram* and Kapus of Thabelu *gotram* with hereditary rights. The *pujaris* enjoy the *inam* lands in lieu of their services.

Sri Rama uthsavam is celebrated on *Chaitra Suddha Navami* (March:April) and *Varunapasam aradhana* is celebrated in *Ashadam* (June-July).

SOURCE : *Sri Bantupalle Venkatappanna, Teaeher, Sivaram.*

30. Duvvam - Situated at a distance of 4 miles from Cheepurupalle. The nearest Railway Station is Garividi.

The total population of 1,184 of the village is made up of Vaisya, Yadava, Kapu, Yata, Mangali etc. Hindu Castes; and Mala and Madiga Scheduled Castes (107 persons). The sources of livelihood for the villagers are agriculture and employment in the Garividi Mica Industry.

The temple of Bangaramma with the wooden image in human form is the place of worship in the village. The village deity Pydithalli is also worshipped without a temple.

Gramamadevatha panduga is celebrated for 8 days in *Vaisakham* (April-May). On the first day of the celebration, 9 pots called '*ghatamulu*' are brought to the village from outside with music. On the eighth day, the deity is also brought into the village. The nine pots (*ghatams*) are worshipped during the week along with the deity. '*Paladhara*' is the most important and prominent activity of the ritual on which the interests of all villagers is focussed. A ram is specially reared for this purpose in advance. Firstly the ran called '*paladhara pothu*' is laid before the deity and its intestives are taken out of its belly. These intestines are worn round the neck by a villager generally

of Bariki community. This man with the ram's intestines rambles over the four boundaries of the village. The villagers follow with spears and sticks to protect him from the evil spirits. The ram should survive till he returns. If it dies, it is believed that the man would also die which is an indication of forthcoming evil to the village. On the last day '*anupu*' (a send off) is arranged for the deity with small cars going through the streets of the village. It is being celebrated from ancient times. The Hindu devotees of the village congregate. *Pujari* is a Kapu of Nagali *gotram.Prasadam* is distributed to all. The devotees observe fasting and *jagarana*.

SOURCE : *Sri S. Simhachalam, Teacher, Duvvam.*

31. Thondarangi —Situated at a distance of 2 miles to the south-east of Garividi Railway Station and 7 miles from Cheepurupalle.

The total population of the village is 2,216 and it is made up of Brahmin, Kshatriya, Vaisya, Kapu, Viswabrahmin, Yadava, Padmasale, Rajaka (Dhobi) etc. Hindu castes and Scheduled Castes; people (143) The chief means of livelihood of the people are agriculture, agricultural labour and employment in the mining industry.

There are 4 temples in this village. The village deity Gowramma is worshipped. There is no specific image for this deity.

Gowramma *panduga* is celebrated for one day on *Kartika Suddha Chaviti* (October-November). It is announced on *Asvija Suddha Purnima*(September-October) to the villagers. The deity is taken in a procession on *Nandi vahanam*. It is being celebrated from ancient times. The Hindu devotees of the village congregate. Patrons are the village elders. *Pujari* is a Kapu woman with hereditary rights.

SOURCE : *Sri Parvatheesam, Head Master, Thondrangi.*

32. Devada —Situated at a distance of 2 miles from Garividi Railway Station and 6 miles from Cheepurupalle by road.

The total population of 1,594 of the village consists of Brahmin, Vaisya, Raju, Karnam, Kapu, Chakali (washerman), Mangali (Barber) etc. Hindu castes; and Mala and Madiga Scheduled Castes (173 persons) and Scheduled Tribes (6 persons). The means of livelihood of the people are agriculture,agricultural labour, employment and other traditional occupations.

The temple of Bangaramma with the wooden image is the place of worship in the village. Pydi Maramme is also worshipped.

Ammavarla pandugalu are celebrated in *Chaitram* (March-April). Goats, fowls and sheep are sacrificed to the deities. The Hindu devotees of the village congregate. The patrons are Sri Kota Bapanna and other Brahmins of the village. *Pujari* Sri Sanapati Appalanaidu, a Kapu with hereditary rights.

The devotees observe *jagarana* during *Maha Sivaratri.*

SOURCE : *Sri B. Gopala Rao, Head Master, Devada.*

33. Itikarlapalle —Situated at a distance of 6 miles to the south-east of Cheepurupalle.

The total population of 588 of the village consists of Vaisya, Viswabrahmin, Kapu, Chakali etc. Hindu castes; Madiga and Mala Scheduled Castes(95 persons) and Muslims. The sources of livelihood of the villagers are agriculture, agricultural labour and other traditional occupations.

The village deity, Asirithalli is worshipped by the villagers.

Asirithalli *panduga* is celebrated for 30 days from *Bhadrapada Suddha Purnima* (August-September) to *Asvija Suddha Purnima* (September-October). Goats and fowls are sacrificed to the deity. This is an ancient festival. The residents of the village congregate without any distinction of caste or creed. Social dinners are arranged. *Bhagavathams* and *Harikathas* entertain the people.

SOURCE : *Sri Medapalli Krishna Murthy, Teacher, Itikarlapalle.*

34. Peddanadipalle— Situated at a distance of nearby 8½ miles from Cheepurupalle town.

The total population of the village is 1,305 consisting of several Hindu sub-communities *viz*., Brahmin, Komati (Vaisya), Kamma, Kapu, Golla, Telaga, Sharabi. Kummari (potter), Devanga, Telu, Chakali (washermen), Mangali (Barber); and Mala and Madiga Scheduled Castes (461 persons). The chief means of livelihood of the people are agriculture, trade, weaving and other traditional occupations.

The temple of Sri Yogananda Sri Babaswamy called '*Sadhu Baba Mantapams*'. The village deity and a *Sivalingam* are the places of worship in the village.

Gramadevatha festival is celebrated in this village once in 3 or 4 years. Goats and fowls are sacrificed and *vadapappu, chalimidi* and new clothes are offered to the deity. The devotees of the village congregate without any distinction of caste or creed.

Sri Sadhubaba festival is celebrated for one day on *Kartika Bahula Saptami* (October-November). It is being celebrated for the past 15 years. Devotees from this village and from 20 neighbouring villages congregate without any distinction of caste or creed. The chief devotees and patrons of Sri Sadhubaba *Mantapam* are Sri Manne Suryanarayana and his wife, Srimati Sundaramma. The *Mantapam* is built nearby the tomb of Sadhubaba and it affords shelter to all visiting *sadhus*. The *pujari* is Smt. Ganda Lachamma, a Harijan and the patron is Pesala Lachamma. *Harikathas* and *bhajans* are the religious activities of the festival.

Mahasivaratri is also celebrated on *Magha Bahula Triodasi* to *Amavasya* (January-February). Dramas, *Harikathas* and *bhajans* afford entertainment to the visitors. The devotees observe fasting and *jagarana*. *Abhishekams* are performed and *naivedyam* is offered to the God. Sadhus and saints attend the festival and there is free feeding for all.

SOURCE : *Sri B.S.V. Byragi, Head Master, Pedanandipalle.*

35. Gollalamulagam —Situated at a distance of 8 miles from Cheepurupalle Railway Station.

In the past, as majority of the people in the village were Gollas, the village acquired the name Gollalamulagam.

The total population of the village is 2,303 and it is made up of many communities of Hindus and Scheduled Castes (219 persons). The sources of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Kameswari Devi with the image in human form, *Gramadevatha* with the wooden image besides the Ramalayam and Sivalayam are the places of worship in the village.

Kameswaridevi festival is celebrated for 3 days from *Kartika Suddha Purnima* (October-November). She is worshipped in human form along with the idols of Goddesses Lakshmi and Saraswathi on either side. Fruits, flowers and camphor are offered. The devotees decorate their houses and prepare sweets for offering *naivedyam* to the deity. Fasting and *jagarana* are observed in the name of the deity. It is being celebrated for the past 12 years. It is chiefly confined to Agni Kamirla family. The devotees of the village congregate without any distinction of caste or creed. The patrons are Kapus. *Pujari* also belongs to Agni Kamirla family with hereditary rights. *Harikathas, Burrakathas, Bhagavathams* and *bhajans* are performed to entertain the people during these 3 days.

Gramadevatha festival is also celebrated in *Chaitram* (March-April). Formerly there was animal sacrifice to the deity, but now it is not in practice since 12 years. The patrons are Kapus. The *pujari* is a Golla without hereditary rights.

SOURCE : *Sri Kuppiri Satyanarayana, Teacher, Gollalamulagam.*

36. Konuru —Situated at a distance of 6 miles from Garividi Railway Station and 8 miles from Cheepurupalle by road.

The total population of the village is 2,050 and it is made up of Kshatriya, Vaisya, Kapu, Devanga, Chakali (Washerman); and Scheduled Castes (206 persons). The chief means of their livelihood are trade, weaving and other traditional occupations.

The temples of Lord Siva and Sri Rama are the places of worship in the village. Lord Siva is worshipped in the form of stone *Sivalingam.*

Agni Toranothsavam is celebrated in front of the Siva temple for one day on *Kartika Suddha Purnima* (October-November). *Naivedyam* is offered. Fasting and *Jagarana* are observed on that day. It is being celebrated for the past 30 years. Sri Gottumukkala Krishnamurty, a Kshatriya is the chief patron. The residents of the village congregate. *Pujari* is Sri Aravelli Appa Rao, a Brahmin. *Prasadam* is distributed to all.

SOURCE : *Sri Bantupalle Kesavanarayana Rao, Teacher, Konuru.*

37. Arthamuru —Situated at a distance of 5 miles from Cheepurupalle Railway Station. This village is named after the surname of the first settlers of the village who belong to Adi-Andhra Scheduled Caste.

The total population of 1,398 of the village is made up of Brahmin, Vaisya, Viswabrahmin, Golla, Chakali, Mangali etc. Hindu Castes; and Scheduled Castes people (182). The chief means of livelihood of

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

The places of worship in the village are the temples of Sri Rama and Samalamma. The idol of the deity is a stone image of 6 feet in height in human form.

Samalamma *panduga* is celebrated once in 3 years for one day on *Vaisakha Bahula Amavasya* (April-May). *Chalimidi, vadapappu,* jaggery, *kumkum* and turmeric are offered to the deity. Goats and fowls are sacrificed before the deity. This *panduga* is being celebrated for the past 160 years. The Hindu devotees of the village congregate. It is believed that Salamma deity appeared in a dream to an Adi-Andhra and asked him to construct a temple as she would like to hail at that place. The Adi-Andhra disclosed this miracle to the village munsiff and others and a temple was constructed. The village headman and other elders are the patrons. There is a *pujari* for this deity with hereditary rights.

SOURCE : *Sri A. Pentaiah, Head Master, Arthamuru.*

38. Devarapalle —Situated at a distance of 8 miles from Cheepurupalle Railway Station.

The total population of the village is 686 and it is made up of Kapu, Kamma, Chakali (washerman), Mangali (Barber); and Scheduled Castes (74 persons). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Siva with the stone *Sivalingam* on a small hill at a distance of 2 furlongs from the village and Sri Rama are the places of worship in this village.

Mahasivaratri festival is celebrated for 3 days from *Magha Bahula Amavasya* (January-February). *Rudrabhishekams* in the morning and *bhajans* in the night are performed. Fasting and *jagarana* are observed. It is being celebrated for the past 50 years. Nearly 2,000 Hindu devotees of this and the neighbonring villages congregate. Hindus are the patrons. *Pujari* is a Jangam with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival with a few shops near the temple. About 2,000 persons of this and the neighbouring villages congregate. It is being celebrated for the past 50 years. Eatables etc. are sold.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March-April) every year in the Rama *Mandiram.* Sri Rama *Sankeertana, bhajanas* etc. are performed. All the devotees observe fasting and offer *naivedyam. Prasadam* is distributed to all.

SOURCE : *Sri Mudadla Appalaswamy. Teacher, Samithi Elementary School, Devarapalle.*

39. Kammasigadam —The total population of the village is 630 consisting mainly of Kammas, some other Hindu easte and Scheduled Castes (220 persons). The chief means of livelihood of the people is agriculture.

Goddess Mahalakshmi is worshipped in this village. Mahalakshmi festival is celebrated for 4 days from *Magha Bahula Navami* to *Dwadasi* (January-February). Over 8,000 devotees of this and the neighbouring villages congregate. All communities take part in the festival.

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

40. Sancham—Situated at a distance of 20 miles from Cheepurupalle by road and 25 miles by road from Srikakulam.

This area is believed to have been sanctified by the presence of Pandavas, the heroes of the epic Mahabharata. The names of the neighbouring villages *viz.*, Paidi Bheemavaram, Arjunavalasa, Subhadrapuram, Dharmapuram etc. are associated with the names of Pandava brothers and Subhadra wife of Arjuna. *Ranasthalam* is believed to be the place where Arjuna fought with the Kauravas and took back the herd of cows to Viratanagar. The cows were attacked by a disuse known as 'Sancham' at this place and hence the village is named after the cattle disuse as 'Sancham'.

The total population of 2,386 of the village is made up of Brahmin, Vaisya, Kamma, Golla, Nagara, Sristikaranam, Kshatriya, Telaka, Segidi, Jangam, Kummari (Potter), Vadrangi (Carpenter), kamsali (Goldsmith), Kapu, Chakali (washerman), Mangali (Barber) etc. Hindu castes; and Mala and Relli Scheduled Castes (242 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade, sheep rearing and other traditional occupations.

The temple of Bangaramma with the wooden images in the human form, stone image of Sri Vinayaka and the village deity, Asirithalli are the places of worship in the village.

Bangaramma *panduga* is celebrated for 5 weeks during the month of *Sravanam* (July-August) and *Asvijam* (September-October). It is of ancient origin. All Hindu devotees of the village participate in it.

The *Gramadevatha* Asirithalli *uthsavam* is celebrated once in 12 years. This is more or less a common festival to this and the surrounding villages. It is celebrated for 3 days in each village begining from a Monday to Wednesday soon after the initial agricultural operations are over. This is an important festival for this village. Friends and relatives are invariably invited for the festival.

The festival commences on Monday at the temple of Bangaramma with the play of *bhgavatham*, a rural hilarious entertainment. Dramas, *burrakathas* and *harikathas* are also arranged. On Tuesday, the 'Sirimanu' is taken on a small car to Ammavari *vanam* (the garden where Asirithalli is believed to be residing). *Bhajans*, fancy dresses and disguises of tigers, cheetas etc. and small cars form the procession. This forms the public farewell i.e. '*Anupu*' to the *Gramadevatha* with sacrifice of 7 rams. At household level, only sweets and other delicious dishes are prepared on Monday and Tuesday. On Wednesday morning, animal sacrifices take place in all the non-vegetarian households. After offering the animals and fowls to the *Gramadevatha*, sumptuous dinners are relished by the householders along with their relatives. This is an ancient festival but of local significance. The patrons are Kapus and it is their duty to prepare the temporary images of the *Gramadevatha* that is kept at Bangaramma temple on Monday and finally left in Ammavari *vanam*. The 'Duppada' family of Barikas have the right and responsibility of conducting the festival successfully. All Hindus take part in the festival.

SOURCE : *Sri Pagaru Sreerama Moorthy, Teacher, Sancham.*

41. Pydibhimavaram—is at the 529th mile of Madras-Calcutta Grand Trunk Road, 19 miles from Vizianagaram, nearest railway station and 21 miles from Cheepurupalle.

The total population of the village of 1,184 is made up of Vaisya, Telaga, Devanga, Kapu (Reddi), Kamsali (Goldsmith) etc. Hindu Castes; Mala, Madiga Scheduled Castes (159 persons) and Scheduled Tribes (15 persons). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Mandala Bodemma is the place of worship in this village. The image is made of wood in a female form. It is believed that a body of Mandala family who died as a pregnant woman descended as deity.

Mandala Bodemma *Yatra* is celebrated once in 3 years from *Phalguna Suddha Ekadasi* (February-March). Fruits, flowers, turmeric and *kumkum* are offered. Arrangments are made 4 days in advance. This *yatra* is being celebrated for the past 20 years. The devotees from this and the neighbouring villages congregate. People of all communities participate in it. The *pujari* is Sri Lampala Veeraiah, a Harijan who has changed his name into Mandala Bodemma. *Harikathas*, dramas, *burrakathas* etc., are the entertainments for those 3 days. The ladies of the village go to the temple and worship Her in the morning.

A fair is held during this period in the place alloted specially to the deity. One rupee per house is collected in the village. The fair is generally held during nights. Few shops and hotels are set up for the fair. People from neighbouring villages also congregate. It is being held since 20 years.

SOURCE : *Danthaluri Krishna Murthy, Panchayat President, Pydibhimavaram.*

42. Chittivalasa — Situated at a distance of 19 miles from Cheepurupalle Railway Station. Srikakulam-Vizianagaram Trunk Road passes through this village.

The total population of the village is 617 and it is made up of Kshatriya, Viswabrahmin, Reddi (Kapu) etc. Hindu castes and Mala and Madiga Scheduled Castes (118 persons). Agriculture, agricultural labour and traditional occupations are the means of livelihood of he residents.

The temples of Lord Neelakanteswara Swamy, Parvati, Vinayaka and the village deity Asirithalli are the places of worship in the village. The image of Lord Neelakanteswara Swamy is in the form of *Sivalingam* and *Nandeeswara* (Bull God) is the *vahanam* of Eswara.

Lord Neelakanteswara Swamy *Yatra* is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Fruits, cocoanuts and *naivedyam* are offered and *vrathams* are performed. Fasting and *jagarana* are observed by the devotees. It is being celebrated for the past 25 years. Sri Addagarla Appalaswamy Dora is the patron. Nearly 3,000 devotees of all communities of this and the neighbouring villages participate. *Pujari* is Sri Nidagonda Satyanarayana of Jangam community.

A fair is held in connection with the festival for 3 days before the temple. It is being held for the past 25 years. Nearly 3,000 persons of this and 14 neighbouring villages congregate. Eatables, utensils, lanterns, pictures, books, mill-cloth, handloom cloth, agricultural implements and toys are sold in the fair. Whirling-wheels, *burrakathas*, *harikathas*, dramas and music concerts afford entertainment to the people.

Gramadevatha, Asirithalli festival is celebrated once in 3 years. Goats, fowls and sheep are sacrificed to the deity.

SOURCE : *Sri B. Narayanaswamy, Teacher, Chittivalasa.*

43. Naruva — Situated at a distance of 18 miles to Cheepurupalle.

The total population of the village is 889 and it is made up of the following communities: Reddi (Kapu), Kummari (Potters); and Scheduled Castes of Mala and Madiga (69 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple ofAppayamma *perantalu devatha* with Her image in female form is the places of worship in the village.

Appayamma *perantalu devatha panduga* is celebrated for one day on 15th January. Cocoanuts, plantains, *vadapappu*, *chalimidi*, sarees, jackets, turmeric, vermilion, caskets, mirrors and beads are offered to Her. It is being celebrated for the past 18 years. Approximately 5,000 devotees of this and the neighbouring villages like Chintapalle, Varisam, Rajam, Bhimavaram and Chittivalasa congregate irrespective of caste or creed. *Pujari* belongs to the Kapu (Reddy) caste.

A fair is held in connection with the festival for one day with a few shops. About 5,000 people of this and the neighbouring villages congregate. It is being held for the past 18 years.

SOURCE : *Sri K. Venkatanarayana, Teacher, Naruva.*

44. Kovvadamachelesam — Situated at a distance of 24 miles from Cheepurupalle Railway Station. It is a sea-shore village.

The total population of the village is 1,736 consisting of Vadabalija – a fisherman community and a few other castes.

The temple of Polamma is the place of worship in the village. *Gramadevatha* Tekkali Polamma *panduga* is celebrated for one day in *Phalgunam* (February–March). Goats, fowls and sheep are sacrificed. It is celebrated once in a few years when they desire. The residents of village congregate without any distiniction of caste or creed. *Pujari* is Mylapalli Appaiah, a Vadabalija of Nagula *gotram* and the assistant *pujari* is Mylapalli Pentaiah, a Vadabalija of Nagula *gotram*. *Prasadam* is distributed to all the people who gather there. This deity is worshipped in the neighbouring villages also.

Mahasivaratri festival is celebrated for 1 day. Fasting and *jagarana* are observed by some people and *prasadam* is distributed to all. The devotees take sea-bath during eclipses. Veera Vishnu *Devenu Sambaramulu* are celebrated during *Maha Sivaratri* (*Magha Bahula Chaturdasi*) and there is free feeding during the festival.

SOURCE : *Sri Mylapalli Pattabhi, Panchayat President, Kovvadamachelesam.*

45. Rajam — Situated at a distance of 21 miles from Cheepurupalle, 22 miles from Vizianagaram Railway Station.

The total population of the village is 1,352 made up of Brahmin, Vaisya (Komati), Kapu (Reddy), Segidi, Mangali (Barber), Kamsali (Goldsmith), Chakali (washerman), Telukali etc., Hindu castes and Adi-Andhra Scheduled Castes (23 persons). The chief means of livelihood of the people are agriculture and agricultural labour and other traditional occupations.

The temple of Someswara Swamy which in a dilapidated condition is the place of worship in the village. There are no temples for the village deities Bangaramma, Asiramma and Durgamma. But there are *Gundams*. The deities are symbolised in small wooden images in human form.

Gramadevathala panduga is celebrated once in 3 or 5 years for one week according to convenience of the villagers generally in *Vaisakham* (April–May). Goats, fowls and sheep are sacrificed to the deity. It is being celebrated since the inception of the village. All Hindu devotees of the village congregate. *Pujari* is a Kapu (Reddy) of Nagula *gotram* with hereditary rights.

The devotees take sea-bath and observe fasting and *jagaram*,

SOURCE : 1. *Sri A. Asiri Naidu, Panchayat President, Rajam.*
2. *Sri R. Ramamurty, Teacher, Rajam.*

46. **Varisam** — Situated at a distance of 18 miles from Vizianagaram Railway Station and 22 miles from Cheepurupalle the Taluk Headquarters.

The total population of the village is 941 and it is made up of Brahmin, Vaisya, Reddi (Kapu), Sristi Karanam, Kshatriya, Yata, Mangali (Barber), Chakali (Washerman), Teli etc. Hindu castes; and MalaScheduled Castes (209 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade and traditional occupations.

The temples of Bangarnmma, Durgamma, Asiramma and Sri Rama are the places of worship in the village. The images of Bangaramma, Durgamma aud Asiramma are made of wood.

Gramadevatha panduga is celebrated once in 10 years either in *Chaitram* (March-April) or in *Vaisakham* (April-May). Goats, fowls and sheep are sacrificed and cocoanuts, sarees and plantains are offered. It is being celebrated for the past 20 years. Devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Reddy of Nagula *gotram* with hereditary rights.

Sri Rama Navami uthsavam is celebrated for 3 days from *Magha Suddha Ekadasi* to *Triodasi* January-February). Cocoanuts, fruits, *vadapappu* (*chalimidi* and insense are offered. This *uthsavam* is being celebrated for the past 100 years. *Prasadam* is distributed to all. Free feeding is arranged. The devotees take bath and observe fasting.

SOURCE : *Sri Arikithoia Kurmanna, Teacher, Varisam.*

47. **Vallabharaopeta**– Situated at a distance of 18 miles from Cheepurpalle Railway Station.

The total population of the village is 614 consisting of Golla, Kapu, Chakali (Washerman), Mangali (Barber), Vaisya, Sharabu, Telukali, Yata etc. Hindu castes and Scheduled Castes (48 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occuptaions.

The temples of the village deities Asiramma, Chintamma with no images are the place of worshs in the village.

Gramadevatha pandugalu are celebrated once in 3 years for 16 days from *Vaisakha Suddha Purnima* to *Bahula Amavasya* (April-May). Goats, fowls and sheep are sacrificed to the deity. This festival is being celebrated from ancient times. The Hindu devotees of the village congregate. *Pujari* is Sri Gedda Somaiah, a Kapu of Nagula *gotram.*

SOURCE : *Sri Gurna Pydinaidu, Panchayat Prssident, Vallbharaopeta.*

48. **Daresam**– Situated at a distance of 20 miles from Cheepurupalle Railway Station.

The total population of 1,200 of the village is made up of Brahmin, Vaisya, Kshatriya, Viswabrahmin, Kapu, Sale, Chakali (Washerman), Mangali (Barber) etc. castes; and Mala, Madiga Scheduled Castes (81 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temples of Sri Rama and Siva are the places of worship in the village. A picture of Sri Rama *Kalyanam* is worshipped in the temple. The village deity Bangaruthalli is worshipped in the form of wooden image under a tree.

Sri Rama *Kalyanam* is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). It is being celebrated for the past over 20 years. 100 to 150 devotees of this and the neighbouring villages congregate. All Hindu devotees of the village participate in the festival. *Pujari* is a Brahmin. The *inam* lands which are given by the villagers the form source of the temple. The patrons of temple are Kapus.

A small fair is held in connection with the festival for one day near the temple with a few shops. 100 to 150 persons including people from the neighbouring villages congregate. *Bhajans* and dramas afford entertainment.

Bangaruthalli festival is also celebrated in this village, according to the convenience of the villagers. Goats, fowls and sheep are sacrificed during Tuesdays in the year. *Pujari* is a Kapu. Corbans offered by the devotees form the remuneration for the *Pujari.* the devotees perform *Abhishekams* and observe fasting and *jagarana* during Maha *Sivaratri.*

SOURCE : *Sri P. Venkateswara Rao, Head Master, Daresam.*

49. **Tirupathipalem** — Situated at a distance of 2 miles from Pathivadapalem road point on the G. N. T. Road and at a distance of 22 miles from Cheepurupalle town. The village is named after the first settler Sri Tirupathaiah as the Tirupatipalem.

The total population of 507 of the village is made up of Kamma, Kapu, Chakali (Washerman), Mangali (Barber), Sristikaranam and Mala Scheduled Castes

(84 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Mahalakshmidevi *perantalu* (of Kammasigadam village, at a distance of 1 mile here) with Her stone image in human form and Rama *Mandir* are the places of worship in the village.

Kammasigadam Mahalakshmi Devi *yatra* is celebrated for 3 days from *Magha Suddha Dasami* (January-February). Sarees, fruits, turmeric and *kumkum* are offered to the deity. On *Dasami* night *kalyanam (marriage) is performed. This yatra is* being celebrated in memory of Mahalakshmi Devi *perantalu* a chaste women of Kamma caste who performed *sati* with Her husband. As she confers favours on devotees, she is defied and worshipped by people of the neighbouring Taluks also. This is being celebrated for past over 200 years. Kammas are the chief patrons. Over 10,000 devotees of this taluk and 3 or 4 neighbouring taluks congregate. Only Hindus take part in the festival. *Pujari* is a Kamma without hereditary rights.

A fair is held in connection with the festival for 3 days, in Velcheti Thathaiah's land. It is being held for the past 200 years. Over 10,000 persons of this and the neighbouring Taluks congregate. Over 300 shops selling eatables, lanterns, utensils, pictures and photos of Gods and national leaders, clothes and toys are set up. *Harikathas* dramas, magic, swings, circus, lottery and *burrakathas* afford entertainment to the visitors.

The devotees take sea-bath and observe fasting and *jagarana* during *Mahasivaratri.*

SOURCE : *Sri B. Venkata Surya Narayana, Teacher, Tirupatipalem.*

50. Kondamulagam — Situated at a distance of 17 miles from Cheepurupalle Railway Station.

The total population of the village is 1,370 consisting of Brahmin, Kamma, Kapu, Golla, Yata, Chakali (Washerman), Mangali (Barber), etc. Hindu castes and Mala and Madiga Scheduled Castes (155 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occcupations.

The temple of Sri Rama and a sacred abode for the village deity, Konda Maremma are the places of worship in the village. She is worshipped in the form of an ant-hill in a neem garden.

Gramadevatha uthsavam is celebrated for 30 days in *Magham* (January-February). Goats, fowls and sheep are sacrificed. It is being celebrated from the inception of the village. Kapus are the patrons. Local devotees of all communities participate in the festival. *Pujari* is a Kapu of Nagalla *gotram* with hereditary rights. *Prasadam* is distributed to all. The devotees disguise themselves like a tiger and play before the deity. Fasting and *jagarana* are observed.

Sri Rama Navami is celebrated on *Chaitra Suddha Navam,* (March-April) in the Rama *Mandiram.*

SOURCE : *Sri Krishna Naidu, Panchayat President, Kondamulagam.*

51. Seethamvalasa — Situated at a distance of 8 miles from Cheepurupalle Railway Station.

The total population of the village is 430 and it is made up of the following communities. Hindus-Brahmin, Kshatriya, Vaisya, Kapu etc., Castes; and Adi-Andhra Scheduled Castes (54 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of the village deity Pydithalli is at a distance of 4 furlongs from the village. The image is made of neem wood.

Gramadevatha panduga is celebrated once in 15 years for 11 days from *Chaitra Suddha Dasami* to *Bahula Panchami* (March-April). *Ampu panduga* is celebrated to the deity on Monday and Tuesday. The villagers invite their relatives and friends and arrange dinners. The deity is taken in a procession with music. Cocoanuts, *vadapappu* and *chalimidi* are offered. Goats and fowls are sacrificed to the deity. The village Munsiff (Headman) is the chief patron. Local Hindus participate. *Pujari* is Sri Chakali Chinna Appaiah.

SOURCE : *Sri Krishnamurthy Raju, Head Master, Seethamvalasa.*

52. Nagampalem — is situated at a distance of 13 miles from Cheepurupalle Railway Station.

The total population of the village is 415 made up of Komati (Vaisya), Kapu, Chakali (Dhobi), Mangali (Barber) etc. castes and Scheduled Castes people (65). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and the village deity, Neelammavaru, are the places of worship in the village.

Neelammavari *panduga* is celebrated for 3 days in *Vaisakham* (April-May), '*Anupu*' *panduga* is also celebrated to the deity. Goats, fowls and sheep are sacrificed in order to fulfil their desires. The Hindu devotees of the village congregate. Kapus are the patrons. This festival is celebrated by collecting subscriptions from the villagers. There is no *pujari*. *Bhagavatham* is arranged on the last day. Magic and fancy dress afford entertainment. *Sri Rama Navami* is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April).

Kamma Sigadam Mahalakshmamma *yatra* is celebrated in the neighbouring villages for 5 days from *Magha Suddha Dasami* (January-February) and a fair is held in connection with the festival with a few shops.

SOURCE : *Sri T. Kurma Rao, Teacher, Negampalem.*

53. Gumadam — is 13 miles from Cheepurupalle Railway Station.

The total population of 894 of the village is made up of Brahmin, Vaisya, Golla, Telaga,Telukali,Chakali (Dhobi), Mangali (Barber) and Scheduled Castes (206 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and traditional occupations. All the villagers are Hindus.

The temples of Sri Ramachandra Murthy and Ammavaru a picture are the places of worship in the village. Sri Rama is worshipped in the temple. There are temples to what they are known as '*Shakti devathalu*' in the village.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). It is being celebrated for the past 15 years. Kapus are the patrons. About 1,500 devotees including devotees of surrounding villages congregate without any distinction of caste or creed. There is no particular *pujari*. But *pujari* is appointed by the patron. There is free feeding for the *pujaris* and *sanyasis* who attend the festival. Pujas are performed for 8 days and a small fair is held on the last day. Nearly 1,500 persons of this and the neighbouring villages congregate. A few shops are held in the fair. *Harikathas*, dramas, *burrakathas* and *bhajans* afford entertainment to the visitors. There are no specific sources of income to the temple.

The devotees observe fasting and *jagarana* during *Mahasivaratri* on *Magha Bahula Chaturdasi* (January-February). They take sea-bath during eclipses and other religious occasions. Clothes, money and food are distributed to the poor on that day.

SOURCE : *Sri M. V. Ramana, Head Master, Gumadam.*

54. Budathavalasa — 15 miles from Cheepurupalle Railway Station.

The total population of the village is 1,559 and it is made up of Brahmin, Vaisya, Kapu etc. castes and Mala and Madiga Scheduled Castes people (158). Agriculture, agricultural labour and trade are the means of livelihood of the people.

The temples of Sri Rama, Ganapathi, Siva and Bhuvaneswara Swamy are the places of worship in the village.

Ganapathi *Navaratrulu* are celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September). The devotees of the village congregate without any distinction of caste or creed.

Lord Bhuvaneswara Swamy *kalyanam* is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). It is being celebrated for the past 40 years. 2 to 3 thousand devotees of this and the neighbouring villages within a radius of 5 or 6 miles congregate. All communities participate in the festival.

A fair is held in connection with the festival and it is being held for the past 40 years. About 300 persons from this and the neighbouring villages congregate. Eatables, utensils, lanterns, Ayurvedic medicines, pictures, and clothes are sold. There is free feeding. Lottery, dramas and *harikathas* afford entertainment.

Sri Rama Navami celebrated on *Chaitra Suddha Navami* for 9 days (March-April) and *Maha Sivaratri* on *Magha Bahula Triodasi* (January-February) are the other festivals celebrated in this village. *Gramadevatha aradhana* is celebrated once in 10 or 15 years and animals are sacrificed to the deity. Patrons are Kapus. *Pujari* is a Kapu of Thabeti *gotram*. Fasting and *jagarana* are observed during festive days.

SOURCE : *Sri Mahalakshi 'Appadu, Panchayat President, Buduthavalasa.*

55. Thallavalasa—is situated at a distance of 12 miles from Cheepurupalle Railway Station.

The total population of 914 of the village is made up of Kapu, Telaga etc. castes and Adi-Andhra Sche-

duled Castes (210 persons). The chief means of livelihood of the residents are agriculture and agricultural labour.

The temple of village deity Neelamma with stone and wooden images and a sacred abode for Ammavaru with the wooden images in human form under a neem tree are the places of worship in the village.

Neelamma and Ammavari *pandugalu* are celebrated for one day generally in *Ashadham* (June-July). Goats, fowls and sheep are sacrificed. It is of ancient origin and of local significance. The devotees of the village congregate without any distinction of caste or creed. The villagers invite their friends and relatives and arrange dinners. *Pujaris* are Sri Muppidi Ramulu of Pydisa *gotram* and Sri Meesala Pentanaidu of Nagula *gotram.*

SOURCE : *Sri V. Kameswara Rao, Teacher, Thallavalasa.*

56. Sirigiri Kottapalle — Situated at a distance of of 5 furlongs from Madras - Calcutta Grand Trunk Road and 13 miles from Cheepurupalle Railway Station.

The total population of 763 of the Village is constituted by few Hindu sub-communities *viz.*, made up of Telaga, Sale and Scheduled Castes (112 persons). The chief means of livelihood of the people are agriculture and weaving.

The village deity Ammavaru is worshipped in the form of wooden image.

Gramadevatha uthsavam is celebrated for one day in *Ashadam* (June-July): Goats, fowls and sheep are sacrificed to the deity. It is of ancient origin. The residents of the village congregate. All communities participate in the festival.

SOURCE: *Sri R.V. Gopal Rao, Teachar, Sirigirikothapalle.*

57. Kothakota — Situated at a distance of 8 miles to the north of Ponduru Railway Station and 12 miles from Cheepurupalle.

The total population of the village is 1,588 and it is made up of Brahmin, Komati(Vaisya), Kamsali (Goldsmith), Vadrangi (Carpenter), Telaga, Mangali (Barber) etc., castes and Mala and Madiga Scheduled Castes (230 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temple of Sri Dharmalingeswaraswamy with the image in the form of a stone *Sivalingam* is the only place of worship in the village. This temple was constructed since 20 years back and the idol of the Lord is delieved to have been installed during the reign of King Virata of Viratanagar under whom Dharmaraja and his brothers spent the one year of incognito after 12 years of exile.

Sri Dharmalingeswara Swamy *vari uthsavam* is celebrated during *Mahasivaratri* for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). *Abhishekam* is performed with flowers, fruits and water. Fasting and *jagarana* are observed. It is being celebraed for the past 22 years. The Hindu devotees of this and the surrounding villages congregate. *Pujuri* is a Jangam of Vasudeva Rushi *gotram* with hereditary rights.

SOURCE; *Sri P.V. Subba Rao, Head Master, Kothakota.*

58. Pathakunkum — Situated at a distance of 6 miles from Sigadam Railway Station and 13 miles from Cheepurupalle. Some ancient ruined stone images are found at a distance of 2 furlongs to the north-east of the village.

The total population of the village is 1,367 and it is made up of the following communities - Caste Hindus, Telaga, Devanga, Yata, Chakali (Washerman), Mangali (Barber); and Relli and Adi-Andhra Scheduled Castes (162 persons). The chief means of livelihood of the people are agriculture, agricultural labour, weaving. employment and other traditional occupations.

Temples of Sri Ramalingeswaraswamy, Ganapathi, Parvati, Vishnu and Suryanarayana Murthy are the places of worship in the village. There are sacred abodes for the village deity Ammavaru in every street. The image of Ramalingeswara Swamy is of stone *Sivalingam* and the images of the other deities are of stone and bronze.

Parvati *Kalyanam* is celebrated for one day on *Jaishta Suddha Ekadasi* (May-June). It is being celebrated for the past 20 years. The Hindu devotees of the village congregate. There is free feeding. *Prasadam* is distributed to all the people who are present there.

The other festivals celebrated in the village *Maha Sivaratri* celebrated for 3 days from *Mahha Suddha Triodasi* to *Amavasya* (January-February), Ganapathi *Navaratrulu* celebrated for 9 days from

Bhadrapada Suddha Chavithi and *Sri Rama Navami* from *Chaitra Suddha Padyami* to *Ekadasi* (March-April). Fruits, turmeric and *kumkum* are offered to the village deity. *Pujari* of the village deity is a Yadava with hereditary rights. Devotees observe fasting and *jagarana* during festive days like *Maha Sivaratri* and Mondays of *Kartikam* (October-November).

SOURCE : *Sri B. Suryanarayana, Head Master, Pathakunkam.*

59. Nadimivalasa — Situated at a distance of 1 mile from Sigadam and 9 miles from Cheepurupalle.

The total population of the village is 817 and it is made up of Vaisya, Viswabrahmin (Goldsmith), Yadava (Golla), Kapu etc., castes and Mala Scheduled Caste (124 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Rama is the place of worship in the village. The village deity Lakshmi *Perantalu* is worshipped in front of a *gundam*. But there is no image.

Lakshmi *Perantalu Sambaram* is being celebrated since over 300 years. The story associated with this festival is as narrated below :—

Once a newly married couple of Kapu caste, Sri Bugatha Ramanna and his wife 'Lakshmi' were proceeding from Nadimivalasa to Palavalasa, father-in-law's place of Ramanna. In between Nimmalavalasa and Palavalasa, they found the foot prints of a tiger. Ramanna asked his wife whether she would remarry, if he dies? Lakshmi's criptic remark was (కట్టెతో కైలాసము బొందితో వైకుంఠము) Katteto Kailasamu; Bonditho Vaikunthamu, which means that she prefers instant death and going to the other worlds of Lord Siva or Lord Vishnu *viz.*, Kailasam or Vaikuntham respectively rather than living after her husband's death as a widow or spending the remaining part of her life with a second spouse.

They reached Palavalasa. After spending 4 days there, Ramanna returned to his native place. A few days later, Ramanna fell ill and sent word to his wife. Immediately after seeing his wife, Ramanna breathed his last. Lakshmi requested all villagers to prepare *payasam*' (sweet preparation). Decorating herself with *pasupu, kumkum*, she relished some *payasam* and entered the pyre of her husband. It is said that she was conversing till the fires burnt her upto her face. She tied a small mirror and eyetex in a piece of her silk saree and thrown it away. The eyetex and mirror fell in the house of 'Gorle' family. The 'Gorle' family constructed a *gundam* (fire pit) for her and 'Bugatha' family people evince interest in celebrating the festival. This festival is being celebrated from that time onwards once in 2 years. People offer corbans in fulfilment of their desires. Free feeding is arranged for 1 day.

Lakshmi *Perantalu Sambaram* is celebrated for one day on Thursday in the bright fortnight of *Vaisakham*(April-May). Offerings are made to the *Perantalu*. This festival is confined to this and Nadimivalasa villages. People of all communities take part in the festival. Kapus are the patrons. *Pujaris* belong to Bugatha family. *Prasadam* is distributed to all. There are dinners and free feeding. *Bhagavatham* is enacted in the night.

SOURCE : *Reddy Satyanarayana Singh, Nadimivalasa, Chettipodilamu (post).*

60. Chandrayyapeta – Situated at a distance of 1 mile from Sigadam Railway Station and 19 miles from Cheepurupalle by road *via* Rajam.

The total population of the village is 730 and it consists of Pattu Sale, Golla, Chakali (Washerman) castes; Mala, Relli, Scheduled Castes (178 persons) and Scheduled Tribes (36 persons). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and traditional occupations.

The temple of Sri Rama is the only place of worship in the village.

Gairamma *Sambaram* or Nandemma *Sambaram* is celebrated for 3 days from *Asvija Suddha Purnima* to *Asvija Bahula Tadiya* (September-October). Pujas are performed for 3 days to the earthen image made for the occasion and on the last day i.e., on the *'Anupu'* day, the image is taken in procession. Only fruits are offered to the deity. It is of ancient origin. The devotees of the village congregate without any distinction of caste or creed. The patrons are Pattu Sales.

Bhavanarushi *Panduga* is celebrated for one day in *Pushyam* (December - January). An image is prepared for the occasion and worshipped. This festival is celebrated on a Monday and on that day, the image is left in the tank. This festival is chiefly confined to Pattu Sales. *Gramadevatha Panduga* is celebrated once in 10 or 12 years. People of all castes participate.

SOURCE : *Sri M. C. Appa Rao, Head Master, Chandrayyapeta.*

61. Ganguvari Sigadam – is situated at a distance of 2 miles from Sigadam Railway Station and 20 miles from Cheepurupalle. This village seems to have got its name from the first settlers of the village with the surname 'Gangu'.

The total population of the village is 3,370 consisting of Brahmin, Vaisya, Balija,Pattu Sale, Kapu,Velama Telaga, Chakali (Washerman), Mangali (Barber), Telukali, Segidi etc., castes; Mala, Relli Scheduled Castes (283 persons) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

The temples of Sri Ranganatha Swamy, Sri Rama and Durgamma, the village deity are the places of worship in the village.

Sri Ranganatha Swamy *Uthsavam* is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April - May). It is being celebrated for the past over 200 years. The residents of the village congregate without any distinction of caste or creed. Hanuma *Yatra* is celebrated in this temple itself for one day on January 15th. *Prasadam* is distributed to all.

Gramadevatha Durgamma festival is celebrated in this village once in 10 years. Goats, fowls and sheep are sacrificed to the deity. The patrons are the villagers. *Pujari* is a Velama of Nagula *gotram* with hereditary rights.

The devotees take bath and observe fasting and *jagarana* during festive days. Sri Rama *Navarathrulu* are celebrated from *Chaitra Suddha Navami* to *Bahula Vidiya* (March - April) and it is being celebrated for the past 60 years.

SOURCE : *Sri P. V. Appa Rao, Teacher, Ganguvarisigadam.*

62. Mettavalasa — Situated at a distance of 3 miles from Sigadam Railway Station by footpath and 17 miles from Cheepurupalle.

The total population of the village is 740 consisting of Komati (Vaisya), Kapu, Kamsali (Goldsmith), Jangam, Chakali (Washerman), Telukali etc. castes; Mala and Madiga Scheduled Castes (56 persons). Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the residents. All the villagers profess Hinduism.

The temple of Sri Mallikarjunaswamy with a stone *Sivalingam* is on a hill at a distance of 2 furlongs from the village.

Mallikarjuna *Yatra* is celebrated for one day on *Sankranti* i. e. on 14th of January. Flowers, fruits and leaves are offered to the deity. It is being celebrated for the past hundred years. Thousands of local devotees and devotees from the neighbouring villages like Ponduru, Repaka, Sigadam, Pogiri, Penubaka, Marrivalasa and Rajam congregate. All communities take part in the festival. There are two families of *pujaris* belonging to Jangam community of Siva *gotram* with hereditaty rights.

A fair is held in connection with the festival for one day. *Bhajans* and magic provide entertainment to the visitors. The devotees observe *jagarana* during *Mahasivaratri*. *Gramadevatha Panduga* is also celebrated in this village with no fixed date.

SOURCE : *Sri U. Narayana Das, Teacher, Mettavalasa.*

63. Ponduru — is a Railway Station.

The total population of the village is 7,280 and it is made up of the several Hindu communities. The number of people belonging to Scheduled Castes and Scheduled Tribes are 469 and 102, respectively. Agriculture, agricultural labour are the chief means of livelihood of the residents.

The village deity Pydithalli *Panduga* is celebrated for one month in *Vaisakham* (April-May) or *Jaishtam* (May-June). The devotees of this and the neighbouring villages congregate on the last day. It is celebrated once in 3 years. All communities take part in the festival.

Sri Rama Navami is the other festival of the village celebrated for 9 days from *Chaitra Suddha Navami* (March-April). The devotees of this and the neighbouring villages congregate without any distinction of caste or creed. Every day during the festival there is poor feeding. Sanitary arrangements are made by the village Panchayat. Many articles and handy-crafts are brought and sold during the festival.

Kodanda Ramaswamy *vari Kalyanam* is celebrated for 5 days from *Vaisakha Suddha Ekadasi* (April-May). The devotees of this and the 10 neighbouring villages congregate. This temple was constructed 22 years ago by Ratnala Paittiah and his wife Chandra Lakshmi. There is poor feeding on the last day.

Akkappa *Gundam* (fire pit) is held near this temple for one day on a Monday in *Kartikam* (October-November). Over 300 years ago, a lady named Akka-

ppa sacrificed her life and so this festival is celebrated in her name.

SOURCE : *Sri K. V. Prabhakar Rao, Executive Officer, Ponduru Panchayat.*

64. Thamada—Situated at a distanceof 13 miles from Ponduru Railway Station, 14 miles from Srikakulam Sub-division and 20 miles from Cheepurupalle.

The total population of 2,025 of the village is made up of Brahmin, Vaisya, Karanam Golla, Reddi (Kapu), Periki, Chakali (Dhobi), Mangali (Barber), Pattu Sale, Sharabi etc. castes and Mala and Madiga Scheduled Castes (117 persons). The chief means of livelihood of the people are agriculture agricultual labour, weaving and other traditional occupations.

The temples ot Sri Rama, Ramalingaswamy, Asiramma and Neelamma are the places of worship in the village. There is a picture of Sri Rama in Sri Rama temple.

Asiramma *Panduga* is celebrated for one month from *Chaitra Snddha Purnima* (March-April) to *Vaisakha Suddha Purnimn* (April-May). It is being celebrated once in 10 years. On *Purnima*, the deity is brought into the village and daily pujas are perfomed to her. On *Vaisakha Suddha Saptami*, *Panduga* is celebrated and on the last day the deity is taken in a procession on a *ratham* (car). Goats, fowls and sheep are sacrificed and cocoanuts, fruits, turmeric and *kumkum* are offered to the deity. The devotees take sea and river-bath and observe fasting and *jagarana*. It is of ancient origin. Local Hindu devotees participate in the festival. *Pujari* belongs to Dammala community with hereditary rights. *Praasadam* is distributed to all. There is free feeding.

Neelamma *Uthsavam* is celebrated for 3 days from *Sravana Bahula Amavasya* (July-August). Rama lingeswara *Uthsavam* is celebrated in *Ashadam* (June-July), *Karthkam* (October-November) and on *Magha Bahula Amavasya* (January-February).

SOURCE : *Sri P. Surya Rama Rao, Pancnayat President, Thamada.*

65. **Kuppili**—Situated at a distance of 15 miles from Ponduru Railway Station.

The total population of the village is 3,175 and is made up of Vaisya, Reddi (Kapu), Sristikaranam, Kamsali (Viswabrahmin) etc. castes and Scheduled Castes people (191). The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Sri Rama, Siva and Durga Devi are the places of worship in the village. Asiramma is worshipped in human form. The other village deities are Kothamma and Patha Patnamma.

Gramadevatha Uthsavam is celebrated once in 3 years for 16 days from *Palguna Suddha Panchami* to *Bahula Panchami* (February-March). Turmeric, *kumkum* and *palaharams* are offered and goats, fowls and sheep are sacrificed to the deity. It is being celebrated from ancient times. Nearly 500 devotees of this and the neighbouring Taluks congregate. All communities take part in the festival. *Pujari* belongs to Dammala community with hereditary rights. In 1961, Durga Devi *Panduga* was celebrated on 21st February and Kattamma *Panduga* on 7th March. *Prasadam* is distributed to all.

A fair is held in connection with the festival with a few shops. It is being held for the past 80 years. Nearly 500 local davotees and devotees from the neighbouring village congregate. The devotees observe *jagarana.*

SOURCE : *Sri B. Hari Appadu Reddi, Panchayat President, Kuppili.*

66. Ajjaram — Situated at a distance of 11 miles from Ponduru Railway Station by footpath and 24 miles from Chheepurupalle.

The total population of the village is 1,111 and is made up of Reddi (Kapu), Sharabi, Chakali (Dhobi), Mangali (Barber); Scheduled Castes people of Mala and Madiga (59 persons). The chief means of their livelihood are agriculture, agricultural labour.

The temples of Sri Rama and Asiramma with Her stone image are the places of worship in the village. The other deities Durgamma, Neelamma and Vinjamma are also worshipped in the village.

Asiramma festival is celebrated for 3 days after *Chaitra Bahula Amavasya* (March-April) from March 15th. Goats, fowls and sheep are sacrificed to the deity. It is of ancient origin. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Kapu (Reddi) with hereditary rights.

SOURCE : *Sri B. Sanyasi Naidu, Panchayat President, Ajjaram.*

67. Muddada — is 13 miles from Ponduru Railway Station, 15 miles from Srikakulam Road Railway Station and 22 miles from Cheepurupalle.

The total population of the village is 3,362 made up of some Hindu castes and Scheduled Castes (335 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Rama and a sacred abode for the village deity situated at a distance of 2 furlongs from the village with the wooden image are the places of worship in the village.

Gramadevatha Panduga is celebrated for 3 days from a Sunday before *Phalguna Suddha Purnima* (February-March). Cocoanuts, fruits, *naivedyam* and chiefly red sarees are offered and goats, fowls and sheep are sacrificed to the deity. This festival is celebrated once in 2 years and it commences on a Sunday and lasts on Tuesday. The deity is worshipped in the temple and later she is taken in a procession with music. This festival is being celebrated from the inception of the village. *Harikathas* and *Pagati veshamulu* (fancy dresses) are entertained on Monday and in the night *Bhagavatam* is performed. On Tuesday *Anupu Panduga* is celebrated to take the deity again to the temple with *bhajans* and music. There is poor feeding by the villagers. *Sadhus* and Saints also attend the festival. Velamas are the patrons. About 1,000 Hindu devotees of this and the neighbouring villages congregate. *Pujari* is a Dammala. The deity has *inam* lands.

A fair is held in connection with the festival for one day with few shops. Eatables and fancy goods are sold. About 1,000 persons of this and the neighbouring villages congregate. It is being held from the origin of the village.

The devotees take sea-bath and observe, fasting and *jagarana* during festive days like *Sivaratri*, *Bhishma Ekadasi* and eclipses.

SOURCE : *Sri B. Srirama Murthy, Head Master, Muddada.*

68. Santhasitharampuram — Situated at a distance of 5 miles to the North-East of Srikakulam, 14 miles from Srikakulam Road Railway Station and 30 miles from Cheepurupalle.

The total population of the village is 981 and it is made up of Brahmin, Vaisya, Reddy (Kapu), Rajaka (Washerman) etc. Hindu castes and Scheduled Castes people (125). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rama and a sacred abode for the village deity Ammavaru, in the form of a *Shakthi* are the places of worship in the village.

Ammavari Panduga is celebrated for 3 days from *Vaisakha Suddha Dasami* (April-May). Cocoanuts and fruits are offered and animals and fowls are sacrificed to the deity. It is being celebrated from ancient times. The Hindu devotees of the village congregate. This festival is celebrated with the belief that it would protect the villagers from epidemics like cholera and small pox etc. *Pujari* is from Dammala community. *Prasadam* is distributed to all and there is free feeding.

Sri Rama Navami Uthsavam is celebrated every year for 11 days from *Chaitra Suddha Padyami* to *Ekadasi* (March-April). The devotees take sea-bath and observe fasting and *jagaram* during *Maha Sivaratri.*

SOURCE : *Sri T. Satyanarayana, Teacher, Santhasitharamapuram.*

69. Kesavadasupuram — Situated at a distance of 7 miles from Ponduru Railway Station and 16 miles from Cheepurupalle.

The total population of 484 of the village is made up of Komati, Kummari, Kamsali, Chakali, Mangali etc., Hindu castes and Mala Scheduled Caste (207 persons).The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Temple of Sri Rama and a sacred abode for the village deity Asiramma are the places of worship in the village.

Gramadevatha Panduga is celebrated every year for 5 days from *Chaitra Suddha Purnima* (March-April). Goats, fowls and sheep are sacrificed on the *Anupu* day and blood is offered to the deity. It is being celebrated from ancient times. All Hindu devotees of the village congregate. *Pujari* is a Dammala with hereditary rights. *Prasadam* is distributed to all. Devotees take river and sea-bath and observe fasting and *jagaram* during festive days.

SOURCE : *Sri Sirla Rama Krirhna Rao, Teacher, Kesavadasupuram.*

70. Narasapuram — 6 miles from Ponduru Railway Station and 17 miles from Cheepurupalle.

The total population of the village is 457 comprising Brahmin, Vaisya, Kapu, Golla, Chakali, Mangali etc. castes and Seheduled Castes people (63). The chief means of livelihood of the residents are agriculture, agricultural labour and trade.

The temples of Sri Rama and Ammavaru are the places of worship in the village.

Ammavari Panduga is celebrated for 5 days from *Vaisakha Suddha Purnima* (April-May). Goats, fowls and sheep are sacrificed to the deity. Cocoanuts and fruits are also offered. It is celebrated to protect the villagers from epidemics like small-pox and cholera. It is of ancient origin. Local devotees of all communities participate in it. *Pujari* is a Dammala with hereditary rights. *Prasadam* is distributed to all. Fasting is observed and dinners are arranged. Cleaning the houses, sea-bath and fasting are observed during festive days.

SOURCE : *Sri S. Rama Krishna Rao, Teacher, Narasapuram.*

71. Nandivada — Situated at a distance of 6 miles from Ponduru Railway Station, 7 miles from Srikakulam and 19 miles from Cheepurupalle.

The total population of the village is 655 comprising Brahmin, Vaisya, Thurupukapu, Chakali (Washerman), Mangali (Barber), Kamsali (Viswabrahmin) Kummari (Potter)and Scheduled Castes people (74) Agriculture, agricultural labour and other traditional occupation, are the chief means of livelihood of the people.

The temple of Sri Rama is in the village and the images of Sita Rama and Lakshmana adorn the temple. Gowri is a family deity worshipped in the form of earthen images.

Gowri *Purnima* is celebreted for 15 days in *Asvijam* (September-October) and *Kartikam* (October-November). The devotees of the village congregate. Cocoanuts and fruits are offered to the deity. Fancy dresses provide entertainment to the visitors.

Gramadevatha Varamulu(weeks) are celebrated for one day in *Vaisakham* (April-May). Goats, fowls and sheep are sacrificed to the deity. Cocoanuts, fruits and flowers are offered. *Pujari* of the village deity is a Dammala and of Sri Rama Temple is a Jangam. The devotees clean their house and observe fasting during festive days.

SOURCE : *Sri J. Appa Rao, Nandivada.*

72. Kalyanipeta - Situated at a distance of 6 miles from Ponduru Railway Station.

It is a small village with a population of 17 persons only. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There is a sacred abode for the village deity Asiramma with Her wooden image. This is the only place of worship in the village.

Gramadevatha Uthsavam is celedrated for 3 days in *Vaisakham* (April - May). Goats, fowls and sheep are sacrificed and cocoanuts, turmeric, fruits and flowers are offered. It is being celebrated from ancient times and is confined to the neighbouring Bhagavandasupeta village. The devotees of this and Bhagavandasupeta congregate without any distinction of caste or creed. *Pujari* is a Dammala. The villagers invite their friends and relrtives. The devotees observe fasting. Dinners are arranged. This is a common festival to Bhagavandasupeta village.

SOURCE : *Sri Jandhyala Apparao, Head Master, Panchayat Samithi Elementary School, Kalyanipeta.*

73. Chilakapalem - Situated at a distance of 6½ miles from Srikakulam, 17 miles from Ponduru Railway Station and 18 miles from Cheepurupalle.

The total population of the village is 2,494 and it is made up of the following communities—Vaisya, Jangam, Telaga, Sharabu, Golla, Segidi, Mangali (Barber), Chakali (Washerman), Nagasapu etc. Hindu castes and Mala and Madiga Scheduled Castes (221 persons) and Yerukala Scheduled Tribe (20 persons). The sources of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of Siva and Sri Rama are the places of worship in the village. There is a sacred abode for he village deity Asiramma. The other deity Durgamma salso worshipped.

Ammavari Panduga is celebrated according to the convenience of the villagers in *Chaitram* (March-April). Goats, fowls and sheep are sacrificed. Cocoanuts, flowers and fruits are offered to the deity. The villagers invite their friends and relatives for the *Panduga*. It is of ancient origin but of local significance. *Pujari* is a Dammala of Nagula *gotram*. *Prasadam* is distributed among the congregated people.

Sivaratri Uthsavam is celebrated for 2 or 3 days from *Magha Bahula Triodasi* (January–February). *Pujari* is a Jangam of Thambelu *gotram*. Fruits and flowers are offered on Monday in *Kartikam* (October - November). Devotees take sea-bath and observe fasting and *jagarana*.

SOURCE : *Sri A. Suryanarayona, Teacher, Chilakapalem.*

74. Jarajam - Situated at a distance of 5 miles from Srikakulam and 10 miles from Ponduru Railway Station.

The total population of the village is 938 and it is made up of Vaisya (Komati), Viswabrahmin (Goldsmith), Yatha, Sale, Sristikaranam, Balagakaranam, Velama, Kapu (Reddy), Chakali (Washerman), Mangali (Barber), Bevara, etc., castes and Mala and Madiga Scheduled Castes (97 persons). The means of livelihood of the residents are agriculture, agricultural labour and other traditianal occupations.

Temple of Sri Rama with His coronation picture, the village deities Asiramma and Kotha Polamma represented by wooden images under trees are the places of worship.

Gramadevatha (Ammavari) *Panduga* is celebrated for 15 days in *Phalgunam* (February-March) before *Ugadi* (March - April). It is believed that the festivals are being performed solely to appease the deity who in turn would protect the villagers from epidemics like small-pox, cholera etc. Goats, fowls and sheep are sacrificed to the deity and cocoanuts and fruits are offered.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). Cocoanuts and fruits are offered to Lord Rama.

SOURCE : *Sri K.V. Satyanarayana, Teacher, Jarajam.*

74. Shermahammadpuram—Situated at a distance of 5 miles from Dusi Railway Station and 7 miles from Srikakulam. It is said that during Muslim period, this village was constructed by Share Mahammed in His name. There are still a beautiful Mahal, few mosques and wells as the standing symbols of Muslim rule.

The total population of 4,947 of the village consists of Brahmin, Kalinga, Golla, Velama, Segidi, Vaisya (Komati), Teli, Pondara, Viswabrahmin (Goldsmith), Neyyala, Dammala, Chakali (Washerman), Mangali (Barber), Telaga, Bevara etc. Hindu Castes; Scheduled Castes people of Mala and Madiga (594) and Scheduled Tribes people (6). The chief means of livelihood of the people are agriculture, agricultural labour and traditional occupations.

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

Gowri *Uthsavam* is celebrated for one day on *Asvija Suddha Purnima* (September - October). Cocoanuts, jaggery, *vadapappu* and betal leaves are offered to the deity. It is of ancient origin. The residents of the village congregate without any distinction of caste or creed. *Pujaris* are Srivaishnavas. *Prasadam* is distributed to all. *Harikathas* and *bhagavathams* afford entertainment to the people.

Sivaratri festival is celebrated for 3 days from *Magha Bahula Triodasi* (January-Febuary) and pujas are performed on Mondays in *Kartikam* (October-November) and *naivedyam* is offered to the Lord. Devotees observe fasting and *jagarana* on every Monday during the month of *Kartikam*.

Ammavari Panduga is celebrated according to the convenience of the villagers. *Pujaris* are of Dammala caste with hereditary rights enjoying some *inam* lands. Fowls are sacrificed to the deity.

SOURCE : *1. Sri K. Suraiah, Teacher, Shermahammadpuram.*
2. Sri. V. Satyanarayana, Teacher, Shermahammadpuram.

76. Buridikancharam — Situated at a distance of 5 miles to the east of Ponduru Railway Station and about 20 miles from Cheepurupalle.

The total population of the village is 2,012 and consists of Brahmin, Vaisya (Komati), Kapu, Telagai Viswabrahmin (Goldsmith), Golla, Segidi, Mangal, (Barber), Chakali (Washerman), Sristikaranam, Jangam etc., castes; Adi-Andhra Scheduled Caste (166 persons) and Scheduled Tribes (4 persons). The means of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Rama and Siva and the sacred abode of the village deity Asiramma are the places of worship in the village.

Ammavari Panduga is celebrated according to the convenience of the villagers in *Chaitram* (March - April) or *Vaisakham* (April - May). Goats are sacrificed and fruits and flowers are offered to the deity. This festival is of ancient origin. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Dammala of Nagula *gotram*. *Prasadam* is distributed to all.

Sivaratri Uthsavam is celebrated for 2 or 3 days from *Magha Bahula Triodasi* (January-February). *Pujari* is a Jangam of Thambelu *gotram*. Cocoanuts and fruits are offered to Lord Siva during Mondays of *Kartikam* (October - November). Devotees take seabath and observe *jagarana*.

SOURCE : *Sri V. Gopala Ratnam, Head Master, Buridikancharam.*

77. Ramadasupuram—Situated at a distance of 3½ miles to the West of Srikakulam and 4 miles from Dusi Railway Station.

The total population of the village is 173 of which 126 people belong to Scheduled Castes and others belong to Kalinga and Sristikaranam castes. The means of livelihood of the people are agriculture and agricultural labour.

The temple of the village deity *Ammavaru* is in ruined condition and it is the only place of worship in the village. *Gramadevatha* (Ammavaru) *Uthsavam* is celebrated for one day on a Tuesday either in *Ashadam* (June - July) or in *Sravanam* (July-August), according to the convenience of the villagers. Goats, fowls and sheep are sacrificed and fruits and flowers are offered to the deity. It is of ancient origin. *Pujari* is a Kammari (Blacksmith) and he performs puja during the *Uthsavam* only. Devotees observe fasting on the day of *Uthsavam* and on the following day relish dinners.

SOURCE : *Sri Balaga Sambasiva Rao, Head Master, Elementary School, Ramadasupuram.*

78. **Thamminaidupeta** – Situated at a distance of 4 miles from Dusi Railway Station and 30 miles from Cheepurupalle.

The total populalion of 866 of the village is made up of Kalinga, Velama, Yadava, Vaisya (Komati), Mangali (Barber), Chakali (Washerman), Srisaina, Telaka, Kamsali (Goldsmith) etc., castes and 92 people of Mala and Madiga Scheduled Castes. The sources of livelihood of the people are agriculture, agricultural labour, sheep breeding and other traditional occupation.

There are no temples in this village. But there is a sacred abode where a margosa tree is worshipped in the name of *Ammavaru* on the eastern side of the village.

Ammavari Panduga is celebrated once in 3 or 5 years after broadcasting operating for 3 days, from a Monday to Wednesday in *Sravanam* (July - August) according to the convenience of the villagers. It is also called *Pedda Panduga*. All Hindu devotees of the village congregate. Goats, fowls and sheep are sacrificed to the deity. Arrangements are made on Tuesday afternoon. The deity is brought into the village on Monday evening. On Tuesday, the deity is taken in a procession to the accompaniment of trumpets and *bhajans*. Some of the devotees play with neem branches in their hands. Then the deity is taken to Her sacred abode and turmeric water with neem leaves (known as *Murratalu*) is sprinkled at that place. Jaggery pieces and *vadapappu* are also blown over at that time.

Devotees take bath in the Nagavali river on Mondays in *Kartikam* (October - November) and during *Sivaratri*. They go to take the *Darsan* of Koteswara in Srikakulam and Eswara in Balaga and observe fasting and *jagarana* on that day.

SOURCE : *Sri Y. Appa Rao, Teacher, Thamminaidupeta.*

79. **Jaripinaidupeta** - Situated at a distance of 3 miles to the west of Srikakulam by footpath and 4 miles from Dusi Railway Station.

The total population of 456 of the village is made up of some Hindu castes and Mala and Madiga Scheduled Castes (87 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

There are no temples in this village. The village deity *Ammavaru* is worshipped in the form of a margosa tree.

Gramadevatha Uthsavam is celebrated for 2 days on a Monday and Tuesday in *Ashadam* (June - July). It is celebrated by all the villagers. *Bhagavatham* is entertained on Monday night and on Tuesday, the deity is taken in a procession around the village with music and *bhajans*. Goats, fowls and sheep are sacrificed to the deity. *Pasupu*, *kumkum* and incense are offered to the deity. Devotees invite their relatives for the *uthsavam* and free feeding is arranged. The local devotees of all communities participate in it. *Pujari* is a Dammala with hereditary rights and he comes from Pudivalasa village.

SOURCE : *Sri B. Samabasiva Rao, Teacher, Panchayat Samithi Elementary School, Jaripinaidupeta.*

80. **Pudivalasa** — Situated at a distance of 3 miles to the west of Srikakulam by cart-route and 4 miles from Dusi Railway Station.

The total population of the village is 675 consisting of Brahmin, Velama, Kalinga, Vasiya (Komati), Yadava (Golla), Sristikaranam, Kamsali (Goldsmith), Chakali (Washerman), Mangali (Barber), Telukali etc., castes and Scheduled Castes people (46). The sources of livelihood of the people are agriculture agricultural labour, sheep rearing and other traditional occupations.

The temple of village deity *Ammavaru* with the stone image is the place of worship in the village.

Gramadevatha Uthsavam is celebrated for 3 days according to the convenience of the villagers either in *Ashadam* (June-July) or in *Sravanam* (July-August) commencing on a Monday. Fowls and sheep are

sacrificed and fruits and *palaharams* are offered to the deity. Devotees invite their friends and relatives and arrange dinners. The local Hindu devotees participate. *Pujari* is a Dammala.

SOURCE : *Sri Balla Appa Rao, Teacher, Pudivalasa.*

81. Kongaram — Situated at a distance of 4 miles to the south of Srikakulam, 14 miles from Srikakulam Road Railway Station and 30 miles from Cheepurupalle, the Taluk Headquaters.

The total population of village is 1,481 made up of the following communities : Caste Hindus - Brahmin, Kalingi, Pattu Sale, Vaisya (Komati), Karanam (Patnaik), Velama, Golla, Viswabrahmin, Mangali, Rajaka (Washerman), Reddy, Saler, etc., and Mala and Madiga Scheduled Castes people (40). The means of livelihood of the residents are agriculture, agricuitural labour and traditional occupations.

The temple of Sri Rama and a sacred abode for the village deity *Ammavaru* or *Shakthi* are the places of worship in the village.

Gramadevatha Panduga or *Ammavari Panduga* takes place for 3 days on *Vaisakha Suddha Dasami* (April-May). It is of ancient origin but of local significance. All Hindu devotees of the village congregate. *Pujari* is a Dammala. This festival is celebrated when epidemic like cholera etc., prevail in the village. *Prasadam* is distributed to all. The devotees decorate their houses and arrange dinners. Devotees take seabath and observe *jagarana* during *Sivaratri.*

Sri Rama Navami Uthsavam is celebrated for 11 days from *Chaitra Suddha Padyami* to *Ekadasi* (March-April).

SOURCE : *Sri K. Satyanarayana, Teacher, Kongaram.*

82. Ponnada — Situated at a distance of 5 miles from Gujarathipeta main road, 5½ miles from Srikakulam and 30 miles from Cheepurupalle.

The total population of the village is 2,450 and is made up of the following communities : caste Hindus - Velama, Kamsali (Goldsmith), Vadrangi (Carpenter), Kammari (Blacksmith), Kummari (Potter); Scheduled Castes (127 persons) and Christians. The means of livelihood of the people are agriculture, agricultural labour, employment and other traditional occupations.

The temples of Sri Rama with a coronation picture, Durgamma, Kothamma and sacred abodes of Bhadramma and Garamma with the image under a tree are the places of worship in the village.

Gramadevatha Durgamma *Uthsavam* is celebrated for one week from *Vaisakha Suddha Purnima* (April-May). Nearly 25 animals and over 100 fowls are sacrificed on *Vaisakha Suddha Purnima.* It is being celebrated from ancient times. Devotees of the village congregate without any distinction of caste or creod. *Pujari* is a Dammala with hereditary rights. The patrons are Srisaivas and Mangalis (Barbers). All the villagers take part in the festival.

Garamma *Uthsavam* is celebrated for 8 days from *Vaisakha Bahula Saptami* (April-May). Bhadramma *Uthsavam* is celebrated for 8 days from *Jaishta Suddha Padyami* (May-June) and *Ammavari Uthsavam* is celebrated for 8 days from *Jaishta Suddha Saptami* (May-June).

Sri Rama Navami Mahotsavam is celebrated for one day on *Chaitra Suddha Navami* (March-April) and it is being celebrated for the past 13 years.

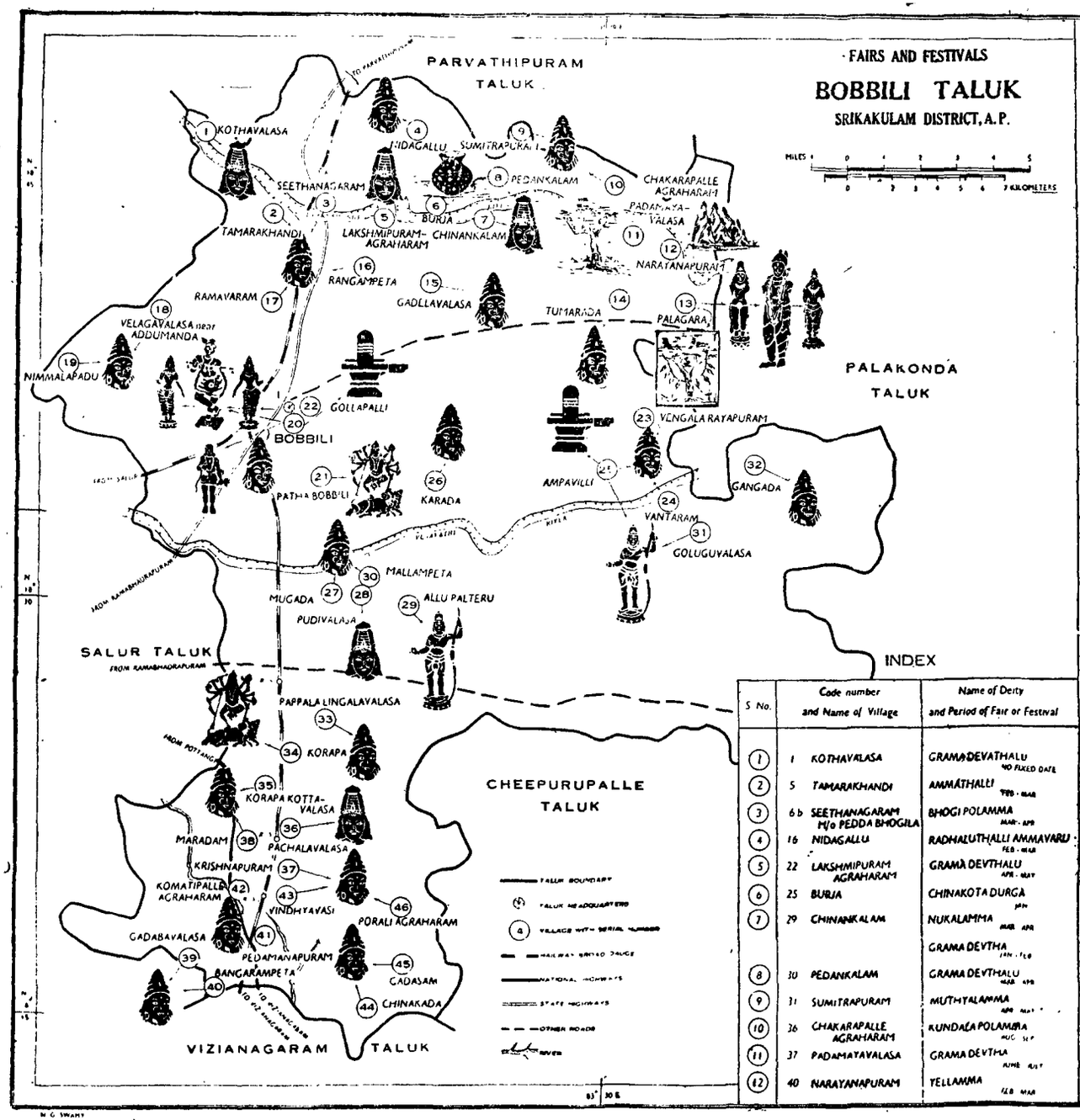
Ekavaham is celebrated on *Magha Suddha Ekadasi* (January-February) in the Siva temple and the devotees observe *jagarana* during this festival. The devotees take bath in Nagavali river and in *Sagara Sangamam* during the days of eclipses.

Gowri puja is performed on *Asvija Suddha Purnima* (September-October).

SOURCE : *Sri Lakshmana Murthy, Teacher.*



BOBBILI TALUK



FAIRS AND FESTIVALS

BOBBILI TALUK

SRIKAKULAM DISTRICT, A.P.

INDEX

S No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	1 KOTHAVALASA	GRAMA DEVATHALU NO FIXED DATE
(2)	5 TAMARAKHANDI	AMMATHALLI FEB - MAR
(3)	6 b SEETHANAGARAM H/o PEDDA BHOGILA	BHOGI POLAMMA MAR - APR
(4)	16 NIDAGALLU	RADHALUTHALLI AMMAVARU FEB - MAR
(5)	22 LAKSHMIPURAM AGRAHARAM	GRAMA DEVTHALU APR - MAY
(6)	25 BURJA	CHINAKOTA DURGA JAN
(7)	29 CHINANKALAM	NUKALAMMA MAR APR
		GRAMA DEVTHA JAN - FEB
(8)	30 PEDANKALAM	GRAMA DEVTHALU MAR APR
(9)	31 SUMITRAPURAM	MUTHYALAMMA APR MAY
(10)	36 CHAKARAPALLE AGRAHARAM	KUNDALA POLAMMA AUG SEP
(11)	37 PADAMAYAVALASA	GRAMA DEVTHA JUNE JULY
(12)	40 NARAYANAPURAM	TELLAMMA FEB MAR
(13)	41 PALAGARA	SRI RAMA OCT NOV
	41 a BALIJAPETA H/o PALAGARA	JAGANNADHASWAMY JUNE JULY
(14)	44 TUMARADA	VILLAGE DEITIES FEB - MAR OCT - NOV
(15)	49 GADELAVALASA	FOLERU THALLI MAR - APR
(16)	54 RANGAMPETA	KANTHA POLAMMA PYDI THALLI MAR - APR
(17)	62 RAMAVARAM	PYDI THALLI JAN - FEB OR FEB - MAR
(18)	65 VELAGAVALASA near ADDUMANDA	KOTHA POLAMMA MAR - APR
(19)	66 NIMMALAPADU	DESAMMA NOV-DEC
(20)	1 BOBBILI	VENUGOPALASWAMY JAN - FEB
		SIRLA POTHANNA FEB - MAR
		RAMALINGESWARASWAMY JAN - FEB
		VILLAGE DEITIES MAY - JUNE
(21)	92 PATHA BOBBILI	SARE POLAMMA APR - MAY
(22)	83 GOLLAPALLI	PYDI THALLI MAR - APR & APR - MAY
(23)	103 VENGALA RAYAPURAM	DANDU ASIRAMMA & PALILITHALLI FEB - MAY OR MAR - APR
(24)	104 VANTARAM	YENDALATHALLI MAR - APR OR APR - MAY
(25)	106 AMPAVILLI	DANDU ASIRAMMA JUNE - JULY
		RAMASWAMY JAN - FEB
		SAMBASIVASWAMY JAN - FEB
(26)	110 KARADA	VILLAGE DEITY DEC - JAN
(27)	124 MUGADA	VILLAGE DEITY MAR - APR
(28)	124 a PUDIVALASA	GRAMA DEVTHA NO FIXED DATE
(29)	125 e ALLU PALTERU H/o PALTERU	SRI RAMA JAN - FEB
(30)	126 MALLAMPETA	BANGARAMMA APR MAY
(31)	145 GOLUGUVALASA	SRI RAMA OCT - NOV
(32)	149 GANGADA	ASIRAMMA JAN - FEB & FEB - MAR
(33)	171 PAPPALA LINGALA-VALASA	PYDI THALLI APR - MAY
(34)	175 KORAPA	DURGAMMA MAR - APR
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(36)	183 PACHALAVALASA	GRAMA DEVTHALU JAN - FEB & FEB - MAR
(37)	184 KRISHNAPURAM	INJAMMA FEB - MAR
(38)	185 MARADAM	YERRA POLAMMA MAR - APR
(39)	195 GADABAVALASA	SYAMALAMBA APR - MAY
(40)	199 BANGARAMPETA	BANGARAMMA FEB - MAR
(41)	201 PEDAMANAPURAM	VILLAGE DEITIES APR - MAY
(42)	203 KOMATIPALLE AGRAHARAM	VILLAGE DEITIES MAR - APR & APR - MAY
(43)	204 VINDHYAVASI	VINDHYAMMA & BANGARAMMA MAR - APR OR APR - MAY
(44)	207 CHINAKADA	NALLA MAREAMMA APR - MAY
(45)	212 GADASAM	PYDI THALLI APR - MAY
(46)	216 PORALI AGRAHARAM	VILLAGE DEITIES APR - MAY

N. G. SWAMY

Section III

BOBBILI TALUK

Introduction — Situated on the Southern side of the district abutting Visakhapatnam District on the South, Bobbili Taluk is bounded on the North by Parvathipuram Taluk, on the East by Palakonda Taluk, on the South-East by Cheepurupalle Taluk and on the West by Salur Taluk. Comprising an area of 391.0 Sq.miles, the Taluk has 1 town and 253 villages, of which 15 villages are uninhabited. The only town in the Taluk is Bobbili, which is the Taluk Headquarters.

The Taluk has a population of 2,86,207 of whom 27,145 and 5,748 belong to Scheduled Castes and Scheduled Tribes respectively. The chief means of livelihood of the people is agriculture.

Of the many temples and places of importance in the Taluk, the following are worth-mentioning.

1. Sri Jagannadhaswamy temple at Balijapet h/o Palagara.
2. Sri Venugopalaswamy temple and Sri Rama lingeswara Swamy temple at Bobbili. and
3. *Yuddha Sthambham* commemorating the Historic War of Bobbili at Pata Bobbili.

Village-wise datails of temples, Fairs and Festivals held in the taluk are furnished below :-

1. Kothavalasa — Situated on the bank of the river Suvarnamukhi at a distance of 6 miles from Seethanagaram Railway Station and 12 miles from Bobbili.

The total population of the village is 456 and it is made up of the Hindu communities *viz.*,Koppala Velama, Vaisya, Sristikaranam, Telaga, Sale, Sharabu, Yadava etc., Scheduled Castes (23 persons)—Madiga, Mala etc.; Scheduled Tribe (30 persons)—Konda Dora and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only temple in the village is Sri Ramalayam. The village deities Peddapolamma, Chinapolamma, Badi Devaramma and Desathalli with their wooden images are worshipped under a neem tree at a distance of 2 furlongs to the East of the village.

Gramadevathala Panduga **is celebrated once in 3 years according to the convenience of the villagers after** *Sankranti* i.e., in *Pushyam* (December-January). This festival is of ancient origin, but of local significance. Local devotees congregate without any distinction of caste or creed. The village elders are the chief patrons. *Pujari* is a Konda Dora with hereditary rights. Goats, fowls and sheep are sacrificed to the deity and mutton is distributed as *prasadam* to all. New clothes, sweets and fruits are offered to the deity. Dramas and *burrakathas* afford entertainment to the visitors.

SOURCE : *Sri M. P. Satyanarayana, Headmaster, Kothavalasa.*

2. Tamarakhandi — Situated near the river Suvarnamukhi, a tributory to Nagavali river at a distance of 2 miles from Seethanagaram Railway Station and 8 miles from Bobbili.

The total population of the village is 1,004 and it is made up of Hindu communities *viz.*,Brahmin,Vaisya, Koppala Velama,Sristikaranam, Kamma, Sale, Jammili, Chakali, Mangali etc. and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rama and the village deity *Ammathalli* with Her wooden image in human form under a neem tree, are the places of worship in this village.

Ammathalli Panduga is celebrated for one month in *Phalgunam* (February-March). It is of ancient origin and of local significance. The devotees of all castes of the village congregate. *Pujari* is a Janni with hereditary rights and the patrons are Koppala Velamas and Chakalis. Fruits, flowers and incense are offered and on the last day goats, fowls and sheep are sacrificed to the deity. On the first day earthen pots called *ghatams* with cooked rice, fruits and milk are taken in a procession. Dramas entertain the visitors.

The devotees take sea-bath and observe fastings and *jagarana* during the festive days.

Sri Rama Navami on *Chaitra Suddha Navami* and *Krishnashtami* in *Sravanam* (July-August) are also celebrated in this village.

SOURCE : *1. Sri M.V. Ramana Rao, Teacher, Tamarakhandi.*
2. Sri M. Jagannadha Rao, Karanam, Tamarakhandi.

3. Seethanagaram — This is a hamlet of Peddabhogila situated on Bobbili-Parvathipuram road at a distance of 6 furlongs from Seethanagaram Railway Station.

The total population of the main village Pedda-Bhogila is 4,726 and it is made up of Hindu communities such as Brahmin, Vaisya, Velama, Kapu, Kummari, Medari, Chakali etc; Scheduled Castes (580 persons) and Scheduled Tribes (15 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venugopalaswamy and *Gramadevatha* Bhogi Polamma with Her wooden image are the places of worship in this village.

Gramadevatha festival is celebrated for 20 days in *Chaitram* (March-April). This festival is of an ancient origin and is of local significance. *Pujari* is a Thelukula of Nagalla *gotram* with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. *Harikathas, burrakathas* and dramas entertain the visitors.

The devotees take river-bath and observe *jagarana* on *Sivaratri* day.

SOURCE : *Sri T. Narasimham, Teacher, Seethanagaram.*

4. Nidagallu — Situated at a distance of 5 miles from Seethanagaram Railway Station and 13 miles from Bobbili and Parvathipuram. It is said that this village was named after a Koya by name Nidakadu who was the first settler of this place.

The total population of the village is 2,447 and it is made up of the Hindu communities: Brahmin, Vaisya, Koppala Velama, Telaga, Sristikaranam, Janni, Viswabrahmin etc.; Scheduled Castes (181 persons)—Madiga, Mala etc.; Scheduled Tribes (29 persons) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Radhaluthalli without any temple is worshipped.

Radhaluthalli *Panduga* is celebrated once in three years for 30 days in *Phalgunam* (February-March) without any fixed date. This is an ancient festival of local significance. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Janni. Goats, sheep and fowls are sacrificed on a Tuesday in fulfilment of vows.

Sivaratri festival is celebrated on *Magha Bahula Amavasya* (January-February) and devotees observe *jagarana* on that day.

SOURCE : *Sri M.D. Ibrahim Khan, Teacher, Nidagallu.*

5. Lakshmipuram Agraharam — Situated on the banks of the river Suvarnamukhi at a distance of 3 miles from Seethanagaram Railway Station.

The total population of the village is 1,850 and it is made up of Hindu communities: Brahmin, Vaisya, Telaga, Chakali, Mangali etc. and Scheduled Tribes (4 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deities Padalamma, Bangaramma and Buradalamma are worshipped in the form of stone images installed in a tope with neem, Mushidi and Udita trees, on the outskirts of the village.

Gramadevathala Panduga is celebrated for 30 days in May. It is an ancient festival of local significance. The devotees of the village and its hamlets congregate without any distinction of caste or creed. *Pujari* is a Thelaga with hereditary rights. Goats, fowls, and sheep are sacrificed. *Chalimidi, vadapappu, kumkum,* saffron and sarees are offered to the deity. *Prasadam* is distributed to all.

The devotees take bath in the sea and observe fasting and *jagarana* during festive days.

SOURCE : *Sri Saripalle Yagneswara Rao, Special Board Elementary School, Lakshmipuram.*

6. Burja — Situated on the banks of the river Suvarnamukhi at a distance of 5 miles, 4 furlongs from Seethanagaram Railway Station 12 miles from Bobbili and 13 miles from Parvathipuram.

The total population of the village is 2,276 and it is made up of Hindu communities *viz.*, Brahmin, Vasya, Sristikaranam; Koppala Velama, Kamsali, Telaga, Kapu, etc.; Scheduled Castes (212 persons)—Madiga, Mala etc.; Scheduled Tribes (35 persons)—Konda Dora, Yerukula etc. and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Sri Lakshmi Narayanaswamy and Sri Mallikarjunaswamy are the places of worship in the village. The village deities Chinakota Durga and Pedakota Durga in the form of earthen pots (*ghatams*) are also worshipped.

Pedakota Durga is on the right bank of Suvarnamukhi river to the East of this village and Chinakota Durga is to the north of the village by the side of Krishnamayapuram road.

Chinna *Gramadevatha Panduga* or Chinakota Durga festival is celebrated for a week before *Sankranti* i. e., in *Pushyam* (December - January) once in two years. It is of an ancient origin but of local significance. All communities take part in the festival. *Pujari* is a Thelaga of Nageswara *gotram* with hereditary rights. The deity is taken in a procession accompanied by music. Fruits, milk and curd are offered and goats and fowls are sacrificed to the deity. *Bhajans*, *burrakathas* and *bhagavathams* entertain the visitors.

Pedda Gramadevatha Panduga or Pedakota Durga festival is also celebrated for 3 days from a Monday to Wednesday before *Phalguna Suddha Purnima* (February - March) once in 2 years. The devotees take bath in the Suvarnamukhi river and observe fasting and *jagarana* during festive days.

Sivaratri festival is celebrated in Mallikarjunaswamy temple on *Magha Bahula Chathurdasi*(January-February)

There is no *pujari* for Sri Lakshminarayanaswamy temple for the past 30 years. This temple was constructed through the efiorts of Sri Vadlamani Peddanarayana, who collected donations from the villagers for this purpose. When the temple was constructed upto 6 feet height, he had to stop the work due to non-availabilitiy of funds. At that time, the Rajah of Chinna-Merangi, Sri Sathrucharla Jagannadha Raju was camping in this village for collection of land revenue. He happened to pass by the side of the half completed temple while going for a bath in the river Suvarnamukhi on a day when Solar eclipse occured. On seeing the incomplete temple he made a brief halt there; sent for Sri Pedanarayana and donated the money required for completing construction of the temple. The temple was thus completed; a well was dug and the image of Sri Lakshminarayanaswamy was installed in the presence of Sri Jagannadha Raju. Pujas were performed in the temple regularly since then. It continued for 2 generations, till Vadlamani family migrated to other places, in search of employment. Since then *Nityarchana* was completely stopped. The temple is in a dilapidated condition now.

SOURCE: *1. Sri N. Balakrishna Murthy, Teacher, Samithi Elementary School, Burja.*
2. Sri V. Suryanarayana, Headmaster, Samithi Elementary School, Burja.
3. Sri Illa Peda Ramulu, Teacher, Samithi Elementary School, Burja.

7. Chinankalam - Situated at a distance of 7 miles from Seethanagaram Railway Station and 12 miles from Bobbili.

The total population of the village is 403 and it is made up of Hindu communities *viz.*, Brahmin, Koppala Velama, Telaga, Chakali etc. and Scheduled Castes(5) Madiga and Mala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Nukalamma temple are the places of worship in this village. The image of Nukalamma is of wood, in human form.

Nukalamma *Panduga* is celebrated for one day in *Phalgunam* (February - March). It is of an ancient origin but of local significance. The Hindu devotees of the village congregate. *Pujari* is a Koppala Velama with hereditary rights. Goats and fowls are offered to the deity.

Grama Mandiram Uthsavam is celebrated for one day on *Magha Suddha Ekadasi* (January-February). Local Hindus take part in it.

Harikathas, *bhajans* and *burrakathas* entertain the visitors.

SOURCE : *Sri Nidaganti Madhusudhan Rao, Village Karanam, Chinaankulam.*

8. Pedankalam - Situated at a distance of 7 miles from Seethanagaram Railway Station and 14 miles from Bobbili.

The total population of the village is 835 and it is made up of Hindu communities *viz.*, Koppla Velama, Chakali, Mangali etc.; Scheduled Castes (75 persons) Madiga, Mala etc. and Scheduled Tribes (12 persons).

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

Sri Rama *Mandiram*, is the only place of worship in the village. Bangaramma and Kakithapolamma, the village deities are also worshipped. The images of Bangaramma and Kakithapolamma are of wood in human form.

Pandugalu are celebrated for one day in the first fortnight of *Chaitram* (March-April). It is an annual festival. The Hindu devotees of the village congregate. *Pujari* is a Chakali with hereditary rights and the patrons are Koppala Velamas. Goats, fowls and sheep are sacrificed by the devotees in fulfilment of their vows.

Sri Rama festival is also celebrated on *Magha Suddha Ekadasi* (January-February). *Harikathas, bhajans* and *burrrakathas* entertain the visitors.

SOURCE : *Sri N. Madhusudhana Rao, Karanam, Pedankalam.*

9. Sumitrapuram — Situated at a distance of 6½ miles from Seethanagaram Railway Station.

The total population of the village is 492 and it is made up of Hindu communities *viz.*, Koppala Velama, Gajula Kapu, Chakali, Mangali, Kamsali etc., and Scheduled Castes (51 persons)—Madiga, Mala etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Muthyalamma's wooden images are worshipped under a Neredu tree. There is also one Sri Rama *Mandiram* in the village.

Muthyalamma *Uthsavam* is celebrated for 15 days in *Vaisakham* (April-May). This festival is celebrated once in 3 years. The Hindu devotees of the village congregate. There is no *pujari*. Fowls are sacrificed to the deity.

The devotees observe *jagarana* and perform *bhajans* during *Sivaratri*.

SOURCE : *Sri Arya Somayajulu Venkata Chenulu, Teacher, Sumitrapuram.*

10. Chakarapalle Agraharam — Situated at a distance of 12 miles from Seethanagaram Railway Station. This village was given as *inam* to a Brahmin by Sri Chandrasekhara Raju, the Zamindar of Merangi Estate and so the village went by the name Sekharapalle after him and it gradually became Chakarapalle in usage. Near this village there is Padamayavalasa village. So, it is called Padmayavalasa Chakarapalle or P. Chakarapalli.

The total population of the village is 876 and it is made up of Hindu communities *viz.*, Brahmin, Vaisya, Gajula Kapu, Chakali, Mangali etc.; Scheduled Castes (141 persons)—Adi-Andhra etc., and Scheduled Tribes (98 persons)—Konda Dora etc. The Chief means of livelihood are agriculture, agricultural labour and other traditional occupations.

There is no temple for the village deity Kundala Polamma. The idol of the deity installed under a tree is worshipped by the villagers.

Gramadevatha Panduga is celebrated for 2 days on a Tuesday and Thursday in *Sravanam* (July-August) and *Bhadrapadam* (August-September). On the first day the deity is taken in procession with music. A hare is hunted and killed by Konda Doras and its dead body also is taken round the streets in procession. The festival is of an ancient origin but of local significance. The Hindu devotees of the village congregate. *Pujari* is a Gajula Kapu with hereditary rights and he is called Sri Pothanna. On the second day, sweets and food are distributed to Adi-Andhras by Kapus. Fowls and sheep are sacrificed to the deity.

The devotees take river-bath and observe *jagarana* during *Sivaratri* i.e., on *Magha Bahula Chathurdasi* (January-February).

Gowri *Purnima* is celebrated on *Asvija Suddha Purnima* (September-October) and on that day the earthen images of Parvathi and Parameswara on Nandi vahanam are taken in procession.

SOURCE : *Sri G. Yagneswara Somayajulu, Headmaster, Special Samithi Elementary School P. Chakarapalli.*

11. Padamayavalasa – Situated at a distance of 4 miles from Balijipeta and 15 miles from Bobbili Railway Station. The foundation stone for this village was laid by one Padmasani and hence it is called as Padamayavalasa after her.

The total population of the village is 657 and it is made up of the Hindu communities *viz.*, Vaisya, Gajula Kapu, Kamsali etc.; Scheduled Castes (186 persons) Adi-Andhra etc., and Scheduled Tribe (15 persons)—Konda Doras. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are no temples in the village .The village deity is worshipped under a Musidi tree on the outskirts of the village.

Grvmadevatha Panduga is celebrated on a Tuesday according to the convenience of the villagers. This festival is celebrated twice in a year. Goats, fowls and sheep are sacrificed to the village deity. The devotees of the village celebrate this festival with the faith that it favours good crops.

SOURCE : *Sri Arasada Venkata Suryanarayana, Teacher, Special Elementary School, Padamayavalasa.*

12. Narayanapuram – Situated at a distance of 18 miles from Bobbili Railway Station.

The total population of this vllage is 3,388 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Devanga, Kapu, Yadava etc.; Scheduled Caste (35 persons)—Madiga and Scheduled Tribes (107 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is only one temple of Sri Neelakanteswaraswamy in this village. This temple was constructed by a Zamindar Sri Jatavalkala Ghodajangam Maharaja who was living in an earthen fort in this village approximately in 1010 Salivahana Saka. He constructed 2 Sivalayams, one here and the other at Galavilli village, at a distance of 10 miles from here. The village deity Yellamma is worshipped in the form of an ant-hill.

Sirlothsavam (or Yellamma *Panduga*) is celebrated for one day on *Phalguna Suddha Ashtami* (February-March). It is an ancient festival attracting devotees from neighbouring villages also. Only Hindus take part in the festival. *Pujari* is a Devanga with hereditary rights. Fowls and sheep are sacrificed to the deity.

A fair is held in connection with the festival for one day. Nearly 4,000 persons from the neighbouring villages congregate. Eatables, utensils, fancy and textile goods, etc., are brought and sold in the fair.

Sivaratri is celebrated in the Neelankanteswaraswamy temple on *Magha Bahula Chaturdasi* (aanuary-February). The devotees observe fasting and *jagarana* and take bath in the Suvarnamukhi river on that day.

SOURCE : *1. Sri N. Satyanarayana, Teacher, P. S. Ele. School, Narayanapuram.*

2. Sri P. Papichetti, Headmaster, P. S. Ele. School, Narayenapuram.

13. Palagara – Situated at a distance of 14 miles from Bobbili Railway Station.

The total population of the village is 4,107 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Balija, Padmanayaka Velama, Yadava etc., and Scheduled Castes (223 persons)—Mala etc. The chief means of livelihood of the people are agriculture, agrilultural labour and other traditional occupations.

Sri Rama temple and Eswara temple are the places of worship in this village. The image of Sri Rama is in the form of a vertical wooden pillar with brass leaves, in the Rama *Mandiram.*

Sri Rama *Vigraha Tiruveedhi* is celebrated for one day on *Kartika Suddha Ekadasi* (October-November). It is being celebrated for the past 60 years. The local Hindu devotees congregate. *Pujari* is a Srivaishnava and the patrons are Padmanayaka Velamas. Fruits and flowers are offered to the deity.

Balijapeta, hamlet of Palagara came into existence after the War of Bobbili, when some Balija families migrated to this place and settled here. Their occupation was dyeing of cloth and cotton thread. This hamlet was, therefore, named Balijapeta.

There are three temples in the village, where the presiding deities are Sri Jagannadhaswamy, Sri Rama and Sri Venkateswara. The images of Sri Jagannadhaswamy, Balaramaswamy and Subhadra are without arms. Besides, the image of Sri Venkateswaraswamy, there are idols of Alivelumangatayaru, Sri Devi and Bhudevi in the Venkateswara Temple.

Jagannadhaswamy *rathothsavam* is celebrated for 9 days from *Ashada Suddha Vidiya* to *Dasami* (June-July). The belief is that Lord Jagannadhaswamy travels for 9 days in a chariot from *Ashada Suddha Vidiya* to *Ashada Suddha Navami* with Subhadradevi, His sister and leaves her at her mother-in-law's place. This is popularly known as *Ampakam* (giving send off to the married girl of a family when she leaves for her mother-in-law's place).

On the first day, the procession images of Jagannadhaswamy (Lord Krishna), His elder brother Balarama and sister Subhadramma are taken on a four wheeled chariot. This function representing the departure of Subhadramma from her brother's house is marked with the playing of musical instruments and offering of fruits and incense. The three images are placed on the four-wheeled car or chariot. The distance to be covered from the temple to the outskirts of the village is too short to require 9 days travel. The chariot with the images in it stops at specified places till the completion of the journey on the ninth day. During the nine days, rich and devoted residents of the village offer *Bhogam. Bhogam* consists of *Chekkara Pongali, Pulihora, Daddhojanam,* soaked horsegram and other eatables (*Chekkara Pongali* is a sweet preparation with rice, greengram dal, sugar etc., *Pulihora* is a savoury with rice,tamarind etc., and *Daddhojanam* is a preparation with curds and rice). Thus, the two

brothers and the sister are entertained during their journey of nine days. After offering the preparations at 8'O clock in the night *prasadam* is distributed first to the children and then to elders. On the last day of the journey, the car is drawn to the temple outside the village to the North. The function closes with Maraviti (Offering of fruits, cocoanuts and incense by devotees representing Subhadramma's side).

It is being celebrated for the past 100 years.Nearly 5,000 devotees from the neighbouring villages within a radius of 5 miles, congregate. Only Hindus take part in the festival. *Pujari* is Srivaishnava with hereditary rights and the trustee is a Balija. The temple has *manyam* lands allotted by Brahmins, Kapus and Velamas of the neighbouring villages.

A fair is held in connection with the festival for one day near the temple. Nearly 5,000 persons, of this and the neighbouring villages congregate. A few shops are also opened in the fair.

Sri Venkateswara Swamy *Kalyanam* is celebrated for 6 days from *Phalguna Suddha Ekadasi* to *Bahula Padyami* (February-March). It is being celebrated for the past over hundred years. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Srivaishnava and the trustee is a Balija with hereditary rights. Offerings are made by the devotees. *Prasadam* is distributed to all.

The devotees observe fasting and *jagarana* during festive days.

SOURCE : *S. Sri B. Satyanarayana, Headmaster, Ele. School, Balijipeta.*
2. Sri B. Narasaiah, Agriculturist, Balijipeta.
3. Sri U. Satyanarayana, Teacher, Balijipeta.
4. Sri P. S. Prakksa Rao, Teacher, Z. P. H. S. Baligipeta.
5. Sri B. Appalaswamy, Teacher, Palgara

14. Tumarada — Situated at a distance of 10 miles from Seethanagaram Railway Station and 14 miles from Bobbili Railway Station.

The total population of the village is 1,747 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya Koppala Velama, Telaga, Kapu,Yadava etc.; Scheduled Castes (216 persons)—Madiga, Mala etc. and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

In the village, there are temples for the village deities Padalathalli and Buradalathalli. The images are of stone and wood in human form. There are also two Rama *Mandirams*.

Ammavari Pandugalu are celebrated for 30 days either in *Phalgunam* (February-March) or in *Chaitram* (March-April) according to the convenience of the villagers.

Village deities are taken out in procession on Sirimanu *Ratham* and Anjali *Ratham* on *Phalguna Suddha Purnima* with the accompaniment of instrumental music. It is an ancient festival of local significance. The Hindu devotees of the village congregate. *Pujari* is a Koppala Velama of Nagali *gotram* with hereditary rights. The patrons are the villagers and the followers are KoppalaVelamas and Harijans. Goats and fowls are sacrificed to the deity.

There is free feeding. Social dinners are arranged. *Prasadam* is distributed to all.

The devotees observe fasting and *jagarana* during festive days like *Sivaratri, Kartika Purnima* etc.

SOURCE : *Sri K. Sri Rama Murthy, Headmaster, Tumarada.*

15. Gadelavalasa — Situated at a distanee of 5 miles from Seethanagaram Railway Station.

The total population of the village is 1,359 and it is made up of Hindu communities *viz.*, Brahmin, Vaisya, Koppala Velama, Kamsali, Sale, etc.; Scheduled Castes (44 persons)-Madiga etc. and Scheduled Tribes (41 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Poleruthalli is worshipped in the form of a wooden image.

Gramadevatha Panduga is celebrated for 30 days in *Chaitram* (March-April). This festival is of local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Koppala Velama of Nageswara *gotram* with hereditary rights. Fowls and sheep are sacrificed to the deity.

The devotees observe fasting and *jagarana* on the festive days.

SOURCE : *Sri M. Ramanandam, Teacher, Gadelavalasa.*

16. Rangampeta — Situated at a distance of 3 miles from Seethanagaram Railway Station and 8 miles from

Bobbili Railway Station. It is said that a woman by name Rangamma once lived at this place and developed this village. So, it was called Rangampeta after her.

The total population of the viliage is 820 and it is made up of Hindu communities *viz.*, Vaisya, Koppala Velama, Sristikaranam, Sale, Kamsale, Kapu etc., and Scheduled Castes (99). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Besides Ramalayam, there are temples for the village deities Kanthapolamma and Pydithalli in this village. The images of Kanthapolamma and Pydithalli are of wood.

Gramadevatha Panduga is celebrated for 7 days in March. It is of local significance. The Hindu residents of the village congregate for this festival. *Pujari* is a Koppala Velama with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. Sweets are prepared and offered to the deity.

Uthsavam is celebrated on *Sivaratri* day in the Rama temple. The devotees observe *jagarana*. There is free feeding and *prasadam* is distributed to all.

SOURCE : *Sri M. Gumpaswamy,Teacher, Rangampeta.*

17. Ramavaram – Situated at a distance of 3 miles from Seethanagaram Railway Station and 2 miles from Parvathipuram.

The total population of the village ls 1,142 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Koppala Velama, Sristikaranam, Golla etc., Scheduled Castes (6)—Madiga,Mala etc.,and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama, Nandemma and village deity Pydithalli in this village. The image of Pydithalli is of wood in human form. There is also a small church for Christians.

Gramadevatha Panduga is celebrated for 15 days commencing from a Sunday either in *Magham* (January-February) or in *Phalgunam* (February-March). During the festive days *ghatams* (brasss pots) are decorated and are taken in procession everyday from 8 p.m. to 12 p.m. with music. On the last 3 days there is *Ampakam* (i.e., giving farewell to the deity). This festival is of an ancient origin with local significance. The Hindu devotees of the village congregate.*Pujari* is a Koppala Velama of Nagalla *gotram* with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. *Prasadam* is distributed to Hindus only.

Nandemma *Panduga* is celebrated on *Asviyuja Suddha Purnima* (September-October) every year on a Sunday in *Vaisakham* (April-May). *Varada Payasam Panduga* is celebrated on the hill near the village to invoke the blessings of the deities for good rains.

Sri Rama Navami is also cclebrated on *Chaitra Suddha Navami* (March-April). Fasting and *jagarana* are observed during festive days.

SOURCE : *I. Sri D. P. Sanyasi Rao, Village Karnam, Ramavaram.*
2. Sri A. Kesava Rao, Headmaster, Special Ele. School, Ramavaram.

18. Velegavalasa (Near Addumanda) — Situated at a distance of 8 miles from Bobbili.

The total population of the village is 393 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Koppala Velama, Sale etc., and Scheduled Castes (40 Parsons)–Madiga,Mala etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy temple, Kothapolamma temple and Bangaramma temple are the places of worship in the village. The images of Kothapolamma and Bangaramma are in human form.

Gramadevatha festipal is celebrated for 30 days from *Chaitra Suddha Padyami* (March-April). This festival is of an ancient origin with local significance. The devotees of the vlllage congregate without any distinction of caste or creed. *Pujari* is a Koppala Velama of Nagali *gotram* with hereditary rights. *Prasadam* is distributed to all. Clothes, etc., are offered and ani mals are sacrificed to the deity. The devotees take river-bath and observe fasting and *jagarana* on festival days.

SOURCE: *Sri Reddy Ramanaiah, Velagavalasa (Addamandadhari).*

19. Nimmalapadu – Situated at a distance of 10 miles from Bobbili Railway Station.

The total population of the village is 276 and it is made up fo Scheduled Tribes (276 persons) Konda Dora, Jatapu etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Dasamma is worshipped. There is no temple for this deity.

Gramadevatha Panduga is celebrated for 15 days from *Margasira Suddha Padyami* to *Margasira Suddha Purnima* (November-December). This festival is of an ancient origin. The Hindu devotees of the village congregate for the festival. The patron is a Konda Dora, the head of the village and the festival is celebrated near his house. Goats, fowls and sheep are sacrificed to the deity. Everyday, the deity is taken round the village in a procession. This festival is celebrated for protection of cattle and people. Puja is performed to the deity at Her sacred abode on the outskirts of the village before bringing Her into the village. After celebration of the festival the deity is restored to Her original abode.

The devotees observe fasting during this festival.

SOURCE: *Sri Prataparao Adinarayana, Nimmalapadu.*

20. Bobbili—This is a Taluk Headquarters situated at a distance of 36 miles from Viziayanagaram and 4 furlongs from Bobbili Railway Station; It is on Raipur-Waltair Railway line. Regarding the derivation of the name Bobbili, the District Census Handbook of Srikakulam District records as follows:

> It appears that Lingappa, a Raja of Bobbili, during his time selected this place as his capital and called it Peddapuli (tiger) in honour of Sher Mohammad, the patron of the family (Sher i. e., tiger) and Faujdar under Nizam. The word was corrupted into Pebbuli and Bebbuli and at last became Bobbili*1.

This town has great historical importance. During the year 1757, a battle known as the battle of Bobbili was fought at this place between Vijayaramaraju, Rajah of Vijayanagaram and Rangarao, Rajah of Bobbili. In that battle Rangarao, the Rajah of Bobbili and his brother Vengala Rayudu lost their lives. Mallamadevi, wife of Ranga Rao entrusted her child to a maid-servant and burnt herself to death along with the other ladies of the palace. At that time, Tandra Paparayudu of Bobbili was in Rajam. When this news, reached him, he rushed to Bobbili with 2 Telega soldiers. In the battle field, he located the dead bodies of the Rajah of Bobbili and his brother and after cremating them, he entered the tent in which Vijayaramaraju was sleeping, woke him up, and killed him. He made a *Jandhyam* (the sacred thread worn byt he first three castes of the Hindus) with the entrails of the King and afterwearing it in his neck, he committed suicide. The two Telegas who followed him also committed suicide.

China Ranga Rao son of Mallamadevi was brought up by her aunt. Even from his early age, he was very brave. A notorious dacoit by name Rangavaka committed many robberies and plundered a number of villages, causing much concern and anxiety to the then Nawab. A huge award was aunounced by the Nawab for capturing the dacoit. China Rangarao, who was a young lad then took this perilous task upon himself, caught the dacoit with the help of two Telega young men and produced him before the Nawab. The Nawab was pleased with his gallantry and after enquiring about his antecedents, made him the Rajah of Bobbili. China Ranga Rao, got the battle field in old Bobbili which presented a desolate appearance ploughed by two tigers and dug a big tank which was named "Bhaviri sagaram". He also constructed there a *Yuddha sthambham* i.e.,a pillar in commemoration of the historic War of Bobbili and established his capital at a new place about a mile from old Bobbili which is the present Bobbili town. During the War the idol of Sri Venugopalaswamy disappeared from the temple and it was located on Simpi hill. At the behest of the Lord, Rajah China Ranga Rao constructed a *kovela* (temple) for Venugopalaswamy in the centre of the village, installed Him in it. He also got erected on the eastern side of the temple, a large *Kalyanamantapam* (a hall for the marriage ceremony of the Lord during festival), with many pillars.

