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VISAKHAPATNAM

CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (2)

FAIRS AND FESTIVALS



(2. Visakhapatnam District)

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Superintendent of Census Operations, Andhra Pradesh

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FOREWORD

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from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July, 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records).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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW DELHI,

September 5, 1964.

ASOK MITRA,

REGISTRAR GENERAL, INDIA.

PREFACE

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

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

> "I am sure you will agree with me that there are big gaps in our knowledge of our own country. It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land. Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half. Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half
>
> It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh.
>
> As part of the studies of 1961 Census, I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material so collected will be compiled and edited in a volume to be published by the Census Office. In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh. I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed.
>
> I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness. Such a volume will be of very great importance to many types of scholars. But this aim cannot be achieved without your help and co-operation. I am aware that you are already under heavy pressure of your own work and responsibilities. Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or 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 enquiries. 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 either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into 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 allotted Volume No. I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II *i.e.*, the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume. The location code numbers adopted for the districts are :

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

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

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

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

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
Chaitram	March–April
Vaisakham	April–May
Jaistham	May–June
Ashadham	June–July
Sravanam	July–August
Bhadrapadam or Bhadra	August–September
Asviyujam or Asvin	September–October
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 calendar of common festivals celebrated in the district together with their description,

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

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

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

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

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

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I 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, I.A.S., Director of Census Operations, for his valuable suggestions in briniging 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, I.A.S., Deputy Director for helping me in finalising the monographs. The Tabulation Officers Sarvasri P. Pattayya, B.Sc., and Ch. Purnachandra Rao, M. A., LL.B., have also been of mueh assistance in scrutinising the monographs and in briniging out this volume. My office Artist Sri M. Krishna Swamy assisted by the Artist-Draftsmen Sarvasri M.