The total population of the town is 25,592 and it is made up of Hindu communities: Brahmin, Vaisya, Kshatriya, Telaga,Kapu, Setti Balija, Yadava, Kuruva, Reddy, Velama, Viswabrahmin, Koppala Velama, Sristi Karanam, etc; Scheduled Castes (2,167 persons) Adi-Andhra,Madiga, Mala, Chamari Relli, Paki, Panchama etc., Scheduled Tribes (68 persons)–Yerukula, Marwari etc; Muslims,Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Venugopalaswamy, Ramalingeswaraswamy,Kasivisweswaraswamy, Anjaneyaswamy, Dadithalli, Samalamma, Yellamma, Sirlapothamma and Sarepolamma in addition to a few churches and mosques are the places of worship in this village. The image of Sri Venugopalaswamy is of stone, 5 feet in height in human form with a flute in one hand. There are also images of Rukmini and Sathyabhama in the temple. The images of Sri Ramalingeswaraswamy and Kasi Visweswaraswamy are in the form of *lingams* in stone. Sirlapothamma is worshipped in the form of an ant-hill. The stone image of the village deities Somalamma, Dadithalli and Sarepolamma are in human form.

Sri Venugopalaswamy *Kalyanam* is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima*

* 1 Census 1961 – Andhra Pradesh District Census Handbook, Srikakulam District by Sri A. Chandra Sekhar, I.A.S., (1966) P. ci.

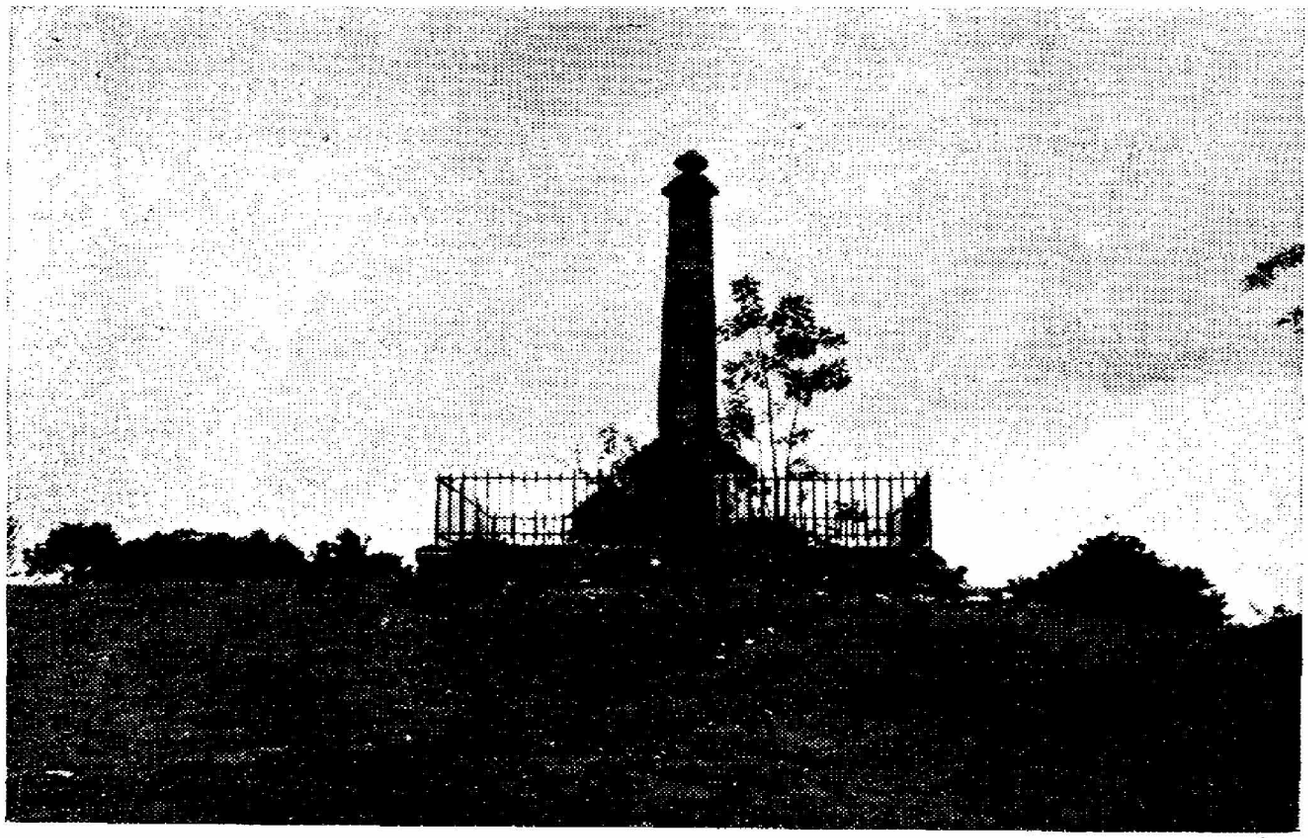


Plate I. Yuddha sthambham (War pillar) near Bobbili.
(*Sl. No. 20, Bobbili Taluk, pp. 56, 58.*)

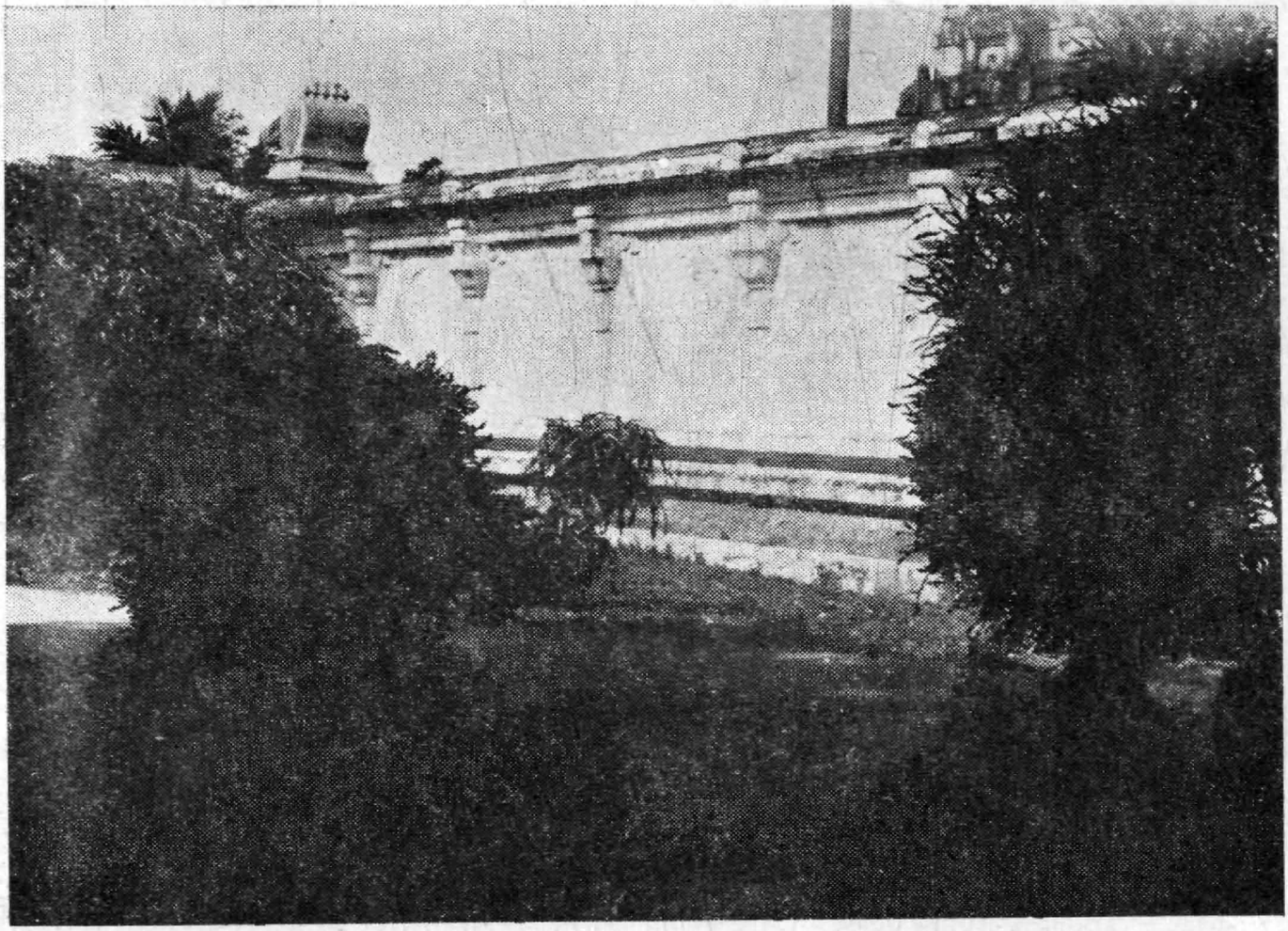


Plate II. Fort wall encompassing the Bobbili Rajah's palace.
(*Sl. No. 20, Bobbili Taluk. p. 56.*)

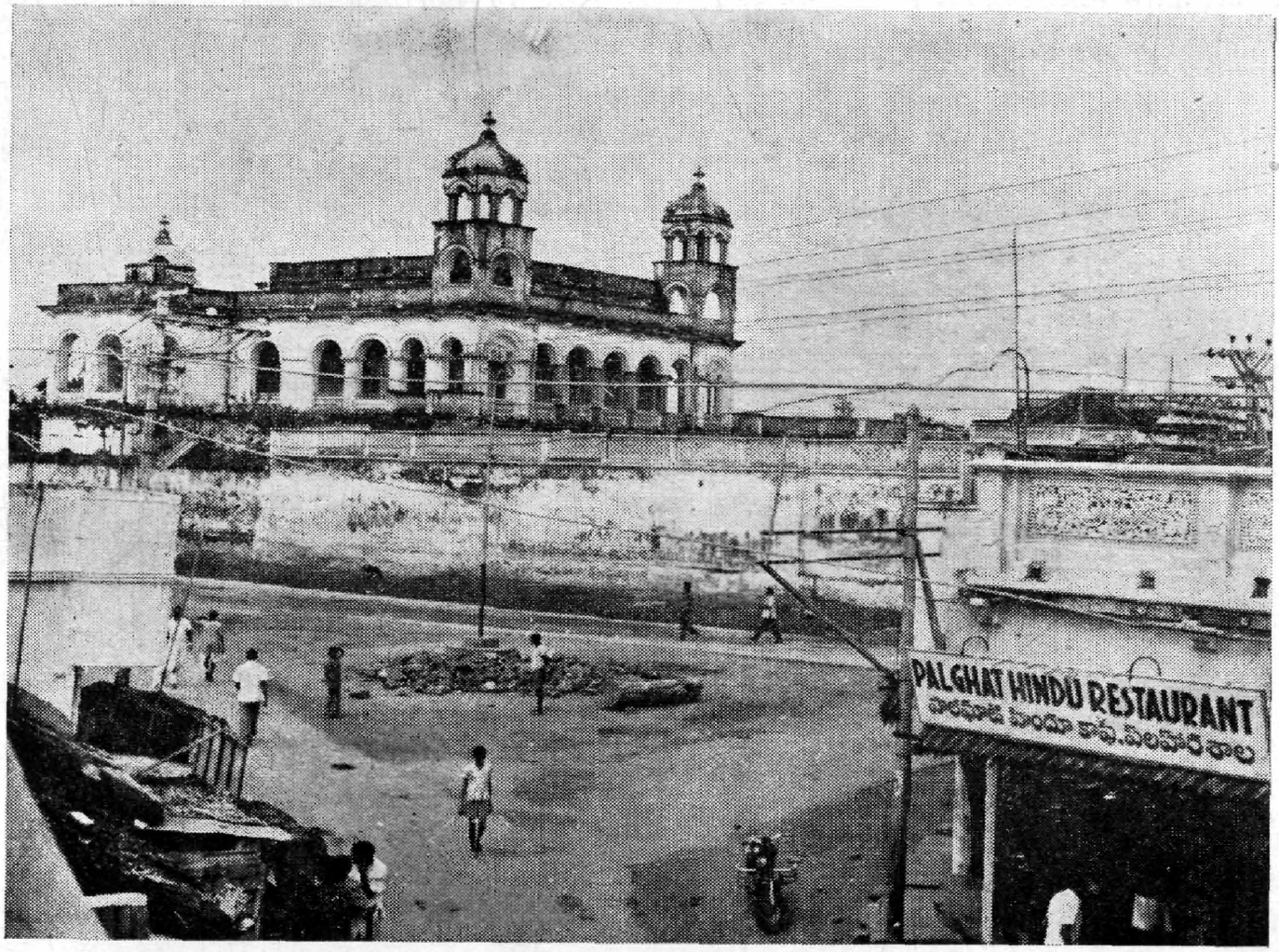


Plate III. Bobbili Rajah's palace, Bobbili.
(*Sl. No. 20, Bobbili Taluk, p. 56.*)



Plate IV. Gopuram (tower) in front of Sri Venugopalaswamy temple at Bobbili.

(*Sl. No. 20, Bobbili Taluk, pp. 56–57.*)

(January-February). It is an ancient festival. The devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Vaishnava with hereditary rights. Rajah of Bobbili is the chief patron. Cocoanuts, flowers and fruits are offered to the deity. *Dolothsavam* is celebrated in this temple for one day on *Phalguna Suddha Purnima* (February-March). About 1,000 devotees of this and the neighbouring villages congregate. The devotees observe fasting and *jagarana* on this day. *Prasadam* is distributed to all. This festival is celebrated in the gardens of the Rajah of Bobbili.

A fair is held in connection with the *dolothsavam* in Bobbili Rajah's garden for one day. It is being held from ancient times. About 1,000 persons from the neighbouring villages congregate. Eatables, utensils, fancy and textile goods, agricultural implements etc., are transacted in the fair.

Lotteries, magic performances, gambling, dramas etc., afford entertainment to the visitors.

Sirlastami is celebrated for one day on *Phalguna Suddha Ashtami* (February-March). It is of an ancient origin. About 1,000 devotees, of this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Telaga of Nagavamsa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding. Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. Cocoanuts, fruits, money and ornaments of gold and silver are offered to the deity by the devotees.

A fair is held in connection with this festival for 3 days near the temple. About 1,000 persons, of this and the neighbouring villages congregate. Utensils, fancy and textile goods, agricultural implements etc., are brought and sold at this fair.

Another festival of the village *Sivaratri*, is celebraed for 3 days in Sri Ramalingeswaraswamy temple from *Magha Bahula Triodasi* to *Amavasya* (January-February). Thousands of devotees, of this and the neighbouring villages congregate. Only Hindus take part in the festival. *Pujari* is a Vaishnava with hereditary rights *Abhishekams* are performed and fasting and *jagarana* are observed by the devotees on that day. There is free feeding and *prasadam* is distributed to all.

A fair is also held in connection with this festival for one day near the temple. Thousands of people, from the neighbouring villages congregate. Sweets, utensils, fancy and textile goods, agricultural implements etc., are sold in the fair.

Another festival of the village is *Gramadevathala Pandugalu.* It is celebrated for 7 weeks from *Jaishta Suddha Purnima* (May-June). It is of an ancient origin, having local significance. The residents of the village congregate without any distinction of caste or creed. *Pujaris* are Telegas with hereditary rights and the patrons are the villagers. Sarees, blouse pieces, turmeric powder, *kumkum*, cocoanuts and fruits are offered. Animals and fowls are sacrificed to the deity in fulfilment of vows.

The common Hindu festival *Vinayaka Chavithi* is celebrated with special interest at Bobbili under the name of Ganapathi *Navarathrulu* for 9 days from *Bhadrapada Suddha Chavithi* (August-September) The residents of the town make preparations for a month in advance. Ganapathi, has no temple and no permanent image. An earthen image, beautifully coloured, is got up for worship and installed in a selected place. It is worshipped for nine days with *Akhanda deepams* (continuously burning lights). During these nine days music concerts.*Harikathas*, dramas and dances are arranged. Everyday, *prasadam* is prepared on a big scale and distributed to all. This ancient Hindu festival is confined to the town and though it is purely a Hindu festival, even Muslims and Christians attend and enjoy the celebrations. On the last day, the image is taken in a procession through the streets of the town, accompanied by music. *Veedhi Bhagavathulu*, who dance in the procession wearing different costumes entertain the congregation. Fire works form a special feature. The image is worshipped finally near the parapet wall of a well or on the bunds of a tank or river and immersed in the water.

Parijathapaharanothsavam on *Asvija Bahula Amavasya* (September-October) and *Vruschikadeeparadhanothsavam* in the month of *Karteekam* (October-November) are the other festivals celebrated in the town.

SOURCE : 1. *Sri Rajana Ludovic, Teacher, Bobbili.*
2. *Sri M. P. V. Apparao, Teacher, Bobbili.*
3. *Sri S. Latchanna, Teacher, Bobbili.*
4. *Sri K. Venkata Rao, Teacher, Bobbili.*
5. *Sri P. Narasinga Rao, Teacher, Bobbili and others.*

21. Pathabobbili — Situated at a distance of one mile from Bobbili town and Railway Station. After the Historic battle of Bobbili this village was uninhabited for some time. A new village sprang up nearby which is the present Bobbili town. Gradually some people settled at the old village site and named it Patha

Bobbili. There is a *yuddhasthambham* (a stone pillar erected to commemorate the Historic War) in this village.

The total population of the village is 1,020 comprising of several caste Hindu communities *vtz.*, Brahmin, Vaisya, Viswabrahmin, Telega, Kapu, Chakali, Mangali, etc.; Scheduled Castes (76)—Mala, Madiga etc.; Scheduled Tribes (192)—Konda Dora etc. and a few Christians. Agriculture, agricultural labour, trade, weaving and hereditary professions are their chief means of livelihood.

Sri Venugopala Swamy temple, two Rama temples, Sarepolamma temple, Syamalamba temple and Asiramma temple are the places of worship in the village.

"*Gramadevatha Panduga*" is celebrated for 7 or 9 weeks during *Chaitram* (March-April) and *Vaisakham* (April-May). It is being celebrated from ancient times and is confined to 12 neighbouring villages. The devotees of this and the 12 neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Thelukali of Nagali *gotram* with hereditary rights and the patrons are the villagers. This festival is celebrated by collecting donations from the villagers by the Village Karnam. Three brass pots are decorated with flowers, turmeric paste and vermilion are taken in procession with music. All the villagers offer cocoanuts, flowers and fruits to the pots. During the last week, pujas are performed to the brass pots. *Harikathas* and *bhagavathams* entertain the gathering. About 40 to 50 feet long tree is cut and mounted on a *Ratham* (chariot). At the top of the pillar thus mounted, a tub is fixed up and the *pujari* sits in the tub. From his elevated position the *pujari* calls out the bleesings of God to the villagers when the *ratham* is taken round the village in procession. All the devotees throw fruits and flowers into the "Ratham". This is called "Suramanu". The *pujari* maintains strict fasting on the festival days. Goats, fowls and sheep are sacrificed and *panakam, vadapappu*, fruits and sarees are offered to the deity by the devotees.

Fasting and *jagarana* are observed by the devotees during festival days.

SOURCE : *1. Sri D. P. Ramulu, Teacher, Patha Bobbili.*

2. Sri V. Viswanadham, Teacher, Patha Bobbili.

3. Sri P. Neelachalam, Teacher, Patha Bobbili and others.

Rayadappa Rangarayapuram *alias* Dibbaguddevalli (hamlet of Patha Bobbili)—Situated at a distance of 2 miles from Bobbili Railway Station as well as from Bobbili town. This hamlet was named after Sri Bobbili Svethachalapathi Rayadappa Ranga Rao.

Sri Rama temple, Bangaramma temple and Sarepolamma temple are the temples of the village. The images of Bangaramma and Sarepolamma are in human form.

Bangaramma *Panduga* is celebrated for 8 days in *Vaisakham* (April-May). The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Koppala Velama of Nageswara *gotram* with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. *Prasadam* is distributed to all.

Sarepolamma is also worshipped for two days and an *uthsavam* is celebrated on the last day. The devotees of the 12 neighbouring villages congregate at a particular place and celebrate this festival.

SOURCE : *1. Sri K. Rama Rao, Teacher, Rayadappa Rangarayapuram.*

22. Gollapalli — Situated at a distance of 2 miles from Bobbili Railway Station and one mile from Bobbili town. A part of this village is included in Bobbili Municipality.

The total population of the rural part of the village is 513 comprising the Hindu communities: "Goola" Theli, Segadi, Telaga etc., and Scheduled Tribes (133). Agriculture and hereditary professions are their chief means of livelihood. The majority profess Hinduism.

Sri Rama temples and Dadithalli temple are the places of worship in the village. The image of the village deity Dadithalli is in the form of *Shakthi.*

Gramadevatha Panduga is celebrated for 2 days during *Chaitram* (March-April) or *Vaisakham* (April-May). There is no fixed date for its celebration. It is being celebrated from ancient times. The devotees of this and the 12 neighbouring villages congregate. Only Hindus take part in the festival. *Pujari* is of "Thelukula" caste belonging to Nagali *gotram* with hereditary rights. The patrons are the villagers. Goats, fowls and sheep are sacrificed and turmeric, vermilion, fruits and sarees are offered to the deity. The offerings are deposited in the chariot which is taken in procession through this and the 12 neighbouring villages.

SOURCE : *1. Sri D. A. Satyam, Teacher, Gollapalli.*

2. Sri G. Sanyasi Rao, Teacher, Gollapalle-

3. Sri P. Rama Rao, Teacher, Gollapalli and others.

23. Vengalarayapuram *alias* **Janardhanapuram** — is situated at a distance of 14 miles from Bobbili Railway Station. This village was given as *inam* by Sri Vengala Rao of Bobbili and so the village was named after him.

The total population of the village is 432 and it is made up of Hindu communities *viz.*,Brahmin,Vaisya, Koppala Velama, Chakali, Mangali, Sale, Telukula, Kamsali etc. and Scheduled Castes (81)—Madiga, Mala etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Rama and village deities Dandu Asiramma and Palillithalli. The images of Dandu Asiramma and Palillithalli are of wood. The temple of the village deity is on the banks of Vegavathi river to the South of the village.

Ammavari Panduga is celebrated once in three or five years for 20 days in *Phalgunam* (February-March) or *Chaitram* (March-April). The *ghatams* and *sirimanu* (earthen pots) are taken in procession with music on the last day. It is being celebrated from ancient times. The devotees of this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Janni with hereditary rights and the patrons are Koppala Velamas. Goats, fowls and sheep are sacrificed on the last day. There is free feeding for the poor.

The image of Sri Rama is taken in procession on *Magha Suddha Ekadasi* (January-February) and there is free feeding on the next day. Fasting and *jagarana* are observed and *bhajans* are performed by the devotees.

SOURCE : *1. Sri S. Gopala Rao, Vengalarayapuram.*

24. Vantaram — Situated at a distance of 14 miles from Bobbili Railway Station.

The total population of the village is 1,697 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Sristikaranam, Palle, Segedi, Telukula, Jangama, Koppala Velama,Chakali,Telaga, Kapu,Yadava, Mangali, Kamsale, Gajulkapu, Reddi; Scheduled Caste (111—Mala; Scheduled Tribe (26)—Konda Dora. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Siva temple are the places of worship in this village. Yendalathalli, the village deity is worshipped in the form of a wooden image. There is a sacred abode for this deity.

Yendalathalli *Panduga* is celebrated for 15 days in *Chaitram* (March-April) or *Vaisakham* (April-May). It is being celebrated from ancient times. The residents of the village congregate. All communities take part in the festival. *Pujari* is a Janni with hereditary rights. *Prasadam* is distributed to all. Animals and birds are sacrificed to the deity.

Amtivaralu for Yendalathalli are celebrated before *Ashada Bahula Amavasya* (June-July).

Fasting and *jagarana* are observed during *Sivaratri* and *Kartika Suddha Ekadasi* (October-November) and *abhishekam* is performed to the deity on those days.

SOURCE : *1. Sri M. Prabhakara Rao, Deputy Inspector of Schools, Balijipeta.*
2. Sri V. Satyanarayana, Teacher, Zilla Parishad Middle School, Vantaram.
3. Sri V. Jagannadha Rao, Village Karnam, Vantaram.

25. Ampavilli – Situated at a distance of 14 miles from Bobbili Railway Station.

The total population of the village is 1,849 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya. Srishtikaranam,Gajula Kapu,Koppala Velama, Viswabrahmin, Padmsale, Velamadora, Telikula,Golla Segidi, Chakali, Mangali, Reddi, Jangama, etc.; Scheduled Castes (176 persons)-Madiga, Mala etc. and Muslims. The chief means of livelihood of the people are agriculiure, agricultural labour and other traditional occupations.

The places of worship in the village are the temples of Sri Ssambasivaswamy, Sri Rama Swamy and village deities Palathalli and Dandu Asiramma. The image of Sambasivaswamy is of stone. There is a picture of Sri Rameswaraswamy in frame in the Rama temple. The idols of the village deities are of Daru wood.

Ammavari Panduga is celebrated for one day in *Ashadam* (June-July). it is being celebrated from ancient times and is of local significance. The devotees of the village congregate. *Pujari* is a Janni with hereditary rights. Goats,fowls and sheep are sacrificed to the deity. This festival is celebrated once in three years. *Prasadam* is distributed to all and there is free feeding. Fasting is observed by the devotees.

Sri Rama festival is celebrated for one day on *Magha Suddha Ekadasi* (January-February). The devotees of this and the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Jangam with hereditary rights. Cocoanuts, *vadapappu*, and plantains are offered to the deity by the devotees. There is free feeding on the festival day.

Sivaratri is celebrated for 3 days from *Magha Bahula Triodasi* (January-February). It is being celebrated for the past 10 years. All communities participate in the festival. *Pujari* is a Jangam with hereditary rights. This festival is celebrated under the supervision of village elders. Free feeding for the poor is arranged on the festival days.

A fair is held in connection with the festival for 3 days near the temple. Nearly 2,000 devotees of this and the neighbouring villages congregate. Eatables, fancy and textile goods etc., are brouht and sold in the fair.

There is free feeding on *Kartika Bahula Amavasya* (October-November.). *Sadhus* and *Biragis* congregate.

SOURCE : *Sri Donkada Peda Satyanarayana, Head Master, Panchayat Samithi Elementary School, Ampavilli.*

26. Karada — Situated to the east of Bobbili the Taluk Headquarters at a distance of 6 miles.

This village is over 500 years old. It is named after the first settlar one Karadadu of Kondadora Tribe as Karada. These people fought loyally on the side of the Raja of Bobbili in the famous battle of Bobbili. The Kondadoras were granted *inams* (gifts) in recognition of their loyalty and courage. Many other communities joined the Kondadoras later.

This village had a population of 2,954 made up of Vaisya (Komati), Koppala Velama, Telaga, Yadava, Sristikaranam, Jangam, Viswabrahmin, Padmasale, Bevara, Chakali, Mangali. Kurakula, Khathadi Vaishnava, Telukula etc., communities, Relli, Madiga Scheduled Castes (355 persons) and Kondadora Scheduled Tribe (251 persons).

Lord Rama is housed in a tiled house. Village deities Maridamma and Durga symbolised in an ant-hill. Vemalamma symbolised in Erumula tree to the south. Kottapolamma symbolised in a neem tree and Pydimalamma symbolised in *Jogiputramanu* (wooden post) are worshipped by the villagers. *Sri Rama Navami* festival is celebrated in the temple for one day. A Brahmin priest offers puja to Lord Rama and then distributes soaked greengram dal and plantain fruits as *prasadam* to the people.

Krishnastami, Sankranti, Vinayaka Chavithi, Deepavali, Nagula Chavithi, Karthika Pournami and *Saraswathipuja* are the festivals celebrated in the village.

Maridi *Panduga* (festival) is celebrated in the months *Sravanam* or *Bhadrapadam* (August - September) if rains fail. The deity is symbolised in an ant-hill on the western side of the village. The festival takes place on a Wednesday. Yadavas offer a goat free of cost to the deity. Every household prepares *kumbham* with rice, drumstic leaves and gingelly cake in the early hours of the day and carries the *kumbham* to the deity to the accompaniment of *dappulu* (trumpets).

Goddess Durga also symbolised in an ant-hill is worshipped on a Wednesday in *Sravana* or *Bhadrapada* months by offering *kumbham* and sacrificing a pig.

Village deities Vemalamma, Kottapolamma and Pydimalamma festival is celebrated for 3 days during *Magha* (December - January) commencing on a Monday. Each of the deities is worshipped in a year by rotation. on the 3rd day i. e., Wednesday in the early hours sheep, goats, fowls and a he-buffalo are sacrificed in front of the village deity. The carcass of these sacrificed animals is equally distributed among the villagers. The heads of these animals are equally distributed among the Mangali (Barber), Chakali (Washerman) and Barika of the village. The villagers lit a *pramida* (clay lamp) and return home.

SOURCE : *Census of India 1961, Volume II Andhra Pradesh, Part-VI—Village Survey monograph on Karada, Bobbili Taluk.*

Adapted by: *Sri Ch.Purnachandra Rao, M,A.LL.B., Tabulation Officer, Census Department.*

27. Mugada – Situated at a distance of of 3 miles from Donkinavalasa Railway Station and 15 miles from Parvathipuram. This village was named after the village deity Mugada.

The total population of the village is 2,676 and it is made up of the Hindu communities *viz.*, Vaisya, Viswabrahmin, Koppla Velama, Sale, Kurakula etc; Scheduled Castes (56 persons)—Madiga, Mala etc. and Scheduled Tribes (24 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Mugada *Devatha* temple are the places of worship in this village. The image of the

deity Mugada is of stone in the form of a middle aged woman, with long arms, broad chest, broad and long feet and kind looks. The deity is also worshipped in the form of a stone image amidst a group of trees in a sacred spot on the Eastern side of the village. There is also a Church for Christians.

Gramadevatha Panduga (the festival of Mugada) is celebrated for 4 days, from a Sunday in *Chaitram* (March-April) once in two years. It is being celebrated for the past 50 years. This festival is confined to this and the neighbouring village Pudivalasa. The devotees of both these villages congregate. This festival is celebrated when epidemics break out in the village for protecting the cattle and residents. All communities take part in the festival. *Pujari* is a Koppala Velama with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. The commencement of the festival is announced on the first Sunday by beat of Tom Tom. Each family of the village offers Madapalu (6 or 7 leaves full of cooked rice) thrice a day. Women who observe fasting carry *ghatams* (earthen pots) on their heads and go in a procession round the village accompanied by music. Every house in the village offers fruits, milk and cooked rice to the *ghatams*. After the procession, the *ghatams* are brought to the middle of the village. One of the *ghatams* is called *palaghatam* (an earthen pot full of milk) and it is carried by a woman who gets possessed of the deity in the procession. Then the pots are taken to the house of the *pujari*. This festival is conducted for 22 days. On the last day, a cradle is erected in the middle of the village. The woman who carried the *palaghatam* swings in the cradle, followed by the women carrying the earthen pots on their heads and the villagers. On the last Wednesday, *Ampakam* (send off) is celebrated. The villagers invite their daughters and sons-in-law in advance to arrive on the last Monday of the festival. On Monday *burrakathas* and dramas entertain the gathering. On Tuesday, the *pujari* is taken in a procession on a chariot which is 6 yards in length. The devotees place new clothes on the *ratham* and wear them. They offer *dakshina* to the *pujari* after washing his feet with water. Animals are sacrificed to the deity on the last Wednesday. The heads of the sacrificed animals are taken by the *pujari* and the bodies are given to the devotees who offer it. This festival is celebrated once in 2 years. The relatives are also given a send off by the villagers on Wednesday.

SOURCE : *Sri Guttavalli Sundara Rao, Teacher, Mugada.*

28. Pudivalasa — Situated at a distance of 4 miles from Donkinavalasa Railway Station and 12 miles from Parvathipuram.

The total population of the village is 563, comprising the Hindu communities of Brahmin, Vaisya, Koppala Velama, Sristikaranam, Kamsale, Sale, Chakali etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is only one temple of Sri Sitarama in the village. The village deity is worshipped in the form of a wooden image under a tree. There is no temple for the village deity.

Gramadevatha Panduga is celebrated for 3 days once in every three years. There is no fixed date for this festival: but it is celebrated from a Monday to Wednesday. After deciding on the date for celebration of the festival, a cart is prepared purely out of Mango wood and taken round the village. The villagers put left-overs of the previous night into the basket placed on the cart. The cart is finally left outside the village with the rice. The next day, the *pujari* goes to the place of worship of the *Gramadevatha* and invokes her to come to the village. Immediately he becomes unconscious and it is believed that he gets possessed of the *Davatha*. He is brought into the village in an unconscious state and kept in a vacant house. Three brass vessels that have been traditionally kept in the village as replicas of the village deity are worshipped with sandal paste, turmeric paste, vermilion and flowers. The vessels are worshipped daily. Every morning, *paladara*, a bamboo basket in cubical shape is taken round the village. *Ammavari gandham* (Sandal paste) is distributed to the villagers and rice is collected from them in the basket. The three pots (i. e. Ammavaru) are carried on the heads of three women in the evening and taken round the village. The women carrying the pots are possessed and they will not be in their normal senses. House-wives in the village put cooked rice into the pots. The rice and cooked rice so collected are distributed among the low class people in the village. This festival continues for a period of not less than a month proceding the three day celebration. When the date is fixed, the relatives are invited to take part in the festival. On Monday all the relatives come to their houses. In the after-noon of Tuesday, the three pots are taken round the village in procession, followed by "*Rathamu manu*", a wooden pole fixed vertically on a cart. The pole is made of *Pasi karra* (a kind of wood) of 35 cubits in length. At the top of the pole, a seat is arranged for the *pujari*. One member from each family of the village washes the feet of the *pujari* that day and new clothes are placed on the pole. The

procession continues till Wednesday morning and halts at the place af *Ammavari* worship. Animals are sacrificed to the deity and the guests are entertained with dinner prepared from the flesh of the sacrificed animals. During the procession, the pots are placed in the open space at the centre of the village, where the villagers and their guests get entertained by dramas or *Bharathams.* On the concluding day, *Ammavaru* is given a warm send off. This is an ancient festival in which the residents of the village alone take part without any distinction of caste or creed. The *pujari* is a Koppala Velama of Nageswara *gotram* with hereditary rights.

Whenever there are timely rains, the residents of the village perform puja to *Ammavaru* on Tuesdays and Sundays. On both these days, villagers invite their daughters and sons-in-laws to their houses. *Pujari* becomes possessed of *Ammavaru. Payasam,* new clothes, incence, turmeric powder and a fowl of sacrifice are taken by every family to *Ammavaru* outside the village. A sheep purchased with the money collected from the villagers is sacrificed first and shared by members of Chakali, Mangali, Jagalis etc. castes in the village. The villagers feast on the sacrificed animals and fowls in the nights.

At the time of gestation of paddy crop, a sheep, commonly purchased by the villagers, is sacrificed to the paddy fields on Wednesdays or Sundays. Each cultivator takes a little blood of the sacrificed animal and mixes it with cooked rice and sprinkles over his paddy field. It is believed that the evil spirits are appeared by this *bali.* The flesh of the sacrificed animal is shared by the villagers.

SOURCE : *Sri Pratapa Rao, Satyanarayana, Head Master, Mugada (P.O.)*

29. Allupalteru – Hamlet of Palteru. Situated at a distance of 6 miles from Donkinavalasa Railway Station and 8 miles from Bobbili.

The total population of the main village Palteru is 3,816 comprising the Hindu communities: *viz.*, Koppala Velama, Chakali, Kaikala etc. ; Scheduled Castes (439) and Scheduled Tribes (97). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama *Mandiram* with a picture of Sri Rama is the only place of worship in the village. There is also a *Grama Mandiram.Bhishma Ekadasi* is celebrated in the *Grama Mandiram* for one day on *Magha Suddha Ekadasi* (January – Fabruary). It is being celebrated for the past 6 years. Nearly 3,000 devotees of this and the neighbouring villages within a radius of 3 miles congregate. *Harikathas* and *burrakathas* entertain the gathering. The picture of Sri Rama is taken in procession round a 'Ravi' tree in the village and Rama *Mandiram* and *Grama Mandiram* are illuminated. *Prasadam* is distributed to all

SOURCE : *Ari M. Seshaiah, Teacher, Allupalteru.*

30. Mallampeta – Situated at a distance of 5 miles from Donkinavalasa Railway Station. Bobbili–Rajam trunk road passes through this village. This village was established by Raja China Ranga Rao in memory of his heroic mother Mallammadevi.

The total population of the village is 771 comprising the Hindu communities *viz.*, Brahmin, Sristikaranam, Vaisya, Koppala Velama, Padmasale, Kamsale, Thelukula etc. and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Rama, Parvathi and village deities, Pydithalli and Bangaramma. The image of Bangaramma is of wood in human form and the temple is to the East of the village at a distance of 100 yards. The image of Pydithalli is also made of wood.

Gramadevathala Panduga is celebrated for 3 days in *Vaisakham* (April–May). It is being celebrated eversince the establishment of the village. The residents of the village congregate. All communities take part in the festival. *Pujari* is a Thelukula with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. It is celebrated according to the convenience of the villagers in *Vaisakham.* The elders of the village collect donations from the villagers and celebrate this festival. Free feeding and social dinners are arranged on the occasion.

The devotees observe fasting, take river-bath and observe *jagarana* during *Sivaratri.*

Sri Satyanarayana *Vratam* is calebrated by several devotees on *Kartika Suddha Ekadasi* (October–November). The images in Sree Rama temple are washed on this day and taken in a procession round the viilage.

Gowri *Purnima* is celebrated in *Asvijam* (September-October) in the fields.

SOURCE : *I. Sri P. Bhaskara Rao, Teacher, Mallampeta.*

2. *Sri J.V. N. Achary, Teacher, Mallampeta.*

3. *Sri N. P· Gumpaswamy, Teacher, Spl. Mpl. Elementary School, Mallampeta.*
4. *Sri O. Thimmaiah, Head Master, Spl. Mpl. Elementary School, Mallampeta.*

31. Goluguvalasa — Situated at a distance of 16 miles from Donkinavalasa Railway Station and 29 miles from Bobbili.

This village has a total population of 631 comprising the Hindu communities *viz.*, Vaisya, Sristikaranam, Gajula Kapu, Koppala Velama, Padmasale. Viswabrahmin,Thelukula etc.;Scheduled Castes (54)—Madiga, Mala etc. and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is only one Rama *Mandiram* in the village *Sri Ramothsavam* is celebrated for 2 days from *Kartika Suddha Ekadasi* (October-November). The festival commences with Vighneswara Puja. *Naivedyam* is offered. The idol is taken in a procession with music and *bhajana.* On that night, the devotees observe fasting and *jagarana* after lighting *Akasadeepam* and *Nutokkadeepam* (101 lamps) in the evening. *Prasadam* is distributed to all. It is being celebrated for the past 25 years. The Hindu devotees of this and the neighbouring villages congregate.

Goats, fowls and sheep are sacrificed to the village deity during the *Gramadevatha Panduga. Pujari* is a Chakali of Padmavalasa family.

SOURCE : *Sri Palla Swamy Naidu, Teacher, Goluguvalasa.*

32. Gangada – Situated at distance of 22 miles from Bobbili Railway Station. It is stated that a big tank named Vallabhanayani tank was constructed by a wealthy family during the later half of the 18th Century and this village was established on the bund of the tank. This village was then named *Gangatapattu* (which means the abode of Ganga or water). Gradually it became Gangada in colloquial usage.

The village has a total population of 2,813 comprising the Hindu communities *viz.*, Brahmin, Vaisya, Koppala Velama, Viswabrahmin, Jangam, Telaga Kapu, Yadava, Thelukula etc.;Scheduled Castes(303)—Mala etc.; Scheduled Tribes (55)—Konda Dora etc. and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Siva temple are the places of worship in this village. The village deity Asiramma is worshipped in the name of Padalamma in human form and there is a garden called Asiramma *Vanam.* Sivalayam was constructed by Sri Chukka Sivannayudu during the year 1910. It is stated that Leprosy from which he was suffering was completely cured after the construction of this temple.

Asiramma *Panduga* is celebrated for 14 days in between *Magham* (January-February) and *Phalgunam* (February-March). It is of an ancient origin having local significance. The devotees of the village congregate without any distinction of caste or creed. All the villagers are the patrons. *Pujaris* are from Koppala Velama and Harijan communities. Goats, fowls and sheep are sacrificed to the deity,

Mangala Gowri *Vratham* is celebrated for *Asvija Suddha Purnima* to *Bahula Thadiya* for 4 days. On the *Purnima* day, the earthen image of Gowri and Sankara are taken in a procession on Nandi *vahanam.*

Mahasivaratri is celebrated for 2 days from *Magha Bahula Chaturdasi* (January-February) and Sri *Ramothsavam* observed for 5 days from *Magha Suddha Ekadasi* to *Purnima* are the other festivals celebrated in this village. In both the temples, the *pujaris* are Jangams, Koppala Velama is the *pujari* in the temple of Sri Rama.

There is a hill Thivvakonda to the west of the village and in that hill there is a cave called Komati *banda.* Enquiries reveal that great Saints and *Sadhus* did penance in that cave.

SOURCE : 1. *Sri T. Suryanarayana,Head Master, Panchayat Samithi ·Elementary School, Gangada.*
2. *Sri Mangu Subba Rao, Teacher, Gangada.*

33. Pappalalingalavalasa – Situated at a distance of 3 miles from Donkinavalasa Railway Station. The village is said to have been founded by Pappala family, Due to the presence of many*Sivalingams* in the village it got the name Pappalalingams in the village, it got the name Pappalalingalavalasa.

The total population of the village is 2,187 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Koppala Velama, Chakali, Mangali, Thelukula, Kamsale,Yadava etc.;Scheduled Castes (331 persons)—Adi-Andhra, Madiga, Mala etc.; Scheduled Tribes (36 persons)—Yerukula etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is only one temple of Sri Rama in the village. Village deities Kottamma, Pydithalli *Ammavaru*, Bangaramma and Puratala Poleramma are also worshipped. But there are no temples for these deities.There is a garden for the village deity Pydithalli.

Pydithalli *Ammavari Panduga* is celebrated for 30 days either in April or May according to the convenience of the villagers. It is being celebrated from ancient times and is of local significance. The residents of the village congregate without any distinction of caste or creed. The patrons are Barbers and Washermen. This festival is celebrated through donations obtained from the villagers. When epidemics are prevalent in the village, animals and fowls are sacrificed.

Kottammavari *Panduga* is celebrated before *Phalguna Bahula Panchami* (February-March). Fasting and *jagarana* are observed during *Sivaratri* i.e. on *Magha Bahula Chaturdasi* (January-February).

SOURCE : *Sri P. Satyanarayana, Head Master, Special Panchayat Samithi Elementary School, Pappalalingalavalasa.*

34. Korapa - Situated at a distance of 2½ miles from Donkinavalasa Railway Station and 14 miles from Bobbili Railway Station.

The village has a total population of 525 comprising Hindu communities *viz.*, Brahmin, Vaisya, Yadava, Kamsale, Vadrangi, Kapu, Padmasale, Rajaka, Nayee Brahmin, etc. and Scheduled Tribes (4 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Rama; Durgamma, Pydithalli, Bangaramma and Kotamma. The idols of village deities are of wood in human form.

Durgamma *Panduga* is celebrated for one day on *Chaitra Suddha Purnima* (March-April). It is of an ancient origin. The local residents congregate without any distinction of caste or creed. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights. Goats, fowls and sheep are sacrificed. Fruits and sarees are also offered to the deity. The festival is celebrated when epidemics prevail in the village.

Pydithalli, Bangaramma and Kothamma *Pandugalu* are also celebrated according to the convenience of the villagers. Pydithalli festival is celebrated once in 10 or 12 years.

SOURCE : *Sri D. Hanumantha Rao, Karnam, Korapa.*

35. Korapakattavalasa — Situated at a distance of 3 miles from Donkinavalasa Railway Staion.

The total population of the village is 1,598 and it is made of the following Hindu communities *viz.*, Brahmin, Vaisya, Koppala Velama, Segadi, Viswabrahmin, Padmasale, Chakali, Mangali, Yadava, Thelukula etc; Scheduled Castes (54) - Adi-Andhra, etc. and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple is the only place of worship in this village. The village deities Pydithalli, Dandumaramma, Duragamma, Bangaramma and Kothamma are also worshipped in the form of wooden images. There are gardens for these deities outside the village.

Dandu Maramma festival is celebrated in *Ashadham* (June-July) and *Phalgunam* (July-August). It is being celebrated from ancient times. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Koppala Velama of Nagali *gotram* with hereditary rights and the patrons are villagers. Goats, fowls and sheep are sacrificed. Fruits and sarees are offered to the deity. This festival is celebrated when epidemics prevail in the village.

Pydithalli *Ammavari* festival is celebrated once in 6 or 7 years. Fasting and *jagarana* are observed during festival days.

Kolala *Uthsavam* is celebrated during *Sivaratri*. *Bhajans* are performed by devotees.

SOURCE : *Sri P. Gapalaswamy, Teacher, Korapukotavalasa.*

36. Pachavalasa — Situated at a distance of 15 miles from Bobbili.

The village has a total population of 956 comprising the Hindu communities viz., Vaisya,Sristikaranam, Gajula Kapu, Chakali,Mangali, Thelukula etc. and Scheduled Castes (12)Adi-Andhra, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of village deities Durgamma, Bangaramma and Atlamma *Ammavaru* with Their wooden images in human form. A Rama *Mandiram* is under construction.

Gramadevathala jataras are celebrated for 10 days once in 5 or 6 years in *Magham* (January-February) or in *Phalgunam* (February-March) without any fixed

date. They are of local significance only. The devotees of all castes in the village congregate. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights. Goats, fowls, buffaloes and sheep are sacrificed. The villagers invite their friends and relatives for this festival. Dramas, display of fire works etc., are got up through donations raised by the villagers.

On the last day of the festival, one of the village elders and the *pujari* distribute seeds to the villagers. It is believed that the seeds so distributed yield bumper crops.

SOURCE : *Sri P. Narayana Swamy, Teacher, Spl. P.S. Elementary School, Pachalavalasa.*

37. Krishnapuram — Situated at a distance of 2 miles from Komatipalle Railway Station and 20 miles from Bobbili.

The village has a total population of 807 comprising the Hindu communities *viz.*, Vaisya, Koppala Velama, Kamsali, Velamadora etc. and Scheduled Castes (151)—Mala etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramabhajana Mandir, Injamma temple and Bangaramma temple are the places of worship in the village. The images of Injamma and Bangaramma are of wood in human form.

Injamma *Panduga* is celebrated for 2 days from *Phalguna Suddha Purnima* (February-March). It is of an ancient origin and local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is Koppala Velama with hereditary rights. A he-buffalo is sacrificed once in 2 years. There is free feeding.

Bangaramma *Panduga* is celebrated for 2 days for *Sravana Suddha Purnima* (July-August).

Bhajans are performed during *Nagulachavithi* in Rama *Mandiram*. Fasting and *jagarana* are also observed by the devotees.

SOURCE : *Sri B. Rama Murthy, Teacher, Krishnapuram.*

38. Maradam—Situated at a distance of 14 miles from Bobbili.

The total population of the village is 1,934 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Kshatriya, Telaga, Kapu, Yadava, Reddy, Kurakali, Sristikaranam, Kamsali, Koppala Velama etc. and Scheduled Castes (266)–Adi-Andhra etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Siva temple are the places of worship in this village. The village deities Katamaiah, Bangaramma and Asirithalli are worshipped in the form of wooden images under a tree.

Ammavari *Panduga* is celebrated for 7 days from *Chaitra Suddha Purnima* (March-April). It is being celebrated for the past one century. All Hindu devotees of the village congregate. *Pujari* is a Kapu with hereditary rights. The patrons belong to Reddi, Kurakali and Golla communities. Goats, fowls, sheep, fruits and cocoanuts are offered to the deity. Arrangements for the festival are made one month in advance. *Ghatams* are taken in a procession every day. *Prasadam* is distributed to all. The village deities are given a warm send off on the last day. This part of the festival is called *Ampakam* and it is celebrated on a Wednesday.

The devotees take bath in the river or sea and observe fasting and *jagarana* during festive days. *Harikatha* is arranged on *Karthika Suddha Ekadasi* (October-November). During *Sivaratri*, the villagers go to *Sangam* which is at a distance of 10 miles from this village.

SOURCE : *Sri Bitra Satyanarayana, Headmaster, Spl. P. S. Ele. School, Maradam.*

39. Gadabavalasa — Situated at a distance of 2 miles from Komatipalle Railway Station. Formerly, a Scheduled Tribe called Gadabas lived in this village. The village was therefore called Gadabavalasa.

The total population of the village is 547 comprising the Hindu communities *viz.*, Brahmin, Vaisya, Kapu, Yadava, Kamsali etc.,–; Scheduled Castes (16) Adi-Andhra etc., and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

There is only one temple in the village for the village deity Syamalamba who is in human form. Syamalamba *Uthsavam* is celebrated for 4 days from *Vaisakha Suddha Purnima* to *Bahula Tadia* (April-May). It is celebrated regularly for the past 3 generations. It is confined to this village and Chinachamalapalle village, which is an adjacent village. All communities take part in this festival. *Pujari* belongs to Gadaba Tribe. Goats, fowls and sheep are sacrificed to the deity. *Prasadam is* distributed to all. Arrangements are made for this festival 2 days in advance.

A fair is held in connection with the festival for 3 days. Nearly 2,000 persons of this and Chinachamalapalle village congregate. Eatables, utensils, fancy and textile goods, baskets etc., are transacted in the fair.

SOURCE : *Sri G. Gopala Rao, Teachar, Gadabavalasa.*

40. Bangarammapeta — Situated at a distance of 4 miles from Gajapathinagaram Railway Station and 20 miles from Bobbili. This village was named after the village deity Bangaramma.

The village has a total population of 699 comprising the Hindu communities *viz.*, Vaisya, Sristikaranam, Mangali, Chakali, Naga, Golla etc. and Scheduled Castes (44 persons)–Mala, Madiga etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is only temple for the village deity Bangaramma, the image being of stone in human form. The other deities Yellammathalli and Desammathalli are worshipped in the form of wooden images without temples.

Bangaramma *Uthsavam* is celebrated for 30 days in *Phalgunam* (February-March). It is an ancient festival of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* belongs to Naga community of Naga *gotram* with hereditary rights. Animals and fowls are sacrificed to the deity. Dramas and *Bhagavatham* provide entertainment to the gathering. This festival is celebrated once in 2 or 3 years.

Yellammathalli *Uthsavam* celebrated on *Phalguna Suddha Sapthami* (February-March) and Desammathalli festival in *Ashadam* (June-July) and *Sravanam* (July-August) are the other festivals celebrated in this village. The deities Yellamma and Dasamma are worshipped under a tree.

SOURCE : *Sri Baggam Eswara Rao, Teacher, Bangarammapeta.*

41. Pedamanapuram — Situated at a distance of one mile from Komatipalle Railway Station and 18 miles from Bobbili.

The village has a total population of 2,695 comprising the Hindu communities *viz.*, Brahmin, Vaisya, Kapu, Telaga, Reddi, Koppala Velama, Gajula Kapu, Sristikaranam, Padmasale, Jangam etc.; Scheduled Castes (163 persons)-Mala, Madiga etc., Scheduled Tribe (5) Konda Dora; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple in the centre of the village Kothamma temple and Bangaramma temple on the Eastern side of the village and Padalamma temple on the Western side are the places of worship. Every year, new wooden images in human form of the deities Kothamma, Bangaramma and Radalamma are prepared and worshipped.

Gramadevatha Panduga is celebrated for one day on a Tuesday before *Vaisakha Suddha Purnima* (April-May). It is of ancient origin with local significance. The residents of the village congregate. All communities take part in the festival. The *Pujaris* belong to Sri Sayini, Reddy and Kapu castes. Goats, fowls, sheep are offered to the deity, with turmeric powder and vermilion. *Prasadam* is distributed to all. Fasting and *jagarana* are observed on festival days. *Sri Ramanavami* is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE : *Sri N. Suryanarayana, Headmaster, Pedamanapuram.*

42. Komatipalle Agraharam — Situated at a distance of 3 furlongs from Komotipalle Railway Station and 15 miles from Bobbili by train.

The village has a population of 899 comprising Hindu communities *viz.*, Brahmin, Kapu, Dasari, Padmasale, Kamsale etc. and Scheduled Castes (168 persons) Mala etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditiona occupations.

The village deities Bangaramma, Durgamma and Maridamma are worshipped. The deity Bangaramma has a sacred abode, where she is worshipped in human form.

Gramadevathala Uthsavamulu are celebrated for 2 months in *Chaitram* (March-April) and *Vaisakham* (April-May). *Pujaris* are a Kapu and a Dasari. Sweets, *chalimidi* and *vadapappu* are offered. Animals are sacrificed to the deities, every day, pujas are performed and in the night *ghatams* symbolising the deity are taken round the village in procession. *Prasadam* is distributed to all. The *ghatams* symbolising the deities are kept on a *Gadde* (an elvated place) after the procession and worshipped.

SOURCE : *Sri M. Appala Swamy, Headmaster, S.P.S. Ele. School, Komatipalle Agraharam.*

43. Vindhyavasi – Situated at a distance of half a mile from Komatipalle Railway Station and 18 miles from Bobbili.

The village has a total population of 635 comprising the Hindu communities *viz.*, Brahmin, Telaga, Koppala Velama, Chakali, Mangali etc.; Scheduled Castes (138 persons)–Adi-Andhra etc., and Scheduled Tribes (26 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deities Bangaramma and Vidhyamma are worshipped in the *Vanam*. There are 2 Rama temples in the village, where the deity is worshipped in the form of Vishnu.

Devathala Pandugalu are celebrated according to the convenience of the villagers either in *Chaitram* (March-April) or *Vaisakham* (April-May). This festival is of an ancient origin. The local Hindu devotees congregate. *Pujari* is Koppala Velama without hereditary rights. After the death of a *pujari*, a person who gets possessed of the deity would be chosen by the villages as *pujari*. Goats, fowls and sheep are sacrificed to the deity.

SOURCE : *Sri M. Suryanarayana, Teacher, Vindhyavasi.*

44. Chinakada — Situated at a distance of 5½ miles. from Gajapathinagaram Railway Station and 16 miles from Bobbili.

The village has a total population of 782 comprising the Hindu communities *viz.*, Vaisya, Kshatriya, Velama, Kamasale, Yadava, Sale etc. and Scheduled Castes (116 persons)—Madiga etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple, Rama temple and Nallamaremma temple are the places of worship in the village. The image of the deity Nallamaremma is of stone in human form.

Gramadevatha Panduga is celebrated for 3 days in *Vaisakham* (April–May). It is of an ancient origin having local significance. The Hindu devotees of the village congregate. *Pujari* is a Velama with hereditary rights and all the villagers including Adi-Andhras are the patrons. Goats, fowls and sheep are sacrificed to the deity on the last day by the devotees in fulfilment of their vows. At time he-buffaloes are also sacrificed.

SOURCE : *Sri M. Adinarayana, Teacher, Chinakada.*

45. Gadasam — Situated at a distance of 6 miles from Komatipalle Railway Station and 22 miles from Bobbili.

The village has a total population of 1,671 comprising the Hindu communities *viz.*, Vaisya, Karanam, Kapu, Yadava, Sale, Kamsale, Telukula etc.; Scheduled Castes (99 persons)—Mala etc. and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pydithalli temple at a distance of 3 furlongs to the North-West of the village, Bangaramma temple Padalamma temple, Desammathalli temple and Ramalayam are the places of worship in this village. The image of Pydithalli *Ammavaru* is of stone in human form.

Ammavari panduga is celebrated for 10 days in *Vaisakham* (April-May). This festival is being celebrated for the past 60 years. The devotes of the village congregate without any distinction of caste or creed. *Pujari* is a Kapu of Nagula *gotram* with hereditary rights and the villagers are patrons for this festival Turmeric powder, vermilion, sarees and *naivedyam* (Fruits etc.,) are offered. Goats, fowls and sheep are sacrificed. The villagers invite their relatives and friends for the festival.

SOURCE : *Sri S. Narayana Murthy, Headmaster, Gadasam.*

45. Porali Agraharam — Situated at a distance of 6 miles from Komatipalle Railway Station and 24 miles from Bobbili

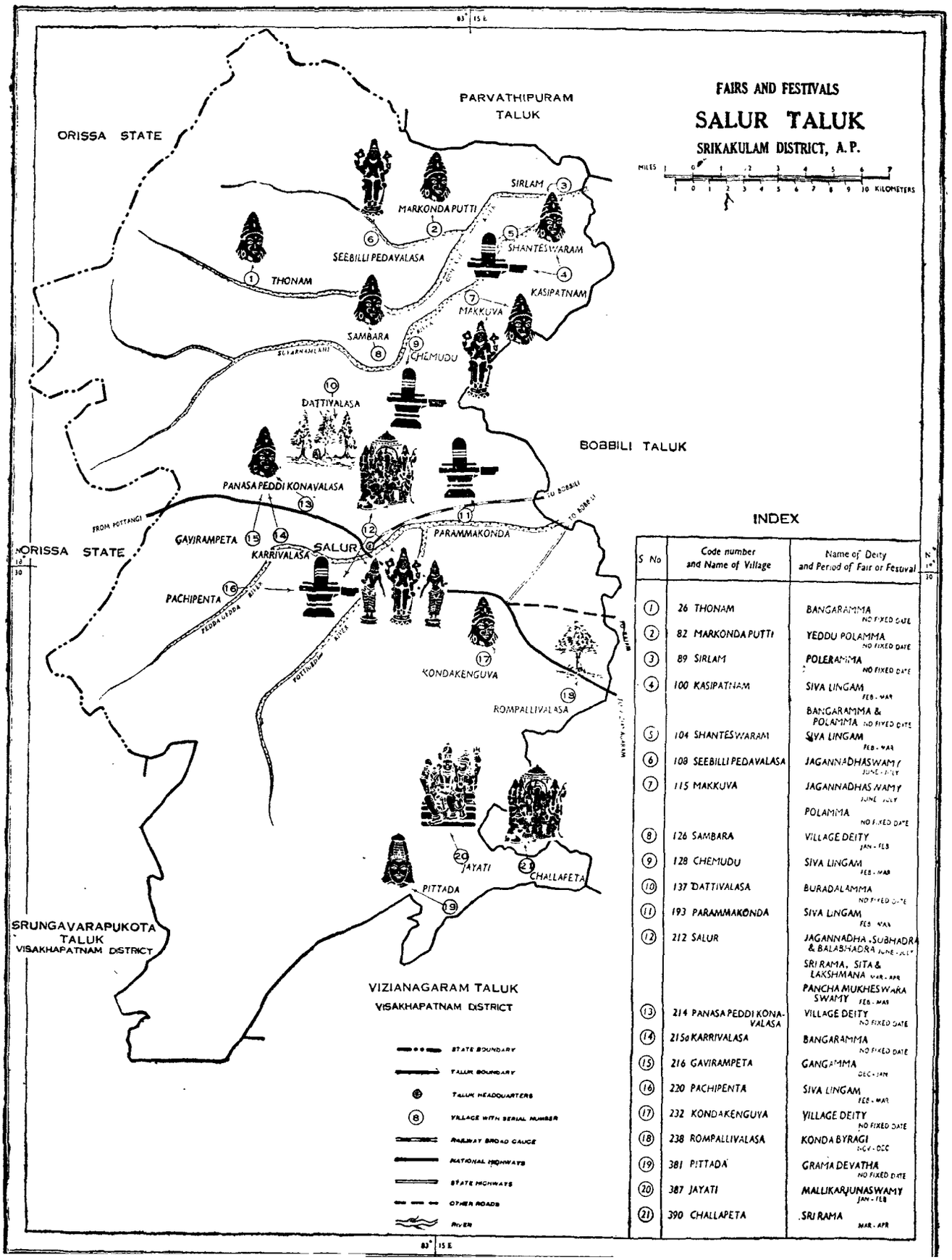
The total population of the village is 1,093 comprising the Hindu communities *viz.*, Vaisya, Kshatriya, Kapu, Yadava etc.; Scheduled Castes (42 persons)–Mala, Madiga etc..and ScheduledTribes(28 persons)—Kondadora, Pydi Dora, Manne Dora etc.The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Padalamma, Bangaramma, Pydithalli and Mahankalamma. The images of these deities are of wood in human form.

Ammavari Panduga is celebrated according to the convenience of the villagers in *Vaisakham* (April-May). The devotees of the village congregate without any distinction of caste or creed. The patrons belong to the communities Pydi Dora, Manni Dora and Dommara Singi. Goats, fowls, he-buffaloes and sheep are sacrificed to the deity.

SOURCE : *Sri N. Sithapathi, Teacher, Porali.*

SALUR TALUK



INDEX

S No	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	26 THONAM	BANGARAMMA NO FIXED DATE
(2)	82 MARKONDA PUTTI	YEDDU POLAMMA NO FIXED DATE
(3)	89 SIRLAM	POLERAMMA NO FIXED DATE
(4)	100 KASIPATNAM	SIVA LINGAM FEB - MAR
		BANGARAMMA & POLAMMA NO FIXED DATE
(5)	104 SHANTESWARAM	SIVA LINGAM FEB - MAR
(6)	108 SEEBILLI PEDAVALASA	JAGANNADHASWAMY JUNE - JULY
(7)	115 MAKKUVA	JAGANNADHASWAMY JUNE JULY
		POLAMMA NO FIXED DATE
(8)	126 SAMBARA	VILLAGE DEITY JAN - FEB
(9)	128 CHEMUDU	SIVA LINGAM FEB - MAR
(10)	137 DATTIVALASA	BURADALAMMA NO FIXED DATE
(11)	193 PARAMMAKONDA	SIVA LINGAM FEB MAR
(12)	212 SALUR	JAGANNADHA, SUBHADRA & BALABHADRA JUNE - JULY
		SRI RAMA, SITA & LAKSHMANA MAR - APR
		PANCHA MUKHESWARA SWAMY FEB - MAR
(13)	214 PANASA PEDDI KONA-VALASA	VILLAGE DEITY NO FIXED DATE
(14)	215a KARRIVALASA	BANGARAMMA NO FIXED DATE
(15)	216 GAVIRAMPETA	GANGAMMA DEC - JAN
(16)	220 PACHIPENTA	SIVA LINGAM FEB - MAR
(17)	232 KONDAKENGUVA	VILLAGE DEITY NO FIXED DATE
(18)	238 ROMPALLIVALASA	KONDA BYRAGI NOV - DEC
(19)	381 PITTADA	GRAMA DEVATHA NO FIXED DATE
(20)	387 JAYATI	MALLIKARJUNASWAMY JAN - FEB
(21)	390 CHALLAPETA	SRI RAMA MAR - APR

Section IV

SALUR TALUK

Introduction: This taluk is in the Western part of Srikakulam district. It is bounded on the North and West by Orissa State,on the East by Bobbili taluk and on the South by Vizianagaram taluk of Visakhapatnam district. The taluk is drained and watered by the rivers Vegavathi, Suvarnamukhi, Gomukhi and Champavathi. Total area of the taluk is 491 sq. miles. It has a population of 1,64,125 living in 36,164 households and 35,667 houses as per 1961 Census count. Of the total area, 69 sq. miles is hilly tract treated as Agency comprising 115 inhabited villages with a population of 7,733, mainly inhabited by Jatapu, Konda Dora, Gadaba etc., Scheduled Tribes. The mountains of the Eastern Ghats are situated on the Western side of the taluk and these provide most of the forest wealth. The plains area of 422 sq. miles supports the rest of the population living in 345 villages, in 34,475 households and 33,982 houses. Koppala Velama, Kapu and Telaga are the predominant agricultural communities with a sprinkling of Brahmin and Vaisya communities in almost all the plains villages. Mala, Paidi and Madiga are the important Scheduled Castes.

Of the total population, 14,811 belong to the Scheduled Castes of whom 89 persons live in the Agency while the rest live in the plains. The Scheduled Tribes population was 42,359 of whom 7,586 live in the Agency and 34,773 live in the plains.

Agriculture and agricultural labour absorb more than 70% of the workers while trade and commerce absorb 5,029 workers and artisan and other services support 7,512 workers.

There are a few Siva Temples in this Taluk which are very ancient. The Shanteswara Temple of Makkuva at a distance of 12 miles from Salur and the Paramma deity (consort of Lord Siva) of Parammakonda, hamlet of Parannavalasa village and Panchamukheswaraswamy of Salur are some of the famous Saivite temples. Sri Jagannadha temple of Salur is also of considerable importance. There are Rama temples and Rama *Mandirs* in many villages but they are comparatively of recent origin. Bangaramma, Polamma and Pydamma are the common village deities in the plains villages while Gangamma, Bangaramma and Polamma village deities are mostly worshipped in the Agency villages. Villagewise information of Fairs and Festivals in this taluk is given in the following pages.

1. **Thonam** — Situated at a distance of 12 miles from Salur on the North-West. Buses ply upto Mamidipalli village at a distance of 7 miles from Salur and the remaining distance of 5 miles is to be covered by walk.

The total population of the village is 1,090 and it comprises of Kondadora Scheduled Tribe (718 persons), Pyidi Scheduled Caste (71 persons) and Vaisya, Sristikaranam and Telaga Hindu Castes.

There is a temple of Bangaramma deity without any idol. In the past, a wooden image of the deity is said to be there. *Jatara* for the deity is celebrated once in a year at the convenience of the villagers. A he-buffalo is sacrified to the deity on behalf of the villagers. Contributions are collected from the households to celebrate the *jatara.*

SOURCE : *Information collected by Sri Ch. Purnachandra Rao*

Respondent: Sri V. Krishna Murthy, Revenue Inspector, Sambara.

2. **Maokondaputti** — Situated at a distance of 17 miles from Salur and five miles from Makkuva to its north. Buses ply upto Makkuva only. This village has a population of 1137 comprising-Vaisya, Viswabrahmin and Koppala Velama, Hindu castes; Pydi Scheduled Caste (185 persons) and Jatapu Scheduled Tribe (666 persons).

Yeddupolamma village deity's temple with Her wooden image is the only place of worship in this village. *Jatara* is clebrated for this deity once in a year for three days. Fowls and goats are sacrificed to the deity. About 300 people congregate to witness the *jatara.*

SOURCE : *Information collectedby Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : Sri V. Krishna Murthy,Revenue Inspector, Sambara.

3. Sirlam — Situated to the North-East of Salur at a distance of 17 miles on Makkuva-Seethanagaram Road.

The village has a population of 1,309 comprising of Vaisya, Koppala Velama and Viswabrahmin castes; Paidi, Mala Scheduled Castes (208 persons) and Scheduled Tribes (105 persons). Agriculture, agricultural labour etc., are the sources of livelihood for the people of this village.

Temples of Siva, village deity Polamma and a Rama *Mandir* are the places of worship in this village. *Sivaratri* festival is celebrated for one day in this Siva temple. Puja takes place on all Mondays in this temple. *Sri Rama Navami* festival is celebrated for one day in the Rama *Mandir.*

Polamma *Jatara* is celebrated every year during summer season for three days. A he-goat is sacrificed to the deity on behalf of the village. Fowls are sacrificed at the house-hold level.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*
Respondent : *K. Narasimham, Revenue Inspector, Makkuva.*

4. Kasipatnam — Situated at a distance of 14 miles to the East of Salur. It is a roadside village on Makkuva-Seethanagaram Road, at a distance of 2 miles from Makkuva. The total population of the village is 714 and it is made up of Brahmin, Koppala Velama, Golla etc., communities. Agriculture and allied pursuits are the sources of livelihood for the people.

Kasi Visweswara Swamy temple with *Sivalingam* is very ancient temple. Village deities Polamma and Bangaramma temples Siva temple and a *Ramamandir* are the places of worship. *Sivaratri* festivel is celebrated for one day. About 300 people visit the temple on this day. A Vaidiki Brahmin is the *Pujari.* The deity is worshipped on all Mondays. Ten acres of wet land is in the name of the temple. Sri Mamidi Appa Rao of Makkuva village is the Trustee of this temple.

In *Ramamandir Sri Rama Navami* festival is celebrated for one day. *Jatara* for the village deities Polamma and Bangaramma is celebrated for two days once in a year. Relatives are invited a few days in advance of the *jatara.* Fowls, goats, etc., are sacrificed to the village deities. A he-buffalo is sacrificed to the Polamma deity.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*
Respondent : *Sri K. Narasimham, Revenue Inspector, Makkuva.*

5. Shanteswaram — Situated at a distance of 13 miles from Salur and one mile from Makkuva. It is connected by bus upto Makkuva. The total population of the village is 283 and comprises of Vaisya, Viswabrahmin, Koppala Velama etc., communities and Mala Scheduled Caste (13 persons). Siva temple known as Shanteswara *Alayam* is a famous pilgrim centre of this taluk. The deity is located in a cave.

About 160 years back this village and four other villages were given as *inam* to one Sri Tata Venkanna by the Raja of Salur. Thousands of pilgrims worship the Lord on *Mahasivaratri* day and on all Mondays in the month of *Karthika.* Dramas, *burrakathas, harikathas,* etc., are arranged to entertain the pilgrims. It is believed that barren women beget children if they worship the lord. Such children are named after this deity as Shantaiah, Shantamurthy, Shanta Devi, Shantamma etc.

Some people tonsure their children at the deity. A spacious *mantapam* was constructed in front of the cave by the local people. A *Sataka* (100 poems) was also composed by Sri Makkuva Dasaradhi Patnaik. There is 5 acres of land for the deity in Makkuva village. Sri Baratam Ramana Srestti is the Trustee for the temple.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator*
Respondent : *Sri K. Narasimham, Revenue Inspector, Makkuva.*
(An article in Telugu by Krovvidi Ramam, Andhra Prabha weekly, dated 27th November, 1963).

6. Seebillipedavalasa — Situated at a distance of 12½ miles to the north of Salur. Of this distance, 7 miles is to be covered by bus and the remaining 5½ miles distance can be covered by walk only.

The village has a population of 729 at the 1961 Census count. The total population is made up of Pydi Scheduled Caste (144 persons), Kondadora Scheduled Tribe (379 persons) and Vaisya, Koppala Velama etc., Castes. Agriculture and allied pursuits are the sources of livelihood.

Sri Jagannadhaswamy temple with the 1½ feet high stone images of Jagannadha, Subhadra and Balabhadra is the only place of worship in the village. Daily pujas are offered in the temple. *Pujari* belongs to the Panda community.

Sri Jagannadhaswamy *Uthsavam* takes place for 9 days from *Ashadha Suddha Vidiya* to *Dasami* (June–July). On the 9th day, the Lord is taken in procession in a *ratham* (car) round the village. Over 500 people of this and the neighbouring villagers participate in the procession. There is 30 acres of land (both wet and dry) for the Lord. Sri Prataparao Narayana of Sambara village is the Trustee for the temple.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri V. Krishna Murthy Revenue Inspector, Sambara.*

7. **Makkuva :** Situated at a distance of 12 miles to the west of Salur. It is well connected by buses. The total population of the village is 4,296 and is made up of many communities of Hindu castes, Scheduled Castes (367 persons), Kondadora Scheduled Tribe (147 persons) and Christians. The chief means of livelihood of the people are agriculture agricultural labour and other traditional occupations.

Santheswara temple is situated in a *metta*, at a distance of 4 furlongs from the village, with the image of the deity in the form of a stone *Sivalingam*. Sri Kasi Visweswara Swamy temple is at a distance of one mile from this village. It is believed that Eswara *lingam* was installed by Sri Tata Venkanna. It is an ancient *lingam*.

Some years ago, Dr. Sriramamurthy, M. B. B. S., collected donations and improved the place. He got constructed a *mantapam* and some steps to the temple. This *Sivalingam* is considered to be very sacred.

Mahasivaratri festival is celebrated for 3 days from *Bahula Triodasi* to *Amavasya* (January–February). Fruits, flowers etc., are offered to the Lord. It is of ancient origin and confined to some near by villages. Devotees from the neighbouring villages congregate. All communities take part in the festivals. *Pujari* is a *Jangam*. Sri Jagannadhaswamy festival is celebrated for 9 days in the month (June-July).

Srilakshmi festival is celebrated for one day on *Phalguna Suddha Ashtami* (February-March). Devotees from this and the neighbouring villages congregate for this festival. There is Kasi Visweswara temple at a distance of one mile from this village. The temple was built with huge stones and the idol of the presiding deity is *i. e.*, Siva in human form, unlike in other temples with *Sivalingam* which is the usual form. The third eye of this idol is red in colour, shining like a diamond. This temple is in a big garden. It is also said that originally there was a big *Agraharam*. (A village given in charity) here, serving the Lord but some Marati Invaders came and they drove away all the villagers. *Phalguna Suddha Saptami* and *Ashtami* (February-March) are days of special significance here. *Devee Mahothsavam* celebrated here on these two days. On the eastern side of the village, there is a spicified spot which is hard and exposed to the sun. On *Saptami* day, a *pujari* (priest) goes there after taking bath and wearing wet clothes. He offers worship to the deity. An ant-hill springs up there in the night and on the following day i. e., *Ashtami* thousands of people from the neighbouring villages gather there; worship the ant-hill; offer corbans and discharge their vows. the Ant-hill disappears the following day.

SOURCE : 1) *Sri Chellapilla Krishna Murthy, Makkuva.*

2) *An article in Aradhana, a Telugu monthly in the November, 1963 issue.*

3) *An article on Santheswaram in the Andhra Prabha weekly dated 27–11–1963.*

8. **Sambara** — Situated at a distance of 10 miles from Salur.

The total population of the village is 2,469 and it is made up of many communities of Hindu Castes and Bagata, Gadaba, Chenchu, Koya, etc., Scheduled Tribes (108 persons), Muslims and Christians. The Chief means of livelihood of the people are agriculture and agricultural labour. Village deity's festival is celebrated for 2 days from *Magha Suddha Panchami* (January-February). About 20,000 devotees from the neighbouring villages congregate. All communities take part in the festival.

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

9. **Chemudu :** Situated at a distance of 12 miles to the south-east of Salur Town of which 5 miles distance has to be covered by walk and the remaining 7 miles distance can be covered by bus.

The total population of 1,529 of this village is made up of Kshatriya, Vaisya, Viswabrahmin, Koppala Velama, Sristikaranam communities, 69 Pydi Scheduled Castes people and 230 Kondadora Scheduled Tribes people. Agriculture, agricultural labour and other traditional occupations are the sources of livelihood for the people.

Sivalayam on the hillock at a distance of 3 furlongs from the village and Rama *Mandir* are the places of worship in the village. Daily pujas are offered at both these places. In the Siva temple. *Sivaratri* festival is celebrated for one day. Nearly 500 people take *darsan* of the Lord on that day. Some people observe fasting and *jagarana.* A Jangam is the *pujari* for both the temples. One household each offers *bhiksha* (rice and other provisions) on each day which include the remuneration towards the services of the *pujari.*

SOURCES : *Information collected by Sri Ch. Purna chandra Rao, Economic Investigator,*

Respondent : *Sri V. Krishna Murthy, Revenue Inspector, Sambara.*

10. Dattivalasa — Situated at a distance of 5 miles to the east of Salur and at a distance of half mile from the Road point on Salur-Dandigam road.

The Total population of the village in 1961 is 289. All except 4 people belong to the Scheduled Tribes. Buradalamma village deity symbolised in a grove of various trees in a 5 cents plot is the place of worship in this village. *Jatara* for the deity is celebrated for one day once in a year at the convenience of the villagers. Fowls, goats and sheep are sacrificed at the deity. Villagers contribute towards the celebration of *jatara.*

SOURCE: *Information collected by Sri Ch.Purnachandra Rao, Economic Investigator.*

Respondent : *Sri V. Krishna Murthy, Revenue Inspector, Sambara.*

11. Parammakonda — Hamlet of Parannavalasa is at a distance of 4½ miles to the west of Salur on the Salur-Jaipur road. It has a population of 792 made up of many Hindu castes; Scheduled castes 58 persons and Scheduled Tribes 56 persons. The presiding deity established on this hillock is Parvatidevi (wife of Lord Siva) popularly known as Paramma *devatha* in this region. The idol of the deity is a stone image of 3 feet height. The temple on the hillock can be seen from a distance of about 20 miles. From the foot of the hill to the temple, thousand steps are arranged to climb it up. At the foot of the hill there is a Vigneswara temple. Daily pujas are offered in the main temple. *Sivaratri* festival is celebrated for 4 days. *Jagaram* and fasting are observed by many Hindus. *Bhajans,* dramas, puppet shows, *harikathas, burrakathas, bhagavatams,* music concerts and circuses provide entertainment to the pilgrims. Over 20,000 people congregate here from places far and near. Entrance is allowed on production of a 20 paise ticket. The amount realised through sale of tickets is about Rs, 5,000. On all Mondays in the *Karthika* month, over 1,000 people visit this temple. People visit this temple in picnic parties also. Sri Pakalapati Satyanarayana Raju and ten other members constitute the Managing committee.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao Economic Investigator.*

Respondent:- Sri V. Krishna Murthy, Revenue Inspector, Sambara.

12. Salur — Situated at a distance of 88 kilometres from Srikakulam, it is a taluk headquarters of the same name. Railway Station is at a distance of one mile from the town,

It has a population of 26,111 at the 1961 Census, consisting of Brahmin, Vaisya, Kshatria, Koppala Velama, Kapu, Telaga, Chakali, Mangali etc., communities: Mala,Madiga Scheduled Castes people (2,625) and Scheduled Tribes people (174). Agriculture, agricultural labour, business, srvice and other traditional occupations form the sources of livelihood for the people of this town. Temples of Sri Jagannadhau swamy, Sri Sita Ramaswamy (2), Anjaneyaswmy, Venu gopalaswamy besides many village deities exist in the town.Saint Paul's Luthern Church is there for theChristians.In the Jagannadha Swamy temple,mud idols painted with colours of Sri Jagannadha,Subhadra and Balabhadra arranged on a high pedestal are there. Daily pujas are not offered in this temple. Rent from shops is the source of income for this temple. Raja of Salur is the Trustee for this temple. Sri Jagannadha Swmy *Radhothsavam* takes place for 9 days from *Ashada Suddha Vidiya* to *Dasami.* The Lord is taken in a procession from the temple to the fort at a distance of two furlongs and is kept there upto *Dasami.* On *Dasami* the Lord is brought from the fort to the temple in a procession.

Entertainment programmes are arranged from 5 to 12 p.m. Over 15,000 people participate in the *Radothsavam* on the first and last days.

Sri Sita Rama Swamy temple is in front of the fort. Mud idols painted with colours of 5 feet height of Rama, Sita and Lakshmana are arranged on a pedastal. In another line, idols of Radha and Krishna, Rukmini and Satyabhama are arranged in this temple. Daily pujas are not offered in this temple. Sri Jagannadha Swamy *Uthsavas* are celebrated in this temple for 9 days.

Another Sita Rama Swamy temple was recently constructed in the Vaisya street. Marble idols of Rama,

Sita, Lakshmana and Hanuman, each about 3 feet in height are established here. *Pujari* is Sri Vaishnava Brahmin. *Sri Rama Navami* and Ganapathi *Navaratrulu* are celebrated in this temple each for 9 days. *Panakam* and *vadapappu* are distributed to the people. Nearly 5,000 people witness the programmes on these days.

Siva temple of this town is very ancient one. Presiding deity of this temple is Panchamukheswaraswamy symbolised in a 3½ feet high *Sivalinga*. A 3 feet high stone image of *Nandi* (Bull god) is in front of the Lord. On either side of the *Sivalinga* 2½ feet high stone idols of Vinayaka and Parvati are also established in the temple. The *Sivalinga* is said to be a self-manifested one. Daily pujas are offered to the Lord. *Pujari* is a Nambi. The temple has 12 acres of dry land. The zamindar of Salur is the Trustee. The *pujari* is paid monthly by the zamindar. Corbans offered by the devotees constitute the chief source of income. *Sivaratri* festival is celebrated for three days in this temple during the month *Karthika*. On all days and particularly on Mondays devotees attend in large numbers to offer worship.

A 2½ feet high stone idol of Anjaneya was established in the Anjaneyaswamy temple. Pujas are offered on all Tuesdays and about 50 devotees visit the temple.

Sri Venugopala Swamy temple of this town is very ancient one. 2 feet high stone idols of Venugopalaswamy, with his consorts Rukmini and Satyabhama adorn the temple. 1½ acres of wet land and 2 acres of dry land is there for the temple. A Srivaishnava Brahmin is the *pujari*. Though there is a *pujari* daily pujas are not offered and no *uthsavams* are celebrated. Village deities Bangaramma, Sirlamma, Yellamma and old temple in ruins of Deslamma are there in the village. Nukalamma is symbolised in an ant-hill. Polamma, Maridamma and Paidi Thallamma wooden images in human form without temples are also worshipped by the villagers. Yellamma *Jatara* is celebrated every year. Fowls and goats are sacrificed to her. All the other village deities are appeased once in 14 years.

Saint Paul's Luthern Church was constructed in the Centre of the town in about 1900 A.D. by the German Missionaries. Sunday prayers are offered from 8 to 10 a. m. About 250 people congregate in the Church. The festivals observed in the Church are January, Christamas, Esther and Reformation day (on 31st October). Contributions raised from the members is the source of income. Reverend P. Prakasam is the Pastor of this church.

There are two Roman Catholic Churches in which also Sunday prayers are observed and January Christamas and Esther festivals are celebrated.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator,*

Informants : (*1*) *Sri A. Appalaswami Naidu, Karnam, Salur.*

(*2*) *Reverend R. Prakasam, Pastor, St. Pauls' Luther's Church.*

(*3*) *Sri Kottarthi Venkatarama Murthy, Karnam, Gummadam.*

13. **Panasapeddikonavalasa** : Situated at a distance of 4 miles from Salur-Koraput Road.

This village has a population of 482. It is multi-enthnic in composition made up of Kapu, Viswabrahmin and Sristikaranam etc., castes; Mala, Madiga Scheduled Castes (18 persons) and Scheduled Tribes (191 persons). There is village deity's temple known as *Ammavarigudi*. In the past, *jatara* used to take place for one day every year. Since 1967 *jatara* is stopped.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : Sri S. Venkata Rao, Revenue Inspector, Pachipenta.

14. Karrivalasa: Situated at a distance of 6 miles to the west of Salur on Salur-Pachipenta Road. Annavalasa and Seetampeta are the hamlets to this village. It has a population of 832 comprising of Sristikaranam, Vaisya, Kapu (Gajula), Chakali, Telukala etc., castes and Mala and Madiga Scheduled Castes (89 persons). Rama Mandir and Bangaramma temple in Karrivalasa and Bangaramma *Vanam* in Annavalasa are the places of worship. *Deeparadhana* takes place in the Rama *Mandir* every day by the local people. There is no *pujari*, *Sri Rama Navami* festival is celebrated for one day. *Bhajans* are conducted and *panakam* and *vadapappu* are distributed to the people. For *Karthika Pournami* also *bhajans* are conducted and *panakam* and *vadapappu* are distributed to the people. Bangaramma deity in Karrivalasa is worshipped once in three years for three days by celebrating a *jatara*. Goats, sheep and fowls are sacrificed. Nearly 1,000 people witness the *jatara*. Sri Laveti Veeranna is the *pujari*. He enjoys the 4 acres of dry land towards

his services as *pujari*. Bangaramma deity in Annavalasa is worshipped once in two years for three days.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao ,Economic Investigator.*

Respondent : *Sri Pachipenta Suryaprakasa Rao, Karanam, Karrivalasa.*

15. Gavirampeta : Situated at a distance of 6 miles to the west of Salur on Salur-Pachipenta Road.

It has a population of 295 made up of Golla caste and Gadaba and Kondadora Scheduled Tribes (205 persons). Gangamma deity symbolised in a stone is the only place of worship in this village. Gangamma *jatara* is celebrated during December-January every year for three days. Fowls, goats and sheep are sacrificed. *Pujari* is Sri J. Yerraiah of Kondadora Tribe.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri Ganeswara Rao, Village Head-man, Gavirampeta group of Villages.*

16. Pochipenta: Situated at a distance of 8 miles to the west of Salur and is connected by bus. Salur is the nearest Railway Station.

This village population of 4,248 consists of Brahmin, Kshatriya, Vaisya, Viswabrahmin, Sristikarnam, Telaga, etc., castes; Mala, Madiga, Relli Scheduled Castes (573 persons) and Naga Scheduled Tribe (209 persons). Agriculture, agricultural labour, business, service and traditional occupations are the sources of livelihood for the people.

Temples of Siva and Trinadhaswamy, a church and mosque are the places of worship in this village. In the Siva temple there are no daily pujas. *Sivaratri* festival is celebrated for 1 day. *Jagaram* and fasting are observed and *bhajans* are conducted. On all Mondays during the month *Karthika*, devotees attend in significant numbers to worship the Lord. *Pujari* is a Jangamdevara. There are no lands for this temple. Corbans offered by the devotees constitute the reamuneration for the *pujari*.

Devotees visit the Trinadhaswamy temple on Sundays. *Pujari* is a Brahmin. This temple also has no lands. Corbans offered by the devotees constitute the remuneration for the *pujari* towards his services.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri S, Venkata Rao, Revenue Inspector, Pachipenta.*

17. Kondakenguva : Situated at a distance of 5 miles from Donkinavalasa Railway Station and 8 miles from Salur. There are no proper communication facilities to the village. This village was given as a gift to the Kondadoras. So it is called Kondakeguva.

The total population of the village is 1,549 and it is made up of the following communities; Brahmin, Viswabrahmin, Vaisya, Sale, Vadrangi, Chakali, Mangali etc., Mala, Madiga, Paidi Scheduled Castes(34 persons)-Kondadora Scheduled Tribe (413 persons), Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, employment and other traditional occupations.

The temples of Rama and *Gramadevatha* Pydithalli are the places of worship in the village.

Gramadevatha Panduga is celebrated once in 3 or 4 years when the village is effected by epidemics like cholera, small-pox, etc. There is no fixed date and it is celebrated according to the convenience of the villagers. It is being celebrated from ancient times and is of local significance. Devotees of the village congregate. All communities take part in the festival. *Pujari* is a Kondadora with hereditary rights. Goats, fowls, buffaloes and sheep are sacrificed to the deity. Some of the ladies get possessed by the deity.

SOURCE : (1) *W. Nageswara Avadhanlu, Assistant Teacher, Kondakenguva.*

(2) *Sri A. Rama Rao, Head-master, Kondekenguva.*

18. Rompallivalasa: Situated at a distance of 3 furlongs from Ghat road and 3 miles from Donkinavalasa Railway Station.

The total population of 214 of the village is made up of Golla caste; Scheduled Caste (9 persons) and Kondadora Scheduled Tribe (154 persons). The Chief means of livelihood of the people are agriculture and agricultral labour.

A tree is worshipped in the name of Konda Byragi in the village. Konda Byragi *Panduga* is celebrated for one day on *Margasira Suddha Purnima* (November-December). It is of ancient origin but of local significance. The devotees of the village congregate. All communities take part in the festival. *Pujari* is Padi Bullenna

Dora. Fowls and pigs are sacrificed to the deity. *Prasadam* is distributed to all.

SOURCE : *Sri G. Ramulu, Teacher, Rompallivalasa*

19. Pittada : Situated at a distance of 32 miles to the west of Salur on Salur-Andra bus route. Gajapathinagaram at a distance of nine miles is the nearest Railway Station.

This village has a population of 1,473 made up of Brahmins, Vaisyas, Sristikaranams, Koppala Velamas; Scheduled Castes (113 persons) and Scheduled Tribes (170 persons).

There are a Rama *Mandir* and a *Gramadevatha* Temple. In the Rama *Mandir*, *Sri Rama Navami* festival is celebrated for 10 days. Daily pujas are offered. *Gramadevatha Jatara* is celebrated once in a year for 3 days. A he-buffalo is sacrificed on behalf of the villagers. Fowls and goats are sacrificed individually by some people. About 6,000 people of the neighbouring 10 to 15 villages witness the *jatara*.

SOURCE: *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Y. D. Prakash Rao, Revenue Inspector, Andra.*

20. Jayiti : Situated at a distance of 10 miles from Gajapathinagaram Railway Station and 23 miles from Salur by road. Formerly the Jain rishis constructed Vighneswara and Eswara temples in this village. So the village got the name Jayanthi and it gradually became Jayiti.

Total population of the vilage is 2,136 and it is made up of Vaisya, Sristikaranam, Kapu, Chakali, Mangali, etc., castes; Madiga, Mala Scheduled Castes (209 persons) and Scheduled Tribes (84 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Dilapidated temple of Vighneswara without image, temples of Siva and *Ammathalli* (Sakthi) are the places of worship in the village. The Lord of the Siva temple is known as Mallikarjunaswamy. *Sivalingam* of about 4 feet height, idol of Brahmaramba and the image of Nandi adorn the temple. Some 18 years back, one devotee by name Sri Bevara Sanni renovated the temple. Later some others took interest in improving the temple. They collected donations and constructed a *mantapam*. *Mahasivaratri* festival is celebrated for 2 days from *Magha Bahula Triodasi* (January-February). This festival is celebrated from ancient times but it is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Jangam. *Harikathas* and dramas are the items of entertainment. People observe fasting and *jagarana* during the festival.

SOURCE : *Sri Ganti Subba Rao, Teacher, Jayiti.*

21. Challapeta: Situated at a distance of 8 miles to the South-East of Gajapatinagaram and 21 mile from Salur.

The total population of the village of 538 is made up of Brahmin, Vaisya, Kapu, Koppala Velama, Satani, Vaishnava, Golla, Chakali, Mangali, Kummari castes; Muslims; Mala Scheduled Caste(11persons)and Gadaba Scheduled Tribe (32 persons). A Ramalayam and a Rama *Mandir* are the places of worship besides the village deities Paidithalli, Paradesamma Maridamma Bangaramma, Gaddipolamma temples with wooden images.

The Rama temple was constructed in 1942 by raising contributions of about Rs. 30,000, from this village itself. The chief patron of this temple is Sri Tadi Sanyasi Appala Naidu who donated a lumpsum amount of Rs. 10,000. A coronation picture of Sri Rama was installed in the sanctum sanctorum. Three acres of wet land was purchased in the name of the temple. Of this land, income from 1½ acres is utilised towards the purchase of puja materials and the remaining 1½ acres of land is enjoyed by the *pujari*. *Pujari* is a Satani Vaishnava. *Sri Rama Navami* festival is celebrated for 9 days. *Bhajans*, dramas, *burrakathas*, *puranakalakshepam*, folk dances etc., are arranged. On the first and last days of the festival, the deity is taken in procession round the village to the accompaniment of music. Ganapati *Navaratrulu* are also celebrated in the same way. Sri T. Sanyasi Naidu is the Trustee for this temple. *Deeparadhana* is performed every day. For *Sri Rama Navami* festival *panakam* and *vadapappu* are distrubuted.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent: *T. Sanyasi Naidu, Ex-M.L.A. President, District Kisan Congress, Visakhapatnam & President, Panchayat Samithi, Gajapathinagaram.*

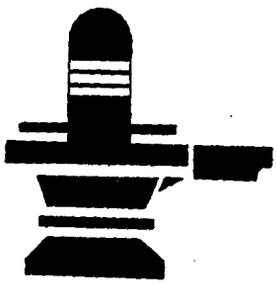
22. In Dabbagadda, Venkampeta, Kannampeta, Payakapadu, Chappabutchampeta, Mulakkayavalasa villages there are Rama *Mandirs*. Daily pujas are not offered here. But *deeparadhana* takes place every day

in the evening. *Sri Rama Navami* festival celebrated for nine days in all these villages. *Panakam* and *vadapappu* are distributed to the congregation.

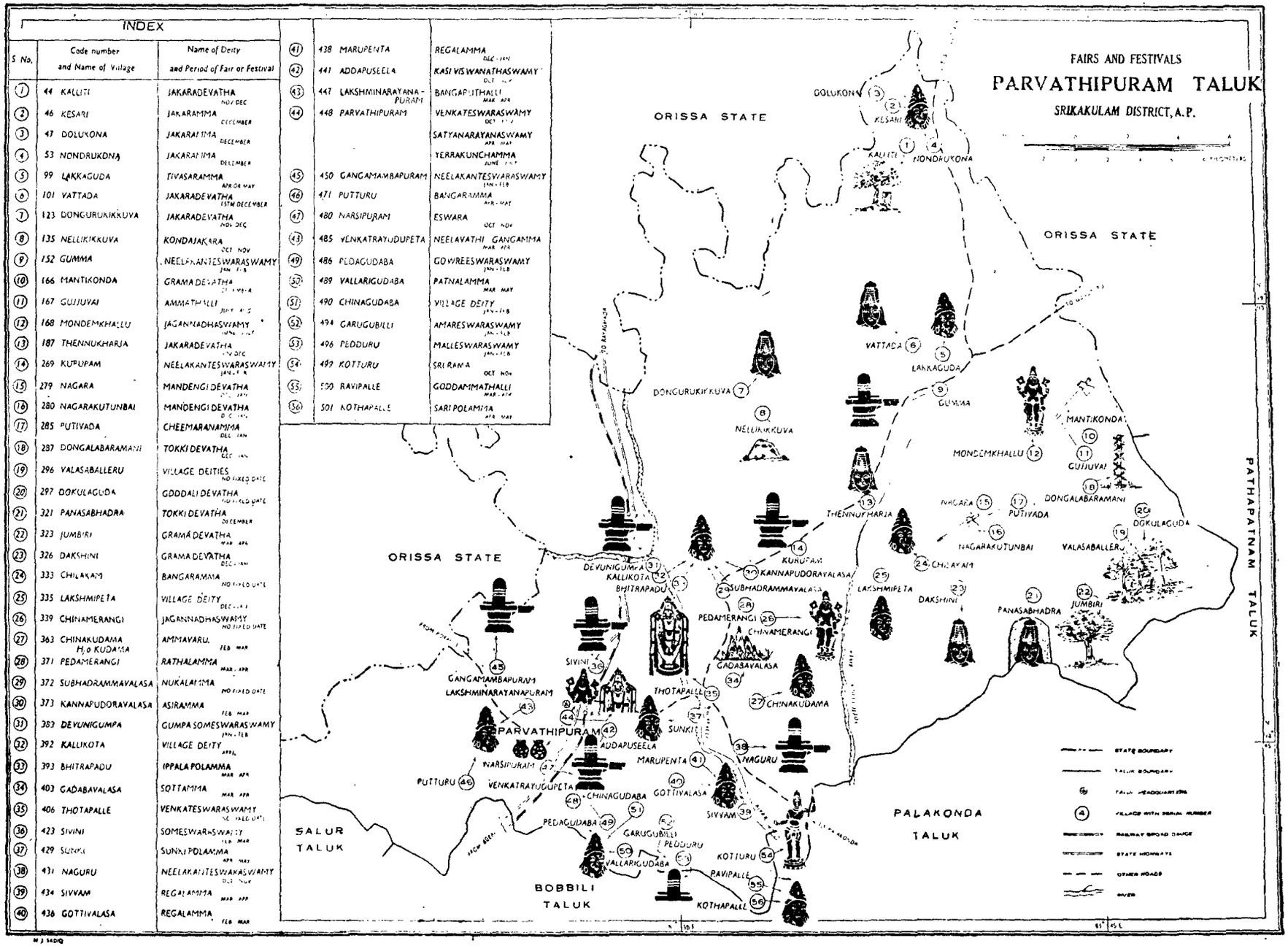
In Moguru, Panchali, Guruvunaidupeta, Mathumuru villages, there are small temples of one or more village deities Nukalamma, Bangaramma, Peddamma, Muthyalamma etc. Once in a year in March-April, village deities *Jatara* is celebrated for 1 day in all villages. *Pongallu, panakam* and *vadapappu* are offered to the deity and then distributed to the people. Fowls and goats are sacrificed.

There are Rama *Mandirs* in all the above villages. *Sri Rama Navami* festival is celebrated for 1 day. *Bhajans* are conducted and *Panakam* and *vadapappu* are distributed among the people at the *Mandirs.*

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*



PARVATHIPURAM TALUK


INDEX
S No.
Code number and Name of Village
Name of Deity and Period of Fair or Festival
1 44 KALLITI JAKARADEVATHA NOV DEC
2 46 KESARI JAKARAMMA DECEMBER
3 47 DOLUKONA JAKARAMMA DECEMBER
4 53 NONDRUKONA JAKARAMMA DECEMBER
5 99 LAKKAGUDA TIVASARAMMA APR OR MAY
6 101 VATTADA JAKARADEVATHA ESTM DECEMBER
7 123 DONGURUKIKKUVA JAKARADEVATHA NOV DEC
8 135 NELLIKIKKUVA KONDAJAKARA OCT NOV
9 152 GUMMA NEELAKANTESWARASWAMY JAN FEB
10 166 MANTIKONDA GRAMA DEVATHA
11 167 GUJJUVAI AMMATHALLI
12 168 MONDEMKHALLU JAGANNADHASWAMY
13 187 THENNUKHARJA JAKARADEVATHA NOV DEC
14 269 KUPUPAM NEELAKANTESWARASWAMY JAN FEB
15 279 NAGARA MANDENGI DEVATHA
16 280 NAGARAKUTUNBAI MANDENGI DEVATHA
17 285 PUTIVADA CHEEMARANAMMA DEC JAN
18 287 DONGALABARAMANI TOKKI DEVATHA DEC JAN
19 296 VALASABALLERU VILLAGE DEITIES NO FIXED DATE
20 297 DOKULAGUDA GODDALI DEVATHA NO FIXED DATE
21 321 PANASABHADRA TOKKI DEVATHA DECEMBER
22 323 JUMBIRI GRAMA DEVATHA MAR APR
23 326 DAKSHINI GRAMA DEVATHA DEC JAN
24 333 CHILAKAM BANGARAMMA NO FIXED DATE
25 335 LAKSHMIPETA VILLAGE DEITY DEC JAN
26 339 CHINAMERANGI JAGANNADHASWAMY NOTIFIED DATE
27 363 CHINAKUDAMA H.O KUDAVA AMMAVARU FEB MAR
28 371 PEDAMERANGI RATHALAMMA MAR APR
29 372 SUBHADRAMMAVALASA NUKALAMMA NO FIXED DATE
30 373 KANNAPUDORAVALASA ASIRAMMA FEB MAR
31 383 DEVUNIGUMPA GUMPA SOMESWARASWAMY JAN FEB
32 392 KALLIKOTA VILLAGE DEITY APRIL
33 393 BHITRAPADU IPPALA POLAMMA MAR APR
34 403 GADABAVALASA SOTTAMMA MAR APR
35 406 THOTAPALLE VENKATESWARASWAMY NO FIXED DATE
36 423 SIVINI SOMESWARASWAMY FEB MAR
37 429 SUNKI SUNKI POLAMMA APR MAY
38 431 NAGURU NEELAKANTESWARASWAMY OCT NOV
39 434 SIVVAM REGALAMMA MAR APR
40 436 GOTTIVALASA REGALAMMA FEB MAR
41 438 MARUPENTA REGALAMMA DEC JAN
42 441 ADDAPUSEELA KASI VISWANATHASWAMY OCT
43 447 LAKSHMINARAYANAPURAM BANGARUTHALLI MAR APR
44 448 PARVATHIPURAM VENKATESWARASWAMY OCT
SATYANARAYANASWAMY APR MAY
YERRAKUNCHAMMA JUNE JULY
45 450 GANGAMAMBAPURAM NEELAKANTESWARASWAMY JAN FEB
46 471 PUTTURU BANGARAMMA APR MAY
47 480 NARSIPURAM ESWARA OCT NOV
48 485 VENKATRAYUDUPETA NEELAVATHI GANGAMMA MAR APR
49 486 PEDAGUDABA GOWREESWARASWAMY JAN FEB
50 489 VALLARIGUDABA PATNALAMMA MAR MAY
51 490 CHINAGUDABA VILLAGE DEITY JAN FEB
52 494 GARUGUBILLI AMARESWARASWAMY JAN FEB
53 496 PEDDURU MALLESWARASWAMY JAN FEB
54 499 KOTTURU SRI RAMA OCT NOV
55 500 RAVIPALLE GODDAMMATHALLI MAR APR
56 501 KOTHAPALLE SARI POLAMMA APR MAY
FAIRS AND FESTIVALS
PARVATHIPURAM TALUK
SRIKAKULAM DISTRICT, A.P.
ORISSA STATE
ORISSA STATE
ORISSA STATE
SALUR TALUK
BOBBILI TALUK
PALAKONDA TALUK
PATHAPATNAM TALUK
PARVATHIPURAM
DOLUKONA
KESARI
KALLITI
NONDRUKONA
VATTADA
LAKKAGUDA
GUMMA
DONGURUKIKKUVA
NELLIKIKKUVA
MONDEMKHALLU
MANTIKONDA
GUJJUVAI
DONGALABARAMANI
THENNUKHARJA
NAGARA
PUTIVADA
NAGARAKUTUNBAI
DOKULAGUDA
VALASABALLERU
KUPUPAM
CHILAKAM
LAKSHMIPETA
DAKSHINI
PANASABHADRA
JUMBIRI
DEVUNIGUMPA
KALLIKOTA
BHITRAPADU
KANNAPUDORAVALASA
SUBHADRAMMAVALASA
PEDAMERANGI
CHINAMERANGI
GADABAVALASA
CHINAKUDAMA
GANGAMAMBAPURAM
LAKSHMINARAYANAPURAM
SIVINI
THOTAPALLE
SUNKI
ADDAPUSEELA
MARUPENTA
NAGURU
NARSIPURAM
PUTTURU
VENKATRAYUDUPETA
GOTTIVALASA
SIVVAM
CHINAGUDABA
PEDAGUDABA
GARUGUBILLI
PEDDURU
KOTTURU
VALLARIGUDABA
RAVIPALLE
KOTHAPALLE
STATE BOUNDARY
TALUK BOUNDARY
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
RAILWAY BROAD GAUGE
STATE HIGHWAYS
OTHER ROADS
RIVER
N J SADIQ

Section V

PARVATHIPURAM TALUK

Introduction— This taluk is situated in the north-western portion of the district and extends over an area of 590 sq. miles of which nearly half of the portion (294 sq. miles) is covered by the Agency.

The taluk is drained by perennial Nagavalli river along with its tributory Votti Gedda which bisects the taluk into the eastern and western parts. This taluk is connected by road and railway. The Vizianagaram-Raipur line (Broad-gauge) of the South-Eastern Railway passes through this taluk.

According to the 1961 Census count, the total population of the Agency area is 43,555 persons while that of plains is 174,916 persons. There are altogether 270 villages in the Agency area out of which 19 villages are uninhabited. In the plains, there are 222 villages out of which 16 villages are uninhabited. Parvathipuram is the only town in this taluk.

The Agency is chiefly inhabited by Khonds, with a sprinkling of Kondadoras, Paidis, Ghasis and Gadabas.

In the plains villages, Koppala Velama caste is predominent. They form the chief agricultural caste of the taluk followed by Telaga, Kapu, Kaikadi etc., castes. Vaisyas are found in most of the villages doing *kirana* business. The Scheduled Caste population of 18,714, is made up of Mala, Madiga, Paidi, Relli, Dandasi, etc., castes of whom 2,038 live in the Agency while the remaining 16,676 live in the plains. Temples of Siva, Rama and Rama *Mandirs* are found in many villages. Sri Jagannadhaswamy temples are in 3 villages only. Village deities worshipped in the plains villages are Bangaramma, Kenchamma, Asiramma, Polamma, Nukalamma, Poleramma etc.

The Agency is mainly inhabited by the Savara, Gadaba, Khond, Jatapu Scheduled Tribes' and Sondis (business caste). Of the total Scheduled Tribes' population of 62,131 persons, 37,745 live in the plains while the remaining 24,386 live in the Agency. The deities worshipped are Jakaradevatha, Sankudemudu, Nukalamma, Neelamma, Gangamma, Maridamma, Poleramma, Gairamma etc. The festivals observed in the Agency are *Samakotha, Kandikotha, Sankurmanam* (Sankranti) or *Sankudemudu Panduga, Deepavali, Dasara* and *Gangamma Panduga*. Villagewise particulars of the temples, deities and their worship, celebration of festivals and fairs are given in the following pages.

1. Kalliti — Situated in the Eastern *Ghats* on a hill top about 2,500 feet above sea level, 14 miles from Gummalakshmipuram and 36 miles from Parvathipuram.

This village had a population of 137 – all belonging to Savara Scheduled Tribe.

People of this village worship mainly two deities *viz.*, Jaliademudu also known as Sandhidemudu and Babdevatha or Jakaradevatha also known as Durga.

Jaliademudu is symbolised in a wooden post of 4 feet height. This deity is worshipped on a Sunday or Wednesday in any month at the convenience of the villagers when there is an outbreak of epidemics. *Kumbham* (rice cooked with drumstick leaves) offered by all the households is heaped at the deity and a fowl is sacrificed and the blood is sprinkled over the *kumbham*. All the people offer prayers to the deity to safeguard them from the epidemic or other evil effects, if any. The sacrificed fowl (cock) is cooked and eaten by the villagers at the hill stream.

Jakaradevatha or Babdevatha is symbolised in a stone under a tamarind tree in the village. This deity is worshipped on the following Sunday after the Newmoon day in the month of *Margasira* (November-December). This festival is otherwise known as *Kandikotha*. Durga symbolised in an axe is brought to the Jakaradevatha on a Thursday. On the Friday, the *Janni* (Priest of the village deity) cooks one seer of rice. The Goddess is given bath and decorated with turmeric and vermilion. Some rice is kept before the deity and a cock is allowed to eat the rice. The heart of the cock and rice are cooked, adding turmeric powder and salt. This is first offered to the deity and then distributed among all the people by the *Janni*. All the people dance before the deity while drums beat on. Then the deity is taken to the neighbouring villages *viz.*, Rella, Nurukonda, Tenkasing and Gunaja, all within a radius of 3 miles around Kalliti, till Sunday evening. On the Monday, morning all the villagers take bath. The cow proposed to be sacrificed to the deity is taken to the deity Durga by an unmarried male

and it is made to touch the deity. The cow is then immolated in the name of the deity on the outskirts of the village. The blood of the sacrificed cow is cooked adding salt and turmeric powder to it. One seer of rice is also cooked separately. The cooked rice and blood are kept in 3 leaves in the name of the deity. The remaining cooked blood and rice are served among the villagers. The flesh of the cow is distributed among all the people. On the same day, the deity Durga is kept in its original place to the accompaniment of local music and dancing. People enjoy heavy feasting and drink.

Sankranti, Ugadi, Agam, are the other festivals celebrated by the people of this village.

SOURCE : *Census of India 1961, Vol. II, Andhra Pradesh Part VI, Village Survey Monographs, Sl. No. 2 on Kalliti (in Parvathipuram taluk).*

Adopted by : *Sri Ch. Purnachandra Rao, Tabulation Officer, Census Department.*

2. Kesari (*alias* **Pedakesari**) — Situated at a distance of 38 miles from Parvathipuram Railway Station. The village has no communication facilities.

The total population of the village according to the 1961 Census is 275 and it is made up of Scheduled Tribes. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The deities of the village are Jakaramma and Jobemma. People say that these two deities are one and the same and call it by either name. But there are two specific places of worship for them. They have neither particular shapes nor temples. Jakaramma is worshipped in the form of a stone encompassed by three big stones roofed by another slab stone. The two deities Jakaramma and Jobemma are worshipped in the form of an axe and a sword respectively.

Thokkidikotha festival is celebrated for five days in the month of December and *Kodangikotha* for one day in the month of September with no fixed dates or *thidhis.* The deities are decorated and worshipped in their own way. During these *uthsavams* eunuches, keeping rice in their hands, foretell the impending evils and difficulties of the villagers. Fowls, rams, sheep and goats are sacrificed to these deities. First, the eunuch cleans a place and erects a hut with the branches of fig tree. The animal to be sacrificed is then brought to the place and is given some rice to eat. If the animal eats the rice, then they believe that the Goddess has accepted the sacrifice of the animal. Otherwise it is an indication of the displeasure of the Goddess towards the people. They will not sacrifice the animal until it eats the rice. After the sacrifice, the blood of the animal is sprinkled on the *peetham* of the deity.

The rituals are odserved in the houses also. The festival *Tokkidikotha* commences either on a Sunday or a Wednesday in December of every year. An eunuch cleans a spot before the house, offers incense to the deity, arranges seven rice-grains in a circular form and covers them with a lid. On the next morning when they remove the cover, the grains are seen to be pointing to one direction. This means that the deity walked away in that direction. They then arrange wheels with *Boorja* wood to an old basket and decorate the basket as *ratham* (car) with yellow clothes. Every housewife brings a pot of cooked rice and places it in the *ratham* in the shape of cone. They also put a chicken on the heap of rice. Then with music and trumpets, they carry it to the outskirts of the village and leave it there. By doing so they believe that the evils are left behind along with the *ratham.* They do not take red and blackgram, and beans during and prior to the celebration of the festival. They take these as *prasadam* after offering them to the Goddess, first. All the villagers believe that if they do not observe this, the deity appears as a tigress and kills them. *Ippa* liquor is essential for the puja. This festival is of ancient origin but of local significance. The chief patron is Nayudu of Pathika family. Local people congregate. The *pujari* is elected by the villagers.

SOURCE : *Sri Goddem Joseph, Teacher, Nondrukona village.*

3. Dolukona — Situated in the midst of forests at a distance of 39 miles from Parvathipuram. There are no communication facilities.

The total population of the village according to 1961 Census is 127 persons all belonging to Jatapu Scheduled Tribe. The chief means of livelihood of the people is agriculture.

Jakaramma in the form of a stone image is worshipped in the village.

Thokkidikotha Uthsavam (festival) is celebrated in the name of the Goddess for five days in the month of December with no fixed date. During these 5 days, the villagers observe all the rituals strictly. An eunuch plays a prominent part in the celebrations. He is possessed of the Goddess and foretells the good and evil that may happen to the villagers. The villa-

gers take this prediction for granted and sacrifice fowls, goats, sheep and rams to the Goddess. The eunuch cleans a place, makes a temple with the branches of fig trees, arranges all the essential articles of puja and then brings to the spot the animal to be sacrificed. If it takes the rice, people believe that the Goddess is pleased and accepted the sacrifice. If not, they think that the Goddess is angry with them and they do not kill the animal untill it takes the rice.

Thokkidikotha is celebrated in the house also, before the *uthsavam*, and is known as the walk of *'Gatthu'*. The eunuch of the village cleans a place in the middle of the street before the house and keep seven rice grains in a circle and covers it with a lid, the next morning when they remove the lid the grains point to one side which indicates the direction in which the Goddess walked away. They arrange wheels to an old basket with *Boorja* wood and decorate it as a *ratham*. Then the housewives bring cooked rice and pour it as a heap in the *ratham*, and keep a chicken on the heap, then carry that *ratham*, to the outskirts of the village with music and leave it there. In doing this they believe that all the evils and difficulties were left with the *ratham*. They do not eat the new harvest untill they celebrate the festival. Since Jakaramma is represented in the form of an axe, they do not cut sticks during the feftival period. They use liquor made of *ippa* buds in the *uthsavam*. The *uthsavam* is being celebrated from ancient times and is confined to the village. The patron is the Nayudu of the Seemala family. The *pujari* is also from Seemala family with no hereditary rights.

SOURCE : *Sri G. Joseph, Teacher, Nondrukona.*

4. **Nondrukona**—Situated at a distance of 36 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 204 all belonging to Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

Jakaramma and Jobemma with their stone images are the deities in the village with no temples. *Thokkidikotha* is celebrated for five days in the month of December with no fixed date. An eunuch tells the impending dangers, and the rituals to be performed accordingly to overcome those difficulties.

Goats, sheep and fowls are sacrificed to the deities. Before sacrificing an animal, the eunuch cleans the place, arranges all the essential articles of puja and then brnigs the animal to this pot. The animal is given rice to eat and if it eates the rice they kill the animal. If the animal does not take the rice it is reckoned as a bad omen and displeasure of the Goddess towards them.

This is also celebrated at household level by the housewives. There too, the eunuch cleans a place and arranges seven rice grains in a circle and and covers it with a lid. On the next morning when they remove the lid the grains are found to be pointing to one side. They consider it as the direction in which the deity walked away. The villagers arrange 4 wheels to an old basket with *Boorja* wood and decorate it as *ratham* (car). Then the housewives bring cooked rice and pour it as a heap in the *ratham* and keep a chicken on the heap. Then they carry that *ratham* to the outskirts of the village and leave it there, believing that the evils and diseases are left with the basket and *ratham*. They do not eat the red and blackgrams and beans of the new harvest untill the fistival is celebrated. Intoxicating drinks are essential for the celebration of the festival. They do not work with axe and sword as both the instruments represent the deities, Jakaramma and Jobemma during the festival days. If they deviate from these observations, they think that the deity comes as a tigress and kills them. The chief patron of this festival is a descendent of *Janni* of Jatapu community having *inam* lands. The *pujari* is an eunuch belonging to the family of Killaka, enjoying some lands. Whoever is elected as *pujari* is given charge of the lands. The *Aviti* festival is celebrated for a day in *Ashadham* (June-July). *Ugadi* and *Sankranti* festivals are also celebrated.

SOURCE : *Sri Joseph, Teacher, Nondrukona Village.*

5. **Lakkaguda** – Situated at a distance of 28 miles from Parvathipuram and 4 furlongs to the west of Gummalakshmipuram.

The total population of the village is 491 persons at the 1961 Census, made up of Brahmin, Kalinga Komati, Kapu, Kevati, Mahanti, Sharabulu (Goldsmiths), Sundi, Telaga, Chakali etc., castes; Paidi Scheduled Caste (34 persons), Goudu, Jatapu, Kondadora, Muli (Kammara and Savara Scheduled Tribes (261 persons) and Yenatidora Tribe which is not Scheduled.

Village deities Durga, Goddalamma, Tibasaramma or Ammavaru and Jakarademudu are worshipped by the villagers.

Goddess Durga is housed in a thatched shed in a grove on a hill to the west of the viilage in anthrolpomorphic form holding an axe in the left hand and a dagger in the right hand. The villagers offer prayer and

sacrifice goats and fowls when epidemics prevail. The heads of the sacrificed animals are taken by the Chakali (Washerman) and the *Janni*. The meat is distributed among the village elders who contributed to purchase the animals for sacrificing.

The shrine of Jakarademudu is in the Jatapu, habitat. This is a male deity symbolised in a small rough stone fixed in the ground, surrounded by a circular stone wall. Festival for this deity is celebrated after paddy harvest on a Wednesday. Goddalamma symbolised in an axe is also worshipped on the same day at the Jakarademudu. Vows to this deity are fulfilled by fixing silver rings to the handle of the axe cuping flowers and by sacrficing a fowl.

Tivasaramma or Ammavaru is housed in a small temple on the eastern outskirts of the village. The deity is symbolised in wooden pieces, each of 6 inches length.

Ammavari festival is celebrated for 5 or 7 days in April or May commencing on a Sunday for 5-day festival and on a Monday for 9-day festival. All the households offer *kumbham* to the deity during all the festival days, On the last day of the festival goats and fowls are sacrificed infront of the deity. The heads of the sacrificed animals are taken by the Chakali (Washerman) and Mangali (Barder) and the meat is shared by the villagers. Contributions are collected from all the households to celebrate this festival.

Nagulachavithi, Karthika Purnima, Dasara and *Deepavali* festivals are the other festivals celebrated by the villagers.

SOURCE : *Census of India 1961, Vol. II, Andhra Pradesh, Part VI, Village Survey Monograph, Sl. No. 3, A Monograph on Lakkaguda, Parvathipuram Taluk.*

Adapted by : Sri Ch. Puruachandra Rao, M.A., LL. B., Tabulation Officer, Census Department.

6, Vattada — Situated at a distance of 30 miles from Parvathipuram Railway Station.

The total population of the village according to the 1961 Census is 169 persons and it is made up of the Paidi Scheduled Caste (31 persons) and Kondadora and Jatapu Scheduled Tribes (130 persons). The chief means of livelihood of the villagers are agriculture and other traditional occupations.

Jakaradevatha in the form of an axe is worshipped by the Jatapus in the centre of the village.

The *uthsavam* of Jakaradevatha is celebrated for seven days after 15th of December with no fixed date. The deity is brought in a procession from outside the village. Silver rings are offered and fowls are sacrificed in front of the Goddess. This is an ancient festival confined to the Jatapus of the place. The patrons and *pujaris* are Jatapus. The *pujari* is called *Janni*. Dinners and feasts are arranged.

A fair is held for 7 days in the centre of the village. Nearly 200 Jatapus congregate at the time of the fair.

SOURCE : *Sri R. Nallanna, Teacher, Lakkaguda.*

7. **Dongurukikkuva** — Situated at a distance of 5 miles from Gumada Railway Station and 23 miles from Parvathipuram.

The total population of the village according to 1961 Census is 138 persons and all belong to Jatapu and Kondadora Scheduled Tribes. The chief means of their livelihood are agriculture, agricultural labour and *Kondapodu* (shifting cultivation).

Konda Jakaradevatha is worshipped in the form of a stone image.

Kondadevatha Panduga, also called as *Sirasu Panduga*, or *Kandikotha* is celebrated in *Margasiram* (November-December) without any fixed date. Vows are liquidated. Fowls and animals are sacrificed. This is of an ancient origin confined to the hill tribes. All the villagers congregate. *Pujari* is *Janni* of Jatapu Tribe with hereditary rights. *Prasadam* is distributed to all.

Karthika Purnima (October-November) is also celebrated. Fasting is observed and community feasts are arranged.

SOURCE : *Sri Ch. Jayaram, Teacher, Biyllayavaasa.*

8. **Nellikikkuva**—Situated at a distance of 6 miles from the Gumada Railway Station and 23 miles from Parvathipuram.

The total population of the village according to the 1961 Census is (113 persons) and all belong to Jatapu Scheduled Tribe. The chief means of their livelihood are agriculture, agricultural labour and *Kondapodu* (shifting cullivation)

Konda Jakara, a shapeless stone image is worshipped by the villagers. The *uthsavam* of this deity is celebrated during the month of *Karthikam* (October-November) with no fixed date. It is also called the festival of *Siras* (Head). They bring the stone image of

the deity from outside the village and sacrifice fowls and animals to Her. They eat the newly reped redgram and arrange feasts in honour of the Goddess. This is an ancient festival and is confined to the village. The patrons and *pujaris* are *Jannis*. People of the village participate. The *Jannis* (Pujaries—priests) have hereditary rights.

SOURCE : *Sri G. Ch. Jayaram, Enumerator, Teacher, Mellikikkuva.*

9. **Gumma**— Situated at a distance of 25 miles from Parvathipuram.

The total population of the village according to 1961 Census is 901 persons and it is made up of Vaisya, Kapu, Oriya Brahmin, Gowdu, Rajaka (Washerman), Pondara, Telaga, Sondi, etc., Hindu castes and Relli, Adi-Andhra Scheduled Castes (111 persons) and Jatapu Scheduled Tribe (543 persons). The chief means of their livelihood are agriculture, agricultural labour and employment.

The temples of Ammavaru and Nilakanteswaraswamy in the form of stone *Sivalingam* at a distance of about one furlong from the village are the place of worship in the village, *Mahasivatatri* is celebrated in the name of Lord Neelakanteswara for three days from *Magha Bahula Chathurdasi* (January–February). The devotees preform *Lingabhishekam* for three days and offer cocoanuts, fruits and milk. Fasting and *jagaram* are observed. This *uthsavam* is being celebrated for the past 60 years. Nearly 8,000 people from this and the neighbouring villages congreate. *Pujari* is an Oriya Brahmin of Kasyapa *gotram*. *Prasadam* is distributed to all,

The festival of *Gramadevatha* is celebrated for 9 days in *Chaitram* (March–April) once in two years. Fowls and sheep are sacrificed on the last day of the *uthsavam*. People take liquor during the festival. The *pujari* is a Jatapu.

SOURCE : *Sri Vangara Polerao, Teacher, Gumma.*

10. **Mantikonda** —Situated at a distance of 34 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 245 persons and it is made up of Adi-Andhra Scheduled Castes (24 persons) and Savara and Jatapu Scheduled Tribes (214 persons). The chief means of their livelihood are agriculture and agricultural labour.

The Goddess is worshipped in the form of an axe near the village.

The *uthsavam* is celebrated for a week in the month of December with no fixed date. Fowls, goats, and baffaloes are sacrificed and the meat is used in the feast along with the collected rice etc., to the hill tribes of the village. The *pujari* are Jatapus and Savaras. Local hill tribes congregate.

SOURCE : *Sri P. Narasimhamurthy, Teacher, Government Hill Elementary School, Mondemkhallu.*

11. **Gujjuvai** — Situated at a distance of 32 miles from Parvathipuram.

The total population of the village according to 1961 Census is 226 persons and it is made up of Vaisya, Chakali, Oriya Brahmin etc., castes and Savara and Jatapu Scheduled Tribes (195 persons). The chief means of their livelihood are agriculture, trade and other traditional occupations.

The villagers worship Jakaradevatha under a tree, *Goddalidevatha* in the form of an axe and Ammathalli. Ammathalli *Panduga* with no fixed day or date is celebrated for 4 or 5 days in *Sravanam* (July-August). Fowls and goats are sacrificed to the deity. This festival is an ancient festival confined to the village. Jatapus are the patrons. All the villagers congregate. *Pujari* is Janni. *Prasadam* is distributed to all.

Kandikotha is celebrated without any fixed date for 3 or 4 days in *Pushyam*. The devotees sacrifice fowls, pigs and goats to appease the deity. *Tenkalakotha* in *Ashadham* (June-July) is celebrated for 4 or 5 days with no fixed date and they sacrifice fowls and bullocks. *Kondangikotha* is celebrated in *Asvijam* (September-October) and the devotees offer rice, dall etc. *Janni* is the *pujari* for all these *uthsavams* (festivals). A dinner is arranged on the last day of festival with the rice collected in the village. The villagers take intoxicating drinks during the festival.

SOURCE : *Sri Gourachandrapalo, Headmaster, G.H.E. School, Gujjuvai.*

12. **Mondemkhallu** — Situated at a distance of 31 miles from Parvathipuram by bus. Previously this was known as Mondikhallu and was under the rule of Kondadoras. The Kondadoras used to carry away girls and marry them obstinately. That is the reason why the village got the name Mondikhallu (Mondi means obstinate) and it gradually came to be called Mondemkhallu.

The total population of the village according to 1961 Census is 1,056 persons and it is made up of Brahmin,

Vaisya, Oriya Brahmin, Kummari, Chakali, Gowdu, Vadde, Telaga, Karanam, Sharabu etc., Hindu castes; Paidi Scheduled Caste (118 persons) and Jatapu, Kondadora Scheduled Tribes (283 persons). The sources of livelihood of the people are agriculture, trade and other traditional occupations.

A temple for Siva with a stone *Sivalingam*, built by a Vaisya and a temple for Jagannatha with unfinished wooden images of Jagannatha, Balarama and Subhadra on a pial and an image of *Garutmantha* (the sacred kite) in front, built by Kondadoras are the places of worship in this village.

Lord Jagannatha Swamy *Rathothsavam* car festival) is celebrated for 9 days from *Ashada Suddha Vidiva* (June–July). The images of Jagannatha, Balarama and Subhadra are taken in a procession on the first day i.e., on *Ashada Suddha Vidiya* to a cottage near the forest and keep the images there for 9 days. After 9 days, they are taken back to the temple with *bhajans* and music. Fruits, milk, curds, etc., are offered.

This *Rathothsavam* is an ancient festival and is confined to this and nearby villages only. At present the patrons are Oriya Brahmins. About 500 Hindu devotees congregate. The *pujari* is Appanna Padhi of Bharadwaja *gotram*. *Prasadam* is distributed to all. There are *Santharpanas* (free feeding) and free *ganasabhas* (music concerts).

A fair is held in this connection near the temple and about 500 people from this and the neighbouring villages congregate. Sweets, utensils, lanterns, books, pictures, clothes and Ayurvedic medicines are sold by merchants. Dramas and magic entertain the visitors.

Sivaratri is celebrated for two days on *Magha Bahula Chathurdasi* and *Amavasya* (January-February). Puja is performed in the night and fruits, milk etc., are offered. The chief patron of the Siva temple, is a Vaisya who got it constructed also dedicated some land towards the celebration of festivals. Hindus of the village congregate. *Pujari* is Thrinathapadhi. *Prasadam* is distributed to all.

A fair is held in the temple in this connection for one night. About 500 people congregate. Foodstuffs, utensils, lanterns etc., are sold. Dramas and *burrakathas* entertain the visitors.

Lord Siva is worshipped with special pujas in *Karthikam* (October-November).

SOURCE : *Sri Padmanabha Patro, Teacher, A. E. School, Gujjuvai.*

13. Thennukharja — Situated at a distance of 25 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 315 persons made up of Jatapu and Savara Scheduled Tribes. The chief means of their livelihood are agriculture and *Kondapodu* (shifting cultivation).

A stone image and a wooden image of the village deity Jakaradevatha are worshipped.

Kandikotha also known as *Sirassu* (head) festival is celebrated for one day in *Margasiram* (November-December) and it is fixed by the *pujaris Janni* and *Yejjodu* on observing the stars and *thithis*. Jakaradevatha is worshipped on the fixed day and vows are discharged. Animals are sacrificed to delight the deity. Intoxicants are used in the festival. This is an ancient festival confined to the village. The patrons are Jatapus and Savaras. Local people of these Tribes congregate. *Pujaris* are *Janni* and *Yejjodu*.

Mamidikotha is celebrated for one day in *Chaitram* (March-April) and *Tenkakotha* for a day in *Ashadam* (June-July) are celebrated with sacrifices of fowls. They eat mangoes only after *Mamidikotha* is celebrated. A similar festival *Kondangikotha* for rice and other grains is celebrated for a day in *Asvijam* (September-October).

SOURCE : *Sri A. Satyanarayana, Teacher, A. E. School, Niradavalasa.*

14. Kurupam — Situated at a distance of 15 miles to the North-East of Parvathipuram on Parvathipuram—Elwinpet (Gumma Lakshmipuram) road.

This village has a population of 3,784 persons made up of Brahmin, Vaisya, Koppala Velama, Kapu, etc. castes; Mala, Madiga, Paidi, Relli, Scheduled Castes (384 persons) and Kondadora, Gadaba Scheduled Tribes (515 persons).

Dhulikeswara, Jagannadha Swamy, Sri Suryanarayana Swamy, Neelakanteswara, Trinadha Swamy are the deities worshipped in the village. Dhulikeswara is symbolised in a big stone by the side of the road. In 1954–55, a temple was constructed for this Lord. Daily pujas are offered to the Lord. *Sivaratri* festival is celebrated for 1 day. In the Neelakanteswara Swamy temple also *Sivaratri* festival is celebrated for 1 day. On all Mondays during the *Karthika* month, devotees visit the temple in considerable numbers.

Sri Jagannadha Swamy *Rathayatra* (car festival) and *dolothsavam* are celebrated from the amount of

Rs. 900 sanctioned from the funds of Annavaram Sri Satyanarayana Swamy Endowment.

In the Trinadhaswamy temple, there are 1½ feet high stone images of Brahma, Vishnu and Maheswara. This is an ancient temple. Daily pujas are offered here. About 200 devotees visit the temple on Sundays. Special *uthsavams* and festivals are not celebrated here.

SOURCE : *Information collected by Ch. Purnachandra Rao, Economic Investigator Census Department.*

Respondent : *Sri A. Sanjeevarao, Clerk, Taluk Office, Parvathipuram.*

15. Nagara — Situated amidst forest at a distance of 35 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 286 persons and it is made up of Jatapu and Savara Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

The village deity Mandengidevatha in the form of a *Gandragoddali* (big axe used while hunting) is worshipped in a sacred place to the east of the village without any temple.

Mandengidevatha *Uthsavam* (festival) is celebrated as *Kothala Panduga* for 7 days from *Margasira Bahula Ekadasi* to *Pushya Suddha Tadiya* (December-January). This is celebrated every year at the end of the harvest season. The grams raised in the fields are cooked together and offered to the Goddess besides the usual sacrifices of fowls, goats, cows and sheep. People take intoxicants as a part of the ritual. This is an ancient festival. The chief patron is *Janni* of Jatapu Tribe with hereditary rights. Local Jatapus congregate. After puja, *prasadam*, i.e., the cooked grams is distributed to all. They do not use the newly reaped grams before celebrating this festival. Similar *uthsavams* are celebrated to offer the first crops like mangoes and rice every year, known as *Tenkalakotha* and *Kondangikotha* respectively besides *Aviti* and a car festival. *Ugadi* is celebrated as *Kotha Amavasya* and on that day weapons, agricultural implements, etc., are worshipped by the Tribal people.

Fasting and *jagaram* are the domestic observances during festive occasions.

SOURCE : *Sri V. Rangayya, Headmaster, A. E. School, Nagara.*

16. Nagara Kutunbai — Situated at a distance of 38 miles from Parvathipuram Railway Statation and on Parvathipuram to Mandemkhallu bus route.

The total population of the village according to 1961 Census is 113 persons and all belong to Jatapu Scheduled Tribe. The chief means of their livelihood are agriculture and agricultural labour.

The village deity Mandengidevatha in the form of *Gandragoddali* (a big sharp axe used while hunting) is worshipped.

Mandengidevatha *Uthsavam* (festival) is celebrated as *Kothala Panduga* for 7 days from *Margasira Bahula Ekadasi* to *Pushya Suddha Tadiya* (December-January) after the harvest season. All the newly harvested grams are cooked together and offered to the Goddess besides the usual sacrifices of fowls, goats, cows and sheep, believing that the Goddess protects the villagers from evils and diseases. Intoxicants are liberally used during *Aradhana* (festival). This is an ancient festival. The chief patron is *Janni* of Jatapu Tribe with hereditary rights. People of this village only congregate. *Prasadam* is distributed to all.

They do not eat the newly harvested redgram till the festival is celebrated.

Similar *uthsavams* known as *Tenkalakotha* for mangoes, *Kandangikotha* for rice besides *Aviti* and *Rathayathra* are celebrated. Weapons and agricultural implements are worshipped on *Kotha Amavasya.*

Fasting and *jagaram* are the domestic observances during festive occasions.

SOURCE : *Sri. V. Rangayya, Headmaster, A. E. School, Nagara.*

17. Putivada — Situated at a distance of 35 miles from parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,061 persons and it is made up of Jatapu and Savara Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

The village deity Cheemaranamma is worshipped in the form of an axe at a sacred place on a hill near the village.

Kothala Panduga is celebrated for a week from *Margasira Bahula Ekadasi* to *Pushya Suddha Tadiya* (December–January) after the harvest. Special pujas are performed for the grace of the Goddess and all the newly harvested grams and rice are cooked and offered to the deity. Fowls are sacrificed on the first and last day of the festival. During the intervening days goats,

pigs and cows are sacrificed. Vows are discharged. Drinking toddy is essential and the deity is taken in a procession. This is an ancient festival confined to the village. Chief patrons are the *Janni* and the *Yejjodu*. Jatapus and Savaras of the village congregate.

Fasting and *jagaram* are observed by the villagers. Newly harvested rice and all varieties of grams divided into three parts are offered to Nukalamma, Ammavaru and Cheemaranamma after puja.

Tenkala Panduga is celebrated before eating the mangoes. After *puja* is performed, the cooked seeds of mangoes are offered with the sacrifices of fowls, goats etc. They use the seeds regularly in their food after the festival.

SOURCE : *Sri M.S. Prakasa Rao, Headmaster, Government Hill Elementary School, Maripalle.*

18. Dongalabaramani —Situated at a distance of 42 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 185 persons mainly consisting of Jatapu and Savara Scheduled Tribes (176 persons) and one house-hold each of Vaisya and Panda Castes. The chief means of their livelihood are agriculture, trade and other traditional occupations.

Tokkidevatha, a hill Goddess, without any temple is worshipped as the village deity. She is represented as a pole fixed in the earth and decorated with birds' feathers.

Kandikotha festival is celebrated for 6 days in *Pushyam* (December-January) with no fixed date. The devotees offer rice and dal. Fowls, goats and cows are sacrificed at a spot to the east of the village. A buffalo is sacrificed to the deity, after taking it around the village in a procession. Intoxicants are commonly used during the festival. This is an ancient festival confined to the village. The patrons are Jatapus. All the villagers congregate. *Pujari* is a *Janni* enjoying *manyam* land.

Fasting and *jagaram* are observed during the festival. They do not eat newly harvested redgram, blackgram, beans etc., unless they first offer them to the deity.

SOURCE : *Sri N. Mohana Rao, Headmaster, G. H. E. School, Peda Gollili.*

19. Valasaballeru — Situated in an hilly area at a distance of 40 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 596 persons made up of Savara and Jatapu Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

The villagers worship the village deities according to their convenience in different months of the year. The deities do not have definite forms and are worshipped under a tree in a tope. They celebrate *Sankranti* in *Pushyam* (January), *Tenkalakotha* in *Ashadham* (June-July), *Kondangikotha* in *Asvijam* (September-October) and *Kandikotha* in *Pushyam* (December-January). The festivals *Tenkalakotha, Kondangikotha* and *Kandikotha* are celebtated without any fixed dates.

The villagers offer sacrifices of fowls and goats whenever they are in difficulties. At the time of festivals, the villagers invite relatives and enjoy feast with them. They offer liquor and meet to the deity and take them as *prasadam* afterwards.

The *pujaris* (priests) at these festivals are known as *Yajjodu, Janni* and *Dasari* with hereditary rights. All the villagers participate in the festivals without distinction.

SOURCE : *Ch. Naveena Santhi, Enumerator, Teacher, G. H. E. School, G. Sivada.*

20. Dokulaguda—Situated in the Agency at a distance of 40 miles from Parvathipuram Railway Station.

The total population according to 1961 Census is 78 persons consisting of Savara and Jatapu Scheduled Tribes.

The village deity is known as *Goddalidevatha* with no difinite shape or form. They worship some stones, placing them under a tree in a tope. They celebrate *Sankranti* in January, *Tenkalakotha* in *Ashadham* (June-July), *Kondangikotha* in *Asvijam* (September-October) and *Kandikotha* in *Pushyam* (December-January). *Agam Panduga* is the most important festival for Savaras. Fowls, goats and other animals are sacreficed to the deities to discharge their vows. They invite their relatives and enjoy these days with liquor which they take after offering it to the deity as *prasadam*. The *pujaries* at these festivals *viz., Yejju, Janni* and *Dasari* have hereditary rights. The people of the village participate in all the festivals without discrimination of caste or creed.

SOURCE : *Ch. Naveena Santhi, Enumerator,Teacher, G.H.E. School, G. Sivada.*

21. Panasabhadra — Situated at a distance of 47 miles from Parvathipuram Railway Station.

Previously this area was full of *panasa* (jack) trees and people used to grow them carefully (Bhadram-careful). So this village is called Panasabhadra.

The total population of the village according to 1961 Census is 76 made up of Jatapu, Savara and Muli Scheduled Tribes.

Kandikotha festival is commonly celebrated by Panasabhadra, Dharmalakshmipuram and Chintalakuridi villages. This festival is celebrated in *Pushyam* (December) for 5 days at the time of redgram harvest. These people do not eat redgram until they celebrate this festival. The name of the village deity is Tokki *Devatha* and is symbolised in a carved wood without any shape. The villagers keep this image under a tree and worship it. They offer cooked dal and rice, redgram and liquor of *ippa* (butea latifolia) flower. They sacrifice fowls and animals in fulfilment of their vows.

The chief patrons and followers of this deity are Jatapus. *Pujari* belongs to Jatapu Scheduled Tribe and has hereditary rights. He observes fasting at the time of festival.

SOURCE : *Sri V. Gangaraju, Teacher,G.H.E.School, Pedagottili.*

22. Jumbiri — Situated at a distance of 37 miles from Parvathipuram, 30 miles by road and 7 miles by rural cart tract.

The total population of the village according to 1961 Census is 868 and it is made up of Jatapu, Savara Scheduled Tribes (751 persons); Scheduled Castes (12 persons) and Sondi caste. The chief means of their livelihood are agriculture and other traditional occupations.

Gramadevatha represented by a tree, *Goddalidevatha* in the form of an axe and the picture of Durga *Devatha* are worshipped.

Gramadevatha Panduga (festival) is celebrated for 9 days in *Chaitram* (March-April) or *Vaisakham* (April-May) with no fixed date. Vows are discharged by sacrificing goats and fowls. This is an ancient festival confined to the village. The patrons are Jatapus. All the villagers congregate. *Pujari* is called *Janni*. There is free feeding.

GoddalidevathaPanduga and *Aagam* are celebrated for five days each in *Pushyam* (December-January). Redgram is offered to the deity. They offer pigs, bullocks and he-buffuloes for *Aagam* festival and pigs and bullocks for *Goddalidevatha* festival. This is an ancient festival confined to Jatapus and Savaras of the village. The patrons are the leaders of these tribes. Only local Jatapus and Savaras congregate to celebrate these two festivals.

Dasara is celebrated for a day on *Asvija Suddha Dasami* (September-October). The picture of Durga *Devatha*, weapons like swords, guns, books etc., are worshipped by the Sondis of the village. Milk, curd, fruits and sweets are offered to the deity. This is confined to the Sondis who congregate to celebrate the festival.

Fasting and *jagaram* are observed on *Karthika Suddha Ekadasi* (October - November) by Sondis. River-bath is taken on the next day early in the morning and Lord Vishnu is worshipped.

SOURCE : *Teacher, A.E. School. Dongala Baramani.*

23. Dakshini — Situated at a distance of 48 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 199. The entire population is made up of Savara and Jatapu Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

Kothala Panduga is the main festival of this village. It is celebrated every year in *Pushyam* (December). They worship the *Gramadevatha*, for a good harvest and eat food of the new harvest only after celebrating this festival. This festival is celebrated for 7 days every year from *Margasira Bahula Ekadasi* to *Pushya Suddha Tadiya*. The villagers sacrifice fowls, goats and pigs etc., on the last day of the celebrations and also observe fasting and *jagaram* (pernocation).

SOURCE : *Sri V. Ramanujayya, Head Master, A.E. School, Nagara.*

24. Chilakam — Situated at a distance of 12 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,542 and it is made up of Brahmin, Vaisya, Koppala Velama, Sale (Weavers), Chakali, Mangali, Telaga, Bhatraju etc., castes; Paidi Scheduled

Caste (301 persons) and Scheduled Tribes (14 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The village deity Regalamma, symbhised in wooden images is worshipped in the village.

The village deity's *uthsavam* is celebrated for 8 days from *Phalguna Suddha Chathurdasi* to *Chaitra Suddha Shashti*. Saris, *chalimidi*, *vadapappu* and fruits are offered. Fowls and animals are sacrificed on the last day of the festival. This is of ancient origin confined to the village. All communities of the village participate. *Pujari* is *Yejjodu* of Nagali *gotram* with hereditary rights. *Prasadam* is distributed to all.

The devotees observe fasting and *jagaram*. Feasts are arranged in honour of the deity and dramas are enacted.

SOURCE : *Sri P. Dali Naidu, Teacher, Elementary School, Chilakam.*

25. Lakshmipeta — Situated at a distance of 21 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 162, all belonging to the Jatapu Scheduled Tribe. The chief means of their livelihood are agriculture and agricultural labour.

The village deity is in the form of stone image and a *Gandra Goddali* (a big axe). The villagers celebrate *Kandikotha* festival at the deity in December or January for a week at their convenience. They sacrifice fowls, goats, pig etc. The devotees observe fasting.

They also celebrate *Tenkalakotha, Tokkadikotha* and *Kondangikotha* each for 1 day.

SOURCE : *An Enumerator, Lakshmipeta.*

26. Chinamerangi— Situated at a distance of 12 miles to the north-east of parvathipuram and 2 miles from Pedamerangi. Buses ply through this village.

The village has a population of 3, 444 comprising Brahmin, Oriya Brahmin, Vaisya, Kapu, Koppala Velama, Telaga, Chakali, Mangali, etc., castes, Relli, Mala, Madiga Scheduled Castes (385 persons) and Kondadora, etc., Scheduled Tribes (100 persons).

Sri Jagannadha Swamy temple is the only place of worship in the village. Wooden images of Jagannadha, Subhadra and Balabhadra adorn the temple. Daily pujas are offered here. *Pujaris* are Oriya Brahmins.

Radhayatra (car festival) takes place for 9 days from *Ashadha Suddha Vidiya* to *Dasami*. Over 2, 000 people of this and the neighbouring villages witness the festival.

SOURCE : *Information collected by : Sri Ch. Purna chandra Rao, Economic Investigator.*

Respondent : *Sri A. Sanjeeva Rao, Clerk, Taluk Office, Parvathipuram.*

27. **Chinnakudama**, Hamlet of Kudama — Situated at a distance of about 7 miles from Parvathipuram.

The total population of the main village including the hamlet is 1,488 according to the 1961 Census and it is made up of Koppala Velama and other Hindu castes; Scheduled Castes (129 persons) and Scheduled Tribes (219 persons). The chief means of their livelihood are agriculture and other traditional occupations.

Rama temple and Ammavari temple with images of neem wood are the places of worship.

Gramadevatha (Ammavaru) *Uthsavam* is celebrated for 10 days from *Phalguna Suddha Saptami* to *Bahula Vidiya* (February - March). Vows are discharged. Cocoanuts, plantains, jaggery, incense and *vadapappu* are offered to the deity. Dal mixed with rice is also offered to the deity and fowls, sheep etc., are sacrificed. This is an ancient festival confined to the village. The village elders are patrons. All communities participate. *Pujari* is a Jatapudora.

Karthika Suddha Ekadasi (October - November) and *Sri Rama Navami* on *Chaitra Suddha Navami* (March-April) are celebrated in Rama temple. Cocoanuts, plantains, milk, *vadapappu, panakam* etc., are offered. This is confined to the village. People of the village congregate. *Sadhus* and scholars deliver lectures Gita.

SOURCE : *Sri S. Purushottam, Teacher, Chinnakudama.*

28. **Pedamerangi** — Situated at a distance of 10 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,718 and it is made up of Vaisya, Kapu, Koppala Velama, Mangali, Chakali etc., castes; Paidi Scheduled Caste (166 persons) and Kondadora, and Khond Scheduled Tribes (210 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The village deity Rathalamma temple with Her image in female is the place of worship.

Rathalamma *Uthsavam* is celebrated for a week in *Chaitram* (March-April) for the welfare of the village. Vows are discharged. Saris are offered and fowls, sheep etc., are sacrificed. This is an ancient festival confined to the village. Patrons are Khonds. Local devotees of all communities participate. *Pujari* is a Khond of Nageswara *gotram* with hereditary rights.

SOURCE : *Sri R. Narayana Swamy, Head Master, Special Zilla Parishad High School, Pedamerangi.*

29. **Subhadrammavalasa**—Situated at a distance of 11 miles from Parvathipuram.

The total population of the village according to 1961 Census is 77–all belonging to Scheduled Tribes The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of the village deity Nukalamma is the only place of worship in the village.

Ammavari Panduga is celebrated for a week in every year with no fixed date. Two wooden images of the deity are prapared for the occasion and worshipped. Vows are discharged. Saris are offered to the deity. The essential part of the festival is the sacrifice of fowls and goats on the last day of the festival. This is an ancient festval confined to this village only. The villagers of all communities participate. *Pujari* is a Koppalo Velama with hereditary rights. *Prasadam* is distributed to all and their is also free feeding.

SOURCE : *Sri Ch. Appalaswamy, Teacher, Subhadrammavalasa.*

30. **Kannapudoravalasa** —Situated on the north-eastern side of Parvathipuram at a distance of 11 miles.

This village has a population 1,251 made up of Kapu, Konar, Koppala Velama, Viswabrahmin and Padmasale communities; Scheduled Castes (109 persons) and Scheduled Tribes (28 persons).

Village deities Asiramma, Nookalamma and Maridamma are worshipped without temples.

Asiramma *Panduga* is performed once in 2 years for 15 days from *Phalguna Suddha Padyami* to *Pournami* (February-March) for the prosperity and welfare of the villagers. Other deities also are worshipped along with this deity. Maridamma symbolised in a small shrub is first worshipped by offering cooked rice and drumstick leaves. Nukalamma deity symbolised in dolls of neem wood is worshipped on the following day. A small pig is sacrificed to the deity. Asiramma deity is symbolised in a shrub on the eastern side of this village. From the third day onwards celebrations are done in the name of Asiramma deity. *Sirimanu* (wooden post of 30 feet length carried on a cart), *Ujjalibandi* (collection of *kumbham* in a basket kept on a cart) etc., attract people from the neighbouring villages.

SOURCE : *Census of India 1961, Vol. II, Andhra Pradesh Part VI–Village Survey Monographs, Sl. No.4, A Monograph on Kannapudoravalasa, Parvathipuram Taluk.*

Adopted by: Sri Ch. Purnachandra Rao, Tabulation Officer, Census Department.

31. **Devuni Gumpa** —Situated at a distance of 8 miles from Parvathipuram.

The total population of the village according to 1961 Census is 216 and it is made up of some Hindu communities; Scheduled Castes (11 persons) and Scheduled Tribes (100 persons). The chief means of their livelihood is agriculture.

The temple of Lord Siva called by the name Sri Gumpa Someswaraswamy situated at the place where Jajavathi river joins Nagavali river is the place of worship. Sri Balaramaswamy, brother of Lord Srikrishna is said to have established (endowed) this famous temple.

Mahasivaratri on *Magha Bahula Chathurdasi* (January-February) is celebrated with *abhishekam* and offering of fruits, cocoanuts, milk etc., to the God. This is an ancient festival. Over 10,000 devotees from different parts of the district and also from the neighbouring villages of Orissa State congregate.

SOURCE : *Statement of fairs and festivals furnished by the Collector, Srikakulam.*

32. **Kallikota** —Situated at a distance of 5 miles from Gumada Railway Station.

The total population of the village according to 1961 Census is 1,362 and is made up of Koppala Velama, Devanga, Kurakula castes; Scheduled Castes (89 peasons) and Scheduled Tribes (122 persons). The chief means of their livelihood is agriculture.

The temples of the village deity and Siva are the places of worship.

Gramadevatha Panduga is celebrated for 8 days in the month of April. Vows are discharged by sacrificing fowls, sheep and bullocks. This is an ancient festival confined to the village. Koppala Velamas are the patrons. Local people congregate. *Pujaris* are Koppala Velamas.

The devotees observe *jagaram* and worship Lord Siva in Siva temple on *Mahasivaratri* day in *Magham* January-February).

SOURCE ; *Sri V. Balaramaswamy, Head Master Kallikota.*

33. Bhitrapadu —Situated at a distance of 4 miles from Gumada Railway Station and 12 miles from Parvathipuram.

The total populatian of the village according to 1961 Census is 654, made up of Vaisya, Karanam, Kapu, Koppala Velama, Chakali, Mangali, Devanga castes; Mala Scheduled Caste (115 persons) and Jatapu Scheduled Tribe (17 persons)- The Chief means of their livelihood are agriculture, trade and other traditional occupations.

The temple of the village deity Ippalapolamma without any kind of image in a garden (tope) is the place of worship in the village.

Ammavari Panduga (festival) is celebrated once in 3 or 5 years for 7 days in *Chaitram* (March-April). The people offer saris in fulfilment of their desires. This festival is of ancient origin but of local significance.

Jatapus are the patrons. All communities participate. The *pujari* is a Jatapu with hereditary rights. *Prasadam* is distributed to all. There is free feeding.

SOURCE: *Sri A.Sominaidu, Head Master, Bhitrapadu village.*

34. Gadabavalasa — hamlet of Gumma is towards the north of Parvathipuram at a distance of 23 miles and near Gummalakshmipuram

The hamlet had a population of 78, made up of Sondi Caste (3 persons), Paidi Scheduled Caste (4 persons) and Gadeba and Savara Scheduled Tribes (71 persons) in June 1965.

Village deities Sottamma (symbolised in an anti-hill), Jakaramma, also known as Goddalamma, (symbolised in an axe), Sandhidemudu, Ghativaralu, (symbolised in old broomsticks collected on the festival day) and Nookalamma (symbolised in a bush) are worshipped by the people.

Sottamma deity is worshipped for 1 day on *Chaitra Suddha Triodasi* (March-April). Each household sacrifices a fowl to the deity. Jakaramma is worshipped on *Pushya Amavasya* (December-January) by offering a pig or a goat. Sandhidemudu is worshipped on a Sunday in April by offering a goat. Nookalamma deity is worshipped on all Thursdays and on all festival days.

Itikela Panduga, Sankaramanam (Sankranti), *Kotha Amavasya, Kandikottha, Tenka Panduga* and *Avati* are the festivals celebrated by the villagers.

SOURCE : *Census of India 1961, Vol, II, Andhra Pradesh, Part VI, Village Survey Monographs, Sl. No. 5-Gadabavalasa, Parvathipuram Taluk.*

Adapted by : *Sri Ch. Purnachandra Rao,M.A;LL.B., Tabulation Officer, Census Department.*

35 Thotapalle — Situated at a distance of 5 miles to the east of Parvathipuram on Parvathipuram-Srikakulam Road. Parvathipuram is the nearest Railway Station.

This village has a population of 725 consisting of Vaisya, Viswabrahmin, Telaga, Ayyarakula, Chakali, Mangali etc., castes; Mala, Madiga Scheduled Castes (127 persons) and Scheduled Tribes (73 persons).

In 1969 while digging for doubling the railway line, a 2 feet high stone idol was found and it is being worshipped as Lord Venkateswara. Temple is under construction. Sanctum sanctorum, *mukhamantapam* and *kalyanamantapam* have already been completed. The Lord's consort Padmavatidevi's temple is under construction to the south of the Lord's temple. About Rs. 8,000/-were collected as contributions. Free animal and human labour services were offered towards the construction of the temple. Daily visitors number about 50 while on Saturdays over 100 devotees visit the temple. People offer corbans in the *Hundi*. Coconuts, flowers and plantains are offered to the Lord. Regular *pujari* is yet to be appointed.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri M. Polinaidu, Cultivator, Naviri.*

36. Sivini — Situated at a distance of 7 miles from Parvathipuram Railway Station.

The total population of the village according to the 1961 Census is 1,005 and is made up of Vaisya, Kapu, Chakali, Mangali, Dasari castes; Mala, Madiga Scheduled Castes (135 persons); Kondadora Scheduled Tribe (82 persons) and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and traditional occupations.

A Siva temple situated in the south-western direction at a distance of 3 furlongs to the village, a newly constructed Ramalayam (temple), village deity Bangaramma under a tree to the north of the village and a Roman Catholic Mission Church are the places of worship in the village.

In the Siva temple, the lord is known by the name Someswara. *Mahasivaratri Uthsavam* is celebrated for two days on *Phalguna Bahula Chathurdasi* and *Amavasya* (February - March), besides daily puja (worship). pujas and *abhisekhams* are performed on that auspicious day and milk, fruits, coconuts, flowers etc., are offered to the God. This is of very recent origin and is being celebrated only for the past 13 years. Hindu devotees from some 20 nearby villages congregate. A *sadhu* residing at the temple helps in conducting the celebration.

A fair is held in this connection in an area of 1 square mile near the Eswara temple at the time of festival for two days. Some people from Parvathipuram establish temporary shops along with native traders. Nearly 20 shops sell foodstuffs and others sell mirrors, combs, ready-made clothes, mats etc. People from this and the nearby villages participate. Visitors stay a day or two in their relatives' houses. In the fair, programmes like *Chenchubhagavatham*, dramas, dances, *pandiri patalu* (folk songs), fancy dress shows and lotteries entertain the congregations.

Bangaramma *Uthsavam* is celebrated for 15 days beginning on *Panchami* in *Chaitram* or *Vaisakham* (March-April-May). The deity is in the form of wooden idols under a tree to the north of the village. The devotees go there with music and sacrifice some fowls and sheep and bring Her into the village, on a *ratham* (chariot). While the chariot is on its way, people throw some new cloths on the deity. This is an ancient festival confined to this and a few nearby villages. Appalaswamy of Kapu caste is the patron. Devotees from this and the nearby villages irrespective of caste or creed congregate. *Pujaris* are Kapus with hereditary rights. *Prasadam* is distributed to all.

Generally Sunday, Monday and Tuesday are important days of this festival and devotees observe fasting on those days and spend the nights in doing *bhajans* and reading *bhagavatham* and fancy dresses.

Sri Rama *Uthsavam* is celebrated for two days on *Phalguna Suddha Dasami* and *Ekadasi* (February-March) in the Rama temple.

Christians celebrate Christmas on December 25th in the R.C.M. Church.

SOURCE : *Sri Rangamudri Jagannadha Naidu, Teacher, R.C.M. School, Sivini.*

37. Sunki — Situated at a distance of 6 miles from Parvathipuram. This village is named after the first settler Sunkadu of Golla caste. A copper inscription traces the origin of the village back to 300 years.

The total population of this village according to 1961 Census is 1,582 and it is made up of Brahmin, Vaisya, Chakali, Mangali, Kamsali, etc., castes; Scheduled Castes (33 persons) and Kondadora Scheduled tribe (131 persons). The Chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Sunkipolamma temple at a distance of nearly 1 mile from the village with Her wooden image in female form is the only place of worship.

Gramadevata Panduga (festival) is celebrated once in 2 or 3 years for 8 days from *Visakhapurnima* (April-May). Vows are discharged. The devotees offer saris, dal, *payasam* etc., and corbans also. This festival is of ancient origin but confined to the village only. Subscriptions are raised upto Rs. 1, 000 and tne amount is utilised to conduct the festival.

All communities participate. *Pujari* is a Sudra of Kalmasa *gotram* with hereditary rights. *Prasadam* is distributed to all. For the first 7 days, fancy dresses and dances are arranged and on the last day a drama is enacted. Free feeding also is arranged.

Mahasivaratri and *Vinayaka Chavithi* festivals are also celebrated and fasting and *jagaram* are observed on those days.

SOURCE : *Sri G. Narayanamurthi, Headmaster, Panchayat Samithi, Elementrary School, Sunki.*

38. **Naguru** — Situated at a distance of 9 miles to the east of Parvathipuram on Parvathipuram - Palakonda road. Parvathipuram is the nearest Railway Station.

This village has a population of 1,092, made up of Brahmin, Vaisya, Koppala Velama, Kapu, Chakali, Mangali, etc., castes; Mala, Madiga Scheduled Castes (18 persons) and Scheduled Tribes (95 persons).

Sri Neelakanteswara Swamy temple by the side of Nagavali river is the place of worship in this village. The phallic emblem (Sivalinga) is 1 foot in height. Daily pujas are offered here. On all Mondays during *Karthika* month, devotees visit the temple in large numbers. For *Sivaratri* festival *jatara* is conducted for 3 days. Nearly 500 devotees take bath in the river and worship the Lord. Dramas, *puranakalakshepams*, *Harikathas* etc., are arranged to keep the devotees wake up throughout the night. *Pujari* is a Jangam Devara.

SOURCE : *Information collected by : Sri Ch. Purnachandra Rao, Economic Investigator.*
Respondent: Sri A. Sanjeeva Rao, Clerk, Taluk Office, Parvathipuram.

39. Sivvam — Situated on the bank of river Nagavali at a distance of 10 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 941 and it is made up of Vaisya, Sristikaranam, Sale (Weaver), Goola, Koppala Velama, Chakali, Mangali, Kamsali, Palle etc., castes; Paidi, Barika, Mala, Scheduled Castes (110 persons) and Scheduled Tribes (116 persons). The chief means of livelihood of the villagers are agriculture, fishing, weaving and other traditional occupations.

The temple of Rama with his wooden image called 'Bhadradri Ramudu' and a stone image of the village deity Regalamma are the places of worship in the village.

The village deity Regalamma *Uthsavam* (festival) is celebrated for 8 days from *Phalguna Bahula Chathurdasi* to *Chaitra Suddha Shasti* (March-April). Arrangements are made a week earlier and the deity is taken in a procession in the nights during the *uthsavam* days. This is of ancient origin and is confined to the village. The patrons are Mangalis and Barikas with hereditary rights. Local devotees of all communities participate.

A fair is held in this connection. Only 2 to 3 shops sell eatables in the fair. *Bhagavathars*, and dramatists of Sri Nethaji Natya Mandali of the village entertain the gathering at the time of *uthsavam*.

Nagula Chaviti and *Kedaravratham* on *Karthika Suddha Ekadasi* and *Dwadasi* (October–November) are celebrated. Pujas and *bhajans* are performed. *Prasadam* is distributed to all and feasts are arranged. The devotees observe fasting and *jagaram*.

SOURCE : *Sri P. Krishnam Naidu, Teacher, S.Z.P.H. School, Sivvam.*

40. Gottivalasa — Situated at a distance of 9 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,311 and it is made up of the Hindu communities *viz.*, Brahmin, Koppala Velama, Srishtikaranam, Telaga, Gajula Kapu, Chakali, Mangali, Golla, Jangam, Sale, Kurakula, Dasari castes and Mala, Madiga Scheduled Castes (85 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Regalamma in a small bamboo grove is worshipped in the village. She is worshipped in the form of pots and wooden images.

The village deity's festival is celebrated for 15 days from *Phalguna Suddha Padyami* to *Purnima* (February-March). Devotees perform puja by offering cocoanuts, plantains, fruits, *vadapappu* and *panchamrutham*. Fowls, goats and sheep are sacrificed on the last day of the festival and also saris are offered to the deity. This is an ancient festival confined to the village. The villagers are the patrons. Devotees of all communities of the village congregate. *Pujari* is a Mangali with hereditary rights. Dramas and *Bhagavatham* entertain the people in the nights during these 15 days.

Chandana Amavasya and *Ugadi* in *Chaitram* (March–April), *Dasara* in (September–October), Gouri *Purnima* on *Asvija Suddha Purnima* and *Mahasivaratri* festivals are also celebrated in the village.

SOURCE : 1. *Sri Pakki Krishnamurty, Teacher, Elementary School, Gottivalasa.*
2. *Sri Baggam Ganga Rao, Teacher, Gottivalasa.*

41. Marupenta – Situated at a distance of 9 miles from Parvathipuram Railway Station,

The total population of the village according to the 1961 Census is 411 and it is made up of the following Hindu communities : Brahmin, Vaisya, Oriya Brahmin, Srishtikaranam, Chakali, Mangali, Viswabrahmin, Koppala Velama and Telaga castes and Mala and Madiga Scheduled Castes (22 persons). The chief means of livelihood of the villagers are agriculture

and agricultural labour. The village deity Regalamma with Her wooden idol is the place of worship in the village.

Regalamma *Parvani* (festival) is celebrated for 15 days from *Pushya Amavasya* to *Phalguna Purnima*. Fruits, *Vadapapu*, *Panchamrutham* are offered along with saris. Vows are discharged on the last day (Ampakam) by sacrificing fowls and goats. The patrons are the villagers. Hindu devotees of the village congregate. *Pujari* is a Koppala Velama. *Prasadam* is distributed to all. There are feasts and free feeding.

SOURCE: *Sri Nagooru Gompa Swamy, Teacher, Marupenta.*

42. Addapuseela— Situated at a distance of 2 miles from Parvathipuram Railway Station.

The total population of the village is 1,296 and it is made up of Ayyaraka, Koppala Velama, Vaisya, Vadrangi, Golla, Sale (Weaver), Viswabrahmin, Mangali, Chakali, Thelakali, Yeta Castes, Dandasi, Mala, Adi-Andhra Scheduled Castes (310 persons) and Kondadora Scheduled Tribe (95 persons). The chief means of livelihood of the people are agriculture, carpentry, goldsmithy and other traditional occupations.

Sri Kasi Viswanatha temple with the stone *Sivalingam* is the place of worship in the village.

Sri Kasi Viswanatha Uthsavam (festival) is celebrated in *Karthikam* (*October-November*) in his temple. *Homams* are performed by *Sadhus* who come to the *uthsavam* and also help in the arrangements for the *uthsavam*. Flowers and fruits are offered. This festival is being celebrated for the past 200 years and is confined to this and the neighbouring villages. The patron is a member of Mahanthi family. About 5000 Hindu devotees congregate. The *pujari* is an Oriya Brahmin with hereditary rights.

A fair is held near the temple. Taxes are collected by the Devasthanam committee. About 5,000 people of all communities from this and the neighbouring villages congregate. Merchants from the neighbouring places like Parvathipuram come every year to the fair. Sweets, fruits, utensils, lanterns, books, pictures of deities, toys, fancy goods etc., are sold. Visitors stay only for one day. Exhibition of figures and lotteries entertain the visitors.

Sri Rama Navami in *Chaitram* (March–April), *Jagannatha Swamy Uthsavam* in *Ashadam* (June–July), *Vinayaka Chaviti* in *Bhadrapadam* (August-September) *Anjaneya Uthsavam* in *Asvijam* (September–October) and *Sri Satyanarayana Uthsavam* in *Phalgunam* (February–March) are also celebrated. The devotees observe fasting and *jagaram* and take river-bath on festival occasions, especially on Mondays in *Karthikam* (October-November).

SOURCE:– *Sri B. Ramana, Headmaster, Balagudaba, Special Zilla Parishad J.B. School, Addapuseela.*

43. Lakshminarayanapuram— Situated at a distance of 2 miles from Parvathipuram and also from Belgam.

The total population of the village according to 1961 Census is 1,479, made up of many communities of Hindus; Mala, Madiga Scheduled Castes (67 persons) and Scheduled Tribes (87 persons). The chief means of their livelihood are agriculture, trade and other traditional occupations.

The temple of the village deity Bangaru Thalli and temples of Rama and Siva are the places of worship in the village.

Ammavari Jatara (festival) is celebrated for a month in *Chaitram* (March April) once in 1 or 3 years. On Sunday and Tuesdays of the festival month, brass pots are decorated with turmeric powder, flour and *akshinthalu* (turmeric rice). Puja is performed and *naivedyam* (food) prepared with milk, rice and dal is offered in the nights. The pots of *naviedyam* are given to Harijans. Relatives are invited for the last day of the festival known as *Ampakam* (send off) of the deity. People believe that the celebration of this festival promotes health and wealth of the villagers.

The patrons are wealthy farmers of the village. Local devotees of all communities participate. *Pujari* is a Golla with hereditary rights.

Devotees observe fasting and *jagarana* on *Magha Suddha Ekadasi* (January – February). *Karthika Suddha Purnima* (October - November) and *Sivaratri* festivals are also celebrated in a similar manner.

When rains fail, the villagers celebrate '*Kondasambaram*'. The auspicious day for puja is fixed by the *pujari*. All the villagers gather on a nearby hill and offer *payasam* (sweet) prepared with rice and milk. They sacrifice a goat to the deity *Kondadevatha*. They believe that by doing so they get rains in three or four days.

SORCES: *Sri* Y. *Appalaswamy, Head Master, S.Z.P.J.B. School, Lakshminarayana Puram.*

44. Parvathipuram — A Municipality, is the headquarters of the Revenue Division of the same name. It is connected both by Road and Railway. It is a Railway Station on Vizianagaram - Raipur broad guage line.

The town has a population of 25,281 made up of Brahmin, Vaisya, Viswabrahmin Koppala Velama, Kapu, Sristikaranam, Chakali, etc., castes; Scheduled Castes (1,692 persons) and Scheduled Tribes(39 persons).

There are the temples of Venkateswara Swamy, Jagannadha Swamy, Esanyeswara Swamy, Satynarayana Swamy, Seetha Ramaswamy, Kanyakaparameswari, Ramalingeswara Swamy, Chandra Mouleswara Swamy, Lakshmi Narasimhaswamy, Ganapati, Sri Rama, Sri Veera Brahmendra Swamy,Trinadha Swamy, Bangaramma, and Yerra Kunchamma in different parts of the town.

Venkateswara Swamy temple is in Belagam area of the town. It was constructed over 100 years back. The idol of the Lord is a 2½ feet high black stone. Idol of Sridevi and Bhudevi, consorts of the Lord, each of 2 feet height are on either side of the Lord. Small temple of Lakshmidevi (Goddess of wealth) is to the left of the main temple, adjoining it. Daily pujas are offered in this temple. Nearly 600 people congregate to witness the *Kalyanam.* On Saturdays, nearly 1,000 devotees take *darsan* of the Lord in the morning and evening. During the *Dhanurmasam, uthsavams* take place throughout the month. *Pujari* is Sri Konduri Jagannadha Swamy a Srivaishnava Brahmin. *Kalyanam* (marriage) is celebrated for 1 day on *Karthika Suddha Ekadasi.*

There is 4 acres of land for the temple. Total income of the Lord is Rs. 5,000 per year. Sri Kuppili Srinivasa Ras is the trustee.

Esanyeswara Swamy temple is in Jagannadhapuram area. It is a very ancient temple. Two feet high *Sivalinga.* Parvatidevi, Ganapathi and Nandi idols are in the temple. Daily pujas are offered in this temple. *Sivaratri* festival is celebrated for 1 day. Nearly 5,000 people congregate. Fasting and *jagaram* are observed by many people. *Bhajans* are conducted. On all Mondays in the month *Karthika,* devotees visit in large numbers and obtain *darsan* of Lord. There is 12 acres of land for the temple. *Pujaris* are Oriya Brahmins.

In the Satyanarayana Swamy temple in Kothapeta 1 foot high marble idols of the Lord and His consort Mahalakshmi Ammavaru are there. This temple was constructed 60 years back. Daily pujas are offered here and devotees visit the temple daily. On all *Ekadasis* devotees visit the Lord in large number and particularly on the *Ekadasis* in the months of *Karthika Vaisakha* and *Magha* nearly 3,000 people congregate. About 500 *vratas* are celebrated in the name of the Lord. Nearly 150 marriages are celebrated throughout the year. *Kalyanam* for the Lord is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima.* Dramas, *harikathas, burrakathas, Puranakalakshepam, Bhagavathams* etc., are arranged during the *kalyanam.* There is 53 acres of wet and dry land for the Lord. Total annual income for the Lord is nearly Rs. 20,000.

Daily pujas are offered in the Chandramouleswaraswamy temple. On all Mondays, devotees visit the temple in considerable numbers. *Sivaratri* festival is celebrated for 1 day.

In Sundaranarayanapuram, the Siva temple is known as Ramalingeswaraswamy. marble idol of Parvatidevi is there by the side of the *Sivalingam.* Daily pujas are offered and *Sivaratri* festival is celebrated in this temple also. *Pujari* is an Oriya Brahmin.

Sri Jagannadhaswamy temple, Sri Seetharamaswamy temple and Sri Lakshminarasimhaswamy temple are on the main street. Daily pujas are offered in both the temples. Sri Dwivedula Satyanarayana, B.A., B.L., Advocate is the Managing Trustee for the Jagannadhaswamy and Sri Seetharamaswamy temples.

In Ganapathi temple, 1 foot high marble idol is there and daily pujas are offered to the Lord of the *Pramadha Ganas.* Ganapathi *Navaratrulu* are celebrated for 9 days. During these 9 days *Puranakalakshepams, bhajans* and *Harikathas* are conducted. *Pujaris* are Oriya Brahmins.

Four feet high cement idols of Rama, Lakshmana and Sita adorn the Sri Rama temple. Daily pujas are offered. *Pujaris* are Brahmins. *Sri Rama Navami* festival is celebrated for 9 days. On all *Ekadasis, Thiruveedhi Uthsavams* take place.

The Trinathaswamy temple is located in Jagannadhapuram. Nearly 1,000 devotees visit the temple for

the *darsan* of the Lord on Sundays. *Kalyanam* is celebrated for 3 days in February. Nearly, 3,000 people witness the *kalyanam*. *Pujari* is an Oriya Brahmin.

The deity Yerra Kenchamma is symbolised in *ghatams* (pots) in the temple. Once in a year for 1 month during June - July, *ghatams* are take round the households in the Jagannadhapuram area. Main festival is celebrated on the last 2 days. He- goats and fowls are sacrificed to the deity and she is taken in a procession. Over 4,000 people participate in the procession.

Bangaramma temple is in the Belagam area towards the eastern side of the northern cabin of the railway station. The temple was constructed 15 years back in about 1954–55. The deity is symbolised in small wooden images. *Jatara* is celebrated for 3 days during July. Goats and fowls are sacrificed. *Pujari* is *Janni*. Contributions are collected from the households of the area. Nearly 300 people witness the *jatara*.

SOURCES : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri Bantupalli Lakshminarsinga Rac, Village Karanam.*

45. Gangamambapuram — Situated at a distance of 5 miles from Parvathipuram Railway Station and is on the Parvathipuram – Narayanapatnam (Orissa) bus route.

The total population of the village according to 1961 Census is 84 and is made up of Kapu, Jangam castes; Scheduled Castes (10 persons); and Jatapu Scheduled Tribe (66 persons). The chief means of their livelihood are agriculture and agricultural labour.

The temple of Neelakanteswara Swamy to the south of the village with a *Sivalingam* installed by the villagers is the place of worship.

Mahasivaratri festival is celebrated for two days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February) with special pujas and *rathayatra*. Cocoanuts, fruits, ghee, milk etc., are offered to the God. This is an ancient festival celebrated by this and a few nearby villages of the taluk. Hindu devotees from neighbouring villages congregate. *Pujaris* are Jangams of Siva *gotram* with hereditary rights.

The devotees observe fasting and *jagaram* during the *uthsavam*.

SOURCES : *Sree B. Appala Swamy, Teacher, Ele. School, Ravikonabathivalasa.*

46. Putturu – Situated at a distance of 5 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,219 and is made up of Sristikaranam, Kapu, Velama, Sale, Telaga, Vaisya, Telaka, Chakali, Mangali, etc., castes; Scheduled Castes (86 persons) and Kondadora Scheduled Tribe (133 persons). The chief means of their livelihood is agriculture.

The temple of the village deity Bangaramma is the place of worship in the village.

The village deity Bangaramma is brought into the village on *Vaisakha Suddha Panchami* (April-May) kept for a month in the village. But the last 3 days when the deity is sent off (Ampakam) are very important. The devotees offer flowers and fruits and fowls and sheep are sacrificed at the temple on the last day. This is an ancient festival. Local devotees of all communities participate. *Pujari* is a *Jannidhora* of Nagali *gotram* with hereditary rights.

Devotees observe fasting on the second day of *Ampakam*, which will be usually a Tuesday.

SOURCE : *Sri P. Satyanarayanaswamy, Teacher, Putturu.*

47. Narsipuram— Situated at a distance of 4 miles to the south of Parvathipuram. It is connected by buses plying from Bobbili to Parvathipuram and Srikakulam.

The village has a population of 4,678 comprising Brahmin, Vaisya, Koppala Velama, Sristikaranam, Viswabrahmin, Jangam, Chakali, Mangali, Koorakula, Neyyala (fisherman), Goola, Dasari, Padmasale, Devanga castes; Mala, Madiga Scheduled Castes (230 persons) and Scheduled Tribes (30 persons). Agriculture, agricultural labour, village artisan and service occupations, fishing, etc., are the sources of livelihood for the people of the village.

Temples of Siva (Visveswara), Asiramma, Durga mma, four Rama *Mandirs*, Agnidevatha *gudi* (temple and Bangaramma deity symbolised in a neem tree are the places of worship in the village.

The temple of Iswara is very ancient. Daily pujas are offered. *Sivaratri* festival is celebrated for 1 day. During the *Karthika* month, on all Mondays, some

people visit the temple. Sri Sankhula Annayya and others of the Jangam caste are the *pujaris*.

In all the four Rama *Mandirs*, coronation pictures of Rama are worshipped. *Sri Rama Navami* festival is celebrated for 1 day.

Asiramma *Jatara* is celebrated for 1 month once in 1 or 2 years. At the time of *jatara* a wooden image of the deity is prepared. During the last 3 days, goats, fowls, etc., are sacrificed. In the past, a he-baffalo was sacrificed during the *jatara*. But that practice is no more in vogue.

Agnidevatha *gudi* (temple) also is very ancient. Wooden image of the deity is prepared at the time of *jatara*.

Bangaramma, Durgamma, Asiramma and Agnidevatha all are worshipped within one month, one after the other, once in a year or 2 years. In the past, the *jataras* used to be celebrated every year.

SOURCE: *Information collected by Sri Ch.Purnachandra Rao, Economic Investigator.*

Respondent: *Sri Sankhula Annayya, Pujari, Iswara Temple, Narsipuram.*

48. Venkatrayudupeta —Situated at a distance of 3 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 501 made up of Vaisya, Kamsali, Vadrangi, Telaga, Karanam, Kapu, Mangali etc., castes; Dandasi Scheduled Caste (19 persons) and Kondadora and Jatapu Scheduled Tribes (11 persons). The chief means of their livelihood are agriculture and agricultural labour.

People of this village visit Neelavathi Gangamma *Uthsavam* (festival) celebrated throughout the month *Chaitram* (March–April), *Sri Rama Navami* and *Sivaratri* festivals in Narsipuram village.

SOURCE : *Sri Narsipuram Rama Rao, Teather, P. S. Ele. School, Narsipuram.*

49. Pedagudaba —Situated at a distance of 6 miles from Parvathipuram Railway Station by country cart-track.

The total population of the village according to 1961 Census is 1,462 and it is made up of Brahmin, Karanam, Ayyaraka, Golla, Sale, Jangam, Kapu, Koppala Velama, Telaga, Chakali, Mangali castes; Mala, Madiga Scheduled Castes (96 persons); Kondadora Scheduled Tribe (93 persons) and Christians. The chief means of their livelihood are agriculture and other traditional occupations.

Gowreeswara Swamy temple with a *Sivalingam* and the wooden images of the village deity Patnalamma in female form are the places of worship.

Mahasivaratri Uthsavam is celebrated for a day on *Magha Bahula Amavasya*. Besides daily pujas, special pujas and *abhishekam* with cocoanut water are performed on that day. Cocoanuts, fruits, betel leaves with areca nuts etc., are offered to the God. This is an ancient festival and of local significance. The income acquired on the lands dedicated to Lord Siva by Sri Kurupam Raja (Zamindar) is used for the maintenance and celebration of the *uthsavam*. Devotees from this and the nearby villages irrespective of caste or creed participate. *Pujari* is *Jangam* with hereditary rights. River-bath, fasting and *jagaram* are the domestic observances on this occasion.

Gramadevatha Uthsavam is celebrated for 30 days from 1st April to 30th April. The devotees carry *Palajangidi* and *ghatams* on their heads in a procession round the village. They are placed in the centre of the village and entertain the people with dramas and dances on the *Ampakam* day. On that day fowls goats etc., are sacrificed. This is an ancient festival confined to the village. *Pujari* belongs to Yeniti Tribe with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *G. Jagannadham, Teacher, Pedagudaba.*

50. Vallarigudaba — Situated at a distance of 6 miles from Parvathipuram Railway Station. It is believed that the Zamindar of Kurupam, Sri Raja Vairicharla Sanyasi Raju constructed the village for a family of Sristikaranams.

The total population of the village according to 1961 Census is 1,087 and it is made up of Karanam, Kapu castes, Mala, Madiga Scheduled Castes (131 persons), Scheduled Tribes (2 persons) and Muslims. The chief means of their livelihood are agriculture and agricultural labour.

Village deity Patnalamma temple with her wooden image in female form is situated at a distance of 1½ furlongs to the south of the village. Rama temple with his image in human form and 'Gundamu' a cylindrical construction with stone and brick near the village in memory of Achchamma are the places of worship in the village. *Gramadevatha Uthsavam* is celebrated for a month from *Chaitra Suddha Purnima* to *Vaisakha Suddha Purnima* (March – May).

Aradhana is done and daily pujas are performed and fowls and goats are sacrificed now and then. The celebration of the festival ends with entertainment programmes like *Harikathas, burrakathas, Bhagavathams,* and other fancy dresses. The sacrifice of fowls and goats is done on a large scale on the last day. This is an ancient festival confined to the village.

For *Sankranti* the villagers celebrate a festival in memory of Achchamma who lived some 100 to 150 years back. When her husband died she performed *Sati.* The women of the village worship her as a *Pativratha* (Chaste woman) and observe fast. Now-a-days the *uthsavam* is being celebrated by collecting subscriptions from the villagers. Local devotees irrespective of caste or creed congregate. *Pujaris* are Yeneti Khonds with hereditary rights. *Prasadam* is distributed to all.

Fruits, flowers, saris, turmeric powder (pasupu) and *kumkum* etc., are offered to Achchamma. This is being celebrated for the past 160 years and is confined to the village. Sristikaranams are the chief patrons. Local Hindu devotees congregate.

SOURCE : *Sri G. K. Ranganadha Patnaik, Teacher, Ele. School, Vallarigudaba.*

51. Chinagudaba – Situated at a distance of 7 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,413 made up of Brahmin, Sristikaranam, Kapu, Koppala Velama, Telaga, Chakali, Mangali etc. castes and Panchama Scheduled Caste (288 persons). The chief means of their livelihood are agriculture and other traditional occupations.

The temple of Malleswaraswamy is the place of worship in the village. *Gramadevatha* is also worshipped.

Gramadevatha Uthsavam (festival) is celebrated for 15 days in *Magham* (January–February). The *Ampakam* festival would be done for 3 days *i.e.* it starts on Monday. On that Monday, a drama or a dance or a *burrakatha* or a *Harikatha* are arranged to entertain the people. Pujas are performed in the mornings, during these 15 days. Deity is taken in a procession daily in the nights. Friends and relatives are invited for the function of *Ampakam* (send off). Vows are liquidated on Wednesday by sacrificing fowls, sheep etc., to the deity. It is an ancient festival. Local devotees of all communities participate. *Pujari* is a Gajulakapu with hereditary rights. The flesh of the sacrificed animals is taken as *prasadam.*

Mahasivaratri on *Magha Bahula Chaturdasi* (January–February) is celebrated in Malleswaraswamy temple with special *Aradhana.* The devotees observe fasting and *jagaram* on festive occasions such as *Mahasivaratri, Poleru Amavasya* etc.

SOURCE : *Sri Ch. B. Jagannadha Rao, Head Master, Special P. S. School, Chinagudaba.*

52. Garugubilli – Situated at a distance of 10 miles to the east of Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 2,386 persons and is made up of Brahmin, Vaisya, Kapu, Koppala Velama, Sristikaranam, Chakali, Mangali, Telaga, Jangam, Kurakula castes and Mala, Madiga Scheduled Castes (316 persons) The chief means of their livelihood is agriculture.

Amareswaraswamy temple with a stone *Sivalingam* and the village deity *Padalamma* in the form of wooden feet (padalu means feet) under a tree in a garden (*tope*) are the places of worship in the village.

Mahasivaratri Uthsavam is celebrated for one day on *Magha Bahula Chaturdasi* (January–February) with special pujas and *rathothsavam.* Fruits, cocoanuts etc., are offered. This is an ancient festival confined to the village. The patrons are Koppala Velamas. Local people without distinction of caste or creed congregate. *Pujari* is a Mangali with hereditary rights.

Padalamma *Uthsavam* is celebrated once in three years for 15 days in *Chaitram* (March–April). The deity is decorated and dressed in different ways in the nights and entertainment programmes are arranged. Vows are discharged. Last 3 days of the festival being *Ampakam* days, devotees offer saris and fowls, goats, sheep for the welfare of the people of all communities.

Fasting and *jagaram* on *Sivaratri* are observed. Relatives are invited and dinners are arranged during the village deity *uthsavam* (festival).

SOURCE : *Sri Patnaik Simhachalam, Head Master, Zilla Parishad Junior Basic School, Gurugubilli.*

53. Pedduru — Situated at a distance of 10 miles from Parvathipuram Railway Station.

The total population of the village according to 1961 Census is 1,348 persons and is made up of Vaisya, Koppala Velama, Segidi, Paidi, Golla, Chakali, Mangali, Vadde castes; and Scheduled Castes (29

persons) and Scheduled Tribes (4 persons) .The chief means of their livelihood are agriculture, trade and other traditional occupations.

The temple of Malleswaraswamy with a stone *Sivalingam* is the only place of worship in the village. Ammavaru (Gramadevatha) represented by wooden images is also worshipped.

Gramadevatha Uthsavam (festival) is celebrated for one week with the procession of the images of the deity in the village. On the last day, animals are sacrificed. This is an ancient festival confined to the village. All communities participate.

Mahasivaratri is celebrated for a day on *Magha Bahula Chaturdasi* (January - February). *Aradhana* and pujas are performed in the morning. Fruits, cocoanuts, milk etc., are offered. There will be procession in the night. This is an ancient festival confined to the village. Some land is dedicated to the Malleswaraswamy temple by the Zamindar to celebrate the *uthsavam.* Local Hindus congregate. *Pujari is a* Jangam of Nageswara *gotram* with hereditary rights.

Gowripurnima Uthsavam is celebrated for 3 days from *Asvija Suddha Purnima* to *Bahula Vidiya* (September - October).

SOURCE : *Sri D. Namberumallu, Head Master, Spl. Zilla Parishad Basic School, Pedduru.*

54. Kotturu — Situated at a distance of 12 miles from Parvathipuram Railway Station in the south-eastern direction.

The total population of the village according to 1961 Census is 898 and is made up of Brahmin, Vaisya, Sristikaranam, Kapu, Golla, Viswabrahmin, Chakali, Mangali, Koppala Velama castes; Mala, Madiga Scheduled Castes (158 persons) and Kondadora, Valmiki Vaishnava Scheduled Tribes(88 persons). The chief means of their livelihood are agriculture, trade and other traditional occupations.

Three temples of Rama and the garden of *Gramadevatha,* Krothathapolamma near the village are the places of worship.

Chiluka Ekadasi Uthsavam is celebrated for two days on *Karthika Suddha Ekadasi* and *Dwadasi* (October - November). On these auspicious days, devotees observe fasting and *jagaram* in the temple spending the night with *bhajans.* On the next morning, the devotees break the fast by taking food at the house of *pujari,* who serves them food after offering *naivedyam* to Lord Rama. People from nearby villages also come and discharge their vows. Here it is a custom to offer *'puttukoppu'* (the hair of children) who are tonsured at the deity. The villagers invite their relatives for the festival. Village elders are the patrons. Hindu devotees of this village and from nearby villages congregate. *Pujari* is a Koppala Velama of Nageswara *gotram* with hereditary rights.

Gramadavatha Uthsavam (festival) is celebrated for 10 days in *Phalgunam* (February - March) with no fixed date or day, once in five or six years when there is good harvest. The festival begins on a Monday and the deity is brought into the village on that day. After puja is over, the deity is taken in a procession daily in the nights. The last three days are important. Fowls and goats are sacrificed on the last day and new saris and clothes are offered to the deity. This is an ancient festival confined in this village. The villagers are the patrons. Subscriptions are raised from the village. All the villagers irrespective of caste or creed congregate. *Pujari* is a Koppala Velama of Nageswara *gotram* with hereditary rights.

Makara Sankranti in *Pushyam* (December-January), *Deepavali* in *Karthikam* (October-November) and *Gowripurnima Uthsavam* for 2 days with pujas and offerings to the images of Lord Siva and Gowri are the festivals celebrated.

SOURCES : *Sri G. Jagannadham, Teacher, Elementary School, Kotturu.*

55. Ravipalle - Situated at a distance of 12 miles from Parvathipuram.

The total population of the village according to 1961 Census is 2,215 persons and is made up of Brahmin, Vaisya, Sristikaranam, Kamsali, Koppala Velama, Padmasale, Telaga, Golla, Chakali, Mangali, Kurakula castes and Mala and Madiga Scheduled Castes (42 persons) and Scheduled Tribes (24 persons) and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade and traditional occupations.

A Siva temple and Goddammathalli temple with Her wooden image are the places of worship.

Gramadevatha Uthsavam is celebrated for a month in *Chaitram* (March-April) once in 10 or 15 years. It commences on a Tuesday with the villagers going to the temple to perform puja. The deity is brought to the village in a procession. Some of the women led by the

pujari carry *ghatams* (pots of naivedyams) offered by the villagers during the procession around the village and lastly bring them to Ammathalli Angadi where the rice and dal in the *ghatams* (pots) are given away to the servants. Vows are discharged by sacrificing fowls, goats and sheep. New clothes are also offered to the deity. This is an ancient festival confined to the village. The chief patrons are Koppala Velamas. *Pujari* also belongs to Koppala Velama caste. Local people of all communities participate.

The devotees observe river-bath, fasting and *jagaram* during the *uthsavam.*

SOURCE : *Sri Pakki Appa Rao, Teacher, Ravipalle.*

56. Kothapalle – Situated at a distance of 18 miles from Parvathipuram Railway Station.

The total population of the village is 1,234 and it is made up of Vaisya, Sristikaranam, Koppala Velama, Golla, Mangali, Chakali Sale, Jangam, Sharabu, Segadi castes; Mala, Madiga Scheduled Castes (173 persons) and Kondadora, Yerukala Scheduled Tribes (41 persons). The chief means of their livelihood are agriculture, agricultural labour and traditional occupations.

The temple of the village deity Saripolamma with Her image, Rama temple and Siva temple are the places of worship.

Gramadevatha Uthsavam is celebrated for 9 days in *Vaisakham* (April-May). Pujas are performed daily. On the last three days, the deity is taken in procession around the village. Fowls and goats are sacrificed on the last day. This is an ancient festival confined to the village. Villagers are the patrons. All the villagers irrespective of caste or creed congregate. *Pujari* is a Yeneti or Jogi belonging to Mandali family of Nagali *gotra m* with hereditary rights.

River-bath, fasting and *jagaram* are the domestic observances.

Gowripurnima, Makara Sankranti for 3 days in *Pushyam* (December - January), *Mahasivaratri* on *Magha Bahula Chaturdasi* (January – February), *Kotha Amavasya* on *Phalgana Bahula Amavasya* (February - March), and *Sri Rama Navami* on *Chaitra Suddha Navami* (March-April) are also celebrated.

SOURCE : *Sri Ravipalle Sarveswara Rao, Head Master, S. Z. P. J. B. School, Ravipalle.*



PALAKONDA TALUK

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S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	110 KOTHAPETA	SANGAMESWARASWAMY JAN - FEB
2	126 GOPIDEVIPETA	KONDA DEVATHA SEP - OCT
3	155 GARUGUBILLI	BANGARAMMA JULY - AUG
4	156 PALAKONDA	JAGANNADHASWAMY JUNE - JULY
		SIRLA POTHAMMA JUNE
	156 b NANDIYADA KURMA-RAJAPURAM	ANJANEYASWAMY NO FIXED DATE
5	159 CHINAKOTIPALLE	VISWESWARA NO FIXED DATE
6	160 PEDAKOTIPALLE	SIVA NO FIXED DATE
7	161 LOVEEDU LAKSHMI-PURAM	BANGARUTHALLI JULY - AUG
8	171 SINGUPURAM	BANGARUTHALLI JUNE - JULY
9	173 DOLAMADA	BANGARUTHALLI JUNE - JULY & SEP - OCT
10	181 VEERAGHATTAM	JAGANNADHASWAMY JUNE - JULY
11	211 NAVAGAM	ASIRAMMA NO FIXED DATE
12	221 BITIVADA	PURUTALA POLAMMA NO FIXED DATE
13	227 CHIDIMI	AGNI GANGAMMA FEB - MAR
14	240 KONANGIPADU	TEGALAMMA JULY - AUG
15	248 DEVAKIVADA	ASIRAMMA MAR - APR
16	251 SEETHARAMPURAM	SRI RAMA MAR - APR
17	253 VONI AGRAHARAM	VONI POLAMMA MAR - APR
18	255 SANGAM	SIVA JAN - FEB
19	258 BHAGEMMAPETA	BHISHMA NO FIXED DATE
20	267 TALAVARAM	JAGANNADHASWAMY JUNE - JULY
21	275 TAMPATAPALLE	VENUGOPALASWAMY JANUARY
22	276 ANNAVARAM	RAMALINGESWARASWAMY MAY - JUNE
23	299 GULLAPADU	KAMALINGESWARASWAMY JAN - FEB
24	313 PANASALAVALASA	RAJA VENUGOPALASWAMY JAN - FEB
25	320 RAJAM	POLI PYDITHALLI FEB - MAR
26	326 BURADA	LAKSHMI PERANTALU JAN - FEB
27	329 TATIPADU	JAGANNADHASWAMY JUNE - JULY
28	332 GULLA SEETHARAMPURAM	JAGANNADHASWAMY FEB - MAR
29	345 THOTAVADA	GOWRI DEVI SEP - OCT
30	387 GOPALAPURAM	SADASIVASWAMY NO FIXED DATE
31	436 MARRIKOTHAVALASA	ASIRAMMA JUNE - JULY
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N. J SAGIQ

Section VI

PALAKONDA TALUK

Introduction — This Taluk is situated in the heart of Srikakulam District comprising an area of 494 sq. miles of which Agency portion is 146 sq. miles. It is surrounded by Srikakulam and Pathapatnam Taluks in the east, Bobbili Taluk in the west, Parvathipuram Taluk in the north, and Cheepurupalle in the south.

The Taluk recorded a population of 324,646 persons as per the 1961 Census count. The population of the Agency portion is 20,060 persons. The density of population of the Taluk is 657 persons per square mile. It consists of 425 inhabited villages, 19 uninhabited villages and 3 towns *viz.*, Palakonda, Rajam and Veeraghattam. In the Agency area there are 107 villages.

The perennial Nagavali river with its tributaries namely the rivers Suvarnamukhi, Vegavathi and Kumbhikotagedda waters the Taluk and makes it rich and fertile. The Vottigedda Anicut has been built across a hill-stream about 3 miles from Palakonda. These channels irrigate a major part of the Taluk. The Narayanapuram Anicut scheme also provides irrigation facilities. The soil in the Taluk is mostly ferruginous and regar or the black cotton series while the soil near the hills is of red ferruginous series. The Taluk has a large Reserve Forest area of deciduous type, a considerable part of which is at the foot of the *ghats*. *Nallamaddi* timber and bamboo provide a very large source of forest revenue.

The climate is generally warm in the plains, while in the areas bordering Agency, it is warmer especially from February to June. Winter is quite chilly in the Agency tracts while it is not uncomfortable in the plains.

Agriculture, agricultural labour, traditional occupations and collection of forest produce are chief sources of livelihood for the people of the Taluk. The food crops raised in the Taluk are paddy, *chodi* (finger millet), jowar, *bajra* (pearl millet) while the commercial crops raised are sugarcane, jute and groundnut.

Kalingi, Kapu, Telaga, Golla, Koppala Velama are the agricultural communities. Sristikaranam, Kalinga Komati, Vaisya (Beri Komati), Brahmin, Viswabrahmin, Chakali, Mangali etc., are the other communities in the Taluk. The Scheduled Castes population of 36,563 is made up of Mala, Madiga, Adi-Andhra, Relli etc.,castes while the, Scheduled Tribes population of 29,316 is made up of Jatapu, Kondadora, Gadaba, Khond etc. tribes, most of whom reside in the Agency area.

Sivalayams are predominent in this Taluk while Rama *Mandirs*, Sri Jagannadhaswamy, Sri Venugopalaswamy and Trinadhaswamy temples are also found in some villages. Asiramma, Polamma, Gowramma, Bangaramma, Pydithalli, Nukalamma etc., are the village deities worshipped in the Taluk. In Palakonda town, there are a number of temples.

The Jagannadhaswamy *Dolothsavams* at Veerghattam and Palakonda celebrated from *Ashada Suddha Vidiya* to *Dasami* (June - July), *Sirla Pothanna yatra* at Palakonda, *Mahasivaratri* at Sangam, *Polipilli Pydithalli Jatara* at Rajam are some of the important fairs and festivals celebrated in the Taluk attracting thousands of devotees from several neighbouring villages. Village-wise discription of temples and relative festivals and fairs is given below.

1. **Kothapeta** — Situated at a distance of 11 miles to the east of Palakonda on the Amudalavalasa to Hiramandalam road.

The total population of the village is 68 of which Scheduled Tribes constitute 58 persons. Agriculture is their chief means of livelihood.

Sri Sangameswara Swamy temple and Ammavari temple are the places of worship in the village. The image of Sri Sangameswara Swamy is in the form of a stone *Sivalingam*.

Mahasivaratri festival is celebrated for 4 days from *Magha Bahula Triodasi* (January - Februray). It is being celebrated for the past 70 years. Nearly 3,000 devotees of this and the neighbouring villages congregate. Only Hindus take part in the festival. *Pujari* is a Jangam of Nagalla *gotram* with hereditary rights. Cocoanuts and plantains are offered to the deity. *Prasadam* is distributed to:all.

A fair is held in connection with the festival for 3 days near the temple. It is being held for the past 70 years. About 3,000 persons of this and the neighbouring villages congregate. Eatables, pots, mirrors and combs, pictures of Gods, mill and handloom clothes and toys are brought and sold. *Bhajans* and *Harikathas* are arranged to entertain the visitors. The temple of Sri Sangameswara Swamy is in the form of a hut. The *pujari* comes from Borrampalem village, which is 3 miles from here, performs puja and returns.

SOURCE : *Sri Jayanthi Viswanatham, Teacher, Kothapeta.*

2. **Gopidevipeta** — Situated at a distance of 7 miles from Palakonda and 20 miles from Srikakulam Road Railway Station.

The total population of the village is 49 comprising 'Girijans' among which the total strength of Scheduled Castes is 12 people. Wood cutting in the forest and sale of fire-wood is their chief means of livelihood.

Kondadevatha is worshipped in the form of a stone. There is neither a temple nor any thing for the deity.

Kondadevatha festival is celebrated for 3 days in *Asvijam* (September - October) from 9th October. The devotees of the village congregate. All communities take part in the festival. *Pujari* is Sri Palaka Lachaiah of Yenati community. Fouls and sheep are sacrificed to the deity. Green-gram and plantains are distributed as *prasadam* to all. There is free feeding for 3 days.

SOURCE : *Sri Kottisa Sri Rama Rao, Village Karnam, Gopidevipeta.*

3. **Garugubilli** — is situated at a distance of one mile to the north of Palakonda and 1½ miles from Amudalavalasa by foot-path.

The total population of the village is 204 comprising several Hindu sub-communities. The total numbers of Scheduled Castes and Scheduled Tribes are 69 people and 12 people respectively. Agriculture and agricultural labour are their chief means of livelihood.

There is the only temple of Bangaramma and She is worshipped in animal form.

Ammavari festival is celebrated for one day in *Sravanam* (July - August). It is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities take part in the festival. There is no *pujari*. Fowls and sheep are sacrificed to the deity.

SOURCE : *Sri L. Vaikunta Bhaskara Rao, Karnam, Garugubilli.*

4. **Palakonda** — is the Headquarters of the Taluk by the same name. The town is well connected by roads. It is at a distance of 20 miles to the north of Srikakulam, the District Headquarters.

According to the 1961 Census count, the total population of this place is 13,780 with 2,801 occupied residential houses. Apart from agriculture which is the chief source of livelihood, important cottage industries of this town are manufacture of bricks, mats, tattis etc., in addition to blacksmithy, goldsmithy, carpentry and handloom weaving.

There are many temples and a church to provide facilities of worship for Hindus and Christians. The temples in the town are of Sri Jagannathaswamy, Sri Seetha Ramaswamy, Sri Kodanda Ramaswamy, Sadasivaswamy, Sri Ramalingeswaraswamy, Sirla Pothanna, Kamakshi Ammavaru, Durga, Asiramma, Puratala Polamma, Neelamma and Gavaramma.

The Jagannadhaswamy temple is 200 years old. Daily pujas are offered here. There is a Trust Board for management of the temple and an Executive Officer is in charge of it. Income for the temple is approximately Rs. 20,000. *Pujaris* are Oriya Brahmins.

Sri Jagannadhaswamy car festival is celebrated for 8 days from *Ashada Suddha Vidiya* to *Navami* (June-July). Nearly 20,000 devotees from distant places also congregate.

Sri Seetha Ramaswamy temple also is nearly 200 years old, constructed by the Rajas of Palakonda. One foot high brass idols of Rama, Lakshmana, Sita and Hanuman are adorned in the sanctum sanctorum. In the past, *Sri Rama Navami* festival used to be celebrated for 9 days. Now-a-days it is being celebrated for 1 day only. The H. R. & C. E. Board grants Rs. 800/- towards the celebration of festivals. Apart from the amount granted by the H. R. & C. E. Board, contributions are raised for white washing the temple and for conducting the programmes on a grand scale.

Sri Kodanda Ramaswamy temple was constructed about 80 years back by the Vaisyas of this town. It is a big temple managed by the Vaisyas. The Vaisyas donated lands also to the temple. The 37th Sri Rama *Krathusthambam* was established here in front of this



Plate V. Sri Kodanda Ramaswamy temple in Palakonda, Palakonda Taluk.
(*Sl. No. 4, Palakonda Taluk, p. 100.*)

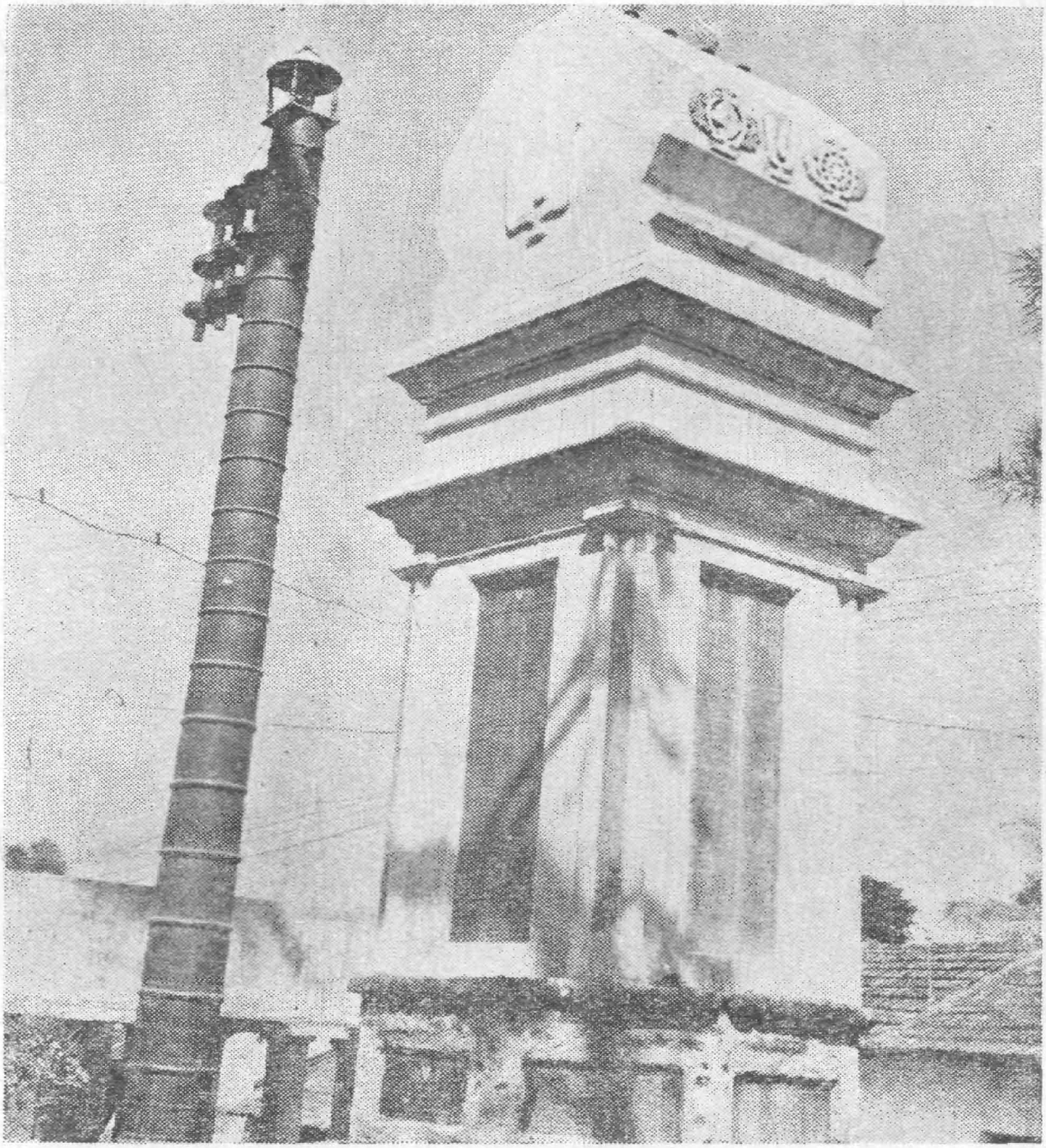


Plate VI. The 37th Sri Rama Krathu-sthambham in front of Sri Kodanda Ramaswamy temple, Palakonda, Palakonda Taluk.
(*Sl. No. 4, Palakonda Taluk, p. 100.*)

temple. There is 50 acres of land (wet and dry), yielding an income of Rs. 6,000/- per year. Saturday pujas are a speciality. In the evening of Saturday, nearly 100 Vaisyas (mostly women) congregate to offer prayers. *Bhajans* are also conducted.

Sri Rama Navami festival is celebrated for 9 days on a grand scale. *Thiruveedhi Uthsavamas* take place on the *Navami* day and on *Kanumu* (following day of *Sankranti*). *Bhajans, Purnakalakshepams, Harikathas*, drams etc., entertain the people. Contributions are collected among the Vaisyas and the entire expenditure is borne by them. *Kalyanam* is celebrated for 1 day in the month of *Vaisakham*. Some entertainment programmes are arranged for *kalyanam* also.

Daily pujas are also offered in the Sadasivaswamy temple and Sri Ramalingeswaraswamy temple in Guru Basavaiahmutt and in the Kamakshi Ammavari temple. On *Karthika* Mondays, special pujas are arranged. *Sivaratri* festival is celebrated for 1 day. *Pujaris* are Oriya Brahmins. There is 8 acres of land for this temple. It is under the control of H. R. & C.E. Board. *Pujaris* are paid monthly salaries and puja materials are supplied by the Board. On all Mondays, nearly 50 people congregate and on *Karthika* Mondays about 200 people congregate to offer worship. For the Ramalingeswaraswamy temple, there is 50 acres of land. Sri A. Veera Mallaiah is the present Trustee. The Sadasivaswamy temple has no lands. Contributions are raised to celebrate the festivals.

Imposing stone image in human form of 4½ feet height in the object of worship in the Durga temple. Thursday is special in this temple. From the early hours upto 10 O' clock in the morning, over 500 devotees visit the deity. Cocoanuts, plantains etc., are offered and fowls, goats and sheep are sacrificed by the devotees in fulfilment of their desires. *Pujari* is an Oriya Brahmin. *Dasara* festival is celebrated for 9 days in this temple. Dramas, *burrakathas*, *Harikathas* etc., are arranged to entertain the public. Nearly 5,000 people from the neighbouring villages witness the programmes.

Sirla Pothanna is symbolised in a one foot high brass idol in this temple. Sirla Pothanna *yatra* is celebrated for 1 day during June. Procession takes place from 6 to 10 in the night. A fair is held in this connection. About 10,000 people belonging to nearly 30 neighbouring villages congregate for the *yatra*. Over 500 shops selling bangles, estables, utensils, furniture etc., are temporarily opened for the *yatra*.

Asiramma deity is symbolised in a stone image with human face. Cocoanuts, plantains, *pasupu kumkum* are offered and fowls are sacrificed to her by the devotees in discharge of their vows. *Yatra* is celebrated once in 2 or 3 years. Sheep and fowls are sacrificed during the *jatara*.

Puratala Polamma deity is symbolised in a stone image with human face. She is located in the Vaddara street. *Pasupu kumkum* and fruits are offered to the deity. Polamma *jatara* is celebrated once in a year for 1 day during *Jyesta* month. Animals are sacrificed to her. About 500 local people witness the *jatara*.

The Roman Catholic Church is over 100 years old. Sunday prayers take place from 8-30 to 10 a.m. The congregation is about 1,500. January, Christmas, Esther, Blessed Virgin Mary festivals are celebrated here. A 'Boarding School' is attached to this Church. Education is imparted upto upper primary standards (8th standard). There is 60 acres of wet land and 50 acres of dry land for the church in Palavalasa. Approximately 350 bags of paddy is got as rent over these lands (since newly reclaimed lands). Government grants Rs. 12 per month per student while rest of the expenditure is borne by the church authorities. There is a Baptist Mission Church near the Taluk office.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informants : 1. *Sri Allina Damodara Rao, Vaidya Vidwan and Ayurvedic Physician, Palakonda.*
2. *Sri P. Jacob, Parish Priest, Palakonda.*

5. Nandiyada Kurmarajapuram — It is a road-side village at a distance of 1 kilometre from Palakonda on Srikakulam road and near the Taluk office. It is included in Palakonda Major Panchayat.

The population of the village (966) is made up of Vaisya, Viswabrahmin, Kapu, Telaga, Sristikarnam, Chakali, Mangali etc., communities and Scheduled Castes (160 persons). Agriculture is the main occupation of the people.

The Anjaneya temple of this village is in between Palakonda and this village. Anjaneya is symbolised in a 3 feet high stone image with a brass *kavacha* (shield). This temple which is more than 200 years old was constructed by Kondarajulu. Daily pujas are offered and on Tuesdays *bhajans* are conducted. *Pujaris* are Sathani Vaishnavas.

Hanumajjayanthi is celebrated for 9 days. *Harikathas, burrakathas, Puranakalakshepams*, dramas, *Bhagavatham*, speeches, religious discourses etc., are

arranged. 2,000 to 3,000 people attend the programmes on each of these days. The deity is taken in procession on *Kanumu* day (following day of *Sankranti* festival). There is 11 acres of land for the temple and it is managed by the H.R. & C.E. Board of the State Government. The Board sanctions Rs. 500/- towards celebration of festivals.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri Allina Damodara Rao, Vaidya Vidwan and Ayurvedic Physician, Palakonda.*

6. **Chinakotipalle** —Situated to the north of Palakonda at a distance of 3 miles. This distance can be covered by walk or cart only.

This is a small village with a population of 71 persons at the 1961 Census, all belonging to the Scheduled Tribes.

On the hillock by the side of the village, there was supposed to be a Visweswara temple constructed by Gods,over 1,000 years ago.

Recently on 4th November, 1968, it was renovated and a *Sivalinga*, stone idols of Vinayaka, Parvati and Nandi were established. *Pujari* is a Jangam. The Lord has 3 acres of land. *Sivaratri* festival is celebrated for 5 days. Nearly 15,000 people congregate for the fiist *Sivaratri* festival celebrated after renovating the temple. *Gramothsavam* (village procession) is celebrated for *Karthika Suddha Ekadasi*. Sri Mali Naidu is the patron.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri Y. Mali Naidu, Surpanch, Chinakotipalle.*

7. **Pedakotipalle** —Situated at a distance of 6 miles to the north of Palakonda. Amadalavalasa (Srikakulam road) is the Railway Station.

The village has a pupulation of 379, comprising Vaisya, Kapu, Viswabrahmin, Chakali and Mangali castes and Mala Scheduled Caste (41 persons) and Scheduled Tribes (5 persons).

There is an old Siva temple on the nearby hillock. In 1958, a new Siva temple was constructed at a cost of Rs. 4,000/- by raising contributions from the villagers. *Sivalinga*, stone idols of Vinayaka, Parvati and Nandi (Bull God) are the deities worshipped in the temple. In 1969, *Sivaratri* festival was celebrated for 3 days. On all Mondays in the month *Karthika*, fasting and *jagaram* are observed. *Sivaratri* festival is celebrated for 1 day. About 3,000 people of the nearby villages congregate. *Harikathas, burrakathas* and dramas are arranged to entertain the pilgrims.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant : *Sri A. Kodanda Rao, 'Vaidya Vidwan', 'Ayurvedic Physician' and Managing Trustee of the temple, Palakonda.*

8. **Loveedulakshmipuram** —Situated at a distance of 7 miles to the west of Palakonda by road.

The total population of the village is 1,097 comprisings several Hindu Sub-communities. The total number of Scheduled Castes and Scheduled Tribes people are 41 and 66 respectively. Agriculture, agricultural labour are their chief means of livevihood. Majority of the people profess Hinduism.

Rama temple and Bangaruthalli temple are the temples of the village. Some wooden images are worshipped in the name of Bangaruthalli.

Ammavari Aradhana is celebrated for one day in *Sravanam* (July-August). It is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Boya with hereditary rights. Goats and fowls are sacrificed to the deity. Sarees, safforn, *kumkum*, fruits, flowers *naivedyam* and sweets are offered. *Sri Rama Navami* is celebrated on *Chaitra Suddha Navami* (March-April) for one day.

SOURCE : *Sri B. Koteswara Rao, Teacher, Loveedulakshmipuram.*

9. **Singupuram** —Situated at a distance of 4 miles from Palakonda, the Taluk Headquarters and 25 miles from Srikakulam road R.S. The approach is by bus from Palakonda.

The total population of the village is 1,095 comprising several Hindu sub-communities like Kapu, Vaisya, Kamsali, Kondadora and Harjans. Of this the total number of Scheduled Castes and Scheduled Tribes people are 86 and 27 respectively. Agriculture and agricultural labour are their chief means of livelihood.

Siva temple and Bangaruthalli Ammavari temple are the places of worship in the village. The image of

the Bangaruthalli Ammavaru are made of neem wood. Bangaruthalli temple is situated at a distance of 4 furlongs from the village.

Gramadevatha Panduga is celebrated for 2 days in *Ashada Suddam* (June-July). It is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities take part in the festival. Safforn, *kumkum*, clothes, fruits, goats and fowls are offered to the a deity. On a Tuesday in *Ashada Sudham*, the devotees go to the temple with music and safforn and *knmkum* (vermilion).

SOURCE : *Sri M. Narasimha Rao, Teacher, Singupuram.*

10. Dolamada —Situated at a distance of 44 miles from Amudalavalasa Railway Station and 10 miles from Palakonda.

The total population of the village is 526, comprising several Hindu sub-communities such as Kapu, Gadaba, Vaisya and Adi-andhra. The total population of Scheduled Castes and Scheduled Tribes are 65 and 132 respectively. Agriculture and agricultural labour are their chief means of livelihood.

There is the only temple of Bangaruthalli Ammavaru. The image is made of neem wood. The temple is situated at a distance of 6 furlongs from the village.

Gramadevatha Panduga is celebrated twice in a year. The first is commenced from Tuesday in *Ashada Suddham* (June-July) and the second in *Asvijam* (September-October). It is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities take part in the festival. *Pujari* belongs to 'Yeneti' Tribe. The devotees go to the temple on a Tuesday with sarees, fruits, safforn and *kumkum* and offer them to the deity. Goats, fowls and sheep are sacrificed.

SOURCE : *Sri B. Suryanarayana, Teacher, Dolamada.*

11. Veeraghattam —Situated at a distance of 16 miles from Parvathipuram and 30 miles from Srikakulam Road R.S.

The total population of the village is 8,951, comprising several Hindu sub-communities. Agriculture is their chief means of livelihood.

Sri Jagannadha Swamy car festival is celebrated for 9 days from *Ashada Suddha Vidiya* to *Dasami* (June-July). On the first day, the congregation would be about 1,000. On the last day about 8,000 people of this village and the neighbouring villages within a radius of about 3 miles, congregate. The three deities Balaramaswamy, Jagannathaswamy and Subhadramma are taken in the car to a separate temple and are worshipped there till *Dasami*. On *Dasami*, they are again taken back on the car to the original temple.

SOURCE : *Executve Officer, Veeraghattami Panchayat.*

12. Navagam —Situated at a distance of 6 miles to the north-west of Palakonda on Srikakulam to Parvathipuram Road.

The total population of the village is 809 comprising Brahmin, Vaisya, Viswabrahmin, Sristikarnam, Kapu etc., castes and Mala Scheduled Castes (284 persons). Agriculture is the chief source of livelihood for the people of the village.

Asiramma deity's wooden idol with human face at the foot of a neem tree is the only place of worship in the village. Annual *jatara* is celebrated for the deity for 1 day. He-goats, fowls etc., are sacrificed to the deity.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*
Informant: Sri A. Kodanda Rao, "Vaidya Vidwan" Ayurvedic Physician & Managing Trustee of the temple, Palakonda.

13. Bitivada —Situated on the bank of Nagavali river, at a distance of 10 miles to the west of Palakonda, 25 miles to the east of Srikakulam and 25 miles to the west of Parvathipuram.

The total population of the village is 1,987 persons comprising several Hindu sub-communities such as Brahmin, Vaisya, Shristikarnam, Chakali, Mangali, Adi-Andhra and Kondadora. The total population of Scheduled Castes and Scheduled Tribes are 142 and 131 respectively. Agriculture, agricultural labour, weaving and hereditary professions are their chief means of livelihood.

Sri Rama temple and *Gramadevatha* Purutala Polamma temple are the places of worship in the village. There are the images of Sri Rama, Lakshmana, Bharatha, Sathrughna, Sita and Anjaneya in the Rama temple. The image of Purutala Polamma is made of wood. The temple of Nukalamma is almost ruined.

Gramadevatha Uthsavamu is celebrated during summer when it is convenient to the villagers. The

day of celebration of the festival is announced well in advance. The next Thursday is "Koluchuta", the commencement of the festival. "Ujjidi Thota" is observed on Sunday. The *devatha* or deity is brought into the village from the temple on Monday. "Kalla Peekulu" is observed on Tuesday. The deity is taken to the shops on Wednesday. From Wednesday onwards "*Devatha ghatamulu*" (pots representing the deity) are taken from house to house with enthusiastic cries, disguises and dances. On the next Monday, there are the swinging ceremony, the visit of the original deities and *Asuras* (persons representing the deities and demons) and the distribution of seeds etc. On Tuesday, the relatives of the villagers are invited, offerings are given to the deity and the images are taken back to the temple in a procession. It is being celebrated from ancient times and is of local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a "Dammulavaru" with special rights. There is only one *pujari* for 10 or 15 villages. The *pujari* in the Ramalayam is a Vaishnava Brahmin. Brass and copper pots, glasses and fruits are offered to the deity.

The devotees observe fasting and *jagarana* during festival days. Sri Ramachandra *Kalyanam* is celebrated on *Jyesta Suddha Ekadasi* (May-June) usually from *Dasami* to *Dwadasi*.

SOURCE: *Sri K. Sree Rama Murthy, Teacher, Bitivada.*

14. Chidimi — Situated at a distance of 21 miles from Parvathipuram Railway Station, 4 miles from the bus stand and 17 miles from Palakonda.

The total population of the village is 938 persons comprising several Hindu sub-communities like Kapu, Komati, Kamsali, Mangali, Chakali and Adi-Andhra and the totals of Scheduled Castes and Scheduled Tribes are 111 and 11 people respectively. Agriculture is the chief means of livelihood.

There are no temples in the village. Agnigangamma is worshipped when a lady gets possessed of the deity.

Agnigangamma *Devatha Aradhana* is celebrated for one day on a Tuesday before *Phalguna Suddha Purnima* (February-March). It is being celebrated for the past 25 years. Nearly 1,000 devotees of this and the neighbouring villages congregate. All communities take part in the festival. *Pujari* belongs to *Janni* sect. Goats, sheep, birds and fish are offered to the deity. The woman who gets possessed of the deity walks on fire.

A fair is held in connection with the festival for one day with a few shops.

SOURCE: *Sri T. Suryanarayana, Head Master, Chidimi.*

15. Konangipadu — Situated at a distance of 12 miles from Palakonda and 18 miles from Bibbili Railway Station. The village was reconstructed newly 40 years ago, after the floods.

The total population of the village is 513 persons, comprising several Hiudu sub-communities of which mention may be made of Brahmin, Kapu, Kondadora and Vaisya. There are no people of Scheduled Castes and the number of Scheduled Tribes is 32. Agriculture, agricultural labour and trade are the chief means of livelihood.

There are no temples for the village deities, Tegalamma and Nukalamma. But their wooden images are worshipped under a neem tree.

Gramadevathala Panduga is celebrated in *Sravanam* (July - August). The devotees of the village congregate. All communities take part in the festival. Fowls and sheep are sacrificed to the deity.

The devotees take river-bath and observe fasting and *jagarana* during festival days.

SOURCE: *Sri N. Appala Swamy, Head Master, Konangipadu.*

16. Devakivada — Situated on the banks of Vegavathi river, at a distance of 4 miles from Baljipeta bus road and 14 miles from Palakonda by foot-path.

The total population of the village is 1,492 persons, comprising several Hindu sub-communities like Turupukapu, Chakali, Mangali, Brahmin, Sristikarnam and Adi-Andhra. The total numbers of Scheduled Castes and Scheduled Tribes are 97 and 5 people respectively. Agriculture is their chief means of livelihood.

Ramalayam and *Gramadevatha gudi* are the temples of the village. The images of Asiramma and Rathalamma are made of neem wood.

Asiramma *Panduga* is celebrated once in five years in *Chaitram* (March - April). It is being celebrated for the past over 100 years and is of local significance. The devotees of the village congregate. All commu-

nities take part in the festival. *Pujari* is a Dommari of *Nagalla gotram* with hereditary rights. Red sarees, fruits, safforn and *kumkum* are offered to the deity. Fowls and sheep are sacrificed. This festival is celebrated once in 5 years.

The devotees observe fasting and *jagarana* during festival days.

SOURCE: *Sri P. V. R. Dikshitulu, Teacher, Devakivada.*

17. Seetharampuram — Situated at a distance of 18 miles from Cheepurupalle Railway Station. The village is connected with a feeder road of 6 miles. Once the Raja of Bobbili saw in His dream Sitaramaswamy. Hence he built a village in His name Sitaramapuram and a temple of the same deity also, in honour of that God.

The total population of the village is 1,086 persons, comprising several Hindu sub-communities *viz.*, Yadava, Padmavelama, Kapu, Telaga and Naga. The totals of Scheduled Castes and Scheduled Tribes population are 73 and 22 respectively. Agriculture is their chief means of livelihood.

Ramalayam and Sivalayam are the temples of the village.

Dolayatra is celebrated for 3 days in *Chaitram* (March-April). It is being celebrated from ancient times. Nearly 3 to 4 thousands of devotees from the neighbouring villages congregate. Only Hindus take part in the festival. *Pujari* is a Srivaishnava. Cocoanuts and flowers are offered to the deity. *Prasadam* is distributed to all. *Homam* (fire) is arranged during the festival.

A fair is held in connection with the festival for 3 days. Nearly 3 to 4 thousand persons from the neighbouring villages congregate. Utensils, lanterns, mirrors and combs, pictures, cloth, agricultural implements and toys are brought and sold.

Pandals are erected. Circus, magic, gambling, lottery etc., afford entertainment.

SOURCE : *Sri G. Thrinadha Murthy, Teacher, Seetharampuram.*

18. Voni Agraharam — Situated at a distance of 6 furlongs from the *Nagavali* river. Some hundreds of years ago, the Rajas of Palakonda gave this village in the name of "Vani Nilayam" as a gift to Sri Thatha Vajipeya Somayajulu in recognition of his knowledge in Vedas to enable him to do penance there peacefully. The name "Vani" gradually became "Voni" and the villagers chose Vanipolamma as their village deity. Even now, the descendents of Somayajulu are enjoying the village income.

The total population of the village is 585 persons, comprising several Hindu sub-communities of which mention need be made are Brahmin, Kapu, Koppala Velama, Chakali, Mangali, Kondadora and the Adi-Andhras. The totals of Scheduled Castes and Scheduled Tribes people are 50 and 36 respectively. Agriculture, agricultural labour, service and hereditary professions are their chief means of livelihood.

There is the only temple of the village deity Vani Polamma and she is worshipped in the form of Saraswathi, a wooden image.

Gramadevatha Aradhana is celebrated for a week in *Chaitram* (March–April) or *Vaisakham* (April–May). The residents of the village congregate. *Pujari* is a Brahmin of Athreyasa *gotram* with hereditary rights. Fruits, goats and fowls are offered to the deity.

SOURCE: *Sri Thatha Yeggannabhuktha, Voni Agraharam.*

19. Sangam — Situated at a distance of about 7 miles from Palakonda. Srikakulam Road R.S. is the nearest Railway Station.

The total population of the village is 1,135 persons comprising several Hindu sub-communities. Agriculture is their chief means of livelihood.

Mahasivaratri festival takes place for 7 days from *Magha Bahula Ekadasi* (January–February) to *Phalguna Suddha Vidiya* (February–March). Nearly 10,000 devotees from the neighbouring villages congregate. All communities take part in the festival.

SOURCE : *District Health Officer, Srikakulam Dist.*

20. Bhagemmapeta — Situated at a distance of 21 miles from Bobbili, 15 miles from Veeraghattam and 27 miles from Palakonda by road. It was founded by Bhagemma and so the village goes by her name as Bhagemmapeta.

The total population of the village is 1,097 persons, comprising several Hindu sub-communities such as Koppala Velama, Kondadora, Chakali, Mangali, Mala etc. The totals of (Scheduled Caste) and Scheduled Tribes are 188 and 28 people respectively.

Agriculture and agricultural labour are their chief means of livelihood.

There is no temple for Bhishma. *Bhisma Ekadasi* is celebrated as the death anniversary of Bhishma. Bhishma was the son of Santhana *Maharaju* Bhishma took a vow that he would be a life long bachelor for the sake of his father as the lady whom his father wanted to marry insisted on the vow so that her children might succeed to the throne. So he was called Bhisma (the resolute). He fought against Pandavas and was subdued by Arjuna.Bhishma had a boon from Gangadevi to die whenever he desired. The auspicious day of *Magha Suddha Ekadasi* was still three months off when he fell in the battle field on *Karthika Suddha Ekadasi.* He asked Arjuna to prepare a cot of arrows and slept on it taking the sacred waters of Ganga. His soul left the body on *Magha Suddha Ekadasi.* It is being celebrated for the past 25 years and is of local significance. The Hindu devotees of the village congregate.

SOURCE : *Sri V. Simhadri, Teacher, Bhagemmapeta.*

21. Talavaram — Situated at a distance of 5 miles to the west of Palakonda. It is connected by bus.

The village had a population of 2,574 persons at the 1961 Census comprising Vaisya, Sristikaranam, Kapu, Viswabrahmin, Chakali, Mangali, etc., castes; Mala Scheduled Caste (220 persons) and Scheduled Tribes (16 persons).

Sri Jagannadhaswamy temple, Rama *Mandir* and Asiramma temple are the places of worship in this village.

In the Jagannadhaswamy temple daily pujas are offered. *Pujari* is a Srivaishnava. 6 acres of land fetching an annual rent of Rs. 1,000 rests with the temple. There is a 20 feet high *dhwajasthambham* in front of the temple. Sri Jagannadhaswamy car festival is celebrated for 9 days from *Ashada Suddha Vidiya* to *Dasami.* Nearly 1,000 people witness the car festival.

In the Rama *Mandir,* coronation picture of Rama is the object of worship. Daily pujas are offered. *Bhajans* are conducted by the neighbouring householders in the nights. *Pujari* is a Srivaishnava. Corbans offered by the devotees form the remuneration to the priest, which is very meagre.

SOURCE : *Information collected by Ch. Purnachandra Rao, Economic Investigator.*

Informant : *Sri A. Kodanda Rao, 'Vaidya Vidwan', Ayurvedic Physician & Managing Trustee of the temple, Palakonda.*

22. Tampatapalle — Situated 3 miles to the west of Palakonda. It is connected by road but bus service is not available.

At the 1961 Census, the village had a population of 1,987 persons belonging to Kapu, Vaisya, Sristikarnam, Viswabrahmin, Chakali, Mangali, etc., castes; Mala Scheduled Caste (491 persons) and Scheduled Tribes (54 persons).

Sri Venugopalaswamy's temple with the stone images of the Lord and His two consorts Rukmini and Satyabhama is the only place of worship in the village. There is a 20 feet high *dhwajasthambham* in front of the temple. Daily pujas are offered to this temple. *Pujari* is a Sathani Vaishnava. There is 4 acres of land for the temple yielding an annual rent of Rs. 1,000.

Yatra is celebrated for 3 days for *Sankranti* festival. Procession, dramas, *burrakathas, Harikathas* etc., are arranged. Over 1,000 people congregate to witness the programmes. Sri Gorrela Seetham Naidu, a Kapu is the patron.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant : *Sri A. Kodanda Rao, 'Vaidya Vidwan', Ayurvedic Physician & Managing Trustee of the temple, Palakonda.*

21. Annavaram — Situated at a distance of 1½ miles to the south of Palakonda. There is an approach road to this village from Palakonda. Amudalavalasa (Srikakulam road) Railway Station, at a distance of 18 miles, is the Railway Station for this village.

The total population of the village is 505 made up of Kapu, Gavara, Vaisya, Chakali, Mangali, Sristikarnam, Viswabrahmin etc., castes and Mala Scheduled Castes (160 persons). Agriculture and allied pursuits form the sources of livelihood of the people.

The Ramalingeswaraswamy temple of the village is more than 100 years old. One foot high *Sivalinga,* stone idols of Vinayaka, Parvati and Bull God (Nandi) are the other deities in the temple.

Daily pujas are offered in the temple. *Pujari* is a Jangam. The temple has 20 acres of land yielding a rent of Rs. 3,000 per annum. It is under the control of the Hindu Religious and charitable Endowments Board of the State Government. *Sivaratri* festival is celebrated for 1 day. *Jagaram* and fasting are observed and *bhajans* are conducted. *Harikathas* are arranged. *Kalyanam* is celebrated for 5 days in the

month of *Jyesta* (May - June) from *Suddha Ekadasi* to *Purnima*. The H. R. & C. E. grants Rs. 50/- for *Sivaratri* and Rs. 50/- for *kalyanam*, while people collect Rs. 200 each towards the celebration of *kalyanam* and *Sivaratri* festival.

SOURCE : *Information collected by Ch. Purnachandra Rao, Economic Investigator.*

Informant : *Sri A. Kodanda Rao, 'Vaidya Vidwan', Ayurvedic Physician and Managing Trustee, Annavaram Temple.*

24. Gullapadu — Situated at a distance of 25 miles from Cheepurupalle and 7 miles from Palakonda.

The total population of the village is 349 persons, comprising Telaga castes and Bevara. The total number of people belonging to Scheduled Castes is 136 persons. Agriculture and agricultural labour are their chief means of livelihood.

There is the temple of Sri Ramalingeswaraswamy with the image of the deity in the form of a stone *Sivalingam.*

Sri Ramalingeswaraswamy festival is celebrated for 5 days from *Magha Bahula Triodasi* to *Amavasya* (January - February). The devotees of this village and the neighbouring vilagess congregate. All communities take part in the festival. *Pujari* is a Jangam with hereditary rights. *Naivedyam* is offered to the deity.

SOURCE : *Sri B. Suryanarayana, Teacher, Gullapadu.*

25. Panasalavalasa —Situated at a distance of 16 miles from Cheepurupalle Railway Station. From Rajam one should travel 5 miles by cart to reach the village.

The total population of the village is 785 persons, comprising several Hindu sub-communities. People belonging to Scheduled Castes and Scheduled Tribes are 40 and 4 respectively. Agriculture and agricultural labour are their chief means of livelihood.

Sri Raja Venugopalaswamy temple and Asirithalli temple are the temples of the village. There are stone and copper images of Sri Raja Venugopalaswamy in the Venugopalaswamy temple. The image of Asirithalli is of wood.

Sri Raja Venugopalaswamy *Kalyanam* is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January - February). Cocoanuts, plantains and camphor are offered to the deity. *Prasadam* is distributed to all. *Dhanurmasam* is celebrated in *Pushyam* (December - January) in this temple. The deity is taken in a procession on *vahanams* (vehicles). The Hindu devotees of this and the neighbouring villages within a radius of 3 miles congregate. A fair is held in connection with the festival with a few shops.

Gramadevatha Panduga is celebrated once in 3 years. All communities of the village celebrate this festival. *Pujari* is a Mala with hereditary rights. Goats, fowls, sheep, fruits, *vadapappu*, jaggery, safforn and *kumkum* are offered to the deity. Danappa *Sambaram* is celebrated in this village.

On the *Bhogi* day (in Pushyamasam), Andallu *alias* Goda Devi *Kalyana Mahothsavam* is celebrated.

SOURCE : *Sri Pisapati Seshacharyulu, Head Master, Panasalavalasa.*

26. Rajam —Situated at a distance of 11 miles from Cheepurupalle Railway Station and 12 miles from Palakonda. Thandrapaparayudu of Bobbili lived in this place and led the army against Vizianagara kings and killed Vijayaramaraju of Vizianagaram.

The total population of the village is 7,729 comprising several Hindu and Non-Hindu sub-communities *viz.*, Devanga, Brahmin, Chakali, Mangali, Telaga, Kapu, Vaisya and Christians. Agriculture, weaving, agriculture labour and service are their chief means of livelihood. Hinduism is professed by the majority.

The temples of the village are of Polipilli Pydithalli, Rajagopalaswamy, Mallikharjunaswamy and Umaramalingaswamy. The image of Poli Pydithalli is in female form (Shakthi) in sitting posture with 4 hands.

Polipilli Pydithalli festival is connected with Pydithalli. It is celebrated for 5 days from a Tuesday before *Phalguna Suddha Purnima* (February-March). Goats, fowls and sheep are sacrificed. Sarees, fruits and cocoanuts are offered to the deity. The devotees observe fasting and *jagaram*. It is being celebrated for the past 40 years. Nearly 30,000 people of this and the neighbouring villages congregate. This festival is also celebrated by nearly 50 surrounding villages. All communities take part in the festival. *Pujari* is Rathi Maridaiah of Vegalla *gotram* with hereditary rights and the patrons are Vaisyas. The trustee is

Sri Vankacherla Mallaiah Sresti, a Vasiya. *Prasadam* is distributed to all. Arrangements are made one week in advance.

A fair is held in connection with the festival for 5 days near the temple by the village Panchayat. It is being held for the past 40 years. About 30,000 persons from this and the neighbouring villages congregate. Utensils, lanterns, mirrors and combs, *Ayurvedic* medicines, religious books, pictures and story books, agricultural implements, baskets and wooden toys are brought and sold. There is a choultry and pandals are also put up. Circus, magic, dramas, swings, whirling wheels, gambling and dances afford entertainment to the visitors. Sanitary arrangements are made by the Panchayat Samithi.

Sirla Pothanna festival is celebrated near the temple of Sirla Pothanna. A person gets possed of the deity and he walks over the fire thrice. The festival is celebrated on the 'Sirlastami' day. The 'Thresamma *Jatara*' is arranged by the local Roman Cathelic Mission in the name of Saint Thresa. The festival is held in February of every year. A gathering of nearly 4 to 5 thousand Christians of this and the neighbouring villages congregate. The festival lasts for a day only. The patrons are Catholic Priests.

SOURCE : 1 *Sri R. Janardhana Rao, Executive Officer, Rajam.*
2. *Sri P. Chalapathi Rao, Teacher Rajam.*
3. *Sri T. Bhanu Murthi, Telugu Pandit Rajam.*
4. *Sri M. Hanumuntha Sarma, Teacher, Rajam.*
5. *Nerella Peri Sastri, Teacher, Rajam.*

27. Burada — Situated at a distance of 3½ miles from Rajam by road, 9½ miles from Palakonda and 13 miles from Cheepurupalle Railway Station.

The total population of the village is 1,224 persons comprising several Hindu sub-communities, of which mention may be made of Kapu and Adi-Andhra. The totals of Scheduled Castes and Scheduled Tribes are 135 persons and 16 persons respectively. Agriculture and agricultural labour are their chief means of livelihood.

Sri Rama temple and Lakshmi temple are the temples of village. The image of Lakshmi is in female form. Lakshmi *Perantalu Uthsavam* takes place for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January - February). It is being celebrated for the past 11 years and is of local significance. The devotees of all castes in the village congregate. The patrons are Kapus. Sarees, fruits, mirrors, safforn, *kumkum* and 'Sathamanamulu' are offered to the deity.

SOURCE : *1. Sri U. Rama Rao, Teacher, Burada.*
2. Sri M. Tavitinaidu, Teacher, Burada.

28. Tatipadu — Situated at a distance of 2 furlongs from Sitaramapuram by cart, 17 miles from Cheepurupalle Railway Station and 10 miles from Palakonda the Taluk Headquarters.

The total population of the village is 654 persons comprising several Hindu sub-communities of which mentioned need to be made are Kapu, Telaga, Vaisya, Muslim, Chakali, Mangali and Harijans. The total number of Scheduled Castes is 40 persons. Agriculture and stone-cutting are their chief means of livelihood.

Rama temple and Sri Jagannadhaswamy temple are the places of worship in the village. There are some unknown images in the Jagannadhaswamy temple.

Radhayathra is celebrated for 9 days from *Ashada Suddha Tadiya* to *Dasami* (June- July). It is being celebrated for the past 30 years. Sri Jagannadhaswamy appeared to late Sri Kummaragantla Ramanujacharyulu in a dream and asked him to construct a temple for him on a nearby hill called Vandakonda. The devotees of this and the neighbouring villages within a radius of 10 miles congregate. All communities take part in the festival. *Pujari* is Alewalli Chittimacharyulu of Kasyapasa *gotram*. Cocoanuts are offered to the Lord. *Prasadam* is distributed to all. *Harikatha* and *bhajana* are conducted.

Sri Rama *Uthsavam* is celebrated on *Magha Suddha Ekadasi* (January - February).

SOURCE : *Sri A. V. V. Narsimhachary, Teacher, Tatipadu.*

29. Gullaseetharamapuram — Situated at a distance of 5 miles from Rajam, 16 miles from Cheepurupalle Railway Station and 56 miles from Parvathipuram.

The total population of village is 1,777 persons comprising several Hindu sub-communities: *viz.*, Vaishnava, Velama, Golla, Kapu, Telaga, Chakali, Mangali and Mala. The total number of Scheduled Castes people is 241. Agriculture,

trade and employment are their chief means of livelihood.

The temples of Siva, Jagannadhaswamy and Sitaramaswamy are the places of worship in the village. The installed images of Sitaramaswamy in the Sitaramaswamy temple are made up of stone and copper.

Dola Yatra is celebrated for 4 days from *Phalguna Suddha Purnima* (February–March). It is being celebrated from the origin of the temple. Nearly 5,000 devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Vaishnava of Kasyapasa *gotram* and Maharajas of Bobbili and Velamadoras are the chief patrons of the festival. *Prasadam* is distributed to all. *Dhanurmasothsavam* is celebrated from *Margasira Bahulam* (November–December) to *Pushya Suddham* (December–January) and *Brahmothsava kalyanam* on *Jyesta Suddha Padyami* (May–June) are the other festivals celebrated in the temple.

A fair is held in connection with the festival for 4 days. It is being held from ancient times. Nearly 5,000 persons of this and the neighbouring villages congregate. Utensils, mirrors and combs, pictures and photos of Gods, agricultural implements and toys are brought and sold. Dramas, dances, *burrakathas*, circus and *Harikathas* are the items of entertainment.

SOURCE: *1. Sri K. Appa Rao, Gullasitaramapuram.*
2. Sri I. Mallikharjuna Rao, Assistant Teacher, Gullasitaramapuram.
3. Sri I. Venkata Rao, Head Master, Gullasitarampuram.

30. Thotavada (Dhari hamabhadra Rajupet) — Situated at a distance of 8 miles from Srikakulam Road Railway Station, 8 miles from Palakonda and 44 miles from Parvathipuram.

The total population of the village is 1,882 persons comprising several Hindu sub-communities such as Kapu, Telaga, Kamsali, Vaisya, Chakali, Mangali; Mala and Madiga. The total population of Mala and Madiga i.e. Scheduled Castes is 246 people and no Scheduled Tribes. Agriculture, agricultural labour and hereditary professions are their chief means of livlihood. Majority of the people profess Hinduism.

Kesavaswamy temple, Gowri temple, *Gramadevatha* temple and Enjamma temple are the places of worship in the village. The earthen images of the deities Parvathi and Parameswarlu seated on the Nandi, the sacred bull are prepared for the occasion of the festival. The idol of Enjamma is a carved stone image in human form with 4 hands. The image of the village deity is carved on a stone plank in female form.

Gowri *uthsavam* is celebrated for 30 days from *Asvija Sudha Purnima* (September–October). It is being celebrated from ancient times. The devotees of the village congregate. All communities take part in the festival. Dramas and *burrakathas* are arranged by collecting donations from the villagers. Safforn, *kumkum* (vermilion), plantains and spices are offered to the deity.

Enjamma *Devatha Panduga* is celebrated when rains fail. The devotees of the village congregate.

The villagers go to the temple with music when rains fail and after performing puja, they offer rice cooked with milk and jaggery. They pour water till it reaches the *Koneru*, 200 yards away. Immediately they leave the place with the belief that they would be drenched in rain. This small pond has been developed into a tank of 100 acres of water spread area.

Gramadevatha Uthsavam is celebrated before *Asvija Suddha Purnima* (September - October). It is being celebrated from ancient times. *Pujari* is a Kamsali with hereditary rights. Goats, fowls and sheep are sacrificed to the deity. The devotees take oil-bath and observe fasting during festival days.

SOURCE: *Sri Duba Ramulu, Teacher, Thotavada.*

31. Gopalapuram — Situated at a distance of 1½ miles to the south of Palakonda. It is connected by bus.

The population of the village is 276 and it is made up of Vaisya, Kapu, Viswabrahmin, Chakali, Mangali, Panda etc., castes; Scheduled Castes (47 persons) and Scheduled Tribes (130 persons).

Sri Venugopalaswamy's temple and Sri Sadasivaswamy's temple are the places of worship in this village. Both the temples are more than 200 years old.

In the Venugopalaswamy temple, 1 foot high stone idols of the Lord and His two consorts Rukmini and Satyabhama are worshipped. There is 15 feet high *dwajasthambham* in front of the temple. Daily pujas are offered here. Sri Ampolu Sitaramaswamy, a Srivaishnava, is the priest. Corbans offered by the devotees constitute the only source of remuneration to the priest.

In the Sadasivaswamy's temple also daily pujas are offered. *Pujari* is an Oriya Brahmin. *Sivaratri*

festival is celebrated for 3 days. *Bhajans, Puranas, Harikatha kalakshepams* and dramas etc., are arranged. Approximately Rs. 2,000 are spent over the functions. About 10,000 people from the neighbouring villages congregate to offer worship to the Lord.

SOURCE: *Information collected by Sri Ch. Purnachandra, Rao, Economic Investigator.*

Informant: Sri A. Kodanda Rao, Vaidya Vidwan, Ayurvedic Physician and Managing Ttrustee of the temple, Palakonda.

32. **Marrikothavalasa** — Situated at a distance of 6 miles from Srikakulam Road Railway Station by foot-path.

The total population of the village is 461 persons comprising several Hindu sub – communities such as Kapu, Sale, Golla, Mangali and Chakali. The number of Scheduled Castes in the village is 93 people. Agriculture, agricultural labour, trade and traditional occupations are their chief means of livelihood.

Ramalingeswaraswamy temple and Asiramma temple are the places of worship in the village. A tree is worshipped in the name of Asiramma.

Ammavari *Panduga* takes place on the Tuesday in *Ashadam* (June - July). The day of celebration is fixed according to the convenience of the villagers. It is being celebrated since the inception of the village. All the devotees of the village congregate. All communities take part in the festival. *Pujari* is a Dammula by caste with hereditary rights. The *pujari* in the Ramalingeswaraswamy temple is a Jangam of Maheswara *gotram* with hereditary rights. Goats, fowls, fruits and pulses are offered to the deity. Social dinners are arranged. The devotees worship the tree on a Tuesday.

The devotees observe **fasting and** *jagarana* during the festivals. Sri Ramalingeswara Swamy festival is celebrated in *Karthikam* (October–November) and in *Magham* (January–February).

SOURCE : *Sri S. Papi Naidu, Teacher, Marrikothavalasa.*

33. **Nimmathorlavada** — Situated at a distance of 6 miles from Srikakulam Road Railway Station by foot-path and 6 miles from the motor road.

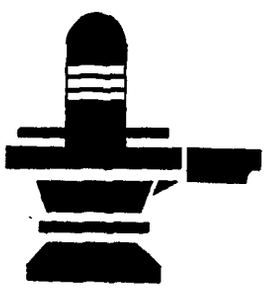
The total population of the village of 795 comprising several Hindu sub – communities *viz.*, Kapu, Vaisya, Velama, Golla, Chakali, Mangali and Harijans. The total number of the people belonging to Scheduled Castes is 111. Agriculture, trade, weaving, agricultural labour, sheep-breeding and other hereditary professions are their chief means of livelihood.

There is no temple for the village deity. Some wooden images are worshipped under a tree. There is a big tree, which signifies the deity *Ammavaru*.

Ammavari *Aradhana* is celebrated in *Ashadam* (June–July). The villagers decide a convenient day and on that day all the devotees go to the tree with fruits and flowers to offer to the deity. The residents of the village congregate. *Pujari* is Padali Godari, a Dammula with hereditary rights. He is a native of Vedullavalasa village which is at a distance of 3 miles to the east of this village. He is called for at the time of *uthsavam*.

The devotees observe fasting and *jagarana* and take river–bath during festive days.

SOURCE : *Sri A. Suryanarayana, Head Master, Nimmathorlavalasa.*



PATHAPATNAM TALUK

FAIRS AND FESTIVALS

PATHAPATNAM TALUK

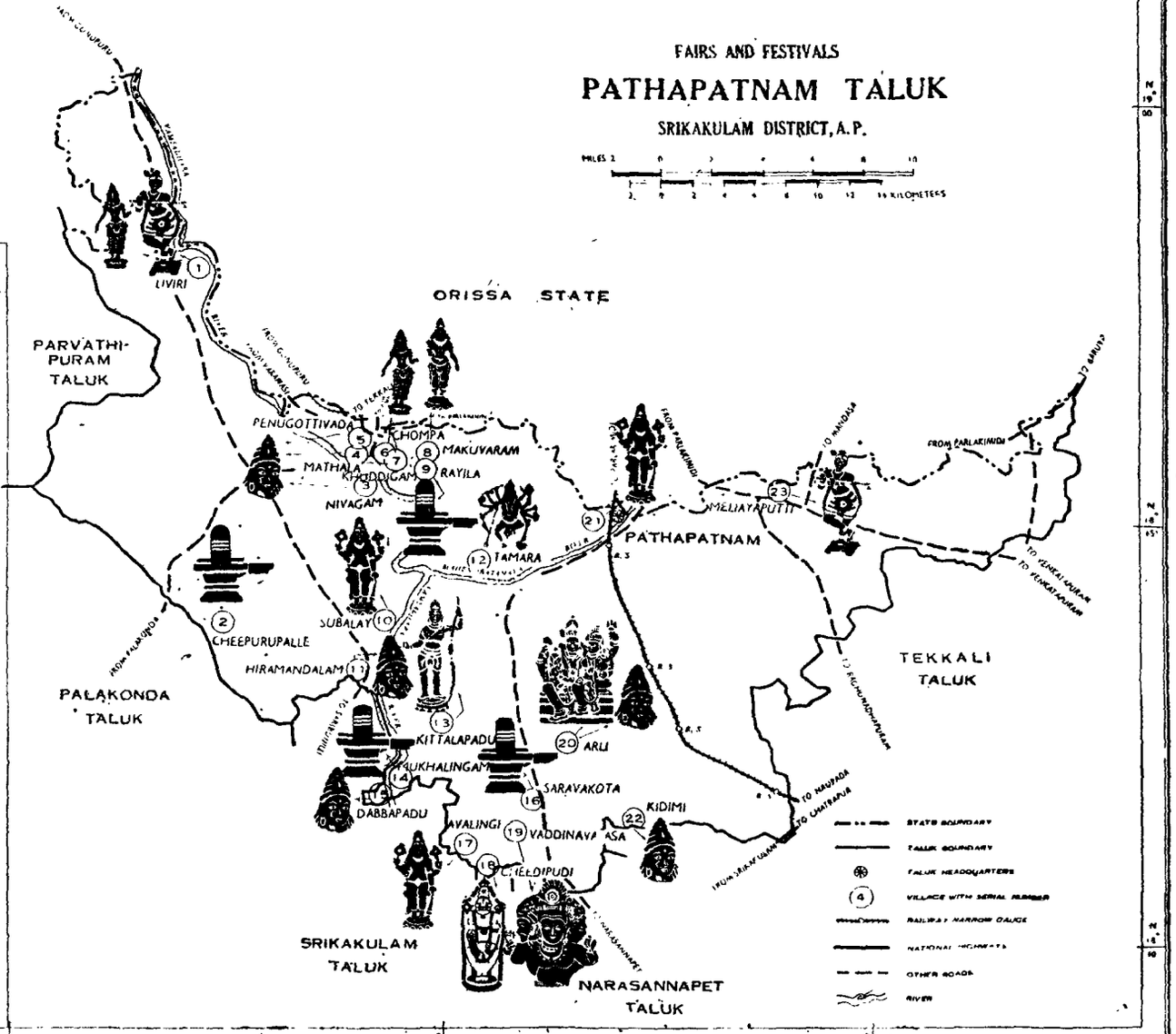
SRIKAKULAM DISTRICT, A.P.

MILES 2 0 2 4 6 8 10

KILOMETERS 2 0 2 4 6 8 10 12 14 16

INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	20 LIVIRI	RADHA AND KRISHNA · FEB MAR
2	89 CHEEPURUPALLE	YENDALA MALLESWARASWAMY JAN - FEB
3	100 NIVAGAM	YELLAMMA MAR
4	101 MATHALA	AMMAVARU SEP OCT
5	102 PENUGOTTIVADA	KUMMARI POLAMMA SEP OCT
6	104 CHOMPA	RUPINI DEVI JUNE JULY
7	105 KHUDDIGAM	RUPINI DEVI JUNE JULY
8	109 MAKUVARAM	PARVATHI MAR - APR
9	110 RAYILA	NEELAKANTHESWARASWAMY APR MAY
10	142 SUBALAY	VISHNU FEB - MAR
11	191 HIRAMANDALAM	VILLAGE DEITY JUNE JULY
12	207 TAMARA	DURGA SEP OCT
13	221 KITTALAPADU	SRI RAMA MAR APR
14	225 MUKHALINGAM	MADHUKESWARASWAMY MA JUNE
15	226 DABBAPADU	AMMATHALLI APR MAY
16	246 SARAVAKOTA	TRYLOKLSWARASWAMY JAN - FEB
17	255 AVALINGI	SRI JAGANNADHASWAMY JUNE JULY
18	257 CHEEDIPUDI	SRI VENKATESWARASWAMY JAN - FEB
19	262 VADDINAVALASA	TRINADHASWAMY APR MAY
20	284 ARLI	MALLIKARJUNASWAMY JAN - FEB
		ARLI AMMAVARU JUNE JULY
21	309 PATHAPATNAM	SRI JAGANNADHASWAMY JUNE JULY
22	340 KIDIMI	AMMAVARU SEP OCT
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Section VII

PATHAPATNAM TALUK

Introduction — Situated towards north of the district bordering the Orissa State, it is bounded on the North by Orissa State, on the South by Narasannapeta and Srikakulam Taluks, on the East by Tekkali Taluk and on the West by Palakonda and Parvathipuram Taluks. Comprising an area of 463 square miles, the Taluk has 491 villages out of which 46 villages are uninhabited. There are no towns in this taluk.

The taluk has a population of 2,26,674 of whom 31,398 and 39,161 belong to Scheduled Castes and Scheduled Tribes respectively. The chief means of livelihood of the people are agriculture and handloom industry. The chief cottage and small scale industry alone absorbs more than 6,000 workers in the entire taluk.

Of the many temples and places of importance in the taluk, Madhukeswara Swamy's temple at Mukhalingam and Sri Venugopalaswamy temple of Melaputti are of considerable interest, the former from both historical and architectural point of view and the latter from architectural point of view.

The Pathapatnam Ammavaru of Pathapatnam is the most famous deity attracting people from many parts of the district and from the neighbouring Orissa State also.

Village-wise details of Fairs and Festivals held in the taluk are furnished below.

1. Liviri.—Situated at a distance of about 19 miles from Pathapatnam.

The total population of the village is 1,156 and it is made up of the following communities; Caste Hindus; Schedules Castes (520); Scheduled Tribes (5). Agriculture and hereditary occupations are the chief means of livelihood of the residents.

Dolayatra is celebrated in Radhakrishna temple for 2 days in *Phalgunam* (February-March). Nearly 5,000 people of all castes of this and the neighbouring villages participate in it.

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

SOURCE: *Tahsildar, Pathapatmam Taluk.*

2. Cheepurupalle — Situated at a distance of 15 miles from Pathapatnam, the taluk headquarters, on Parlakimidi-Palasa Road.

The village population is 673 (as of the 1961 Census) and is made up of Oriya Brahmin, Vaisya, Sristikaranam, Golla, Chakali, Mangali communities; Scheduled Castes (97)-Mala, Madiga etc., and Scheduled Tribes (54). Yendala Malleswaraswamy and village dieties Pola Polamma and Potharaju are worshipped in the village. There is no temple for Yendala Malleswara Swamy. A two feet high *Sivalingam* with *panuvattam* is there. Daily pujas are offered to the Lord. *Pujari* is a Jangam. *Sivaratri* festival is celebrated for one day. Over 500 people congregate for worship. On all *Karthika* Mondays also congregations will be there.

Pala Polamma deity is symbolised in a 1½ feet high stone idol in human form at a distance of 3 furlongs to the east of the village. The deity is worshipped on Tuesdays. *Pasupu kumkum*, fruits and plantains are offered to the deity. *Jatara* is celebrated in the *Avati* (*Phalgunam*-February-March) month. *Uthsavams* are celebrated for *Dasara* festival for 1 day. There is one acre of wet land for the deity.

Potharaju deity is symbolised in a one foot high wooden cylinder at a distance of 1 furlong to the west of the village. For *Dasara* festival, Potharaju and Pala Polamma deities are together taken in procession in the village.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : Sri Karati Guraiah, Thalari, Cheepurupalle,

3. Nivagam — Situated at a distance of one furlong to the North of H.P. Road, 3 miles from Haddubhangi Railway Station, 16 miles from Pathapatnam and 30 miles from Tekkali.

The total population of the village is 2,238 and it is made up of the following communities: Caste Hindus-Kapu, Vaisya, Golla, Chakali (Dhobi), Kummari (Potter), Perike, Pondara; Scheduled Castes (538). Agriculture, trade, weaving and other traditional

occupations are the chief means of livelihood of the residents.

The temples of the village are of Sri Jagannadhaswamy and Yellamma. The stone image of Yellamma is in human form.

Bhoumi *Jatara* is cellebrated to the deity, Yellamma for 9 days from *Phalguna Suddha Saptami* to *Purnima* (February-March). On the first day the deity is taken round the village in a procession to the accompaniment of *pasupu muddalu* (balls of turmeric) will be distributed to all. The *pasupu mudda* so distributed is believed to be of great efficacy in curing the skin deseases when applied to the body. People suffering from skin diseases generally worship this Goddess. The devotees discharge their vows when their desires are fulfilled. But there are no animal sacrifices. This festival is being celebrated for the past 100 years and is of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujaris* belong to Perike community.

SOURCE : *Sri K. Janaki Ramaiah, Village Karanam, Nivagam.*

4. Mathala – The village goes by the name Mathala after Mathali, the charioteer of Indra. It is situated at a distance about 10 miles from Pathapatnam.

The total population of the village is 923 and it is made up of the follwoing communities. Caste Hindus; Kapu, Pondara, Segidi and Scheduled Castes (123). Agriculture and agricultural labour are the chief means of livelihood of the residents.

Siva temple and *Ammavari Kutiram* (cottage) are the places of worship in this village. An '*Udiga*' tree is worshipped in the name of the village deity *(Ammavaru)*.

Ammavari Uthsavam is celebrated every year for one day on *Asvija Suddha Dasami* (September-October) and birds and animals are offered as sacrifice to the deity. It is of ancient origin and of local significance. The Hindu devotees of the village congregate.

The devotees observe fasting and *jagaram* during *Karthikam* (October-November) and *Sivaratri.*

SOURCE : *Sri G. Satyanarayana, Teacher, Mathala.*

5. Penugottivada — Situated on the left bank of the river Vamsadhara at a distance of 3 miles from Haddubhangi Railway Station of Orissa State snd 15 miles from Pathapatnam.

The total population of the village is 206 and it is made up of the following communities : Caste Hindus-Balija, Telaga, Devanga, Kapu, Kamsali (Goldsmith): Scheduled Castes (30)-Mala, Madiga and Adi-Andhra. Agriculture, Agricultural labour, Trade, weaving and traditional occupations are the chief means of livelihood of the residents.

Siva temple and the temple of Kalika Devi who is worshipped in the name of Kummari Polamma are the places of worship in the village. An earthen image in conical shape prepraed by a Kummari (Potter) is worshipped in the name of 'Kummari Polamma' in Kalika temple.

Ammavari Panduga is celebrated for one day before *Asvija Suddha Dasami* (September-October). Goats, fowls and sheep are sacrificed to the deity. The branches of Udiga tree are kept on the ground and the animals are sacrificed on them so that, the blood may spill on them. Some devotees take the animals decorated with flowers, turmeric and vermilian in a procession accompanied by music. These sacrifices are made at a distance of 10 to 15 yards away from the temple towards east. On the festival day, the women after taking bath, bring water in metal vessels and pour before the temple. Some of the devotees who have the custom of '*ghatamethuta*' (lifting the decorated pot) observe fasting on that day. Sweets are prepared and dinners are arranged. This festival is being celebrated from the time the village originated and is of local significance. All Hindus of the village congregate.

Patrons are the villagers. There is no *pujari.* Pandals are erected during the festival.

Hindu devotees take bath in Vamsadhara river and observe fast during the festival days.

SOURCE : *Sri B. Kavi Rama, Teacher, Z. P. High School, Penugottivada.*

6. Chompa — Situated at a distance of 9 miles from Pathapatnam. Three hundred years ago, Champadevi, wife of one of the Rajas of Parlakimidi *Samsthanam* gave this village after her own name as a gift (*inam*) to Sri Vedula Narayana Sastry in appreciation his scholarliness.

Rupini Devi is worshipped in the form of a Ravi tree.

Rupini Devi *Panduga* is celebrated in *Ashadham* (June-July). Animals are sacrificed to the deity. All the villagers without any distinction of caste or creed participate in the festival. Patrons and *pujaris*

are the villagers. The belief is that even now Rupini Devi guides the residents of the place by possessing some one and giving directions through him.

SOURCE : *Sri Bhallamudi Bucchi Babu, Village Munsiff, Chompa.*

7. **Khuddigam**—Situated at a distance of 2 miles from Haddubhangi Railway Station and 16 miles from Pathapatnam by road and 44 miles from Srikakulam.

The total population of the village is 601 and it is made up of the following communities: Brahmin, Vaisya, Kapu, Chakali (Dhobi), Pondari; Scheduled Castes (16) - Mala (Adi-Andhra), Madiga. Agriculture is the chief means of livelihood of the residents.

The village deity Rupini *Devatha* also known as Muthyalamma is worshipped in the form of a tree.

Rupinidevatha *Uthsavam* is celebrated on *Vijayadasami* day and in *Ashadam* (June-July) also. Goats and fowls are sacrificed and sweets are offered to the deity. It is being celebrated since the origin of the village and is of local significance. The residents of all castes of the village congregate.

Patrons are Kapus of Naga *gotram* with hereditary rights. During the festival days Dammala vallu are called in as *pujaris* from the neighbouring villages.

Dramas, fancy dress competitions and *Veedhi Bhagavathams* are arranged during festive occasions.

SOURCE : *Sri Bucchi Babu, Village Munsiff, Khuddigam.*

8. **Makuvaram** — Situated at a distance of 1½ furlongs from Nivagam bus stand (with ferrying facilities on Vamsadhara river in the rainy season), 2 miles from Seethapuram Railway Station (Orissa State) and 12 miles from Pathapatnam. Nearly 180 years ago this village was to the south beyond the hill "Kaluvala konda" as established by the traces of human habitation found there subsequently. As there were no water facilities in that village and the cultivable lands are situated to the north of the hill, people came to the present village and lived there. As the villagers changed their residence from one village to the other it has got the name Makavaram and the elders of the village estimate that it was established some 150 years ago.

The total population of the village is 846 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Karanam, Kapu, Oriya, Kevati Yadava, Kalinga, Vaishnava, Pondara, Chakali (Dhobi), Kamsali (Goldsmith); Scheduled Castes (97) - Mala, Madiga and Scheduled Tribes (2) - Yerukala, Bariki. Agriculture is the chief means of livelihood of the residents.

Sri Uma Maheswara Swamy temple, Sri Neela Kanteswara Swamy temple and *Gramadevatha* temple are the places of worship in this village. There are the images of Eswara, Parvathi and Nandi in the Uma Maheswara Swamy temple.

Parvathi *Kalyanam* is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). Plantains, coconuts etc; are offered and *abhishekams* are performed in Uma Maheswara Swamy temple. This is being celebrated for the past 100 years or so and is of local significance. Local people of all communities take part in it. The patron is Sri Bhallamudi Bucchibabu, the village Munsif of Khuddigam. *Pujari* is a in Oriya Brahmin of Kasyapasa *gotram* with hereditary rights.

Grama Devatharadhana is the other festival of the village. The ryots celebrate *Vithanamula Vara mulu*, for 2 days in *Ashadham* (June-July 15th and 16th July). This festival is celebrated during the sowing season. Again *Gramadevatharadhana* is done on Tuesday preceding *Vijaya Dasami* during *Dasara.* The celebration of the festival is announced to the public by beat of tom-tom on the previous day. Goats, fowls and sheep are sacrificed to the deity. The animals are taken in a procession with music, before they are sacrificed. *Chalimidi, vadapappu* and *panakam* are offered to the deity. It is being celebrated for the past 100 years. The residents of the village congregate and all communities take part in it

The devotees take bath in Vamsadhara river and observe fasting and *jagarana* during *Maha Sivaratri.*

The *pujari* of Sri Neelakantheswara Swamy temple is an Oriya Brahmin of Kasyapasa *gotram* with hereditary rights enjoyed for the past 140 years.

SOURCE: *Sri Addanki Namassivaya Achari, Teacher, Makuvaram.*

9. **Rayila** — Situated at a distance of 2 miles from Kurigam, 3 miles from Sithapuram Railway Station, 15 miles from Pathapatnam and 28 miles from Tekkali. After the Metiraju *Pithuri* (rebellion) in 1832, Mr. M. R. Rasool, the political agent of the British took over the village from the former Zamindar Ramanna

Dora and gave it as an *inam* to Gowranga Patro and named the village as "Rayila". Prior to that the name of the village was Moolikirayila.

The total population of the village is 535 and it is made up of the following communities : Caste Hindus– Karanam, Kapu, Savara, Paidi, Sondi; Scheduled Castes (86) — Scheduled Tribes (296). Agriculture and agricultural labour are the chief means of livelihood of the residents.

Lord Neelakantheswara Swamy temple, Bankeswari temple and Radha Kantha *Mantapam* are the places of worship in this village.

Mahademuni festival is celebrated in Neelakantheswara temple for one day on *Vaisakha Suddha Purnima* (April-May). The Hindu devotees from the neighbouring districts congregate. Patrons are Kapus and *pujari* is a Jangam. *Prasadam* is distributed to all. No animal sacrifices are made.

The *pujari* for Radha Kantha Swamy temple is a Brahmin and the patron is the village Karanam.

The patrons of Neelakantheswara Swamy temple are Kapus and the *pujari* is a Jangam.

The patrons of Bankeswari Devi are Savaras.

The devotees take bath in the river and observe fasting and *jagarana* during festive days like *Mahasivaratri* and *Karthika Ekadasi* (October-November).

SOURCE : *Sri Narasimhacharana Patro, Village Munsif, Rayila.*

10. Subalay — Situated at a distance of 9 miles from Pathapatnam.

The total population of the village is 851 and it is made up of the following communities : Caste Hindus; Scheduled Castes (76) and Scheduled Tribes (160). Agriculture is the chief means of livelihood of the residents.

Dola festival is celebrated in Maha Vishnu temple for 2 days from *Phalguna Suddha Chaturdasi* (February-March). Nearly 8,000 devotees of this village and from the neighbouring villages congregate. All communities take part in this festival.

SOURCE : *District Health Officer, Srikakulam.*

11. Hiramandalam — Situated at a distance of about ten miles from Pathapatnam.

The total population of the village is 4,040 and it is made up of the following communities : Caste Hindus—Scheduled Castes (591) and Scheduled Tribes (5). Agriculture and traditional occupations are the chief means of livelihood of the people.

Car festival is celebrated for 10 days from *Ashadha Suddha Vidiya* (June-July). Nearly 1,000 devotees of this village and the neighbouring villages congregate. People of all communities participate in it.

SOURCE : *The Executive Officer, Srikakulam.*

12. Tamara — Situated 3 miles to the west of the Pathapatnam Taluk Office.

At the 1961 Census, the village had a population of 835 comprising Velama, Gajulakapu, Sathani, Vaishnava, Kamsali, Jangam, Devanga, Chakali Castes and Mala and Madiga Scheduled Castes (117) and Scheduled Tribes (52).

Durga deity is symbolised in stone under a neem tree. *Pasuqu kumkum*, coconuts, and plaintains are offered to the deity. *Dasara* festival is observed for 1 day. Fowls and goats are sacrificed to the deity *Avati Pournami* festival is celebrated for 1 day in the month *Ashadha.* Coconuts, plantains, fruits etc., are offered and fowls are sacrificed to the deity. About 800 people congregate for each of the festivals.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic investigator.*

Respondent : Sri Raja Mohanti Appa Rao Patnaik, Village Karnam, Tamara.

13. Kittalapadu — Situated at a distance of about 11 miles from Pathapatnam.

The total population of the village is 1,116 and it is made up of the followlng communities: Caste Hindus; Scheduled Castes (152) and Scheduled Tribes (171). Agriculture is the chief means of livelihood of the residents.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). Nearly 500 devotees from the surrounding villages congregate. All communities take part in it.

SOURCE : *Tahsildar, Pathapatnam Taluk.*

14. Mukhalingam or Mukhyakalingam — Situated at a distance of one mile to the west of Padmanabhuni konda (Rathnagiri), 12 miles from Tilaru Railway Station; 20 miles from Pathapatnam; 24 miles from Tekkali, 30 miles from Srikurmakshetram and 32

miles from Srikakulam. River Vamsadhara flows on three sides of the village. This is connected by road to Tekkali, Pathapatnam and Srikakulam. There is also a road constructed by the Maharaja of Parlakimidi.

In 261 B.C. Ashoka invaded Kalinga kingdam and conquered it after waging the war for three years. Moved by the loss of human lives in the war, he gave up the path of violence and embraced Buddhism. He constructed a "Stupa" after establishing a tooth of Lord Buddha at Simhapuram, the capital of Kalingadesam and changed its name as Dantapuram in commemoration of the Stupa erected by him. The inscriptions found here bear testimony to the fact that for about 15 centuries, Kalinga country was ruled by the kings of Ganga dynasty with capitals at Dantapuram, Kalingapattanam and Kalinganagaram and Buddhism was patronised by them. In the inscriptons in Madhukeswara temple of Mukhalingam, this place was mentioned as Kalingadesanagaram, Kalinganagaram Kalingavaninagaram, Nagaram, Nagarapuwada and Trikaliganagaram,but not as Mukhalingam.In the days of yore Kalingamwas devided into three parts 1. North Kalingam, 2. Madhyakalingam (or) Mukhyakalingam and 3. South Kalingam. In usage Uttara Kalingam became "Utkalam" and 'Mukhyakalingam' was transformed as 'Mukhalingam' Of the three *lingams*, Madhukeswara lingam, Bhimeswaralingam and Someswaralingam in the vicinity, Madhukeswaralingam which is at the centre of the place was perhaps conceived as Mukhyalingam (important lingam) and the name given to the place must have corrupted into Mukhalingam. Sri Acharya, a journalist points out a close study of the *lingam* in Madhukeswara temple which is not in the usual smooth cylindrical form, has signs of a face and claims that this must have been the reason for calling the place as Mukhalingam. The famous Vemulavada Bhimakavi episode proves that during the days of Kalinga Ganga *alias* Chola Ganga, Mukhalingam was the capital of the Kalingas under the name Sajjanagaram. Bhimakavi was enrag-at the repeated refusal of Kalinga Ganga to give him audience and cursed him to lose his kingdom. Bhimakavi's words were so powerful that Kalinga Ganga actually became a beggar at which stage Bhimakavi took pity on him and blessed him thus :

అజిలో రాయల గెల్చి సజ్జనగరంబున
Ajilo Rayala gelchi Sajjanagarambuna
పట్టముగట్టు కోవడిన్ రాజకళింగ గంగా
Pattamugattu kovadin Rajakalinga Ganga.

May you conquer Raya and be enthroned at Sajjana garam. Bhimakavi's description of Sajjanagaram as the place surrounded on three sides by River Vamsadhara and on the fourth side by the sea proves that Sajjanagaram is the present Mukhalingam. This was in the 11th Century.

The Total population of village is 2, 446 and it is made up of the following communities: Caste Hindus; Kalinga, Vaisya, Chakali, Mangali, Kamsali, Kummari, Andhra Brahmin, Oriya Brahmin, Kalinga; Scheduled Castes (228). Agriculture, agricultural labour, employment and other traditional occupations are the chief means of livelihood of the residents.

Sri Mukhalingeswara temple is the most important temple of the place.

The sanctity of the place is enhanced by the fact that the divine consort is no less than Varahi Devi, one of the celebrated *saptha mathrukas* (seven divine mothers).

బ్రహ్మీ	మహేశ్వరీ	చైవ
Bramhee	Maheswaree	Chaiva
కౌమారీ	వైష్ణవీ	తథా
Kowmaree	Vaishnavee	thaha
వరాహీ చైవా	చండ్రాణీ	
Varahee Chaiva	Chamdranee	
చాముండీ సప్త మాతృకాః		
Chamundee sapta mathrukah		

There are stone inscriptions recording some facts relating to the place and the temple. Kamarnava II (941-976 A.D.) who ruled Kalinga kingdom from Danthapuram shifted the capital to Kalinganagaram and constructed the temple of Madhukeswara in the form of a *lingam*. His son 'Aniyanka Bheemavajrahastha' (979-1014 A.D.) constructed Bheemeswaralayam in the same place. There is ample proof that during this period and even earlier Buddhism had great influence in this part of the country. There are several Buddhist idols in the temple and several incidents in Lord Buddha's life have been sculptured on the walls of the temple. On the linted oft he door opposite *Alaya Mantapam*, there is the figure of Ashoka bowing before the Bouddha Sanyasi Upagupta when he went to him with his army after deciding to give up war and embrace Buddhism. The Bodhi tree and *Saptaparni* (a tree that has seven leaflets to each leaf i.e., Alstonia scholaris) are sculptured between the king and the *sanyasi*. On the wall of Radhakantha *Matham* by the side of the temple, Yasodhra was depicted as sleeping along side her son Rahula while the Buddha was being carried in a palanquin. In the same *Matham* in another place, the

Dharma Chakram is sculptured neatly. During the reign of Anantha Varma (788–820) Buddhism decayed. *Advaitham*, school of philosophy in Hinduism gained ascendency. The Madhukeswara temple is enclosed within a spacious compound and on the entrance the stone Basava (Bull) is seen. On all the eight directions there are eight *Sivalingams* in the names of the eight *Dikpalakas* (presiding diety of the direction) Indra, Yama, Agni, Nairuthi, Varuna, Kubera, and Easana housed in small temples. The temple of Kumaraswamy is behind that of the main temple. On the southern portion there are three idols of Ganapathi within the temple. Unlike in any other Siva temple there are the idols of Sun God, Lord Vishnu, Sankara, Parvathi and Ganapathi, as one school of devotees disapproved *Ekadeva* puja (worship of single deity) and advocated *Panchadevatharadhana* (worship of five deities)

ఆదిత్యమ్ అంబిక విష్ణుం గణనాథమ్ మహేశ్వరమ్
"Adithyam, Ambika, Vishnum Gananatham, Maheswaram"

Sun, Parvathi, Vishnu, Ganapathi and Siva. There are also the idols of Varaha and Vamanavatharam of Lord Vishnu and that of Kubera. The idols of Gajalakshmi, Saraswathi *Veena pusthakapani* (holding veena and book), Mahaveera the founder of Jainism, which have recently been excavated, are preserved in the temple. The *Lingam* in the temple is not in the usual shape of a *Sivalingams*, nor has it a face as indicated by the name Mukhalingam. As the legend quoted earlier indicated, it is the trunk of 'Ippa' tree which is called Madhukam in Sanskrit and Mohava in the local language 'Oriya', with a hollow in the middle after the tree was cut off. It now appears as if it was made of a stone. It must be remembered that before the 'idols' were created as reformative of God; Gods were worshipped in the form of a tree of their choice in several nations and religions. For example, the Arabs worshipped the God in the form of the date-palm tree and Egyptians in that of a thorny tree called cyprus. Several trees are worshipped by Hindus as abodes of Gods. In Karnataka, Lord Siva is known as Adivappa (Lord of the forest) and Parvathi Devi as Adivamma. Parvathi is also known as 'Sankambhari' connotating her relationship with forests. One great warrior is believed to have been born from a 'Ravi' tree. Before the image of the Buddha was evolved it was worshipped in the shape of two feet near a face. In Utkala it is believed that 'Ekadasi Devi' was born from the hollow of a tree in order to kill the demon 'Mridamanya'. The family deity of Boondi kings was "*Asapurna*" believed to have taken birth from "pippali" tree. In the Indus valley civilization several nudes seated on trees and herbs were worshipped as Gods. Lord Siva has got the name 'Padapeswara'. The 'Kadambas' worshipped Kadamba tree as their family deity and their family name is also derived from the name of that tree only. "Varuni Devi" the presiding deity of a type of arrack is described as "Kadamba taru Kotara Vasini". Even today 'Ippa' tree is sacred to the hill tribes in Andhra. In Bastar, there is a belief that God lives in 'Ippa' tree. The hill tribes in Adilabad district preserve their idol. in the branches of *Ippa* tree after the annual festivals Thus it is clear that tree was not only held sacred but was also worshipped as God in ancient days. *Ippa* is an asset to the hill tribes. They eat the fruits or sell them and they prepare arrack for themselves with its flowers and tender leaves, and hence it is no wonder that at Mukhalingam, the trunk of that tree is worshipped as Lord Siva. Within the compound of the Madhukeswaraswamy temple, there is the temple of Varahidevi to the North. On the walls of the temple the images of *Sapthamathrukas* – Brahmi, Maheswari, Kowmari, Vaishnavi, Varahi, Indrani and Chamundi are carved and below them the image of Ganapathi is carved. The image of Varahidevi is a big one on *simhavahanam* (lion) in *padmasanam* posture with 7 hands holding Thomaram, Kumtham, *dhanus*, sword, *chakram* (disc), *banam* (arrow), Pattasam and the eighth showing *abhayahastham*. To the West by the side of this image there is another image of a *Shakthi* with 8 hands in which 2 are broken. The image of Varahidevi seems to be that of Durga. But as the history of the temple connecisted with the Savaras in the hoary past it is perhaps called Kiratha Varahi. There are four temples containing '*Sivalingams*' on all the four sides of Madhumaheswaraswamy temple. The temple of Kumaraswamy is behind the main temple. Within the campus of this temple there are three images of Ganapathi to the South. Besides, in *Alaya mantapam* the images of Surya, Vishnu, Varaha, Vamana and Kubera are there.

Bheemeswara temple is about hundred yards from Madhukeswara temple. It is in ruins. Two stone bulls in front of the temple are of exquisite worksmanship. The lingam is quite a large one and made of Black stone. The lingam is called Aniyanka Bheemeswara after the name of the king Immadi Vajrahastha who ruled over this place and held the title Aniyanka Bheema. There is the idol of a female deity with three faces and eight hands and some call it Tara Devi. There is an image of Kumaraswamy in the temple and the figure of Dakshinamoorthy on the temple wall depicted as sitting under a bananian tree of the other figures on the walls, those of Vinayaka with

four hands and Brahma with four heads are the only two images. Quite discernible, while the host of other images found there, are in dilapidated condition.

Someswara temple faces west while Madhukeswara temple is facing east. It has only one room, the sanctum sanctorum, with no *Mukhamantapam* etc. It is constructed in the style of the temples of Bhuvaneswar in Orissa. A thunder bolt broke a stone of the ceiling and a part of that stone is lying by the side of the temple. It is not an exaggeration if we say that even fifty people cannot lift it up. It is really surprising how such huge stones were lifted to the top of the temple in the past during the construction of the temple when the present day engineering techniques were quite unknown. In fact the temple was constructed by arranging huge stone one upon the other without using any lime mortar to cement them. They bear eloquent testimony to the great engineering skill of the sculptors of those days. Though the temple is very small, the architecture on the walls and the smooth and shining *Sivalingam* of black stone inside are very attractive. The *dwarapalakas* on the frames of the entrance door and the creepers on the top stone are carved out nicely. On the outer sides of the frame there are the images of Ganga on *Makaravahanam* (Crocodile) and Yamuna on *Kurmavahanam* (tortoise) in standing posture. This tradition of depicting the images of Ganga and Yamuna is found exclusively in the northern style of architecture of the Gupta days which is imitated here. Above the entrance frame the image of Gajalalakshmi in *Padmasanam* posture with two maids on either side holding *chamaras*. Higher up, the *Navagrahas* are carved. Here also the *Chandragraha* is depicted with a small moon on the wane behind his head. The images of several Gods and Goddesses with superb worksmanship are carved out very closely on the outer side of the temple walls. Among them the image of Mahishasura Mardani is awe-inspiring with creepers carved in a beautiful manner on either side. A war scene is carved out at the bottom of the wall. In a corner a couple in coitus is depicted. The figures of Kuarmaraswamy and His peacock vehicle with its face turned towards its Master is a marvellous piece of architecture. The images of four armed Vighneswara, Nataraja, Ekapadarudra, Astabahu chamunda, Kasi Annapurnadevi holding the spoon, Hariharamurthy, Ardhanareeswara (Siva with Parvathi shown as one half of his body), Agnideva with 7 tongues and Vighneswara are full of expression. The carvings of various poses in coitus depicted on the walls of this temple seem to have been done as a matter of tradition by the sculptors, as witnessed by the sculpture on various other temples. The idol of Harihara is stated by some people as representative of the Hariharanatha of poet Tikkana who gave to the Andhras the conception of oneness of Hari and Hara (Vishnu and Siva) in his Bharatam. But after seeking the Harihara murthy of Beluru Chennakesavalayam and the other idols of Harihara concept found in Mysore State, one would like to repudiate this theory and associate this idol with much older times than the period of poet Thikkana. This figure of Harihara with the weapons of Lord Vishnu in one set of hands and those of Lord Siva in the other set appears to be set upon dispelling the wrong conception that the two Lords are different from one another and establishing the theory of *Advaitha* in a mute form. The image of Lord Agni with seven tongues is also a rare one, as it is not found frequently elsewhere. This temple which is practically in ruins deserves special attention of the Archaeological Department.

The Hanuman temple, Radhakanta *Matham* are the other places of worship in this place.

Madhukeswaraswamy *Kalyanothsavam* takes place for 5 days from *Jyesta Suddha Ekadasi to Purnima* (May–June). During *Navarathri* day on the night of *Mahastami* a goat is sacrificed before the idol of Varahi Devi. It is a feature of special significance, since sacrifice of animals is done only at the altar of the village deities and not in regular temples. There are also certain sculprures and other indications which show that human sacrifice was also practised here in ancient days. A big *uthsavam* is celebrated during *Sivaratri* i.e, from *Magha Bahula Triodasi* (January–February) to *Phalguna Suddha Padyami* (February-March). *Abhishekams* are performed to the Lord with "*Mahanyasapurvaka* Namaka Chamakams". Several types of worship are performed with *Astothara namapujas, Sahasranamarchana and dhupa deepa naivedyam.* On the last day of the three days of *kalyanam*, Madhukeswaraswamy and his consort Varahi Devi are taken to the river Vamsadhara for ablutions. On that day the devotees in large numbers take bath in the river. During *Lingodbhava kalam* of *Sivaratri* day 3 putties (a measure) of rice is poured on the *Sivalingam* and it is covered with a new cloth. Light is lit on the tower of the temple which is called *sikharadeepam.* On that day the Maharaja of Parlakimidi sends Oriya Brahmins to perform *abhiskhekam* to the Lord with the water of 108 cocoanuts and *panneeru* (Rose water). Afterward the Lords is worshipped with *Kethak* flowers and with flowers made of silver and gold. Several dishes are prepared and offered as *naivedyam.* On the next day or second day of *Sivaratri*

the idol is taken towards North to *Kotitheertham* on *Nandivahanam* (Sacred Bull) on the banks of the river Vamsadhara for ablution. At that place the Village Munsif of Miryapupalli which is near *Kotitheertham*, comes and performs *abhhishekam* with cow's milk and decorates the *Sivalingam* with new clothes. This is being done sine Miryapupalli village belonged to the Vizianagaram Rajas who gave 12 acres of land near Wadavalasa to Madhukeswara Swamy as *inam* and so they would like to worship the Lord when He comes near this village boundaries. As it is not always possible for them to come personally on this occasion, the Village Munsif of Miryapupalli is deputised to do this job on their behalf. Several people from the neighbouring villages also congregate here in this connection and take bath in Vamsadhara. Even from distant places, the 'Savanas' come here on this occasion to celebrate the occasion calling Madhukeswaraswamy as their God. During *Karthika Purnima* (October-November) and *Kanuma* i.e., in *Pushyam* (December-January) the Lord is taken to Nagarikatakam, one mile from Mukhalingam where the relatives of the Maharaja of Jaipur used to stay in the past. They also presented some lands and ornaments to the Lord and therefore, the idol is taken there also for worship. During festive days the villagers decorate their houses, take bath in the river and observe fasting and *jagarana* on *Sivaratri* day. It is being cclebrated from ancient times. Thousands of devotees from distant places congregate irrespective of caste or creed. The temple is now under the management of the Hindu Religious and Charitable Endowments Board but in the past the arrangements were being made by the Maharaja of Parlakimidi. *Pujaris* are Kalingas of 100 families of Bharadwaja and Parasara *gotrams* with hereditary rights. During *Sivaratri* free feeding facilities for the sake of devotees are arranged in Mukhalingam, Wadavalasa, Dhanukota, Miryapupalli and Laxminarasupeta. Formerly free feeding facilities for Brahmins and temple employees, were made available by the Maharaja of Parlakimidi and it had been stopped for the past 15 years.

A fair is held for 10 days in connection with the festival before the temple from ancient times. Thousands of pilgrims not only from the neighbouring villages but also from distant places like Barampuram and Katakam in Orissa State and Vizag, East Godavari Districts in Andhra Pradesh congregate. Eatables, utensils, lanterns, *Ayurvedic* medicines, pictures and clothes, agricultural implements and fancy goods are sold by the traders who come from places like Srikakulam, Parlakimidi, Katakam, Barampuram, Hiramandalam, Lakshminarasupeta, Budithi, Narasannapet, Vizag, Vizianagaram etc. Several peddlars and hawkers also make a busy trade of their merchandise during this fair.

Circus, magic, lottery, gambling and dramas are the items of entertainment.

Radhakanthaswamy puja and *uthsavam* are performed during *Krishnastami* i.e. on *Sravana Bahula Ashtami* (July-August).

SOURCE : 1. *Gantimahapathruni Sanyasaiah, Ubhayabhasha Praveena, Telugu Pandit, Z.P.H. School, Lakshminarasupeta.*

2. *Article from Andhra Prabha weekly, dated 31-7-1963.*

3. *Extracts from Andhra Prabha daily, dated from 25-6-1961 and 16-7-1961 by Acharya.*

4. *Information collected by Sri Ch. Purnachandra Rao, Econamic Investigator.*

15 Dabbapadu—Situated on the western banks of the river Vamsadhara at a distance of 20 miles from Amudalavalasa Railway Station. It is said that as this village is rich in crops and cattle appearing like a mellowed citrus fruit (citrus fruit is called *dabbapandu* (in Telugu) the village got the name Dabbapadu.

The total population of the village is 715 comprising several Hindu sub-communities. Agriculture andagricultural labour are their chief means of livelihood.

The village deity *Ammathalli* is worshipped in the forms of fig and neem trees. The image of the deity in female form is drawn with turmeric on the trees.

Ammathalli Panduga is celeberated for 15 days from *Vaisakha Suddha Padyami* to *Purnima* (April-May). The residents of the village congregate. It is celebrated by collecting donations from the villagers. Animals are sacrificed.

The devotees take bath in the river during festive days and observe fasting and *jagarana* on *Sivaratri* day.

SOURCE : *Sri Jammi Parthasaradhi, Teacher, Dabbapadu.*

16. Saravakota – Situated to the south of Pathapatnam at a distance of 14 miles. It is connected by bus. Tilaru is the nearest Railway Station.

This village has a population of 2,946 at the 1961 Census comprising Brahmin, Vaisya, Kapu, Koppala Velama, Chakali, Mangali castes and Scheduled Castes (703 persons)—Mala, Madiga and Relli.

The Trylokeswaraswamy temple at the foot of the hill is 150 years old. Another Siva temple is on the hill. Daily pujas are offered in the Trylokeswaraswamy temple. *Sivaratri* festival is celebrated for 3 days. On all Mondays in the month of *Karthika*, nearly 300 local people congregate to offer worship to the Lord.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri D. Suryanarayana Swamy, former Revenue Inspector, Saravakota.*

17. Avalingi — Situated at a distance of 16 miles to the South of Pathapatnam of which 13 miles can be covered by bus and the remaining 3 miles is to be covered by walk.

At the 1961 Census, the village had a population of 1,152 made up of Koppala Velama, Kapu, Vaisya, Sristi Karanam, Vaisya, Chakali, Mangali and Mala and Madiga Scheduled Castes (131 persons).

Sri Jagannadha Swamy temple is the only place of worship in the village. A Vaisya by name Pardisetti Ranganatham got this temple constructed. An Oriya Brahmin is the *pujari*. There is 5 acres of wet land to the temple. The *pujari* enjoys the land as remuneration towards his services. Jagannadhaswamy *Uthsavam* is celebrated for 9 days from *Ashadha Suddha Vidiya* to *Dasami*. A fair is held in connection with the festival for 9 days near the temple with a few shops. The fair is nearly 70 years old. Over 1,000 people from this and the neighbouring villages congregate.

Gramadevatha Panduga is celebrated for 1 day on *Asvija Suddha Purnima* (September-October). Goat, fowls and sheep are sacrificed to the deity.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondents : *1. Sri D. Suryanarayana Murthy, former Revenue Inspector, Saravakota.*

2. Sri Borra Appalaswamy Naidu, Land Lord, Avalingi.

18. Cheedipudi — Situated at a distance of 6 miles by road from Tilaru Railway Station and 20 miles from Srikakulam. It is believed that Maharaja of Parlakimudi, Sri Jagannadha Gajapathi Narayanadeva Maharaj gave this village as *inam* to the Brahmins.

The total population of the village is 1,255 and it is made up of the following communities: Caste Hindus Brahmin, Kapu, Golla, Velama, Kamsali (Gold-smith), Chakali (Dobhi), Mangali (Barber); Scheduled Caste (90 persons)-Mala; Scheduled Tribes (17 persons). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Lord Venkateswara Swamy temple is the only temple of the village. The images of Venkateswaraswamy and His consorts Sridevi and Bhudevi are of stone. This temple was constructed on a hill by late Sri Gedela Simhadri Naidu. He also constructed a *kalyanamantapam*, *gopuram* (tower) and *prakaram*. Then he brought the images of Sri Venkateswaraswamy, Sri Devi, Bhudevi and Mangathayaru and installed them on *Magha Suddha Ekadasi* (January-February) in the year 1933.

Sri Venkateswaraswamy *Uthsavam* is celebrated for 7 days from *Magha Suddha Dasami to Bahula Padyami* (January-February). *Ankurarpanam*, *vasthupuja*, *yogeeswarapuja* and *homam* are celebrated on the first day. *Agniprathishtapana pathaka prathista*, *dwajarohnam* and *tiruveedhi* are performed in the morning on the second day and in the night Sri Venkateswara Swamy *Kalyanam* is celebrated. On the third day there is free feeding of the poor. On the fourth day there is *Sadasyam* Viswaksena Puja, *Punyavachanam* and *Vasanthakalasaladanam*. On the fifth there is Thirumangalavarlu *Dopu Uthsavam*. On the sixth Nagavalli, *Chakra Thirtham* and poor feeding are arranged. On the last day there is *Sri Pushpayagam* and 12 *Bhogams* to the Lord and *Agni pratistapana* are performed. Pujas are also perfermed in *Pushyamasam* (December-January). It is being celebrated for the past 29 years and it is confined to this and nearby villages. Nearly 8,000 people of all communities from this and neighbouring villages within a radius of 20 miles congregate. The patron Gedela Satyanarayana, Naidu, S/o Late Sri Gedela Simhadri Naidu is a Velama. The Thaliya Kainkarya Parudu is a Sri Vaishnava Brahmin of Harithasa *Gotram*. *Pujari* is also a Srivaishnava Brahmin of Koundinyasa *gotram* without hereditary rights. *Harikathas*, *burrakathas* and *Bhagvathams* are arranged during festive days.

A fair is held in connection with the festival for 7 days near the temple. It is being held for the past 29 years. Nearly 8,000 people of all communities from the neighbouring villages congregate. Eatables, uten-

sils, lanterns, pictures and earthern toys are brought and sold.

SOURCE : *Sri Balivada Ranganatham Patnaik, Village Karanam, Cheedipudi.*

19. Vaddina Valasa — This road side village is situated 16 miles to the south of Pathapatnam.

The village has a population of 414 made up of Koppala Velama, Kapu, Vaisya castes and Mala, Scheduled Caste (14 persons).

Trinadhaswamy temple with 2½ feet high stone image having faces of Brahma, Vishnu and Maheswara is the only place of worship in the village. Daily pujas are offered in the temple. Corbans offered by the devotees constitute the chief source of income for the temple. There are no lands for the temple. *Pujari* is an Oriya Brahmin. Daily one household offers puja materials to the Lord. On Sundays, nearly 100 people congregate to offer puja to the Lord. During April-May *uthsavams* for the Lord are celebrated for 3 days. Daily about 500 people witness the programmes on each of these three days. Dramas, *burrakathas, Harikathas* etc., are arranged during these 3 days.

SOUREC : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : Sri D. Suryanarayana Murthy, Former-Revenue Inspector, Saravakota.

20. Arli — Situated at a distance of 1 mile from Kurigam bus route, 1½ miles from Vamsadhara River 2 miles from Seetharampuram and Nivagam and 12 miles from Pathapatnams It is said that this village was established 180 years ago.

The total population of the village is 313 persons and it is made up of the following communities: Caste Hindus - Kapu, Karanam, Golla, Jangam, Kamsali (Goldsmith), Mangali (Barber), Telukali, Bariki and Scheduled Castes (6 persons). Agriculture and traditional occupations are the chief means of livelihood of the residents.

Sri Mallikharjunaswamy temple is the only temple in this village. Arli *Ammavaru*, the village deity is also worshipped but there is no temple for her. There are the images of Eswara, Parvathi and Nandi in the Mallikharjuna Swamy temple.

Mahasivaratri is celebrated on *Magha Bahula Triodasi* (January - February) in Mallikarjunaswamy temple. Cocoanuts, *vadapappu* and *panakam* are offered to the deity. It is being celebrated for the past 60 years and is of local significance. The Hindu devotees of the village congregate. The patrons are Kapus belonging to "Cheekati" family and the *pujari* is a jangam of Nandeeswara *gotram* with hereditary rights.

Arli *Ammavari Devatharadhana* is celebrated for 2 days in *Ashadham* (June - July, July 15th and 16th) after sowing in the fields. Again she will be worshipped on Tuesday preceeding *Vijayadasami* in *'Dasara'*. The devotees go in a procession with music to the temple with pots of turmeric mixed with water, pour it over the deity and decorate Her with turmeric and vermilion. The *vadapappu* and *chalimidi* are offered to the deity and goats and fowls are sacrificed. The branches of Udiga tree, applied with the blood of the sacrificed animals are planted in the fields. The animals are decorated with garlands and are taken in a procession with music to the temple before they are sacrificed. This festival is being celebrated for the past 60 years and is of local significance.

The residents of the village congregate without any distinction of caste or creed.

SOURCE : *Sri A. Namassivaya Achari, Teacher, Arli.*

21. Pathapatnam — Headquarters of the taluk of the same name. It is a railway station on the Naupada-Parlakimidi Narrow Gauge line of South Eastern Railway. It is connected by buses to Palasa, Sompeta, Srikakulam and other places. Parlakimidi is the nearest urban centre for this village. Mahendratanaya river on the Northern side of Pathapatnam, at a distance of 3 miles, is the boundary between Andhra Pradesh and Orissa States.

This was originally the native place of the ancestors of the Maharajas of Parlakimidi. Hence it is called Pathapatnam (old town).

It has a population of 4,613 persons made up of Kapu, Vaisya, Devanga communities and Scheduled Castes (407 persons). Agriculture, trade, casual labour and weaving are the important sources of livelihood for the people of this village.

There are the temples of Nilamani Durga *alias* Pathapatnam *Ammavaru*, Sri Neela Kanteswaraswamy and Lord Venkateswara in this village.

Pathapatnam *Ammavaru* is the most famous deity and people from different parts of the district and the nearby Parlakimidi taluk of Orissa State, visit

the deity and make votive offerings to her. The temple is at a few furlongs distance from the village towards its southern side. The deity is symbolised in a stone idol in human form of 2 feet height. She was found over 100 years ago by Sri Anumanchipalli Ramalingam, a Viswabrahmin of the village while he was ploughing the land. A hut was erected and pujas are being perfomed from that time. *Deeparadhana* is done all 24 hours. *Annabhogam* is offered at 12 noon and *kichidi bhogam* is offered in the night. Daily about 40 people visit the deity and make offerings in corbons, coconuts, plantains and *pasupu kumkuma*. Fowls, sheep, goats and rams are also sacrificed by people in fulfilment of their desires. On Tuesdays over 100 people visit the deity and make offerings. There is a belief that issueless woman beget children, those in service get long pending promotions, court disputes will be settled favourably and other burdens will be removed if people offer to appease her.

There is 1½ acres of wet land and 2 acres of dry land in the name of the deity. This land is devided among the following 5 *pujari* families who got hereditary rights to offer puja and to enjoy the land.

They are:

1. Sri Anumanchipalli Chinnaiah.
2. Sri Anumanchipalli Ganapathi.
3. Sri Anumanchipalli Surya Rao.
4. Sri Anumanchipalli Chandra Bhushanam and
5. Sri Thongi Raja Rao.

The collection of corbans on Tuesday comes to Rs. 10 while daily collections come to Rs. 2 to 3. *Jatara* for the deity was celebrated in 1967 in the *Vaisakha* month for 3 days *viz.*, on Friday, Saturday and Sunday. Nearly 2,000 people belonging to different parts congregate to witness the *jatara*

Sivaratri festival is observed in the Neelakanteswara Swamy temple. Jagannadhaswamy *rathothsavam* (car festival) takes place for 9 days from *Ashadha Suddha Vidiya* to *Dasami* (June – July).

The temple of Lord Venkateswara is near the newly constructed Taluk office. It was constructed over 50 years ago by Late Sri Ankaraboyini Yerakanna of Golla caste at a cost of nearly Rs. 10,000. He sold away 30 acres of land towards the construction of the temple. Brass idols of the Lord and His consorts Sridevi and Bhudevi of 1¼ to 1½ feet height are worshipped in the temple. Daily pujas are offered by Sri Narayana Panigrahi, an Oriya Brahmin. The *pujari* offers *bhogam* to the Lord and then he eats it. This tself is the remuneration towards the services of the *pujari*. On Saturdays, 20 to 30 people make *darsan* of the Lord. *Sri Rama Navami* festival is celebrated for 1 day and *kalyanam* for Lord Venkateswara is celebrated on this day. Sri Varadi Lakshmanna, son-in-law of Late Sri Yerakanna is the patron of this temple. Smt. Modida Danamma, first daughter of late Yerakanna also utilises most of her time in the service of the temple.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigotor.*

Respondents: 1. *Sri Anamanchipalli Chinnaiah, Pujari, Pathapatnam, Ammavari Temple.*
2. *Smt. Modida Danamma, Patron of Sri Venkateswara Temple, Pathapatnam.*

22. Kidimi — Situated at a distance of 3 miles from Haddubhangi Railway Station and 17 miles from Pathapatnam. This village is on the banks of the river Vamsadhara.

The total population of the village is 663 and it is made up of the following communities: Caste Hindus-Viashnava, Karnam, Vaisya, Kamsali (Goldsmith), Chakali (Dhobi), Kevati, Mangali (Barber), Scheduled Castes (141 persons)-Mala, Relli Scheduled Tribes (18 persons). Agriculture, agricultural labour, trade and traditional occupations are the chief means of livelihood of the residents.

There is a very small Siva temple in the village. The village deity *Ammavaru* or Durga is worshipped in the form of 'Dummena' tree and another deity Ujjadi Polamma in the form of a neem tree.

Durga puja is performed for one day on *Asvija Suddha Dasami* (September-October). Goats and fowls are sacrificed to the deity. The devotees to *abhishekam* for the deity on that day. Devotees prepare two kinds of sweets called *Jana* and *Madapalu* and offer them to the deity. This festival is being celebrated from the origin of the village. The devotees from the neighbouring villages congregate. All communities take part in the festival. There is no *pujari*. An old lady of about 70 years, 'Damadalachi Chittemma', who belongs to Majjala community is a great devotee of the deity. Every Tuesday and Saturday she will be possessed of the deity, when she is able to see clearly in the dark and run faster than young men while on other days she remains an ordinary disabled old woman with feeble eyesight and little energy to walk properly. On the festival day she easily swallows burning camphor and drinks the blood of the goats which are sacrificed.

The ryots dip the branches of Uduga tree in the blood of the sacrificed animals and plant them in their fields. The belief is that it will ward off evil spirits and the harvest will be plentiful. The mutton of the sacrificed goats is distributed as *prasadam* to all non-vegetarian communities in the same ratio in which they have contributed for the purchase of the animals sacrificed.

SOURCE : *Sri M.V. Bhaskar Rao, Teacher, Kidimi.*

23. Meliayaputti — Situated a distance of 8 miles from Parlakimidi on Parlakimidi-Palasa Road and 6 miles from Kimidi Railway Station.

The total population of the village is 1,996 persons and is made up of Brahmin, Vaisya, Kapu, Pattusale communities; Mala and Madiga Scheduled Castes (239 persons) and Scheduled Tribes (65 persons). Agriculture and agricultural labour are the sources of livelihood for the people of this village.

There are the temples of Sri Venugopala Swamy *alias* Radhakrishna, Siva, Trinadhaswamy and the village deities Marrela Polamma and Bandarla *Ammavaru* in this village.

Sri Venugopalaswamy temple is one of the important temples in the district for its architectural grandeur. It was constructed over 100 years ago (in about 1865) by the Maharani of Parlakimidi, Smt. Pula Mahadevi, mother of the present Maharaja. It is said that Lord Sri Venugopalaswamy appeared in her dream and asked her to construct a temple for Him. It costed over one lakh of rupees in those days itself. The entire amount was spent from her personal properties. Sex pictures are carved out all around the temple. Accommodation for the Maharaja's contingent also is provided within the temple premises. In the past, 8 *kunchams* of rice in the morning and 8 *kunchams* of rice in the night used to be cooked and free feeding was provided to some people. Income from 100 acres of land was utilised towards the services of the Lord. The lands are now taken over by the Maharaja himself and he sends rice and money towards puja material and towards the services of the *pujaris*. There are 3 households of *pujaris* and the Raja sends enough provisions to these families and Rs. 10/- per month per *pujari* family.

Pujas are offered daily in the morning and in the evening. For *Phalguna Pournami, Dolothsavam Yatra* is celebrated for 5 days from *Phalguna Suddha Triodasi* to *Bahula Vidiya*, Over 10,000 people from this district and from the neighbouring Orissa State congregate to witness the *uthsavam.*

A fair is held in connection with the festival for 5 days. Over 10,000 people from the neighbouring taluks of Andhra Pradesh and Orissa States congregate. There is a choultry to accommodate some of the pilgrims. Lotteries, *bhajans* and music parties afford entertainment to the people. About 200 shops of furniture, eatables, etc., are set up for *uthsavam.*

Kalyanothsavam for the Lord is celebrated on *Karthika Suddha Ekadasi* within the temple premises. In the past *Harikathas, burrakathas*, dramas etc., used to be arranged. Now, arrangements are made on much smaller scale. In 1969, villagers raised contributions of Rs. 400 and celebrated the festival. *Sri Krishnashtami* festival is celebrated for one day on *Sravana Bahula Ashtami.* Nearly 2,000 people congregate to witness the *Utla Panduga* in which pots of curds and buttermilk are hung at a height on poles. During the *Dhanurmasam*, special pujas are offered. Sri Krishna Chandra Gajapathi Narayana Dev, the present Maharaja of Parlakimidi is the patron of this temple.

Sivalayam of this village is known as Sri Bala Mallikharjunaswamy temple. $2\frac{1}{2}$ feet high *Sivalingam*, idols of Parvathi, Vinayaka and *Nandi* (Bull god in front) are there in the temple. It was constructed by the villagers 200 years back. Daily pujas are offered in the temple. *Pujari* is Sri Gopalakrishna Radho, an Oriya Brahmin. *Sivaratri* festival is celebrated for 1 day.

Mahatma Gandhi, 'Father of the Nation' visited this village in 1928 and addressed a meeting of over one lakh people. To commemorate the event, Sri Dukka Raja Rao Reddy and Sri Anapana Rajanna, got this temple constructed in 1959-60 with the co-operation of other villagers, at a cost of Rs. 2,000. One foot high stone idols of Brahma, Vishnu and Maheswara (Siva) are seperately installed in this temple unlike in other temples of Trinadhaswamy where three faces of the Trinity are carved out on a single stone as 3 faces. Daily pujas are offered in this temple. *Pujari* is Sri Jawaharlal Radho, an Oriya Brahmin. Devotees collect at the temple on Sundays. 50 to 60 people do *bhajans*. Annual festivals are not conducted in this temple. Sri Anapana Rajanna donated half an acre of wet land to the temple.

Village deity Marrela Polamma is symbolised in a stone idol of 3 feet height in human form. On Tuesdays, nearly 50 people congregate to offer worship to the deity. Before celebration of marriages, the marriage party visits the deity, offers corbans and worships the deity. The deity is taken in procession at about 10

in the night for *Dasara* festival. Animal sacrifice takes place on a large scale. Nearly 200 fowls and 5 or 6 goats are scrificed. Over 5,000 people congregate to witness the deity in procession.

Another village deity by name Bandarla *Amma-varu* is worshipped for protecting the people against contagious diseases like cholera, small-pox and also female diseases. Fowls, goats and sheep are sacrificed to the deity. *Ammavari Panduga* is celebrated during *Asvijam* (September–October) and *Maha Sivaratri* in *Magha* (January–February).

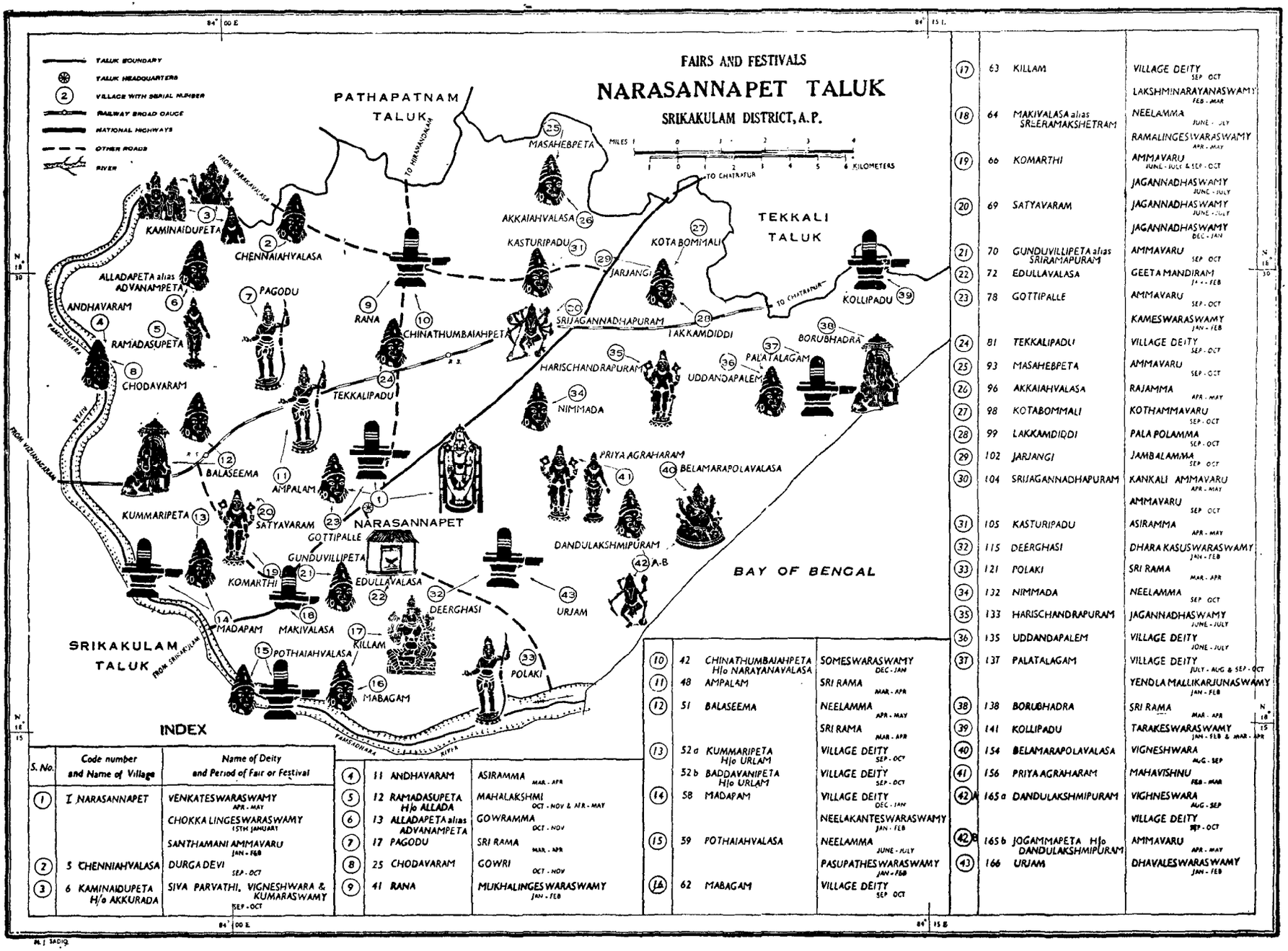
SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondents: 1. *Sri Ch. Sanyasi, Teacher, Samithi Elementary School.*

2. *Sri Yerusu Latchanna Reddy, Cultivator, Meliayaputti.*



NARASANNAPET TALUK



INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	I NARASANNAPET	VENKATESWARASWAMY APR - MAY
		CHOKKALINGESWARASWAMY 15TH JANUARY
		SANTHAMANI AMMAVARU JAN - FEB
(2)	5 CHENNIAHVALASA	DURGA DEVI SEP - OCT
(3)	6 KAMINAIDUPETA H/o AKKURADA	SIVA PARVATHI, VIGNESHWARA & KUMARASWAMY SEP - OCT
(4)	11 ANDHAVARAM	ASIRAMMA MAR - APR
(5)	12 RAMADASUPETA H/o ALLADA	MAHALAKSHMI OCT - NOV & APR - MAY
(6)	13 ALLADAPETA alias ADVANAMPETA	GOWRAMMA OCT - NOV
(7)	17 PAGODU	SRI RAMA MAR - APR
(8)	25 CHODAVARAM	GOWRI OCT - NOV
(9)	41 RANA	MUKHALINGESWARASWAMY JAN - FEB
(10)	42 CHINATHUMBAIAHPETA H/o NARAYANAVALASA	SOMESWARASWAMY DEC - JAN
(11)	48 AMPALAM	SRI RAMA MAR - APR
(12)	51 BALASEEMA	NEELAMMA APR - MAY
		SRI RAMA MAR - APR
(13)	52a KUMMARIPETA H/o URLAM	VILLAGE DEITY SEP - OCT
	52b BADDAVANIPETA H/o URLAM	VILLAGE DEITY SEP - OCT
(14)	58 MADAPAM	VILLAGE DEITY DEC - JAN
		NEELAKANTESWARASWAMY JAN - FEB
(15)	59 POTHAIAHVALASA	NEELAMMA JUNE - JULY
		PASUPATHESWARASWAMY JAN - FEB
(16)	62 MABAGAM	VILLAGE DEITY SEP OCT
(17)	63 KILLAM	VILLAGE DEITY SEP OCT
		LAKSHMINARAYANASWAMY FEB - MAR
(18)	64 MAKIVALASA alias SRIERAMAKSHETRAM	NEELAMMA JUNE - JLY
		RAMALINGESWARASWAMY APR - MAY
(19)	66 KOMARTHI	AMMAVARU JUNE - JULY & SEP - OCT
		JAGANNADHASWAMY JUNE - JULY
(20)	69 SATYAVARAM	JAGANNADHASWAMY JUNE - JULY
		JAGANNADHASWAMY DEC - JAN
(21)	70 GUNDUVILLIPETA alias SRIRAMAPURAM	AMMAVARU SEP OCT
(22)	72 EDULLAVALASA	GEETA MANDIRAM JAN - FEB
(23)	78 GOTTIPALLE	AMMAVARU SEP - OCT
		KAMESWARASWAMY JAN - FEB
(24)	81 TEKKALIPADU	VILLAGE DEITY SEP - OCT
(25)	93 MASAHEBPETA	AMMAVARU SEP - OCT
(26)	96 AKKAIAHVALASA	RAJAMMA APR - MAY
(27)	98 KOTABOMMALI	KOTHAMMAVARU SEP - OCT
(28)	99 LAKKAMDIDDI	PALA POLAMMA SEP - OCT
(29)	102 JARJANGI	JAMBALAMMA SEP OCT
(30)	104 SRIJAGANNADHAPURAM	KANKALI AMMAVARU APR - MAY
		AMMAVARU SEP OCT
(31)	105 KASTURIPADU	ASIRAMMA APR - MAY
(32)	115 DEERGHASI	DHARA KASUSWARASWAMY JAN - FEB
(33)	121 POLAKI	SRI RAMA MAR - APR
(34)	132 NIMMADA	NEELAMMA SEP OCT
(35)	133 HARISCHANDRAPURAM	JAGANNADHASWAMY JUNE - JULY
(36)	135 UDDANDAPALEM	VILLAGE DEITY JUNE - JULY
(37)	137 PALATALAGAM	VILLAGE DEITY JULY - AUG & SEP - OCT
		YENDLA MALLIKARJUNASWAMY JAN - FEB
(38)	138 BORUBHADRA	SRI RAMA MAR - APR
(39)	141 KOLLIPADU	TARAKESWARASWAMY JAN - FEB & MAR - APR
(40)	154 BELAMARAPOLAVALASA	VIGNESHWARA AUG - SEP
(41)	156 PRIYA AGRAHARAM	MAHAVISHNU FEB - MAR
(42A)	165a DANDULAKSHMIPURAM	VIGHNESWARA AUG - SEP
		VILLAGE DEITY SEP - OCT
(42B)	165b JOGAMMAPETA H/o DANDULAKSHMIPURAM	AMMAVARU APR - MAY
(43)	166 URJAM	DHAVALESWARASWAMY JAN - FEB

Section VIII

NARASANNAPETA TALUK

Introduction—Situated in the centre of the District adjoining the Bay of Bengal on the Eastern side, Narsannapeta Taluk is bound by Srikakulam Taluk on the South and West and Pathapatnam and Tekkali Taluks on the North. The River Vamsadhara flows between Narsannapeta and Srikakulam Taluks forming a natural boundary. Comprising an area of 200 sq. miles, the Taluk has 1 Town and 168 villages of which only 2 villages are uninhabited. The only Town in this Taluk is Narsannapeta which is the Taluk Headquarters.

The Taluk has a population of 1,66,233 of whom 12,066 and 660 belong to Scheduled Castes and Scheduled Tribes respectively. The chief means of livelihood of a large section of the people in this Taluk are agriculture and agricultural labour. A majority of the people living in the 13 villages of this Taluk, which are on the sea-shore, have fishing as their livelihood.

Though there are some ancient villages in this Taluk, they do not have any historic importance. The following are a few of the important temples in this Taluk.

1. Sri Venkateswara Swamy Temple and
2. Sri Chokkalingeswara Swamy temple at Narasannapeta.

And

3. Sri Malleswara Swamy temple at Kota Bommali.

Village-wise details of fairs and festivals are furnished below :-

1. Narasannapeta—Is the taluk headquarters situated on Madras – Calcutta Trunk Road at a distance of 5 miles from Tilaru Railway Station and 14 miles from Srikakulam town.

The population of this town is 11,167 and it is made up of the Hindu communities *viz.*, Brahmins, Vaisyas, Sudras, Velamas, Devangas, Reddis, Chakalis, Mangalis, Goldsmiths, Telagas, Kalingas, Padmasalis Medaris, Segidis etc.; Scheduled Castes (545 persons)-Malas Madigas etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Lord Venkateswara Swamy temple with the stone image of the Lord in human form, Anjaneya Swamy temple, Venkata Ramana Murthy temple, Brahmamgari *Mandiram*, Ramalingeswara Swamy temple, Chokka Lingeswara Swamy temple with the deity in the form of *Sivalingam*, Someswara Swamy Temple, Santhamani temple with the stone image of the deity in female form with silver covering and a Church are the places of worship in this town.

It is stated that the temple of the village deity Santhamani was in a dilapidated condition a few years back and it was renovated by the proprietor of a touring cinema hall in the village. Later on a Goldsmith of the village restored the regular daily pujas. From that time onwards the temple came into prominence and a *jatara* is performed during *Sivaratri*.

A self manifested Salagrama *lingam* was found in this town during the year 1959. A small pandal was erected by the devotees, who also offered a *nagabharanam* and a big bell to the deity. A *pujari* was appointed to perform daily pujas and the deity was named Kameswara Swamy as the place where the *lingam* was found happened to be an *inam* land of Sri Kameswara Swamy.

Lord Venkateswara Swamy *Kalayanamahothsavam* is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April – May). Coconuts, fruits and flowers are offered. The Lord is taken in a procession every day on *vahanams*. The festival is of an ancient origin. Local Hindus participate. *Pujari* is a Vaishnava of Upamanyasa *gotram* with heraditary rights. *Prasadam* is distributed to all.

Kodeballa Yathra takes place before Chokkalingeswara Swamy temple on *kanuma* day after *Sankranti i. e.* in *Pushyam* which normally falls on the 15th January. Coconuts fruits and flowers are offered to the deity. The festival is of an ancient origin. About 1,000 Hindu devotees from the surrounding villages congregate. *Pujari* is a Jangam of Skanda *gotram* with hereditary rights.

Santhamani Ammavari *Jatara* takes place during *Sivaratri* i.e. on *Magha Bahula Chaturdasi* (January–February). Ammavari *Varothsayalu* are also celebrated before *Sankranti* in *Pushyam* (December–January). Usually this festival is celebrated on a Tuesday.

The ladies go to the temple with *ghatams* (pots full of water). Animals are sacrificed and intoxicants are taken. Devotees, from the sorrounding villages congregate. *Bhajans*, *burrakathas*, fancy dresses and dramas entertain the gathering. Dammalas and Goldsmiths are the *pujaris*.

SOURCE : 1. *An Enumerator.*
2. *Sri M. Srinivasa Rao, B.A., B.Ed., Head Master, Zilla Parishad High School, Narsannapeta.*
3. *Sri D. Naghabhushana Rao, Teacher, Narasannapeta.*
4. *Sri P. Muralidhar, Science Assistant Narasannapeta and others.*

2. **Chennaiah Valasa**— Situated at a distance of 8 miles from Tilaru Railway Station and 12 miles from Narasannapeta. This village was originally a Brahmin *Agraharam.* As a Brahmin by name Chennaiah was the first to migrate to this place with his wife, the village was named after him as Chennaiah Valasa.

The total population of the village is 631 and it is made up of the Hindu communittes *viz.*, Yadava, Kshatriya, Telaga etc., and Scheduled Castes(93 persons); Mala, Madiga etc. Agriculture, Agricultural labour and fishery are the chief means of livelihood of the villagers.

Ammavari temple and Siva temple are the places of worship in this village. There is no temple for Durgadevi. The awe inspiring image of Durga Devi in human form with four hands seated on a lion is installed in a hut and worshipped.

Durga puja is celebrated for 5 days from *Asvija Suddha Panchami* to *Dasami* (September–October). Fruits and followers are offered by devotees. Animals are also sacrificed. This *uthsavam* is being celebrated for the past 100 years by the local people Kshatriyas are the patrons. Local people of all communities participate in the celebrations. *Pujari* is a Kshatriya with hereditary rights.

Uthsavams are celebrated for Ammavaru on every Tuesday.

SOURCE : *Sri S. Appala Swamy Teacher, Samithi Elementary School, Chennaiah Valasa.*

3. **Kaminaidupeta** hamlet of **Akkurada**—Situated at a distance of 8 miles from Tilaru Railway Station. This hamlet was named after Chenchali Kaminaidu who founded it about 50 years back.

The total population of the main village Akkurada is 925 and it is made up of the Hindu communities *viz.*, Velama, Segidi, Vaisya, Relli, Kamsali, Chakali, Mangali etc., and Scheduled Castes (83 persons). Agriculture, agricultural labour, and other traditional occupations are the chief means of livelihood of the villagers.

Temple of the village deity *Perantalu* is the place of worship in this village. Asiramma is worshipped in the form of a tree with no temple. During Nandikeswara *Uthsavam* the earthen images of Siva and Parvathi on Nandikeswara with Vighneswara and Kumara Swamy on either side are worshipped. At a distance of one mile to the East of the village, there is a *Sivalingam* under a banyan tree which is called yendala Kameswara Swamy. The villagers wanted to construct a temple for the Lord but the Lord asked them in a dream not to construct any temple for Him, but to let him enjoy the hot sun, rain and cold. Hence he is called Yendala Kameswara Swamy (yenda means hot sun).

Nandikeswara Uthsavam is celebrated during *Asvijam* (September–October). The offerings to Nandikeswara are brought by the villagers according to their vows. The Village Munisif who is a Velama celebrates the function from the collections made from the villagers. All castes participate. People observe fasting and take river-bath on *Varalakshmi vratam* day, *Gowri Purnima*, *Kartheeka Purnima*, *Bhishma Ekadasi* and *Maha Sivaratri.*

Asirithalli *Uthsavam* is celebrated on Gowri *Purnima* day. Goats and fowls are sacrificed and *vadapappu* is offered to the deity. A Segidi lady is the *pujari.*

These two celebrations are of ancient origin and of local significance.

No festivals are celebrated to Yendala Kameswara Swamy. The devotees offer *naivedyam* during *Kartheekam* (October–November). The *pujari* is a Jangam.

SOURCE : *Sri D. Chandreswara Rao, Teacher, Kaminaidupeta.*

4. **Andhavaram**— Is situated on the Eastern bank of the river Vamsadhara at a distance of 4½ miles from Urlam Railway Station and 12 miles from Narasannapeta. It is stated that this village was named after a blind muslim called Andha Saheb (Andha means a blind man). But the authenticity of this version is disputed and it is stated that this village was in exis-

tence even before the Muslims ruled over this area. According to a copper inscription of 350 A.D. Ananthasakthi Varma, who ruled over this area delivered this village which was then called "Andhavaresyakagraharam" as gift to a learned Brahmin Pandit Shakthi Bhattaraka in commemoration of this victory. According to another inscription of the 7th Century A.D. it is found that "*Simhapuradeesa*" (King of Simha Pura) gave a village" Thotavatika" to a Brahmins Pandit who is a resident of Anandapura village. From these inscriptions It is believed that Andhavareswyakagraharam in the fourth century became Anandapura in the seventh century, which gradually come to be called Andhavaram in colloquial usage.

Ancient temples, square wells and large bricks of 18" x 15" x 3½" in dimension excavated in the premises of this village support the second version.

The total population of the village is 1,405 persons comprising the Hindu communities *viz.*, Brahmin, Kapu, Telaga, Segidi, Mygapu, Vaisya etc; Mala, Scheduled Caste (212 persons) and Scheduled Tribes (10 persons). Agriculture is the chief means of livelhood of the residents of this village.

A ruined Siva temple and Mahishasuramardhini temple (or Injamma temple) situated in one compound with the images installed on elevated mounds resembling Buddhist stupas are the places of worship in this village. The village deity Asiramma is worshipped in form of a stone in a field with no temple.

Asiramma *Panduga* is celebrated for 5 days from *Chaitra Suddha Padyami* to *Panchami* (March - April). It is celebrated once in 10 years. Goats, fowls and sheep are sacrificed both to Asiramma and Injamma. The local Hindus participate.

SOURCE: *Sri Gateti Ramachandra Murthy, Village Karnam, Andhavaram.*

5. Ramadasupet hamlet of **Allada** — Situated at a distance of 4 miles from Urlam and 12 miles from Narasannapeta.

The total population of the main village Allada is 1,918 and it is made up of the Hindu communities *viz.*, Velama, Telaga, Srisaina, Mangali, Jangam, Chakali etc; Scheduled Castes (256 persons) and Scheduled Tribes (17 persons). Agriculture is the chief means of livelihood of the villagers.

Mahalakshmi Devi with a wooden image in human form is being worshipped amidst the trees with no temple. This image is very beautiful. Mahalakshmi *Devatha Uthsavam* is celebrated for one day on the Thursday during *Vaisakha Suddham* (April - May) and *Kartheeka Suddham* (October - novembcr), The *uthsavam* is celebrated from early morning till mid-night. On that day, the *pujari* and some other devotees observe fasting. The *pujari* leads a procession with music early in the morning followed by some ladies who carry on their heads plates of *pasupu* (turmeric paste), *kumkum* (vermilion), fruits, *prasadam* and new clothes. The *pujari* stops at every house. The house-wives wash the feet of *pujari*, prostrate before him and place the *naivedyam* in the plates carried by the ladies. The villagers worship the deity by *stotras* and *pranamams* and the *prasadam* is distributed to all. Fruits, flowers, *naivedyams, pasupu, kumkum* and new clothes are offered to the deity. This festival is of an ancient origin and at is confined to this village.

A Polinati Velama is the patron. Local people of all communities participate in the festival. The *pujari* belongs to Kornu family with hereditary rights.

Fasting and feasting are the common domestic observances.

SOURCE: *Sri M. Satyanarayana, Teacher, Ramadaspet.*

6. Alladapeta *alias* **Adwanampeta** — Situated at a distance of 4 miles from Urlam Railway Station and 15 miles from Narasannapeta.

The total population of the village is 553 persons and it is made up of the Hindu communities *viz.*, Vaisya, Viswa Brahmin (Goldsmith), Polinati Velama, Golla etc. Agriculture, agricultural labour and rearing of sheep are the chief means of livelihood of the inhabitants of this village.

Gramadevatha Durga's temple is the place of worship in this village.

Gowripurnima is celebrated for one month from *Asvija Suddha Purnima* (October - November). This festival is celebrated with the belief that the deity saves the villagers from epidemics. The villagers invite friends and relations during the festival days. Gowramma or *Gramadevata* is worshipped in the form of a neem tree in the village. Earthen images of Siva, Parvathi and Nandi are decorated and taken in procession. These images are worshipped during the 30 days of the festival and immersed in water on the day following the period of worship. The images are taken in procession accompanied by instrumental

music round the village before they are finally immersed in water. Devotees offer fruits and coconuts during the day time and fowls goats and sheep during nights to the deity. This festival is of an ancient origin confined to this village only. Local people of all communities participate in this festival.

The village elders are the patrons and *pujari* belongs to Dammala castes. Fasting and feasting are common domestic observances.

SOURCE : *Sri D. Jagannadha Rao, Teacher, S. E. School, Gattivada.*

7. **Pagodu** — Situated at a distance of 4 miles from Urlam Railway Station and 6 miles from Narasannapeta.

The total population of the village is 853 persons comprising the Hindu communities *viz.*, Brahmin, Viasya, Srisay ana, Velama, Chakali, Mangali etc., and Scheduled Castes (92 persons)-Mala Madiga etc., Agriculture and trade are the chief means of livelihood of the inhabitants of this village.

Gundalamma *Perantalu* is being worshipped in the form of a Tulasi plant. Rama *Mandiram* is in the centre of the village with the picture of the Lord.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March - April). The devotees perform *bhajans* during these 9 days. The Lord is taken in procession on the last day of the celebrations. Fruits and coconuts are offered. This festival is of an ancient origin confined to this village only. Polinati Velamas are the patrons. Local people of all communities participate in it. *Prasadam* is distributed to all.

Gundala *Perantalu Uthsavam* is celebrated on every *Ammavasya* (New moon day). It is stated that a woman of Srisayana caste observed sati,burnt herself to death in the funeral pyre of her dead husband) and the villagers were worshipping her as the village detiy eversince in the name of Gundala *Perantalu.* The deity directed the villagers appearing in the dreem of a village elder, not to work the bullocks on *Amavasya* days. This custom is in practice even today. Turmeric powder, vermilion and fruits offered to the deity when ever marriage and other religious functions are celebrated.

SOURCE : *Sri P. Venkata Jagannadha Seethapathi Sastri, Teacher, Psgodu.*

8. **Chodavaram** — Situated at a distance of 3 miles 4 furlongs from Urlam Railway Station and 10 miles 4 furlongs from Narasannapeta.

The total population of the village is 1,068 and it is made up of the Hindu communities *viz.*, Brahmin, Vaishnava, Vaisya, Kamsali, Telaga, Chakali, Mangali, Kapu etc. and Scheduled Castes (131 persons) - Mala, Madiga, etc., Agriculture is the chief means of livelihood of the inhabitants of this village.

Temple of *Gramadevata* and Lord Ganapathi are the places of worship in this village. Ganapathi temple is constructed with the efforts of a poor devotee. A poor lady by name Puthi Yerramma raised contributions from the villagers and constructed this temple about 10 years back and Lord Ganapathi is being worshipped by the villagers eversince.

Gowri *Purnima* or Nandi Kesavaruni *Uthsavam* is celebrated from *Asvija Purnima* (September–October) to *Karthika Suddha Chaturdasi* (October–November) for 29 days.

Gramadevatha festival is celebrated once in 5 years. Turmeric powder, vermilion, fruits etc., are offered to the deity on every Tuesday. Fowls and sheep are also sacrificed by the devotees. *Pujari* is a Dammali and patrons are the villagers.

Devatharadhana, fasting and *jagarana* are the common domestic observances by devotees on festival days.

SOURCE : *Sri P. Krishna Murthy, Head Master, P.S. Ele. School, Chodavaram.*

9. **Rana** — Situated at a distance of 3 miles from Tilaru Railway Station and 6 miles from Narsannapeta. It is stated that this village was the Headquarters of the army of Singa Raja, who ruled over these parts. It was then called "Tannah". In local usage the name gradually changed as Rana.

The total population of the village is 1,308 comprising Hindu communities *viz.*, Velama, Kapu,Vaisya, Srishtikaranam, Kamsali, Chakali, Mangali etc; Scheduled Castes (186 persons)-Mala, Madiga, etc., Scheduled Tribes (6 persons). Agriculture and preparation of lime are the chief means of livelihood of the people.

Pathapatnam Ammavari temple and Mukhalingeswara Swamy temple with a stone *Sivalingam* on which the face of the Lord is carved are the places of worship in this village. The temple of Sri Mukhalingeswara

Swamy was constructed long back by the wife of Singa Raja who ruled over this area.

Maha Sivaratri is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). *Abhisekhams* are performed and fruits are offered to the Lord. It is being celebrated for the past 40 years and is confined to this and the neighbouring 20 villages. The patron who is also the *archaka* of the temple, is a Jangam of Paramasiva *gotram*. The devotees from the 20 nearby villages, belonging to all communities congregate. *Prasadam* is distributed to all. A fair is also held in connection with this festival. Pandals are erected and coffee hotels and sweets' shops are opened. Dramas and *Bhagavathams* afford entertainment to the gathering. Fasting, feasting and *jagarana* are the traditional observances by the devotees. On *Triodasi* the images of Siva are taken out in car (*Radham*) to the tank for bath. The devotees also take oil-bath on that day and participate in the *yatra*.

Sivuni *Yatra* is celebrated on any convenient day between *Pushya Purnima* to *Amavasya* (December-January). It is being celebrated for the past 40 years by the devotees of this and the neighbouring 25 villages. A devotee by name Tarra Bappaiah Naidu presented to the temple a set of bronze images of the Lord, convinced by the great power of Lord Siva he performed *uthsavam* which is continued eversince, on an annual basis. This *uthsavam* is celebrated for 7 days.

Dasara Divvelu, *Avetidivvelu* and *Gramadevatha Uthsavams* on Tuesdays are also celebrated by the devotees of this village.

SOURCE : *1. Sri Dabeeru Krishna Murthy, Teacher. Samithi Ele. School, Rana.*
2. Sri D. Venkata Bhaskar Rao, Teacher, Samithi Ele. School, Rana.

10. Chinna Thumbaiahpeta hamlet of **Narayanavalasa** —Situated at a distance of 4 furlongs from Tilaru Railway Station and 5 miles from Narsannapeta.

The total population of the main village Narayanavalasa is 845 and it is made up of the Hindu communities *viz.*, Velama, Devanga, etc., Scheduled Castes (59 persons) Mala etc., and Scheduled Tribes (1 person). Agriculture and weaving are the chief means of livelihood of the villagers.

Sri Someswara Swamy temple and *Gramadevatha* temple are the places of worship in this village. Lord Someswara Swamy temple was constructed by a devotee Pilli Siddha Ramaiah, long back.

Sivuni *Yatra* is celebrated for 4 days between *Pushya Suddha Purnima* and *Bahula Amavasya* (December–January). The festival is celebrated normally from the 13th January to 16th January synchronising with *Pongal* festival. *Abhishekams* are performed. The procession images of the deity are taken round the village in a procession for 4 days. Fruits and flowers are offered to the deity. This *jatara* was initiated by a devotee Palle Bairagi Naidu about 60 years back and it is being celebrated regularly eversince. This festival is confined to this and the 6 adjacent villages. The patron is a Polinesi Velama. A jangam of Siva *gotram* is the *pujari*.

Dasara Divvelu and *Aveti Divvelu* are celebrated. Asiramma *Uthsavam* is celebrated occasionally on Tuesdays. Animals are sacrificed at these *uthsavams*.

Fasting, feasting with relatives and *jagaram* on *Mahasivaratri* are the common domestic observances.

SOURCE : *Sri G. Satyanarayana, Teacher, Samithi Elementary School, Chinna Thumbaiahpeta.*

11. Ampalam —Situated at a distance of 6 miles from Narasannapeta.

The total population of the village is 190 and it is made up of the Hindu communities, *viz.*, Vaisya, Reddi, Kurava, Nagara, Srisayana, Golla etc., and Scheduled Castes (7 persons)- Mala, Madiga etc. Agriculture, labour and sheep rearing are the chief means of livelihood of the villagers.

Sri Rama temple and Neelamma temple are the places of worship in this village. The image of Lord Sri Rama and his consort Sita are of stone in human form.

Sri Rama Navami festival is celebrated for one day on *Chaitra Suddha Navami* (March–April). Fruits are offered to the deity. It is being celebrated for the past one year and is confined to this village only. The patron is a Nagara and *pujari* is a Srivaishnava. Local Hindu's participate in this festival. *Prasadam* is distributed to all.

Devotees observe fasting and *jagarana* on *Ekadasi* days *Karthika Purnima* (October-November) and *Mahasivaratri*.

River-bath and sea-bath are taken on *Magha Suddha Ekadasi* (January-February).

SOURCE : *Sri S. A. Patnaik, Headmaster, Samithi Ele. School, Ampatam (P.O).*

12. Balaseema — Situated at a distance of 6 furlongs from Urlam Railway Station and 6 miles from Narasannapeta.

The total population of the village is 538 and it is made up of the Hindu communities. *viz.*, Kalingi, Segidi, Sristikaranam, Jangam, Vaishnava, Komati, Kamsali, Vadla etc., and Scheduled Caste (80 persons) Mala and Madiga etc., Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villagers.

Sri Sita Rama temple and *Gramadevatha* Neelamma temple are the places of worship in this village. Asiramma also is worshipped in the form of a tree in a sacred place on the northern side of the village.

Gramadevatha Neelamma Uthsavam is celebrated for one day on the first Thursday in *Vaisakha Bahulam* (April-May). Animals are sacrificed and fruits and jaggery syrup are offered to the deity. This festival is of an ancient origin. It is confined to this and the neighbouring villages. All the villagers are patrons.

There is no *pujari* for this temple. The villagers nominate a person by common consent for performing the pujas.

Asiramma *Uthsavam* is celebrated on the first Tuesday in *Asvija Suddham* (September-October). Animals are sacrificed in the evening. This festival is of an ancient origin with local significance. The villagers arrange social dinners for their relations and friends. The two festivals are celebrated for propitiating the village deities for the welfare of the villagers. All Hindus take part in these festivals. *Prasadam* is distributed to all.

Sri Sita Rama *Kalyanam* is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). This is being celebrated for the past 30 years. The devotees from the neighbouring villages congregate. Only Hindus take part in this festival. *Bhagavatams, Harikathas,* dramas and *bhajans* entertain the gathering.

Devatharadhana and fasting are the common domestic observances during the festival days.

SOURCE : *Sri D. Lakshmi Narayana, Head Master, Samithi Elementary School, Balaseema.*

13. (a) Kummaripeta : hamlet of **Urlam** — Situated at a distance of 1 furlong from Urlam Railway Station. As Kummaris (potters) used to reside in this hamlet in ancient times, it was called Kurmmaripeta.

The total population of the main village Urlam is 2,368 and it is made up of the Hindu communities *viz.*, Segidi, Neyyili, Telukali, Vaisya, Viswabrahmin etc., Scheduled Castes (263 persons) and Scheduled Tribes (13 persons). Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villages.

There are no places of worship in this village. *Gramadevatha Aradhana* is celebrated on *Asvija Purnima* (September-October). This is an ancient festival having local significance. This is celebrated for invoking divine blessing for good yield of crops. All the castes participate in the celebration.

Fasting is a common domestic observance.

13. (b) Baddavanipeta hamlet of Urlam—Situated at a distance of 1 mile from Urlam Railway Station. It is stated that Badda family founded this hamlet and hence it was named after them as Baddavanipeta.

The temple of Lord Harihareswara with the stone images of Parvathi and Eswara and two temples of Ammavaru, one in the village and the other on the outskirts of the village with wooden images are the places of worship in this village.

Gramadevatha Dasara Uthsavam is celebrated on the first Tuesday in *Asvijam* (September-October) This is of an ancient origin with local significance. All the castes participate.

Harihareswara *Kalyanamahothsavam* is celebrated on *Vaisakha Suddha Purnima* (April-May) for the past 15 years with local significance. People of all communities take part in it. The patron is a Kalinga. *Pujari* is a Brahmin belonging to Upamanyasa *gotram.*

Naivedyam, decoration of the houses and fasting are the domestic observances.

SOURCE : *Sri S. V. Raja Gopala Rao, Teacher, Zilla Parishad High School, Urlam.*

14. Madapam — Situated on the eastern bank of the river Vamsadhara at a distance of 7 miles from Amudalavalasa (Srikakulam Road) Railway Station and 5 miles from Narasannapeta.

The total population of the village is 1,580 persons and it is made up of the Hindu communities *viz.*,

Brahmin, Komati, Velama, Kalinga, Segidi, Kapu, Golla, Chakali, Mangali, Bestha, Sristikaranam, Telaga, Gamalla, Jangam etc., Scheduled Castes (90 persons)-Mala. Madiga etc., and Scheduled Tribes (7 persons). Agriculture, agricultural labour, fishing and other traditional occupations are the chief means of livelihood of the villagers.

Temples of Sri Neelakantheswara Swamy,Panduranga, Ammavaru and Neelamma are the places of worship in this village. The idol of Sri Neelakantheswara Swamy is of stone. Panduranga Swamy image is of stone, painted beautifully with colours. Neelamma is in the form of a wooden image.

Gramadevatha Panduga is celebrated on *Pushya Bahula Panchami* (December - January). Animals and fowls are sacrificed. This is an ancient festival common throughout the district. Local people of all communities take part in it. *Pujari* is a Yadava with hereditary rights.

Eswaruni *Aradhana* is celebrated in *Kartheekam* every morning and on *Maha Sivaratri* day *i. e.* on *Magha Bahula Amavasya* (January - February). Fruits and flowers are offered to the deity. *Pujari* is a Jangam.

A festival is celebrated on *Maha Sivaratri* in Sri Pandu Ranga Swamy temple. Fruits and flowers are offered. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights.

Festival are celebrated in Neelamma temple every week. Animals and fowls are sacrificed to the deity. *Pujari* is a Mangali.

All these festivals are common in this district. These festivals are of ancient origin with local significance.

SOURCE : *Sri K. Janardhana Raju, Headmaster, Samithi Elementary School, Madapam.*

15. Pothaiah Valasa — Situated at a distance of 4 miles from Urlam Railway Station and 6 miles from Narasannapeta.

The total population of the village is 496 persons comprising Vaisya, Jangam, Chakali, Mangali, etc., and Scheduled Castes (45 persons). Agriculture and agricultural labour are the chief means of livelihood of the villagers.

Neelamma temple and Pasupatheswara Swamy temple are the places of worship in this village.

Neelamma *Sambaram* is celebrated for 3 days in *Ashadham* (June - July). The deity is brought from the sacred abode on the first day. Animals are sacrificed to the deity. This festival is celebrated once in a few years and is confined to this village only. Local people of all communities take part in it. *Bhagavathams* provide entertainment to the gathering.

Gowri *Purnima* is celebrated for not less than 9 days according to the convenience of the villagers. Devotees from neighbouring villages congregate. *Bhajans* and street-dramas take place after the *uthsavam.*

Sivaratri is celebrated on *Magha Bahula Triyodasi* (January - February). The devotees observe *Jagarana* on that night and take river-bath. *Bhajans, Harikathas, Puranams* and dramas provide entertainment to the pilgrims on *Sivaratri* day.

SOURCE : *Sri T. Rama Krishna Rao, Teacher, Samithi Elementary School, Makivalasa.*

16. Mabagam —Situated on the banks of river Vamsadhara at a distance of 10 miles from Tilaru Railway Station and 6 miles from Narasannapeta. It is said that this village was founded by a Subedar by name Mahboob Khan and was named, 'Mabagam' after him.

The total population of the village is 2,479 comprising the Hindu communities *viz.*, Velama, Komati, Kamsali, Sale, Segidi, Mangali, Chakali etc., Scheduled Castes (188 persons)-Mala and Madiga etc., and Scheduled Tribes (12 persons). Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villagers.

The temples of the village are of Mahadeva Swamy (Siva), Vallabha Raya Swamy (Vishnu) and Neelamma. Chinnammathalli is worshipped under a banyan tree. She has no temple. This deity does not have complete form. Only the feet carved out of stone are worshipped. The images of Siva, Parvathi and Nandi are of wood.

Gramadevatha Uthsavam is celebrated for 1 day on *Asvija Suddha Purnima* (September–October). Animals are sacrificed on that day for the welfare of the people. Pujas are performed with donations raised from the villagers. It is being celebrated from ancient times and is confined to this village only. Local people of all communities participate in it. *Pujari* is a Dammali with hereditary rights, *Prasadam* is distributed to all. Fasting, feasting, *jagarana* and sea-bath are common domestic observances during the festival days.

Gowri *Purnima* is celebrated for 15 days from *Asvija Purnima* (September–October). Animals are sacrificed to the deity. It is an ancient festival. Valames are the patrons. Local people of all communities take part in the festival. The *pujari* is a Dammali.

SOURCE : 1. *Sri T. Chenchaiah, Teacher, S.E. School. Mabagam.*
2. *Sri S.V. Jagga Rao, Teacher, Z.P.M. School, Makivalasa.*
3. *Sri Bh. Satyanarayana Murthy, Teacher, Z.P.M. School, Makivalasa.*
4. *Sri N. Papairh, Teacher, Z.P.M. School, Makivalasa.*

17. Killam —Situated at a distance of 9 miles from Tilaru Railway Station and 6 miles from Narsannapeta.

The total population of the village is 1,054 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Velama, Kamsali, Sale, Devanga, Srishti Karanam, Srisaina, Jangam, Kummari, Kammari, Chakali, Mangali etc., and Scheduled Castes (59 persons)-Mala, Madiga etc., Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villagers.

Lakshmi Narayana temple, 2 Ammavari temples and Sri Malleswaraswamy temple are the places of worship in this village.

Gramadevatha Uthsavam is celebrated for two days from *Asvija Suddha Purnima* (September–October). Animals are sacrificed to the deity. It is being celebrated from ancient times and is confined to this village only.

Local devotees of all communities participate. *Pujari* is a Jangam of Siva *gotram.*

Sri Lakshmi Narasimha Swamy *Kalyanothsavam* is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). It is being celebrated for the past 18 years and is confined to this village only. Local people of all communities take part in it. *Pujari* is a Srivaishnava of Bharadwajasa *gotram.*

Fasting is observed and *abhishekhams* and pujas are performed by the devotees on festival days.

SOURCE :1. *Sri Simma Jagannadham, M.L.A.*
2. *Sri B. Raghava Ramaiah, Headmaster, Makivalasa.*

18. Makivalasa *alias* **Sree Ramakshetram**—Situated at a distance of 6 miles from Urlam Railway Station and 6 miles from Narasannapeta.

The total population of the village is 1,590 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Kamsali, Velama, Devanga, Sri Sayana, Balija, Mangali, Chakali, Telaga etc. and Scheduled Castes (105 persons), Adi-Andhra. Agriculture, gold-smithy and weaving are the chief means of livelihood of the villagers.

Ramalingeswara temple, Ammavari temple, Neelamma temple, Gunnam *Perantalu* temple and Sita Rama Swamy temple are the places of worship in this village. The images of Ammavaru and Neelamma are of wood in human form.

Neelamma *Devatha Sambaram* is celebrated for one day in *Ashadham* (June-July) according to the convenience of the villagers. Animals, fruits, flowers and clothes are offered to the deities. Ammavaru and Neelamma and the images of the deities are taken round the village, in procession. This *sambaram* is celebrated from ancient times and it is confined to this village only. Local people of all communities participate in it. *Prasadam* is distributed to all. Lord Ramalingeswara Swamy *Brahmothsavam* is celebrated for 5 days from *Vaisakha Suddha Ekadasi to Purnima* (April-May). Ammavari festival is an ancient one.Local people of all communities participate in it. Fastings and *jagarana* are observed by devotees during festival days.

SOURCE : *Sri M. Kaikunta Rao,Teacher Makivalasa*

19. Komarthi —Situated at a distance of 4 miles from Urlam Railway Station and 2½ miles from Narasannapeta.

The total population of the village is 1,375 and it is made up of the Hindu communities *viz.*, Brahmin, Telaga, Yadava, Velama, etc., Scheduled Castes (98 persons) and Scheduled Tribes (5 persons). Agriculture is the chief means of livelihood of the villagers.

The temples of the village are of Sri Neela Kantheswara Swamy, Ramalingeswara Swamy, Jagannadha Swamy, Neelamma and Ammavaru. *Gramadevatha* (*Ammavaru*) images are of wood in human form.

Gramadevatha Ammavari *Uthsavams* are celebrated for one day on *Ashadha Suddha Purnima*(June-July) and *Asvija Suddha Purnima* (September-October). These are celebrated twice a year. The people prepare *naivedyam* and perform pujas in the noon

with music. Sarees are offered and animals are sacrificed to the deity. This festival is confined to this village only. Local Hindus take part in it. *Pujari* is a Dammala with hereditary rights. The people arrange social dinners in connection with this festival.

Rathothsavam for Jagannadha Swamy is celebrated for 8 days from *Ashadha Suddha Tadiya* to *Dasami* (June–July) with local congregation. All castes participate in the celebrations.

Puja on *Magha Bahula Chaturdasi i.e.* on *Sivaratri* day for Neela Kantheswara Swamy is followed by *jagarana* by the devotees. Fasting is also a common domestic observance on this day.

SOURCE : *1. Kolli Ellaiah, Teacher, Komarthi.*
2. Sri M.V. Ramaiah, Teacher, Samithi Elementary School, Komarthi.

20. Satyavaram —Situated at a distance of 1½ miles from Narsannapeta. It is said that this village was given as a gift to an astrologer by the Rajah of Parlakimidi Estate and was named Satyavaram signifying true predictions (satya means truth).

The total population of the village is 947 and it is made up of the Hindu communities *viz.*, Brahmin, Kalingi, Chakali, Mangali, Velama, Golla,Kapu, Kamsali, Sondi, Srisaina, Srishti Karanam, Jangam etc,, Scheduled Castes (52 persons) and Scheduled Tribes (9 persons). Agriculture, agricultural labour and traditional occupations are the means of livelihood of the villagers.

The temples of the village are of Kameswara swamy, Jagannadha Swamy and Ammavaru. Jagannadhaswamy is being worshipped in the form of Vishnu.

Rathothsavam is celebrated for 10 days from *Ashadha Suddha Vidiya* to *Ekadasi* (June-July). Devotees of this and the neighbouring villages within a radius of 4 to 5 miles congregate without any distinction of caste or creed. *Ratha Yatra* is celebrated on *Dasami. Aaradhana* and puja for Jagannadha Swamy are celebrated from the income of the temple lands. This is an ancient festival.

Alala Yatra is celebrated on the third day of *Pongal* festival *i.e.*, in *Pushayam* (December-January). The images are taken out in procession. *Dolothsavam* is an ancient festival celebrated on *Phalguna Suddha Purnima* (February-March). This temple is under the management of the trustees with hereditary rights. *Pujari* is a Sri Vaishnava. *Prasadam* is distributed to all.

Gramadevatha Uthsavam is celebrated on *Asvija Suddha Dasami* (September-October). Animals are sacrificed on that day.

SOURCE : *1. Sri V. Venkatesam, Teacher, Samithi Elementary School, Gottipalli.*
2. Sri N. V. Ramana Murthy, Teacher, Samithi Elementary School, Satyavaram.

21. Gunduvillipeta *alias* **Sriramapuram** — Situated at a distance of 5 miles from Tilaru Railway Station.

The total population of the village is 235 persons and it is made up of the Hindu communities *viz.*, Velama, Kamsali, Komati, Srisayana etc.; Scheduled Tribes (15 persons) Chenchus and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the residents of this village.

Ammavari temple with a wooden image in human form is the place of worship in this village.

Gramadevatha Uthsavams are celebrated twice a year on *Ashadha Purnima* (September - October). The villagers perform puja with flowers. Fowls and goats are sacrificed and sarees are offered to the deity. Only local Hindus take part in it. *Pujari* is a Dammali with hereditary rights.

Fasting is observed on *Magha Bahula Chaturdasi, i. e., Mahasivaratri* (January- February).

SOURCE : *Sri M. Appa Rao, Teacher, Gunduvillipeta.*

22. Edullavalasa — Situated at a distance of 8 miles from Tilaru Railway Station and 5 miles from Narasannapeta. The site of the village was originally covered by bamboo bushes and hence it got the name Vedullavalasa (Veduru means bamboo) and Valasa is settlement.

The total population of the village is 1,408 persons and it is made up of the Hindu communities viz., Kapu, Srisayana etc., and Scheduled Castes (66 persons). Agriculture and agricultural labour are the chief means of livelihood of the residents of the village.

There is a Geeta *Mandiram* in this village where Sri Miriyapalli Papanna Yogi, a great devotee conducts religious discourses and propagates Geeta. This is the only place of worship in this village. The pilgrims perform puja here during *yatra* days.

Geeta *Varshikothsavam* is celebrated from *Magha Suddha Ekadasi* to *Purnima* for 5 days (January - February) under the patronage of Sri Papanna Yogi.

This is being celebrated for the past 14 years with local congregation. The main object of this is to develop the spiritual and moral strength of the people *Harikatha* and drama are the entertainments during these 5 days. Devotees participate in the celebration irrespective of caste or creed.

SOURCE: 1. *Sri M. Chinnapadu, Teacher, Z. P. H. School, Polaki.*
2. *Sri G. Kannaiah, Teacher, Vedullavalasa.*

23. Gottipalli – Situated at a distance of 5 miles from Tilaru Railway Station.

The total population of the village is 516 persons and it is made up of the Hindu communities *viz.*, Telaga, Reddi, Yatha, etc.; Scheduled Castes (57 persons) and Scheduled Tribes (2 persons). Agriculture is the chief means of livelihood of the residents.

Ammavari temple with a wooden image in human form and Kameswara Swamy temple are the places of worship in this village.

Gramadevatha Ammavari *Uthsavam* is celebrated on *Ashadha Suddha Purnima* (June-July) and *Asvija Suddha Purnima* (September-October) for 1 day. The devotees go to the temple in procession with music and perform puja. Sarees are offered and animals are sacrificed to the deity. This festival is confined to this village only. The villagers are the patrons. Local Hindus take part in it. *Pujari* is a Dammali with hereditary rights.

Yatra is celebrated for Sri Kameswara Swamy on *Magha Bahula Chaturdasi* (January-February) for 1 day. This festival also is confined to this village only. Local Hindus take part in it. Fasting is the common domestic observance on this day.

SOURCE : *Sri M. Appa Rao, Teacher, Samithi Elementary School Gunduvillipeta.*

24. Tekkalipadu — situated at a distance of 3 miles from Narasannapeta.

The total population of the village is 895 comprising Hindu communities *viz.*, Vaisya, Sudra, Velama, Kaikala, Segidi, Pattusale, Kamsali, Neyyali, Komati, Telukali, Sristi Karanam etc., and Scheduled Castes (14 persons)-Mala and Madiga etc. Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the residents. There are no temples in this village.

Gowri *Purnima Uthsavam* is celebrated from *Asvija Suddha Purnima* (September-October) for one month. Fruits are offered to the deity by devotees. This festival is being celebrated for the past 50 years and is confined to this village only. Local people of all castes take part in it. Dramas afford entertainment to the gathering.

SOURCE : *Sri K. Apparao, Headmaster, Samithi Elementary School, Tekkalipadu.*

25. Masahebpeta — Situated at a distance of 7 miles from Harischandrapuram Railway Station and 12 miles from Narasannapeta.

The total population of the village is 660 persons and it is made up of the Hindu communities *viz.*, Kalinga, Telaga, Golla, Neyyali, Komati, Chakali etc.; Scheduled Castes (78 persons)-Mala, Madiga etc. and Scheduled Tribes (64 persons)-Hill tribes. Agriculture and agricultural labour are the chief means of livelihood of the residents.

Gramadevatha Ammavaru with the image in human form is worshipped in this village. There is however, no temple for this deity.

Gramadevatha Ammarri *Panduga* is celebrated from *Asvija Suddha Padyami* to *Purnima* (September - October) for 15 days, Coconuts are offered and goats and fowls are sacrificed to the deity. This festival is being celebrated from ancient times and is confined to this village only. Local people of all communities take part in it. *Pujari* is a Dammali with hereditary rights. *Prasadam* is distributed to all.

Gowramma *Pujalu* are celebrated for 15 days from *Asvija Bahula Padyami* to *Amavasya* (September – October). *Naivedyam* is offered to the deity daily. Local people of all communities take part in it. These pujas are performed by two Kalingi families one Telaga family and one Konda Dora. *Prasadam* is distributed to all.

Fasting is the common domestic observances on festival days.

SOURCE : *Sri M. Satyanarayana Rao, Village Karnam, Masahebpeta.*

26. Akkaiah Valasa —Situated at a distance of 3 miles from Harischandrapuram Railway Station and 8 miles from Narasannapeta.

The total population of this village is 673 persons and it is made up of the Hindu communities *viz.*,

Velama, Komati, Reddi, Mangali, Chakali, Kamsali, Neyyali etc. and Scheduled Castes (189 persons)–Mala etc., Agriculture, agricultural labour and trade are the chief means of livelihood of the residents.

Rajamma *Devatha* temple is the place of worship in this village.

Rajamma *Sambaram* is celebrated in *Vaisakham* (April - May) for 4 days. Fowls and goats are sacrificed to the deity. It is being celebrated for the past 15 years and is confined to this village only. Reddis are the patrons with hereditary rights. Local people of all communities take part in this festival.

SOURCE : *Sri Kanithi Krishna Murthy, Headmaster, Samithi Elementary School, Akkaiah Valasa.*

27. **Kotabommali** — Situated at a distance of 4 miles from Harischandrapuram Railway Station and 12 miles from Narasannapeta.

The total population of the village is 4,020 and it is made up of the Hindu communities *viz.*, Komati, Reddi, Karanam etc. and Scheduled Castes (36 persons). Agriculture, agricultural labour and trade are the chief means of livelihood of the villagers.

The only temple in the village is that of Sri Malleswara Swamy. *Gramadevatha* is Kothammavaru with a stone image under a neem tree. There is no temple for this deity.

Kothammavari *Sambaram* is celebrated on *Asvija Bahula Amavasya* (September–October) for 1 day. Fowls, sheep and goats are sacrificed in large numbers as an essential part of the celebrations. The blood of the sacrificed animals flows like a canal from the alter. It is being celebrated for the past 100 years and is confined to this village only. The villagers are the patrons. Local Hindus except Brahmins take part in the festival. *Pujari* is a Dammala.

A fair is held in this connection. About 500 people congregate from the neighbouring villages. Besides victuals, fancy and textile goods and baskets are transacted at this fair.

Lottery, gambling etc., entertain the visitors.

A *Yatra* is celebrated in the Siva temple on *Maha Sivaratri i.e., Magha Bahula Amavasya* (January–February). A fair is held in connection with this festival for 3 days. About 3,000 people congregate from neighbouring villages. Business men come from Narasannapeta and Kothapeta and open about 300 shops for transacting foodstuffs, utensils, fancy and textile goods, *ayurvedic* medicines etc.

Burrakathas, Bhagavathams and lotteries provide entertainment to the visitors.

SOURCE : *Smt. L. Pushpalu, Mukhya Sevika, B.D.O.'s Office, Kotabommali.*
2. Sri P. Rama Rao, Teacher, Zilla Parishad High School, Kotabommali.

28. **Lakhamdiddi** — Situated at a distance of 2 miles from Kotabommali Railway Station.

The total population of the village is 1,541 persons and it is made up of the Hindu communities *viz.*, Kamsali, Srisayana, Komati, Kalinga, Golla, Chakali, Mangali etc. and Scheduled Castes (115 persons). Agriculture and agricultural labour are the chief means of livelihood of the villagers.

Pala Polamma temple with the image in female form is the place of worship in this village.

Gramadevatha Pala Polamma *Divvelu* are celebrated on a Tuesday before *Asvija Suddha Purnima* (September–October) for one day. Fowls and goats are sacrificed to the deity. It is an ancient festival confined to this village only. A Srisayana family in the village patronises the celebration of this festival, having hereditary rights. Local people of all castes participate in it. *Prasadam* is distributed to all.

SOURCE : *Sri B. Rama Murthy, Headmaster, Lakhamdiddi.*

29. **Jarjangi** — Situated at a distance of 2 miles from Harischandrapuram Railway Station and 8 miles from Narasannapeta.

The total population of the village is 801 persons and it is made up of the Hindu communities *viz.*, Kalinga, Srisayana, Reddi, Telaga, Karanam, Chakali, Mangali etc.; and Scheduled Castes (33 persons). Agriculture is the chief means of livelihood of the residents of this village.

Jambalamma *Gramadevatha* temple and Alekh *Sadhu Gari Mandapam* are the places of worship in this village.

Jambalamma *Ammavari divvelu* are celebrated on a Tuesday before *Asvija Suddha Purnima* (September - October) for one day. Fowls and goats are sacrificed to the diety. This is an ancient festival

and is confined to this village only. Telagalu are the patrons. Local people of all castes participate in the celebrations. *Pujari* is a Telaga.

A *yatra* is celebrated near Alekh *Sadhu Gari Mandapam* for one day. Alekh Swamy was a *Yogi*, who settled in this village during his last days after going round the entire country giving discourses on Vedanta (Philosophy) for about 40 years. He attained salvation in this village. At the place the saint was burried and the villagers constructed a *mandiram* for worshipping the saint. *Harikatha* and *burrakatha* afford entertainment to the gathering on the festival day.

Abhishekams are performed and coconuts are offered by the devotees. An Oriya Brahmin performs the daily puja etc. This is being celebrated for the past 15 years and is confined to this and the neighbouring villages. People of all communities take part in it. *Sadhus* also attend the festival.

SOURCE: *Sri Behara Chalapati Rao, Headmaster, Samithi Elementary School, Jarjangi.*

30. Srijagannadhapuram —Situated near the sea shore at a distance of 8 miles both from Tilaru Railway Station and Narasannapeta.

The total population of the village is 1,309 persons and it is made up of the Hindu communities *viz.*, Vaisya, Vada Balija, Sondi etc. and Scheduled Castes (27 persons). Agriculture, trade and fishing are the chief means of livelihood of the villagers.

Kankali (Ammavaru) temple with the stone image in human form, having silver eyes and 4 hands holding conch, sword, dies and head, situated on the sea-shore is the only place of worship in this village.

Ammavaru *Panduga* is celebrated in *Vaisakham* (April - May) for 2 days. Arrangements for its celebration are made 3 days in advance. Goats and fowls are sacrified to the diety. This is an ancient festival confined to this village only. Local people of all communities congregate. All the villagers are patrons. There is no *pujari*. A village elder belonging to Vada Balija community presides over the celebrations. *Burrakatha*, fancy dresses and *Bhagavathams* entertain the gathering on the festival days.

Aveti Divvelu and *Dasara Divvelu* are celebrated on a Tuesday in *Sravanam* (July - August) and *Asvijam* (September - October) respectiuely for 1 day. Animals are sacrificed. This celebration takes place between 7:00 p.m. and 10:00 p.m. These are ancient festivals with local significance. Free feeding and poor feeding are arranged in connection with these celebrations. Fasting is a common domestic observance on festival days.

SOURCE : *1. Sri Venku Mahanthi Narayana Swamy, Teacher, Pattupuram.*
2. Sri S. Koteswara Rao, Headmaster, Jagannadhapuram.

31. Kasturipadu — Situated at a distance of 3 miles from Harischandrapuram Railway Station and 100 miles from Narasannapeta.

The total population of the village is 1,093 persons and it is made up of the Hindu communities *viz.*, Kalinga, Golla, Velama, Kapu, Chakali, Viswabrahmin, Karanam, Enetiyatha, Mangali, Neyyela, Pattusale, Telukali, etc.; Scheduled Castes (49 persons), Scheduled Tribes (103 persons) and Muslims. Agriculture and traditional occupations are the chief means of livelihood of the villagers.

Gramadevatha Asiramma (Pala Polamma) temple with the image in human (female) form is the place of worship in this village.

Ammavari *Panduga* is celebrated for 3 days in *Vaisakham* (April - May) commencing from a Tuesday preceding *Vaisakha Purnima*. Fruits are offered and fowls and goats are sacrificed to the deity. This is being celebrated from ancient times and is confined to this and the neighbouring villages. *Pujari* is an Eneti of Bidduka *gotram* with hereditary rights.

A fair is held for 3 days in connection with this festival, which attracts about 300 devotees from the nighbouring villages. Some shops are also opened. Fancy dresses and *Bhagavathams* entertain the gathering.

SOURCE : *Sri A. Rama Rao, Headmaster, Samithi Elementary School, Kasturipadu.*

32. Deerghasi — Situated at a distance of 8 miles from Tilaru Railway Station and 4 miles from Narasannapeta.

The total population of the village is 1,899 and it is made up of the Hindu communities *viz.*, Brahmin, Velama, Kanchara, Kamsali, Neyyali, Chakali, Mangali, Segidi, Kamma Pattu Sale, etc. and Scheduled Castes (68 persons)–Mala and Madiga etc. Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the people.

The temples of the village are of Dhara Kaseeswara Swamy, Ramalingeswara Swamy and Durgadevi one *Sivalingam* of Sri Dhara Kaseeswara Swamy was unearthed during the course of excavations about 10 years back.

Dhara Kaseeswara Swamy *Aradhana* is celebrated for 1 day on *Magha Bahula Amavasya.* Fruits, coconuts and flowers are offered. It is an ancient festival with local congregation. A jangam is the *Pujari.*

Durgadevi *Uthsavams* and Gowridevi *Uthsavams* are the other festivals that are celebrated in this village. From a stone inscription in the village, it is found that the daily puja of Sri Dhara Kaseeswara Swamy was performed by the queen of Vikrama Deva of Jayapur. The temple is therefore of an ancient origin.

SOURCE: *Sri K. H. Rajeswara Rao, Teacher, Deerghasi.*

33. **Polaki** — The total population of the village is 4,370 persons and it is made up of several Hindu communities; Scheduled Castes (212 persons) and Scheduled Tribes (14 persons). Agriculture is the chief means of livelihood of the villagers.

Sri Rama temple is the only place of worship in this village.

Sri Rama *Kalyanam* is celebrated for 3 days from *Chaitra Suddha Navami* (March–April). This festival is confined to this and the neighbouring villages. About 10,000 devotees congregate. People of all communities participate in the festival forgetting the distinction of caste or creed.

SOURCE: *The District Health Officer, Srikakulam.*

34. **Nimmada** — Situated at a distance of 6 miles from Narasannapeta, the nearest Railway Station beins Harischandrapuram.

The total population of the village is 1,651 persons and it is made up of the Hindu communities viz. Sristi Karanam, Vaisya, Velama, Chakali, Mangali Sale, Kamsali etc.; and Scheduled Castes (45 persons Mala and Madiga etc.; Agriculture and traditional Occupations are the chief means of livelihood of the villagers.

Neelamma eemple with the stnne image of the deity and Pathapatnam Ammavari temple with the wooden image of Ammavaru are the places of worship in this village.

Gramadevatha Dasara Divvelu are celebrated for one day on Tuesday before *Asvija Suddha Purnima* (September-October). The *uthsavam* is celebrated from 5 p.m. on Tuesday to 8 a.m. on Wednesday The festival is celebrated for the welfare of the villagers and their cattle and for good yield of crops. This is a common festival celebrated throughout the district. This is an ancient festival with local congregation. A few days before the celebrations, the Village Munisif announces the date of the festival by beat of tom–tom in the village, collects from each ryot half a rupee or more, gets the temple cleaned and white–washed. The images of the deity are painted. With the common fund, a goat is also purchased and taken to the temple with drums and instrumental music in a procession Devotees join the procession with fruits, eatables, new clothes and fowls according to their vows and offer them to the deity. Till the offerings are made, one woman in each house observes *Nirjalopasam* (fasting even without taking water). She takes oil-bath in the morning and wears a silk or fibre saree. The villagers nvite their relatives and daughters of their family in advance and entertain them at dinner with non–vegetarian dishes. Branches of *Udika* tree are cut and bundled and kept ready at the sacrificial altar of the deity. The goat purchased from the common funds is sacrificed and its blood is spilled on the *udika* twigs. These twigs are then distributed among all the ryots in the village who plant them in their fields with the belief that there would be bumper yield of crops. The *Pujaris* are Adi–Andhras. This festival is celebrated for a second time during *Sravanam* (July - August).

SOURCE: 1. *Sri K. Balaiah, Teacher, Samithi Elementary School, Nimmada.*
2. *Sri N. S. Narayana, Head Master, Samithi Elementary school, Nimmada.*

35. **Harischandrapuram** — Situated at a distance of 7 miles from Narasannapeta. This village is on the Howrah - Madras (Broad Gauge) Railway Line.

The total population of the village is 2,898 persons and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya etc.; Scheduld Castes (80 persons) and Scheduled Tribes (6 persons). Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villagers.

The temples of the village are of Sri Jagannadha Swamy, Ammavaru and Sri Raja Rajeswara, Venkateswara Swamy.

Jagannadha Swamy *Rathothsavam* is celebrated for 9 days from *Ashadha Sudha Vidiya* to *Dasami*

(June - July). About 1,000 local people congregate. This is an ancient festival. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights. People of all castes participate in the festival. *Prasadam* is distributed to all. A few sweetmeat shops are opened to cater to the needs of the pilgrims on the festival days.

Fowls and goats are sacrificed to the village deity Ammavaru. The villagers observe fasting during *Bhishma Ekadasi* and *Mahasivaratri.*

SOURCE : *Sri P. Satyanarayana, Teacher, Samithi Elementary School, Harichandrapuram.*

36. Uddandapalem — Situated at a distance of 2 miles from Kota Bommali Railway Station and 12 miles from Narasannapeta.

The total population of the village is 223 persons and it is dominated by Kalinga community. Agriculture is the chief means of livelihood of the villagers.

The stone image of *Gramadevatha* is worshipped under a neem tree in this village.

Gramadevatha Uthsavam is celebrated for one day in *Ashadham* (June - July) according to the convinience of the villagers. Animals and fowls are sacrificed to the deity at the concluding part of the celebration. This is an ancient festival commonly celebrated in all the villages throughout this district. All the the villagers participate in the celebration. There is no *pujari* attached to the temple. The village elders perform the puja. *Prasadam* is distributed to all.

Fasting on Mondays and *Purnima* during *Kartheekam* and *jagarana* on *Maha Sivaratri* are the common domestic observances. Devotees take sea-bath on festive occasions, as the sea is near the village.

SOURCE : *Sri A. Yerrannaidu, Teacher, Uddandapalem.*

37. Palatalagam — Situated at a distance of 1 mile 2 furlongs to the south of Kota Bommali Railway Station and 10 miles from Narasannapeta. This villag is stated to be in existence since 1750.

The total population of the village is 1,289 and it is made up of the Hindu communities *viz.*, Karanam (Oriya), Kalinga, Yadava, Chakali, Mangali, Segid-Neyyali, Reddi etc.; Scheduled Castes (199 persons) Mala and Madiga etc. and Scheduied Castes (199 persons) Agriculture is the chief means of livelihood of the vilagers.

Gramadevatha temple with a stone image and Yendala Mallikharjuna Swamy temple in a dilapidated condition with two stone *Sivalingam* are the places of worship in this village. The *lingam* has "*Panavattam,*". A Brahmin family of the village installed the images of *nagas* in December '60. In Sri Mallikharjuna Swamy temple there are images of Nandi and Parvathi devi in human form.

Gramadevatha Uthsavam is celebrated twice in a year. *Dasara Divvelu* and *Aveti Divvelu* are the local names for these *uthsavams* and they are celebrated in *Asvijam* (September-October) and *Sravanam* (July-August) respectively. Animals are sacrificed. This ancient festival is common through out this district. The Munsiff and the Karnam are the patrons. *Pujari* belongs to Dammali community. *Prasadam* is distributed to all.

Mahasivaratri festival is celebrated in Malleswa ra Swamy temple in *Magham* (January-February). Daily puja is performed. Mondays in *Kartheekam* have special significance when devotees visit the temple in large numbers. A Jangam is the *pujari.* Street dramas afford entertainment during *Sivaratri.* The devotees take sea-bath on festive occasions as the sea is very near to the village.

SOURCE : *Sri U. Rama Rao, Headmaster, Samithi Elementary School, Palatalagam.*

38. Borubhadra — Situated at a distance of 1 mile from Kota Bommali Railway Station and 15 miles from Narasannapeta.

The total population of the village is 925 and it is made up of the Hindu commuities *viz.*, Kalingi, Vaisya, Dammali, Chakali, Telukali, Brahmin, Karanam, Kamsali, etc., and Scheduled Castes (259 persons). Agriculture is the chief means of livelihood of the villagers.

Sri Rama temple with the images of Lord Sri Rama and Sita Devi in human form is the place of worship in this village. During the year 1936 a *Sadhu* visited this village and stayed for 10 days giving religious discourses. He advised the villagers to construct a Rama temple for the welfare of the village. One of the villagers by name Potnuru Satyanarayana undertook the responsibility of construction of the temple and completed it with the help and co-operation of the villagers by 1941. Images of the deities Sri Rama and Sita Devi were installed by him. Eversince of festivals.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). The devotees offer fruits and flowers to the deity on Mondays and Saturdays. *Bhajans* are organised on Mondays and Saturdays. The festival is confined to this and the neighbouring villages. Hindu devotees from the nearby villages participate. There is no *pujari*. Poor feeding is arranged in connection with the festival.

People of all communities take part in Ammavari *Pandugalu* which are also celebrated by the villagers according to their convenience.

SOURCE : *Sri Raghu Pathruni Venkataswamy, Assistant Teacher, Samithi Elementary School, Borubhadra.*

39. Kollipadu— Situated at a distance of 4 miles from Kota Bommali Railway Station and 14 miles from Narasannapeta.

The total population of the village is 761 and it is made up of the Hindu communities *viz.*, Srisţi Karanam, Reddi, Komati, Sharabu, Chakali, Mangali etc. and Scheduled Castes (46 persons). Agriculture is the chief means of livelihood of the people.

Tarakeswara Swamy temple with the stone *Sivalingam* and *Gramadevatha* temple are the places of worship in this village.

Tarakeswara Swamy *Kalyanam* is celebrated twice a year for 3 days from *Vaisakha Suddha Purnima* (April-May) and for 2 days from *Magha Bahula Chaturdasi* (January-February). It is being celebrated for the past 8 years and is confined to this village only. Patron is a Reddi and *pujari* is a Jangam of Siva *gotram*. People of all castes participate in the celebrations.

SOURCE : *Sri Raghu Pathruni Eswarappa, Assistant Teacher, Kollipadu.*

40. Belamara Polavalasa – Situated at a distance of 6 miles from Kotabommali Railway Station and 9 miles from Narasannapeta.

The total population of the village is 1,469 and it is made up of the Hindu Communities *viz.*,Brahmin, Vaisya, Srisayana, Kalingi, Kamsali, Kapu, Chakali, Velama etc. and Scheduled Castes(23)-Mala and Madiga etc. Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villagers.

Siva temple, Ganapathi temple and Ammavari temple are the places of worship in this village. The image of Lord Vighneswara is in human form with the head of an elephant, four hands and pot belly.

Ganapathi *Navarathulu* are celebrated for 6 days from *Bhadrapada Suddha Chavithi* to *Navami* (August-September). Daily puja is performed in the mornings and evenings on these six days. It is being celebrated for the past 12 years and is confined to this village only. Vaisyas are the patrons. Local people of all castes participate in it. Brahmins are the *pujaris* with hereditary rights. *Prasadam* is distributed to all. There are *anna samaradhana* (free-feeding) on all the days of the festival.

Jagarana on *Mahasivaratri* and pujas in *Kartheekam* (October-November) are the domestic religious observances. Devotees take sea-bath in *Kartheekam*

SOURCE : *Sri K. Sarangadhara Rao, Headmaster. Samithi Elementary School, Belamera.*

41. Priyaagraharam —Situated at a distance of 5 miles from Harischandrapuram Railway Station and 8 miles from Narasannapeta by road. This is a healthy place very close to the sea. This village was given as a gift to the Brahmins by the Zamindar of Parlakimidi and hence it was called *agraharam.*

The total population of the village is 1,381 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Srisayana, Kapu, Reddi, Telukali, Chakali, Mangali, Neyyila, Sristi Karanam etc. and Scheduled Castes (60 persons)-Mala and Madiga etc. Agriculture, agricultural labour and traditional occupations are the chief means of livelihood of the villagers. Lord Maha Vishnu temple with metallic images of 10 inches height of Vishnu and Lakshmi in human forms, Siva temple and Annapurnamma temple are the places of worship in this village. *Gramadevatha* temple with the wooden image in human form is on the tankbund.

Vishnu *Dolothsavam* is celebrated for one day on *Phalguna Suddha Purnima* (February-March). Fruits are offered to the deity. This festival is being celebrated from ancient times and is confined to this village only. Only Hindus take part in it. This festival is celebrated in connection with the Holi festival.

Accoding to the legend, Manmadha (cupid) was entrusted by Devas (Gods) with the mission of creating a favourable atmosphere for the marriage of Lord Siva with Parvathi. Lord Siva's penance was disturbed by Manmadha for this purpose. Infuriated by the disturbance, Lord Siva burnt Manmadha to ashes. Lord

Vishnu, having lost his son Manmadha became enraged and proceeded towards the North. This festival is being celebrated for appeasing Vishnu and bringing him back to Vaikuntam. The *uthsavam* is celebrated in the *mandapam* which is at a distance of 1 furlong from the temple. The patrons are Brahmins. *pujari* is a Brahmin with hereditary rights. Local Hindus take part in the festival. Fruits are offered by devotees to the deity Maha Vishnu. *Prasadam* is distributed to all.

Gramadevatha Uthsavam is celebrated generally once in 12 years in *Ashadham* (June-July). But the villagers did not celebrate this festival during the last 20 years. The last festival was celebrated during 1941. This deity is brought into the village during *Uthsavam* days. Generally animals are sacrificed to the deity, during *Dasara Divvelu*. The villagers are the patrons. All communiiles participate in the festival. *Pujari* is a Reddy who is called Dasari.

Fasting, *jagarana* and *Puranams* on *Mahasivarathri, Bishma Ekadasi* and *Vaikunta Ekadasi* are the observances. Sea-bath is taken by devotees on festival days.

A Brahmin with hereditary rights is the *pujari* for Taipuranthaka Visweswara Swamy temple.

SOURCE : 1. *Sri V. Venkateswarlu, Zilla Parishad High School, Headmaster, Priya Agraharam*

2. *Sri Kallepalli Adi Narayana Murthy, Head Master,Samithi Elementary School, Priya Agraharam.*

3. *Sri P.Rama Jogi, Teacher, Kota bommali.*

42. (A) Dandulakshmipuram — Situated at a distance of 6 miles from Kota Bommali Railway Station and 10 miles from Narasannapeta. This is a coastal village. It is stated that an army unit (dandu) was stationed in this village for some time while marching from one place to another and it got its name Dandu Lakshmipuram eversince.

The total population of the village is 2,990 and it is made up of the Hindu communities viz; Vaisya, Srisaina, Kapu, Karanam, Sondi etc; Scheduled Castes (150 persons)-Mala and Madiga etc; Scheduled Tribes (3 persons) and Muslims. Agriculture, agricultural labour and tradational occupations are the chief means of livelihood of the villagers.

The temple of village deity Ammavaru with the stone image in human form and Lord Siva with the stone image in the form of a *lingam* without any temple are the places of worship in this village.

The sacred place of Lord Siva is visited by devotees of this and the surrounding villages and *abhishakams* are performed. The village deity Ammavaru is worshiped during *Dasara i.e. Asvija Suddha Dasami* (September - October). *Naivedyam* and *panakam* (syrup of Jaggary) are offered to the deity. Lord Vighneswara is worshipped in human form with elephant head and a pot belly for 9 days during *Ganapathi Navarathulu* form *Bhadrapada suddha Chavithi* (August - September). An earthen image of Vighneswara is prepared for this purpose and worshipped by the villagers. *Prasadam* is distributed to all Poor feeding, free feeding and social dinners are arranged by the villagers. *Harikathas, burrakathas* and *bhajanas* provide entertainment to the gathering.

Gowri *Mahothsavam* is celebrated for 15 days from *Asvija Suddha Purnima* (September - October). This festival is celebrated in most of the villages in this district. The earthen images of Goddess Parvathi and Lord Parameswara on *Nandi vahanam* are taken out in procession in *Asvijam* (September - October).

Sivuni *Aradhana* is celebrated for 30 days from *Karthika Suddha Padyami* to *Bahula Amavasya* (October - November). *Maha sivaratri* is celebrated in *Magham* (January - February). Jangam are the patrons and *pujari* also is a Jangam with hereditary rights. Regular puja is not, however, performed to the *Sivalingam.*

Ammavari festival is celebrated once in 10 or 12 years. *panakam* (Jaggery syrup) and *prasadam* are distributed to all every year during *Dasara* festival. *Naivedyam* is offered to the deity. Patrons and *pujaries* are Dammalis with hereditary rights.

A fair is held near the sacred place of Lord Siva in *Kartheekam* (October - November) and on *Maha Sivaratri* near Ammavari temple in *Ashadham* (June - July) near the school during Ganapathi *Navarathrulu* and near the Village Munsiff's house during Gouri *Mahothsavam*. People from neighbouring villages also attend the fair. 4 or 5 shops of foodstuffs and sweetmeats are opened to cater to the needs of the pilgrims.

The villagers observe fasting on every Monday in *Kartheekam* and *jagarana* on *Maha Sivaratri i.e., Magha Bahula Avmasya* (January - February). They take sea-bath on festive occasions.

SOURCE : *Sri B. Surya Prakasha Rao, Headmaster, Samithi Elementary School, Dandu Lakshmipuram.*

42. (B) Jogammapeta hamlet of **Dandu Lakshmipuram**—Situated on the sea-shore at a distance of 6 miles from Kota Bommali Railway Station and 11 miles from Narasannapeta.

Gramadevatha temple with the image in human form having four hands holding sword, spear and trident is the place of worship in this village.

Ammavari Panduga is celebrated for seven days from *Vaisakha Bahula Amavasya* (April-May). Arrangments are made one month in advance. Puja is performed and fruits, flowers and *naivedyam* are offered to the deity by devotees on the first day of the celebrations. The deity is taken out in procession. Animals and fowls are sacrificed in the evening. This festival is celebrated for invoking the mercy of the deity for the welfare of the villagers. For the past 60 years it is being celebrated. The festival is confined mostly to the fishermen *i.e.*, Vada Balija community. Patrons are the villagers. Local people of all communities participate. A '*Pilla*' is the *pujari* with hereditary rights, who observes fasting during these 7 days and performs the puja. Magic, *Bhagavatham* etc., provide entertainment to the gathering. Invitees are entertained at a social dinner. The expenses are met by raising contributions from the villagers.

Sea-bath during the festival days, *Gramadevatha* puja in the houses and fasting by devotees are the domestic observances.

SOURCE : *Sri Rajamahanthi Abhimanya Rao, Teacher, Jogammapeta.*

43. Urjam —Situated at a distance of 10 miles from Tilaru Railway Station.

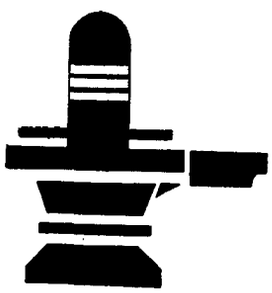
The total population of the village is 1,205 and it is made up several Hindu communities and Scheduled Castes (100 persons). Agriculture is the chief means of livelihood of the villagers.

Temples of Lord Dhavaleswara Swamy and *Gramadevatha* are the places of worship in this village.

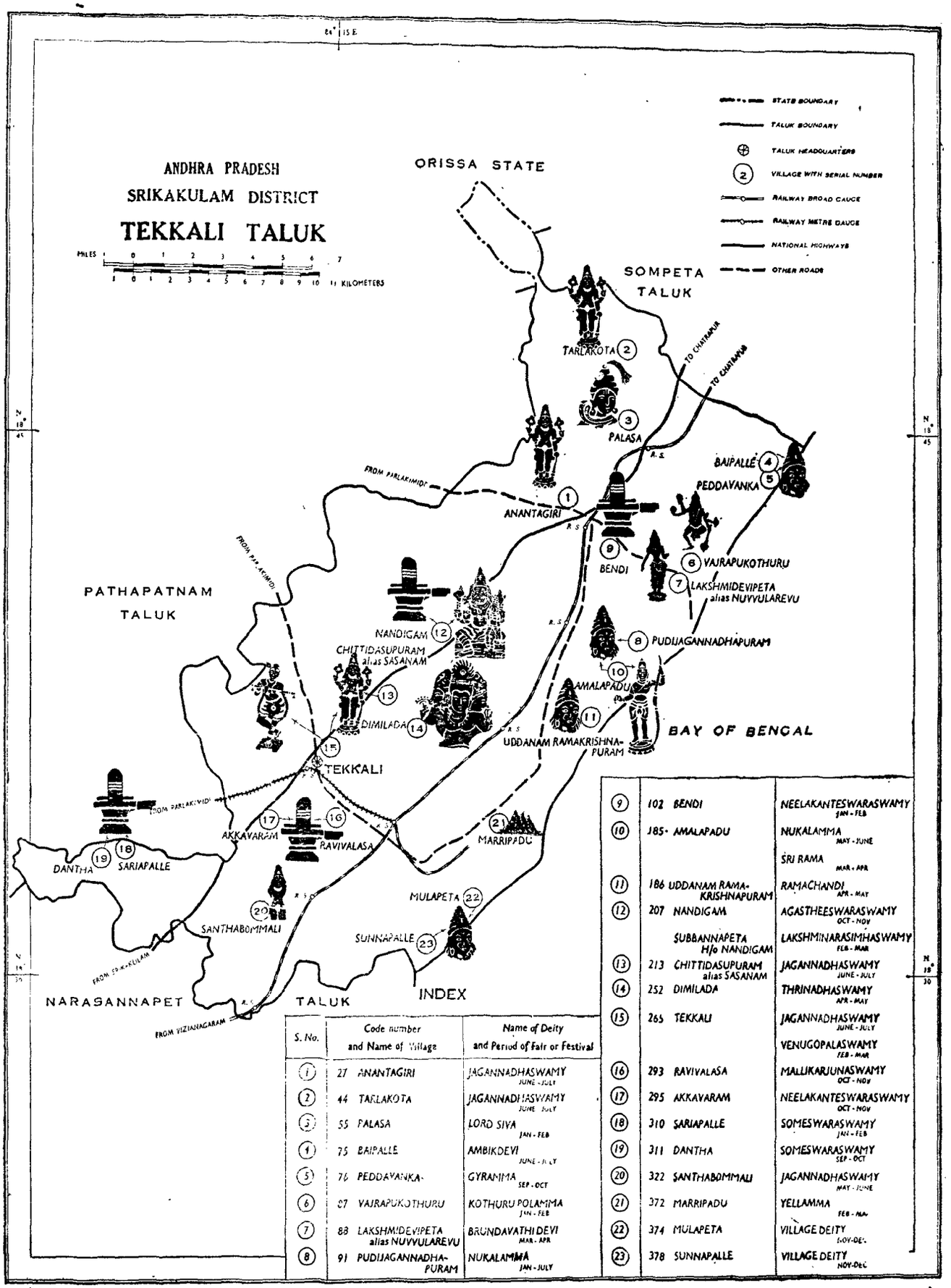
Maha Sivaratri Uthsavam is celebrated for 2 days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). *Abhishekams* are performed. Fruits and flowers are offered to the deity. This festival is being celebrated for the past 50 years and is confined to this village only. Local Hindus take part in it. *Pujaris* are Jangams or Maheswaras with hereditary rights.

Fasting, *jagarana* are the domestic observances on festival days.

SOURCE : *Sri K. Mallikharjuna Rao, Teacher, Polaki.*



TEKKALI TALUK



S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	27 ANANTAGIRI	JAGANNADHASWAMY JUNE - JULY
2	44 TARLAKOTA	JAGANNADHASWAMY JUNE - JULY
3	55 PALASA	LORD SIVA JAN - FEB
4	75 BAIPALLE	AMBIKDEVI JUNE - JULY
5	76 PEDDAVANKA	GYRAMMA SEP - OCT
6	87 VAJRAPUKOTHURU	KOTHURU POLAMMA JAN - FEB
7	88 LAKSHMIDEVIPETA alias NUVVULAREVU	BRUNDAVATHI DEVI MAR - APR
8	91 PUDIJAGANNADHAPURAM	NUKALAMMA JAN - JULY
9	102 BENDI	NEELAKANTESWARASWAMY JAN - FEB
10	185 AMALAPADU	NUKALAMMA MAY - JUNE
		SRI RAMA MAR - APR
11	186 UDDANAM RAMAKRISHNAPURAM	RAMACHANDI APR - MAY
12	207 NANDIGAM	AGASTHEESWARASWAMY OCT - NOV
	SUBBANNAPETA H/o NANDIGAM	LAKSHMINARASIMHASWAMY FEB - MAR
13	213 CHITTIDASUPURAM alias SASANAM	JAGANNADHASWAMY JUNE - JULY
14	252 DIMILADA	THRINADHASWAMY APR - MAY
15	265 TEKKALI	JAGANNADHASWAMY JUNE - JULY
		VENUGOPALASWAMY FEB - MAR
16	293 RAVIVALASA	MALLIKARJUNASWAMY OCT - NOV
17	295 AKKAVARAM	NEELAKANTESWARASWAMY OCT - NOV
18	310 SARIAPALLE	SOMESWARASWAMY JAN - FEB
19	311 DANTHA	SOMESWARASWAMY SEP - OCT
20	322 SANTHABOMMALI	JAGANNADHASWAMY MAY - JUNE
21	372 MARRIPADU	YELLAMMA FEB - MAR
22	374 MULAPETA	VILLAGE DEITY OCT-DEC.
23	378 SUNNAPALLE	VILLAGE DEITY NOV-DEC

Section IX

TEKKALI TALUK

Situated on the North-Eastern side of the District abutting the sea coast, Tekkali Taluk is bounded on the south by Narasannapeta Taluk, on the West by Pathapatnam Taluk and on the North by Sompeta Taluk Extending over an area of 272 sq. miles, the Taluk has 1 town and 397 villages of which 42 villages are uninhabited. The only town in the taluk is Tekkali, which is the headquarters of the Taluk.

The Taluk supports a population of 1,89,984 of whom 16,973 and 5,541 belongs to Scheduled Castes and Scheduled Tribes respectively. The chief means of livelihood of the people in the Taluk are agriculture and traditional occupations.

There are no places of historic importance in the Taluk. Temples of Siva, Jagannadha and *Gramadevatha* (Village deity) seem to be predominent. *Sivaratri, Sri Rama Navami* and village deities festival are celebrated in all the villages. Of the many temples and places of worship in the Taluk the following are worth-mentioning.

1, Sri Jagannadha Swamy Temple at Tarlakota.

2. Sri Jagannadha Swamy Temple at Tekkali

and

3. Endala Mallikharjuna Swamy at Ravivalasa.

Village-wise details of fairs and festivals held in this Taluk are furnished below.

1. Anantagiri — Situated at a distance of 5 miles from Palasa Railway Station. It is stated that the village is called Anantagiri as it is a hilly place surrounded by hills on all sides. (*Anant* means endless, *giri* means hill or rock).

The total population of the village is 618 persons and it is made up of the Hindu communities *viz.*, Brahmin, Golla, Reddy, Kamsali, Kummari etc.; Scheduled Castes (17 persons) Adi - Andhra etc., and Scheduled Tribes (8 persons). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Gangadhareswara Swamy, Parvathidevi and Jagannadhaswamy are the places of worship in the village.

Rathayatra of Sri Jagannadha Swamy is celebrated once in a year for 9 days from *Ashadha Suddha Vidiya* to *Dasami* (June - July). Nearly 5 to 6 hundred devotees from the neighbouring villages congregate. All communities take part in the festival. This and the other temples were constructed by a devotee Abburi Suryanarayana, a Brahmin resident of the village who also gave an extent of 60 acres of lnnd as gift to the temples. Now the festival is celebrated by the family of Abburi Suryanarayana. Plantains, coconuts and sweets are offered to the Lord. The deity is taken in a procession in the *rathvm* (car) both on the first and the last days. On first day, the deity (*uthsava vigraham*) is taken in a car to another temple situated at a distance of half furlong from the original temple and kept there till the last day of the festival. The *uthsava vigraham* is restored to the original temple only on the last day. During this period, the deity is decorated daily to present one of the *dasavatharams* on each day of the festival.

A fair is held in connection with the festival near the temple. 5 to 6 hundred of persons from the neighbouring villages congregate. Eatables, fruits, fancy and textile goods etc., are sold at this fair.

SOURCE : *Sri M. Kameswara Rao, Teacher, Anantagiri.*

2. Tarlakota — Situated at a distance of 3 miles from Palasa Railway Station and 23 miles from Tekkali.

The total population of the village is 836 and is made up of the Hindu communities, *viz.*, Brahmin, Kshatriya, Vaisya etc.; Scheduled Castes (60 persons) and Scheduled Tribes (343 persons). The chief means of their livelihood are agriculture and agricultural labour.

The temple of Sri Jagannadha Swamy is the only place of worship in the village. *Rathayatra* of Sri Jagannadha Swamy is celebrated for 9 days from *Ashadha Suddha Vidiya* to *Dasami* (June–July). It is being celebrated from ancient times. About 7,000 devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Brahmin. The *ratham* (car) is decorated 15 days in advance and on the last day of the festival the Lord is

taken in a procession in the *ratham*. Offerings of flowers and fruits are made.

A fair is held in connection with the festival for 2 days. It is being held from ancient times. About 7,000 persons from the neighbouring villages congregate. Utensils, fancy and textile goods are transacted at this fair.

SOUREC : *Sri Chandrasekhara Pande, Teacher, Tarlakota.*

3. **Palasa** — Is a Railway Station on Madras-Hourah line.

The total population of the village is 3,080 and it is made up of Hindu communities, *viz.*, Vaisya, Chakali, Mangali etc.; Scheduled Castes (25 persons). The chief means of livelihood of the people is agriculture.

Maha Sivaratri festival is celebrated for 3 days in *Magham* (January–February) in the Sivalayam, the deity being worshipped in the name of Chandrasekharaswamy. 2 to 3 thousand of pilgrims from the nearby villages congregate. Only Hindus take part in the festival.

SOURCE : *The Statement of Fairs & Festivals furnished by the Collector, Srikakulam.*

4. **Baipalle** — Situated at a distance of 5 miles from Palasa Railway Station. There are no proper communication facilities to the village. It is near the sea–shore.

The total population of the village is 1,053 and it is made up of Hindu communites *viz.*, Vadabalija, persons Agnikula Kshatriya etc., and Scheduled Castes (7 persons) The chief means of livelihood of the people are agriculture and fishing.

The temples of Siva and Ambika Devi are the places of worship in the village. The image of Ambikadevi is of stone in female form in sitting posture.

Ambikadevi festival is celebrated once in 3 years for 3 days. The festival commences on a Sunday in *Ashadham* (June–July) selected by the villagers and concludes on the following Tuesday. It is of an ancient origin having local significance. The Hindu devotees of the village congregate. *Pujari* is Vadabalija community and of Nageswara *gotram* with hereditary rights. Goats, fowls and sheep are sacrificed. The deity is taken in a procession round the village on the last day of the festival.

SOURCE : *Sri M. KaMalanabhudu, Teacher, Baipalle.*

5. **Peddavanka** — Situated at a distance of 6 miles from Palasa Railway Station and 30 miles from Tekkali.

The total population of the village is 433 and it is made up of hindu communities *viz.*, Vaisya, Agnikulakshatriya (fishermen), Telukala, Gudiya, Mangali, Chakali, etc. The chief means of livelihood of the people are agriculture, trade and other traditlonal occupations.

The temples of Neelakantheswara Swamy, Peddamma, Mankinamma, Sandemma, Garamma, Gyramma and Kalika are some of the places of worship in the village. The images of the deities are made of wood and some are of stone with several hands and awe-inspiring forms. There are separate temples for each deity. The image of Neelakantheswara Swamy (Siva) is of stone and gold.

Gyramma *Sambaralu* are celebrated for 23 days from *Asvija Suddha Ashtami* to *Amavasya* (September–October). It is being celebrated since long. The devotees of the village congregte. The head of the festival committee is called *Kulanayudu* and he belongs to Palle community (Agnikulakshatriya) of Chodangi *gotram* with hereditary rights. Goats, fowls, pigs and sheep are sacrificed and *paramannam* is offered to the deity. Free feedings and social dinners are arranged. *Prasadam* is distributed to all. The *pujari* in the Sivalayam is a Jangam of Ganaga *gotram* with hereditary rights. An earthen image of a bull with Siva and Parvathi on it is taken in a procession during Gyramma *Sambaralu*.

In these parts *Ammavari Sambaralu* or festivals of the village deities are generally performed once a year. The village deities worshipped in these parts bear one or more of nearly 38 recognised names and the festivals are celebrated on days chosen by the villagers either collectively by all the villagers or individually by some specified households according to the custom of the village. Peddamma, Polamma, Garamma, Sandemma, Mankinamma, Neelamma, Bandarlapothamma, Vantipannu Satti, Ganthi Ammavaru, Kondapalle Ammavaru, Donkala Ammavaru, Ujjidi Ammavaru, Maridi Ammavaru, Gopala Swamy Ammavaru, Palapolu Ammavaru, Korapannusathi, Nukala Ammavaru, Samula Ammavaru, Yedla Ammavaru, Gantala Ammavaru, Vari Sandemma, Kalakathkalika, Chintalapolamma, Durga Ammavaru, Arisathi, Danappa, Gurrappa, Rajamma, Kamella, Erapoti, Singapuri Ammavaru, Vadammavaru, Akula Ammavaru, Bhuloka Ammavaru, Gangadevi Matha, Nookalamma, Sundaramma Cheemalamma and Paradesham

mavaru are some of the recognised deities of the village.

A fair is held near the Eswara temple for 5 days. It is an ancient festival confined to this village. Thousands of pilgrims from the neighbouring villages congregate. Eatables, fancy and textile goods, toys etc., are brought and sold at the fair.

SOURCE : *Sri Balaga Malleswara Rao, Teacher, Peddavanka.*

6. Vajrapukothuru — Situated at a distance of 5 miles from Bendikonda Railway Station.

The total population of the village is 1,643 and it is made up of the Hindu communities *viz.*, Vaisya, Kamsali, Palle, Sondi, Vadabalija, Chakali, Mangali, etc., and Scheduled Castes (22 persons) - Mala, Dandasi, Relli, etc. The chief means of livelihood of the people are agriculture, fishing and other traditional occupations.

The temple of Kothuru Polamma, with an awe-inspiring image holding *sankhu, chakra, gadha* and *padma* in four hands, as also *trisulam* is the only place of worship in the village.

Kothuru Polamma festival is celebrated for 4 days from *Magha Bahula Triodasi* (January-February) to *Phalguna Suddha Padyami* (February-March). It is being celebrated for the past 60 to 70 years. Some thousands of devotees from the neighbouring villages congregate. *Pujari* is a Jangam and patrons are Kamsalis and Vadabalijas. *Prasadam* is distributed to all.

A fair ls held in connection with the festival. It is being held for the past 60 to 70 years. Thousands of pilgrims from the nearby villages congregate. Eatables, utensils, fancy and textile goods, toys etc., are brought and sold in the fair.

SOURCE : *Sri N. Narsimhulu, Teacher, Vajrapukothuru.*

7. Lakshmidevipeta *alias* **Nuvvalarevu** - situated by the side of Upputeru, at a distance of 20 miles from Tekkali.

The total population of the village is 2,646 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Kamsali, Sondi, Kevati, Oriya, Vadabalija etc.; Scheduled Castes (12 persons). The chief means of livelihood of the people is fishing.

The temple of Brundavathidevi a big hall with a Cylndrical shaped *Tulasikota* (An elevated platform with a Tulasi plant) is the only place of worship in the village.

Brundavathidevi *Aradhana* is celebrated for 14 days from *Chaitra Suddha Vidiya to Purnima* (March-April). It is an ancient festival confined to this village only. Some thousands of devotees from the neighbouring villages congregate. Only Hindus take part in the festival. *Pujari* belongs to Kevati community of Uchitra *gotram* with hereditary rights. Coconuts, fruits, plantains and flowers are offered to the deity. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival. Thousands of people from the nearby villages congre gate. Utensils, fancy and textile goods, toys etc., are brought and sold in the fair. Circus and dramas afford entertainment to the visitors.

SOURCE: *Sri Tiyyala Appalaramayya, Headmaster, Zilla Parishad Elamentary Scool, Laxshmidevipeta.*

8. Pudijagannadhapuram — Situated at a distance of 3 miles from Pudi Railway Station.

The total population of the village is 965 and it is made up of Hindu communities viz., Vaisya, Palle, Segidi, etc. The chief means of livlihood of the people are rope-making with coconut fibre and trade.

There are no temples worth-mentioning in the village. Nukalamma, Maridamma Buridlamma and Asiramma are the common village deities. Usually, every house of the Palli community has some small room for deities like Danappa, Rajamma. Maridamma etc. All the images of the deties are made of wood. They are believed to be the daughters of the families and there pleasure would ensure the prosperity of the family.

Grama Ammavari Panduga is celebrated once in 1 or 3 years, whenever epidemics break out in the village. Naturally, it is celebrated between January and July. It is an ancient festival. The Hindu devotees from the neighbouring villages congregate. There is no *pujari*. One lady of the village gets possessed of the deity and she forecaste future events. The villagers carry out her instructions. She observes fasting for one day. Goats, fowls and sheep are sacrificed. New saree, turmeric powder and vermilion are offered to the deity by the devotees.

During the festival, people decorate themselves in different colourful costumes jump and dance and make merry.

SOURCE: *Sri B. V. Narasimha Rao Patnaik, Single Teacher, Pudijagannadapuram.*

9. Bendi — Situated at a distance of 16 miles to the North-east of Tekkali on Srikakulam to Nuvvularevu road.

The village has a population of 1,020 made up of Kalingi, Kamsali, Chundi, Mangali, etc., castes and Mala, Bariki Scheduled Castes (16 persons).

There are the temples of Sri Neelakanteswara Swamy and *Gramadevatha* (Village deity).

The Neelakanteswaraswamy temple is over 100 years old. *Sivalinga* and stone images of Parvati, Vinayaka and the Bull God (*Nandi*) are there. Daily pujas are offered in the temple. On all Mondays in the month of *Karthika*, nearly 500 devotees congregate. *Sivaratri* festival is celebrated for 1 day.

The *Gramadevatha* is worshipped on all Tuesdays by offering *pasupu, kumkum*, coconuts and fowls.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent : *Sri D. Jagannadha Rao, Clerk, Taluk Office, Tekkali (Ex-Revenue Inspector Kaniti group of villages).*

10. Amalapadu — Situated at a distance of 3 miles and 5 furlongs from Pudi Railway Station and 18 miles from Tekkali.

The total population of the village is 3,253 and it is made up of the Hindu communities *viz.*, Vaisya Agnikulakshtriya, Telaga, Vadabalija, Kamsali, Sondi, etc.; and Scheduled Castes (46 persons). The chief means of livelihood of the people are agriculture and trade.

The temples of Sri Rama, Nukalamma, Rajamma, Danappa and Ramachandi and Panduranga *Bhajana Mandiram* are the places of worship in the village. All temples except that of Rajamma have the idols of the deities. An ant-hill is worshipped in the name of Rajamma. The images of village deities are carved out of either wood or stone in female form and worshipped. *Ammavari Pandugalu* are celebrated for 3 to 5 days in *Jyeshtam* (May-June). There are ancient festivals confined to the village. Hindu devotees of the village congregate. The villagers are the *pujaries*. Goats, fowls and sheep are sacrificed. Clothes, fruits etc., are also offered. This festival is celebrated once in 5 years.

Sri Rama Navami festival is also celebrated for 3 days, from *Chaitra Suddha Navami* (March-April). There is free feeding for *Sadhus* during this festival. *Harikathas*, dramas and dances entertain the gathering. Arrangements are made 15 days in advance for both the festivals. On every Saturday near Rama *Mandiram* and Panduranga *Mandiram*, a *Bala brundam*, consisting of 150 members performs *bhajans*.

SOURCE : *1. Sri M. Venkata Rao, Village Karnam, Amalapadu.*
2. Sri B. Ranga Rao, Teacher, Amalapadu.
3. B. Madhava Rao, Teacher, Amalapadu.

11. Uddanam Ramakrishnapuram — Situated at a distance of 12 miles from Tekkali. It is stated that this village was named Ramakrishnapuram after the village deity Ramachandi at her behest.

The total population of the village is 639 comprising Agnikulakshatriyas. The chief means of livelihood of the people are agriculture and cattle and sheep rearing.

There is no temple for the village deity Ramachandi, But a stone image is worshipped in Zoomorphic form under a big banyan tree, which covers a square furlong in area.

Ammavari Panduga is celebrated for 3 days from *Vaisakha Bahula Dasami* (April-May). It is being celebrated for the past 200 years and has only local significance. All Hindu devotees of the village congreate. *Pujari* is an Agnikulakshatriya of Raghukula *gotram* with hereditary rights. Goats, fowls and clothes are offered to the deity. *Prasadam* is distributed to all. Free feeding and social dinners are arranged during *Vitalothsavam*, which is celebrated in May.

There are the other deities Bhulokamma, Neelamma, Pathapatnamma, Maridamma, Gantalasaheb and Gandhamma. Some of them are worshipped in Zoomorphic form.

Rajamma is the family deity of Agnikulakshtriya community and Rajamma *Sambaram* is celebrated every year for 3 days, when free feeding is arranged by the villagers. *Puttu ventrukalu theeyuta* (tonsure ceremony) is performed in the presence of this deity by

the devotees and the cash paid by them on that occasion is utilised for the expenses of the festival. The devotees take bath in the sea and observe fasting and *jagarana* during festive days.

SOURCE : *Sri Kamminama Chandrayya, Teacher, Uddanam Ramakrishnapuram.*

12. Nandigam — Situated at a distance of 5 miles from Tekkali.

The total population of the village is 1,989 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Kalinga, Kamsali etc.; Scheduled Castes 515 persons – Adi – Andhra etc. and Scheduled Tribes (5 persons). The chief means of livelihood of the people is agriculture.

The temples of Sri Agastheswara Swamy with a stone *Sivalingam* of 1½ ft. in height and of Sri Lakshmi Narasimha Swamy with a stone image are the places of worship in the village. The deities are decorated with ornaments during festive days.

Sri Agastheswara Swamy *Aradhana* is celebrated for 30 days in *Karthikam* (October-November). It is an ancient festival of local significance. All communities take part in the festival. *Pujari* is a jangam. Arrangements are made one week in advance. The deity is taken in a procession for 4 weeks. *Prasadam* is distributed to all. The devotees observe *jagarana* during the festival days.

Sri Lakshmi Narasimha Swamy festival is celebrated in *Magham* (January–February). *Pujari* is a Srivaishnava Brahmin.

Gandham Uthsavam of Sri Lakshminarasimha Swamy is celebrated on *Chaitra Bahula Amavasya* (March-April).

SOURCE : *Sri Nistala Venkata Ramana Murthy, Village Karnam, Nandigam.*

Subbannapeta hamlet of **Nandigam**—Situated at a distance of 5 miles from Tekkali.

Sri Lakshmi Naraimha Swamy *Kalyanam* is celebrated for 5 days in *Phalgunam* (February-March). Nearly 2,000 devotees of the village congregate. All communities take part in the festival. There is free feeding to all pilgrims.

Chandana Uthsavam is celebrated for one day in *Vaisakham* (April–May). Nearly. 2,000 devotees of the village congregate. All communities take part in this festival also.

SOURCE : *The Statement of Fairs & Festivals furnished by Collector, Srikakulam.*

13. Chittidasupuram *alias* Sasanam—Situated at a distance of 3 miles from Tekkali Railway Station. Sri Raghunadhajagadev who ruled over this area donated Chittidasupuram *alias* Sasanam with 651 acres of land in the year 1764 A.D. when he installed the idol of Sri Chandra Sekhara Swamy, his family deity in this village.

The total population of the village is 522 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Srisayana, Chakali, Mangali etc., and Scheduled Castes (9 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Chandra Sekhara Swamy, Sri Jagannadha Swamy, Chinthala Polamma and Pathapatnam Ammavaru are the places of worship in the village. The images of Chinthala Polamma and Pathapatnam Ammavaru are in human form.

Sri Jagannadha Swamy car festival is celebrated for 9 days from *Ashadha Suddha Vidiya* to *Dasami* (June-July).It is being celebrated from ancient times. The Hindu devotees of the village congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* and the patron is also a Brahmin. The *pujari* for Sri Chandrasekhara Swamy is an Oriya Brahmin of Kasyapasa *gotram* and the patrons are also Brahmins.

Parvathi *Kalyanam* is celebrated on *Phalguna Suddha Ekadasi* (February–March) and *Dhanurmasam* from *Magha Suddha Ekadasi* (January-February). The devotees take bath and observe fasting and *jagarana* during the festive days. Chintalapolamma *Uthsavam* and Pathapatnam Ammavari *Uthsavam* are celebrated once in 2 years for one day. Goats, fowls and sheep are sacrificed to these deities.

SOURCE : *Sri Namballa Varaha Narasimhulu, Headmaster, Zilla Parishad Special Elementary School, Chittidasupuram alias Sasanam.*

14. Dimilada — Situated at a distance of 6 miles from Tekkali. The approach to the village is only by foot–path.

The total population of the village is 775 and it is made up of Vaisya, Kalinga, Kamsali, Sondi, Kammari, Chakali, Mangali etc., castes and Scheduled Castes (100 persons) – Mala etc. The chief means of livelihood of the people are agricultural labour.

Thrinadha Swamy temple with the images of Brahma, Vishnu and Maheswara and 3 temples of

village deities are the places of worship in the village. The images of the village deities are in human form. The temples of the village deities are in ruins. It is said that all temples on this village were destroyed by Aurangazeb, the Moghal ruler. The *padmam* (lotus) in the hand of the image of Vishnu was broken and the image of Brahma and *Sivalingam* were completely broken. There are some inscriptions on the walls of the temples in Devanagari script.

Thiruveedhi Uthsavam is celebrated for one day on *Vaisakha Suddha Purnima* (April-May). It is being celebrated from ancient times. The devotees of all castes of the village congregate. There are five temporary *pujaris* of Vaishnava community and the patron is a Kapu. There is free feeding and *prasadam* is distributed to all. This temple is said to have been built by Kalinga Rajas of Thuru Ganga dynasty.

SOURCE : *Sri Sanapala Antharyami, Teacher, Dimilada.*

15. Tekkali — Is the headquarters of the Taluk and also the Revenue Division. The town occupies an area of 3.52 sq. miles and the density is 3,306 persons per sq. mile. Tekkali is a Railway Station on the Naupada-Parlakimidi Railway (Narrow gauge) line which joins the Madras-Howrah line at Naupada. The National Highway passes through this town. Owing to its convenient situation between Srikakulam and Ichchapuram many buses halt at this place.

The town has a population of 11,636 at the 1961 Census, made up of Brahmin, Vaisya, Oriya Brahmin, Kalingi, Golla, Telaga, Kapu, Reddi, Viswabrahmin, Kummari, Chakali, Mangali, Khandra (Fisherman) and Mala, Madiga, Relli Scheduled Castes (974 persons) and Scheduled Tribes (25 persons).

In this town there are the following temples :

1. Someswaraswamy Temple.
2. Ramalingeswaraswamy temple.
3. Sri Kasi Visweswaraswamy temple.
4. Sri Lakshmi-Balaji temple.
5. Sri Jagannadha Swamy temple.
6. Sri Radhakrishnaswamy Mutt.
7. Sri Lakshminarasimhaswamy temple.
8. Sri Krishna Chandra Mutts (2)-One in the Cheri Street and the other near the Zamindar's palace.
9. Sri Venugopala temple (China Brahmin Street).
10. Sri Gopal Swamy temple (Golla street).
11. Sri Rama Temple.
12. Sri Krishna temple.
13, 14 and 15. Three Anjaneya temples.
16. Sri Sarvamangaladevi temple
17. Sri Jagaddhatridevi temple
18. Pilla Poleramma temple.

} Village deities

Daily pujas are offered in all the temples. All the temples have lands for their maintenance. In the Someswaraswamy temple, Ramalingeswaraswamy temple, in the Sri Kasi Visweswara Swamy's temple, *Sivaratri* festival it celebrated.

Sri Jagannadha Swamy car-festival is celebrated for 9 days from *Ashadha Suddha Vidiya to Dasami.* (June - July). It is an ancient festival. Nearly 5 to 6 thousand devotees from the neighbouring villages congregate. People from nearby villages throng the town to see the Lord especially on the first day and the concluding day of the festival. The idol of Sri Jagannadha Swamy is brought every year from the original temple on *Vidiya* on a big *ratham* (car) to the festival centre, where people congregate and offer coconuts and plantains. From there, the idol is taken by Oriya Brahmins to Sri Jagannadha Swamy temple, where it is kept for 9 days. It is brought back only on the 10th day of the function. During these days the ten *avatharams* (incarnations) are exhibited one on each day decorating the deity suitably. The function represents the festival of Jagannadhaswamy at Puri. The function was formerly managed by the Rajah of Tekkali. All communities take part in this festival.

A fair is held in connection with the festival. Wooden articles and toys are brought and sold in the fair. Sanitary arrangements are made by the Panchayat.

Venugopalaswamy Dola festival is celebrated for 2 days from *Phalguna Suddha Purnima*(February - March). Nearly 5 to 6 thousand people—local and from the neighbouring villages congregate. All communities take part in the festival.

SOURCE : 1. *Executive Officer, Tekkali Panchayat.*
2. *Collector, Srikakulam District.*

16. Ravivalasa — Situated at a distance of 2 miles from Tekkali. There was a fort of Sailodbhava Kings (Gangavamsam) on a hill near this village. As the kings resided in the fort, it was called *Rajabasa* or *Rayabasa* (Raja or Raya means Royal and Basa is residence) and in course of time it has been corrupted into Ravivalasa in usage. The fort appears to have had a moat all around a portition of which has been converted into a tank now.



Plate VII. Sri Endala Mallikharjunaswamy of Ravivalasa, Tekkali Taluk.
(*Sl No. 16, Tekkali Taluk, p. 149.*)

The total population of the village is 1,790 persons and it is made up of Hindu communities *viz.*, Brahmin, Vaisya, Kalinga, Segidi, Reddi, Kamsali, Mangali, Chakali, Golla, Sale, Telakali, Pondani, Sondeelu etc., and Scheduled Castes (244 persons) - Mala and Madiga etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Mallikharjuna Swamy whose image is in the form of a *Sivalingam.* It is said that Sri Rama installed this *Sivalingam.* In Skandapurana it is said that Pandavas accompanied by Droupadi, rested on Sriparvatham near the salt sea (*Lavana Samudram*). There was the *Ashram* (Hermitage) of Markandeya *Mahamuni* on the hill. One day Pandavas went and asked him about that place and how the *lingam* was installed. Then Markandeya told them that Sri Ramachandra, son of Dasaradha, on his way back to Ayodhya after killing Ravana came to this place. Sita saw a pond (kundam) on this hill. She took bath in the pond with Sri Rama's permission and so it was called Sitakundam eversince. Sri Rama stayed for some days on the hill and he ordered Sushena to stay on the hill permanently. Sushena stayed on the hill and observed the people suffering from several diseases. He was disgusted with life and died in Yogamarga on Sumancha hill which was nearby. Not finding Sushena, Sri Rama asked Hanuman to go and enquire about him. Hanuman found the dead body of Sushena, kicked the hill with his leg and kept the body of Sushena in the big ditch which was formed on the hill. He placed jasmine flowers on the corpse and covered it with the hides of animals. On hearing about this Sri Rama along with Sita and Lakshmana came to the hill. Anjaneya and Lakshmana dug out the ditch but to their surprise, instead of the corpse of Sushena they found an emarald coloured *Sivalingam.* The *Sivalingam* was growing up till Sri Rama touched it and performed puja. As the *lingam* emanated from the jasmine flowers it was called Mallikharjnudu (Mallika is jasmine and Ajina is hide). From then onwards the deity is called Mallikharjuna Swamy. Lakshmana and Anjaneya worshipped the deity as it was told by Sri Ramathat those who worship him would reach the *Vishnulokam* (Heaven). Later on Arjuna with the permission of Dharmaraja performed penance on this hill meditating on Lord Mallikharjuna the Lord appeared before him and granted a boon.

Another legend associated with the *Sivalinga* is as follows. A boy by name Sankara, belonging to Mala community was functioning as a servant under a Brahmin landlord. He used to watch his master keenly every day while performing *sandhyavandanam* and chanting the sacred hymns in priase of the Lord. He was loved by one and all by his pious nature and good conduct. He approached a *sadhu* to guide him in offering prayers to God and he was advised to repeat the name of Lord Siva. In course of time, he found great pleasure in repeating that name. Annapurnamma, the wife of the Brahmin was very much impressed with the devotion of this boy but being bound by the social customs of those days she could hardly do anythig for him. The day of Siva *Kalyanothsavam* came. It was an imposing function. The Lord was decorated and seated on Nandi. After taking bath and wearing clean clothes, ignoring the social restrictions, Sankara attempted to enter the temple to participate in the *uthsavam.* As his master did not like it, he planned an easy way to get rid of his presence at the *uthsavam* by ordering him to go immediately to the field and harvest paddy-crop standing in five acres of land. The disappointed devotee sunk into sleep in the field repeating the Lord's name even in his sleep. To his surprise, the harvesting of the crop was completed by the time he woke up. As the cumbersome task was accomplished by the grace of the Lord, he rushed to the temple. But he was promptly expelled at the gate. The desperate devotee broke his head into two striking it against a rock directly in front of the temple door. Lord Siva appeared at the spot with Parvathi and Nandi, restored the boy to life, gave him *darshan,* and granted him a boon. The boy prayed the Lord to establish himself at the spot without a temple or a ceiling and exposed to the sun granting *darshan* to one and all. The Lord granted his boon. According the twenty feet high *Sivalingam* with the pedestal of 15 ft. all in shining stone with no wall or ceiling, is visible from a distance of 2 miles. All attempts to construct a temple failed and the walls voluntarily getting tumbled to ground by the next morning. Thus Endala Mallikharjuna *Lingam* stands exposed to Sun and rain.

Festivals are all celebrated on all Mondays in the month of *Karthikam* (October-November). These are celebrated from very ancient times. Nearly, 25,000 devotees from the neighbouring villages as well as from distant places congregate. Devotees of all communities take part in the festival.

A fair is held in connection with the festival for 3 days near the temple. Nearly, 25,000 devotees from places far and near congregate. Eatables, utensils, fancy and textile goods agricultural implements, toys etc., are brought and sold at the fair. Circus, magic, drama and music performances afford entertainment to the visitors.

Mahasivaratri festival is also celebrated for 3 days from *Magha Bahula Triodasi* (January - February). Devotees from the neighbouring villages and also from distant places congregate. All communities take part in the festival.

There is a temple of Lord Jagadeeswara on a small hill at a distance of 2 miles from this village. A *jatara* is celebrated during *Sivaratri* on the hill.

SOURCE : 1. *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*
2. *Sri K. Krishna Murthy, Teacher, Ravivalasa.*

17. Akkavaram — Situated at a distance of 2 miles and 3 furlongs from Tekkali. This is very ancient village. Square bricks of 18 inches length and breadth found in this village during excavations were shifted to the museum at Madras.

The total population of the village is 624 persons and it is made up of the Hindu communities *viz.*, Kalinga, Golla, Neyyali, etc.; Scheduled Castes (11 persons)-Adi-Andhra etc. The chief means of their livelihood are agriculture, agricultural labour and sheep-rearing.

Neelakantheswara Swamy temple is the only place of worship in the village. The village deity Nelli Polamma has no temple. The face of the image of Nandi in Neelakantheswaralayam was broken by the Muslim invaders. There was a stone inscription before the temple in Nagari language.

Sri Neelakantheswara Swamy festival is celebrated for 4 days on every Monday in *Karthikam* (October-November). It is being celebrated from ancient times. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Jangam with hereditary rights. The devotees observe fasting and *jagarana* during *Sivaratri*, *i.e.*, on *Magha Suddha Chaturdasi* (January-February).

Goats, fowls and sheep are offered to the village deity Nelli Polamma, during *Dasara* festival from *Asvija Suddha Padyami* to *Dasami* (September-October).

SOURCE: *Sri S. Jagannayakulu, Village Munsiff, Akkavaram.*

18. Sariapalle— Situated at a distance of 9 miles from Tekkali Railway Station.

The total population of the village is 698 and it is made up of the Hindu communities *viz.*, Brahmin, Vaisya, Viswabrahmin, Devanga, Velama, Golla, Chakali, Sondi etc.; and Scheduled Castes (7 persons) Adi-Andhra etc. The chief means of livelihood of the people are agriculture, weaving and other traditional occupations.

The temples of Eswara and *Ammavaru* are the places of worship in the village. The image of Someswara Swamy is in the form of a *Sivalingam.*

Sivaratri festival is celebrated for 3 days from *Magha Bahula Chathurdasi* (January-Februay) to *Phalguna Suddha Padyami* (February-March). The Hindu devotees of the village congregate. *Pujari* is a Jangam of Siva *gotram* with hereditary rights. Flowers, fruits and coconuts are offered to the deity. *Prasadam* is distributed to all. Dramas, *bhajans* and *Harikathas* entertain the gathering. The devotees observe fasting and *jagarana* during the festival.

SOURCE *Sri V. Suryanarayana, Teacher, Sariapalle.*

19. Dantha— Situated at a distance of 13 miles from Tekkali. The daughter of a Kalinga King is stated to have visited this place and exhibited the sacred tooth of Buddhabhagavan to the villagers. This village is said to have been called Dantha. Eversince in commemoration of that event. (In Telugu *Dantham* means tooth).

The total population of the village is 1, 127 and it is made up of the Hindu communities *viz.*, Kshatriya Telaga, Velama, Vaisya, Vadrangi, Chakali, Mangali, etc., and Scheduled Castes (207persons)-Mala etc. The chief means of livelihood of the people is agriculture.

The village deity Udikala Polamma in the form of a tree is worshipped in the village. There is also a ruined Paleswara Swamy temple.

Gramadevatha festival is celebrated for one day between *Asvija Suddha Panchami* and *Purnima* (September-October). It is being celebrated from ancient times and has only local significance. The Hindus of the village congregate. Goats, fowls and sheep are sacrificed and *paramannam* (a sweet prepared with rice and milk) is offered. *Prasadam* is distributed to all.

It is said that Sri Paleswara Swamy temple was in existence since the beginning of Salivahana Saka. It is now in ruins.

SOURCE : 1 *Sri K. Lakshmana Rao, Headmaster, Dantha.*
2. *Sri S. Chalapathy Rao, Teacher, Dantha.*

20. Santhabommali — Situated at a distance of 5 miles from Naupada Railway Station and 8 miles from Tekkali.

The total population of the village is 4,324 and it s made up of the Hindu communities *viz.*, Brahmin, Vaisya, Kalinga, Sale, Kamsali, Velama, Chakali, Mangali, Jangam, Dammali etc., Scheduled Castes (360 persons)-Relli, Madiga etc. and Christians. The chief means of livelihood of the people are agriculture, weaving and other traditional occupations.

The temple of Sri Jagannadha Swamy in human form with no hands or legs and of Sri Paleswara Swamy in the form of *Sivalingam* are the places of worship in the village.

Jagannadha Swamy *Rathothsavam* is celebrated for one day on *Jyeshta Suddha Purnima* (May–June). The same festival is also celebrated during *Ashadha Suddha Vidiya* (June–July) and *Ashadha Suddha Dasami* (June–July). It is being celebrated from ancient times. Devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* of Sri Jagannadha Swamy temple is an Oriya and the patrons belong to Kondadora community. The *pujari* for Paleswara Swamy temple is a Jangam with hereditary rights. Offering of fruits and flowers are made. *Prasadam* is distributed to all and free feeding. *Bhajans, Harikathas* and dramas are arranged.

Fairs are held in connection with this festival for 3 days near the temple and for 2 days during *Sivaratri* on *Magha Bahula Chadurdasi* (January–February). The people from this village and the neighbouring villages congregate. Eatables, fancy goods and toys are brought and sold. Swings, whiring–wheels, gambling and lottery afford entertainment to the visitors. The devotees observe fasting and *jagaram* during festive days.

SOURCE : *Sri K. Lakshminarayana, Teacher, Santhabommali.*

21. Marripadu — Situated at a distance of 2 miles from Rowthupuram Railway Station and 10 miles from Tekkali.

The total population of the village is 1,394 persons and it is made up of the Hindu communities *viz.*, Vaisya, Reddy, Sale, Telaga, Viswabrahmin, Kalinga, Mangali, Rajaka, Jangam, Karnam, Agnikulakshatriya etc, and Scheduled Caste (92 persons) - Adi-Andhra etc., The chief means of livelihood of the people are agriculture and labour.

The village deity Yellamma in the form of an ant-hill in a hut is worshipped in the village.

Srila *Jatara* or Yellamma *Jatara* is celebrated for 3 days from *Phalguna Suddha Navami* (February - March). It is being celebrated from ancient times. Some thousands of devotees from this and the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Reddy of Naga *gotram* with hereditary rights and the patrons are also Reddis. On the first day a goat is sacrificed. Eggs and fruits are offered to the deity. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 3 days in an open ground of about 4 acres, near the temple. It is being held from ancient times. Thousands of people from the neighbouring villages congregate. Eatables, utensils, fancy goods and toys are brought and sold at the fair.

SOURCE : *Sri Hanumanthu Chinni Krishnudu, Teacher, Marripadu.*

22. Mulapeta — Is a coastal village situated at a distance of 6 miles from Naupada Railway Station and 10 miles from Tekkali. There are no proper communication facilities to the village. So it is called Moolapeta (meaning a corner or remote village). Lime is found in large quantities in this village and in the neighbouring villages.

The total population of village is 532 persons and it is made up of the Hindu communities *viz.*, Reddy, Bondeelu, etc., and Scheduld Castes (3 persons). The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity *Ammavaru* in human form is worshipped in the village. *Ammavari Panduga* is celebrated for 3 days in *Margasiram* (November - December). It is being celebrated from ancient times and has local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Reddy of Kasyapasa *gotram* with hereditary rights. Goats, fowls and sheep are sacrificed to the deity during the festival days.

SOURCE : *Sri M. Prasada Rao, Village Karnam, Mulapeta.*

23. Sunnapalle — Situated at a distance of 6 miles from Naupada Railway Station and 10 miles from Tekkali. This is a coastal village having no proper communication facilities. Lime is found in large

quantities in the vicinity of this village. It is therefore called Sunnapalle (in Telugu *sunnam* means lime).

The total population of the village is 219 persons and it is made up of the Hindu communities *viz.*, Reddy, Palle, Sondi etc., and Scheduled Tribes (3 persons). The chief means of livelihood of the people are agriculture, labour and fishing.

The temples of Eswara and *Ammavaru* in human form are the places of worship in the village.

Ammavari Panduga is celebrated for 3 days in *Margasiram* (November - December). It is being celebrated from ancient times and is of local significance. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Vadabalija of Kasyapasa *gotram* with hereditary rights. Goats, fowls and sheep are scrificed. *Prasadam* is distributed to all. The devotees take bath in the sea and observe fasting on festival days.

SOURCE : *Sri Ch. Police, Teacher, Sunnapalle.*

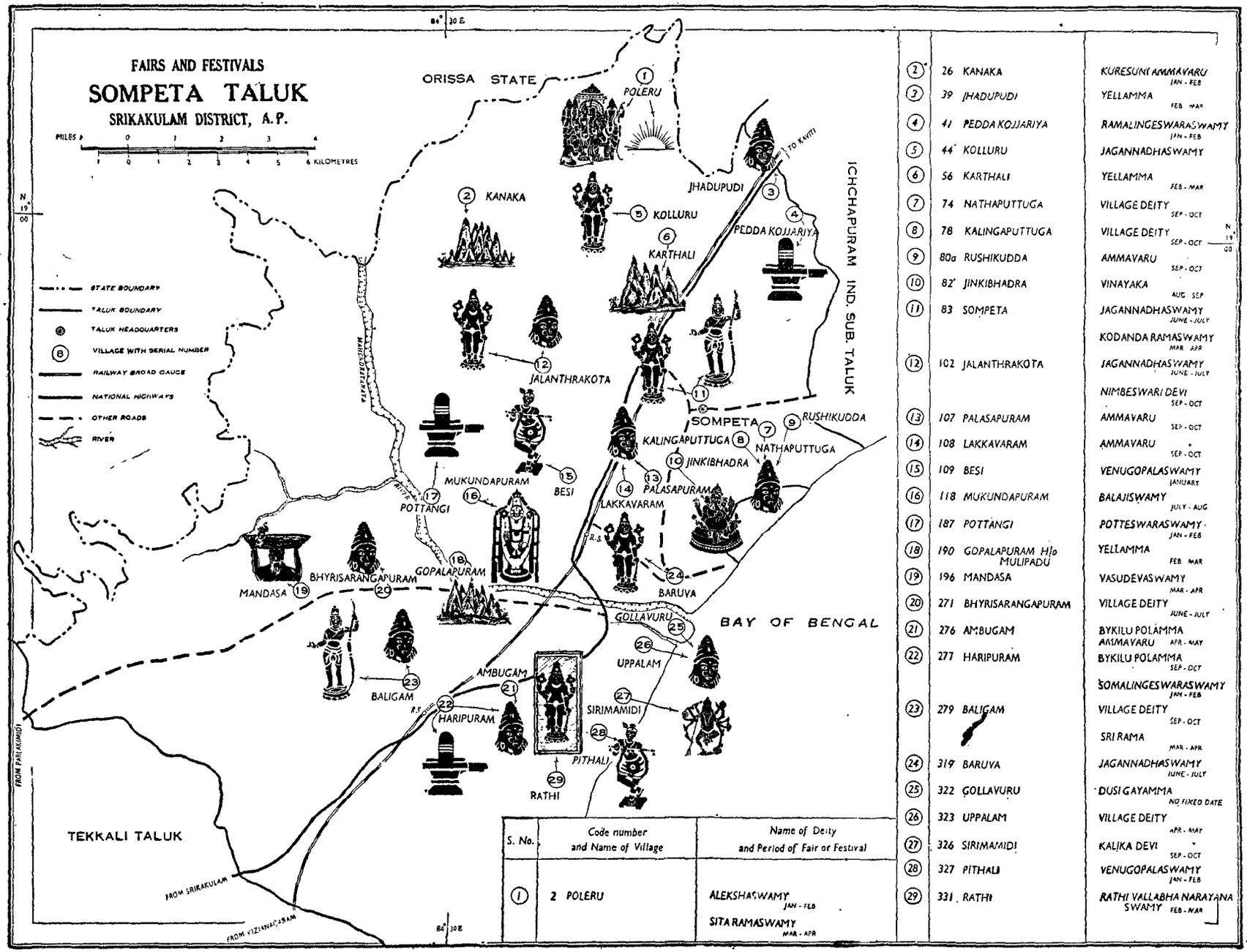


SOMPETA TALUK

FAIRS AND FESTIVALS

SOMPETA TALUK

SRIKAKULAM DISTRICT, A.P.



S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	2 POLERU	ALEKSHASWAMY JAN - FEB SITA RAMASWAMY MAR - APR

(2)	26	KANAKA	KURESUNI AMMAVARU JAN - FEB
(3)	39	JHADUPUDI	YELLAMMA FEB MAR
(4)	41	PEDDA KOJJARIYA	RAMALINGESWARASWAMY JAN - FEB
(5)	44	KOLLURU	JAGANNADHASWAMY
(6)	56	KARTHALI	YELLAMMA FEB - MAR
(7)	74	NATHAPUTTUGA	VILLAGE DEITY SEP - OCT
(8)	78	KALINGAPUTTUGA	VILLAGE DEITY SEP - OCT
(9)	80a	RUSHIKUDDA	AMMAVARU SEP - OCT
(10)	82	JINKIBHADRA	VINAYAKA AUG SEP
(11)	83	SOMPETA	JAGANNADHASWAMY JUNE - JULY KODANDA RAMASWAMY MAR APR
(12)	102	JALANTHRAKOTA	JAGANNADHASWAMY JUNE - JULY NIMBESWARI DEVI SEP - OCT
(13)	107	PALASAPURAM	AMMAVARU SEP - OCT
(14)	108	LAKKAVARAM	AMMAVARU SEP - OCT
(15)	109	BESI	VENUGOPALASWAMY JANUARY
(16)	118	MUKUNDAPURAM	BALAJISWAMY JULY - AUG
(17)	187	POTTANGI	POTTESWARASWAMY JAN - FEB
(18)	190	GOPALAPURAM H/o MULIPADU	YELLAMMA FEB MAR
(19)	196	MANDASA	VASUDEVASWAMY MAR - APR
(20)	271	BHYRISARANGAPURAM	VILLAGE DEITY JUNE - JULY
(21)	276	AMBUGAM	BYKILU POLAMMA AMMAVARU APR - MAY
(22)	277	HARIPURAM	BYKILU POLAMMA SEP - OCT SOMALINGESWARASWAMY JAN - FEB
(23)	279	BALIGAM	VILLAGE DEITY SEP - OCT SRI RAMA MAR - APR
(24)	319	BARUVA	JAGANNADHASWAMY JUNE - JULY
(25)	322	GOLLAVURU	DUSI GAYAMMA NO FIXED DATE
(26)	323	UPPALAM	VILLAGE DEITY APR - MAY
(27)	326	SIRIMAMIDI	KALIKA DEVI SEP - OCT
(28)	327	PITHALI	VENUGOPALASWAMY JAN - FEB
(29)	331	RATHI	RATHI VALLABHA NARAYANA SWAMY FEB - MAR

M. Y. ALI

Section X

SOMPETA TALUK

Introduction — This Taluk lies just below the Ichchapuram Independent Sub-Taluk towards the North-East of the District adjoining the Bay of Bengal. The Taluk occupies an area of 212 sq. miles and supports a population of 140,941 persons. It contains 339 villages, out of which 49 villages are uninhabited. Sompeta and Mandasa are the only towns in this Taluk. Baruva (7,502 persons) is the only village having more than 5,000 population.

This Taluk is bounded on the North by Orissa State and Ichchapuram Independent Sub-Taluk, on the East by the Bay of Bengal, on the South by Tekkali Taluk and on the West by Orissa State. The density of population of this Taluk is 665 persons per sq. mile.

River Mahendratanaya drains and waters the Taluk. It rises in the eastern *Ghats* in Orissa State and flows through Siripuram, Korlam and Baruva Firkas along its course. The river Sunnamudigedda is the tributory of the river Mahendratanaya which irrigates a considerable extent in this Taluk. Pydigam Project across the river Mahendratanaya at Pydigam village and over 1,200 minor irrigation sources (mostly tanks) provide irrigation to the villages in the Taluk. The soils in this Taluk are regar clay, black cotton and red ferruginous series. Near the hills, most of the soil is of the red variety while on the coast it becomes finer and in the valleys there is fertile black clay soil which is good for paddy cultivation. Paddy, *bajra*, greengram, blackgram, redgram, sugarcane, tapioca, casurina, cashewnut, jackfruit, pineapple, plantains are the crops raised in this Taluk. The forests in this Taluk are of good deciduous type and cover large blocks of hills. April to June are generally the warmest months but the sea breeze renders the climate tolerable. As regards transport and communication, the Grand Northern Trunk Road and the Howrah-Madras Broad Gauge line of the South-Eastern Railway pass through this Taluk covering a number of villages.

Of the total population of 140,941 as many as 124,120 live in villages while 16,821 live in urban areas. Kalingi, Kapu, Telaga, Yadava (Golla) are the agricultural communities while Pattusale (Silk weavers), Devanga (also weavers), Telakula (oil Mongers), Segidi or Sri-Sayana (toddy tappers and arrack sellers), Vadabalija, Agnikula Kshatriya (both fishermen communities) etc., are the other important communities in the Taluk.

The Scheduled Castes population of 9,203 consists of Mala, Madiga, Jaggali, Dandasi and Haddi etc., castes and the Scheduled Tribes population of 6,613 comprises mostly Samanthu and Savara Tribes.

Vasudevaswamy *Brahmothsavam* celebrated in the *Chaitra* month (March-April) in Mandasa and a fair held in this connection. Sri Jagannadhaswamy car festival celebrated in Mandasa town and Kolluru village attract thousands of devotees while for the *Mahodayam* (which comes onces in 12 years) at Baruva, over a lakh of people take bath at the confluence of river Mahendratanaya with the Bay of Bengal at Baruva. The Kotilingeswara and Janardana temples at Baruva said to be constructed by Pandavas are very ancient temples. Village-wise discription of temples, related festivals and fairs is given in the following pages.

1. Poleru — Is 10 miles from Sompeta town.

The total population of the village is 1,046 and it is mede up of Brahmin, Rajaka (Dhobi), Nayibrahin (Barber), Telaga etc., castes and Mala and Madiga Scheduled Castes (77 persons). Agriculture and agricultural labour are the sources of livelihood of the residents.

Sri Umamaheswara Swamy temple and Yellamma temple are the places of worship in this village.

There is the only temple of Sri Sitaramaswamy. Sri Alekhaswamy is also worshipped with no temple.

Balaleela is celebrated for Alekhaswamy (Sun) every year for one day. On *Magha Chaturdasi* (January-February), 2 or 3 devotees observe fasting and offer *palaharam* to the deity. Cocoanuts and plantains are offered. This festival was started by Late Sri Ganni Ramaswamy *garu* 30 years back. It is being celebrated since that time every year. Local Hindus congregate.

Sri Rama Navami is celebrated for 5 days for *Chaitra Suddha Navami* (March-April). Over 1,000 local devotees congregate.

SOURCE : *Sri V. Appa Rao, Teacher, Poleru, Sompeta Taluk.*

2. **Kanaka** — 11 miles from Sompeta Road Railway Station and 14 miles from Sompeta by road.

The total population of the village is 128 and it is made up of Savara and Gudia Scheduled Tribes. Agriculture and agricultural labour are the chief means of livelihood of the residents.

The village deity Kuresuni *Ammavaru* is worshipped in the form of an ant-hill. Photos of the deity are also worshipped in the temple.

Kuresuni *Ammavari Uthsavam* is celebrated for one day in *Magham* (January-February). This deity is worshipped with the belief that issueless women beget issues. Cocoanuts, plantains and ghee are offered to the deity and there is animal sacrifice. On that night two *Agnigundams* (fire pits) are prepared and all the devotees walk on fire. The devotees discharge their vows. It is being celebrated for the past 40 years. Savaras are the patrons. *Pujari* is also a Savara with hereditary rights. *Prasadam* is distributed to the pilgrims.

SOURCE : *An Enumerator, Kanaka.*

3. **Jhadupudi** — Is 2 furlongs to the east of 623/2th mile stone on Madras-Calcutta Trunk road and 7 miles to the south of Sompeta town. Railway Station is at a distance of 1 mile from this village.

The total population of the village is 1,633 and it is made up of Vaisya, Kapu, Viswabrahmin (Goldsmith), Yadava (Golla), Sondi, Gudia, Telukali, Chakali (Dhobi), Mangali (Barber), Patnaik etc.; Cates; Mala and Madiga Scheduled Castes (47 persons). Agriculture, agricultural labour, trade and traditional occupations are the sources of livelihood of the residents.

Sri Umamaheswara Swamy temple and Yellamma temple are the places of worship in this village.

Yellamma *Yatra* is celebrated for one day on *Phalguna Suddha Ashtami* or *Navami in Mrugasira* star (February-March). The devotees take their offerings to the temple with music from their houses and discharge their vows. On that day in the morning at 11 hours, the head of a family whose heredity is continuing in this village through generations is taken in a procession with music to the temple. He is considered to be the representative of the deity. Goats and fowls are offered to the deity. It is of ancient origigin and about 2,000 devotees of all communities from this and the neighbouring villages congregate. *Pujari* is a Reddi of Nagoli *gotram* with hereditary rights.

A fair is held in connection with the festival for one day in the compound of the temple. It is being held from ancient times. Nearly 2,000 people from this and the neighbouring villages congregate. Estables, utensils, lanterns, pictures and cloths and toys are brought and sold.

Village deities festival is celebrared for 9 days in *Vaisakham* (April-May) or *Jaishtam* (May-June) once in three years. The deities are Kanaka Durga and Kali with earthen and wooden images respectively. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Viswabrahmin with hereditary rights. Offerings are made in the form of cash or kind. The deities are taken in a procession round the village. Pandals are erected in front of the temple. *Prasadam* is distributed to all the people. This festival is celebrated by collecting donations from the villagers.

SOURCE : *1. Sri K. Shivudu, Teacher.*
2. B. L Narayana, Village Karnam.

4. **Pedda Kojjariya** — Is 2 miles from Jhadupudi Railway Station and 8 miles from Sompeta. This village was called *Udyanavanam,* (garden) as Sri Ramachandra lived for a while during his 14 years of exile in this garden which was full of mango, coconut and jack trees.

The total population of the village is 543 of whom 27 belong to the Dandasi Schedlued Caste and the rest to Kalingi caste. Agriculture and agricultural labour are the chief means of livelihood of the residents.

There is the only temple of Sri Ramalingeswara Swamy with the image in the form of a stone *Sivalingam.*

Sivaratri is celebrated for one day on *Magha Bahula Chaturdasi* (January-February). *Abhishekams* are performed to the deity. The devotees observe *jagarana.* Pujas are also performed to the Lord for *Karthika Purnima* (May-June). *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights.

SOURCE : *Sri Ch. Satyanarayna, Teacher, Pedda Kojjariya.*

5. **Kolluru** — Is 3½ miles from Sompeta Railway Station and 6 mtles from Sompeta.

The total populationt of the village is 1,153, made up of Chakali(Dhobi), Mangali (Barber), Neyyili Kapu, castes and Mala Scheduled Caste (38 persons). Agriculture and agricultural labour are the chief means of livelihood of the residents.

Sri Jagannadha Swamy temple, Ramalingeswara Swamy temple, Radhakanta Swamy temple and *Gramadevatha* temple are the places of worship in this village. The image of Jagannadha Swamy is in human form. The image of the village deity and Ramalingeswara Swamy are also in human form.

Ratha Yatra is celebrated in Jagannadha Swamy temple for 9 days in *Ashadham* (June-July). Nearly 5,000people from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival with a few shops.

Gramadevatha festival is celebrated for 5 days in *Asvijam* (September-October). The local devotees congregate without any distinction of caste or creed.

SOURCE :1. *Sri J. Dharma Rao, Teacher, Kollur,*
2. *Sri Simhachala Patnaik, Teacher, Kollur.*

6. **Karthali** — Is 5 miles from Sompeta town.

The total population of the village is 428 persons made up of Kapu, Chakali (Dhobi) etc. castes. Agriculture and agricultural labour are the chief means of livelihood of the residents.

Yellamma deity and *Gramadevatha* have temples in the village. Mahalakshmamma deity is worshipped without a temple. Yellamma is worshipped in the form of an ant-hill. Some images are worshipped in the name of *Gramadevatha.*

Yellamma *Jatara* is celebrated for one day after *Sivaratri i. e,* in *Phalgunam* (February - March). Goats, fowls and sheep are sacrificed to the deity. It is being celebrated from ancient times. About 500 devotees from this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Reddy of Pyla family with hereditary rights.

A fair is held in connection with the festival for one day with a few shops. About 500 persons congregate.

Mahalakshmamma *Sambaram* and *Gramadevatha* festival are also celebrated in this village. These are celebrated before the harvest.

SOURCE : *An Enumerator, Karthali.*

7. **Nathaputtuga** — Is about 2 miles from Sompeta.

The total population of the village is 254 persons. Agriculture is the chief means of livelihood of the residents.

There is the only temple of the village deity with her stone image in human form.

Gramadevatha Uthsavam is celebrated for one day in *Asvijam* (September - October) for *Dasara* and in *Karthikam* (October - November) for 1 day. Goats and fowls are sacrificed to the deity. It is of ancient origin. The residents of the village congregate without any distinction of caste or creed. *Prasadam* is distributed to all. The devotees observe fasting and *jagarana* during *Bhishma Ekadasi* and *Vaikunta Eakadasi.*

SOURCE : *Sri Hanumanthu Sitaram, Teacher, Natha-Puttuga.*

8. **Kalinga Puttuga** — Is 3 miles from Sompeta town.

The total population of the village is 203 persons made up of Brhmin, Kalinga etc., castes. Agriculture and agricultural labour are the chief means of livelihood of the residents.

Eswara temple and *Gramadevatha* temple are the places of worship in this village. The image of the village deity is of stone, in human form. The images of Nandi and serpants are worshipped in the Eswara temple.

Gramadevatha festival takes place for one day on *Asvija Suddha Ashtami* (September - October). Coconuts,fruits, clothes, *panakam* etc., are offered.Goats and fowls are sacrificed to the deity. It is of ancient origin. The residents of the village congregate without any distinction of caste or creed. *Pujari* belongs to '*Janni*' caste with hereditary rights. *Prasadam* is distributed to all. *Pujari* of Siva temple is a Brahmin.

Thriveedhulu (processions) are celebrated in the Siva temple in the month *Karthikam* (October-November).

The devotees take sea-bath and observe fasting and *jagarana* during festive days. In Ammavari-puttuga and Kuttum villages, Eswara and village deity temples are also there with similar celebrations.

SOURCE : *Sri Kusimkota Karmacharyulu, Village Karnam, Kalinga Puttuga.*

9. Rushikudda — Is 5½ miles from Sompeta town and 6 miles from Sompeta Road Railway Station.

The total population of the village is 1,022 persons made up of Agnikula Kshatriya, Oriya Brahmin, Viswa Brahmin (Goldsmiths) etc., castes and Mala and Madiga Scheduled Castes (19 persons). Agriculture and agricultural labour are the chief sources of livelihood of the people.

Siva temple, Kalika temple, Orisingi Ammavari temple and *Gramadevatha* Asiri Polamma temple are the places of worship in the village. There is the image of the village deity Asiri Polamma in the temple.

Ammavari *Uthsavam* is celebrated for one day in *Asvijam* (September-October). Arrangements are made one week in advance and offerings are made in cash and kind. The *Uthsavam* is being celebrated since over 100 years. Nearly 3,000 local devotees and devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* belongs to the Rowlos (an Oriya) caste with hereditary rights. *Prasadam* is distributed to all and poor feeding takes place.

A fair is held in connection with the festival for one day near the temple. It is being held for the past 100 years. Dramas, *Bhajans*, etc., provide entertainment to abont 3,000 people who gather for the occasion. A few shops are held.

Maha Sivaratri festival is celebrated on *Magha Bahula Chaturdasi* (January–February). The devotees take river-bath and observe fasting and *jagarana* during festive days.

SOURCE : *Sri D. Appa Rao, Headmaster, Rushikudda.*

10. Jinkibhadra — Is a sea shore village 4 miles from Sompeta Railway Station.

The total population of the village is 1,601 persons consisting of Devanga, Telaga, Agnikula Kshtriya, Jalari, Kummari (Potter), Sisti Karanam, Vadla (Carpenter), Kamsali (Goldsmith) etc., castes; Scheduled Castes (23 persons) and Scheduled Tribes (21 persons). Agriculture, agricultural labour, trade, weaving and other traditional occpations are the means of livelihood of the residents.

Temple of Sri Neelakantheswara and Uma Maheswara with *Sivalingams* are the places of worship in this village. *Sivaratri* festival is celebrated for 1 day in both the temples.

Vinayaka Chavithi is celebrated for 5 to 9 days from *Bhadrapada Suddha Chavithi* (August-September). A mud idol of Vinayaka is prepared for the festival. Daily pujas are performed. The local Hindu devotees congregate. *Prasadam* is distributed to all. *Bhajans* and *Harikathas* are arranged.

Bhisma Ekadasi is celebrated on *Magha Suddha Ekadasi*. The devotees take river – bath and observe fasting and *jagarana* for this and for *Sivaratri* festivals.

The villgae deities Durga Devi, Pala Polamma and Sindhu Polamma are also worshipped. Goats and fowls are offered to the deities.

SOURCE : *Sri P. Krishna Murthy, Teacher, Jinkibhadra.*

11. Sompeta— Is the taluk headquarters situated at a distance of 3 miles to the south of Sompeta Railway Station and 64 miles from Srikakulam.

The total population of the village is 10,588 and is made up of Brahmin, Vaisya, Agnikula Kshatriya, Srisayana, Sristi Karnam, Devanga, Kapu, Telaga, Kammara (Blacksmith), Vadrangi (Carpenter), Pattu Sali, Jalari, etc., castes and Mala, Madiga, Dandasi Scheduled Castes (684 persons). Agriculture, agricultural labour, trade and traditional occupations are the chief means of livelihood of the residents.

Sri Kodanda Ramaswamy temple, Jagannadha Swamy temple, Sri Lokanadheswara and Sri Someswara temple, Yellamma diety symbolised in an ant-hill and a church are the places of worship in this town.

Lord Jagannadhaswamy *Rathothsavam* (car festival) is celebrated for 9 days from *Ashadha Suddha Vidiya* to *Dasami* (June–July). It is an ancient festival but of local significance only. About 1,000 Hindu devotees from this and the neighbouring villages congregate. The *pujari* is a Vaishnava with hereditary rights.

Daily pujas are offered in all the temples. The *pujaris* of Somewara and Lokanadheswara Swamy are Oriya Brahmins while a Srivaishnava is the *pujari* of Sri Kodandarama Temple. All these have hereditary rights. *Prasadam* is distributed to all during the festival.

A fair is held in connection with the Jagannadhaswamy car festival on the main road, extending from Sri Jagannadha Swamy temple to the *Bhajana Mandiram*. Nearly 1,000 people of the town and of

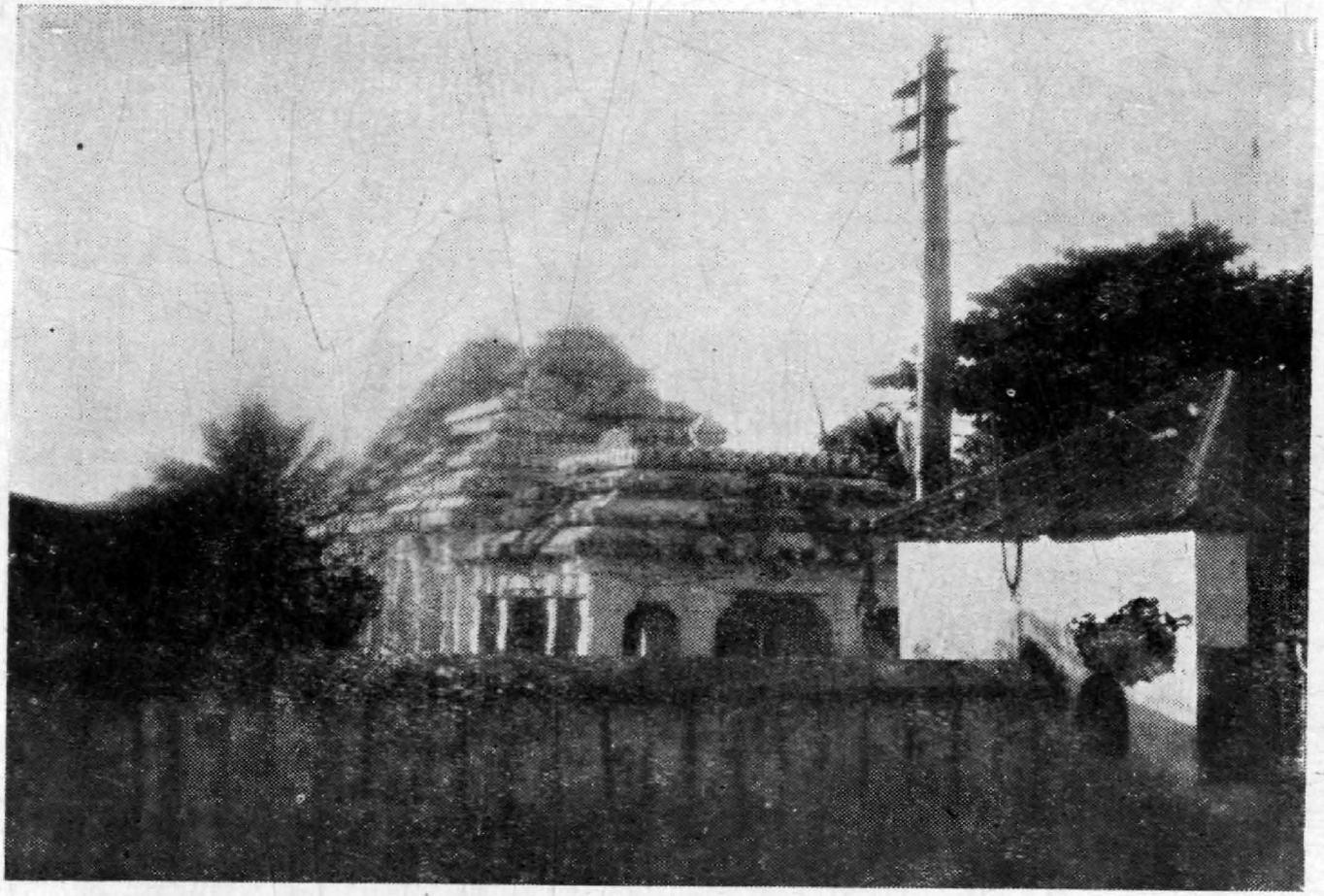


Plate VIII. Sri Kodanda Ramaswamy temple, Sompeta town.
(*Sl. No. 11, Sompeta Taluk, p. 156.*)

the neighbouring villages congregate. Utensils, eatables, lanterns, pictures and photos of Gods and toys are brought and sold.

Another festival of the village is Sri Yellamma *Jatara* clebrated for one day on *Phalguna Suddha Navami* (February-March.) There is animal Sacrifice to the deity. This festival is of ancient origin. The residents of the village congregate without any distinction of caste or creed. *Pujari* belongs to Janni caste.

A small fair is held for a day with shops selling pots, mirrors and combs, pictures, earthen toys and baskets.

Sri Rama Navami festival is held for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). *Ankurarpanam, Sri Ramajananam, Rama Kalyanam* and *Vasanthothsavam* are the rituals celebrated. This is an ancient festival of local significance. Nearly 2,000 devotees congregate. During festival days, free feeding is arranged.

A fair is held in connection with this festival in the streets. Eatables, utensils, lanterns, pictures and earthen toys are brought and sold. Lottery, gambling, magic, dramas, *Harikathas* and music parties afford entertainment to the visitors.

During Jagannadha Swamy festival on the first day, *i.e.*, on *Ashada Suddha Vidiya* the deity is taken from the temple to a *mandiram* nearby and is kept there for 9 days. During the stay of the deity there, one *Avatharam* (incarnation of Lord Vishnu,Second of the Hindu Trinity) is enacted on each day.

Devotees take river-bath and observe fasting and *jagarana* for *Bhishma Ekadasi, Mahasivaratri* and during the *Karthika* month (October-November).

SOURCE : 1. *Sri Karna Janna, Headmaster, Samithi Elementary School, Sompeta.*
2. *Sri N. Parvathisam, Bill collector.*
3. *Sri R. Somasekhar Rao, Library attender, Panchayat Board, Sompeta.*
4. *Sri Prahalada Patnaik, V.M., Sompeta.*
5. *Sri Ramachandra Panigrahi, Teacher, Panchayat Ele. School, Sompeta.*
6. *Sri S.N.S. Patnaik, Teacher, Z.P. High School, Sompeta.*

12. Jalanthrakota — Situated at a distance of 6 miles from Sompeta town by road. Formely it was called 'Buralupadu'. Manisimha Raju ruled over this place. After some time, Jalanthra Raju, a Kshatriya king of Ayodhya invaded and conquered this place. From that time onwards, the village is called as Jalanthrakota.

The total population of the village is 1,031 and it is made up of Oriya Brahmin, Gowd, Sristikaranam, Vaisya, Chakali (Dhobi), Golla etc., castes and Haddi, Dandasi Scheduled Castes (159 persons) and Scheduled Tribes (31 persons). Agriculture is the chief means of livelihood of the residents.

Sri Jagannadha Swamy temple and Nimbeswari Devi temples are the temples of the village. The image of Nimbeswari Devi is in female form.

Lord Jagannadha Swamy *Rathothsavam* (car festival) is celebrated for 8 days from *Ashadha Suddha Vidiya* to *Navami* (June-July). It is being celebrated for the past 300 years. The Hindu devotees from the neighbouring villages of Orissa State congregate.

A fair is held in connection with the festival with a few shops.

Sri Nimbeswari Devi *Yatra* takes place for 16 days from *Asvija Suddha Ashtami* to *Bahula Ashtami* (September-October). It is being celebrated for the past 500 years. Devotees include local people and from the neighbouring Orissa State. Nearly 200 goats are sacrificed during the *yatra*. Formerly there was human sacrifice. Now a doll is prepared like a human being and is sacrificed. The ears of the buffoloes are cut and they are let off earless oven now. It is said that the Jalanthra Maharaja worshipped this deity and won the battles. This deity told in a dream to Jalanthra Maharaja that he would win the battle if he worshipped Her. From that time onwards this deity became very famous. He gave some *inam* lands to this deity. This festival is being celebrated for the past 500 years. Devotees include local people and people from Orissa State. All communities participate in it. *Pujari* is an Oriya. He drinks the blood of the sacrificed goats. Dinners are arranged from the income got from the lands. *Prasadam* is distributed to all.

SOURCE : *Sri M. Jaya Singh, Teacher. Samithi Ele. School, Jalanthra Kota.*

13. Palasapuram — Is 1 mile to the south of Sompeta town. Sompeta Road is the nearest Railway Station.

The total population of the village is 1,464 persons made up of Kalingi, Oriya Brahmin, Agnikula Kshatriya, Devanga, Srisayana, Janni, Chakali (Dhobi), Mangali (Barber), Kamsali (Goldsmith) etc. castes;

Scheduled Castes (60 persons) – Mala, Madiga-(Adi-Andhra). Agriculture and agricultural labour are the sources of livelihood of the villagers.

Gramadevatha temple and Kapileswara temple are the places of worship in this village.

Ammavari *Uthsavam* is celebrated for one day in *Asvijam* (September - October). Coconuts, plantains and fowls are offered to the deity. It is being celebrated since ancient times and is of local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujati* belongs to Janni community.

Local devotees and devotees from the neighbouring villages come to visit Sri Kapileswara Swamy on every Monday in *Karthikam* (October-November) and on *Mahasivaratri* day *i.e., Magha Bahula Chaturdasi* (January-February).

Devotees observe fasting and *jagarana* during *Mahasivaratri* and *Vaikunta Ekadasi* festivals.

In Ekuvuru, hamlet of Uppalam there is the only temple of the village deity Kalika with Her image in human form with four hands.

Ammavari *Uthsavam* is celebrated for 3 days in *Vaisakham* (April-May). Animals and birds are sacrificed and vows are discharged. It is of ancient origin. The Hindu devotees of the village congregate.

The devotees observe fasting and *jagarana* during festive days.

SOURCE : *1. Sri Gaute Venkatappadu, Head Master, Palasapuram.*
2. Sri G. Damodara Rao, Teacher, Palasapuram.

14. Lakkavaram — Is on the Madras - Calcutta Trunk Road at a distance of 6 miles from Sompeta.

The total population of the village is 714 persons and it is made up of Kalinga, Agnikula Kshatriya, Golla etc., castes. Agriculture and traditional occupations are the means of livelihood of the residents.

There is the only temple of the village deity *Ammavaru* and the image of the *Ammavaru* is of stone in human form. The deity 'Nimmashuni' is worshipped in the form of an image under a neem tree.

Ammavari Uthsavam is celebrated for one day in *Asvijam* (September – October) coinciding *Mula Nakshatram*. Goats and fowls are sacrificed and clothes and fruits are offered. It is of ancient origin and of local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* belongs to Janni caste with hereditary rights. He offers *naivedyam* once in a week to the deity. *Prasadam* is distributed to all the people who gather there.

SOURCE : *Sri K. Jagannadha Rao, Teachar, Lakkavaram.*

15. Besi — Is 6 miles from Sompeta and 1½ miles from Baruva Railway Station.

The total population of the village is 1,717 persons and it is made up of Oriya Brahmin, Vaisya, Telaga, Viswabrahmin, Pondara, Chakali (Dhobi) etc., castes; Mala and Madiga Scheduled Castes (249 persons). Agriculture, agricultural labour and traditional occupations are the means of livelihood of the people.

Sri Venugopala Swamy temple, Raghunadha Swamy temple and *Gramadevatha* temple are the places of worship in this village.

Kanuma Uthsavam is celebrated in Venugopala Swamy temple for one day on January 15th. It is being celebrated from ancient times. About 3,000 devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Vaishnava.

A fair is held in connection with the festival for one day. Almost all the people who attend the festival visit the fair. Eatables and mirrors are brought and sold. Cock fights are entertained before the temple. This festival is otherwise known as "Kodipandemula yatra" (festival of cock fights). In the past, Telaga Doras used to conduct cock fights on this festival day on a large scale. Now they are arranged on a small scale.

Gramadevatha festival is celebrated on *Asvija Suddha Ashtami* (September-October). *Pujari* is a *Janni* with hereditary rights. Goats and fowls are sacrificed to the deity.

SOURCE : *1. Sri G.V. Narasayya, Head Master, Samithi Elementary School, Besi.*
2. Sri P. Mohan Rao, Teacher, Besi.

16. Mukundapuram — Is 10 miles from Sompeta.

The total population of the village is 491 persons made up of Kapu, Kalinga, Agnikula Kshatriya, Sristi-

karanam, Brahmin, Kamsali (Goldsmith), Srisayana (Segidi), Gudia, Telukali etc., castes and Dandasi and Mala Scheduled Castes (28 persons). Agriculture is the chief means of livelihood of the people.

The temples of the village are of Sri Balaji Swamy and Sri Ramalingeswara Swamy. Balaji Swamy is worshipped in the form of a *Saligram* in a private *mantapam*. The image of Sri Ramalingeswara Swamy is in the form of a stone *Sivalingam*.

Janmashtami is celebrated in Balaji Swamy temple in *Sravana Bahulam* (July-August). Fruits and *palaharams* are offered to the Lord. It is of ancient origin. Devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Brahmin with hereditary rights. *Holika Purnima* is also celebrated in this temple.

Mahasivaratri festival is celebrated for one day on *Magha Bahula Chaturdasi* (January-February) in Ramalingeswara Swamy temple. The residents of the village congregate. *Abhishekams* are performed to the Lord.

SOURCE : *Sri A. Krishna Rao, Teacher, Mukundapuram.*

17. Pottangi — Is 18 miles from Sompeta.

The total population of the village is 702 persons made up of Brahmin, Kapu, Golla, Kamsali (Goldsmith) etc., castes; Mala Scheduled Caste (247 persons). Agriculture is the chief means of livelihood of the residents.

The temples of the village are of Sri Potteswara Swamy and Sri Jagannadha Swamy. The image of Sri Potteswara Swamy is in the form of a *Sivalingam* situated at a depth of 6 to 7 feet below the ground level. Pandavas lived for some time on Mahendra hill during their 12 years of exile. One day when Arjuna shot at a 'Kapila *govu*' (a cow) with an arrow, the belly of the cow fell in this village and changed into a *Sivalingam*. A temple was constructed for the *lingam* and the deity is named Potteswara Swamy (potta means belly). The white stripes of the belly of the cow are seen even now in the temple by the side of the *lingam*. This temple is situated by the side of Mahendratanaya river. It flows just touching the temple compound.

Sri Potteswara Swamy *vari Yatra* is celebrated for 2 days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). The devotees take river-bath and observe fasting and *jagarana*. Nearly 1,000 Hindu devotees congregate. *Pujaris* are Ghana Shayama Panda and Sri Lakshmi Narayana Pani and their brothers-all belonging to the Nageswara *gotram* with hereditary rights.

A fair is held in connection with the festival for one day. It is being held from ancient times. Approximately 10,000 people from the neighbouring villages congregate. Eatables, utensils, lanterns, pictures and earthen toys etc., are sold.

Sri Jagannadha Swamy *Rathothsavam* is celebrated for 10 days in *Ashadam* (June-July).

SOURCE : *Sri David Srinivasa Rao, Teacher.*

18. Gopalapuram — Hamlet of Mulipadu village is 3 miles from Korlam Railway Station.

The total population of the village including the hamlet is 1,111 and it is made up of Oriya Brahmin, Vaishnava, Srisayana, Yadava, Chakali (Dhobi) etc., castes; and Adi-Andhra Scheduled Caste (195 persons). Agriculture and agricultural labour are the chief means of livelihood of the residents.

There is a temple of the village deity Yellamma and she is worshipped in the form of an ant-hill. There is also a Balaji mutt.

'Jhami Yatra' is celebrated in Yellamma temple for one day on *Phalguna Suddha Navami* (February - March). 2,000 devotees from the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a *Neyyala*.

A fair is held in connection with the festival for one day. It is being held for the past 70 years. 2,000 devotees from the neighbouring villages congregate. Eatables, utensils, mirrors and combs, pictures and toys are sold.

SOURCE: *Sri Viswanadha Panigrahi, Teacher, Gopalapuram.*

19. Mandasa — Is situated at a distance of 3 miles from Mandasa Railway Station and 14 miles from Sompeta. Prior to Independence, this was the Headquarters town of the Mandasa Zamindar.

The total population of the town is 6,233 persons and it is made up of the following Hindu communities– Kshatriya, Brahmin, Vaisya, Kanchari, Golla, Palle, Segidi, Kapu, Thelakala, Kamsali,Pattusale, Kummari, Bestha, Kammari, Devanga, Mangali, Chakali,Medari; Mala and Madiga Scheduled Castes (685 persons); Scheduled Tribes (55 persons); Muslims and Christians.

Agriculture, agricultural labour, trade and traditional occupations are the means of livelihood of the residents.

Temples of Vasudeva Swamy, Jagannadha Swamy, Narsimha Swamy, Varaha Swamy, Rajagopala Swamy, Balaji Swamy, Rama Chandreswara, Gangadhareswara, Sri Garuda Govinda, Durgamma, village deity Killamma, Kanchamayi, Sri Trivikrama Swamy, Sri Botheswara and Sri Vateswara are the places of worship in this town. All the temples were constructed by the Mandasa Rajas. There is a church for the worship of Christians. Two mosques are in ruins.

The 5 feet high black stone image of Vasudeva Swamy is carved in Vishnu form. The village deity Killamma is worshipped in the form of a bamboo stick with clothes and flowers tied around it. She is the family deity of Mandasa Maharajas. When the Rajas were cutting a tree in the forest, they found blood coming out from the tree. The deity appeared in a dream to the king and asked him to celebrate Her festival. From that time onwards, she is worshipped in the name of Killamma in the form of a bamboo stick.

Brahmothsavam is celebrated to Vasudevaswamy every year. The Raja of Mandasa belonged to Chaitanya sect of Hindu religion. The fort wall was falling down during construction and he was advised to bury a Brahmin in it. The buried Brahmin turned out as an evil spirit and began to harass the Raja. He was adviced to become a Vaishnavite and construct a temple for Vasudevsawamy and perform his *brahmothsavam* annually. It is celebrated for 10 days from *Chaitra Suddha Shasti* to *Purnima* (March–April). The idol of Vasudeva was brought into the Raja's fort at five in the evening and kept for some time in a solitary place before it is taken again for procession on different *vahanams* every day. It is being celebrated for the past over 200 years. The Rajas of Mandasa are the chief patrons. Nearly 10,000 Hindu devotees from far and near places congragate. *Pujari* is a Kapu of Nageswara *gotram*.

A fair is held in connection with the festival for 10 days near the main road. It is being held for the past 100 years. Nearly 10,000 people belonging to this town and from distant places also congregate. Eatables, utensils, lanterns, pictures, books, mill and handloom clothes, agricultural implements and earthen and wooden toys etc., are sold. Circus, gambling, lottery and music parties afford entertainment to the visitors.

Gramadevatha Uthsavam is celebrated for 15 days from *Bhadrapada Bahula Ashtami* (September-October) to *Asvija Suddha Shasti* (October–November). Goats and fowls are sacrificed to the deity. Cocoanuts and plantains are offered. It is of ancient origin. Local Hindus participate. *Pujari* belongs to '*Janni*' community. This festival is celebrated once in 3 years.

Sri Jagannadhaswamy *Rathayatra* was conducted in the past on a grand scale by the Rajas. Now it is being celebrated as a modest scale.

Mahendra *parvatham* (hill) is at a distance of 13 miles from Mandasa. Pandavas are believed to have resided here during their exile and hence its importance as pilgrim centre. It is to be approached only by foot-path. After taking bath, pilgrims first visit the temple of Kunthi, the mother of the five Pandavas and then the temples of Dharmaja, Bheema, Arjuna, Nakula and Sahadeva. These temples are built with huge stones. Temple of Bheema is built with three stones only.

SOURCE : 1. *Sri K. Rama Rao, Bill Collector, Panchayat Office, Mandasa.*
2. *Sri Sita Rama Chowdari, Teacher, Mandasa.*
3. *Sri K. Suryanarayana, Teacher, Mandasa.*
4. *Sri T. Rama Rao, Teacher, Mandasa.*

20. Bhyrisarangapuram — Is 3 miles from Mandasa Railway Station and bus road.

The total population of the village is 1,188 and it is made up of the following Hindu communities *viz.*, Devanga, Yadava, Agnikula Kshatriya and Scheduled Castes (25 persons). Agriculture, trade, weaving and other traditional occupations are the means of livelihood of the people.

Eswara temple and *Gramadevatha* temple are the places of worship in the village. Image of the village deity is a stone idol.

Gramadevatha Uthsavam is celebrated for 5 days from a Tuesday to Saturday in *Ashadam* (June-July). Goats and fowls are sacrificed to the deity. Nearly 1,000 devotees of the village and of the neighbouring villages congregate. All communities take part in the festival. *Pujari* is a Janni with hereditary rights. *Bhajans* and dramas are entertained. *Prasadam* is distributed to all. Animals are sacrificed to the deity.

A fair is held in connection with the festival for one day. About 1,000 people from the neighbouring

villages congregate. Eatables, earthenware, mirrors, combs, clothes, earthen toys and baskets are sold.

Sivaratri festival is also celebrated in this village on *Magha Bahula Chaturdasi* (January-February) and there is free feeding during the festival.

SOURCE : 1. *An enumerator, Bhyrisarangapuram.*
2. *S. Rama Murthy, Teacher, Bhyrisarangapuram.*

21. Ambugam— Is 5 miles from Sompeta and 2 miles from Mandasa Road Railway Station. As it is always surrounded by water, the village got the name Ambugam.

The total population of the village is 1,089 and it is made up of the following communities: Caste-Hindus Kapu, Yadava, Srisayana, Vaisya, Shoundika; Scheduled Castes (64 persons)- Mala, and Madiga (Adi-Andhra); Scheduld Tribes (111 persons). Agriculture, agricultural labour and trade to some extent are the chief means of livelihood of the residents.

The village deity Bykilu Polamma Ammavaru with Her stone image is worshipped in human form under the shade of a tree. There is no temple for the deity.

Ammavaru *Pandugalu* are celebrated for 9 days in *Vaisakham* (April-May). Goats, fowls and sheep are sacrificed to the deity. The Hindu devotees of the village congregate. *Pujari* is a Janny, enjoying the *inam* lands allotted by the ancient kings.

SOURCE : *Majji Aruna, Teacher, Ambugam.*

22. Haripuram — sI 3 furlongs from the Mandasa Road Railway Station.

The total population of the village is 1,355 made up of Vaisya, Kapu, Kamsali (Goldsmith), Telaga, Mangali (Barber), Chakali (Dhobi), Karnam, Telukali, Neyyala, Brahmin, Sondi, Kalingi etc., castes; Scheduled Castes (110 persons) and Scheduled Tribes (4 persons). Agriculture, trade and other traditional occupations arc the chief means of livelihood of the residents.

Somalingeswara Swamy temple and *Gramadevatha* Bykilu Polamma temple are the places of worship in the village. The idol of Bykilu Polamma *Devatha* is a stone image.

Gramadevatha Uthsavam is celebrated for one day on *Asvija Suddha Purnima* (September-October). Goats and fowls are sacrificed and cocoanuts, *vadapappu* and plantains are offered to the deity. It is being celebrated from ancient times and is of local significance. Nearly 300 devotees of the village congregate. *Pujari* ia a Janny of Nageswara *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for one day near the temple. Over 300 persons of the village congregate. Eatables, lanterns, torch-lights, mirrors and combs, mill-cloth and hand-loom cloth, cattle, goats and birds are sold.

Burrakathas and dramas afford entertainment to the visitors.

Sivaratri festival is eclebrated for one day on *Magha Bahula Triodasi* (January-February). Cocoanuts, plantains and sweets are offered. The devotees take river-bath and observe fasting and *jagarana.* About 600 Hindu devotees of the village congregate. *Pujari* is an Oriya Brahmin.

A fair is held in connection with the festival near the temple for one day. It is being held from ancient times. 5 to 6 hundred persons of the village congregate. Eatables, lanterns, mirrors, combs, pictures, books, cloth etc., are sold.

SOURCE : *Sri Vasista Somanadham Patnaik, Teacher, Haripuram.*

23. Baligam — Is 2 furlongs from the Mandasa Road Railway Station and 16 miles from Sompeta town.

The total population of the village is 922 consisting of Brahmin, Karanam, Kamsali (Goldsmith), Golla, Kalinga, Telaga, Dasari castes; Mala, Madiga Scheduled Castes (238 persons). Agriculture, goat rearing, employment and traditional occupations form the sources of livelihood for the people.

Gramadevatha (village deity's) temple and a Rama *Mandir* are the places of worship in the village There are certain wooden and stone images considered to be the followers of the deity. There is a picture of Lord Rama in the Rama *Mandir* constructed by a woman.

Dasara festival is celebrated for the village deity for 3 days from *Asvija Suddha Shasti* to *Ashtami* (September-October). The deity is brought into the village and worshipped in a fixed place. During these 3 days, sweets and cooked rice are offered to the deity and on the 3rd day evening, she is taken to Her original place. The devotees discharge their vows near the temple. Goats and fowls are applied with *kumkum* and are taken in a procession to the

accompaniment of music. On return to the deity, they are sacrificed to Her. The deity is worshipped with the blood of the animals. It is of ancient origin. The villagers are the patrons. The local devotees of all communities participate. *Pujari* belongs to Janni community.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April) and it is being celebrated for the past 20 years. *Harikathas and bhajans* are arranged on the festival days.

Kshirabdhi Ekadasi is celebrated in the village in *Karthikam* (Oct.-Nov.) and it is being celebrated for the past 22 years. Fasting and *jagarana* are observed during the festival.

SOURCE : *Sri V.Gowranga Patnaik, Teacher, Baligam.*

24. Baruva — Is a sea-shore village, 3 miles from Baruva Road Railway Station and 5 miles from Sompeta. River Mahendrathanaya takes its origin in Mahendra hills, 30 miles from Baruva and joins the Bay of Bengal. This being the place of confluence of the river and the sea, it is considered by the Hindus as very sacred. Arjuna, the third of the Pandava brothers is believed to have spent some time on the hill along with his brothers. He used to hunt in the forest where Baruva now exists and killed a cow mistaking it for a deer. Pandavas performed a *yagnam* there to absolve themselves from the sin envailed in killing a cow. So this place was called 'Bharaharapura' - place where the sin envailed in killing sacred cow was expiated. Bharaharapura in course of time became 'Baruva' for dialectical convenience. There is a plot of burial ground known as 'Kapila Guddi' Kapila being the class of cow which was killed by Arjuna. Another site is called as 'Yagnam Batti.' Even today when heavy rains occur, small gold coins are found in the village. They are of two kinds. One is called '*Vanga Paraka*' and the other is *Nandi Paraka*, (Paraka is a coin; one eighth of the standard Unit). The former is a bit small in size and in the form of brinjal seed (vanga - brinjal) with some script and the other is slightly bigger than the former. It has the figure of Siva on one side and Nandi on the other side. Some say that these were the coins used by Pandavas and some historians are of opininon that they are of Sathavahana period. Still some others hold that they belong to the period of Sri Krishnadevaraya of Vijayanagaram empire and of Angagajapathi Dev of Kalinga dynasty. Baruva appears to have been called 'Venkata Rayapura Sasanam' for some time and 'Baraharapura Sasanam' for some time. This is said to have belonged with several other plots of land in the vicinity to Lord Janardhana Swamy who is also called Lord Venkata Narayana. The East India Commany took over all these lands and was paying Rs. 255-3-4 (Rs. 255-20 P).

The total population of the village is 7,502, made up of Brahmin, Oriya Brahmin, Kshatriya, Vaisya, Srisayana or Segidi, Jalari, Vadabalija, Sondi, Telaga, Telukula, Agnikula Kshatriya (Palleeu), Chakali, Mangali etc,. castes and Scheduled Castes (366 persons). Agriculture, fishery and coir industry are the chief means of livelihood of the people.

The temples of Lord Kotilingeswara Swamy, Janardanaswamy, Lord Venugopala swamy, Lord Jagannadhaswamy Umamaheswara Swamy, Nukalamma, Peddamma, Kanchi Kamakshi Ammavaru and Durga (Kalika Devi) are the places of worship in this village. Lord Jagannadha Swamy resembles the image in Puri, the renowned Jagannadha *Kshetram*. The Kotiltngeswaraswamy temple is said to be one of the *Ashta Sambhus* (eight *Sivalingam*) established by the Pandavas. The cow which was shot dead by Arjuna at this place is believed to have shed one crore (koti) drops of blood. On the advice of Bruhaspathi, the *Devaguru*, Pandavas constructed a Siva temple known as Kotilingeswara Swamy temple and Kesava (Vishnu) temple known as Janardana Swamy temple, to absolve themselves from the sin entailed in killing the sacred cow (Gomatha). *Sivaratri, Karthika* Mondays and *Subrahmanya Shasthi* are the festivals celebrated in this temple.

Sandat-wood images of Jagannadha, Balabhadra and Subhadra adorn the Jagannadha Swamy temple. In all the 12 months, festivals are celebrated here.

Sri Jagannadha *Rathothsavam* (car festival) is celebrated for 9 days from *Ashada Suddha Vidiya* to *Dasami*(June-July). It is an ancient festival confined to this and the neighbouring villages. The festival is celebrated by raising public contributions and Hindu Religious and Charitable Endowments grant. Thousands of people within a radius of 20 miles congregate to witness the festival. Only Hindus take part in it. Oriya Brahmins of Kasyapa and Bharadwaja *gotrsa* are the *pujaris* with hereditary rights.

Janardana Swamy is symbolised in a very fine black stone image of 4 feet height in His temple. The peculiarity of this idol is that it appears to be of the same height of the person who looks at it after entering the *mantapa*. *Karthika Dasavathara Uthsavas* (festival depicting 10 incarnations of Lord Vishnu, second of the Hindu Trinity) are celebrated for 12 days from *Karthika Suddha Tadiya* to *Purnima* (October-November) to Janardana Swamy. It is an ancient festi-



Plate IX. Sri Kotilingeswaraswamy temple at Baruva.
(*Sl. No. 24, Sompeta Taluk, p. 162.*)

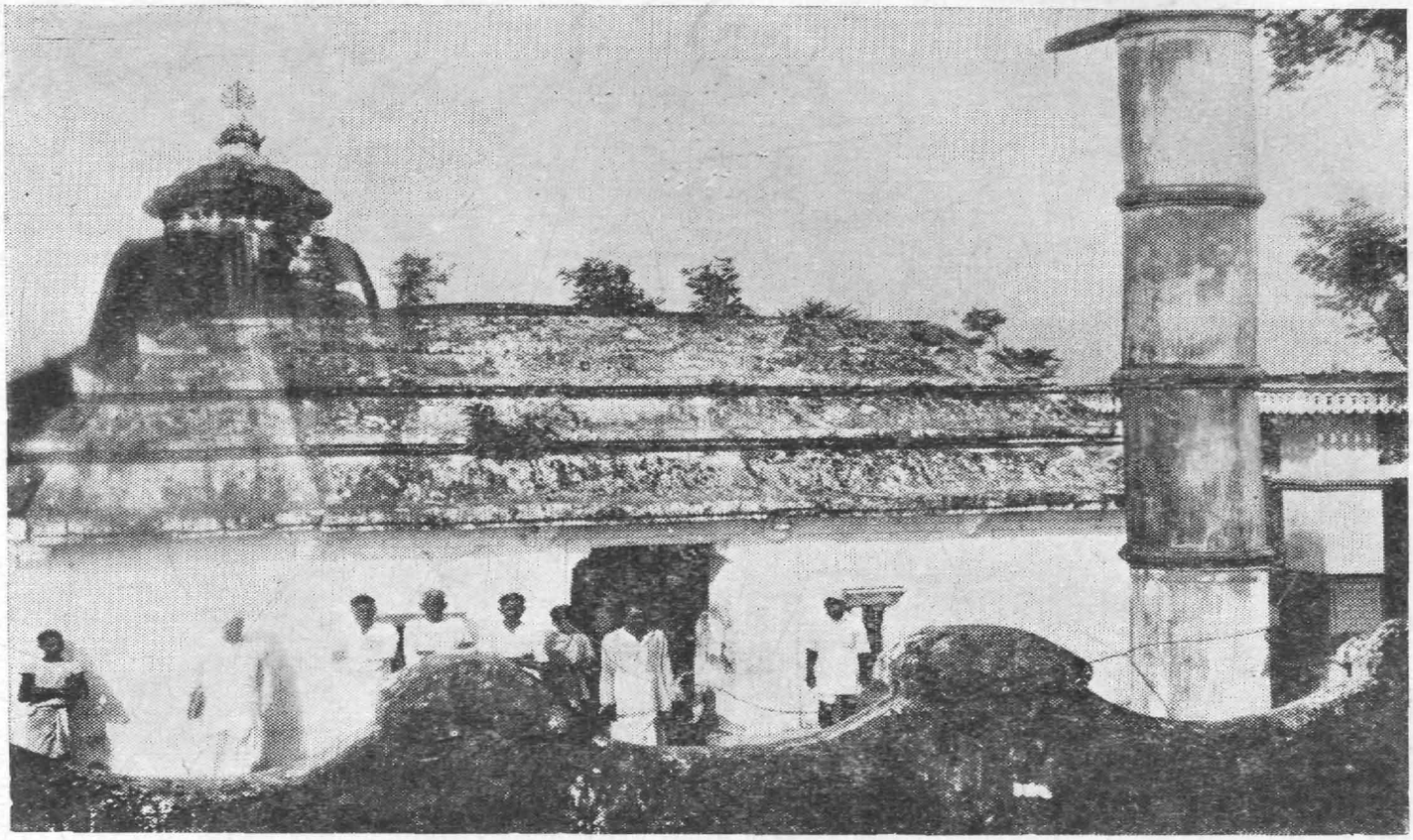


Plate X. Sri Janardhanaswamy temple at Baruva.
(*Sl. No. 24, Sompeta Taluk, p. 162.*)

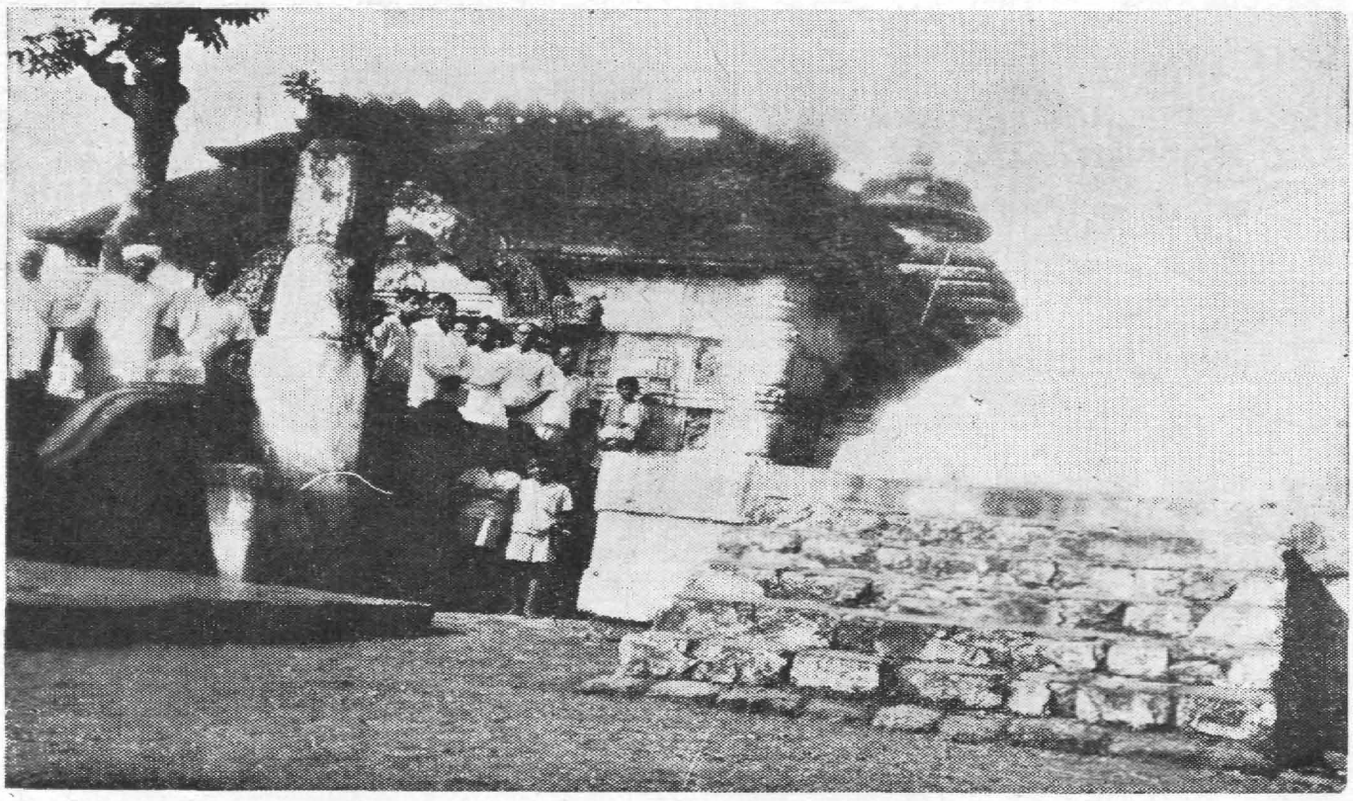


Plate XI. Sri Jagannadhaswamy temple at Baruva.
(*Sl. No. 24, Sompeta Taluk, p. 162.*)

val attracting people from the neighbouring villages. *Bhishma Ekadasi* and *Sri Krishna Jayanthi* are the other festivals celebrated here. Sri L.N. Panigrahi is the Managing Trustee and the other Trustees are Sri Maddi Suryanarayana, Sri Palasetti Vallabha Rao and Sri Nagiri Kamayya.

Peddamma deity is symbolised in a 3 feet high stone idol. She is worshipped on Tuesdays. *Dasara* festival is celebrated here. Fowls and goats are sacrificed to Her. There is 3 acres of land for the deity.

Kalika Devi (Durga) is symbolised in a 2 feet high stone image with 4 hands. Daily pujas are offered to Her. On all Tuesdays, *pasupu, kumkum* and fruits etc., are offered. *Dasara* festival is celebrated for 10 days. Rams, goats and sheep are sacrificed. Over 10,000 people congregate to witness the *veshamulu* (fancy dresses), *bhajans* etc.

Nukalamma deity is worshipped on Thursdays. 20 to 30 people congregate to fulfil their vows and to offer corbans. No *jatara* is celebrated for Her.

Kanchi Kamakshi Ammavari temple is near the Kotilingeswara Swamy temple. Daily pujas are ofiered to Her. Special pujas are offered on Mondays. About 40 devotees congregate to offer worship. *Dasara* festival is celebrated for 10 days. Sri Parikshit Panigrahi is the *pujari.*

For 'Mahodayam' (sacred sea-bath) which comes once in 12 years, about a lakh of devotees congregate at the confluence of the river with the sea at Baruva; have a dip on that particular day, obtain *darshan* and worship Janardanaswamy and Kotilingeswara Swamy.

During the period of the above celebrations, a fair is held in about 4 acres of land. Above 50 shops during other festivals and 500 shops during 'Mahodayam' sell utensils, glass-ware, books, cloth, agricultural implements and fancy goods. There are no entertainments. Only the shade of cocoanut trees affords shelter. There are no facilities except sheds supplying drinking water.

In Vadapalem, hemlet of Baruva, there are temples of Sri Krishnaswamy *alias* Venugopalaswamy, village deities Musalammavaru, Chevitamma or Peddammavaru.

Sri Krishnaswamy temple was constructed by Sri Thithi Krishna Murthy Naidu of Vadabalija caste in 1928. He was Commission Agent of British India Steam Navigation Company. Baruva had a Minor Port in those days. Sri Krishna Murthy Naidu spent Rs. 10,000 to construct the temple and another Rs. 1,000 towards *Anna santharpana* (free feeding) on the day of establishing the idols in the temple. Idols of Sri Venugopalaswamy, Rukmini and Satyabhama adorn the temple.

Daily pujas are offered in this temple. *Pujari* is Sri Krishnachandra Padi, an Oriya Brahmin of Bharadwaja *gotram.* He is paid Rs. 30/- per month. There is 6 acres of wet land, 2 acres of cocoanut grove and 10 acres of uncultivable waste land-all fetching an annual income of Rs. 1,000 in the name of the Lord. Sri Krishna Murthy Naidu donated the land and he is the patron of this temple. He supplies the puja materials to the *pujari.* For *Srikrishnashtami* and *Sankranti* festivals, the Lord is taken in procession in the village. During *Dhanurmasam* (*Asvijam i.e.*, September-October) special offerings are made daily and a village procession takes place.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondents :1. Sri L. N. Panigrahi, Managing Trustee of Baruva Temples.
2. Sri P. Nagabhushan Rao Patnaik, Revenue Inspector.
3. Sri P. Chinasatyam, V.L.W.
4. Sri P. Rajaiah, Karnam.

Information furnished by :
1. Sri Ch. Satyanarayana Murthy, Teacher, Samithi Ele. School, Baruva.
2. Sri B. Gopalakrishna Murthy, Executive Officer, Village Panchayat, Baruva and
3. Sri G. Suryanarayana Rao, B.C.No. 2, Baruva Panchayat, Baruva and
4. Sri Gouthu Satyanaryana, Retired Headmaster, Ele. School, Baruva.

25. Gollavuru — Is 4 miles from Baruva and 10 miles from Sompeta.

The total population of the village is 864 persons consisting of Yadava, Palle, Sondi, Gudia castes; Mala, Madiga and Dandasi Scheduled Castes (28 persons). Agriculture and agricultural labour are the means of livelihood of the villagers.

There is only one temple of the village deity Dusi Gayamma with Her image in female form.

Gramadevatha Uthsavam is celebrated for 2 to 3 days or 7 to 9 days once in 2 or 3 years according to the convenience of the villagers. The devotees take river-bath and sea-bath and observe fasting and *jagarana.*

Animals are sacrificed. It is of ancient origin. The Hindu residents of the village congregate. *Pujari* is a Janni with hereditary rights.

SOURCE : *Sri K. Guruvaiah, Teacher, Samithi Ele. School, Gollavuru.*

26. Uppalam — Is 5 miles from Baruva Railway Station and 8 miles from Sompeta.

The total population of the village is 2,729 persons and it is made up of Kapu, Palli, Gudia castes and Mala and Dandasi Scheduled Castes (29 persons). Agriculture is the chief means of the residents.

The village deity is worshipped in the form of a stone under a banian tree.

Ammavari Panduga takes place for 3 or 5 or 7 days in *Vaisakham* (April-May) once in 3 years. Goats and fowls are sacrificed to the deity. It is being celebrated from ancient times and is of local significance. The Hindu devotees of the village congregate. There is a *pujari* with hereditary rights and the villagers celebrate this festival by collecting donations. *Prasadam* is distributed to all. Free feeding and social dinners are arranged.

The devotees take sea-bath and observe *jagarana* on *Mahasivaratri* day.

In Ekuvuru, hamlet of Uppalam, there is the only temple of the village deity Kalika with Her image in human form with four hands.

Ammavari Uthsavam is celebrated for 3 days in *Vaisakham* (April-May). Animals and birds are sacrificed and vows are discharged. It is of ancient origin. The Hindu devotees of the village congregate.

The devotees observe fasting and *jagarana* during festive days.

SOURCE : *Sri Kancherena Chinna Babu, Teacher, Uppalam.*

27. Sirimamidi — Is 5 miles from Haripuram Railway Station and 9 miles from Sompeta town.

The total population of the village is 1,409 made up of Vadabalija, Palli, Sondi, Sristi Karanam etc. castes; Mala, Madiga and Dandasi Scheduled Castes (28 persons). Agriculture and fishery are the means of livelihood of the villagers.

Village deity Kalika Devi is symbolised in a stone image in human form. Some more images in human and animal form are found around Her. For the outskirts of the village, a temple was constructed for Her and Her stone image was installed.

Kalikadevi *Uthsavam* is celebrated for 3 days in *Asvijam* (September-October). Goats, fowls and sheep are sacrificed to the deity. On the first day, the temple is decorated and on the second day the deity is worshipped. Free feeding is arranged for 2 days. This festival is 40 years old. Hindu devotees of the village participate in it. The Village Munsiff is the patron of the deity.

SOURCE : *Sri B. Lingaiah, Teacher, Sirimamidi.*

28. Pithali — Is 4 miles from Baruva and 9 miles from Sompeta. The nearest Railway Station is Mandasa Road Railway Station.

The total population of the village is 676, made up of Vaisya, Palli, Vadabalija, Chakali (Dhobi), Mangali (Barber), Sondi etc., castes and Mala Scheduled Caste (16 persons). Argiculture and agricultural labour are the means of livelihood of the residents.

The temples of the village are of Sri Venugopala Swamy and Polamma. The image of Sri Venugopala Swamy is in human form and that of Polamma is in Zoomorphic form.

Lord Venugopala Swamy *Uthsavam* is celebrated for one day on *Magha Suddha Purnima* (January-February). It is being celebrated for the past 40 years. The Hindu devotees of the village congregate. *Pujari* is an Oriya Brahmin with hereditary rights. *Prasadam* is distributed to all.

Polamma festival is celebrated for one day in *Asvijam* (September-October). Goats, fowls and sheep are sacrificed before the deity.

SOURCE : *Sri N. Soma Sundar Rao, Teacher, Pithali.*

29. Rathi — Is 15 miles from Sompeta.

This village was constructed by *archakas* (temple priests) of Lord Vallabha Narayana Swamy belonging to Rathi family. The village is named after the family name of the first settlers.

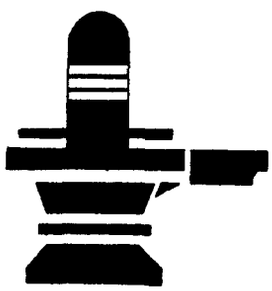
Rathi Vallabha Narayana Swamy temple with a self manifested wooden pillar fixed in the earth branching off at the top and decorated as an idol is the only place of worship.

The total population of the village is 489, made up of Panta Kapu, Golla and other Hindu castes. Agriculture is the main source of livelihood for the people of this village.

Lord Rathi Vallabha Narayana Swamy *Dolothsavam* is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February-March). Devotees discharge their vows. Tonsure ceremony for children is performed at the temple. Corbans, *palaharams amruta kalasams* (milk pots) and eyes made of precious metals are offered. *Nityanaivedyam* and *deeparadhana* are performed. Fasting and sea-baths are observed domestically. This is of ancient origin. Hindus patronise the festival. Though there are many acres of *inam* lands, the temple is not receiving proper income due to the non payment of rent by the ryots. At present the expenditure of the festival is met by the *pujari*, who collects donations and funds from various parts of the district. Several thousands of Hindus from this and the neighbouring districts and also from Orissa State congregate. Panta Kapus of Kasyapa *gotram* are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection for 7 days in an area of 4 acres and taxes are collected by the Panchayat Board. Several thousands of people witness the fair. Eatables, household requirements and other fancy goods, books etc., are sold. Dramas, lotteries, *burrakathas*, circus and *Harikathas* provide entertainment to the people. There are no boarding facilities.

SOURCE : *Sri Gunta Viswanatha Rao, Teacher, Rathi Village.*



ICHCHAPURAM TALUK

FAIRS AND FESTIVALS

ICHCHAPURAM

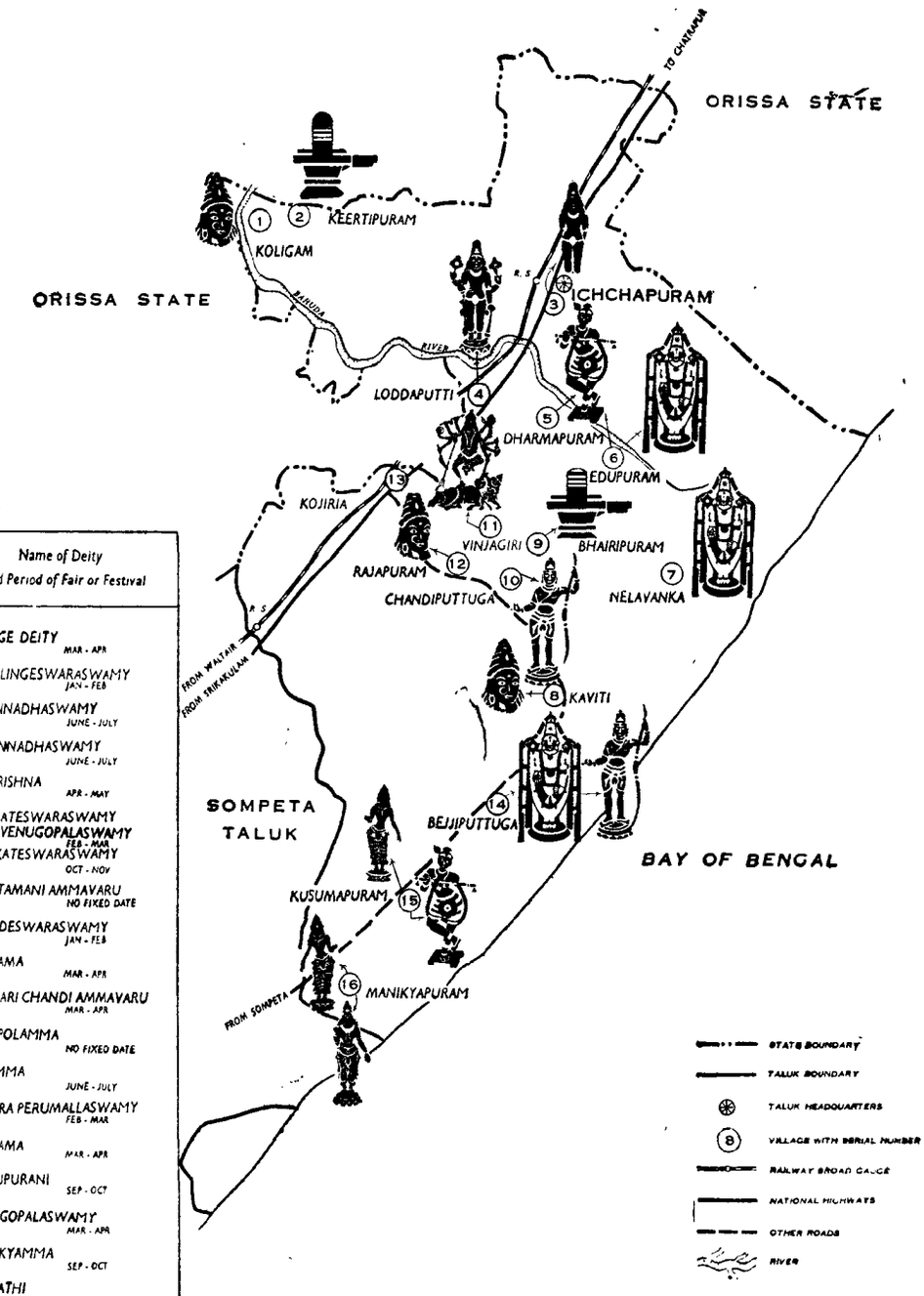
IND. SUB. TALUK

SRIKAKULAM DISTRICT, A.P.

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INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	2 KOLIGAM	VILLAGE DEITY MAR - APR
(2)	4 KEERTIPURAM	RAMALINGESWARASWAMY JAN - FEB
(3)	21 ICHCHAPURAM	JAGANNADHASWAMY JUNE - JULY
(4)	22 LODDAPUTTI	JAGANNADHASWAMY JUNE - JULY
(5)	24 DHARMAPURAM	SRI KRISHNA APR - MAY
(6)	27 EDUPURAM	VENKATESWARASWAMY & VENUGOPALASWAMY FEB - MAR
(7)	30 NELAVANKA	VENKATESWARASWAMY OCT - NOV
(8)	34 KAVITI	CHINTAMANI AMMAVARU NO FIXED DATE
(9)	35 BHAIRIPURAM	ANANDESWARASWAMY JAN - FEB
(10)	36 CHANDIPUTTUGA	SRI RAMA MAR - APR
(11)	37 VINJAGIRI	KUTHARI CHANDI AMMAVARU MAR - APR
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(13)	40 KOJIRIA	POLAMMA JUNE - JULY
(14)	45 BEJJIPUTTUGA	CHAKRA PERUMALLASWAMY FEB - MAR
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N. G. SWAMY

Section XI

ICHCHAPURAM INDEPENDENT SUB-TALUK

Introduction- Ichchapuram, Independent Sub-taluk situated on the extreme north-eastern part of the District, adjoining the Bay of Bengal is bounded by Orissa State in the North and West, by Sompet Taluk in the South and by the Bay of Bengal in East. It comprises an area of 87 square miles. There are 50 inhabited villages in this Sub-taluk. Ichchapuram is the only town in this Independent Sub-Taluk and Kaviti is the only village with more than 5,000 population.

The Sub-Taluk supports a population of 87,283 of whom 2,242 and 282 belong to Scheduled Castes and Scheduled Tribes respectively. The chief means of livelihood of people is agriculture and the chief cottage and small scale industries of this Sub-Taluk are handloom, weaving, poultry, tanning, pottery and the coir industries.

Though there are some small temples and places of worship at many places in the Sub-Taluk, none of them is of importance except Ichchapuram, the headquarters of the Sub-Taluk where there are as many as 7 Siva temples and 7 Vishnu temples.

A brief account of the temples, fairs, festivals and places of interest in the Sub-Taluk is furnished below village-wise.

1 Koligam — Situated at a distance of 6 miles to the West of Ichchapuram. This distance can be covered by walk or by cycle only. The nearest Railway Station is Ichchapuram.

The total population of the village is 1,026 persons (1961 Census) and is made up of Oriya Brahmin, Vaisya, Viswabrahmin, Devanga, Vadde, Chakali, Mangali etc., castes; Mala and Dandasi Scheduled Castes (51 persons) and Scheduled Tribes (36 persons).

Ramalingeswaraswamy temple and Radhakant Mutt are the places of worship in the village. Daily pujas are offered in the Ramalingeswara temple. *Pujari* is Sri Bhimmo of Malia caste. *Sivaratri* festival is celebrated for 1 day in this temple. A Mahant is the *pujari* of the Mutt.

Village deity known as *Ammavaru* symbolised in a stone image is worshipped on Tuesdays. *Pasupu, kumkum* and fruits are offered and fowls and goats are sacrificed to Her. *Jatara* is celebrated for 3 days in the *Chaitra* month. Nearly 2,000 people congregate to witness the *jatara.*

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri Chukka Ganapathi, Thalari, Koligam.*

2. Keertipuram — This village is situated at a distance of 6 miles to the East of Ichchapuram, the Sub-Taluk headquarters. Paithari village is also just by its side. They are separate revenue villages.

The population of Keertipuram is 616 of which 107 belong to Scheduled Castes. Paithari village has a population of 736 of which 11 belong to the Scheduled Castes and 10 belong to the Scheduled Tribes. The communities inhabiting the villages are Brahmin, Viswabrahmin, Golla, Telaga, Pattara (Silk weavers), Kammara, Telukula, Chakali, Mangali, etc. and Mala and Dandasi Scheduled Castes.

The temples of Ramalingeswara, Janardhanaswamy and Mandyakayi *Ammavaru* are the places of worship of the people of Keertipuram and Baithari villages.

In the Ramalingeswaraswamy temple daily pujas are offered and *Sivaratri* festival is celebrated for one day.

3. Ichchapuram — lies on the road between Berhampore and Srikakulam and on Madras-Howrah Broad gauge section of the South-Eastern Railway. It was formerly the headquarters of a Mussalaman Naib under the Muslim occupation of Ichchapnram province during 1560-1753. According to the 1961 Census, the total population of the place was 12,961 persons. River Bahuda passes near Ichchapuram and is spanned by a bridge on the high road. The town is connected by road and railways. The grand North Trunk Road and the Howrah-Madras line run parallel to each other. It is a Railway Station on Howrah-Madras line. It is the headquarters of Independent Sub-Taluk.

There is a temple in the name of Swetchavati *Ammavaru* who was there since the inception of the town. She is also known as Ichchavati. She is said

to fulfill the desires of Her devotees. In the name of the deity, the town is called Ichchapuram. During Muslim rule between 1560 and 1753, it was known as Faridabad, in the name of a Muslim Saint. In one of the stone inscriptions recording the gift of a Muslim ruler, this place is noted as Ichchapuram about 3 or 4 Centuries ago. It appears that this place had importance since centuries ago with the present name but subsequent revenue records during the British rule mention this place as 'Bellupada', a locality of *beldars* or mason workers, which is now a part of the town.

The town is reputed as the place of Ashta Sambhulu (eight Sivalingas) as there are the eight Siva temples of Ramalingeswara, Tharakeswara, Kasiviswes-wara, Narmadeswara. Maheswara, Chidambeswara, Siddeswara and Neelakanteswara. The other places of worship in this town are the Swetchvati or Ichchavati temple, small temple of Muthyalamma, Sri Venkateswara, Sri Kodandarama, Sri Jagannadhaswamy, Sri Venugopala Swamy, Anjaneyaswamy, Satyanarayanaswamy, Sri Lakshminarsimhaswamy, Trinadhaswamy and Narasimhaswamy, Sri Radhakantaswamy, Mutt and stone idols of Yellamma deity and Lakshmidevi.

The bust of Ichchavati (Swetchvati) deity with human face is found in Her temple. The temple was constructed in an enclave of 1 acre. Weekly pujas are offered to Swetchavati deity on Tuesdays. About 50 devotees congregate. Once in 3 or 5 years *jatara* is celebrated to the deity by collecting contributions om the residents of the town.

Daily pujas are offered in all the temples. In the Siva temples, special pujas are offered on all Mondays in the *Karthika* month and *Sivaratri* festival is celebrated.

Tarakeswara Swamy temple is constructed on the banks of the tank called Siat Khan's tank. Pilgrims take bath in the tank and worship the God, *Pujari* is an Odhra belonging to the Raolo caste. Ramalingeswara Swamy temple is also an ancient one and another Odhra belonging to the same Raolo caste is the *pujari*. Venkateswara Swamy temple is constructed by late Sri Gudi Lakshmaiah and now it is under the management of his son Sri Appala Suri. Narasimhaswamy temple was in good condition in the time of late Sri Ramachandra Panda and *Sadhus* were visiting occasionally. But now it is in a dilapidated condition and managed by his sons. Trinadha Swamy temple is constructed by Adnala Lakshmayya Dora. The *pujaris* for Jagannadha Swamy and Kodandarama Swamy temples are Vyghanasa Brahmins of Kasyapa *gotram*. The *pujari*, for Lakshminarasimha Swamy temple is an Oriya Brahmin, while the *pujari* for Venugopala Swamy temple is a Bondili Brahmin. Venkateswara Swamy temple is having a Srivaishnava the *pujaris* for Narsimha Swamy temple Dayanidhi as *pujaris* while Narasingo Panda and Dayanidhi Panda are the *pujaris* for Narasimha Swamy temple. Dayanidhi Panda is the *pujari* for Trinadha Swamy temple also. Anjaneya Swamy and Neelakantheswara Swamy are installed in the same temple yard, Kalika Devi is also worshipped by the villagers. In Jagannadha Swamy temple there are the Daru (a kind of sandal wood) images of the Swamy and of Balarama and Subhadra, the Lord's brother and sister. The image of the Lord Jagannadha resembles that of Puri Jagannadhaswamy with its legs and hands being incomplete and without shape. The face and eyes are also identified only by painting.

Jagannadha Swamy *Radhothsavam* is celebrated for 9 days from *Ashada Suddha Vidiya* to *Dasami* (June-July) for the past 400 years. Thousands of devotees of this and neighbouring villages congregate every day. The puja is performed according to Dravida *Sampradayam*. On the first day of the celebratlons, the images of the Gods are taken away to the Chinna Jagannadha Swamy temple in Gundisa Kovila. The Lords' idol is decorated during these seven days in one form of other of Dasavatharas. Nrusimhavataram and Lakshmi Narayana *Samvadam* on 5th day are significant. The function is attracting thousands of devotees. After killing Hiranyakasipu and saving Prahlada, the Rakshasa king's son, the fury of Lord Vishnu in the form of Narasimha could be cooled down only by Lakshmi, His consort. She sends out Her own 'Amsa' in the form of Chenchu Lakshmi who achieves the objective. Instead of feeling happy over the results, Mahalakshmi envies Chenchu Lakshmi and questions the Lord for His unfaithful attituede towards her, she was disillusioned in the argument. The conversation between the two is very interesting. Devotees offer fruits and flowers to the God. On the 8th day again the God's idol is brought back to His original temple. *Prasadam* is distributed during these days. This is being conducted by the Government. Only Hindus participate. Brahmins of Vadhulasa and Kasyapa *gotram* are the *pujaris*. *Prasadam* is distributed to all. There is a queer observance during the fortnight proceding the festival and it is termed " **Ukkaloveyuta** " (Confinement in hot cell). The idols are duly worshipped on *Jeshta Suddha Purnima* with *abhishekam* and applications of Sandal paste. For the next fifteen days Mahanivedana (pujas and offerings) is suspended and at the end of that fortnight usual worship commences. A painter from Cheekatikota in Orissa State who has the privilege of painting the deities as a hereditary

right comes and repaints the face of the idol during the fortnight. It is after this fresh painting that the idols are open for the public and the annual festival commences. During these days a fair is conducted on either side of road near Gundisa Kovela. It is held from 5 p.m. to 11 p.m. Nearly 1,000 people come from the neighbouring villages every year. Toys, eatables, sweetmeats and other foodstuffs, books, mirrors, combs and other fancy goods are sold.

Lakshmi *Varapu Aradhanalu* (the worship on Thursday) are celebrated on Thursdays in *Margasiram* (November-December) according to Orian calender. This is in vogue for the last 300 years.

A fair is conducted during day time at the foot of the Peerlakonda. People come from neighbouring villages of Orissa State also. Street hawkers sell fancy goods, eatables, songs books, photos of political leaders and God, ready-made dresses and toys are also sold in the fair.

Yellamma *Jatara* is celebrated on either *Phalguna Suddha Ashtami* or *Navami* (February-March) for 1 day for the last 150 years with a local congregation. This festival is known as '*Jamiyatra*'. It is known from the songs of the villagers that Yellamma is Renukadevi who is Siva's daughter, Jamadagni's wife and Parusurama's mother. People of all castes participate in it. The *pujari* observes fasting on the first day. Production of *pasupu* is the important process of the puja. It means, he prepares '*Homam*' (fire), with *Samidhas* (fire-wood) of *ravi* (ficus religiosa), regu (zizyphusjujuba), chemudu(colocasia),dirisena(albizzia), marri (ficusindica or banyan), mixes it with *pasupu* (turmeric) prepares a mass and performs puja on the next morning, in the temple. A fowl is offered to the deity before they worship that *pasupu* (turmeric) is distributed among the devotees as *prasadam*. Grama Talari (village-servant) Yallaiah, a Harijan is the *pujari*. Only Hindus participate.

A fair is held with a few shops. Earthen cooking vessels are sold. Eatables, books, mirrors, combs and clothes are also sold in the fair.

Hazrat Shaik Farid Shakar Gunj Darga, a mosque and *peers* are on the hillock and 2 mosques-Jumma Mosque and Syed Khan Mosque are in the town. All these are over 300 years old.

Sri Hazrat Shaik Farid Shakar Ganj was a saint. He came from West Punjab. Many Hindus have belief in this Saint. He is said to have performed many miracles. There is a belief that bells used to toll to forecast cyclones and floods. There is a well on the hillock near the tomb. This water is believed to relieve pain and ear diseases when it is poured into the ear. The tooth-stick collection of the saint is said to have formed into tree. Its name is not known so far. It is believed that people are cured of diseases, court disputes are settled favourably, issueless women beget issues and other desires are fulfilled on eating the fruits of this tree and on worshipping the saint.

A festival is celebrated every year on the fourth Thursday of the month *Margasira* to commemorate the Saint. Friday congregations take place in the mosques. *Ramjan* and *Bakrid* festivals are celebrated here. Over 2,000 people congregate to witness the festivals.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informants : 1. *Sri N. Bhimo Choudary, Former Panchayat clerk, Ichchapuram.*
2. *Sri Mohammad Shabuddin, Managing Trustee, Sri Hazrat Shaik Farid Shakar Ganj Darga, Ichchapuram.*
3. *Information furnished by Sri M. Narayanaswamy, Teacher, S.H. School and*
4. *Sri S.K.A. Krishnamacharyulu, Telugu Pandit, S.H.S. School, Ichchapuram.*

4. Loddaputti — Situated at a distance of 2 miles from Ichchapuram on Inchapuram-Sompeta Road.

The total population of the village is 2,508 persons comprising Reddi, Chakali, Mangali, Rowlos etc., castes and Mala Scheduled Caste (44 persons).

Temples of Eswara, Jagannadha and the *Gramadevatha* (village deity) are established in the village.

Daily pujas are offered in the Eswara and Jagannadha temples. Devotees visit the temple in large numbers on all Mondays in the month of Karthika. *Sivaratri* festival is celebrated for 1 day. *Pujari* belongs to the Rowlos caste (an Oriya caste).

Jagannadhaswamy car festival is celebrated for 9 days from *Ashada Suddha Vidiya* to *Dasami*.

Gramadevatha is worshipped on Tuesdays and Sundays. *Jatara* is celebrated for 3 or 5 days every year according to the convenience of the villagers. *Pujari* belongs to Reddi caste.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri S.S. Jagannadham, Village Karnam, Loddiputti.*

5. Dharmapuram — Is situated at a distance of about 2 miles from Ichchapuram. Nearest Railway Station is Ichchapuram.

The total population of the village is 1,108 comprising of several Hindu sub-communities. Agriculture is their chief means of livelihood.

Krishna temple is the worshipping place in the village.

Bala Leela festival is celebrated for 1 day in April. 1,000 devotees of this and nearby villages congregate. All the castes participate.

SOURCE : *Collector, Srikakulam District.*

6. Idupuram — Is situated at a distance of 5 miles from Ichchapuram.

The total population of the village is 4,025 persons comprising of several Hindu sub-communities. Agriculture is their chief means of livelihood.

The temples of Venkateswara, Venugopalaswamy, Indikeswarudu and Ramalingeswarudu are the places of worship in this village. The image in all the temples are in human forms.

"*Dolapurnima*" is celebrated for one day on *Phalguua Suddha Purnima* (February-March) to Lord Venkateswara Swamy and Sri Venugopala Swamy. This is an ancient festival. All the castes participate in it. People come from neighbouring villages within a radius of 4 miles. They offer fruits, flowers and *naivedyams*. Persons of Rowlo caste of Nageswara *gotram* and Pedda Rowlo *gotram* with hereditary rights are the *pujaris* of the temple. *Bhajans* and dramas entertain the visitors. Businessmen coming outside the village also sell parched rice and sweetmeats of different varities.

SOURCE : *V. Neelaiah, Teacher, Idupuram.*

7. Nelavanka — Situated to the east of Ichchapuram at a distance of 6 miles.

As the river Bahuda took a turn like the Moon in the first few days of *Sukla Paksha* (bright fortnight) near this village, it is named as Nelavanka.

The total population of the village is 2,296 persons made up of Reddi, Segidi, Rowlo, Yeta, Asara (Goldsmith) etc., castes and Mala and Paidi Scheduled Castes (173 persons). Agriculture and allied occupations are the source of livelihood for the people of the village.

Temples Sri Venkateswara, Trinadhaswamy and Cheviti *Ammaavru* and Rama *Mandir* are the places of worship in this village.

Sri Venkateswaraswamy temple was renovated in 1968. The image of the Lord is a one foot high stone idol with his two consorts on either side. Daily pujas are offered in this temple. *Pujari* is an Oriya Brahmin. There is a half an acre of coconut garden to the Lord. *Kalyanothsavam* (marriage) takes place for 3 days in the month of *Karthika*.

In the Rama *Mandir*, *bhajans* are conducted in the nights by the neighbouring people. Cheviti *Ammavaru* is worshipped on all Tuesdays. Fowls, goats and sheep are sacrificed to Her. The deity is worshipped 1 day each for *Dasara* and *Sankranti* festival. Trinadhaswamy is worshipped on Sundays.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informants: *Sri Baga Gangaiah, Teaeher, Talari, Nelavanka.*

8. Kaviti — Situated at a distance of 10 miles to the South-East of Ichchapuram on Ichchapuram-Uddamam road. Ichchapuram is the nearest Railway Station.

The village has a population of 6,496 persons made up of Brahmin, Vaisya, Viswabrahmin, Kalinga, Oriya Brahmin, Vadabalija, Chakali, Mangali, Kandra (Fisherman) etc., castes; Paidi and Relli Scheduled Castes (45 persons) and Samanthu Scheduled Tribe (7 persons).

Temples of Chintamani *Ammavaru*, Jagannadhaswamy, Chandrasekharaswamy and Venugopalaswamy, Pattabhirama *Mandir* are the places of worship in the village.

Chintamani *Ammavaru* is the most famous deity People from the neighbouring Taluks also visit and offer corbans to Her. This deity is over 300 years old. She is symbolised in a $1\frac{1}{2}$ feet high stone image in human form. On Tuesdays, *pasupu*, *kumkum* are offered and sheep, he-goats, rams, fowls etc., are sacrificed to the deity. About 200 people congregate on Tuesdays. Once in 3 years *jatara* is celebrated to the deity. Over 2,000 people witness the *jatara*. There is 3 acres of cocoanut garden for the deity and *pujari* belonging to the Samanthu tribe enjoys the land.

In the Chandrasekharaswamy temple, daily pujas are offered. On Mondays in the month of *Karthika*, special pujas are arranged and people congregate in

large numbers. *Sivaratri* festival is celebrated for 3 days. *Pujari* is an Oriya Brahmin.

In the Jagannadhaswamy temple also daily pujas are offered.

Stone idols of Sri Venugopala and His consorts Rukmini and Satyabhama are worshipped in Sri Venugopalaswamy temple. *Bhisma Ekadasi* and *Krishnashtami* festivals are celebrated here.

The Pattabhi Rama *Mandir* is over 100 years old. It is located in Sri Bendalam Pattabhi Ramaiah's house. Daily pujas are offered here and *Sri Rama Navami* festival is celebrated for one day. *Panakam* and *vadapappu* are distributed to the people who congregate there for the occasion.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant : *Sri G. Venugopala Rao, Clerk, Taluk Office, Ichchapuram (Former Revenue inspector, Kavita).*

9. Bhairipuram — Situated at a distance of 7 miles. to the South of Ichchapuram. It is connected by bus Ichchapuram is the nearest Railway Station.

The total population of the village of 773 persons is made up of many communities of Hindus and Scheduled Caste people (30 persons).

Anandeswaraswamy temple and Rama *Mandir* are the places of worship in this village. *Sivaratri* festival is celebrated for two days in the Anandeswaraswamy temple. In the Rama *Mandir* daily pujas are offered and *Sri Rama Navami* festival is celebrated for three days.

10. Chandiputtuga — Situated at a distance of 7½ miles to the South of Ichchapuram. The village has a population of 326 persons of which 22 persons belong to the Scheduled Castes.

Temples of Sri Rama and Asiri Polamma are located in the village. In the Sri Rama temple daily pujas are offered to the Lord and *Sri Rama Navami* festival is celebrated for 3 days.

11. Vinjagiri — Is situated at a distance of 8 miles from Ichchapuram Railway Station by road. It is believed that some 400 years ago *i.e.*, in the year 1550 A.D. Kuthari Chandi deity manifested Hereself here. Slowly a village rose there as people gathered to worship and it was named **Vinjagiri**, It is also said that there was a fort of Cheekati Rajas near the village in the past.

The total population of the village is 193 persons comprising of Rowlos, Yadavas and Adi-Andhras. Yadavas are agriculturists, Rowlos are *pujaris* and Adi-Andhras work as coolies.

The temples of the village are of Kuthari Chandeeswari and Anandeswara Swamy. Kuthari Chandi's image is in the form of Mahishasura Mardhani. The base of the temple is in the form of a lotus. Anandeswara Swamy *Alayam* is of Lord Siva, with a stone *Sivalingam.*

Ashoka Astami festival is celebrated for one day on *Chaitra Suddha Ashtami* (March-April) for the past 400 years. *Yatra* is celebrated for two days near the temple in an extent of 10 acres. Nearly 10,000 devotees congregate from this and neighbouring villages and from Orissa and Srikakulam District. The *uthsavam* is celebrated from 5 p.m. on *Saptami* to 8 p.m. on *Ashtami*. 'Akhanda Jyothi' is lit on *Saptami*. There are free feeding of the poor and feasts for the invited. The belief is that barron women will be blessed with offspring if they observe this festival. '*Panchamrutham*' (the five nectar like substances, milk, curds, ghee, honey and sugar) is offered. *Prasadam* is distributed. Animal sacrifice is given up for the past 30 years because of the efforts of **'Jeevakarunya Sangham.'** The patrons belong to Rowlo caste. *Pujaris* are also of Rowlo caste of Negeswara and Kasyapa *gotrams* with hereditary rights. All castes in the village participate in it.

During *jatara* about 80 shops are kept, foodstuffs, utensils, mirrors and combs, books and handicrafts, fancy goods and fruits are sold.

Street dramas, *bhajans* and *harikathas* afford entertaintment to the visitors.

Chandeeswari *Aradhana* is celebrated from *Asvija Suddha Padyami* to *Dasami* (September–October) for 10 days.

Fasting and *jagaram* on Ashoka day are the common domestic observances.

SOUREC : *Bhaskara Rowlo, Trustee of 'Kathari Chandi temple'.*

12. Rajapuram — Situated at a distance of 7½ miles to the South of Ichchapuram.

The total population of the village is 2,947 persons consisting of many communities of Hindus; Scheduled Castes (78 persons) and Scheduled Tribes (203 persons).

There are 3 Siva temples, a Rama *Mandir* and village deity Asiri Polamma *Ammavari* temple in this village.

The 3 Siva temples are known as Maheswara temple, Neelakantheswara temple and Rudrakshadeva temple. Daily pujas are offered in these temples and *Sivaratri* festival is celebrated and fasting and *jagarana* are observed by devotees.

In the Rama *Mandir bhajans* are conducted now and then. *Sri Rama Navami* festival is celebrated for 9 days.

Asiri Polamma *Ammavaru is* worshipped on Tuesdays and five days for *Dasara* festival. *Jatara* is celebrated for the deity for 15 days once in 3 or 5 years.

Note: The villages Rajapuram, Bhairipuram, Vinjagiri and Chandiputtuga are separate revenue villages but they constitute one village Panchayat. Kalingi, Rowlo, Devanga, Vaisya, Viswabrahmin, Segidi, Chakali, Mangali etc., communities Mala, Madiga, Dandasi and Paidi Scheduled Castes; and Samanthu Scheduled Tribe people inhabit these villages.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Respondent: *Sri Pulleti Vasunder Naidu, Sarpanch, Rajapuram group of villages.*

13. Kojiria — Situated at a distance of 6 miles to the South of Ichchapuram near Kaviti road junction.

The total population of the village is 706 persons made up of Reddi, Sondi, Gusayi, Kamsali, Chakali, Mangali etc., castes and Mala and Madiga Scheduled Castes (55 persons),

Village deities Polamma, Muthyalamma and Gamidamma and Vishnu are worshipped in the village. Daily pujas are offered in the Vishnu temple. In Polamma *Ammavari* temple, pujas are offered on Tuesdays. Ammavari *Jatara* is celebrated for 9 days in June-July every year. Muthyalamma deity is worshipped on Thursdays.

SOURCE : *Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.*

Informant: *Sri P. Jogaiah, Thalari, Kojiria.*

14. Bejjiputtuga — Is situated at a distance of 12 miles to the East of Sompeta, 12 miles from Ichchapuram and 6 miles from Jadupudi Railway Station.

The total population of the village of 2,530 persons comprises of several Hindu sub-communities, peculiar to those parts such as Kalingas, Samanthas, Oda Balijas, Sreesayanas, Agnikula Kshatriyas, Adi-Andhras and Yadavas etc. Agriculture is their chief means of livelihood. Some are engaged in fishing and coir industry.

The temples of Sri Chakra Perumallaswamy and *Gramadevatha* are the places of worship in the village. Chakra Perumallaswamy's image is of *panchalohas* or five metals (copper, brass, tin, lead and iron) and the images of Varaha Narasimha and Garuda are of wood.

Dolothsavam for Chakara Perumallaswamy is celebrated for 15 days from *Phalguna Suddha Padyami* to *Purnima* (February–March), *kalyanamahothsavam* and *chandanamahothsavam* are celebrated on *Vaisakha Suddha Purnima* and *Tadia* respectively, for the past many years. Pilgrims from all corners, of Srikakulam District and Ganjam and Koraput Districts of Orissa State come especially during the last three days. *Prasadam* and fruits are distributed to all. The patrons are of Kalinga caste and *pujari* also belongs to Kalinga caste of Bharadwaja and Athreya *gotras* with hereditary rights. Only Hindus participate.

A fair is held for 3 days in connection with *Dolothsavam*. People from distant villages congregate. Sweetmeats, cloths, utensils and toys are sold. Some street hawkers also bring eatables, foodstuffs, utensils, torches, lanterns, mirrors and combs, books with pictures and stories of God, clothes, toys made of earthen materials made of wood and plastic, bangles, parched rice, soda, cool-drinks and cigarettes are the chief commodities that are sold in the fair.

Harikathas, dramas, *bhajans*, etc., afford entertainment to the pilgrims. Nearly 5,000 people witness the programmes.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Krishnashtami* is celebrated on *Sravana Bahula Ashtami* (July–August). *Dhauurmasam* pujas are performed for one month during *Pushyam* (December-January). *Magha Purnima Uthsavam* is celebrated.

SOURCE : *Atla Suryanarayana, Head Master, Samithi Ele. School, Bejjiputtuga.*

15. Kusumapuram — Is situated at a distance of 6 miles from Sompeta Railway Station and 14 miles from Ichchapuram.

The total population of the village of 1,663 comprises of several Hindu sub-communities. Agriculture and labour are their chief means of livelihood. Hinduism is the religion of all the Vaishnavites from the majority.

The temples of *Gramadevatha* Sindupurani, Venugopalaswamy, Kasiviswantha Swamy and Pandu Ranga Vithal are the places of worship. The image of Sindupurani is of stone and Pandu Ranga Vithal is of earth and Venugopalaswamy of copper, Kasiviswanatha Swamy of stone.

Gramadevata festival is celebrated for 9 days from *Bhadrapada Bahula Amavasya* (August-September) to *Asvija Suddha Ashtami* (September-October). This is an ancient festival. Nearly 200 local devotees congregate. Animals are sacrificed. *Pujari is* a Janni or Samya *gotram*. All castes participate. *Bhajans*, *burrakathas*, dramas, *Harikathas* and music conferences afford entertainment to the pilgrims. Sweetmeats and fancy goods are sold.

Sri Venugopalaswmy festival is celebrated for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March-April) with a local congregation. People offer fruits and flowers. A Vyshnava of Ramanuja *gotram* is the *pujari*. *Janmashtami* (Birthday of Sri Krishna) or *Krishnashtami* is also celebrated at the temple.

Kasi Viswanathaswamy festival is celebrated on *Sravana Bahula Astami* (July-August). Members of Rowlo community of Nabhishotrana *gotram* are the *pujaris*. Pandu Ranga Vithal *Uthsavam* is celebrated on *Karthika Suddha Ekadasi*, *Bhishma Ekadasi* and on *Ganapati Navaratrulu*

SOURCE : *Gopabandhu Raolo, Teacher,, S. S. E. School, Kusumapuram.*

16. Manikyapuram — Is situated at a distance of 5 miles from Sompeta Railway Station and 18 miles from Ichchapuram. As the *Gramadavatha* is Manikyamma, this village is named Manikyapuram.

The total population of the village of 2,903 comprises of several Hindu sub-communities. Agriculture and agricultural labour are the chief means of livelihood.

The temples of Manikyamma and Siva are the places of worship. *Gramadevatha* is a stone image in human form. The brass images of Mahalingeswara Swamy and Parvathi are also in human form.

Ammavari festival is celebrated for 5 days from *Asvija Suddha Chavithi* to *Ashtami* (September-October) with a local congregation. *Ammavari pujari* is an Orian and Siva *pujari* is of Rowlo caste with hereditary rights. All castes participate.

Parvathi *Kalyanam* is celebrated from *Jeshta Suddha Dasami* to *Purnima* (May-June) for six days. *Mahasivaratri* is celebrated on *Magha Bahula Chaturdasi* (February-March) for one day. *Prasadam* is distributed to all during the festival days. The *pujari* in Siva's temple belong to Rowlo caste with hereditary rights. Fruits and flowers are offered. A two hundred years old function going by the name '*Agni Yatra*' is observed in this place once in 2 years on *Mesha Sankramanam* day attracting people of all ages with in a radius of 20 miles. A member of an Odhra family takes bath daily in the sea, fasts for a full week prior to the *Sankramanam* and spends day and night without sleep, in deep meditation over *Omkara Swarupam* known as *Pranavam*. Early in the morning on the *Sankramana* day, he takes bath at the confluence of the river and the sea first and then in fresh water and performs puja to Pranava Devata (the presiding deity of Pranavam or the omnipotent 'Om' not in the form of any image but of mental conception. During the worship, he creates fire, not from a match or a lamp, but by the friction of two pieces of wood one against other. With this fire he lights logs of sandal, neem and tamarind wood piled up in a pit of eleven yeards long and one foot wide. After the logs are completely burnt, the buring cinders are levelled in the pit. The person walks across the fire pit at mid-day and goes thrice in circumabulation ecstatic dance amidst the sound of pipes and drums and the applause of thousands, that gather to witness this.

SOURCE : *Sri P.V. Rama Murty, Teacher, S. Elementary School, Manikyapuram.*

APPENDICES

COMMON HINDU FESTIVALS

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

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

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. Every one, every where and every thing 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 on the financial means of the family.

All persons get up early on the morning, clean the houses, decorate the floor inside the house and in front with *Rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil-bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It needs hardly be said that *Ugadi* is the festival of the villagers. The 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 some sweet special preparation called *Ugadi Pachchadi* or *Chedu* or *Gojju* is tasted by every one before taking the first morsel of the day. Generally it is a semi-liquid preparation with new tamarind, fresh water, new jaggery, new mango (raw one cut into small pieces) and certain condiments, the chief ingredient being fresh margosa flowers prepared in a new pot. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poor classes in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys. In some places hotel servers serve a little of this *vepa prasadam* before serving the menu ordered.

In towns and bigger places, the day is of normal festivity and enjoyment till the evening. But in the villages, unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than 10 O' clockin the morning and men and women commence their own sports, games and competitions. Whereas cards, cock-fight competitions, are the pastimes of the men, the women-folk use every minute of the day for indoor games and leisurely gossip on their new clothing, new bangles and the tiny jewels. Cock-fight in this district marks the close of a year on the previous day and commencement of a new year on this day.

Girls tie ropes to the branches of trees, prepare

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1. Yuga is an age, especially a Sub-division of the life of the universe. The first is called the Krita Yuga (Satya Yuga) to which the Hindus assign 1,728,000 years. The second called Treata Yuga lasted about 1,296,000 years. The third called Dwapara Yuga lasted about 8,64,000 years. And the last in which we are now living is called Kali Yuga or the age of Misery. It is expected to last for about 4,32,000 years.

swings and enjoy swinging to competitive heights.

Panchanga sravanam (listening to the Almanac) 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 village *purohit*. The general influence of the planets during the year over the local Gods, men, cattle, crops, diseases etc., and on particular individuals are given out by the *purohit*. The presiding deities during the year over wind, rain, crops, cattle wealth, etc., are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepam* in the usual manner. But the enjoyment in the villages is continuous and enthusiastic. Businessmen consult the *purohit* the direction profitable for business tour during the year as per their *nakshtrams* (stars) and cross the border of the village that day in that direction and return home.

The New Year Day has special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields on the first day before day-break. In fact, it is known as *Donga yellu* or secret ploughing. The yoke and plough and the bulls are worshipped after applylng *vibhuthi*, (sacred ash), saffron and *kumkum* and a cocoanut is broken either at the house or in the field.

On the second day there is nothing in this district worth recording though non-vegetarians observe *Kari Panduga*, characterised by the enjoyment of a non-vegetarian dinner, in Rayalaseema and Telangana.

Daivadarsanam, visiting a temple by all on the day is imperative. *Rajadarsanam* is equally important in Zamindari areas. The Brahmins visit the "Raja" families, bless the members and receive presents. The middle class people pay their homage and return with mutual love and regard. The lower class people wait on them and receive their annual rewards.

In this district, the agricultural labourers that are engaged on anuual service system called *palerlu* or *jeethagallu* are changed only on the Telugu New Year's Day.

2. Sriramanavami is celebrated on *Chaitra Suddha Navami* (March-April). Rama, the God-King was born to Dasaratha the king of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitram* (March-April) in the *punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. Rama as an ideal son, Bharatha and Lakshmana as ideal brothers Sita as an ideal wife remain for posterity as standing examples.

రాము వంటి కొడుకు భరత సౌమిత్రుల వంటి
Ramu vanti koduku, Bharatha Sowmitrula vanti
తమ్ములు సీత వంటి భార్య
thammulu Sita vanti bharya
వసుధ యెందును లేరు లేరంచు
Vasudha yendunu leru leranchu
ముందు యుగంబుల పురుషులు తలయూపవలదే
Mundu yugambula purushulu thalayupavalade
ఆరీతి వారు నడచుకొన వాలదే
Aareethi varu nadachukona valade."

On this day Rama and His consort Sita and His brothers Lakshmana, Bharatha, Sathrughna and his devoted *Bhaktha* Anjaneya are invoked. Sita and Rama are worshipped according to the prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and well-to-do families among the Hindus. Fast during the day by several people and *jagaranam* during the night by some are observed. In the temples of Sri Rama *Pattabhishekam* (coronation) of Rama is celebrated and His image or picture is taken in procession in which all Hindus participate. In this district, a young man is dressed like Rama and another young man as Sita and they are taken on a vehicle in a procession in several villages. It is not a sectarian festival confined to only Vaishnavites. Distribution of *panakam* and *panneram* in the evenings, in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to brahmins. On the next day *i.e.*, on *Dasami* there is *Anna Santharpana* in Sri Rama temples. In the houses also feasts are arranged. In some centres the celebration commences on *Chaitra Suddha Padyami* and concludes with *Pattabhishekam* on *Navami* and concludes on *Purnima* with car festival.

In several towns of Visakhapatnam district on the *Navami* day a wooden image of Ravana in human size prepared for the occasion with the painted ferocious face is taken through important streets in procession and finally burnt to ashes. This function is termed *Lankadahanam*.

Generally there will be no family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest 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 and content themselves by attending the *Kalyanothsavam*, procession and *Hairikathas*. In rich

places, free distribution of *vadapappu* and *panakam* on *Ekadasi*, free feeding on a decent scale on *Dwadasi*, procession of the Lord on decorated vehicles or cars accompanied by select music and fire works, marriage function of Rama and Sita are the common observances at village level for *Sri Rama Navami* festival for the Hidus in the district.

Lord Rama was born on *Chaitra Suddha Navami* (March–April) and it is appropriate that His birth anniversary should be celebrated that day. Great significance is attached to Sita Rama *Kalyanam* which is celebrated throughout the coastal districts with great pomp. Almost in every nook and corner of these districts the celebration is for a single day or for nine days commencing from or concluding on *Sri Rama Navami*. In some places of this district it is celebrated for a fortnight from *Chaitra Suddha Padyami* to *Purnima*. To all Rama *bhakthas* as the Andhras are, Gopanna who subsequently became Ramadas is the standing example to be followed. It is that great devotee of Rama who suffered a dozen years imprisonment, as a test for his devotion to Rama, has set an example that Sita Rama *Kalyanam* has to be celebrated on his birth day because of the very great significance believed the marriage of Lord Rama and Sita *Matha*. Just before Ramavathara, violence and counter voilence were rampant disfiguring the earth with blood. The distinction of Kartha Veeryarjuna, the *hathya* of Jamadagni by a power blinded king and the revenge of Jamadagni's son, Parasurama who massacred the kingly line twenty one times, the atrocities of Ravana created a terror in the minds of *Sadhus* and *Sajjanas* (peace loving and good natured persons). They anxiously prayed for a *Satwagunayutha shathi* to establish *santhi* (peace), by destroying the *Thamoguna yutha*. Janaka played his part in the noble task by giving Sita in marriage to Rama who was an in cornation of Vishnu who is *Santhakaram* (personification of peace). But for this alliance of Rama and Sita, the destruction of Ravana and *Tamas* which he stood for, could not have been destroyed. Lord Rama exhibited by breaking the bow of Lord Siva a symbol of *Rajas* (ఠజస్) (combination of *Satwa* and *Thamas*) that *Rajas* could not destroy *Thama*. He then married Sita, the symbol of *Satwa* in order to establish *santhi*, *sathyam* and *ahimsa* (peace, truth and non-violence). Every lover of these performs Sita Rama *Kalyanam* with very great devotion.

The festival is so common and eagerly looked for that villagers make advance arrangements for *Harikathas*, *Bhagavathams* and dramas during the period of celebration, to add entertainment to devotion and religious functions.

3. **Nagulachaviti** is observed on *Karthika Suddha Chaviti* by one and all in the towns and villages. The worship of the images of cobras carved on stone slabs is marked in this district, perhaps of the hill-tribes that worship trees, weapons and formless stones along with *Nagulu* and the villagers in the vicinity of the forest who follow this practice to some extent. People get up early in the morning, clean their residences, take oil–bath, wear silk clothes or clean clothing, self washed and untouched by others and go to an ant-hill with *chalimidi*[1], cows milk (unboiled), plantain fruits, *Jami* fruit (guava fruit) and eggs, all kept in a plate. The ant-hill is worshipped with *pasupu* (turmeric) and *kumkum* and tiny silver eyes and hoods are put into the ant-hill through the holes. Richer people and those that have taken vows earlier put gold ones. Then the milk is poured into the ant-hill and wave offering is given. The other things that are brought are offered. Those that had previously taken a vow to the effect, tonsure their children at the ant-hills on this occasion. A little of the earth of the ant-hill which is popularly known as 'putta bangaru' (gold of the ant-hill) is taken home. It is applied to the ears and eyes and to the body of those who have any skin-trouble. In Brahmin families sisters give a little of that earth to brothers according to an old tradition with the belief that the gift is equal to the gift of nectar. Several families fast the whole day and spend their time listening to one or the other of the legends relating to *Nagulu* and observe a feast the next day and bachelors are fed and given clothes. Nothing should be fried that day. Work is suspended and no living being is killed. Some orthodox families desist using even a knife to cut anything including fruits and vegetables.

4. **Varalakshmivratham** is celeberated on a Friday in *Sravanam* (July-August) generally on the Friday preceding the full moon day of *Sravanam*, for prosperity and for begetting worthy children. The legend associated with this festival is as follows. A Brahmin lady Padmavathi in the Kosala kingdom, was so good, pious and dutiful to her husband and hospitable to the

1. Chalimidi is a preparation with the flour of rice or more frequently korra (the Italian millet–panicum Italicam), cocoanut water and panakam (spiced jaggery water).

sick, poor, needy and the guests that Goddess Varalakshmi was pleased to instruct her in a dream to observe the *Varalakshmi Vratham* for happiness, prosperity and salavation on the Friday preceding the full moon day in *Sravanam* (July–August) which she did obtaining the permission of her husband.

The women in married status get up before sunrise and bathe in the nearby river or tank or well, clean the puja room and prepare a spot for the worship, smearing cowdung paste over it. The spot is decorated with *muggu* (designs with flour on the borders and the centres) over the central design a measure of rice is heaped and a *kalasam* is kept over it. A small bamboo *mantapam* covers the whole spot. Varamahalakshmi is invoked with *mantras* and is worshipped with flowers and *naivedyam* of nine kinds of preparations and the following *dhyanam* (recitation) :-

వందే లక్ష్మీం పరశివమయీాం శుద్ధ జంబో
Vande Lakshmim parasivamayeem Suddha Jamboo
నదాభాం
nadabham
తేజోరూపాం కనకవసనాం స్వర్ణభూషోజ్వలాంగీం
Thejorupam kanakavasanam swarnabhushojwalangim
బీజాపూరం కనకకలశం హేమపద్మమ్ దధానాం
Beejapuram kanakakalasam hemapadmam dadhanam
మాన్యాం శక్తిం సకలజననీం విష్ణు వామాంక
Manyam sakthim sakalajananeem Vishnu vamanka
సంస్థామ్
samstham

The women wear nine rounds of saffron coloured thread to their right wrists. *Muthaiduvas* are invited, *harathi* is offered, flowers and *thambulam* are distributed, *vayanams* are given to a Brahmin lady keeping in a new winnow, fruits, flowers, *thambulam*, *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 Veera Saiva and non-Brahmin families also observe it as an annual festival on one of these Fridays though based on a different legend, with some slight modifications. The legend is that Veera Simha, the king of Magadha prayed Lord Siva to save his subjects from pests and famine. Lord Siva told him in a dream the efficacy of *Sravana Sukra Vara Vratham* and desired that it should be observed by himself, his queen, children and all the subjects. The observance resulted in relief and subsequent prosperity to the kingdom. In some cases puja and *naivedyam* are offered not to the *kalasam* at home but to the *Sivalingam* in a temple. The following is the *dhyanam* adopted by this group of worshippers.

"నమస్తే నమస్తే మహాదేవ శంభో
Namathe namasthe Mahadeva Sambho
నమస్తే నమస్తే ప్రసన్నైకబంధో
Namasthe namasthe prasannaikabandho
నమస్తే నమస్తే దయాసారసింధో
Namasthe namasthe dayasarasindho
నమస్తే నమస్తే మహేశ"
Namasthe namasthe Mahesaha"
"శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivaya Vishnurupaya Sivarupaya Vishnave
శివస్య హృదయం విష్ణు విష్ణోశ్చ హృదయగుం
Sivasya hrudayam Vishnu vishnoscha hrudayagum
శివః
Sivaha
యధా శివమయో విష్ణుయేవం విష్ణు మయం శివం
Yadha Sivamayo Vishnuyevam Vishnu mayam sivam
యదాంతరం నమస్యామి తధామే స్వస్తిరాయుషే
Yadhantharam namasyami thadhame swasthirayush"

The concerned legends are recited and listened to In this district, the *vratham* is confined to the ladies of a few Brahmin families and rich advanced non-brahmin families.

The special practice in this district is that invariably the daughter-in-law of a family remains in the house or is brought from the parents' house for this festival. The mother-in-law blesses her and gives her a present-a saree or some jewel. This practice is prevalent even in rural parts including poor families of several communities.

5. **Sri Krishnajayanthi** is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birth day. Sai Maha Vishnu took this as eighth incarnation of His 10 incarnations.

According to *Bhagavatha purana*, Kamsa, a demon, vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her. Accordingly he imprisoned his sister Devaki and her husband and kept strict vigilence over them. When Krishna was born, Devaki immediately after her accouchement fell asleep and a general torpor

seized all the guards at the prison, due to the spell known as *Yogamaya* [1] of Sri Krishna. During her sleep, her husband Vasudeva carried away the new born baby from the prison where it was born, to the house of Yasoda, the wife of Nanda on the other side of the Yamuna river and from there brought a female child which he placed by the side of his sleeping wife. The serpant 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 craddle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and in every street of the district and other important towns there is a celebration of *utlu i.e.*, two vertical poles erected on either side of a road; a horizantal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and few rupees are placed in it. The basket is decorated all round 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 it, the *utti* is pulled up and water is thrown against their faces. This function is organised almost in every street of the town through which the procession of the God is taken. This festival is observed by the rich and the poor and in the towns and villages. 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 are held only within the temple. In the villages *vayanams* are given to Brahmin *purohits* and jacket cloths to Brahmin *muthaidus*. *Vayanam* is a day's ration, complete in itself with tamarind, salt and all other provisions kept in a new winnow and offered to a *purohit*. One peculiarity in this district is that "*Utti*" is celebrated in several places not on *Navami* but on *Ekadasi*. The other is that Brahmins go from door to door to collect *vayanams*. Even if they get one item of voluntary offer of *vayanam* they are satisfied.

6. Vinayakachaviti 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 *Bhadrapada Suddha Chavithi* (August-September).

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *Isa*, the governor or leader, and *gana*, a company (of deities). 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 scruff 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 one of the most popular of Hindu deities. He is the patron of learning and is said to have written the *Mahabharata epic* to the dictation of the sage Vyasa. The *Ganesa* or *Vinayaka Chaturdhi* is observed in commemoration of the birth day of Ganesa.

Except the poorer classes, each family worships an earthen image of Lord Ganesa (Ganapati) in the house. Special preparations such as *undrullu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus avoid seeing the Moon that day, to safeguard themselves against unmerited accusations during the subsequent twelve months under a superstitious belief. If by chance, they see the moon Hindus in other Districts listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the moon that day in the cup of milk he was taking. By so doing they are supposed to be absolved of the evil consequences of seeing the moon. But reciting and listening to the legend is a part of the worship in this District. In towns common images of Vinayaka of a big size are kept for nine days under pandals and daily worship is performed with special offerings every day. In this district it is a special festival for students who worship the Lord in every room reserving their pocket money for the occasion. The decorations

1. Yogamaya is personified delusion: the great illusory energy of Vishnu, by whom, the whole world is deluded. In the Markandeya Purana she appears as Durga, but in the Vishnu Purana as Vaishnavi.

are with competitive spirit. *Usirika* and mango, if not, seven more kinds of leaves are essential for *palavelli*, to canopy out the Lord. Vaishnavites do not take part in the festival.

7. Mahalaya Amavasya is celebrated on *Bhadrapada Amavasya* (September-October)-the day of the new moon in the month of *Bhadrapadam* (September-October) when the Sun is in the sign Virgo (Kanya). This day of the conjunction of the Sun and Moon, is considered by all Hindus to have been 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 men and occupy the houses of their decendents in the world. Therefore, the fortnight preceding the new moon is considered as specially sacred to propitiate the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya[1]. It is the special function of the nearest male relative of the deceased to make offerings (pinda) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance.

The fortnight is known as *Tarpana paksha*[2] (the fortnight of offerings) and the ceremonies as *Sraddha*[3].

In this District it is observed as an ordinary festival by the Brahmin, Vaisya, Kshatriya and Patnaik (Srishti karanam) families. Offering *pindams* to the souls of the departed ancestors forms the function of the day. Brahmins observe this. In fact for them this is the culminating day of a fortnight known as *Mahalaya Paksham* or Mahalaya fortnight during which fortnight ceremonies of the departed souls are performed. This is called in village parts as *Pitharula Amasa*, *Petharla Amasa* or *Peddala Amasa*. Some of the *Sudras* believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on *Mahalaya Amavasya*. They then feel that the dead have joined the ancestors known as "*Peddalalo kaluputa*." This conception is common in Rayalaseema and some other districts. In this district only Brahmins, Vaisyas, Kshatriyas and Patnaiks observe the festival. Except the Brahmins, others content themselves by giving ration to a Brahmin in the name of the ancestors. *Sudras* have nothing to do with the function. They venerate and worship the departed elders during *Sankranthi*. They worship *Kandagadda* (elephantyam). They cook on this day all possible greens together and enjoy a feast with friends and relatives.

8. Dasara — Is a festival of 10 days from *Asvija Suddha Padyami* to *Dasami* (September-October).

It is believed that it is the anniversary of the day

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1. Every Hindu is enjoined to visit Gaya atleast once in his life time to perform the funeral cermonies 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 father is 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 born on earth. Ordinary souls which have yet to finish the cycle of transmigration travel by the Dhumayana of the seven planes : but they can only reach two, Svarloka, heaven, or Bhuvarloka, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting man kind unless the Sraddha ceremonies are duly performed to help them on their way to Yama. For the first ten days after death, the ceremonies performed by the relatives are to help the desembodied 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 is fully formed on the tenth day, it feeds on the pinda and offerings of milk. On the thirteenth day after death, the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months, the relatives follow the departed spirit with the Sraddha ceremonies, sixteen in number, performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the preta is dissolved. The soul now becomes a pitru, and assumes another body adapted for enjoying heavenly pleasures 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 thier bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their karma.

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 in it that Brahma as the head of the Gods prayed to the Goddess Durga for the protection of Rama and the destruction of Ravana, when the latter was engaged with the former in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that since Rama after his wife Sita was stolen by Ravana, came to know of the latter keeping her under the Asoka tree in Lanka (Ceylon), collected his army and started out to rescue her on this day which ended successfully. Every Hindu Raja consequently considered this day as the most auspicious one for setting out to wage wars. The whole of the period of ten days beginning from the first day of the bright fortnight of *Asvija* (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 (prosopis spicigera) in the evening with music, worship the *Sami* tree and offer *Sami* leaves to friends, relatives and elders wishing them well and asking for blessing. While offering the leaves, the higher classes pronounce the *sloka*.—

"శమి శమయతే పాపం
Sami Samayathe papam
శమి శత్రు వినాశనం
Sami Sathru Vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya Dhanurdhari
రామస్య ప్రియ దర్శనం
Ramasya priya darsanam"

meaning Sami destroys sin, extinguishes enemies on that sacred day of *Asvija Suddha Dasami*. Arjuna took up the bow and Lord Rama rejoined Sita on this auspicious day.

Wearing new clothes is a general order with one and all, rich and poor, in towns and villages.

The eighth day is a day of Durga Puja or *Durgashtami* on which day a few *Shaktheyas* worship Durga. In other Districts on the nineth day the Brahmins perform puja to the family Gods, the Vaisyas worship weights and measures etc. On *Dasami* the agriculturists and others of hereditary professions such as carpenters, barbers etc., worship the implements which they generally use in their profession. The agriculturist, for example, worships his plough, sickle spade etc., The family weapons such as guns, daggers, swords etc. are also cleaned and decorated and puja is performed. In the modern days, the motor vehicles are invariably washed, decorated with flowers; and *termeric* and *kumkum* are applied and puja is performed by burning incense.

In towns and big villages *Bommala koluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommala koluvu* is arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sand beds laid for the occasion. Every evening during the 10 days, friends are invited and offered fruits and *tambulam*. The poorer section of society enjoy this *koluvu* by visiting the richer families. The villagers around the towns make it a point to enjoy the sight, on one or more days during these 10 days, generally on the 10th day which is the day of common festivity.

The Vaisyas observe the ten days in the Kanyakaparameswari temple by special pujas and decorating the idol in one of the other forms of Parvathi, Lakshmi etc. Rajas and Zamindars hold darbars on the tenth day in this district and their tenants attend the darbar with presents. For students this is a special period of worship of Saraswathi for 9 days. They pile up their books, decorate them with flowers and worship them with a picture of Saraswathi.

మూలేనవాహయార్దేవి శ్రవణేన విసర్జయేత్
Moolenavahayardevi Sravanena visarjayeth.

The Goddess is invoked and worship commences on *Moolanakshathram* and concluded on *Sravananakshathram*. Gambling and cock-fights are arranged on a large scale.

9. Deepavali and 10. Dhanalakshmipuja— *Deepavali* is also called *Narakachathurdasi* and is celebrated on *Asvija Bahula Chaturdasi*. Dhanalakshmi puja comes off on the new moon day (Amavasya). All Hindus believe that Lord Krishna along with His consort Satyabhama killed Narakasura and

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 horse intended for the solemn sacrifice of Asvamedha arrived near him, they bound the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen if 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.

returned home early in the morning on this day. An occasion of rejoicing and welcoming the Lord, elders as well as the youngesters get up very early in the morning, take oil-bath and celebrate the happy occasion with fire works on a scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. There is display of fire works in the night.

In towns and nearby villages of the district, hundreds of lamps are lit on pials and compound walls of their houses by the rich. A few families light extra lamps for three days after the festival. The merchant class, particularly the Marwaries perform *Dhanalakshmi puja*, in the night inviting friends and relatives. They commence accounts of the year on that day.

In a few places in the district where there is Marwari population, special invitations are sent 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 the picture of Lakshmi is worshipped in places of business. Fruits, flowers and *tambulam* are distributed. In some cases there is what is known as *chadivimpulu* which is the presentation of a small amount by the invitees as a good wish for the next year's prosperous business.

11. Subrahmanyashasti — Takes place on the sixth lunar day in the bright fortnight of *Margasira* (November-December). Subramanya Swamy, generally known as Kumara Swamy is the God of war and the General of the army of the Gods. He is the son of Siva and Durga and is mounted on a peacock with its tail spread out, with a bow and a spear in His hands and He is depicted as very handsome. It is said that women who have no male children especially propitiate Him to beget a son as handsome and as courageous as Subrahmanya.

It is the celebration of the birth of Kumara Swamy to save Devas and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But, insulted by Her own father Daksha, Parvathi had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva was doing severe penance and no body could disturb His penance so that He could marry Parvathi and beget the saviour of the world. Manmadha (cupid) disturbed Siva's penance and get himself burnt to ashes for the benefit of the Universe. Lord Siva married Parvathi and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shasti in this district is confined to a very few Brahmin families to celebrate the birth of Kumara Swamy who is otherwise known as Subrahmanya.

Fasting during the day, worshipping Lord Subrahmanya and offering cocoanuts and *naivedyam* are observed as the rituals. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumara Swamy is another function which is believed to bring prosperity to those that take part in it.

12. Sankranti — *Makara Sankranti* or *Uttarayana Sankranti* is the Sun's entrance into the sign capricornus (Makara which is identified with the *Uttarayana* or return of the Sun to the north or to the winter solastice. 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 this district it is the most important festival. As Sri Manohar Prabhakar puts it in his article in the Deccan Chronicle dated 19-1-62, "It is in the real sense a festival of the harvest. Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables. Every thing will be in plenty. One and all, boys, and girls, men and women, young and old, rich and poor, hail this festival as the symbol of affluence with joy and exuberance." In this District, this is greatly looked as a festival for which advance preparations are made. To every one this, "The Pedda Panduga" (the great festival) is the occasion for which funds have to be saved for new clothes for themselves, and married daughters and sons-in-law who are invariably invited. Houses are white-washed a week in advance and every morning *muggulu* (designs on the floor with corn flour) of big sizes are drawn and in the centre of the biggest "gurugulu" (semi-cone shaped small blocks of cow dung) called *gobillu* in Krishna, Guntur, Ongole etc., districts are arranged in a pleasing group, decorated with *pusupu*, *kumkum* and flowers. Flowers are kept all round in the evening and preserved for the *Bhogi mantalu* early in the morning of the first day, which is called *Bhogi.* On that day people get up early in the morning, take oil-bath, sit chit-chatting by the side of the *Bhogi manta*, a fire prepared with logs of wood, the "*gurugulu*" preserved during the previous week, all the unwanted combustible house-

hold things such as winnows, sieves etc., and the youngsters manage to steal even some useful things and throw them into the burning flames. It looks as if the *Bhogi mantalu* have been intended to burn away all the unwanted meterial and relieve the houses of it. In some places girls and even elderly ladies dance round the *Bhogimantalu* singing songs about God, spring season and harvest.

In some families newly wedded girls worship Goddess 'Gowramma' represented by a *kalasam*, a small pot with a cocoanut placed on the top and betel leaves arranged artistically all round with their tips turned upward. The *kalasam* is worshipped, offered flowers, fruits and sweets; taken out in procession in the evening and washed in a well, tank or river. Brahmins, Vaisyas, Lingayats and other rich non-Brahmins pour down pieces of sugar candy and *regipandlu* (Zijiphus jujuba) and coins over the heads of children.

Sankranti is a happy contrast to the incessant rainy *Sravanam* and *Bhadrapadam*, the marshy *Asvijam* and the cold and unhealthy *karthikam*. With the prospects of *Sankranti* and a good harvest, the faces of of the ryots in the village brighten; their happy wistles are heard in the fields and the harvesting ushers songs and dances in the thrashing ground. The women folk get busy filling the granaries planning for the festival and cleaning and white-washing their houses. ఉత్తరాయణం వచ్చింది ఉరెట్టుకో (Uththarayanam vachchindi vurettuko) "Uththarayanam has come, hang yourself" is heard among persons of equal age with joy and smiles. The implication is that during the six months of *Dakshinayanam* the gates of *Vaikuntam* (the abode of Lord Vishnu) are closed and those that die during the period have absolutely no chance of entering *Vaikuntam*. By the end of that period and the commencement of *Uththarayanam*, the gates of *Vaikuntam* are flung open and it is worth to hang one's self to death so as to have a sure entrance into *Vaikuntam*. It is because of this that Bhishma, who had a fatal blow in the battle field waited for *Uththarayana punyakalam* for his death, as he had acquired the power to die when he chose. With a good feast and new clothes, and *Bommala koluvu* i.e., arranging of toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sand beds laid for the occasion, the day is passed gaily. For 3 days, friends are invited to witness the *koluvu* and offered fruits and *tambulams*. This is said to be an opportunity to introduce to the young boys and girls, the various gods and goddesses, animals, birds and wild beasts whose figures are kept in the *koluvu*. There is also a belief that this *kolulu* is *Savitri puja* by young girls for good husbands. The family deities are worshipped and offered fruits, cocoanuts and *naivedyams*.

The second day is *Sankranti*. It can be seen on this day why this festival is called 'Pedda Panduga'. The streets are full of persons of lower ranks dressed in their best new clothes, going round begging the *grihasthas* : అయ్యగారియిళ్ళు ధర్మలోగిళ్ళు (*Ayyagariyillu, Dharmalogillu*).' The village pipers and drummers with their music, the *budubudukala* with his అంబ పలుకు జగదాంబ పలుకు 'Amba paluku Jagadamba paluku.' the *pichchaka gulla vadu* with his customary blessings, the Dasari with his *bhajana*, the Kommudasari crying from the branch of a street tree fanciful epithets of the elderly ladies such as యెఱ్ఱి రవికల యంగమ్మత్తా నల్ల రవికల నారమ్మత్తా (yerra ravikala yangammaththa, nalla ravikala Narammaththa). The Dudekula *muththaiduvas* with toys that represent Bibi Nancharamma, a daughter of Aurangazeb that fell in love with Lord Vishnu, the drums and sounds, whipping by Ammavari *pujari*, the beggars with monkeys asking ఎక్కు తిమ్మన్న గద్దెక్కు తిమ్మన్న (Ekku thimmanna gaddekku thimmanna) the sound of డూ డూ బసవన్న (Doo Doo Basavanna) the Dommari beating his deafening drum inviting the villagers to witness his acrobatic feats, the magician, the rural astrologer and the fore-teller, all parade the village streets sure of sweets, food, cash or clothes.

There is the practice in several villages, away from the modern civilisation of getting *Gajendra moksham* recited and listened to for 30 days before *Sankranthi* (Dhanurmasam) and concluding it on *Sankranti*. The villagers believe that this *parayanam* and *darsanam* of Lord Vishnu on the concluding day ensures salvation. During the whole month, just before going to bed, the elders repeat the famous piece of prayer in *Gajendra Moksham* ending with– రావే ఈశ్వర కావవే వరద సంరక్షించు భద్రాత్మకా (Rave Eswara Kavave Varada Samrakshinchu Bhadratmaka).

The third day is *Kanuma*, a day of complete suspension of work and particularly journey. కనుమ నాడు కాకియైన బయటకు వెళ్ళదు (Kanuma nadu kaki yaina bayataku velladu) "even a crow does not stir out on Kanuma". The non-vegetarians enjoy a good feast

and revel in drink, cock-fight, ram figot, wrestling and trial of strength of bulls in competitions.

Thus *Sankranti* is the festival for all, in towns and villages but its real significance is seen only in the villages, though the Hindus in towns are not less enthusiastic. Their pastimes are not the rural ones, but the urban ones of cards play, pleasant time in parks and cinemas and the like. The rich and poor wear new clothes.

In this district, communities other than Brahmin, Vaisya, Kshatriya and Patnaik worship the departed ancestors on *Sankranti* day. They invite a Brahmin and offer him a day's ration in the name of the departed ancestors. This observance during *Sankranti* is peculiar to these parts and except Brahmins, Vaisyas and Kshatriyas, others have no idea of offering *pindams*.

Several non-Brahmin families in the district offer the new clothes to the departed elders invariably before they wear them. This is the festival when the poorest family purchases some new clothes for every member of the family and the clothes are offered to their elders in their memory.

Bommalakoluvu which is observed in Rayalaseema during *Dasara* is observed in these parts during *Sankranti* particularly in big towns.

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 Mahabharata war between the Pandavas and the Kauravas and dying childless, left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to supply this defect, persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its pecularities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings: 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons.' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayana Punyakalam*. Brahmins observe fasting, perform puja to Bhishma and break their fast on *Dwadasi* with *Parana* a feast. This festival is unknown to non-Brahmins in rural parts.

14. Mahasivaratri[2] — 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 ceremony is said to have been enjoined by Siva Himself who declared to His wife Uma that the fourteenth day of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the *linga* during the night. After bathing in the morning, the worshipper recites *Sankalpa* or pledge himself to celebrate the worship. He then recites special *mantrams* (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 of parts of the body while repeating certain mantras)

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1. Bhishma was a great General and Philosopher. Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparallelled in the History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of lifelong celibacy cut off his off-spring, 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 polity, of the art of war, the means of attaining salvation, etc.

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

accompanies every offering made to the *lingam*, they offer fruits, flowers and incense and lights during the whole ceremony. The *linga* is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first watch it is to be bathed with milk, incense, fruits, flowers and materials of food as boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. In the second watch it is bathed with curds. In the third watch the bathing is performed with ghee. In the fourth watch the *lingam* is bathed with honey. Brahmins are entertained and presents are given to them. Women as well as men perform this *vrata*.

All Hindus except Vaishnavites observe this festival. There is not much difference in the observance among the several sub-communities that observe it. On *Magha Bahula Chaturdasi* devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram* which they take as *prasadam* observe *jagarana* (keeping awake the whole night) attend the *Purana kalakshepam*, *Harikathas* or dramas with a theme of Siva. The next morning, they break their fast after a bath and puja. One general practice is, that this festival is observed not at their residences but at the holy place or a Siva pilgrim centre such as Srisailam,

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A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under the tree and wakes therefrom to find the Sun has set already. Intense and awe-inspiring darkness envelopes the whole forest, no ray of light enters it to pierce the darkness and show him his way home; but the forest night is vigorously alive and resounds with the roarings of lions, tigers and other 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 terrafirma. Fortunately for him five happy coincidences combine for his happiness and they are – (1) that it is Mahasivaratri night, (2) that it is a Bilwa tree which he has climbed, (3) that an ancient Sivalinga is just below him, (4) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food and (5) that it being the Sasirutu (dewy season) the Bilwa leaves which are wetted by the seasonal dew (and which owing to his frequent changing of his uncomfortable posture) are displaced from their setting, fell continually all the night through on the Sivalinga beneath.

In other words the hunter has unwittingly fulfilled all the requirements of the Mahasivaratri-Vrata including the fasting, the all night vigil and the Bilwarchana (worship with Bilwa leaves) and lo! and behold. We find Bhagawan Sri Sankara pouring fourth his grace on the hunter purging him of all his innumerable sins and giving him salvation.

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

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

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

The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (i.e., our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *Paramathmathathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive or awake to. *Upavasa* does not mean mere physical fasting. It also means turning our senses and mind away from their *Bahirmukha-Vrithihi* (i.e., their external senseward 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 involve not a mere physical fasting but also the mental turning of ourselves towards God.

Amavasya grammatically means dwelling i.e., dwelling of the Sun and Moon together. On the spiritual plane, however, the Sun and the Moon symbolise the *paramatma* and the *jivatma* (the universal soul and the individual soul) respectively. *Amavasya* means the *Samadhi-yoga* stage wherein *jiva* has become one with *paramatma* and there is the actual experience of absolute Monism, oneness of God, the individual soul and the whole universe. Krishna *Chaturdasi* night is prescribed because the *jiva* has withdrawn himself into the Lord but not yet so completely absorbed and merged as to lose his individual consciousness when no further sadhana is left or possible. Thuss the subhamuhoortha (the auspicious moment) for Sivopasana which can lead us to Amavasya or the Samadhiyoga.

To sum up, recapitualate and conclude, the hunter of the narrative, there is jiva (the individual soul) who goes out on his incessant quest after sensual enjoyments but, tired and sick and sore and disgusted with his unending travel and vain search for real and lasting happiness through sense enjoyments, falls asleep to them or withdraws himself from them, fasts absolutely i.e., shuns sensuality, materialism and bestiality altogether, wakes up to realise the character of forest darkness of agnan (ignorance) which envelopes him on all sides, seeks protection therefrom and its terrors by clinging the tree of jnan-sadhana keeps vigil all through i.e., is always on his guard against succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja worship of Siva, the Antharyami) Lord of the universe and thereby attains the oneness with God consciously or unconsciously is the one ultimate inner wish of and heart's inner most desire of every jiva (individual soul) in the whole universe–such are the allegorical lessons of Mahasivaratri. (Atricle in Bhavan's Journal, March 4, 1962 on Mahasivaratri and its significance by H.H. Sri Bharathee Krishnatheertha of Puri).

Kalahasti, etc., at times hundreds of miles away from home with the belief that those places are further sanctified during the period by the presence of *devathas* that visit the centres to worship the presiding deity though invisible.

Worship of Village Deities:– Devotion to Ammavaru that is Parvathi with one or the other of the numerous local names is very great in this district. Every town and village celebrates the Ammavari festival annually without fail lest the place should be visited with famine or pest to men or cattle. Parvathi's Lord Siva's festival is celebrated with greater devotion, by greater crowds in temples, pilgrim centres and sacred rivers. Greater devotion to Lord Siva is seen in Visakhapatnam and Srikakulam Districts than in the other coastal districts of Andhra. Except this, the observance is identical throughout the State.

Ammavari Panduga – Besides Saraswathi, Lakshmi and Parvathi with Their different names or incarnations who are worshipped by the Hindus with or without their respective Lords Brahma, Vishnu and Eswara, several minor Goddesses are worshipped here and there in Andhra in small temples. In a very few cases there is an annual festival. But in Srikakulam District, Ammavari *Panduga* is an annual common festival of one and all though it is not very conspicuous in big towns. One festival which is in common with that obser- in Rayalaseema with identical legend and slightly different practices is the *Gramadevatha* festival. The legend is that a Harijan loved a Brahmin girl and married her, deceiving her and her parents tha the was a Brahmin. He had equipped himself with all the customs of the first born and that the fact was not exposed till he begot two or three children. When the deceived wife detected the fact she became *devatha* by putting an end to herself and her children and cursing the Harijan to be born a he-buffalo. A popular belief developed that the *devatha* would bless the village with prosperity if her festival is celebrated. A he-buffalo is sacrificed and cooked rice mixed with the blood of the buffalo is sprinkled all round the village. This is neither a common festival nor an annual festival. In fact, it is being slowly given up. Even where it is in practice it is celebrated once in 2 to 5 years or even after longer periods because of several impracticable traditions, risks and very high cost. In Rayalaseema, the right front leg of the buffalo is cut, thrust into its mouth and placed in front of the *devatha* whose earthen image prepared for the occasion is kept in an alloted place in the centre of the village. The practice in Srikakulam District is that the blood of the buffalo is mixed with oil in a huge earthen plate and a lamp with thick wicks is prepared and placed on the severed head of the buffalo in front of the image. Except this one instance, there is no other festival of a Goddess in common between this district and the other parts of Andhra Pradesh. Yet Ammavari *Panduga* is a common festival in all villages of this districts though there is no common name for the Goddess. In fact the names are selected according to place, circumstances, customs and perhaps fancy run into scores. Ammathalli, Durgadevatha, Neelamma, Masuramma, Rajamma, Pala Polamma, Vaththamma, Jambalamma, Kankali, Yellamma, Killamma, Nimbeswari, Asiramma, Paikilu Polamma, Dusigayamma, Nalika, Ambika, Gowramma, Gyramma, Koththuramma, Brundavathi, Nukalamma, Maridamma, Velikala Polamma, Rupinidevi, Polipaidithallemma, Kondadevatha, Bangaruthalli, Purutala Polamma, Thelagamma, Rathalamma, Kanchamma, Chinnamma, Gangamma, Kotadevatha, Samalamma, Mandala Bodamma, Appayamma, Tekkalamma, Chinthamma, Nandamma, Dadithalli, Polamma with several epithets, Badidevaramma, Desathalli, Muthyalammma, Poluruthalli, are some of the names. The form in which these *devathas* are worshipped may be a formless stone, a tree, an ant-hill, a bamboo stick, a stone or an axe or an image or a zoological form. There is no fixed date, but generally an appropriate season is traditionally fixed for each locality. Generally, the seasons are the early sowing period of dry-crops, or the transplantation period of paddy or the different seasons of harvesting of the several crops.

The common features and observances of this apparently dissimilar common festival is that the Ammavari *Panduga* should invariably be performed every year or atleast once in 2 or 3 or 5 years lest Her displeasure might result in pests and famine for men and cattle. The Naidu of the village of a family with traditional privilege, should decide upon the time and duration of the celebration. If there is "Asuchi" (pollution due to birth or attainment of age by a girl) in his family, the celebration is suspended during the period. Funds are collected by public contribution and in places where there is no treee or idol or ant-hill or the like as earthen or wocden image is prepared and is kept in the customary place in the village. Pots filled with saffron water and decorated with *pasupu*, *kumkum* and flowers are carried in procession and taken to the place of worship. The idols are generally located under a tree and the water is poured to the trees. *Payasam*, fruits, fowls, goats and sheep are offered to the deity. Friends and relatives have been specially invited from other places. New clothes

are also offered to the Goddess. The duration of the festival is for one, three, five or seven days according to the custom and availability of funds. Only a few festivals are of such importance in this district, mostly in big villages or places of ancient religious renown or importance.

Several parts of the district were till recently and even now are culturally very backward and have not freed themselves from superstitious beliefs that each natural element and happening such as rain etc., is controlled by a Goddess. What suits the fancy is selected as the Goddess and given a name and worshipped and a festival is celebrated in Her name once in one or 2 or 3 or 5 years usually.

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 *Idd.* Prophet Mohammed, while he was doing penance in Gha-e-Hira (a cave) in Mecca in 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 big towns of this district these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns and big villages of this district where the Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O' clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *isha* (the night prayer) every day additional prayer namely *tara-veh* (20 rakaths) is offered and a part of the Holy Book (Quran) is recited. On *badirath* or the best night (shab-e-khader) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed. On the *badirath* all keep awake till 4.00 a.m; when the reading of Quran will be completed and sweets are distributed. The fast is broken after sunset at home by some and with a common dinner from a common plate in the mosque by several. The last day is *Khutba Day i.e.*, 1st day of *Shavval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do families distributes among the poor 1½measure 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 raw 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 villages and join the congregational *namaz*. According to the rules of Shariyat every person after crossing the age of 12 years must observe all the fasts regularly. He or she can be excused in extraordinary circumstances like serious illness, monthly period for women etc. It is a fast that a great deviation has taken place from the injuctions of Shariyat (religious law) in this matter. But then again a Muslim would incur public opprobrium, if, during the period of *Ramzan*, he takes food or smokes publicly. Usually the procession of *Id-gah* goes by one route and returns by another, wherever it is convenient to do. The beggars that line up on both routes will then have the benefit of the charity of the rich.

2. **Bakrid** (The cow feast) is also called *Id-e-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Badi-Id* (the great feast). It is celebrated on the 10th day of *Zilhaj* (April-May) and is part of the rites of the Mecca Pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33-38. Two of the verses are :

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

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

The legend goes that before the birth of Prophet Mohammed, there was Ibrahim (Abraham) a Prophet who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob throw 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 blindfolded. Ibrahim with his eyes covered, repeating the words *Bismillahi Alla-Ho-Akbar* (with the name of God, who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel, snatching Ismail from underneath the blade substituted a broad-tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, *Bakrid* is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *Id-gah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mucca, 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 *Khmai* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters.

For the subsequent four days three takbirs are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. **Moharram**—"The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival". 2

> "Ali, the son-in-law of Mohammad was the fourth Khalifa of Islam. He is described as 'the last and worthiest of the primitive Musalmans who imbibed his religious enthusiasm from companionship with Prophet himself and who followed to the last the simplicity of his character'. He was a man calculated by his earnest devotion to the Prophet and his own natural grace 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, Hasan, his son renounced his claim to the Khalifate in favour of his fasther's rival Muavia. Hasan 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

1. E. Denison Ross Op cit., P. 103

2. E. Denison Ross Op cit., P. 106

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 thousands 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 allegience; let all those wish to do so leave me.' 'O: Son of Apostle of God,' was the reply, what excuse could we give to the grandfather on the day of resurection, 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 pathetic words of Hussain as with a sorrowful heart he laid the dead body of his son on the sand. He fought bravely for a while; but at last fell covered with many wounds."[1]

Several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *Khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

"Some days previous to the festival the imambara (house of the Imam), also called ashur khanah (ten day-house) is prepared. As soon as the new moon appears the people gather together in the various imambaras and offer fatihahs over some sherbat of some sugar in the name of Hussain. The fatihahas conclude thus: 'O God, grant the reward of this to the soul of Hussain, 'Sherbat and sugar are then distributed. The imambara is generally a temporary structure or some large hall fitted up for the occasion. The alams or standards which are commonly made of copper and brass, though occasionally of gold or silver are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the Prophet Himself, Ali, Fatimah, Hassan and Hussain) the family of the Prophet, and is the special standard of the Shiahs."[2]

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out 'Hussain! Hassan!.' The three days are enjoyed with fancy dresses of tigers, bears etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day burnig cinders are levelled in the pit in front of the *ashur khanah* and devotees-both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten days' observance of *Dasara* with fire walking in several places is seen in the ten days' observances of *Moharram*. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read the *taziyahs* and *alams* are taken away to the nearby river, tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at 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 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.

1. Rev. Edward Sell: The faith of Islam (1880) PP. 236-237
2. E. Denison Ross, Op. cit., PP. 107-108

The story goes that being an orphen, Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a Prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty was one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval*. On this day food is cooked and after *fatihahs* are read over, 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*.

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

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

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day** — The 1st 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 mid-night a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individdually and in chorus. At about 00.30 hours the funtion concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5.30 hours in the morning of the New Year's Day each family couducts service in the house, Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11. a.m. is attended by all. Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets etc., received from friends and relatives on a table in the well decorated

hall of the house, cleaned and white-washed. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the Kingdom of Jesus Christ *i.e.*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone but observed by all educated people. The Christians distribute sweets to all their Hindu and Muslim friends as well in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has not special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. In spite of these celebrations, Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time honoured *bhakshyam* from the days of forefathers, all the functions of thanks giving for the closing year and prayers for the New Year etc., can as well be transferred to the Telugu New Year's day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a notional calendar of our own.

2. Good Friday — Jesus Christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commemorate the day. It is a part of the celebration of the Easter and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually througout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full-moon following the vernal equinox.[1] 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 parts (1) The preparatory fast of the forty days of Lent, (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed and (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday up to Easter *i.e.*, the Sunday after Good Friday. This period is known as 'Lamentation Period' or 'Passion Week.' The religious minded elders observe the fast very strictly and engage themselves in prayers. On Friday, church service is conducted from 11.00 hrs. to 16.00 hrs. when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before his death each speech is preceded and followed by a prayer. No true Christian fails to observe fast atleast on that day. The Sunday following is Easter. Early in the morning at 5.00 hours, all the members of the church start in procession from the church to an open space preferably a grove. There they sing in 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 3.00 to 4.00 p.m, as Jessus is belived to have been crucified at 3 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 of Lord's Supper is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and Christened with Biblical names by the pastor. Nominally the members of the Christian families are baptised as a token of rebirth, affiirming their belief in Christ. This is done by immercing the Christians in the water and taking him out by the pastor or some other Church Authority

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1 Easter : The day of the Christians celebrate Christs rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the Moon appears in full in those months. However, it can never be earlier than March, 22nd nor latter than April, 25th.

To many, Easter means the coming of spring. In this season trees give out new leaves seeds that have rested in the ground all winter send up leaves and flowers, months come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awakening of life in spring. Christians colour Easter eggs and and give them to their friends as a way of saying 'Spring is here' (The Golden book of Encyclopedia. Book V, page 443 by Bertha Moris Parker).

chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist baptised for the first time in the waters of the river Jordon. It signifies spiritual turning away from sins and the entry into a new and pure life. A few of the Protestants and all the Catholics sprinkle holy water on the new converts before baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

3. **Christmas** is the birth day celebration of Jesus Christ. Though 25th is the birth day of Jesus, the celebration commences on the night of 23rd December with the Christmas Candle Lighting Service. The evening of 24th is called the Christmas Eve and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th; the parents tell them that Christmas Father visits them with presents. This Christmas Father or Santa Claus is an imaginary person with a white flowing beard and a red snow suit, who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by 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 congregations, distributing sweets etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church, specially youngster, go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment, exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the Christmas tree with canes and bamboos and decorate it with coloured paper candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the Christmas tree.

The Roman Catholics do not have the Christmas tree but exhibit in a 'crib' (a small hut-like erection) the articles of presentations, the statues of Babe Jesus Mother Mary and foster father Joseph. Some figures of animal representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in this district, whether rich or poor, in towns or villages. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The Christmas tree is a luxury for them. For the uneducated Harijan converts of the village, Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a Christmas Father or a Christmas tree. But the missionaries and local pastors are innovating everal methods of conversion on ths Christmas day. Processions, singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian Saints are resorted to, to support their mission.

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and discription of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks - (facilities, if any, for visitors - any, other special features)
1	2	3	4	5	6	7	8	9	10
				1. SRIKAKULAM TALUK					
1.	6 Lakshminarasapeta hamlet of Peddakota	19 miles from Srikakulam Road Railway Station	Sri Jagannadha Swamy car festival	In Ashadham (June–July) 10 days	Local, religious	Lord Jagannadha Swamy	1,000, Local congregation. All	—	—
2.	21 Ravichandri	18 miles from Srikakulam Road Railway Station and 25 miles from Srikakulam	1. Nandeeswaruni festival	From Asvija Suddha Purnima to Bahula Dasami (September-October). 11 days	Local, religious	Nandeeswara an earthen image and Eswara on the Nandi Parvathi on His thigh and Vighneswara in Her arms	Local congregation. All	—	—
			2. Asirithalli festival	Asvija Suddha Dasami (September–October) 1 day	Local, religious	Asirithalli, an wooden image of 8" in length is placed under a tamarind tree	Local congregation. All	—	—
3.	22 Dhanukuvada	16 miles from Srikakulam Road Railway Station and 23 miles from Srikakulam	Sri Ramaswamy Tiruveedhulu and Sri Rama Navami	Karthika Suddha Ekadasi (October – November) and Chaitra Suddha Navami (March-April). 1 day on each occasion	Local, religious	Lord Srirama	Local congragation. All	—	—
4.	23 Mariapalle	16 miles from Srikakulam Road Railway Statian and 25 miles from the Sub-divisional head quarters	Sirla Pothamma Yatra	Phalguna Suddha Navami (February - March). 1 day	Local, religious	Pothamma, an wooden image housed in a building	Local congregation. All	—	—
5.	45 Parvatalapeta	4 miles from Srikakulam and 12 miles from Srikakulam Road Railway Station	Sivaratri	From Magha Bahula Chaturdasi to Phalguna Suddha Padyami (February-March) 3 days	Local, religious	Sri Mukhalingeswara Swamy with "Ashta lingams"	Local and from neighbouring Villages. All	Eatables, utensils, fancy goods, textile goods, Ayurvedic medicines, books, toys, etc.	—

6.	68 Telikipenta	13 miles from Srikakulam Road Railway Station and 20 miles from Srikakulam	Nandanna festival	From Asvija Suddha Purnima to Bahula Dasami (September-October). 11 days	Local, religious	Sri Nandanna	Local congregation. All	—	—
7.	82 Peddasowlapuram	16 miles to the North of Srikakulam and 6 miles from Amudalavalasa Railway Station	Sarabhalingeswara Swamy Kalyanothsavam	Vaisakha Suddha Panchami. 1 day	Local, religious	Sri Sarabhalingeswara Swamy, a stone Sivalingam	Local congregation. Hindus	—	—
8	99 Ravivalasa	14 miles to the North of Srikakulam on Srikakulam Purushothapuram Road	Asirithalli Jatra	Once in 3 or 5 years in Ashadham. 1 day	Local, religious	Asirithalli a neem tree is worshipped	Local and from neighbouring villages. All	—	—
9.	134 Srinivasacharyulapeta	4 miles from Srikakulam Road Railway Station	Maha Sivaratri festival	From Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Sivalingam	15,000; Local and from neighbouring villages. All	Eatables, utensils, faney and textile goods and toys of various kinds.	—
10.	151 Chintada	2 miles to the North of Srikakulam on Palakonda Srikakulam Road	Asirithalli festival	Once in 2 or 3 years either in Jaishta or Vaisakha months. 9 days	Local, religious	Asirithalli, an intertwining of neem toddy trees are the places of worship	Local congregation. All	—	—
11.	161 Bhyri	7 miles from Srikakulam Town on the way to Narasannapeta on Madras-Calcutta Trunk Road, at a distance of 6 furlongs from the road	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Eswara	Local congregation. All	—	—
12.	162 Singupuram	Situated on Srikakulam - Narasannapeta trunk road at a distance of 7 miles from Srikakulam	Kondamma Yatra	From Chaitra Suddha Saptami to Purnima (March-April). 9 days	Local, religious	Village deity Kondamma Ammavaru and Neelamma	Some thousands of people from neighbouring villages. All	Eatables, utensils, fancy and textile goods, books, bamboo baskets and toys are sold	—
	162(a) Munsabupeta hamlet of Singupuram	5 miles to the North of Madras Calcutta trunk road and 7 miles from Srikakulam	Gowri Purnima varalu	Asvijam (September - October). 2 days	Local, religious	Village deity, Gouri	Local congregation. Hindus	—	—
	162(b) Mamidivalasa hamlet of Singupuram	1-1/2 miles to the North of Srikakulam and 8 miles from Srikakulam road Railway Station	Gramadevatha festival	Asvijam (September-October). 1 day	Local, religious	Asiramma and Neelamma, stone images in female form	Local congregation. Hindus	—	—
13.	171 Dusi	6 miles to the West of Srikakulam	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Lord Siva	Local congregation. Hindus	—	—

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				2. SRIKAKULAM TALUK—Cont.					
14.	175 Thotada	4 miles from Dusi railway station and 7 miles from Srikakulam by bus	Neelamma panduga	According to the convenience of the villagers. 5 days	Local, religious	Village deity, Neelamma	All Hindus congregate	—	—
15.	179 Balaga	4 miles from Srikakulam	Jagannadhaswamy car festival	In Ashadam (June-July). 9 days	Local, religious	Sri Jagannadha swamy	1,000;Local congregation. All	—	—
	179 (a) Syampuram hamlet of Balaga	3½ miles from Srikakulam and 12 miles from Srikakulam Road Railway Station	Ammavari festival	Phalgunam (February-March) or Karthikam (October-November). 3 or 9 days	Local, religious	Village deity, Ammavaru	Local congregation. Hindus	—	—
16	180 Srikakulam	9 miles from Srikakulam Road-Railway station on Madras-Howrah broad gauge section	1. Sri Rudrakoteswaraswamy uthsavam	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Sri Rudrakoteswara swamy	Local congregation. All	—	—
			2. Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. All	—	—
17.	181 Gujarathipeta	4 furlongs from the town	Sri Jagannadhaswamy car festival	In Ashadam (June-July). 10 days	Local, religious	Sri Jagannadha Swamy	Local congregation. All	—	—
18.	183 Arasavilli	2 miles from Srikakulam, 11 miles from Srikakulam Road Railway Station	Suryanarayana Kalyanothsavam	From Chaitra Suddha Ekadasi to Bahula Padyami (March-April). 6 days	Local, religious	Suryanarayana	Local congregation. All	—	—
19.	188 Wadada	5 miles from Srikakulam and 14 miles from Srikakulam Road Railway Station	1. Aradhana of Srilakshmi Narasimha swamy and Vallabha Sawmy	From Margasira Bahulam to Pushya Bahulam (November-December) to Pushya Bahulam (December-January). 1 month	Local, religious	Srilakshmi Narasimha swamy and Vollabhaswamy	Local congregation. All	—	—

20.	189 Kallepalle	5 miles to the south of Srikakulam and 14 miles from Srikakulam Road Railway Station	Sivaratri festival	Magha Bahula Triodasi (January-February). 1 day	Local, religious	Mani Nageswara-swamy, Sivalingam	10,000; Local and from neighbouring villages. All	Few shops	—
	189 (a) Paradesipalem hamlet of Kallepalle	5 miles from Srikakulam and 14 miles from Srikakulam Road Railway Station	Gramadevatha festival	Chaitram (March). 1 day	Local, religious	Village deity, Neelamma	Local congregation. Hindus	—	—
21.	190 Mofusbandar	8 miles to the South-east of Srikakulam	Peddammoru panduga	Once in 3 or 5 years during the month Gandhamasi (April-May). 3 days	Local, religious	Peddammoru, Village deity	Local congregation. All	—	—
22.	191 Ippili	6 miles from Srikakulam town and 15 miles from Srikakulam Road Railway Station	Sri Pippileswara Swamy festival	From Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Pippileswara Swamy	5,000;Local and from neighbouring villages. Hindus	Eatables, utensils, fancy goods and textile goods are sold	
23.	195 Srikurmam	9 miles from Srikakulam town and 18 miles from Srikakulam Road Railway Station	Dolayathrothsavam	Phalguna Suddha Purnima (February-March)	widely known religious	Sri Kurmanadha Swamy	1,00,000;Local and from distant places. All	Eatables, utensils, fancy and textile goods, Ayurvedic Medicines, Agricultural implements etc.	
	195 (a) Sunkarapalem hamlet of Srikurman	12 miles from Srikakulam	Neelamma Sambaram	From Chaitra Bahula Dasami to Amavasya (March-April). 6 days	Local, religious	Neelamma, a wooden image in a temple	Local congregation All		
24.	197 Sativada	9 miles to the east of Srikakulam town	Thiruveedhi Uthsavam	On every Ekadasi and Pournami	Local, religious	Siva, Parvathi, Vishnu, Vinayaka and Brahma-stone idols	Local congregation. All	—	—
25.	205 Salihundam	12 miles from Srikakulam	Sri Venugopalaswamy Kalyanothsavam	Magha Suddha Ekadasi 1 day	Local, religious	Sri Venugopalaswamy, Stone idol	15,000;Local and from neighbouring villages. All	—	—
26.	213 Vomaravilli	11 milles from Srikakulam Road Railway Station	Sirlamma festival	Phalgunam (Febuary-March). 3 days	Local, religious	Sirlamma	3,000;Local and from neighbouring villages. Hindus	—	—
27.	215 Calingapatnam	18 miles from Srikakulam	Sri Rama Navami festival	Chaitra Suddha Navami (March-April). 9 days	Local, religious	Sri Rama	Locol congregation. All	—	—

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1	2	3	4	5	6	7	8	9	10
				1. CHEEPURUPALLE TALUK					
1.	16 Kondalaveru	10 miles from Cheepurupalle Railway Station	Kunchamma Panduga	In Karthika Suddha Chaviti (October–November). 1 day	Local, religious	Kunchamma, 4 feet high image in human form under a tree	Local congregation. All Tribes	—	Pancha Pandavula Panduga is also celebrated in Sravanam (July-August) whenever rains fail
2.	24 Billalavalasa	8 miles from Cheepurupalle by cart road	Gramadevatha Panduga	A convenient day between March and May	Local, religious	Pydithalli and Bangaramma with wooden images in human form	Local congregation. Hindus	—	Sri Rama Navami is celebrated on Chaitra-Suddha Navami (March-April)
3.	31 Garbham	8 miles from Garividi Railway Station	Rajamma Perantaluthsavam	Phalgunam (February-March). 3 days	Local, religious	Rajamma, village deity	4 to 5 thousand local and from neighbouring villages. Hindus	A few shops with eatables and toys	Thademma Panduga is celebrated once in 5 to 10 years for 3 days
4.	32 Bhyripuram	8 miles to the West of Komatipalle Railway Station and 14 miles from Cheepurupalle	Sri Sita Rama swamy Kalyanam	In Magham Generally on 15th January	Local, religious	Sri Sita Rama Swamy	Local and from neighbouring villages. All communities	—	—
5.	42 Ippalavalasa	6 miles from Cheepurupalle Railway Station	Mahasivaratri	From Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Sri Varadaraja swamy, a stone Sivalingam	Local congregation. Hindus	—	—
6.	43 Neeladripuram alias Surammapeta	5 miles from Cheepurupalle Railway Station	Gramadevathala uthsavamulu	In Chaitram (March-April). 10 days.	Local, religious	Pydithalli, Bangaramma and Polithalli are in the form of wooden images	Local congregation. All communities	—	—
7.	47 Devunikanapaka	4 miles from Garividi Railway Station and 10 miles from Cheepurupalle by road	Gramadevatha Panduga	Once in 4 or 5 years in Chaitram (March-April). 9 days	Local, religious	Pydithalli, village deity	Local congregation. All communities	—	—

8. Lavidam 48	5 miles to the East of Garividi Railway Station and $7\frac{1}{2}$ miles to the East of Cheepurupalle	1. Gramadevatha Pandugalu	In Vaisakham (April–May). Period not specified	Local, religious	Pydithalli and Bangaramma with wooden images in human form	Local congregation. Hindus	—	—
		2. Vinayaka Chaviti	Bhadrapada Suddha Chaviti (August-September). 9 days	Local, religious	Lord Vighneswara, Earthen image	Local congregation. Hindus	—	—
9. Geddapuvalasa 49	2 miles from Garividi Railway Station and $4\frac{1}{2}$ miles from Cheepurupalle	Ammavari Panduga	On Monday in the bright fortnight of Chaitram (March-April). 9 days.	Local, religious	Pydithalli, image is symbolised in a neem wood, decorated with turmeric and kumkum dots	Local congregation. Hindus	—	—
10. Bhaguvalasa 52	About 2 miles from Cheepurupalle Railway Station and Town	Bangaramma Panduga	In Chaitram (March - April). period not specified	Local, religious	Bangaramma, village deity	Local congregation. Hindus	—	—
11. Sridevipuram 57	4 miles to the West of Sarveswaripuram village on Cheepurupalle Rajam road	Gramadevatha-panduga	Between Chaitra Suddha Padyami (March-April) to Jaishta Bahula Amavasya (May-June). 7 days	Local, religious	Ammavaru, a bamboo shrub is worshipped	Local congregation. Hindus	—	—
12. Bandapalle 61	4 furlongs to the West of Rajam-Cheepurupalle bus route and 6 miles from Cheepurupalle Railway Station	1. Chinnammavari Panduga	In Vaisakham (April-May). 3 days	Local, religious	Chinnammavaru, village deity is in the form of wooden image	Local congregation. Hindus	—	—
		2. Mahasivaratri festival	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Lord Siva	400, local and from neighbouring villages. Hindus	Eatables, etc.	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
13. Dalemarajuvalasa 67	$5\frac{1}{2}$ miles from Cheepurupalle Railway Station	Gramadevatha Panduga	From Phalguna Suddha Dasami to Purnima (February-March). 6 days	Local, religious	Village deity	1,500; local and from neighbouring villages. Hindus	Eatables, utensils. pictures and photos of national leaders, mill cloths.	A cattle fair is held
14. Jada 69	3 miles from Sigadam Railway Station and 4 miles from Ponduru	Gowramma Sambaram	Asvija Suddha-Purnima (September-October) 3 days	Local, religious	Gowramma, village deity is in the form of Earthen image	Local congregation. Hindus	—	—
15. Jagannadhavalasa 70	3 miles from Sigadam Railway Station and 9 miles from Cheepurupalle	Gramadevatha Sambaram	From Magha-Bahula Ekadasi to Chaturdasi (January-February) 4 days	Local, religious	Gangamma, Village deity	Local congregation. Hindus	—	Ammavari Panduga is celebrated in this village once in 2 or 3 years

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1	2	3	4	5	6	7	8	9	10
				1. CHEEPURUPALLE TALUK—Contd.					
16.	73 Enduva	About one mile from Sigadam Railway Station and 8 miles from Cheepurupalle	Mahasivaratri	From Magha Bahula Triodasi to Amavasya (January-February) 3 days	Local, religious	Lord Eswar, stone Sivalingam	Local and from neighbouring villages. Hindus	Eatables, utensils, handloom cloths, and agricultural implements are brought and sold	—
17.	75 Geddakancharam	3 miles from Sigadam Railway Statien and 7 miles from Cheepurupalle by foot-path	Pydithalli jatara	In Pushayam December-January) 2 days	Local, religious	Pydithalli image in female form under a banyan tree in a bamboo garden	Local congregation. All communities etc.	—	Pydithalli Jatara is being celebrated for the past 15 years
18.	78 Nimmalavalasa	5 miles to the South of Sigadam Railway Station	Kodandarama Swamy vari Kalyanothsavam	From Chaitra Suddha Navami to Bahula Tadiya March-April). 10 days	Local, religious	Kodanda Ramaswamy, image in human form	Local and from distant places. Hindus.	Eatables, pictures, books, cloths and agricultural implements toys, bangles etc., are sold	—
19.	84 Palavalasa	3 miles from Cheepurupalle Railway Station and town	Bangaruthalli Panduga	In Chaitram (March-April)	Local, religious	Bangaruthalli image in human form	Local congregation. Hindus	—	Bangaruthalli Panduga is being celebrated from ancient times. free feeding is also arranged
20.	85 Pathikayavalasa	8 miles from Cheepurupalle Railway Station and Town	Gramadevatha Panduga	In Chaitram (March-April)	Local, religious	Bangaramma, stone image in human form	Local congregation. Hindus	—	Bangaramma and Durgamma Pandugalu are also celebrated from Phalguna Bahula Amavasya for one week
21.	89 Mettapalle	1 Furlong from Cheepurupalle-Srikakulam bus route and 5 miles from Cheepurupalle Railway Station	Mahasivaratri	From Magha Bahula Triodasi to Amavasya (January - February). 3 days	Local, religious	Lord Siva, in the form of a stone Sivalingam	10,000; local and 40 to 50 neighbouring villages congregate	Eatables, utentsils, mirrors and combs, lanterns, pictures and photos of Gods, readymade dresses and mill clothes, agricultural implements & toys.	Pydithalli Panduga is celebrated once in 3 years or 5 years according to the convenience of the villagers. Free feeding is arranged.
22.	90 Viswanadhapuram	About 5 miles from Cheepurupalle	Gramadevatha Pydithalli Panduga	Once in 3 or 5 years. From a Monday to Wednesday No fixed date 3 days	Local, religious	Pydithalli, village deity in the form of a wooden image under a neem tree.	Local congregation. Hindus	—	There is no animal sacrifice for the past 20 years

23.	95 Kapusambham	2 miles from Cheepurupalle Railway Station	Gramadevatha Panduga	In Vaisakham (April-May) 9 days	Local, religious	The village deity, image in human form under a tree	Local congregation. Hindus	—	—
24.	101 Yenuguvalasa	2 miles from Cheepurupalle Railway Station	Perantalu festival	From Magha Suddha Purnima (January - February). 3 days	Local, religious	Perantalu, image in human form	Local and from the neighbouring 5 or 6 villages congregate. Hindus	—	This festival is being celebrated from the past 30 years
25.	104 Kondapalem	1/2 mile from Garividi Railway Station and 3 miles from Cheepurupalle	Gramadevatha Uthsavams	In Vaisakham (April-May)	Local, religious	Village deities Kotadevatha, Bangaramma, Pydithalli Polipillithalli and Maridamma, images in human form under trees.	Local congregation. Hindus	—	Each festival is celebrated on a particular day. Kotadevatha uthsavam on a Tuesday, Bangaramma uthsavam on a Thursday Pydithalli Uthsavam and Polipilli uthsavam on a Tuesday and Maridamma uthsavam on a Sunday.
26.	106 Cheepurupalle	Taluk headquarters 25 miles from Srikakulam	Sivaratri	From Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Lord Siva, in the form of Sivalinga, 1 1/2 feet high	Local congrigation. Hindus	—	Sri Rama Navami and Ganapathi Navarathrulu are celebrated for 9 days. Dasara festival is also celebrated. A Jatara is held every year one day during June-July on the name of the deity, Kanaka Mahalakshmi.
27.	109 Ravivalasa	One mile from Cheepurupalle Railway Station	Gramadevatha Panduga	From a Monday before Phalguna Suddha Purnima (February-March). 1 week	Local, religious	The village deity Bhagirathithalli, in the form of wooden image in a garden	Local and from 5 neighbouring villages congregate.	—	—
28.	111 Ramalingapuram	3 miles from Cheepurupalle	Gaviramma Uthsavam	From Asvija Suddha Purnima to Karthika Suddha Chaviti (September-October) - (October-November). 20 days	Local, religious	Sri Rama image in human form	About 500, local and the surrounding villages congregate	—	Sri Rama Navami is celebrated for 10 days from Chaitra Suddha Padyami to Dasami. A fair is held for 15 days with a few shops.
29.	117 Sivaram	4 miles from Cheepurupalle	Ammavari uthsavam	According to the convenienee of the villagers. No fixed date	Local, religious	Rama and Ammavaru, in the form of wooden images	Local congregation. Hindus	—	Sri Rama uthsavam is celebrated on Chaitra Suddha Navami and Varunapasam Aradhana in Ashadham.
30.	119 Duvvam	4 miles from Cheepurupalle. Nearest Railway Station is Garividi	Gramadevatha Panduga	In Vaisakham (April - May). 8 days	Local, religious	Bangaramma, wooden image in human form	Local congregation. Hindus	—	—

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			2. CHEEPURUPALLE TALUK—Cont.						
31.	121 Thondrangi	2 miles to the South-east of Garividi Railway Station and 7 miles from Cheepurupalle	Gowramma Panduga	On Karthika Suddha Chaviti, (October - November). 1 day	Local, religious	The village deity, Gowramma	Local congregation. Hindus	—	—
32.	122 Devada	2 miles from Garividi Railway Station and 6 miles from Cheepurupalle	Ammavarala Panduga	In Chaitram (March-April)	Local, religious	Bangaramma wooden image	Local congregation. Hindus	—	—
33.	126 Itikalapalle	6 miles to the South - East of Cheepurupalle	Asirithalli Panduga	Bhadrapada Suddha Purnima to Asvija Suddha Purnima (August-September)-(September-October). 30 days	Local, religious	Asirithalli, the village deity	Local congregation. Hindus	—	—
34.	127 Peddanadipalle	Nearly 8-1/2 miles from Cheepurupalle Town	1. Gramadevatha festival	On Karthika Bahula Saptami (October - November). 1 day	Local, religious	The village deity	Local congregation. Hindus	—	This festival is celebrated once in 3 or 4 years
			2. Srisadhubaba festival	Karthika Bahula Saptami (October - November). 1 day	Local, religious	Sri Yogananda Sri Baba Swamy	Local and from 20 neighbouring villages congregate.	—	—
			3. Mahasivaratri	From Magha Bahula Triodasi to Amavasya (January - February). 3 days	Local, religious	Lord Siva, in the form of Sivalingam	Local congregation. Hindus	—	Sadhus and Saints attend the festival and free feeding is arranged to all.
35.	129 Gollalamulagam	8 miles from Cheepurupalle Railway Station	Kameswaridevi festival	From Karthika Suddha Purnima (October - November). 3 days)	Local, religious	Kameswaridevi, image in human form	Local congregation. Hindus	—	Gramadevatha festival is also celebrated in Chaitram. Formerly there was animal sacrifice to the deity but now it is not in practice since 12 years.

36.	130 Konuru	6 miles from Garividi Railway Station and 8 miles from Cheepurupalle	Agni Toranothsavam	On Karthika Suddha Purnima (October - November). 1 nay	Local, religious	Lord Siva, a stone Sivalingam	Local congregation. Hindus	—	—
37.	131 Arthamuru	5 miles from Cheepurupalle Railway Station	Samalamma Panduga	On Vaisakha Bahula Amavasya (April-May). 1 day	Local, religious	Samalamma, the village deity, image of 6 ft. high in human form	Local congregation. Hindus	-	—
38.	134 Devarapalle	8 miles from Cheepurupalle Railway Station	Mahasivaratri festival	From Magha Bahula Amavasya (January-February). 3 days	Local, religious	Lord Siva, a stone Sivalingam	Nearly 2,000; local and from neighbouring villages congregate.	Eatables	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
39.	135 Kammasigadam	—	Mahalakshmi festival	From Magha Bahula Navami to Dwadasi (January - February). 4 days	Local, religious	Goddess Mahalakshmi	Nearly 8,000. Local and from neighbauring villages congregate	—	—
40.	138 Sancham	20 miles from Cheepurupalle and 25 miles from Srikakulam	Bangaramma Panduga	During the months of Sravanam and Asvijam (July-August) & (Septem6er-October). 5 weeks	Local, religious	Bangaramma, wooden image in human form	Local congregation. Hindus	—	Gramadevatha Asirithalli uthsavam is celebrated once in 12 years. It is celebrated far 3 days beginning from a Monday to Wednesday.
41.	140 Pydibhimavaram	529th mile of Madras-Calcutta Grand trunk road, 19 miles from Vizianagaram nearest Railway Station and 20 miles from Cheepurupalle	Mandala Bodemma Yatra	From Phalguna Suddha Ekadasi (February-March. once in 3 years	Local, religious	Mandala bodemma, wooden image in female form	Local and from neighbouring villages congregate. All Communities	—	Few shops and hotels are set up for the fair
42.	141 Chittivalasa	19 miles from Cheepurupalle Railway Station	Lord Neelakanteswara Swamy Yatra	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Local, religious	Lord Neelakanteswara Swamy image in the form of Sivalingam and Nandeeswara (Bull God) is the Vahanam of Eswara	About 3,000 Local and from Neighbouring villages congregate. All communities	Eatables, utensils, ianterns, pictures. and books mill-cloths, handloom cloths, Agricultural implements and toys	Gramadevatha Asirithalli festival is celebrated once in 3 years. Goats, fowls and sheep are sacrificed to the deity.
43.	143 Narava	At a distance of 18 miles to Cheepurupalle	Apppayamma perantalu devata pauduga	On 15th January 1 day	Local, religious	Appayamma, perantalu devata, image in female form	About 5,000 Local and from neighbouring villages congregate	—	—
44.	148 Kovvadamachelesam	24 miles from Cheepurupalle Railway Station	Grama devatha Tekkali Polamma Panduga	In Phalgunam (February-March) 1 day	Local, religious	Gramadevatha, Polamma	Local congregation. Hindus	—	Mahasivaratri festival is celebrated for 1 day. Veera Vishnu Devuni Sambarmulu are celebrated during Mahasivaratri and free feeding is arranged

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1	2	3	4	5	6	7	8	9	10
				2. CHEEPURUPALLE TALUK—Cont.					
45.	164 Rajam	21 miles from Cheepurupalle, 22 miles from Vizianagaram Railway Station	Grama-devatala Panduga	In Vaisakham (April-May). 1 week	Local, religious	Village deities, Bangaramma, Asiramma and Durgamma, wooden images in human form	Local congregation. Hindus	—	—
46.	166 Varisam	18 miles from Vizianagaram Railway Station and 22 miles from Cheepurupalle	Grama-Devatha Pandugalu	Either in Chaitram or in Vaisakham (March-April) or (April-May, According to their convenience	Local, religious	Bangaramma, Durgamma and Asiramma in the form of wooden images	Local congregation. Hindus	—	Sri Rama Navami uthsavam is celebrated for 3 days from Magha Suddha Ekadasi to Triodasi (January-February). Free feeding is arranged.
47.	168 Vallabharaopeta	18 miles from Cheepurupalle Railway Station	Grama-devatha Pandugalu	From Vaisakha Suddha Purnima to Bahula Amavasya (April-May). 16 days	Local, religious	Village deities Asiramma, Chintamma with no images	Local congregation. Hindus	—	This is celebrated once in 3 years, Goats, fowls and sheep are sacrificed to the deity.
48.	169 Daresam	20 miles from Cheepurupalle Railway Station	Srirama Kalyanam	From Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Lord Rama	Local congregation. Hindus	—	Bangaruthalli festival is also celebrated in this village according to the convenience of the villagers.
49.	173 Tirupathipalem	2 miles form Pathivadapalem road and 22 miles from Cheepurupalle	Kammasigadam Mahalakshmidevi Yatra	From Magha Suddha Dasami (January-February) 3 days	Local, religions	Mahalakshmiperantalu, image in human form	About 10,000 local and from neighbouring Taluks congregate. Hindus	Eatables, utensils, pictures, photos of Gods and national leaders, clothes and toys	The devotees observe fasting and Jagarana during Sivaratri
50.	176 Kondamulagam	17 miles form Cheepurupalle Railway Station	Gramadevtha uthsavvam	In Magham (January-Febrnary) 30 days	Local, religious	The village deity, Konda Maremma, in the form of an ant-hill in a neem garden	Local congregation. All communities	—	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
51.	180 Seethamvalasa	8 miles from Cheepurupalle Railway Station	Gramadevathapandu-ga	From Chaitra Suddha Dasami to Bahula Panchami (March-April). 11 days	Local, religious	The village deity Pydithalli, image is made of neem wood	Local congregation. Hindus	—	Ampu Panduga is celebrated to the deity on Monday and Tuesday

52.	187 Nagampalem	13 miles from Cheepurupalle Railway Station	Neelamma vari panduga	In Vaisakham (April–May) 3 days	Local, religious	Neelamma, the village deity	Local congregation. Hindus	—	Sri Rama Navami is celebrated for 9 days rom Chaitra Suddha Padyami to Navami (March-April) Kammasigadam Mahalakshmi yatra is celebrated in the neighbouring vilages for 5 days from Magha Suddha Dasami (January-February)
53.	188 Gumadam	13 miles from Cheepurupalle Railway Station	Sri Rama Navami	From Chaitra Suddha Navami (March-April)	Local, religious	Lord Rama	Nearly, 1,500 local and from neighbouring villages congregate. Hindus	—	They observe fasting and Jagarana during Mahasivaratri on Magha Bahula Chaturdasi (January-February)
54.	190 Budathavalasa	15 miles from Cheepurupalle Railway Station	1. Ganapathi navaratrulu	From Bhadrapada Suddha Chavithi (August–September). 9 days	Local, religious	Lord Ganapathi	Local congregation. Hindus	—	—
			2. Lord Bhuvaneswara Swamy Kalyanam	Phalguna Suddha Ekadasi to Purnima (February–March) 5 days	Local, religious	Lord Bhuvaneswara Swamy	2 to 3 thousand, local and from neighbouring villages. All communities	Eatables, utensils, lanterns, Ayurvedic medicines pictures etc.	Free feening is arranged.
			3. Sri Rama Navami	On Chaitra Suddha Navami (March-April). 9 days	Local, religious	Lord Rama	Local congregation. Hindus	—	—
			4. Mahasivaratri	On Magha Bahula Triodasi (January-February).	Local, religious	Lord Siva	Local congregation. Hindus	—	Gramadevatha Aradhana is celebrated once in 10 or 15 years
55.	194 Thallavalasa	12 miles from Cheepurupalle Railway Station	Neelamma and Ammavaru pandugalu	In Ashadham (June-July) 1 day	Local, religious	Neelamma and Ammavaru wooden images in human form	Local congregation. Hindus	—	—
56.	195 Srigirikothapalle	5 furlongs from Madras-Culcatta grand trunk road and 13 miles from Cheepurupalle Railway Station	Gramadevatha uthsavam	In Ashadham (June-July). 1 day	Local, religious	Village deity Ammavaru in the form of wooden image	Local congregation. All communities	—	—
57.	197 Kothakota	8 miles to the North of Ponduru Railway Station and 12 miles from Cheepurupalle	Sri Dharmalingeswara Swamy vari uthsavam	From Magha Bahula Triodati to Amavasya (January-February) 3 days	Local, religious	Sri Dharmalingeswara Swamy image in the form of a stone Sivalingam	Local and from the surrounding villages congregate. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				2. CHEEPURUPALLE TALUK—Cont.					
58.	201 Pathakunkam	6 miles from Sigadam Railway Station and 13 miles from Cheepurupalle	1. Parvathi Kalyanam	On Jeshta Suddha Ekadasi (May-June). 1 day	Local, religious	Ramalingeswara swamy, stone Sivalingam	Local congregation. Hindus	—	Mahasivaratri is celebrated for 3 days from Magha Suddha Triodasi to Amavasya, Ganapathi Navaratrulu celebrated for 9 days from Bhadrapada Suddha Chaviti and Sri Rama Navami from Chaitra Suddha Padyami to Ekadasi
59.	211 Nadimivalasa	1 mile from Sigadam and 9 miles from Cheepurupalle	Lakshmi Perantalu Sambaram	On Thursday in the bright fort night of Vaisakham (April-May). 1 day	Local, religious	Lakshmi Perantalu village deity	Local congregation. All communities	—	Free feeding is arranged to all
60.	212 Chandrayyapeta	1 mile from Sigadam Railway Station and 19 miles from Cheepurupalle	Gairamma Sambaram or Nandemma Sambaram	From Asvija Suddha Purnima to Asvija Bahula Tadiya (September-October) 3 days	Local, religious	Village deity	Local congregation. Hindus	—	Bhavanarushi Panduga is celebrated for one day in Pushyam. Gramadevatha Panduga is celebrated once in 10 or 12 years
61.	221 Ganguvarisigadam	2 miles from Sigadam Railway Station and 20 miles from Cheepurupalle	1. Sri Ranganatha Swamy uthsavam	From Vaisakha Sudha Ekadasi to Purnima (April-May) 5 days	Local, religious	Sri Ranganathaswamy	Local congregation. Hindus	—	Hanuman yatra is celebrated for one day on Jauuary 15th Gramadevatha durgamma festival is celebrated once in 10 years. Sri Ramanavaratrulu are celebrated from Chaitra Suddha Navami to Bahula Vidiya
62	224 Mettavalasa	3 miles from Sigadam Railway Station and 17 miles from Cheepurupalle	Mallikharjuna Yatra	On 14th of January 1 day	Local, religious	Mallikharjuna Swamy a stone Sivalingam	Local and from neighbouring villages congregate	—	Gramadevatha Panduga is also celebrated in this village with no fixed date.

234 63. Ponduru	A Railway Station	1. Pydithalli Panduga	In Vaisakham (April-May) or in Jaistham (May-June) one month	Local, religious	Pydithalli, village deity	Local and from neighbouring villages. All communities	—	—
		2. Sri Rama Navami	From Chaitra Suddha Navami (March-April). 9 days	Local, religious	Lord Rama	Local and from neighbouring villages congregate	Many articles and hand crafts are sold	Poor feeding is arranged. Every day.
		3. Kodanda Ramaswamy vari Kalyanam	From Vaisakha Suddha Ekadasi (April-May). 5 days	Local, religious	Kodanda Rama Swamy	Local and from 10 neighbouring villages congregate	—	Poor feeding is also arranged on the last day. Akkappa Gundam is held for one day in Karthikam
250 64. Thamada	13 miles from Ponduru Railway Station 14 miles from Srikakulam and 20 miles from Cheepurupalle	Asiramma Panduga	From Chaitra Suddha Purnima to Vaisakha Suddha Purnima (March-April) one month	Local, religious	Asiramma	Local congregation. Hindus	—	Free feeding is arranged. Neelamma uthsavam is celebrated for 3 days from Sravana Bahula Amavasya Ramalingeswara Uthsavam is also celebrated in Ashadham Karthikam and on Magha Bahula Amavasya.
267 65. Kuppili	15 miles from Ponduru Railway Station	Gramadevatha Uthsavam	From Phalguna Suddha Panchami to Bahula Panchami (February-March). 16 days	Local, religious	Asiramma, image in human form	500 local and from neighbouring taluks congregate. All communities	—	—
269 66. Ajjaram	11 miles from Ponduru Railway Station and 24 miles from Cheepurupalle	Asiramma festival	After Chaitra Bahula Amavasya (March-April). 3 days	Local, religious	Asiramma, a stone image	Local congregation. Hindus	—	—
276 67. Muddada	13 miles from Ponduru Railway Station 15 miles from Srikakulam, and 22 miles from Cheepurupalle Railway Station	Gramadevatha Panduga	From a Sunday before phalguna Suddha Purnima (February–March). 3 days	Local, religious	The village deity, in the form of wooden image	About 1,000; local and from the neighbouring villages congregate	Eatables and fancy goods	—
278 68. Santhasitharampuram	5 miles to the North-East of Srikakulam 14 miles from Srikakulam Railway Station and 30 miles from Cheepurupalle	Ammavari Panduga	From Vaisakha Suddha Dasami (April-May) 3 days	Local, religious	The village deity, Ammavaru in the form of a Shakthi	Local congregation. Hindus	—	Sri Rama Navami uthsavam is celebrated for 11 days from Chaitra Suddha Padyami to Ekadasi (March-April)
282 69. Kesavadasupuram	7 miles from Ponduru Railway Station and 16 miles from Cheepurupalle	Gramadevatha Panduga	From Chaitra Suddha Purnima (March-April). 5 days	Local, religious	The village deity, Asiramma	Local congregation. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				2. CHEEPURUPALLE TALUK—Contd.					
70.	283 Narasapuram	6 miles from Ponduru Railway Station and 17 miles from Cheepurupalle	Ammavari Panduga	From Vaisakha Suddha Purnima (April-May) 5 days	Local, religious	Ammavaru, the village deity	Local congregation. Hindus	—	—
71.	284 Nandivada	6 miles from Ponduru Railway Station, 7 miles from Srikakulam and 19 miles from Cheepurupalle	gowripurnima	In Asvijam and Karthikam (September-October) (October-November) 15 days	Local, religious	Gowri, the village deity, in the form of earthen image	Localcongregation. Hindus	—	Gramadevatha varamulu are celebrated for one day in Vaisakham (April-May)
72.	285 Kalyanipeta	6 miles from Ponduru Railway Station	Gramadevatha Uthsavam	In Vaisakham (April-May). 3 days	Local, religious	The village deity, Asiramma a wooden image	Local and from neighbouring villages congregation. Hindus	—	—
73.	288 Chilakapalem	6 1/2 miles from Srikakulam, 17 miles from Ponduru Railway Station and 18 miles from Cheepurupalle	Ammavari Panduga	In Chaitram (March-April). No fixed date.	Local, religious	The village deities Asiramma and Durgamma	Local congregation. Hindus	—	Sivaratri Uthsavam is celebrated for 2 or 3 days from Magha Bahula Triodasi (January-February)
74.	291 Jarajam	5 miles from Srikakulam, and 10 miles from Ponduru Railway Station	Gramadevatha Panduga	In Phalgunam before Ugadi (February-March). 15 days	Local, religious	The village deities Asiramma and Kotha Polamma, wooden images	Local congregation. Hindus	—	Sri Rama Navami is celebrated for 9 days from Chaitra Suddha Padyami to Navami (March-April)
75.	294 Shermahammadpuram	5 miles from Dusi Railway Station and 7 miles from Srikakulam	Gowri Uthsavam	On Asvija Suddha Purnima (September-October). 1 day	Local, religious	Gowri	Local congregation. Hindus	—	Sivaratri festival is celebrated for 3 days from Magha Bahula Triodasi, Ammavari Panduga is celebrated according to the convenience of the villagers.
76.	295 Buridikancharam	5 miles to the East of Ponduru Railway Station and about 20 miles from Cheepurupalle	Ammavari Panduga	In Chaitram or Vaisakham (March-April) or (April-May)	Local, religious	The village deity, Asiramma	Local congregation. Hindus	—	Sivaratri Uthsavam is eclebrated for 2 or 3 days from Magha Bahula Triodasi (January-February)

77. Ramadasu-puram	309	3 1/2 miles to the West of Srikakulam and 4 miles from Dusi Railway station	Grama-devatha Uthsavam	On a Tuesday either in Ashadam or in Sravanam (June-July) or (July-August)	Local, religious	The village deity, Ammavaru	Locol congregation. Hindus	—	—
78. Thammi-naidupeta	315	4 miles from Dusi Railway Station and 30 miles from Cheepurupalle	Ammavari Panduga	From a Monday to Wednesday in Sravanam (July-August) No fixed date 3 days	Local, religious	Ammavaru, in the form of Margosa tree	Local congregation. Hindus	—	—
79. Jaripinaidu-peta	316	3 miles to the West of Srikakulam and 4 miles from Dusi Railway Station	Grama-devatha Uthsavam	In Ashadham on a Monday and Tuesday. (June-July) 2 days	Local, religious	The village deity, Ammavaru in the form of a Margosa tree	Local congregation. All Communities	—	Free feeding is arranged
80. Pudivalasa	317	3 miles to the West of Srikakulam 4 miles from Dusi Railway Station	Grama-devatha Uthsavam	Either in Ashadam or in Sravanam (June-July) or (July-August) No fixed date 3 days	Local, religious	The village deity, Ammavaru, a stone image	Local congregation. Hindus	—	—
81. Kongaram	323	4 miles to the South of Srikakulam 14 miles from Srikakulam road Railway Stations and 80 miles from Cheepurupalle	Grama-devatha Panduga or Ammavari Panduga	In Vaisakha Suddha Dasami (April-May). 3 days	Local, religious	The village deity, Ammavaru	Local congregation. Hindus	—	Sri Rama Navami Uthsavam is celebrated for 11 days from Chaitra Suddha Padyami to Ekadasi (March-April)
82. Ponnada	324	5 miles from Gujarathipeta, 5 1/2 miles from Srikakulam, 30 miles from Cheepurupalle	Grama-devatha Durgamma Uthsavam	From Vaisakha Suddha Purnima (April-May). one week	Local, religious	Durgamma	Local congregation. Hindus	—	Garamma uthsavam is celebrated for 8 days from Vaisakha Bahula Saptami, Bhadramma uthsavam is celebrated for 8 days from Jaistha Suddha Padyami and Ammavari Uthsavam is celebrated for 9 days from Jaishtha Suddha Saptami, Sri Rama Navami Mahothsavam is celebrated for one day on Chaitra Suddha Navami

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1	2	3	4	5	6	7	8	9	10
				3. BOBBILI TALUK					
1	1 Kothavalasa	On the bank of river Suvarnamukhi, 6 miles from Seethanagaram Railway Station and 12 miles from Bobbili.	Gramadevathala Panduga	Once in 3 years in Pushyam (December-January) after Sankranthi, period not specified	Local, religious	Village deities Pedapolamma, Chinapolamma, Desathalli, Badidevaramma, wooden images under a neem tree in human form	Local congregation. Hindus	—	This festival is celebrated once in 3 years according to the convenience of the villagers after Sankranthi i.e., in Pushyam (December-January)
2	5 Tamarakhandi	Near the river Suvarnamukhi 2 miles from Seethanagaram Railway Station and 8 miles from Bobbili	Ammathalli Panduga	In Phalgunam (February-March). one month	Local, religious	Village deity Ammathalli, wooden image in human form under a neem tree	Local congregation. Hindus	—	—
3	6 (b) Seethanagaram hamlet of Pedda Bhogila	A Railway Station	Gramadevatha Panduga	In Chaitram (March-April). 20 days	Local, religious	Bhogipolamma wooden image	Local congregation. Hindus	—	—
4	16 Nidagallu	5 miles from Seethanagaram Railway Station and 13 miles from Bobbili by bus	Radhaluthalli Gramadevatha Panduga	Once in 3 years in Phalgunam (February-March). one month	Local, religious	Radhaluthalli Ammavaru	Local congregation. Hindus	—	This festival is celebrated once in 3 years
5	22 Lakshmipuram Agraharam	On the bank of river Suvarnamukhi 3 miles from Seethanagaram Railway Station	Gramadevathala Panduga	In Vaisakham (April-May). one month	Local, religious	Padalamma, Bangaramma, Buradalamma stone images under trees	Local congregation. Hindus	—	—
6	25 Burja	On the bank of river Suvarnamukhi, 5 1/2 miles from Seethanagaram Railway Station and 13 miles from Bobbili	Chinna Gramadevatha Panduga	Before Sankranthi i.e., generally from 13th to 16th January. one week	Local, religious	Chinakota Durga is worshipped in the form of Ghatam (Earthen pot)	Local congregation. Hindus	—	Pedagramadevatha, Pedakotadurga a Panduga is also celebrated for 3 days from a Monday to Wednesday before Phalguna Suddha Purnima (February-March) and these two festivals are celebrated once in 2 years.

7	29 Chinankalam	7 miles from Bobbili Seethanagaram Railway Station *and 12 miles from* Bobbili	Nukalamma Panduga	During the first 15 days in Chaitram (March-April) 1 day	Local, religious	Nukalamma wooden image in human form	Local congregation. Only Hindus	—	—
8	30 Pedankalam	7 miles from Seethanagaram Railway Station and 14 miles from Bobbili	Ammavari Panduga	During the first 15 days in Chaitram (March-April). 1 day	Local, religious	Bangaramma and Kakithapolamma Gramadevathalu wooden images in human forms	Local congregation. Only Hindus	—	Sri Rama festival is also celebrated on Magha Suddha Ekadasi (January-February)
9	31 Sumitrapuram	6 1/2 miles by foot from Seethanagaram Railway Station and 14 miles from Parvathipuram	Mutyalamma festival	Once in 3 years in Vaisakham (April-May). 15 days	Local, religious	Gramadevatha Mutyalamma wooden image under Neredu tree and Mushini tree. But there is no temple	Local congregation. Only Hindus	—	This festival is celebrated once in 3 years
10	36 Chakarapalli Agraharam	12 miles from Seethanagaram Railway Station	Gramadevatha Panduga	On a Tuesday and Thursday in Sravanam (August-September). 2 days	Local, religious	Village deity Kundala Polamma an image under a tree	Local congregation. Only Hindus	—	Gowri Pournima is celebrated on Asvija Suddha Purnima (September-October)
11	37 Padamayavalasa	15 miles from Bobbili Railway Station	Gramadevatha Panduga	On a Tuesday before Ashadham (June-July). 1 day	Local, religious	Gramadevatha no image and no temple a 'Musidi' tree is worshipped	Local congregation. Hindus	—	This festival is celebrated twice in a year
12.	40 Narayanapuram	18 miles from Bobbili Railway Station	Sirlothsavam	Phalguna Suddha Ashtami (February-March). 1 day	Confined to this neighbouring villages, religious	Yellamma in the form of an ant-hill	4,000 local and neighbouring villagers. Only Hindus	A few shops	—
13.	41 Palagara	14 miles from Bobbili Railway Station	Sri Rama Vigraha	Karthika Suddha Ekadasi (October-November). 1 day	Local, religious	Sri Rama image is in the form of a *tree with brass* leaves	Local congregation. Only Hindus	—	—
	41 (A) Baligapeta hamlet of Palagara	15 miles from Bobbili Railway Station	Jagannadhaswamy Rathothsavam	Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Confined to neighbouring villagers, religious	Sri Jagannadha Swamy Balarama Swamy and Subhadra images with no hands	5,000 local and neighbouring village. Only Hindus	A few shops	Sri Venkateswara Swamy Kalyanam is celebrated for 6 days from Phalguna Suddha Ekadasi to Bahula Padyami (February-March)
14.	44 Tumarada	14 miles from Bobbili Railway Station	Ammavari Pandugalu	According to convenience of villagers either in Phalgunam (February-March) or in Chaitram (March-April). 30 days	Local, religious	Village deities Padalathalli, Buradalathalli stone and wooden images in human forms	Local congregation. Hindus	—	—

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				3. BOBBILI TALUK—Contd.					
15.	49 Gadelavalasa	5 miles from Seethanagaram Railway Station	Grama-devatha Panduga	In Chaitram (March-April). 30 days	Local, religious	Poleruthalli wooden image	Local congregation. Hindus	—	—
16.	54 Rangampeta	3 miles from Seethanagaram Railway Station and 8 miles from Bobbili Railway Station	Grama-devatha Panduga	In Chaitram (March-April). 7 days	Local, religious	Kantha Polamma Pydithalli, wooden images	Local congregation. Only Hindus	—	—
17.	62 Ramavaram	3 miles from Seethanagaram and 2 miles from Parvathipuram Railway Station	Grama-devatha Panduga	From a Sunday in Magham (January-February) or Phalgunam (February-March). 15 days	Local, religious	Village deity Pydithalli wooden image in human form	Local congregation. Only Hindus	—	Nandemma Panduga is also celebrated on Asvija Suddha Purnima (September-October).
18.	65 Velagavalasa (near Addumanda)	8 miles from Bobbili	Grama-devatha festival	Chaitra Suddha Padyami (March-April). 30 days	Local, religious	Kothapolamma Bangaramma images in human form	Local congregation. Hindus	—	—
19.	66 Nimmalapadu	10 miles from Bobbili Railway Station	Grama-devatha Panduga	Margasira Suddha Padyami (November-December). 15 days	Local, religious	Village deity Desamma	Local congregation. Only Hindus	—	—
20.	I Bobbili	Taluq Headquarters 4 furlongs from Bobbili Railway Station on Madras-Howrah broad guage section and 65 miles from Srikakulam.	Sri Venugopala Swamy Kalyanam Uthsavam	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Confined to this and the neighbouring villages, religious	Sri Venugopala Swamy, stone image of 5 ft. high in human form with a flute. There are the images of Rukmini and Sathyabhama	Local and from the neighbouring villages. Hindus	—	Dolothsavam is also celebrated to Sri Venugopala Swamy for one day on Phalguna Suddha Purnima (February-March) and a fair is also held in connection with Dolothsavam.
			2. Sirlashtami	Phalguna Suddha Ashtami (February-March). 1 day	Confined to this and the neighbouring vilage religious	Sirla Pothanna in the form of an ant-hill	100 Local and from the neighbouring villages. Hindus	Utensils, lanterns, mirrors and combs pictures and cloths, agriculture implements, and toys.	—

		3. Sivaratri	Magha Bahula Triodasi to Amavasya (January-February). 3 days.	Confined to this and the neighbouring villages, religious	Sri Ramalingeswara Swamy stone Sivalingam	Thousands local and from neighbouring villages. Only Hindus	Eatables, utensils, lanterns, mirrors and combs, pictures, and clothes agricultural implements and toys	There are free-feedings
		4. Gramadevatha Pandugalu	From Jaishta Suddha Purnima (May-June). 7 weeks	Local, religious	Village deities Dadithalli, Somalamma stone images in human form	Local congregation Hindus	—	—
92 21. Patha Bobbili	One mile from Bobbili Railway Station	Gramadevatha Panduga	In Chaitram (March-April) and Vaisakham (April-May). 7 or 9 weeks	Confined to this and the neighbouring village, religious	Village deity Sarepolamma image made of neem wood of one foot height in human form	Local and from 12 neighbouring villages, Hindus	—	There are 2 villages Bobbili (Code. No. 1.3.I and Pathabobbili)
83 22. Gollapalle	2 miles from Bobbili Railway Station	Gramadevatha Panduga	In Chaitram (March-April) and Vaisakham (April-May) 2 days	Confined to this and the neighbouring religious	Village deity Dadithalli in the form of Shakthi	Local and from 12 neighbouring villages. Only Hindus	—	—
103 23. Vengalarayapuram	14 miles from Bobbili Railway Station	Ammavari Panduga	In the bright fortnight of Phalgunam (February-March) or Chaitram (March-April) 20 days	Confined to this and the neighbouring villages, religious	Dandu Asiramma and Palillithalli, wooden images	Local and and from the neighbouring villages, Hindus	—	—
104 24. Vantaram	14 miles from Bobbili Railway Station	Yendalathalli Panduga	In Chaitram (March-April) or Vaisakham (April-May) 15 days	Local, religious	Yendalathalli wooden image in human form	Local congregation. Hindus	—	"Amitavaralu" are celebrated before Ashada Bahula Amavasya (June-July)
106 25. Ampavilli	14 miles from Bobbili Railway Station	Ammavari Panduga	In Ashadham (June-July) 1 day	Local, religious	Palalilli and Dandu Asiramma images	Local congregation. Hindus	—	—
		2. Sri Rama festival	Magha Suddha Ekadasi (January-February). 1 day	Local, religious	Sri Ramaswamy a photo and brass tree are worshipped	Local congregation. Hindus	—	There is free feeding
		3. Sivaratri	From Magha Bahula Triodasi (January-February). 3 days	Local, religious	Sambasiva Swamy stone image	Local congregation. Hindus	A few shops	There is free feeding
110 26. Karada	6 miles from Bobbili the taluk headquarters	Ammavari Panduga	In Magham (December-January). 3 days	Local, religious	Vemalamma, Kottapolamma and Pydimalamma	Local congregation. Hindus	—	Maridi Panduga is celebrated in the months Sravanam or Bhadrapadam (August-September) if rains fail

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1	2	3	4	5	6	7	8	9	10
				3. BOBBILI TALUK—Contd					
27.	124 Mugada	3 miles from Donkinavalasa Railway Station 4 miles from Bobbili and 15 miles from Parvathipuram	Gram-devatha Panduga	Once in two years from a Sunday in Chaitram (March–April). 4 days	Local, religious	Village deity Mugada stone image in human form	Local congregation. Hindus	—	Usually this festival commences from a Sunday to Wednesday in Chaitram
28.	124 (A) Pudivalasa	4 miles from Donkinavalasa Railway Station 5 miles from Bobbili and 12 miles from Parvathipuram	Grama-devatha Panduga	From a Monday to Wednesday within in a period of 3 years. 3 days	Local, religious	Gramadevatha wooden images under a tree	Local congregation. Hindus	—	—
29.	125 Allupalteru hamlet of Palteru	6 miles from Donkinavalasa Railway Station and 8 miles from Bobbili	Bhishma Ekadasi	Magha Suddha Ekadasi (January-February). 1 day	Confined to this and neighbouring villages, religious	Sri Rama a photo	3,000 local and from the neighbouring villages.	—	—
30.	126 Mallapeta (Near palteru)	5 miles from Donkinavalasa Railway Station	Grama-devatha Panduga	In Vaisakham (April-May) 3 days	Local, religious	Gramadevatha Bangaramma wooden image in human form	Local congregation Hindus	—	—
31.	145 Goluguvalasa	16 miles from Donkinavalasa Railway Station 29 miles from Bobbili	Sri Rama Uthsavam	From Karthika Suddha Ekadasi (October-November). 2 days	Confined to this and the neighbouring villages, religious	Sri Rama	Local and from the neighbouring villages. Only Hindus	—	—
32.	149 Gangada	22 miles from Bobbili Railway Station	Asiramma-Panduga	In Magham (January-February) and Phalgunam (February-March). 14 days	Local, religious	Gramadevatha Asiramma image in female form	Local congregation. Hindus	—	Mangala Gowri Vratham is celebrated from Asvija Suddha Purnima to Bahula Tadia (September-Octoder) for 4 days

33 Poppala Lingalavalasa	171 3 miles from Donkinavalasa Railway Station	Pydithalli Ammavari Panduga	In Vaisakham (April-May). 30 days	Local, religious	Gramadevatha Pydithalli garden, no temple	Local congregation. Hindus	—	Kothammavari Panduga is celebrated before Phalguna Bahula Panchami (February-March)
34 Korapa	175 2 1/2 miles from Donkinavalasa Railway Station and 14 miles from Bobbili	Durgamma Panduga	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Durgamma wooden image in human form	Local, congregation. Hindus	—	Pydithalli, Bangaramma and Kothamma Pandugalu are also celebrated in this village according to their convenience. Pydithalli festival is celebrated once in 10 or 12 years
35 Korapa Kothavalasa	178 3 miles from Donkinavalasa Railway Station to the North as also from Komatipalle Railway Station to the South and 14 miles from Bobbili	Dandu Maramma festival	In Ashadham (June-July) period not specified	Local, religious	Dandu Maramma garden	Local congregation. Hindus	—	Pydithalli Ammavari festival is celebrated once in 6 or 7 years and she is in the form of a wooden image in human form. There is a garden also. Other deities Durgamma, Kothamma and Bangaramma are also worshipped. Dandu Maramma festival is celebrated when epidermic and small-Pox prevail in the village.
36 Pachalavalasa	183 2 miles to the south of Komatipalle Railway Station 15 miles from Bobbili	Gramadevathala Jataras	In Magham (January - February) and Phalgunam (February-March). 10 days	Local, religious	Durgamma, Bangaramma and Atlamma deities wooden images in human form. There are separate temples for the deities	Local congregation. Hindus	—	There are free feeding and social dinners.
37 Krishnapuram (near Vindhyavasi	184 2 miles from Komatipalle Railway Station and 20 miles from Bobbili	Injamma Panduga	From Phalguna Suddha Purnima (February-March). 2 days	Local, religious	Injamma wooden image	Local congregation. Hindus	—	Bangaramma Panduga is celebrated for 2 days from Sravana Suddha Purnima (July-August)
38 Maradam	185 2 furlongs from river Suvarnamukhi 12 miles from Seethanagaram Railway Station and 14 miles from Bobbili	Ammavari Panduga	From Chaitra Suddha Purnima (March-April). 7 days	Local, religious	Village deity Yerra-Polamma wooden image under a tree	Local congregation. Hindus	—	Katamaiah, Bangaramma, Asirithalli deities are also worshipped
39 Gadabavalasa	195 2 miles from Komatipalle Railway Station and 18 miles from Bobbili	Syamalamba festival	Vaisakha Suddha Purnima to Bahula Tadiya (April-May). 4 days	Confined to the neighbouring villages religious	Gramadevatha Syamalamba stone image in human form	2,000 local and from the neighbouring village	Eatables, utensils, lanterns, mirrors & combs, clothes and toys and Baskets	—

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1	2	3	4	5	6	7	8	9	10
				3. BOBBILI TALUK—Contd					
40	199 Bangarampeta	4 miles from Gajapathinagaram Railway Station 20 miles from Bobbili	Bangaramma festival	Once in 2 or 3 years in Phalgunam (February-March). 1 to 30 days	Local, religious	Bangaramma stone image in human form	Local congregation. Hindus	—	Yellammathalli uthsavam celebrated on Phalguna Suddha Sapthami (February–March) and Desammathalli festival in Ashadam (June–July) and Sravanam (July–August) are the other festivals that are celebrated in this village
41	201 Pedamangapuram	1 mile from Komatipalle Railway Station and 18 miles from Bobbili	Grama-devathala Pandugalu	On a Tuesday before Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Village deities Kothamma, Padalamma, Bangaramma wooden images in female form	Local congregation. Hindus	—	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
42	203 Komatipalle Agraharam	3 furlongs from Komatipalle Railway Station 15 miles from Bobbili Railway Station	Grama-devathala festival	In Chaitram (March-April) and Vaisakham (April-May). 2 months	Local, religious	Village deities Bangaramma, Durgamma and Maridamma images in human form	Local congregation. Hindus	—	—
43	204 Vindhyavasi	Half a mile from Komatipalle Railway Station and 18 miles from Bobbili	Vidhyamma and Bangaramma Pandugalu	In Chaitram (March-April). or Vaisakham (April-May) period not specified	Local, religious	Vidhyamma and Bangaramma images in human form.	Local congregation. Hindus	—	—
44	207 Chinakada	5 1/2 miles from Gajapathinagaram Railway Station and 16 miles from Bobbili	Grama-devatha Panduga	Once in 3 years from a Tuesday Vaisakham (April-May). 3 days	Local, religious	Gramadevatha Nallamaremma stone image in human form	Local congregation. Hindus only	—	—
45	212 Gadasam	6 miles from Komatipalle Railway Station and 22 miles from Bobbili of which 6 miles is by foot	Ammavari Panduga	In Vaisakham (April-May). 10 days	Local, religious	Pydithalli Ammavari stone image in human form	Local congregation. Hindus	—	—
46	216 Porali Agraharam	6 miles from Komatipalle Railway Station 24 miles from Bobbili	Ammavari Panduga	In Vaisakham (April-May) period not specified	Local, religious	Bangaramma, Padalamma, Pydithalli, Mahankalamma wooden images in human form	Local congregation. Hindus	—	—

1	26 Thonam	12 miles from Salur on the north-west. Buses ply upto Mamidipalli village at a distance of 7 miles from Salur and the remaining distance of 5 miles is to be covered by walk.	Bamgaramma Jatara	Once in a year	Local, religious	Bamgaramma	Local congregation	—	—
2	82 Markondaputti	17 miles from Salur and 5 miles from Makkuva to its north	Yeddupolamma Jatara	once in a year for 3 days	Local, religious	Yeddupolamma's image in wooden form	300; Local congregation	—	—
3	89 Sirlam	17 miles from Makkuva-Seethanagaram road to the north east of Salur	Polamma Jatara	Once in a year for 3 days	Local, religious	Polamma	Local congregation. Hindus	—	—
4	100 Kasipatnam	14 miles to the East of Salur and 2 miles from Makkuva	1. Sivaratri	(February-March) 1 day	Local, religious	Sivalingam	300; Local congregation	—	—
			2. Bamgaramma and Polamma Jatara	Once in a year period not specified	Local, religious	Bamgaramma and and Polamma	Local congregation. Hindus	—	—
5	104 Shanteswaram	13 miles from Salur and 1 mile from Makkuva on the north-east of Salur	Mahasivaratri	(February-March) 1 day	Local, religious	Sivalingam	Local and from nearby village	—	—
6	108 Seebillipedavalasa	12 1/2 miles from Salur on its northern side and 1 1/2 miles from Sambara	Jagannadhaswamy Uthsavam	Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Jagannadha Swamy 1 1/2 feet high stone image	500; Local and from neighbouring villages	—	—
7	115 Makkuva	13 miles to the west of Salur	1. Jagannadhaswamy car festival	Ashada Suddha Vidiya to Dasami (June-July) 9 days	Local, religious	Jagannadha Swamy 2 feet high sandal wood idol	400; Local and from neighbouring villages	—	—
			2. Polamma Jatara	According to the convenience of the villagers 1 month	Local, religious	Polamma a wooden image	1,000; Local congregation. Hindus	—	—
8	126 Sambara	10 Miles from Salur	Village deity's Jatara	Magha Suddha Panchami (January-February). 2 days	Local, religious	Village deity	20,000; Local and from neighbouring villages	—	—

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1	2	3	4	5	6	7	8	9	10
				4. SALUR TALUK—Contd					
9	128 Chemidi	12 Miles to the South-east of Salur Town	Sivaratri festival	(February-March). 1 day	Local, religious	Sivalingam	500; Local congregation. Hindus	—	—
10	137 Dattivalasa	5 Miles to the East of Salur and 1/2 mile from the road point on Salur-Dandigam Road	Buradalamma Jatara	Once in a year at the convenience of the villagers, 1 day	Local, religious	Buradalamma Symbolised in a grove of various trees	Local congregation. Hindus	—	—
11	193 Paramma-konda	4 1/2 miles to the west Salur-Jaipur Road	Sivaratri festival	(February-March). 4 days	Local, religious	Sivalingam	20,000; Local and from neighbouring villages Hindus	—	—
12	212 Salur	Taluk Headquarters, at a distance of 88 K Ms. from Srikakulam	1. Jagannadha Swamy Radhothsavam	Ashada Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	The mud idols of Sri Jagannadha, Subhadra and Balabadhra are painted with colours	15,000; from this and neighbouring villages. Hindus	—	—
			2. Sri Rama Navami	(March-April) 9 days	Local, religious	Marble idols of Rama, Sita, Lakshmana each about 3 feet in height	5,000; Local congregation. Hindus	—	—
			3. Sivaratri festival	(February-March). 3 days	Local, religious	Panchamukheswara Swamy; 3 1/2 feet height stone Sivalingam	Local congregation. Hindus	—	—
13	214 Panasapeddi Konavalasa	About 4 miles from Salur on Salur-Koraputti Road	Ammavari Jatara	Once a year according to the convenience of villagers	Local, religious	Village deity	—	—	Since 1967 no Jatara is being performed
14	215 A Karrivalasa	6 miles to the West of Salur on Salur-Pachipenta Road	Bamgaramma Jatara	Once in three years for 3 days	Local, religious	Bamgaramma stone image under green tree	1,000; Local and from neighbouring villages. Hindus	—	—

15	216 Gavirampeta	6 miles to the west of Salur on Salur-Pachipenta Road	Gangamma Jatara	(Deeember-January) 3 days	Local, religious	Gamgamma stone image	Local congregation. Hindus	—	—
16	220 Pachipenta	8 miles to the west of Salur	Sivaratri festival	(February-March). 1 day	Local, religious	Sivalingam	Local congregation. Hindus	—	—
17	232 Kondakegua	5 miles from Donkinavalasa Railway Station and 8 miles from Salur	Village deity's Jatara	Once in three or four years according to the convenience of the villagers	Local, religious	Village deity	Local congregation	—	—
18	238 Rompallivalasa	3 miles from to Domkenavalasa Railway Station	Konda Byragi Panduga	Margasira Suddha Purnima November-December)	Local, religious	A tree is worshipped in the form of Konda Byragi	Local congregation	—	—
19	381 Pittada	32 miles to the west of Salur and 9 miles from Gajapatinagaram Railway Station	Gramadevatha Jatara	Once in a year for three days according to convenience of the villagers	Local, religious	Gramadevatha	6,000: Local and from neighbouring villages. Hindus	—	—
20	337 Jayati	10 miles from Gajapatinagaram Railway Station and 23 miles from Salur by road	Mahasivaratri festival	Magha Bahula Trayodasi (January-February). 2 days	Local, religious	Mallikarjuna Swamy 4 feet high stone Sivalingam	Local congregation. Hindus	—	—
21	390 Challapeta	8 miles to the south-east of Gajapatinagaram and 21 miles from Salur	Sri Rama Navami festival	(March-April.) 9 days	Local, religious	Coronation Picture of Srirama	Local congregation. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				5. PARVATHIPURAM TALUK					
1	44 Kalliti	14 miles from Gummalakshmipuram and 36 miles from Parvathipuram	Kandikotha festival	On Margasiram (November-December). 1 day	Local, religious	Jakaradevatha, symbolised in a stone under a tamarind tree	Local congregation. Tribals	—	Jaliademudu is also worshipped at the convenience of the villagers when there is an outbreak of epidemics
2	46 Kesari	38 miles from Parvathipuram Railway Station	Thokkidikotha festival	In the month of December. 5 days	Local, religious	Village deity Jakaramma	Local congregation. Tribals	—	—
3	47 Dolukona	39 miles from Parvathipuram	Thokkidikotha festival	In the month of December. 5 days	Local, religious	Jakaramma, a stone image	Local congregation. Tribals	—	—
4	53 Nandrukona	36 miles from Parvathipuram Railway Station	Thokkidikotha festival	In the month of December. 5 days	Local, religious	Jakaramma, a stone image	Local congregation. Tribals	—	Intoxicating drinks are essential for the celebration of the festival
5	99 Lakkaguda	28 miles from Parvathipuram and 4 furlongs to the west of Gummalakshmipuram	Ammavari festival	Commences on a Sunday in the month of April or May. 5 or 7 days	Local, religious	Tivasaramma, symbolised in wooden pieces, each of 6" length	Local congregation All communities	—	—
6	101 Vattada	30 miles from Parvathipuram Railway Station	Jakaradevatha festival	After 15th of December. Nofixed date; 7 days	Local, religious	Jakaradevatha, an axe is worshipped	Local congregation. Jatapus	—	—
7	123 Donguru-kikkuva	5 miles from Gummada Railway Station and 23 miles from Parvathipuram	Kondadevatha festival	In Margasiram (November-December). No fixed date	Local, religious	Jakaradevatha, a stone image	Local congregation. Hill tribes	—	—
8	135 Nellikikkuva	6 miles from Gumada Railway Station and 23 miles from Parvathipuram	Kondajakara festival	In Karthikam (October-November). No fixed date	Local, religious	Kondajakara, a shapeless stone image	Local congregation. Tribals	—	—

9	152 Gumma	25 miles from Parvathipuram	Mahasiva-ratri	From Magha Bahula Chatur-dasi (January-February). 3 day	Local, religious	Neelakanteswara Swamy, a stone Sivalingam	8,000; Local and from the neigh-bouring villages. Hindus	—	Gramadevatha, festival is celebrated for 9 days in Chaitram (March-April); once in two years
10	166 Mantikonda	34 miles from Parvathipuram Railway Station	Grama-devatha festival	In the month of December. No fixed date. 7 days	Local, religious	Gramadevatha, an axe is worshipped	Local congrega-tion. Hill tribes	—	—
11	167 Gujjuvai	32 miles from Parvathipuram	Amma-thalli Panduga	In Sravanam (July-August). No. fixed date 4 or 5 days	Local, religious	Ammathalli, an axe is worshipped	Local congrega-tion. All commu-nities	—	Intoxicating drinks are essential for the celeb-ration of the festival
12	168 Mondem-khallu	31 miles from Parvathipuram by bus	1. Lord Jaganna. dha Swa-my Rath-othsavam	From Ashada Suddha Vidiya (June-July). 9 days	Local, religious	Lord Jagannadha Swamy, a wooden image	500; Local con-gregation. Hindus	Sweets, utensils, lanterns, books, pictures, clothes and Ayurvedic medicines.	—
			2. Siva-ratri	On Magha Ba-hula Chaturdasi and Amavasya (January-Feb-ruary). 2 days	Local, religious	Lord Siva, a stone Sivalingam	Local congrega-tion. Hindus	Foodstuffs, utensils lanterns etc.	—
13	187 Thennukharja	25 miles from Parvathipuram Railway Station	Kandi kotha fes-tival	In Margasiram (November-Dec-ember). 1 day	Local, religious	Jakaradevatha, a stone image and a wooden image	Local congrega-tion. Hill tribes	—	—
14	269 Kurupam	15 miles to the North-East of Parvathipuram on Parvathipuram-Elvinpet Road	Sivaratri festival	On Magha Ba-hula Chaturdasi (January-Feb-ruary). 1 day	Local, religious	Sri Neelakantes-wara Swamy	Local congrega-tion. Hindus	—	—
15	279 Nagara	35 miles from Parvathipuram Railway Station	Manden-gidevatha festival	From Margasira Bahula Ekadasi to Pushya Suddha Tadiya (Dec-ember-January). 7 days	Local, religious	Mandengidevatha, an axe is worship-ped	Local congrega-tion. Jatapus	—	—
16	280 Nagara-kutumbai	38 miles from Parvathipuram Railway Station and on Parvathi-puram to Monde-mkhallu bus route	Mandengi-devatha festival	From Margasira Bahula Ekadasi to Pushya Sud-dha Tadiya (December-January) 7 days	Local, reli-gious	Mandengidevatha, an axe is worship-ped	Local congrega-tion Jatapus	—	Intoxicants are liberally used during the festival
17	285 Putivada	35 miles from Parvathipuram Railway Station	Kothala Panduga	From Margasira Bahula Ekadasi to Pushya Suddha Tadiya (December-January). 7 days	Local, religious	Cheemaranamma, an axe is worship-ped	Local congraga-tion. Jatapus	—	—

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1	2	3	4	5	6	7	8	9	10
				5. PARVATHIPURAM TALUK—Contd					
18	287 Dongala-baramani	42 miles from Parvathipuram Railway Station	Kandi-kotha festival	In Pushyam (December-January). 6 days	Local, religious	Tokkidevatha, represented as a pole fixed in the earth and decorated with birds' feathers	Local congregation. Jatapus	—	Intoxicants are commonly used during the festival
19	296 Valasaballeru	40 miles from Parvathipuram Railway Station	Village deities' festival	According to the convenience of the villagers. No fixed date	Local, religious	The village deities do not have definite form and are worshipped under a tree in a tope	Local congregation. Jatapus & Savaras	—	—
20	297 Donkula-guda	40 miles from Parvathipuram Railway Station	Village deity festival	According to the convenience of villagers. No fixed date	Local, religious	Goddalidevatha some stones placed under a tree in a tope are worshipped	Local congregation. Jatapus & Savaras	—	—
21	321 Panasa-bhadra	47 miles from Parvathipuram Railway Station	Kandi-kotha festival	In Pushyam (December) 5 days	Local, religious	Tokkidevatha, symbolised in a carved wood without any shape	Local congregation. Jatapus	—	—
22	323 Jumbiri	37 miles from Parvathipuram, 30 miles by road and 7 miles by rural cart-track	Grama-devatha Panduga	In Chaitram (March-April). 9 days	Local, religious	Gramadevatha, a tree is worshipped	Local congregation. Jatapus	—	Goddalidevatha Panduga is also celebrated in Pushyam (December-January). for 5 days
23	326 Dakshini	48 miles from Parvathipuram Railway Station	Grama-devatha Panduga	From Margasira Bahula Ekadasi to Pushya Suddha Tadiya (December-January). 7 days	Local, religious	Gramadevatha	Local congregation. Jatapus and Savaras	—	—
24	333 Chilakam	12 miles from Parvathipuram Railway Station	Village deity's uthsavam	From Phalguna Suddha Chaturdasi to Chaitra Suddha Shasthi 8 days	Local, religious	Regalamma, a wooden image	Local congregation. All communities	—	—

25	335 Lakshmipeta	21 miles from Parvathipuram Railway Station	Kandi-kotha festival	In Pusyyam (December–January) 7 days	Local, religious	Village deity, stone image	Local congregation. Jatapus	—	—
26	339 China-merangi	12 miles to the North-East of Parvathipuram and 2 miles from Pedamerangi	Sri Jangannadha-swamy Radha-Yatra	From Ashadha Suddha Vidiya to Dasami 9 days	Local, religious	Jagnnadhaswamy, wooden image	2,000; Local and from neighbouring villages. Hindus	—	—
27	363 Chinna-kudama h/o Kudama	7 miles from Parvathipuram	Grama-devatha uthsavam	From Phalguna Suddha Sapthami to Bahula Vidiya (February–March). 10 days	Local, religious	Ammavaru, wooden image	Local congregation. All communities	—	—
28	371 Pedamerangi	10 miles from Parvathipuram Railway Station	Rathalamma uthsavam	In Chaitram (March–April). 7 days	Local, religious	Rathalamma, image in female form	Local congregation All communities	—	—
29	372 Subhadram-mavalasa	11 miles from Parvathipuram	Ammavari Panduga	According to the convenience of the villagers. No fixed date	Local, religious	Nukalamma, wooden image	Local congregation. All communities	—	—
30	373 Kannapudo-ravalasa	On the North-Eastern side of Parvathipuram at a distance of 11 miles	Asiramma Panduga	Once in 2 years from Phalguna Suddha Padyami to Pournami (February-March). 15 days	Local, religious	Asiramma, village deity	Local and from neighbouring villages. Hindus	—	—
31	383 Devuni-gumpa	8 miles from Parvathipuram	Mahasiva-ratri	On Magha Bahula Chatut-dasi (January–February) 1 day	Local, religious	Sri Gumpa Somes-waraswamy	10,000; Local and from neighbouring villages. Hindus	—	—
32	392 Kallikota	5 miles from Gumada Railway Station	Grama-devatha festival	In the month of April; 8 days	Local, religious	Village deity	Local congregation	—	—
33	393 Bhitrapadu	4 miles from Gumada Railway Station and 12 miles from Par-vathipuram	Ammavari festival	Once in 3 or 5 years in Chait-ram (March-April). 7 days	Local, religious	Ippalapolamma, village deity	Local congregation. All communities	—	—
34	403 Gadaba-valasa	About 23 miles to the North of Parvathipuram and near Gummalaksh-mipuram	Village deity festival	On Chaitra Suddha Triodasi (March–April) 1 day	Local, religious	Sottamma, symbolised in an ant-hill	Local congregation. Tribals	—	—

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1	2	3	4	5	6	7	8	9	10
				5. PARVATHIPURAM TALUK—Contd					
35	406 Thotapalle	5 miles to the East of Parvathipuram on Parvathipuram–Srikakulam road	Lord Venkateswaraswamy Aradhana	Daily pujas performed	Local, religious	Lord Venkateswaraswamy	Local congregation. Hindus	—	—
36	423 Sivini	7 miles from Parvathipuram Railway Station	1. Mahasivaratri uthsavam	On Phalguna Bahula Chaturdasi and Amavasya (February–March) 2 days	Local, religious	Someswaraswamy, a stone sivalingam	Local and from nearby villages. Hindus	Foodstuffs, mirrors, combs, readymade clothes, mats etc.	—
			2. Bangaramma uthsavam	In Chaitram or Vaisakham (March–April–May) 15 days	Local, religious	Bangaramma, wooden image	Local and from nearby villages. Hindus	—	—
37	429 Sunki	About 6 miles from Parvathipuram	Gramadevatha festival	Once in 2 or 3 years on Vaisakha Purnima (April–May) 8 days	Local, religious	Sunkipolamma, wooden image in female form	Local congregation; All communities	—	—
38	431 Naguru	9 miles to the East of Parvathipuram on Parvathipuram–Palakonda Road	Sivaratri festival	In Karthikam (October–November) 3 days	Local, religious	Sri Neelakanteswaraswamy, a stone Sivalingam	500; local congregation. Hindus	—	Dramas, Puranakalakshepams and Harikathas are arranged
39	434 Sivvam	10 miles from Parvathipuram Railway Station	Regalamma uthsavam	From Phalguna Bahula Chaturdasi to Chaitra Suddha Shasti (March–April) 8 days	Local, religious	Regalamma, a stone image	Local congregation. All communities	Eatables etc.	—
40	436 Gottivalasa	9 miles from Parvathipuram Railway Station	Village deity's festival	From Phalguna Suddha Padyami to Purnima (February–March) 15 days	Local, religious	Regalamma, wooden imoge in female	Local congregation. All communities	—	—

41	438 Marupenta	9 miles from Parvathipuram Railway Station	Regalamma festival	From Pushya Bahula Amavasya to Phalguna Suddha Purnima 15 days	Local, religious	Regalamma, wooden image	Local congregation. Hindus	—	There are feasts and free feeding
42	441 Addapuseela	2 miles from Parvathipuram Railway Station	Sri Kasi Visvanatha festival	In Karthikam (October-November)	Local, religious	Sree Kasiviswanathaswamy, a stone Sivalingam	5,000; Local and from nearby villages. Hindus	Sweets, fruits, utensils, lanterns, books, pictures of deities, toys, fancy goods etc.	—
43	447 Lakshminarayanapuram	2 miles from Parvathipuram and also from Belagam	Ammavari Jatara	In Chaitram (March-April) once in 1 or 3 years for 1 month	Local, religious	Bangaruthalli, village deity	Local congregation. All communities	—	—
44	448 Parvathipuram	It is a Railway Station on Vizianagaram-Raipur Broadgauge line	1. Sri Venkateswaraswamy kalyanam	On Karthika Suddha Ekadasi (October-November) 1 day	Local, religious	Sri Venkateswaraswamy, a 2 1/2 feet high black stone image	600; Local congregation. Hindus	—	—
			2. Sri Satyanarayanaswamy kalyanam	From Vaisakha Suddha Ekadasi to Purnima 5 days	Local, religious	Sri Satyanarayanaswamy, 1 foot high marble idols of the Lord and His consort	Local congregation. Hindus	—	—
			3. Yerrakunchamma jatara	Once in a year for 1 month during June-July	Local, religious	Yerrakunchamma, symbolised in pots	4,000; local congregation. Hindus	—	—
45	450 Gangamambapuram	5 miles from Parvathipuram Railway Station and is on the Parvathipuram Narayanapatnam bus route	Mahasivaratri festival	On Magha Bahula Chaturdasi and Amavasya (January-February). 2 days	Local, religious	Neelakanteswara Swamy, a stone Sivalinpam	Local and from neighbouring villages. Hindus	—	—
46	471 Putturu	5 miles from Parvathipuram Railway Station	Bangaramma festival	On Vaisakha Suddha Panchami (April-May) 3 days	Local, religious	Bangaramma village deity	Local congregation. All communities	—	—
47	480 Narsipuram	4 miles to the South of Parvathipuram	Sivaratri festival	In Karthikam (October-November). 1 day	Local, religious	Eswara, a stone Sivalingam	Local congregation. Hindus	—	Asiramma Jatara is also celebrated once in 1 or 2 years
48	485 Venkatrayudupeta	3 miles from Parvathipuram Railway Station	Neelavathi Gangamma festival	In Chaitram (March-April). 1 month	Local, religious	Neelavathi Gangamma, village deity	Local congregation. Hindus	—	This festival is celebrated in Narsipuram village

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1	2	3	4	5	6	7	8	9	10
				5. PARVATHIPURAM TALUK—Contd					
49	486 Pedagudaba	6 miles from Parvathipuram Railway Station by cart-track	Mahasivaratri uthsavam	On Magha Bahula Amavasya 1 day	Local, religious	Gowreeswaraswamy, a stone Sivalingam	Local and from neighbouring villages. Hindus	—	Gramadevatha uthsavam is also celebrated in the month of April for 30 days
50	489 Vallarigudaba	6 miles from Parvathipuram Railway Station	Gramadevatha uthsavam	From Chaitra Suddha Purnima to Vaisakha Suddha Purnima (March-May). 1 month	Local, religious	Patnalamma, wooden image in female form	Local congregation. Hindus	—	—
51	490 Chinagudaba	7 miles from Parvathipuram Railway Station	Gramadevatha uthsavam	In Magham (January-February). 15 days	Local, religious	Village deity	Local congregation. All communities	—	Mahasivaratri festival is celebrated on Magha Bahula Chaturdasi (January-February)
52	494 Garugubilli	10 miles to the East of Parvathipuram Railway Station	Mahasivaratri uthsavam	On Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Amreswaraswamy, a stone Sivalingam	Local, congregation. Hindus	—	Padalamma uthsavam is celebrated once in 3 years in Chaitram (March-April) for 15 days
53	496 Pedduru	10 miles from Parvathipuram Railway Station	Mahasivaratri	On Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Malleswaraswamy, a stone Sivalingam	Local congregation. Hindus	—	—
54	499 Kotturu	12 miles from Parvathipuram Railway Station in the South-Eastern direciion	Chiluka Ekadasi uthsavam	On Karthika Suddha Ekadasi and Dwadasi (October-November). 2 days	Local, religious	Lord Rama	Local and from neighbouring villages Hindus	—	—
55	500 Ravipalle	12 miles from Parvathipuram	Gramadevatha uthsavam	Once in 10 or 12 years in Chaitram (March-April) 1 month	Local, religious	Goddammathalli; wooden image in female form	Local congregation. All communities	—	—
56	501 Kothapalle	18 miles from Parvathipuram Railway Station	Gramadevatha uthsavam	In Vaisakham (April-May). 9 days	Local, religious	Saripolamma, image in female form	Local congregation. All communities	—	—

6. PALAKONDA TALUK

1 Kothapeta 110	11 miles to the East of Palakonda on the Amudalavalasa to Hiramandalam Road	Mahasivaratri festival	From Magha Bahula Triodasi (January-February). 4 days	Local, religious	Sri Sangameswaraswamy, a stone Sivalingam	3,000; Local and from the neighbouring villages. Hindus	Eatables, pots, mirrors and combs, photos of Gods, mill and handloom clothes and toys	Bhajans and Harikathas are arranged to entertain the visitors
2 Gopidevipeta 126	7 miles from the Palakonda and 20 miles frnm Srikakulam Road Railway Station	Kondadevatha festival	In Asvijam (September-October). 3 days	Local, religious	Kondadevatha, a stone image	Local congregation. All communities	—	There is free feeding for 3 days
3 Garugubilli 155	One mile to the North of Palakonda and 1 1/2 miles from Amudalavalasa by foot-path	Ammavari festival	In Sravanam (July-August). 1 day	Local, religious	Bangaramma, image in animal form	Local congregation. All communities	—	—
4 Palakonda 156	20 miles to the North of Srikakulam	1. Sri Jagannadha Swamy car festival	From Ashada Suddha Vidiya to Navami (June-July). 8 days	Local, religious	Sri Jagannadhaswamy	20,000; Local and from distant places. Hindus	—	—
		2. Sirla Pothamma Yatra	In the month of June. 1 day	Local, religoius	Sirla Pothamma, one foot high brass idol	10,000; Local and from the neighbouring villages. Hindus	Bangles, eatables, utensils, furniture etc.	—
5 Nandiyadakurmarajapuram 156 B	One kilometre from Palakonda on Srikakulam Road	Hanumajjayanthi	Once in a year 9 days	Local, religious	Sri Anjaneyaswamy 3 feet high stone image	Local and from the neighbouring villages. Hindus	—	—
6 Chinakotipalle 159	3 miles to the North of Palakonda	Sivaratri festival	Once in a year 5 days	Local, religious	Sri Visweswara, a stone Sivalingam	1,500; Local and from neighbouring villages. Hindus	—	—
7 Pedakotipalle 160	6 miles to the North of Palakonda	Sivaratri festival	Once in a year 3 days	Local, religious	Lord Siva, a stone Sivalingam	3,000; Local and from the neighbouring villages. Hindus	—	—
8 Loveedulakshmipuram 161	7 miles to the West of Palakonda by road	Ammavari Aradhana	In Sravanam (July-August). 1 day	Local, religious	Bangaruthalli, wooden image	Local congregation. All communities	—	—
9 Singupuram 171	4 miles from Palakonda and 25 miles from Srikakulam Road Railway Station	Gramadevatha Panduga	In Ashada Suddham (June-July). 2 days	Local, religious	Bangaruthalli, image is of neem wood	Local congregation. All communities	—	—
10 Dolamada 173	44 miles from Amudalavalasa Railway Station and 10 miles from Palakonda	Gramadevatha Panduga	Twice in a year i.e., Ashada Suddam (June-July) and Asvijam (September-October).	Local, religious	Bangaruthalli, image is of neem wood	Local congregation. All communities	—	—

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1	2	3	4	5	6	7	8	9	10
				6. PALAKONDA TALUK—Contd					
11	181 Veeraghattam	16 miles from Parvathipuram and 30 miles from Srikakulam Road Railway Station	Sri Jagannadhaswamy car festival	From Ashada Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadhaswamy	1.000; local and from the neighbouring villagrs. Hindus	—	—
12	211 Navagam	6 miles to the North-West of Palakonda on Srikakulam to Parvathipuram Road	Gramadevatha festival	Once in a year for 1 day period not specified	Local, religious	Asiramma, wooden image	Local congregation. Hindus	—	—
13	221 Bitiwada	10 miles to the West of Palakonda and 25 miles to the East or Srikakulam	Gramadevatha festival	During summer. Period not specified	Local, religious	Purutala Polamma, wooden image	Local congregation. Hindus	—	—
14	227 Chidimi	21 miles from Parvathipuram Railway Station and 17 miles from Palakonda	Agnigangamma devatha Aradhana	On a Tuesday before Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Agnigangamma, village deity	1,000; Local and from the neighbouring villages. All communities	A few shops	—
15	240 Kondangipadu	12 miles from Palakonda and 18 miles from Bobbili Railway Station	Gramadevatha Panduga	In Sravanam (July-August) 1 day	Local, religious	Tegalamma, village deity	Local congregation. All communities	—	The devotees take river-bath and observe fasting and jagarana during festive days
16	248 Devakivada	4 miles from Baljipeta bus road and 14 miles from Palakonda by foot-path	Asiramma Panduga	Once in 5 years in Chaitram (March-April)	Local, religious	Asiramma, a wooden image	Local congregation. Hindus	—	This festival is celebrated once in 5 years
17	251 Seetharampuram	18 miles from Cheepurupalle Railway Station	Dolayatra	In Chaitram (March-April). 3 days	Local, religious	Lord Rama and Siva	3 to 4 thousands of devotees, local and from the neighbouring villages. Hindus	Utensils, lanterns, mirrors and combs, pictures, cloth, agricultural implements and toys	—
18	253 Voni Agraharam	6 furlongs from Nagavali river	Gramadevatha aradhana	In Chaitram (March-April). 7 days	Local, religious	Vani Polamma, a wooden image	Local congregation. Hindus	—	—

255 19 Sangam	7 miles from Palakonda	Mahasivaratri festival	From Magha Bahula Ekadasi (January-February) to Phalguna Suddha Vidiya (February-March). 7 days	Local, religious	Lord Siva	10,000; Local and from the neighbouring villages All communities	—	—
258 20 Bhagemmapeta	21 miles from Bobbili and 27 miles from Palakonda by road	Bhishma Ekadasi	Once in a year	Local, religious	Bhishma	Local congregation. Hindus	—	—
267 21 Talavaram	5 miles to the West of Palakonda	Sri Jagannadhaswamy car festival	From Ashada Suddha Vidiya to Dasami 9 days	Local, religious	Sri Jagannadha Swamy	1,000; local congregation. Hindus	—	—
275 22 Tampatapalle	3 miles to the West of Palakonda	Sri Venugopala Swamy yatra	For Sankranti festival 3 days	Local, religious	Sri Venugopalaswamy	Local congregation. Hindus	—	—
276 23 Annavaram	1 1/2 miles to the South of Palakonda and 18 miles from Amudalavalasa	Sri Ramalingeswaraswamy kalyanam	From Jyesta Suddha Ekadasi to Purnima (May-June). 5 days	Local, religious	Sri Ramalingeswaraswamy, 1 foot high stone Sivalingam	Local congregation. Hindus	—	—
299 24 Gullapadu	7 miles from Palakonda	Sri Kamalingeswaraswamy festival	From Megha Bahula Triodasi to Amavasya (January-February. 5 days	Local, religious	Sri Kamalingeswaraswamy, a stone Sivalingam	Locacal and from the neighbouring villages. All communities	—	—
313 25 Panasavalasa	16 miles from Cheepurupalle Railway Station	Sri Raja Venugopalaswamy kalyanam	From Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Sri Raja Venugopalaswamy	Local and from the neighbouring villages Hiddus	A few shops	—
320 26. Rajam	11 miles from Cheepurupalle Railway Station and 12 miles from Palakonda	Pydithalli festival	From a Tuesday before Phalguna Suddha Purnima (February-March). 5 days	Local, religious	Poli Pydithalli, image in female form in sitting posture with 4 hands	30,000; Local and from the neighbouring villages. Hindus	Utensils, lanterns, mirrors and combs, Ayurvedic medicines, religious books, pictures and story books, agricultural implements, baskets and toys	—
326 27 Burada	3 1/2 miles from Rajam by road, 9 1/2 miles from Palakonda and 13 miles from Cheepurupalle	Sri Lakshmiperantalu uthsavam	From Magha Suddha Ekadasi to Purnima (January,February). 5 days	Local, religious	Lakshmiperantalu, image in female form	Local congregation. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				6. PALAKONDA TALUK—Contd					
28	329 Tatipadu	2 furlongs from Sitaramapuram by cart and 17 miles from Cheepurupalle Railway Station	Jagannadhaswamy radha yatra	From Ashada Suddha Tadia to Dasami (June-July). 9 days	Local, religious	Sri Jagannadhaswamy	Local congregation. All communities	—	—
29	332 Gulla Seetharampuram	5 miles from Rajam and 16 miles from Cheepurupalle Railway Station	Dola yatra	From Phalguna Suddha Purnima (February-March). 4 days	Local, religious	Sri Jagannadhaswamy	5,000; local and from the neighbouring villages. All communities	Utensils, lanterns, mirrors and combs, pictures and photos of Gods, agricultural implements and toys	—
30	345 Thotavada	8 miles from Srikakulam Road Railway Station and 8 miles from Palakonda	Gowri uthsavam	From Asvija Suddha Purnima (September-October). 30 days	Local, religious	Gowri Devi	Local congregation. All communities	—	—
31	387 Gopalapuram	1 1/2 miles to the South of Palakonda	Sivaratri festival	Once in a year 3 days	Local, religious	Sri Sadasivaswamy	10,000; local and from the neighbouring villages. Hindus	—	—
32	436 Marrikothavalasa	6 miles from Srikakulam Road Railway Station by foot-path	Ammavari Panduga	On a Tuesday in Ashadam (June-July). No fixed date	Local, religious	Asiramma, village deity	Local congregation. All communities	—	—
33	437 Nimmathorlavada	6 miles from Srikakulam Road Railway Station by foot-path	Ammavari Aradhana	In Ashadam (June-July). No fixed date	Local, religious	Ammavaru. wooden image	Local congregation. Hindus	—	—

7. PATHAPATNAM TALUK

1	20 Liviri	About 19 miles from Pathapatnam	Dolaya yatra	In Phalgunam (February-March). 2 days	Local, religious	Radha and Krishna	5,000; Local congregation. Hindus	Eatables, utensils and cloth	—
2	89 Cheepurupalle	15 miles from Pathapatnam, the taluk headquarters on Parlakimidi-Palasa Road	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Yendala Malleswaraswamy, two feet high stone Sivalingam	500; Local congregation. Hindus	—	—
3	100 Nivagane	3 miles from Haddubangi Railway Station, 16 miles from Pathapatnam and 30 miles from Tekkali	Bhoumi Jatara	From Phalguna Suddha Sapthami to Purnima (February-March). 9 days	Local, religious	Village deity Yellamma, stone image in human form	Local congregation. Hindus	—	—
4	101 Mathala	About 10 miles from Pathapatnam	Ammavari Uthsavam	On Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Village deity (Ammavaru)	Local congregation. Hindus	—	—
5	102 Penugottivada	3 miles from Haddubhangi Railway Station of Orissa State and 15 miles from Pathapatnam	Ammavri Panduga	Before Asvija Suddha Dasami (September-October). 1 day	Local, religious	Village deity, Kummari Polamma	Local congregation. Hindus	—	—
6	104 Chompa	9 miles from Pathapatnam	Rupini Devi Panduga	In Ashadam (June-July)	Local, religious	Village deity, Rupini Devi	Local congregation. Only	—	—
7	105 Khuddigam	2 miles from Haddubhangi Railway Station 16 miles from Pathapatnam by Road and 44 miles from Srikakulam	Rupini Devi Uthsavam	In Ashadam (June-July)	Local, religious	Village deity, Rupini Devi	Local congregation. Hindus	—	—
8	109 Makuvaram	2 miles from Seethapuram Railway Station and 12 miles from Pathapatnam	1. Parvathi Kalyanam	From Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Parvathi	Local congregation. All communities	—	—
			2. Gramadevatha festival	In Ashadam (June-July). 2 days	Local, religious	Gramadevatha	Local congregation. All communities	—	—
9	110 Rayila	3 miles from Seethapuram Railway Station, 15 miles from Pathapatnam and 28 miles from Tekkali	Mahademuni festival	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Neelakantheswara Swamy	Local congregation. Hindus	—	—

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				7. PATHAPATNAM TALUK—Contd.					
10	142 Subalay	9 miles from Pathapatnam	Dola festival	Phalguna Suddha Chaturdasi (February-March). 2 days	Local, religious	Lord Vishnu	8,000; Local and from the neighbouring villages. Hindus	—	—
11	191 Hiramandalam	About 10 miles from Pathapatnam	Car festival	Ashada Suddha Vidiya (June-July). 10 days	Local, religious	—	1,000; Local and from neighbouring villages. Hindus	—	—
12	207 Tamara	3 miles to the west of the Pathapatnam taluk office	Dasara	Asvija Suddha Padyami (September-October). 1 day	Local, religious	Durga	800; Local congregation. Hindus	—	—
13	221 Kittalapadu	About 11 miles from Pathapatnam	Sri Rama Navami	Chaitra Suddha Navami (March-April). 9 days	Local, religious	Lord Rama	500; Local and from the surrounding villages. Hindus	—	—
14	225 Mukhalingam	12 miles from Thilaru Railway Station and 20 miles from Pathapatnam	Madhukeswaraswamy Kalyanothsavam	From Jyeshta Suddha Ekadasi to Purnima (May-June). 5 days	Local, religious	Madhukeswaraswamy	Some thousands, local and from distant places. Hindus	Eatables, utensils, lanterns, Ayurvedic medicines, pictures and clothes etc.	—
15	226 Dabbapadu	20 miles from Amudalavalasa Railway Station	Ammathalli Panduga	From Vaisakha Suddha Padyami to Purnima (April-May) 15 days	Local, religious	Village deity, Ammathulli	Local congregation. Hindus	—	—
16	246 Saravakota	14 miles to the South of Pathapatnam	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 3 days	Local, religious	Trylokeswaraswamy	Local congregation. Hindus	—	—
17	255 Avalingi	16 miles to the South of Pathapatnam	Sri Jagannadha Swamy Uthsavam	From Ashadha Suddha Vidiya to Dasami (June-July) 9 days	Local, religious	Sri Jagannadhaswamy	Local and from the neighbouring villages. Hindus	A few shops	Gramadevatha Panduga is also celebrated on Asvija Suddha Purnima (September-October) for 1 day

257 18 Cheedipudi	6 miles from Tilanu Railway Station and 20 miles from Srikakulam	Sri Venkateswaraswamy uthsavam	From Magha Suddha Dasami to Bahula Padyami (January-February). 7 days	Local, religious	Sri Venteswaraswamy, Bhudevi, Sridevi stone images in human form	8,000; Local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns pictures and earthen toys	—
262 19 Vaddinavalasa	16 miles to the South of Pathapatnam	Trinadhaswamy Uthsavam	(April-May) 3 days	Local, religious	Trinadhaswamy, 2 1/2 feet high stone image	500; Local and from the neighbouring villages. Hindus	—	—
284 20 Arli	2 miles from Seethapuram and Nivagam and 12 miles from Pathapatnam	1. Mahasivaratri	On Magha Bahula Triodasi (January-February) 2 days	Local, religious	Sri Mallikarjuna swamy	Local congregation. Hindus	—	—
		2. Gramadevatha Aradhana	In Ashadham (June-July). 2 days	Local, religious	Village deity, Arli Ammavaru	Local congregation. Hindus	—	—
309 21 Pathapatnam	Taluk headquarters and a Railway Station on the Navpada-Parlakimidi Narrow gauge line of South Eastern Railway	Sri Jagannadha Swamy Rathothsavam	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadhaswamy	Local congregation. Hindus	—	—
340 22 Kidimi	3 miles from Haddubhangi Railway Station and 17 miles from Pathapatnam	Durga Puja	Asvija Suddha Dasami (September-October) 1 day	Local, religious	Village deity Durga (Ammavaru)	Local and from the neighbouring villages. All commuties	—	—
373 23 Meliayaputti	8 miles from Parlakimidi on Parlakimidi-Palasa Road and 6 miles from Kimidi Railway Station	1 Dolotsavam Yatra	From Phalguna Suddha Triodasi to Bahula Vidiya (February-March). 5 days	Local, religious	Sri Venugopalaswamy	10,000; Local and from the neighbouring Orissa State	Eatables, utensils, etc	—
		2. Kalyanothsavam	Karthika Suddha Ekadasi (October-November) 1 day	Local, religious	Sri Venuaopalaswamy	Local congregation. Hindus	—	—
		3. Sri Krishnashtami	Sravana Bahula Ashtami	Local, religious	Lord Krlshna	2,000; Local and from the neighbouring vlllages. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				8. NARASANNAPETA TALUK					
1	1 Narasannapeta	Taluk headquarters on Madras-Calcutta trunk road at a distance of 5 miles from Tilaru Railway Station and 14 miles from Srikakulam Town	1. Lord Venkateswara Swamy Kalyanamahothsavam	From Vaisakha Suddha Ekadasi to Purnima (April-May) 5 days	Local, religious	Sri Venkateswaraswamy, a stone image in human form	Local congregation. Hindus	—	—
			2. Kodeballa yathra	During the Sankranthi i.e. on 15th January. 1 day	Local, religious	Chokkalingeswaraswamy	1,000; Local and from the surrounding villages. Hindus	—	—
			3, Santhamani Ammavari jatara	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Santhamani Ammavaru, a stone image in female form	Local and from surrounding villages. Hindus	—	—
2	5 Chennaiahvalasa	8 miles from Tilaru Railway Station and 12 miles from Narasannapeta	Durga Puja	From Asvija Suddha Panchami (September-October) 5 days	Local, religious	Durga Devi image with four hands in human form seated on a lion	Local congregation. All communities	—	—
3	6 Kaminaidupeta H/o Akkurada	8 miles from Tilaru Railway Station	Nandikeswara uthsavam	Asvijam (September-October). 1 day	Local, religious	Earthen images of Siva, Parvathi, Vighneswara & Kumaraswamy seated on a Nandi (Bull)	Local congregation. Hindus	—	—
4	11 Andhavaram	On the Eastern bank of the rivrr Vamsadhara at a distance of 4 1/2 miles from Urlam Railway Station and 12 miles from Narasannapeta	Asiramma Panduga	Once in 10 years from Chaitra Suddha Padyami to Panchami (March-April). 5 days	Local, religious	Asiramma, a stone	Local congregation. Hindus	—	—

5	12 Ramadasupeta H/o Allada	4 miles from Urlam and 12 miles from Narasannapeta	Mahalakshmi Devatha uthsavam	On the Tuesday during Vaisakha Suddham (April-May) & Karthika Suddham (October–November). 1 day	Local, religious	Mahalakshmi, a wooden image in human form	Local congregation. Hindus	—	—
6	13 Alladapeta alias Adwanapeta	4 miles from Urlam Railway Station and 15 miles from Narasannapeta	Gowri Purnima	From Asvija Suddha Purnima (October-November). 1 month	Local, religious	Gowramma, a neem tree is worshipped	Local and from Neighbouring villages. Hindus	—	—
7	17 Pagadu	4 miles from Urlam Railway Station and 6 miles from Narasannapeta	Sri Rama Navami	From Chaitra Suddha Navami to Bahula Vidiya (March–April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	—	—
8	25 Chodavaram	3 miles 4 furlongs from Urlam Railway Station and 10 miles 4 furlongs from Narasannapeta	Gowri Purnima	From Asvija Purnima (September-october) to Karthika Suddha Chaturdasi (October–November). 29 days	Local, religious	Gowri, village deity	Local congregation. Hindus	—	—
9	41 Rana	3 miles from Tilaru Railway Station and 6 miles from Narasannapeta	Mahasivaratri	From Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Mukha Lingeswaraswamy, a stone Sivalingam	Local and from neighbouring villages. Hindus	A few shops	—
10	42 Chinathumbaiahpeta H/o Narayanavalasa	4 furlongs from Tilaru Railway Station and 5 miles from Narasannapeta	Sivuni Yatra	Between Pushya Suddha Purnima and Bahula Amavasya (December-January). 4 days	Local, religious	Lord Someswaraswamy	Local and from neighbouring villages. Hindus	—	—
11	48 Ampalam	About 6 miles from Narasannapeta	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama, a stone image in human form	Local congregation. Hindus	—	—
12	51 Balaseema	6 furlongs from Urlam Railway station and 6 miles from Narasannapeta	1. Neelamma Uthsavam	On the first Thursday in Vaisakha Bahulam (April-May). 1 day	Local, religious	Neelamma, village deity	Local and from neighbouring villages. Hindus	—	—
			2. Sri Sita Rama Kalyanam	From Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Lord Rama and Sita	Local and from neighbouring villages. Hindus	—	Asiramma uthsavam is also celebrated on the first Tuesday in Asvija Suddham (September-October)

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1	2	3	4	5	6	7	8	9	10
			8. NARASANNAPETA TALUK—Contd.						
13 (a)	52 Kumaripeta H/o Urlam	1 furlong from Urlam Railway Station	Gramadevatha Aradhana	On Asvija Purnima (September–October). 1 day	Local, religious	Village deity	Local congregation. Hindus	—	—
13 (b)	52 Baddvanipeta H/o Urlam	1 mile from Urlam Railway Station	Gramadevatha Dasara Uthsavam	On the first Tuesday in Asvijam (September-October). 1 day	Local, religious	Village deity	Local congregation. Hindus	—	Harihareswara Kalyanamahothsavam is also celebrated on Vaisakha Suddha Purnima (April-May)
14	58 Madapam	On the Eastern bank of the river Vamsadhara at a distance of 7 miles from Amudalavalasa Railway Station and 5 miles from Narasannapeta	1. Gramadevatha Panduga	On Pushya Bahula Panchami (December–January). 1 day	Local, religious	Village deity	Local congregation. Hindus	—	—
			2. Eswaruni Aradhana	Magha Bahula Amavasya (January–February). 1 day	Local, religious	Sri Neelakanteswara Swamy, a stone image	Local congregation. Hindus	—	—
15	59 Pothaiahvalasa	4 miles from Urlam Railway Station and 6 miles from Narasannapeta	1. Neelamma Sambaram	In Ashadham (June-July). 3 days	Local, religious	Neelamma, village deity	Local congregation. Hindus	—	—
			2. Sivaratri festival	On Magha Bahula Triodasi (January – February). 1 day	Local, religious	Sri Pasupatheswaraswamy	local congregation. Hindus	—	Gowri Purnima is also celebrated for not less than 9 days according to the convenience of the villagers.
16	62 Mabagam	On the banks of river Vamsadhara at a distance of 10 miles from Tilaru Railway Station and 6 miles from Narasannapeta	Gramadevatha uthsavam	Asvija Suddha Purnima (September–October). 1 day	Local, religious	Village deity	Local congregation. Hindus	—	Gowri Purnima is also celebrated for 15 days from Asvija Purnima (September–October)

63 17 Killam	9 miles from Tilaru Railway Station and 6 miles from Narasannapeta-	1. Grama-devatha uthsavam	Asvija Suddha Purnima (September-October). 2 days	Local, religious	Village deity	Local congregation. Hindus	—	—
		2. Sri Lakshmi Narayana swamy Kalyanothsavam	From Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Sri Lakshmi Narayana Swamy	Local congregation. Hindus	—	—
64 18 Makivalasa alias Sreeramakshetram	6 miles from Urlam Railway Station and 6 miles from Narasannapeta	1. Neelammadevatha Sambaram	In Ashadham (June-July). 1 day	Local, religious	Neelamma, a wooden image in human form	Local congregation. Hindus	—	—
		2. Lord Rama Lingeswara Swamy Brahmothsavam	From Vaisakha Suddha Ekadasi to Purnima (April-May).	Local, religious	Sri Ramalingeswara Swamy	Local congregation Hindus	—	—
66 9 Komarthi	4 miles from Urlam Railway Station and 2 1/2 miles from Narasannapeta	1- Ammavari Uthsavam	Ashadha Suddha Purnima (June-July) and Asvija Suddha Purnima (September-October). 1 day	Local, religious	Ammavaru, a wooden image in human form	Local congragation. Hindus	—	—
		2. Rathothsavam	From Ashadha Suddha Tadiya to Dasami (June-(July). 8 days	Local, religious	Sri Jagannadhaswamy	Local congregation. Hindus	—	—
69 20 Satyavaram	About 1 1/2 miles from Narasannapeta	1. Rathothsavam	From Ashadha Suddha Vidiya to Ekadasi (June-July). 10 days	Local, religious	Jagannadhaswamy	Local and from neighbouring villages. Hindus	—	—
		2. Alala Yathra	In Pushyam (December-January). 1 day	Local, religious	Sri Jagannadhaswamy	Local congregation. Hindus	—	Dolothsavam is also celebrated for one days on Phalguna Suddha Purnima (February-March)
70 21 Gunduvillipeta alias Sriramapuram	About 5 miles from Tilaru Railway Station	Gramadevatha Uthsavam	Ashadha Purnima (September-October). 1 day	Local, religious	Ammavaru, a wooden image in human form	Local congregation. Only Hindus	—	—
72 22 Edullavalasa	8 miles from Tilaru Railway Station and 5 miles from Narasannapeta	Geeta Varshi kothsavam	From Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Geeta Mandiram	Local congregation. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				8. NARASANNAPETA TALUK—Contd					
23	78 Gottipalli	About 5 miles from Tilaru Railway Station	1. Ammavari uthsavam	Ashadha Suddha Purnima (June-July) and Asvija Suddha Purnima (September-October). 1 day	Local, religious	Ammavaru, a wooden image in humen form	Local congregation. Hindus	—	—
			2. Sri Kameswaraswamy Yatra	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Sri Kameswaraswamy	Local congregation. Hindus	—	—
24	81 Tekkalipadu	About 3 miles from Narasannapeta	Gowri Purnima Uthsavam	Asvija Sudda Purnima (September-October). 1 month	Local, religious	Village deity	Local congregation. Hiudus	—	—
25	93 Masahebpeta	7 miles from Harischandrapuram Railway Station, and 12 miles from Narasannapeta	Ammavri Panduga	From Asvija Suddha Padyami to Purnima (September-October). 15 days	Local, religious	Village deity Ammavaru is in human form	Local congregation. Hindus	—	Gowramma pujalu are also celebrated for 15 days from Asvija Bahula Padyami to Amavasya (September-October)
26	96 Akkaiahvalasa	3 miles from Harischandrapuram Rrilway Station, and 8 miles from Narasannapeta	Rajamma Sambaram	In Vaisakham (April-May). 4 days	Local, religious	Rajamma, village deity	Local congregation. Hindus	—	—
27	98 Kotabommali	4 miles from Harischandrapuram Railway Station and 12 miles from Narasannapeta	Kothammavari Sambaram	Asvija Bahula Amavasya (September-Oetober). 1 day	Local, religious	Kothammavaru, a stone image under a neem tree.	Local, congregation. Hindus	Fancy and textile goods and baskets	—
28	99 Lakhamdiddi	About 2 miles from Kotambommali Railway Station	Palapolamma Divvelu	On a Tuesday before Asvija Suddha Purnima (September-October). 1 day	Local, religious	Village deity Palapolamma is in female form	Local congregation. Hindus	—	—

102 29 Jarjangi	2 miles from Harischandrapuram Railway Station and 8 miles from Narasannapeta	Ammavari Divvelu	On a Tuesday before Asvija Suddha Purnima (September-October). 1 day	Local, religious	Jambalamma, village deity	Local congregation. Hindus	—	Yatra is celebrated near Alakh Swamy Mandapam for one day
104 30 Srijagannadhapuram	8 miles both from Tilaru Railway Station and Narasannapeta	1. Ammavari Panduga	In Vaisakham (April-May). 2 days	Local, religious	Kankali (Ammavaru), stone image in human form having silver eyes and 4 hands holding conch, swords, dise and head	Local congregation. Hindus	—	—
		2. Aveti Divvelu and Dasara Divvelu	On a Tuesday in Sravanam (July-August) and Asvijam (September-October). 1 day	Local, religious	Ammavaru, village deity	Local congregation. Hindus	—	—
105 31 Kasturipadu	3 miles from Harischandrapuram Railway Station and 10 miles from Narasannapeta	Ammavari Panduga	In Vaisakham (April-May). 3 days	Local, religious	Asiramma, image in female form	Local and from neighbouring villages. Hindus	A few shops	—
115 32 Durghasi	8 miles from Tilaru Railway Station and 4 miles from Narasannapeta	Dhara Kasuswara Swamy Aradhana	Magha Bahula Amavasya (January-February). 1 day	Local, religious	Dhara Kasuswara Swamy, a stone Sivalingam	Local congregation. Hindus	—	—
121 33 Polaki	About 6 miles from Narasannapeta	Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 3 days	Local, religious	Sri Rama	Local and from neighbouring villages. Hindus	—	—
132 34 Nimmada	6 miles from Narasannapeta, the nearest Railway Station is Harischandrapuram	Dasara Divvelu	On a Tuesday before Asvija Suddha Purnima (September-October). 1 day	Local, religious	Neelamma, a stone image in human form	Local congregation. Hindus	—	—
133 35 Harischandrapuram	About 7 miles from Narasannapeta	Sri Jagannadha Swamy Rathothsavam	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagrnnadha Swamy	1,000; Local congregation. Hindus	A few sweetmeat shops etc.	—
135 36 Uddandapalem	2 miles from Kotabommali Railway Station and 12 miles from Narasannapeta	Gramadevatha Uthsavam	In Ashadham (June-July). No fixed date	Local, religious	A stone image of village deity is worshipped under a neem tree	Local congregation. Hindus	—	—

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1	2	3	4	5	6	7	8	9	10
				8. NARASANNAPETA TALUK—Contd					
37	137 Palatalagam	1 mile 2 furlongs to the South of Kotabommali Railway Station and 10 miles from Narasannapeta	1. Gramadevatha Uthsavam	Asvijam (September-October) & Sravanam (July-August). 1 day	Local, religious	Village deity	Local congregation. Hindus	—	—
			2. Mahasivaratri festival	In Magam (January-February). 1 day	Local, religious	Yendla Mallikarjuna Swamy a stone Sivalingam	Local congregation. Hindus	—	—
38	138 Borubhadra	1 mile from Kotabommali Railway Station and 15 miles from Narasannapeta	Sri Rama Navami	Chaitra Suddha Navami (March-April). 9 days	Local, religious	Lord Rama and Sita, in human form	Local and from neighbouring villages. Hindus	—	Ammavari Pandugalu is also celebrated according to the convenience of the villagers
39	141 Kollipadu	4 miles from Kotabommali Railway Station and 14 miles from Narasannapeta	Tarakeswara Swamy Kalyanam	Twice a year i.e. on Vaisakha Suddha Purnima (April-May) for 3 days and Magha Bahula Chaturdasi (January-February). 2 days	Local, religious	Tarakeswara Swamy, a stone Sivalingam	Local congregation. Hindus	—	—
40	154 Belamarapolavalasa	6 miles from Kotabommali Railway Station and 2 miles from Narasannapeta	Ganapathi Navarathrulu	From Bhadrapada Suddha Chavithi to Navami (August-September). 6 days	Local, religious	Vighneswara with elephant head, four hands and a pot belly	Local congregation. Hindus	—	—
41	156 Priya Agraharam	5 miles from Harischandrapuram Railway Station and 8 miles from Narasannapeta by Road	Vishnu Dolothsavam	Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Lord Maha Vishnu Metallic images of Vishnu and Lakshmi in human form	Local congregation. Hindus	—	—
42	165 (a) Dandulakshmipuram	6 miles from Kotabommali Railway Station & 10 miles from Narasannapeta	1. Ganapathi Navaratrulu	Bhadrapada Suddha Chavithi (August- September). 9 days	Local, religious	Vighneswara, with elephant head, four hands and a pot belly	Local congregation. Hindus	—	—

		2. Gowri Mahothsavam	Asvija Suddha Purnima (September-October). 15 days	Local, religious	Village deity	Local congregation. Hindus	—	—
42 (b) Jogammapeta H/o Dandulakshmipuram	165 6 miles from Kotabommali Railway Station and 11 miles from Narasannapeta	Ammavari Panduga	Vaisakha Bahula Amavasya (April-May). 7 days	Local, religious	Ammavaru, image in human form having four hands holding sword, spear and trident	Local congregation. Hindus	—	—
43 Urjam	166 About 10 miles from Tilaru Railway Station	Maha Sivaratri festival	On Magha Bahula Chaturdasi and Amavasya (January-February). 2 days	Local, religious	Lord Dhavaleswaraswamy	Local congregation. Hindus	—	—

9. TEKKALI TALUK

1 Anantagiri	27 5 miles from Palasa Railway Station	Sri Jagannadha Swamy Rathayatra	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadha Swamy	600; Local & from nearby villages. All communities	Eatables, fruits, fancy & textile goods etc.	—
2 Tarlakota	44 3 miles from Palasa Railway Station and 23 miles from Tekkali	Sri Jagannadha Swamy Rathayatra	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadha Swamy	7,000; Local and from the neighbouring villages. All communities	Utensils, fancy & textile goods etc.	—
3 Palasa	55 A Railway Station	Mahasivaratri festival	In Magham (January-February). 3 days	Local, religious	Lord Siva	2 to 3 thousands local and from neighbouring villages. Only Hindus	—	—
4 Baipalle	75 5 miles from Palasa Railway Station	Gramadevatha festival	Once in 3 years in Ashadham (June-July). 3 days	Local, religious	Ambikadevi, stone image in female form in sitting posture	Local congregation. Hindus	—	—
5 Peddavanka	76 6 miles from Palasa Railway Station and 30 miles from Tekkali	Gyaramma Sambaralu	From Asvija Suddhy Ashtami to Amavasya (September-October). 23 days	Local, religious	Gyramma	Local congregation. Hindus	Ammavari Sambaralu are also celebrated for nearly 38 deities	—

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1	2	3	4	5	6	7	8	9	10
				9. TEKKALI TALUK—Contd					
6	87 Vajrakothuru	5 miles from Bendikonda Railway Station	Gramadevatha festival	From Magha Bahula Triodasi (January-February) to Phalguna Suddha Padyami (February-March). 4 days	Local, religious	Kothuru Polamma, image with four hands holding sanku, chakra, gadha and padma in awe-inspring form	Some thousands local and from neighbouring villages. Hindus	Eatables, utensils, fancy and textile goods and toys etc.	—
7	88 Lakshmidevipeta alias Nuvvulaarevu	20 miles from Tekkali	Brundavathidevi Aradhana	From Chaitra Suddha Vidiya to Purnima (March-April). 14 days	Local, religious	Brundavathidevi	Some thousands local and from neighbouring villages. Hindus	Utensils, fancy and textile goods toys etc.	—
8	91 Pudijagannadhapuram	3 miles from Pudi Railway Station	Grama Ammavari Panduga	Once in one or 3 years. Between January and July period not specified	Local, religious	Nukalamma, Maridamma, Buridlamma & Asiramma, wooden images, in human form	Local and from nearby villages. Hindus	—	—
9	102 Bendi	16 miles to the North-East of Tekkali on Srikakulam to Nuvvulaarevu Road	Sivaratri festival	(January-February). 1 day	Local, religious	Sri Neelakanteswara Swamy	Local congregation. Hindus	—	—
10	185 Amalapadu	3 miles and 5 fulgons from Pudi Railway Station and 18 miles from Tekkali	1. Ammavari Pandugalu	In Jyeshtam (May-June). 3 or 5 days	Local, religious	Nukalamma, Rajamma, Danappa and Ramachandi wooden and stone images in human form	Local congregation. Hindus	—	—
			2. Sri Rama Navami festival	Chaitra Suddha Navami (March-April). 3 days	Local, religious	Sri Rama	Local congregation. Hindus	—	—

11	186 Uddanam Ramakrishnapuram	12 miles from Tekkali	Ammavari Panduga	Vaisakha Bahula Dasami (April-May). 3 days	Local, religious	Ramachandi, village deity. Stone image worshipped in Zoomarphic form under a big baniyan tree	Local congregation. Hindus		
12	207 Nandigam	5 miles from Tekkali	Sri Agastheswara Swamy Aradhana	In Karthikam (October-November). 30 days	Local, religious	Sri Agastheswara Swamy, stone Sivalingam of 1 1/2 feet height	Local congregation. Hindus	—	Sri Lakshmi Narasimha Swamy festival is also celebrated in Magham (January-February)
	207 Subbannapeta hamlet of Nandigam	5 miles from Tekkali	Sri Lakshmi Narasimha Swamy Kalyanothsavam	In Phalgunam (February-March). 5 days	Local, religious	Sri Lakshmi Narasimha Swamy	2,000; Local & from nearby villages. Hindus	—	Chandana uthsavam is also celebrated for 1 day in Vaisakham (April-May)
13	213 Chittidasupuram alias Sasanam	3 miles from Tekkali Railway Station	Sri Jagannadha Swamy car festival	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadha Swamy	Local congregation. Hindus	—	Parvathi Kalyanam is also celebrated on Phalguna Suddha Ekadasi (February-March)
14	252 Dimilada	6 miles from Tekkali	Thiruveedhi Uthsavam	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Thrinadha Swamy	Local congregation. Hindus	—	—
15	265 Tekkali	Taluk headquarters a Railway Station on the Naupada-Parlakimidi Railway line which joins the Madras-Howrah line at Naupada	1. Sri Jagannadha Swamy car-festival	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadha Swamy	5 to 6 thousands local and from neighbouring villages. Hindus	Wooden articles and toys etc.	—
			2. Venugopala swamy festival	Phalguna Suddha Purnima (February-March). 2 days	Local, religious	Sri Venugopalaswamy	5 to 6 thousands local neighbouring villages. Hindus	—	—
16	293 Ravivalasa	2 miles from Tekkali	1. Mallikarjuna Swamy festival	In Karthikam (October-November). Period not specified	Local, religious	Lord Mallikarjunaswamy, a Sivalingam	25,000; Local & from nearby villages. All communities	Eatables, utensils, fancy and textile goods, agricultural implements, toys etc.	—
			2. Mahasivaratri festival	Magha Bahula Triodasi (January-February). 3 days	Local, religious	Lord Mallikarjunaswamy, a Sivalingam	Local and from neighbouring villages. All	—	—
17	295 Akkavaram	2 miles and 3 furlongs from Tekkali	Sri Neelakanteswara Swamy festival	In Karthikam (October-November). 4 days	Local, religious	Sri Neelakanteswaraswamy	Local congregation. All	—	—

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1	2	3	4	5	6	7	8	9	10
				9. TEKKALI TALUK—Contd					
18	310 Sariapalle	9 miles from Tekkali Railway Station	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 3 days	Local, religious	Lord Someswara Swamy a Sivalingam	Local congregation. Hindus	—	—
19	311 Dantha	13 miles from Tekkali	Gramadevatha festival	Between Asvija Suddha Panchami and Purnima (September-October). 1 day	Local, religious	Lord Someswaraswamy a Sivalingam	Local congregation. Hindus	—	—
20	322 Santhabammali	5 miles from Naupada Railway Station and 8 miles from Tekkali	Sri Jagannadha Swamy Rathothsavam	Jyestha Suddha Purnima (May–June). 1 day	Local, religious	Sri Jagannadhaswamy image in humam form with no hands or legs	Local and from the neighbouring villages. All communities	—	Sivaratri festival is also celebrated on Magha Bahula Chaturdasi (January-February) for 3 days
21	372 Marripadu	2 miles from Rowthupuram Railway Station and 10 miles from Tekkali	Sirla Jatara	Phalguna Suddha Navami (February-March). 3 days	Local, religious	Village deity Yellamma in the form of an ant-hill	Some thousands local and from neighbouring villages. All	Eatables, utensils, fancy goods and toys	—
22	374 Mulapeta	6 miles from Naupada Railway Station and 10 miles from Tekkali	Ammavari Panduga	In Margasiram (November-December). 3 days	Local, religious	Vilage deity	Local congregation. All	—	—
23	378 Sunnapalle	6 miles from Naupada Railway Station and 10 miles from Tekkali	Ammavari Panduga	In Margasiram (November-December). 3 days	Local, religious	Village deity	Local congregation. All	—	—

10. SOMPETA TALUK

1 Poleru	2 10 miles from Sompeta	1. Bala-leela uthsavam	On Magha Chaturdasi (January-February). 1 day	Local, religious	Sri Alekshaswamy (Sun)	Local congregation. Hindus	—	—
		2. Sri Rama Navami	On Chaitra Suddha Navami (March-April). 5 days	Local, religious	Sri Sitaramaswamy	1,000; Local congregation. Hindus	—	—
2 Kanaka	26 11 miles from Sompeta Road Railway Station and 14 miles from Sompeta by Road	Kuresuni Ammavri uthsavam	In Magham (January-February). 1 day	Local, religious	Kuresuni Ammavaru, an ant-hill	Local congregation. Savaras	—	—
3 Jhadupudi	39 7 miles to the South of Sompeta town	Yellamma Jatara	On Phalguna Suddha Ashtami or Navami (February-March). 1 day	Local, religious	Yellamma, village deity	2,000; Local and from neighbouring villages. Hindus	Eatables, utensils lanterns, pictures, cloths and toys	—
4 Peddakojjariya	41 2 miles from Jhadupudi Railway Station and 8 miles from Sompeta	Sivaratri festival	On Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Sri Ramalingeswaraswamy, a stone Sivalingam	Local congregation. Hindus	—	—
5 Kolluru	44 3 1/2 miles from Sompeta Railway Station and 6 miles from Sompeta	Sri Jagannadhaswamy Ratha Yatra	In Ashadham (June-July). 9 days	Local, religious	Sri Jagannadhaswamy, image in human form	5,000; Local and from neighbouring villages. Hindus	A few shops	Gramadevatha festival is celebrated for 5 days in Asvijam (September-October)
6 Karthali	56 5 miles from Sompeta town	Yellamma Jatara	In Phalgunam (February-March). 1 day	Local, religious	Yellamma, an ant-hill	500; Local and from neighbouring villages. Hindus	A few shops	Before the harvest, Mahalakshmamma Sambaram and Gramadevatha's festival are also celebrated
7 Nathaputtuga	74 About 2 miles from Sompeta	Gramadevatha uthsavam	In Asvijam (September-October). 1 day	Local, religious	Village deity, a stone image in human form	Local congregation. Hindus	—	
8 Kalingaputtuga	78 3 miles from Sompeta Town	Gramadevatha festival	On Asvija Suddha Ashtami (September-October). 1 day	Local, religious	Village deity, a stone image in human form	Local congregation. Hindus	—	The devotees take seabath and observe fasting and jagarana during festive days
9 Rushikudda	80 A 5 1/2 miles from Sompeta town and 6 miles from Sompeta Road Railway Station	Ammavari uthsavam	In Asvijam (September-October). 1 day	Local, religious	Ammavaru, village deity	3,000; Local and from neighbouring villages. Hindus	A few shops	The devotees take seabath and observe fasting and jagarana during festive days

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and discription of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks - (facilities, if any, for visitors - any other special features)
1	2	3	4	5	6	7	8	9	10
				10. SOMPETA TALUK—Contd					
10	82 Jinkibhadra	4 miles from Sompeta Railway Station	Vinayaka Chavithi	From Bhadrapada Suddha Chavithi (August-September). 5 to 9 days	Local, religious	Lord Vinayaka, a mud idol	Local congregation. Hindus	—	—
11	83 Sompeta	3 miles to the South of Sompeta Railway Station and 64 miles from Srikakulam	1. Lord Jagannadha Swamy car festival	From Ashada Suddha Vidiya to Dasami June-July). 9 days	Local, religious	Lord Jagannadhaswamy	1,000; Local and from neighbouring villages. Hindus	Utensils, eatables, lanterns, pictures, and photos of Gods and toys	—
			2. Sri Rama Navami festival	From Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Sri Kodandaramaswamy	2,000; Local congregation. Hindus	Eatables, utensils, lanterns, pictures and earthen toys	During festive days, free feeding is arranged
12	102 Jalanthrakota	6 miles from Sompeta town by Road	1. Lord Jagannadhaswamy car festival	From Ashadha Suddha Vidiya to Navami (June-July). 8 days	Local, religious	Lord Jagannadhaswamy	Local and from neighbouring villages. Hindus	A few shops	—
			2. Sri Nimbeswaridevi Yatra	From Asvija Suddha Ashtami to Bahula Ashtami (September-October). 16 days	Local, religious	Nimbeswaridevi, image in female form	Local and from neighbouring Orissa State. All communities	—	—
13	107 Palasapuram	1 mile to the South of Sompeta town	Ammavari uthsavam	In Asvijam September-October). 1 day	Local, religious	Ammavaru village deity	Local congregation. Hindus	—	—
14	108 Lakkavaram	On the Madras-Calcutta Trunk Road at a distance of 6 miles from Sompeta	Ammavari uthsavam	In Asvijam (September-October). 1 day	Local, religious	Ammavaru, a stone image in human form	Local congregation. Hindus	—	—

109 15 Besi	6 miles from Sompeta and 1 1/2 miles from Baruva Railway Station	Kanuma uthsavam	On 15th January. 1 day	Local, religious	Sri Venugopalaswamy	3,000; Local and from neighbouring villages. All communities	Eatables & mirrors	—
118 16 Mukundapuram	10 miles from Sompeta	Janmashtami festival	In Sravana Bahulam (July-August). 1 day	Local, religious	Balajiswamy, a stone Sivalingam	Local congregation. All communities	—	Mahasivaratri festival is celebrated on Magha Bahula Chaturdasi (January-February)
187 17 Pottangi	18 miles from Sompeta	Sri Potteswaraswamyvari Yatra	On Magha Bahula Chaturdasi and Amavasya (January-February). 2 days	Local, religious	Sri Potteswaraswamy, a Sivalingam	1,000; Local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures, and earthen toys etc.	—
190 18 Gopalapuram H/o Mulipadu	3 miles from Korlam Railway Station	Jhami Yatra	On Phalguna Suddha Navami (February-March). 1 day	Local, religious	Yellamma, an ant-hill	2,000; Local and from the neighbouring villages. All communities	Eatables, utensils, mirrors, combs, pictures and toys	—
196 19 Mandasa	3 miles from Mandasa Railway Station and 14 miles from Sompeta	Sri Vasudevaswamy Brahmothsavam	From Chaitra Suddha Shasti to Purnima (March-April). 10 days	Local, religious	Sri Vasudevaswamy	10,000; Local and from distant places Hindus	Eatables, utensils, lanterns, pictures, books, mill and handloom clothes, agricultural implements and earthen and wooden toys	—
271 20 Bhyrisarangapuram	3 miles from Mandasa Railway Station	Gramadevatha festival	In Ashadam (June-July). 5 days	Local, religious	Village deity, a stone idol	1,000; Local and from the neighbouring villages. Hindus	Eatables, earthenware, mirrors, combs, clothes, earthen toys and baskets	—
276 21 Ambugam	5 miles from Sompeta and 2 miles from Mandasa Railway Station	Ammavaru Pandugalu	In Vaisakham (April-May). 9 days	Local, religious	Bykilu Polamma Ammavaru, a stone image in human form	Local congregation. Hindus	—	—
277 22 Haripuram	3 furlongs from Mandasa Road Railway Station	1. Gramadevatha uthsavam	On Asvija Suddha Purnima (September-October). 1 day	Local, religious	Bykilu Polamma, a stone image	300; Local congregation. Hindus	Eatables, lanterns, torch-lights, mirrors and combs, mill clothes and handloom cloth, cattle, goats and birds	Burrakathas and dramas afford entertainment to the visitors
		2. Sivaratri festival	On Magha Bahula Triodasi (January-February). 1 day	Local, religious	Sri Somalingeswaraswamy	600; Local congregation. Hindus	Eatables, lanterns, mirrors, combs, pictures and clothes etc.	The devotees take river-bath and observe fasting and jagarana
279 23 Baligam	2 furlongs from the Mandasa Road Railway Station and 16 miles from Sompeta town	1. Dasara festival	From Asvija Suddha Shasti to Ashtami (September-October)- 3 days	Local, religious	Village deity, a stone image	Local congregation. All communities	—	—

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks (facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
			10. SOMPETA TALUK—Contd						
			2. Sri Rama Navami	On Chaltra Suddha Navami (March-April). 1 day	Local, religious	Lord Rama, a picture	Local congregation. Hindus	—	—
24	319 Baruva	3 miles from Baruva Road Railway Station and 5 miles from Sompeta	Sri Jagannadhaswamy car festival	From Ashada Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sandal-wood images of Sri Jagannadhaswamy, Balabhadra and Subhadra	Some thousands, local and from distant places. Hindus	—	—
25	322 Gollavuru	4 miles from Baruva and 10 miles from Sompeta	Grama-devatha uthsavam	Once in 2 or 3 years according to the convenience of the villagers 2 to 3 days or 7 to 9 days	Local, religoius	Dusi Gayamma, image in female form	Local congregation. Hindus	—	—
26	323 Uppalam	5 miles from Baruva Railwy Station and 8 miles from Sompeta	Ammavari Panduga	Once in 3 years in Vaisakham (April-May) 3 days or 5 or 7 days	Local, religious	Village deity, a stone under a banian tree	Local congregation. Hindus	—	The devotees observe fasting and jagarana during festive days
27	326 Sirimamidi	5 miles from Haripuram Railway Station and 9 miles from Sompeta	Kalikadevi uthsavam	In Asvijam (September-October). 3 days	Local, religious	Kalikadevi, a stone image in human form	Local congregation. Hindus	—	—
28	327 Pithali	4 miles from Baruva and 9 miles from Sompeta	Lord Venugopalaswamy uthsavam	On Magha Suddha Purnima (January-February). 1 day	Local, religious	Sri Venugopalaswamy, image in human form	Local congregation. Hindus	—	—
29	331 Rathi	15 miles from Sompeta	Lord Rathi Vallabha Narayanaswamy doloth-savam	From Phalguna Suddha Dasami to Purnima (February-March). 6 days	Local, religious	Sri Rathi Vallabhanarayanaswamy, a self manifested wooden pillar	Some thousands; local and from the neighbouring districts. Hindus	Eatables, household requirements and other fancy goods and books etc.	—

1	2 Koligam	6 miles to the west of Ichchapuram	Ammavari Jatara	In Chaitram (March-April). 3 days	Local, religious	Village deity	2000; local and from nearby villages. Hindus	—	—
2	4 Keertipuram	6 miles to the East of Ichchapuram, the Sub-taluk headquarters	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Sri Ramalingeswaraswamy	Local congregation. Hindus	—	—
3	21 Ichchapuram	Taluk headquarters and a Railway Station on Madras Howrah Board gauge section of the South-Eastern Railway	1. Jagannadha Swamy Radhotsavam	From Ashada Suddha Vidiya to Dasami (June–July). 9 days	Local, religious	Lord Jagannadhaswamy resembles that of Puri Jagannadhaswamy with its legs and hands being incomplete and without shape	Some thousands local and from neighbouring villages. Hindus	Eatables, toys, sweetmeats and other foodstuffs, books, mirrors, combs and other fancy goods	—
			2. Yellamma Jatara	Phalguna Suddha Ashtami or Navami (February-March). 1 day	Local, religious	Village deity	Local congregation. Hindus	Eatables, books, mirrors, combs and clothes	—
4	22 Loddaputti	2 miles from Ichchapuram on Ichchapuram-Sompeta Road	Jagannadhaswamy car festival	From Ashadha Suddha Vidiya to Dasami (June-July). 9 days	Local, religious	Sri Jagannadhaswamy	Local congregation. Hindus	—	—
5	24 Dharmapuram	About 2 miles from Ichchapuram	Bala Leela festival	In Vaisakham (April-May). 1 day	Local, religious	Lord Krishna	Local congregation. Hindus	—	—
6	27 Edupuram	5 miles from Ichchapuram	Dolapurnima	On Phalguna Suddha Purnima (February–March). 1 day	Local, religious	Lord Venkateswaraswamy and Sri Venugopalaswamy	Local and from the neighbouring villages. Hindus	—	—
7	30 Nelavanka	6 miles to the East of Ichchapuram the Sub-taluk headquarters	Sri Venkateswaraswamy Kalyanothsavam	In Karthikam (October-November). 3 days	Local, religious	Lord Venkateswaraswamy, one foot stone idol with his two consorts on either side	Local congregation Hindus	—	—
8	34 Kaviti	10 miles to the South-East of Ichchapuram-on Ichchapurom Uddaman Road	Chintamani Ammavaru Jatara	Once in 3 years. According to the convenience of the villagers	Local, religious	Village deity Chintamani Ammavaru	2,000; Local and from neighbouring villages. Hindus	—	—
9	35 Bhairipuram	7 miles to the South of Ichchapuram	Sivaratri festival	Magha Bahula Chaturdasi (January-February). 2 days	Local, religious	Anandeswaraswamy	Local congregation. Hindus	—	—

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks (Facilities, if any, for visitors any other special features)
1	2	3	4	5	6	7	8	9	10
				11. ICHCHAPURAM TALUK—Contd.					
10	36 Chandiputtuga	7 1/2 miles of the South of Ichchapuram	Sri Rama Navami	Chaitra Suddha Navami (March-April). 3 days	Local, religious	Lord Srirama	Local congregation. Hindus	—	—
11	37 Vinjagiri	8 miles from Ichchapuram Railway Station by Road	Ashoka Ashtami festival	On Chaitra Suddha Ashtami (March-April). 1 day	Local, religious	Kuthari Chandi Ammavaru, image is in the form of Mahishasura Mardhani	10,000; local and from the neighbouring villages.	Foodstuffs, utensils, mirrors and combs, books and handicrafts, fancy goods and fruits	—
12	38 Rajapuram	7 1/2 miles to the South of Ichchapuram	Asiri Polamma Jatara	Once in 3 or 5 years. (No fixed date). 15 days	Local, religious	Asiri Polamma	Local congregation. Hindus	—	—
13	40 Kojiria	6 miles to the South of Ichchapuram near Kaviti road Junction	Ammavrai Jatara	(June-July). 9 days	Local, religious	Polamma, Muthlamma and Gamidamma	Local congregation. Hindus	—	—
14	45 Bejjiputtuga	12 miles to the East of Sompeta 12 miles from Ichchapuram and 6 miles from Jadupudi Railway Station	1. Doloth-savam	From Phalguna Suddha Padyami to Purnima (February-March). 15 days	Local, religious	Sri Chakra Perumallaswamy	Local and from the neighbouring districts. Hiudus	Sweetmeats, clothes, utensils and toys	—
			2. Sri Rama Navami	From Chaitra Suddha Padyami to Navami (March-April) 9 days	Local, religious	Lord Rama	Local congregation. Hindus	—	Krishnashtami is also celebrated on Sravana Bahula Ashtami (July-August)
15	48 Kusumapuram	6 miles from Sompeta Railway Station and 14 miles from Ichchapuram	1. Gramadevatha festival	From Bhadrapada Bahula Amavasya (August-September) to Asvija Suddha Astami (Septembe-October). 9 days	Loeal, religious	Sindupurani, Village deity	200; Local congregation. Hindus	Sweetmeats and fancy goods	—

		2. Sri Venugopalaswamy festival	From Chaitra Suddha Triodasi to Purnima (March–April). 3 days	Local, religious	Sri Venugopalaswamy	Local congregation. Hindus	—	Kasi Viswanathaswamy festival is also celebrated on Sravana Bahula Ashtami (July-August)
50 16 Manikyapuram	5 miles from Sompeta Railway Station and 18 miles from Ichchapuram	1. Ammavari festival	From Asvija Suddha Chaviti to Ashtami (September–October). 5 days	Local, religious	Manikyamma, village deity	Local congregation. Hindus	—	—
		2. Parvathi Kalyanam	From Jeshta Suddha Dasami to Purnima (May-June). 6 days	Local, religious	Parvathi, a brass image in human form	Local congregation. Hindus	—	Mahasivaratri festival is also celebrated on Magha Bahula Chaturdasi (February-March) for 1 day

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
		SRIKAKULAM TALUK	
Municipal Market	Srikakulam	Coconuts, bananas, gingelly oil, onions, fish, meat, condiments, etc., rice, vegetables, coir rope, bamboos, wooden pots	All days
Weekly Market	-do-	Foodstuffs and household requirements	Thursday
Weekly Market	Saribujjili	Foodstuffs, household requirements, cattle and agricultural implements	Friday
Weekly Market	Chintada	Foodstuffs, households requirements, cattle and agricultural implemnts	Saturday
Weekly Market	Singupuram	Foodstuffs and household requirements	Sunday
Weekly Market	Gara	Foodstuffs, household requirements, cattle and other agricultural implements	Tuesday
Weekly Market	Calingapatnam village	-do-	Thursday
		CHEEPURUPALLE TALUK	
Weekly Market	Cheepurupalle town	Vegetables, fish, fancy goods, fruits and pottery	Friday
Daily Market	-do-	-do-	All days except on Sunday
Weekly Market	Gotnandi village	-do-	Monday
Weekly Market	Nimmalavalasa village	-do-	Tuesday
Daily Market	Ponduru village	-do-	All days except on Sunday
Weekly Market	-do-	-do-	Wednesday
Weekly Market	Budumuru	-do-	Monday
		BOBBILI TALUK	
Victoria Jubilee Market	Bobbili	Foodstuffs, vegetables etc.	All days
Weekly Market	Seethanagaram	All essential commodities and cattle	Saturday
Weekly Market	Balijipeta	-do-	Friday

Weekly Market	Pedamanapuram	-do-	Saturday
Uttaravilli Weekly Market	Perumali	-do-	Tuesday

SALUR TALUK

Municipal Market	Salur	Pulses, rice and provisions	All days
Municipal Weekly Market	-do-	Cattle	Sunday
Private Market	-do-	Vegetables and other provisions	All days
Weekly Market	-do-	Vegetables	All days
Weekly Market	-do-	Forest produce	Sunday
Weekly Market	Thona	-do-	Saturday
Weekly Market	Ramabhadrapuram	Vegetables	Friday
Weekly Market	Pachipenta	Forest produce	Thursday
Weekly Market	Andra	-do-	Tuesday

PARVATHIPURAM TALUK

Daily Market	Parvathipuram	All commodities	All days
Weekly Market	-do-	Cattle	Once in a week
Village Market	Gummalakshmipuram	All commodities	All days
Weekly Market	Gumadu	-do-	Sunday
Village Market	Kurupam	-do-	All days

PALAKONDA TALUK

Weekly Market	Palakonda	Vegetubles, salt, chillies and fried fish	Wednesday
Weekly Market	Rajam	Cattle and vegetables	Thursday
Weekly Market	Chinapolla	Minor produce and vegetables	Saturday
Weekly Market	Seethampeta	-do-	Monday
Weekly Market	Navagam	Cattle and vegetables	Monday
Weekly Market	Ungarada	-do-	Wednessay
Weekly Market	Kollivalasa	Cattle, vegetebles etc.	Thursday
Weekly Market	Mandarada	Vegetables, salt, chillies	Thursday

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
		PATHAPATNAM TALUK	
New Panchayat Market	Pathapatnam	Vegetables, foodgrains and foodstuffs	All days
Weekly Market	Bhamini	Forest produce, cotton and other articles	Thursday
Weekly Market	Bagga	-do-	Monday
Weekly Market	Kothuru	-do-	Friday
Weekly Market	Baladu	-do-	Tuesday
Weekly Market	Hiramandalam	-do-	Thursday
Weekly Market	Sarvakota	-do-	Tursday
Weekly Market	Temburu	N. A.	Monday
Weekly Market	Kosamala	Forest produce, cotton and other articles	Thursday
		NARASANNAPETA TALUK	
Weekly Market	Narasannapeta	Provisions, vegetables, and pulses	Monday
Weekly Market	Timadam	Provisions, vegetables, pulses, livestock, and agricultural implements	Wednesday
Weekly Market	Narayanavalasa	-do-	Thursday
Weekly Market	Kotabommmali	-do-	Sunday
Weekly Market	Polaki	Vegetables, pulses and provisions	Sunday
Weekly Market	Koduru	-do-	Wednesday
		TEKKALI TALUK	
Raghunadhapuram Weekly Market	Tekkali	Mud pots, fish etc.	Tuesday
Weekly Market	Kasibugga	Vegetables, fish and other provisions	Wednesday
Weekly Market	Palasa	Vegetables, fish and other provisions and pots	Tuesdey
Weekly Market	Dandulakshmipuram	Cattle and buffaloes	Saturday
Weekly Market	Nandigam	Vegetables and other provisions	Monday

Bandi Weekly Market	Venkatpauram	Cattle and vegetables	Sunday
Weekly Market	Kotabommali	Vegetables, fish, pots, and provisions	Wednesday
Weekly Market	Yamalpeta	Vegetables and other provisions	Wednesday
Weekly Market	Naupada	-do-	Friday
Weekly Market	Pundi	Cattle, coconut, coir rope and vegetables	Thursday

SOMPETA TALUK

Panchayat Market	Sompeta	Coconut, vegetables and fish	All days
Weekly Market	Mandasa	-do-	All days

ICHCHAPURAM IND. SUB-TALUK

Panchayat Samithi Market	Ichchapuram	Coconut, plantains, vegetables, bamboos, coir rope and pots	Saturday
Thotapuram Weekly Market	Belagam	Coconuts, cashewnut, plantains, vegetables, coir rope and cattle	Tuesday

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk/Sub-Taluk 3	Village/Town where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January–February	3 days	Srikakulam	Srinivasacharyulapeta	Mahasivaratri	Eatables, utensils, fancy and textile goods and toys of various kinds
	1 day	Srikakulam	Kallipalle	Sivaratri	A few shops
	3 days	Srikakulam	Ippili	Sri Pippileswaraswamy festival	Eatables, utensils, fancy goods and textile goods are sold
	1 day	Cheepurupalle	Bandapalle	Mahasivaratri	Eatables etc.
	3 days	Cheepurupalle	Enduva	Mahasivaratri	Eatables, utensils, handloom cloths and agricultural implements are brought and sold
	3 days	Cheepurupalle	Mettapalle	Mahasivaratri	Eatables, utensils, mirrors aud combs, lanterns, pictures and photos of Gods, ready-made dress and mill clothes, agricultural implements & toys
	3 days	Cheepurupalle	Devarapalle	Mahasivaratri	Eatables
	3 days	Cheepurupalle	Chittivalasa	Lord Neelakanteswara-swamy Yatra	Eatables, utensils, lanterns, pictures and books, mill cloths, handloom cloths, agri-cultural implements and toys
	3 days	Cheepurupalle	Tirupathipalem	Kammarigadem Maha-lakshmi Devi Yatra	Eatables, utensils, pictures and photos of Gods and national leaders clothes and toys
	3 days	Bobbili	Bobbili	Sivaratri	Eatables, utensils, lanterns, mirrors and combs, pictures and agricultural imple-ments and toys
	3 days	Bobbili	Amparilli	Sivaratri	A few shops
	2 days	Parvathipuram	Mondemkhallu	Sivaratri	Foodstuffs, utensils, lanterns etc.
	4 days	Palakonda	Kothapeta	Mahasivaratri	Eatables, pots, mirrors and combs, photos of Gods, mill and handloom clothes and toys
	4 days	Palakonda	Pamasavalasa	Sri Raja Venugopalaswamy Kalyanam	A few shops
	7 days	Pathapatnam	Cheedipudi	Sri Venkateswaraswamy Uthsavam	Eatables, utensils, lanterns, pictures and earthen toys
	3 days	Narasannapeta	Rana	Mahasivaratri	A few shops
	4 days	Tekkali	Vajrapukothuru	Gramadevatha festival	Eatables, utensils, fancy aud textile goods and toys etc.

	1 day	Sompeta	Besi	Kanuma Uthsavam	Eatables, mirrors etc.
	2 days	Sompeta	Pottangi	Sri Potteswaraswamyvari Yatra	Eatables, utensils, lanterns, pictures and earthen toys etc.
	1 day	Sompeta	Haripuram	Sivaratri	Eataales, lanterns, mirrors, combs, pictures and cloth etc.
February-March	3 days	Srikakulam	Parvatalapeta	Sivaratri	Eatables, utensils, fancy goods, textile goods, Ayurveeic medicines, books, toys, etc.
	3 days	Srikakulam	Srikakulam	Dolayathrothsavam	Eatables, utensils, fancy and textile goods, Ayurvedic medicines, agricultural implements etc.
	3 days	Cheepurupalle	Garbham	Rajamma Perantalu Uthsavam	A few shops with eatables and toys
	6 days	Cheepurupalle	Dalemarajuvalasa	Gramadevatha Panduga	Eatables, utensils, pictures and photos of national leaders and mill cloths
	5 days	Cheepurupalle	Budathavalasa	Lord Bhuvaneswaraswamy Kalyanam	Eatables, utensils, lanterns, Ayurvedic medicines. pictures etc.
	3 days	Cheepurupalle	Muddada	Gramadevatha Panduga	Eatables and fancy goods
	1 day	Bobbili	Narayanapuram	Sirlothsavam	A few shops
	1 day	Bobbili	Bobbili	Sirlashtami	Utensils, lanterns, mirrors and combs pictures and cloths, agricultural implements and toys
	2 days	Parvathipuram	Sivini	Mahasivaratri	Foodstuffs, mirrors, combs, readymade clothes, mats, etc.
	1 day	Palakonda	Chidimi	Agnigangamma Devatha Aradhana	A few shops
	5 days	Palakonda	Rajam	Pydithalli festival	Utensils, lanterns, mirrors and combs, Ayurvedic medicines, religious books. pictures and story books, agricultural implements, baskets and toys
	4 days	Palakonda	Gullaseetharamapuram	Dola Yatra	Utensils, lanterns, mirrors and combs, pictures and photos of Gods, agricultural implements and toys
	2 days	Pathapatnam	Liviri	Dola Yatra	Eatables, utensils and cloth
	5 days	Pathapatnam	Meliayaputti	Dolothsavam Jatara	Eatables, utensils, etc.
	3 days	Tekkali	Marripadu	Sirla Jatara	Eatables, utensils, fancy goods and toys
	1 day	Sompeta	Jhadupudi	Yellamma Jatara	Eatables, utensils, lanterns, pictures, clolhs and toys
	1 day	Sompeta	Karthali	Yellamma Jatara	A few shops
	1 day	Sompeta	Gopalapuram H/o Mulipadu	Jhami Yatra	Eatables, utensils, mirrors, combs, pictures and toys

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk/Sub-Taluk 3	Village/Town where the fair is held 4	The festival, if any, witb which the fair is connected 5	Articles sold 6
	6 days	Sompeta	Rathi	Lord Rathi Vallabha Narayanaswamy Dolothsavam	Eatables, household requirements and other fancy goods and books etc.
	1 day	Ichchapuram	Ichchapuram	Yellamma Jatara	Eatables, books, mirrors, combs and clothes
	15 days	Ichchapuram	Bejjiputtuga	Dolothsavam	Sweetmeats, clothes, utensils and toys
March-April	9 days	Srikakulam	Singupuram	Kondamma Yatra	Eatables, utensils. fancy and textile goods books, bamboo baskets and toys are sold
	10 days	Cheepurupalle	Nimmalavalasa	Kodandaramaswamyvari Kalyanothsavam	Eatables, pictures and books, clothes and agricultural implements, toys, bangles, etc.
	9 days	Cheepurupalle	Ponduru	Sri Rama Navami	Many articles and handicrafts are sold
	8 days	Parvathipuram	Sivvam	Regalamma Uthsavam	Eatables, etc.
	3 days	Palakonda	Seetharampuram	Dolayatra	Utensils, lanterns, mirrors and combs, pictures, cloth, agridultural implements and toys
	14 days	Tekkali	Lakshmidevipeta alias Nuvvularevu	Brundavathidevi Aradhana	Utensils, fancy and textile goods, toys, etc.
	7 days	Sompeta	Sompeta	Sri Rama Navami	Eatables, utensils, lanterns. pictures and earthen toys
	10 days	Sompeta	Mandasa	Sri Vasudevaswamy Brahmothsavam	Eatables, utensils, lanterns, pictures, books, mill and handloom clothes, agricultural implements and earthen and wooden toys
	1 day	Ichchapuram	Vinjagiri	Ashoka Ashtami festival	Foodstuffs, utensils, mirrors and combs, books & handcrafts, fancy goods and fruits
April-May	4 days	Bobbili	Gadabavalasa	Syamalamba festival	Eatables, utensils, lanterns, mirrors and combs, clothes and toys and baskets
	3 days	Narasannapeta	Kasturipadu	Ammavari Panduga	A few shops
May-June	5 days	Pathapatnam	Mukhalingam	Madhukeswaraswamy Kalyanothsavam	Eatables, utensils, lanterns, Aurvedic medicines, pictures and clothes etc.
June-July	9 days	Bobbili	Balijipeta H/o Palagara	Jagannadhaswamy Rathothsavam	A few shops
	9 days	Parvathipuram	Mondemkhallu	Jagannadhaswamy Rathothsavam	Sweets, utensils, lanterns, books, pictures, clothes and Ayurvedic medicines

	1 day	Palakonda	Palakonda	Sirla Pothamma Yatra	Bangles, eatables, utensils, furniture etc.
	9 days	Pathapatnam	Avalingi	Sri Jagannadhaswamy Uthsavam	A few shops
	9 days	Narasannapeta	Harischandrapuram	Sri Jagannadhaswamy Rathothsavam	A few sweetmcat shops
	9 days	Tekkali	Anantagiri	Sri Jagannadhaswamy Rathothsavam	Eatables, fruits, fancy and textile goods etc.
	9 days	Tekkali	Tarlakota	Sri Jagannadhaswamy Rathothsavam	Utensils, fancy and textile goods etc.
	9 days	Tekkali	Tekkali	Sri Jagannadhaswamy Car festival	Wooden articles and toys, etc.
	9 days	Sompeta	Kolluru	Sri Jagannadhaswamy Rathayatra	A few shops
	9 days	Sompeta	Sompeta	Sri Jagannadhaswamy Car festival	Utensils, eatables, lanterns, pictures and photos of Gods and toys
	8 days	Sompeta	Jalanthrakota	Sri Jagannadhaswamy Car festival	A few shops
	5 days	Sompeta	Bhyrisarangapuram	Gramadevatha Uthsavam	Eatables, earthenware, mirrors, combs, earthen toys and baskets
	9 days	Ichchapuram	Ichchapuram	Sri Jagannadhaswamy Rathothsavam	Eatables, toys, sweetmeats and other food-stuffs, books, mirrors, combs and other fancy goods
August-September	9 days	Ichchapuram	Kusumapuram	Gramadevatha festival	Sweetmeats and fancy goods
September-October	1 day	Narasannapeta	Kotabommali	Kothammavari Sambaram	Fancy and textile goods and baskets
	1 day	Sompeta	Rushikudda	Ammavari Uthsavam	A few shops
	1 day	Sompeta	Haripuram	Gramadevatha Uthsavam	Eatables, lanterns, torchlights, mirrors and combs, mill cloth and handloom cloth, cattle, goats and birds
October-November	1 day	Parvathipuram	Addapuseela	Sri Kasi Viswanatha festival	Sweets, fruits, utensils, lanterns, books, pictures of deities, toys, fancy goods etc.
	—	Tekkali	Ravivalasa	Sri Mallikharjunaswamy festival	Eatables, utensils, fancy and textile goods, agricultural implements, toys etc.

GLOSSARY

Abhaya hastham ... Raised right palm of deities representing the protection–affording attitude in a posture of reassurance

Abhishekam ... Religious rite of pouring or sprinkling sacred water on the image of a deity

Advaitha ... A kind of metaphysics where soul and the body are regarded as one and the same

Agnigundam ... Fire pit

Agni Prathisthapanam ... Invocation of the God of fire

Agnithoranothsavam ... One of the uthsavams

Agraharam ... A village given as donation to Brahmins

Akasadeeparadhana ... Offering of worship to burning lights infront of a temple

Akhandam ... Perpetual lamp

Akshinthalu ... Rice mixed with turmeric or vermilion

Alayam ... Temple

Ammavarigudi ... Temple of Goddess

Ammavari Panduga ... Festival of Goddess

Ammavaru ... Female deity

Ampakam
Amputa ... Send off

Amrutakalasam ... Vessels of nectar

Annabhogam ... A ritual performed with rice

Annasantharpana ... Free feeding

Ankurapana ... Inauguration ceremony of the festival

Anupulu ... Send off

Aradhana ... Special worship

Asram ... Hermitage

Asthanamantapam ... Royal court of kings

Asthatheerthams ... Eight pilgrim centres

Ashtotharanamapujas ... Worship; chanting the eight names of the deity

Asuras ... Demons

Avatharams ... Incarnations

Balabrundam ... A group of young boys

Bali ... Sacrifice

Banam ... Arrow

Basa ... Residence

Bhagavatham ... One of the *puranas* narrating the stories of Lord Vishnu particularly relating to Avathar Sr Krishna

Bhagavathars ... Artists who perform recitals of Hindu epics

Bhajanageethams ... Prayer songs (Hymns)

Bhajans ... Singing in chorus in praise of God

Bhiksha ... Alms

Bhogam ... Rituals with pomp

Bhupradakshinam ... Circumambulation of the earth

Bramhmothsavam ... Grand festival

Burrakathas ... Folklore related to some God or hero, usually related to the accompaniment of a special type of drum an stringed instrument

Chakra ... The weapon of Lord Vishnu

Chakra Thirtham ... Taking the Chakram (Dise of Lord Vishnu) to a well or pond for washing in the waters chanting hymns

Chalimidi ... A preparation of rice flour and Jaggery cooked into a paste

Chamaram ... Fan made of silk fibres for fanning the celestial beings

Chandragrahanc (m) ... Lunar eclipse

Chakkarapongali ... A sweet preparation with rice, greengramdal, sugar etc.

Dabbapandu ... Rough lemon

Daddojanam or *Daddyojanam* ... A preparation of cooked rice with curds

Dakshina ... Cash or kind or both paid during the time of ceremonies

Danavas ... Demons

Dandanayaka ... Commander-in-Chief

Dappulu ... Trumpet

Darshan ... Holy vision

Deepa ... Light (burning lamp)

Deeparadhana ... Burning of oil-lamp

Devata ... Deity

Devata Aradhana ... Worship of the deity

Devataghatamulu ... Pots representing deity

Devata Panduga ... Festival connected with a deity

Devuni illu ... Sacred abode of a deity

Dhanurmasothsavam ... One of the uthsavams performed in Dhanurmasam

Dhanus ... Bow

Dharma chakram ... Wheel of justice

Dhupa ... Incence

Dhwajarohanam ... Inauguration of the festival (Flag hoisting)

Dhyanaslokam ... Meditation song

Dikpalakas ... Presiding deities of different directions

Dolothsavam ... Procession of a deity on a swing

Dapu uthsavam ... A ritual during a festival where the deity is robbed and the culprit traced

Dwajasthambham ... Pillar in front of the temple

Dwarapalakas ... Attendents at the threshold

Ekadeva ... Worship of single deity

Ekavaham ... Pernocation for one day

Gada ... Mace

Gadde ... An elevated place

Gandham uthsavam ... Procession of the sandal paste

Gangatapathi ... The abode of Ganga or water kite vehicles

Geethams ... Songs

Ghatams ... Earthen pots

Ghatamulu eththuta ... Lifting the decorated pots

Goddali devata ... God of axe

Gotram ... Clan

Grahas ... Planets

Gramabali ... Sacrifice in the name of the village

Gramabaliharanam ... Sacrifice in the name of the village

Gramadevatha Panduga ... Village deity's festival

Gramadevatha uthsavam ... Village deity's festival

Gramothsavam ... Village festival

Guggilam ... Resin

Gundam ... Pit

Gurudakshina ... Cash or anything paid by a disciple to the Acharya towards his teaching service

Halahalam ... Venom

Harikatha ... Legend of exploit of some God or Hero related with singing clasical music and dance

Harikathakalakshepam ... Spending time in listening to Harikathas

Homam ... Fire

Hundi ... A receptacle in temple where the devotees put the offerings in cash or kind

Ippa ... Bastia latifolia tree the flowers of which are used of as ingredient of intoxication in preparation of arrack

Inam ... Gift

Jagaram ... Keeping awake the whole night

Jogiputhamanu ... Wooden post

Jandhyam ... Secred thread worn by the first three castes of Hindus

Jatara ... Fair

Kalyanam ... Marriage

Kalyana Mahothsavam ... Marriage ceremony

Kalyanamantapam ... Functional place for holy marriage

Kalyanothsavam ... Marriage ceremony

Kamadahanam ... Burning of Kama (cupid-God of love) on holy festival

Kannepaduchu ... An unmarried girl

Kirana ... Provision shop

Koneru ... Pond

Korra ... Italian millet

Kotitheertham ... A holy place having sanctity equal to a crore of place

Krathusthambham ... Holy pillar erected at (Vishnu) temple after offering ritual to fire God

Kshira ... Milk

Ksheerannam ... Liquid prepared with boiled rice and jaggery

Kshirasamudram ... Sea of milk

Kshethram ... A holy place

Kumbham ... Rice heap; pot containing cooked rice and decorated with vermilion

Kumkum ... Vermilion

Kuncham ... Measure

Kurmavahanam ... Tortoise as vehicle

Kurmavatara ... Tortoise as incarnation of Vishnu

Kutiram ... Cottage

Lingam ... Phallus

Makha Nakshathram ... Name of the star

Makara vahanam ... Crocodile as a vehicle

Mamol ... Customary payment made to the petty Government employee or service castes people annually

Mandiram ... A temple like erection

Mangalam ... Aspicious, propitious

Mantapam ... A small hall with pillars and roof made of stone; a structure for placing an image of deity for worship

Manu ... Trunk

Manyam ... Gifted land

Matham ... Place of residence of fakirs, byragis and other religious mendicants

Metta ... Dry land, elevated place

Moksham ... Salvation

Moola ... Corner

Mukhamantapam ... Entrance hall, front hall

Mukti ... Salvation

Mulagakura ... Drumstick curry

Mula Nakshatram ... Name of a star

Muththaiduva ... Married woman with surviving husband

Nagabharanam ... Ornament in the form of a snake

Naivedyam ... Offering in kind made to God and consumed later

Nandi ... Bull God

Nandivahanam ... Bull as a vechile

Navagrahas ... Nine planets

Navarathrulu ... Festival of nine nights generally Dasara

Nidhi ... Treasure

Nirjalapasam ... Fasting even without taking water

Nityanaivedyam ... Daily worship with offerings

Nutokkadeepam ... 101 lamps

Padamulu ... Feet

Padma ... Lotus

Pedamanidhi ... Store of lotuses

Padmasanam ... An erect sitting posture with both the legs folded

Pagativeshamulu ... Fancy dresses

Paladhara ... Flow or current of milk

Palaghatam ... A pot full of milk

Palaharam ... Substitution of light refreshments for meals

Panakam ... Jaggery solution testefuliy specified

Panchadevatharadhana ... worship of five deities

Panchamrutham ... preparation madeof milk, ghee, sugar, honey and curds

Pandugalu ... Festivals

Panneeru ... Rose water

Panuvattam ... Pedestal on which a Sivalingam lies

Paramannan ... Sweet preparation with rice, milk, Jaggery etc.

Parijathapaharanothsavam ... one of the Uthsavams

Parvatham ... Hill

Pasikara ... A kind of wood

Pasupu ... turmeric powder

Pasupumuddalu ... Balls of turmeric

Patta pothu ... A he-buffalo which is reared unattended for a period of one or two years for the purpose of sacrifIcing to the deity

Payasam ... Sweet preparation with milk and jaggery or sugar

Parantalu ... Woman in married status

Peetham ... seat

Pongali ... A preparation with rice and greengramdal

Pramida ... Glay lamp

Prasadam ... Estables distibuted after offering to deity

Prayaschiththam ... Expiation

Pujamandir ... A place for adoration of worship

Pujari ... Priest, one who conducts worship

Pulihora ... A preparation with rice and tamarind juice, etc.

Puranas ... Stories relating to God

Puranakalakshepams ... Listening of puranas

Pushpayagam ... Worship with many kinds of flowers

Puttu Venkatrukalu theeyuta ... Tonsure ceremony

Ragi ... Finger millet

Ranasthalam ... Battle fleld

Ratham ... Car

Rathamanupattuta ... Fixing up a pole in **earth**

Rathayathra ... Car procession

Rathothsavam ... Car festival

Rudrabhishekam ... Abhishekam of Lord Siva reciting rudram, a special composition

Sadasyam ... Offerings of money to Brahmins on marriage occasion

Sadhus ... Saints

Sahasranamarchana ... Worship of uttering thousand names of God or Goddess

Sambaram ... Indigenous entertainmgnt

Samidhas ... Fire wood

Sampradayam ... Custom or convention

Samsthanam ... Estate

Samudram ... Sea

Sandhyavandanam ... A prayer to Sun-God

Sankha ... Conch

Sankhanidhi ... Store of conch shells

Sanyasis ... Those who have renounced the world and its coneerns

Saptha mathrukas ... Seven divine mothers

Saralu or Charalu ... Stripes

Sayana ... Bed

Shakthi ... Famale deity in an awe-inspring form

Shakthi devathalu ... A sect of deities

Sikharadeepam ... Light lit on the tower of a temple

Simhavahanam ... Lion vehicle

Sirasu ... Head

Sirimanu ... A long wooden post erected in slanting position on a cart to the end of which is tied a he-goat and taken in procession

Sivalayam ... Temple of Lord Siva

Sivalingam ... Phallic emblem of Siva

Slokam ... Couplet or Quatrain in Sanskrit

Solar ... Moon

Stotras ... Reeitation in praise

Sudhakundam ... Pot of nector or chunam

Suklapaksha ... Bright fort night

Surya ... Sun-God

Swethakundam ... White pot

Teertham ... sacred place

Thatakasnanam ... Bath in tank

Theppatirunala ... Floating festival

Thirthasnanam ... Bath in the waters of sacred place

Thiruveedhi Uthsavam ... Procession of deities along the streets

Tiruveedhulu ... Procession

Trisulam ... Trident

Udiga ... A kind of tree

Udyanavanam ... Garden

Ugadi ... Telugu New Year's Day

Upavasa ... Fasting

Uthara Nakshathram ... The star Uthara

Uthsavam ... Festival

Vadapappu ... Soaked greengram dal

Vahanamas ... Vehicles

Vanam ... Garden

Varamulu ... Weeks, names of days in a week

Varunapasam Aradhana ... Worship of Rain God

Vasanthakalasaradhana ... Worship of pot of coloured water used in vasanthothsavam

Vasthupuja ... Worship of articles

Veedhi Bhagavathulu ... Folk-lore sung to the accopaniment of drums

Veenapusthakapani ... Holding veena and book (Godess Saraswati)

Veshamulu ... Fancy dresses

Vigraham ... Statue

Vinodothsavam ... An entertaining part of the festival

Vitalothsavam ... One of the uthsavams

Vitthanamulu varamulu ... Names of days on which seeds are sown

Vishnulokam ... Heaven

Vratam ... A sacred function for discharge of vows

Vruschikadeeparadhanothsavam ... One of the uthsavams

Yagam ... Sacrifice, a raligious ceremony accompained by relations

Yatra ... On pilgrimage

Yogeswarapuja ... Worship of Saints or monks

Yuddhasthambham ... A stone pillar erected to commemorate the Historic war

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Nandiyadakurma-rajapuram	Palakonda	101
Narasannapeta	Narasannapeta	125
Narasapuram	Cheepurupalle	44
Narayanapuram	Bobbili	53
Narsipuram	Parvathipuram	93
Naruva	Cheepurupalle	36
Nathaputtuga	Sompeta	155
Navagam	Palakonda	103
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Nellikikkuva	Parvathipuram	80
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Nimmada	Narasannapeta	137
Nimmalapadu	Bobbili	55
Nimmalavalasa	Cheepurupalle	27
Nimmathorlavada	Palakonda	110
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Paradesipalem h/o Kallapalle	Srikakulam	12
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Parvatalapeta	Srikakulam	2
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Pathakunkam	Cheepurupalle	40
Pathapatnam	Pathapatnam	120
Pathikayavalasa	Cheepurupalle	28
Pedagudaba	Parvathipuram	94
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Porali Agraharam	Bobbili	67
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Sangam	Palakonda	105
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Santha Sitharamapuram	Cheepurupalle	44
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Sativada	Srikakulam	19
Satyavaram	Narasannapeta	133
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Seethanagaram h/o Peddabhogila	Bobbili	50
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Sirigirikothapalle	Cheepurupalle	40
Singupuram	Srikakulam	5
Singupuram	Palakonda	102
Siridevipuram	Cheepurupalle	25
Sirimamidi	Sompeta	164
Sirlam	Salur	70
Sivaram	Cheepurupalle	31
Sivini	Parvrthipuram	89
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Srikakulam	Srikakulam	7
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Subalay	Pathapatnam	114
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Thamada	Cheepurupalle	43
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Tennukharja	Parvathipuram	82
Thonam	Salur	69
Thondrangi	Cheepurupalle	32
Thotada	Srikakulam	7
Thotapalle	Parvathipuram	88
Thotavada	Palakonda	109
Tirupatipalem	Cheepurupalle	37
Tumarada	Bobbili	54
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Uddandapalem	Narasannapeta	138
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Vallarigudaba	Parvathipuram	94
Vantaram	Bobbili	59
Varisam	Cheepurupalle	37
Vattada	Parvathipuram	80
Velagavalasa	Bobbili	55
Vengalarayapuram *alias* Janardhanapuram	Bobbili	59
Venkatarayudupeta	Parvathipuram	94
Veeraghattam	Palakonda	103
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Vinjagiri	Ichchapuram	171
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Yenuguvalasa	Cheepurupalle	29

ERRATA

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(1)	(2)	(3)	(4)	(5)
Foreward iii	—	5 & 6 from below	Scondly	Secondly
Preface	Heading	—	Freface	Preface
v	1	8 from below	habits.	habits,
vii	1	2 from below	disttrict	district
xi	1	2	నదీసాన్నాది	నదీస్నానాది
xi	1	13 from below	ఆమ్మే	ఆమ్మే
1	1	2	of	on
1	1	7	towns	town
,,	1	8	quarter	quarters
,,	1	20	festival	festivals
,,	1	27	Brahmins	Brahmin
,,	1	29	Scheduled,	Scheduled
,,	1	4 from below	commnities	communities
,,	2	15	deity.	deity,
,,	2	3 from below	prosecution	procession,
2	1	5	of	—
2	1	9	Panduga,	Panduga
,,	1	11 from below	(5),	(5).
,,	2	6-7	Dhanakuvada	Dhanukuvada
,,	2	13 from below	Padhi,	—
,,	2	11 from below	5. Parvathlapeta	5. Parvathalapeta
3	1	12	all	all.
3	1	17-18	Ayurvedic.	Ayurvedic
3	1	20	merry-grounds	merry-go-rounds
3	1	2 from below	Chi	Chi.
			Vaiknnta Rao	Vaikunta Rao
3	2	1	Situ.ted	Situated
3	2	3	miles	miles
3	2	24	sivaratri	Sivaratri
,,	,,	28	vlllagers	villagers
3	2	32	7 day	7 days
,,	,,	4 from below	Segidi.	Segidi,
4	1	19	adistance	a distance
,,	2	6	texitile	textile
,,	,,	9	Therc	There
,,	,,	18	brahmin	Brahmin
5	2	20	(March-April)	(March-April).
6	1	1 & 31	Singapuram	Singupuram
,,	2	3	Brahmin	Brahmin,
,,	,,	7	Trinadhaswamy,	Trinadhaswamy
7	2	3	Station the	Station. The
,,	,,	19 & 20	furnished District	furnished by District
,,	,,	9 from below	Brahmin.	Brahmin,
,,	,,	8 from below	Dammal	Dammala
,,	,,	2 from below	Anjaneya	Anjaneya,
8	1	1	worshippcd	worshipped.
8	1	6	Krlshna	Krishna
8	1	13	celebrated	celebrated
8	1	13 from below	Srikaknlam	Srikakulam
10	1	24-25	inter preter.	inter-preter.
,,	2	20 from below	Kalyanothsavam is	Kalyanothsavam,
,,	,,	19 from below	and revived	and is revived

Page No.	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
11	1	10 from below	Gadha	Gada
,,	2	20	Rajaka.	Rajaka,
12	1	—	Sl. No. 21	—
,,	,,	15	Station, Gramadevatha	Station. Gramadevatha
,,	,,	—	Sl. No. 22	Sl. No. 21
,,	2	13	is	in
,,	,,	—	Sl. No. 23	Sl. No. 22
13	1	20 from below	January-February).	(January-February).
,,	,,	14 from below	the part	—
13	1	9 from below	religion Gita	religion, Gita,
,,	,,	8 from below	observey	observed
,,	2	1	On	in
,,	2	25	famus	famous
14	1	10 from below	Saivitesthat	Saivites that
,,	2	1	bermas	berams
,,	,,	5	Gadha	Gada
,,	,,	9	Kasavaparumal	Kesavaperumal
,,	,,	31	favour	fervour
,,	,,	14 from below	sankrit	Sanskrit
,,	,,	11 from below	initiation	invitation
15	1 and 2	3 from below and 16	Gadha	Gada
,,	2	10 from below	erving	serving
,,	,,	6 from below	pilligrimage	pilgrimage
16	2	18	సమ్రేపు	సహ్రేపు
16	foot note	—	Extra	Extract
17	1	Last line	Shed berams	Shadberms
17	2	29 and 30	Dhayana slokam.	Dhyana slokams.
18	1	4 and 8	Vijayanagaram	Vizianagaram
,,	,,	25	kama	Kama
,,	,,	29	Dolothsavam during	Dolothsavam. During
,,	2	27	junar	lunar
19	1	—	Sl. No. 23	Sl. No. 24
,,	,,	3 from below	Castes	Caste
,,	2	—	Sl. No. 24	Sl. No. 25
,,	,,	24	a ancient	an ancient
,,	,,	10 from below	seals	shell
,,	,,	3-4 from below	Slabsportrying	slabs portraying
20	1	14 from below	Bheesma	Bheeshma
20	1	—	Sl No. 25	Sl. No. 26
20	1	18 from below	in the both	in both
,,	,,	4 from below	Gora	Gara
,,	,,	9 from below	collectad	collected
,,	2	—	Sl. No. 26	Sl. No. 27
20	2	16 from below	mother	another
21	1	19	from	form
,,	2	last line	fall	fail
22	2	7	days the dark	days in the dark
23	1	17 from below	Pujaris	Pujari is
24	1	2	Chariki	—
,,	,,	last line	placed	placed
,,	2	22	night of all	night all
,,	,,	13 from below	Brahmins,	Brahmin,
25	1	8	Bagiradhamma,	Bhagiradhamma,
,,	,,	3 from below	Scheduled Castes are	Scheduled Castes
,,	2	3	are represented	represented
26	1	1	temples	temple
,,	,,	13	(segidi)	(Segidi)
,,	,,	14 from below	Scheduled Castes	Scheduled Caste
,,	2	19 from below	are also	also

Page No	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
27	1	6	Pujaris Sri	Pujaris are Sri
27	1	27	Segedi	Segidi,
,,	2	8 from below	circus,	Circus,
28	1	5	from	form
29	2	24	Scheduled Castes	Scheduled Caste
,,	,,	25	Scheduled Tribes	Scheduled Tribe
30	1	7	Tribes	Tribe
,,	,,	19--20 from below	ar-ged	arranged
30	1	19 from below	Naerly	Nearly
,,	,,	7 from below	brone	borne
,,	,,	5-6	Kanakamahalakshml	Kanakamahalakshmi
,,	2	1	offers	offer
,,	,,	18	Of the Cheepuru-palle,	Of Cheepurupalle,
,,	,,	19	seetaramaswamy,	Seetaramaswamy,
,,	,,	8 from below	of Brahmin,	Brahmin,
,,	,,	7	Kamsale	Kamsali
,,	,,	7	Hindu castes and	Hindu Castes;
,,	,,	6	Scheduled Castes people 121	Scheduled Tribes' people
31	1	11-12	of village	of this village
,,	,,	13	patrons	patrons.
,,	,,	14	is Kapu	is a Kapu
,,	,,	5 from below	miies	miles
,,	2	15	Sayulu	Sayana
,,	,,	5 from below	interests	interest
,,	,,	4 from below	ran	ram
,,	,,	2 from below	intestives	intestines
32	1	-	Sl. No. 31 Thondarangi	Sl. No. 31 Thondrangi
32	1	21	Scheduled Castes; people (143)	Scheduled Castes people (143).
,,	2	2	Maramme	Maremma
,,	,,	13 from bottom	nearby	nearly
,,	,,	2 from bottom	Mantapams', The	Mantapams', the
34	1	5	feet in	feet
,,	,,	13	Salamma	Samalamma
,,	2	10	easte	castes
,,	,,	16 from below	disuse	disease
,,	,,	14 from below	disuse	disease
34	2	10 from below	kamsali	Kamsali
35	2	1	booy	lady
,,	,,	17 from below	he	the
36	1	23	places	place
,,	2	14	Devenu	Devuni
36	,,	27	Scheduled Castes	Scheduled Caste
37	1	8	Scheduled Castes	Scheduled Caste
,,	,,	13	aud	and
,,	,,	25	January-Febru-ary).	(January-February).
,,	,,	26	(Chalimidi	Chalimidi
,,	,,	9 from below	Worshs	Worship
,,	2	23	villagers the form source of the	villagers form the source of income to
,,	,,	last line	Scheduled Castes	Scheduled Caste

Page No.	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
38	1	20 from below	Harikathas	Harikathas,
38	2	11	Sudaha Navam,	Suddha Navami,
,,	,,	19	Schedule Castes	Schedule Caste
39	1	19	Negampalem	Nagampalem
,,	,,	18 from below	temples to what they are known as	temples known as
40	1	1	Castes	Caste
,,	2	5	delieved	believed
,,	,,	14	Celebraed	Celebrated
,,	,,	—	Sl. No. 58	Sl. No. 58
			Pathakunkum	Pathakunkam
,,	,,	3 from below	Mahha	Magha
42	2	5 from below	Paittiah	Pattiah
43	1	15	ot	of
,,	,,	20	Snddha	Suddha
,,	2	6	Palguna	Phalguna
,,	,,	20	Village	Villages
45	1	19	Scheduled Castes people (74)	Scheduled Castes people (74).
,,	2	9	relrtives	relatives
,,	,,	21 from below	he	the
,,	,,	20 from below	salso	is also
46	1	—	Sl. No. 74	Sl. No. 75
,,	,,	6 from below	betal	betel
,,	2	19	Telagai	Telaga,
,,	,,	20	Mangal,	Mangali
47	1	23 from below	occupation.	Occupations.
,,	,,	17 from below	operating	operation
48	1	14	Saler	Sale,
,,	,,	,, from below	epidemic	epidemics
,,	2	17	Creod	Creed.
,,	,,	19	Srisaivas	Srisainas
49	2	9 from below	first day earthen pots	first day pots
50	2	14 from below	Special Board Elementary	Special Elementary
,,	,,	7 from below	Vasya,	Vaisya,
51	1	4	form of earthen pots	form of pots
53	1	16 from below	(aanuary-	(January-
,,	,,	2 from below	agrilultural	agricultural
55	2	—	Sl. No. 18	Sl. No. 18
			Velegavalasa	Velagavalasa
,,	,,	5 from below	fo	of
56	1	17	Viziayanagaram	Vizianagaram
57	1	8 from below	rights	rights.
,,	2	14	(August-September)	(August-September).
,,	,,	16	Ganapathi,	Ganapathi
,,	,,	21	Concerts.	Concerts,
58	2	20 from below	Segadi	Segidi
59	1	7 from below	Segedi	Segidi
,,	,,	4 from below	Scheduled Caste (111	Scheduled Caste (111)
,,	2	21 from below	Vaisya.	Vaisya,
,,	,,	20 from below	Padmsale,	Padmasale,
,,	,,	13 from below	Ssambasivaswamy,	Sambasivaswamy,
,,	,,	7 from below	(June-July). it	(June-July). It

Page No.	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
60	1	12 from below	Mangali.	Mangali,
,,	,,	11 from below	communities,	communities;
61	2	25	*Davatha*	*Devatha.*
62	1	2	af	of
,,	,,	23	Jagalis	Jagali
,,	,,	18 from below	appeared	appeased
63	2	25 from below	Jangams,	Jangams.
64	2	—	Sl. No. 35 Korapakattavalasa	Sl. No. 35 Korapakottavalasa
,,	,,	5	Segadi	Segidi
,,	,,	17 from below	Korapukotavalasa.	Korapakottavalasa.
66	1	15 from below	Dasamma	Desamma
,,	2	1	village	village,
,,	,,	6	Radalamma	Padalamma
,,	,,	13	Sri Sayini,	Sri Sayana,
,,	,,	21 from below	traditiona	traditional
67	1	8	Vidhyamma	Vindhyamma
,,	,,	19	villages	villagers
,,	,,	2 from below	time	times
,,	2	—	Sl. No. 45	Sl. No. 46
69	2	—	Sl. No. 2 Maokondaputti	Sl. No 2 Markondaputti
71	1	5	villagers	villages
,,	2	1	*Agraharam*	*Agraharam*
,,	2	6	*Mahothsavam*	*Mahothsavam is*
,,	,,	15	the Ant-hill	The Ant-hill
72	2	19	communities :	communities;
,,	,,	21	srvice	service
,,	,,	23	Jagannadhauswamy,	Jagannadhaswamy,
73	2	4	January	January,
,,	,	10 from below	*pujari,*	*pujari.*
74	1	—	Sl. No. 16 Pochipenta	Sl. No. 16 Pachipenta
,,	2	16 from below	*Kondekenguva*	*Kondakenguva*
75	1	8 from below	Brahmaramba	Bramaramba
,,	2	4 from below	22.	—
76	1	1	festival	festival is
77	1	11 from below	Tribes'	Tribes
78	1	19	Adopted	Adapted
,,	2	6	odserved	observed
79	2	1	eates	eats
,,	,,	9 from below	Muli (Kammara	Muli; Kammara,
,,	,,	3 from below	anthrolpomorphic	anthropomorphic
80	1	6	Jatapu,	Jatapu
,,	,,	14	cuping	keeping
,,	,,	26	(Barder)	(Barber)
81	1	2	reped	reaped
,,	,,	22	place	places
,,	,,	23	village,	village.
,,	2	5	*Pujari*	*Pujaris*
,,	,,	17 from below	dall	dal
82	1	13	car festival)	(car festival
84	2	1	an	a
85	1	4	Siation.	Station.
86	1	5	symbhised	symbolised
,,	2	15 from below	lectures	lectures on
87	1	19 from below	Koppalo	Koppala
,,	2	16	*Adopted*	*Adapted*

Page No.	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
89	1	20	Pujas	Pujas
89	1	20	abhiṣekhams	abhishekhams
,,	2	4	*bhagavatham*	*Bhagavatham*
92	2	10 from below	Ras	Rao
,,	2	9	*Karthika*	*Karthika,*
,,	,,	24	Ramalingeswaraswamy	Ramalingeswaraswamy;
93	1	7	take	taken
,,	,,	22	SOURCES :	SOURCE :
,,	,,	24	Rac	Rao
95	2	2 from below	Paidi,	—
96	1	5	place of worship	temple
,,	2	19	in	to
97	1	5 from below	Chakali	Chakali,
99	2	5	the,	the
101	1	10	drams	dramas
,,	1	21 from below	height in	height is
102	1	22 from below	congregate	congregated
,,	2	last line	image	images
103	2	8	Veeraghattami	Veeraghattam
,,	,,	15	Castes	Caste
104	2	8	Bibbili	Bobbili
106	1	5	Maharaju	Maharaju.
,,	2	—	Sl. No. 21	Sl. No 23
,,	2	14 from below	Castes	Caste
107	1	14	Caste and Bevara	and Bevara Castes.
108	2	14	mentioned	mention
110	1	10	Ttrustee	Trustee
111	1	19	Melaputti	Meliaputti
,,	2	9	Pola	Pala
112	1	6	cellebrated	celebrated
,,	1	20 from below	follwoing	following
112	2	20	vermilian	vermilion
113	2	20	a in	an
114	1	6	Kapu, Savara, Paidi	Kapu,
,,	2	13	Sathani,	Sathani
,,	,,	18	*Pasuqu*	*Pasupu*
115	1	13 from below	enrag-	enraged
,,	2	21	thala	thadha
,,	2	12 from below	linted of the	lintel of the
,,	2	3 from below	Yasodhra	Yosodhara
116	1	25 from below	*Sivalingams,*	*Sivalingam,*
,,	2	10	idol	idol
117	1	16	stone	stones
,,	1	12 from below	Kuarmaraswamy	Kumaraswamy
,,	2	4 from below	Afterward the Lords	Afterwards the Lord
118	1	7	sine	since
,,	,,	17	'Savanas'	'Savaras'
,,	2	15	dated from	dated
,,	,,	19 from below	andagricultural	and agricultural
119	1	22	Vaisya,	—
,,	2	12	vIllage.	village.
,,	,,	11 from below	Satyanarayana, Naidu	Satyanarayana Naidu,
120	1	17 from below	Pathapatnams	Pathapatnam
,,	2	5	jangam	Jangam
121	2	25	Relli	Relli;
,,	,,	16 from below	devotees to	devotees do
125	1	6 from below	Malas Madigas	Malas, Madigas
,,	2	10 from below	Caconuts	Coconuts

Page No.	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
126	1	23	(93 persons);	(93 persons)—
,,	,,	14 from below	followers	flowers
,,	1	6 from below	Appala Swamy	Appala Swamy,
127	2	17	at	it
128	1	3	fowls goats	fowls, goats
,,	,,	8	castes	caste
,,	,,	18	Mala Madiga etc.,	Mala, Madiga etc.
,,	,,	8 from below	dreem	dream
,,	,,	last line	Psgodu.	Pagodu
,,	2	8	etc.,	etc,
129	1	23 from below	Lord, convenced	Lord-Convenced
,,	,,	,,	Lord Siva	Lord Siva,
,,	2	14	Polineti	Polinati
,,	,,	,,	jangam	Jangam
,,	,,	4 from below	days	days,
130	1	9	Caste (80 persons)	Castes (80 persons)—
131	1	4	Mala Madiga	Mala, Madiga
,,	1	20 from below	Feslival are	Festival is
132	1	4	Valames	Velamas
,,	,,	22	etc.,	etc.
134	1	3	people	people.
,,	,,	11 from below	School	School,
,,	2	22 from below	15 days,	15 days.
,,	,,	12 from below	families	families,
,,	,,	9 from below	observances	observance
135	1	3	etc.,	etc.
136	2	4 from below	Kamma	Kamma,
137	1	9	jangam	Jangam
,,	,,	9 from below	Mangali	Mangali,
,,	,,	8 from below	(45 persons	(45 persons)—
,,	,,	7 from below	etc.,	etc.
,,	,,	4 from below	eemple	temple
137	1	4 from below	stnne	stone
,,	2	22 from below	nvite	invite
138	1	9 from below	villag	village
,,	,,	5 from below	Segid—	Segidi
,,	,,	4 from below	(199 persons)	(199 persons)—
,,	,,	3 from below	and Scheduied Castes (199 persons)	—
,,	2	3	Sivalingam	Sivalingams
,,	,,	4	"Panavattam,"	"Panavattam"
,,	,,	last line	Eversince of festivals.	—
140	1	7	pujari	Pujari
,,	,,	18	communilles	communities
,,	,,	21	Bishma	Bhishma
,,	,,	25	Taipuranthaka	Tripuranthaka
,,	,,	26	Sri V. Venkates-warlu, Zilla Parishad High School, Headmaster,	Sri V. Venkateswarlu, Headmaster, Zilla Parishad High School,
,,	2	13	form	from
,,	,,	22 from below	Jangam	Jangams
,,	,,	17 ,,	panakam	Panakam
,,	,,	2 ,,	Avmasya	Amavasya
143	1	5	Taluk	Taluk.
,,	,,	10	belongs	belong
,,	,,	17	deities	Deities'

Page No.	Column No.	Line No.	For	Read
(1)	(2)	(3)	(4)	(5)
143	1	7 from below	(17 persons)	(17 persons)—
,,	2	22	Of	—
144	1	17 from be'ow	persons	—
,,	2	last line	Sundaramma	Sundaramma,
145	1	20	gadha	gada
,,	2	2	cylndrical	cylindrical
,,	2	16	congre gate.	congregate.
,,	,,	19 from below	Maridamma	Maridamma,
,,	,,	5 ,,	forecaste	forecasts
146	1	2	costumes	costumes,
,,	2	15 from below	congreate.	congregate.
147	1	9 ,,	Naraimha	Narasimha
148	1	4	on	of
,,	,,	17	Thuru	Thurpu
149	1	4	Pondani,	Pondari.
,,	,,	9 from below	Ramathat	Rama that
,,	,,	6-5 from below	Mallikharjuna the	Mallikharjuna. The
,,	2	20 from below	According	Accordingly
150	2	25 ,,	Dantha Eversince	Dantha. eversince
151	1	5	s	is
,,	,,	16 from below	whiring	whirling
,,	,,	3 ,,	Caste	Castes
,,	,,	2 ,,	etc.,	etc.
,,	2	3	Srila	Sirla
153	2	7	connection.	connection,
,,	2	10	Onces	Once
154	1	22 from below	Cates;	Castes;
,,	,,	6 from below	origigin	origin
,,	2	4 from below	Neyyili	Neyyili,
156	1	26 from below	abont	about
,,	2	7	Bhisma	Bhishma:
157	1	5	clebrated	celebrated
,,	,,	6	Sacrifice	sacrifice
158	1	11	Pujati	Pujari
,,	,,	last line	coinciding	coinciding with
			Mula	*Mula*
160	2	10	as	on
161	1	18 from below	sI	Is
,,	,,	10 ,,	arc	are
162	1	25 from below	envailed	entailed
,,	,,	23 ,,	envailed	entailed
,,	2	1	Janardhana	Janardana
,,	2	8	(Palleea),	(Palleelu),
,,	2	13-14	Jaga-nnadhaswamy	Jagannadhaswamy,
,,	,,	20	(eight Sivalingam)	(eight Sivalingams)
,,	,,	22 from below	Sandat-wood	Sandal-wood
,,	,,	11 from below	gotrsa	gotras
164	2	1	For	On
167	1	3	Bengal	Bengal,
168	1	23 from below	rom	from
,,	2	8	yard,	yard.
,,	,,	22	celebratlons,	celebrations,
,,	,,	18 from below	her, she	her. She
169	1	13	last	past
170	1	20	image	images
,,	2	11	couducted	conducted
,,	,,	19	Teaeher	Teacher

Page No. (1)	Column No. (2)	Line No. (3)	For (4)	Read (5)
171	1	19	Kavita	Kaviti
,,	2	20	barron	barroen
,,	,,	27	Negeswara	Nageswara
,,	,,	30	kept, foodstuffs,	kept and foodstuffs,
172	1	21	communities	communities;
173	1	20	or	of
,,	2	19	belong	belongs
,,	,,	5 from below	circumabula-tion ecstatic	circumabulation with ecstatic
189	1	12	Lord	Lord,
,,	,,	21 from below	tha the	that he
,,	2	10 from below	treee	tree
,,	,,	9 from below	like as	like, an
190	2	27	injuctions	injunctions
191	1	8	throw	threw
193	2	12 from below	couducts	conducts
,,	,,	,,	house,	house.
194	2	11 from below	Church	Church,
,,	,,	10 from below	of Lord's	Lord's
,,	,,	2 from below	immercing	immersing
,,	,,	,,	him	them
,,	Foot note	6 from below	latter	later
,,	,,	4 from below	months	moths
195	1	3 from below	youngster,	youngsters,

APPENDIX - II

197	9	2	faney	fancy
,,	7	9-10	of neem toddy	of neem and toddy
198	—	—	2. Srikakulam Taluk- contd.	1. Srikakulam Taluk Cont.
199	8	2 from below	Locol	Local
200	-	-	1. Cheepurupalle Taluk	2. Cheepurupalle Taluk
201	2	5	Sridevipuram	Siridevipuram
,,	3	17-18	Cheepurupalle Rajam Road	Cheepurupalle-Rajam Road
,,	2	6	Bandapalle	Bondapalle
202	-	-	1. Cheepurupalle contd.	2. Cheepurupalle Taluk Contd.
,,	3	7	Statien	Station
203	10	22	on the name	in the name
205	2	10	Narava	Naruva
207	2	6	Srigirikothapalle	Sirigirikottapalle
213	2	11	Baligapeta	Balijapeta
218	2	2-3	Pedamangapuram	Pedamanapuram
220	2	1	9 Chemidi	9 Chemudu
223	2	9-10	16 Nagarakutumbai	16 Nagarakutunbai
230	2	5-6	15 Kondangipadu	15 Konangipadu
240	2	7	28 Lakhamdiddi	28 Lakkamdiddi
241	2	5	32 Durghasi	32 Deerghasi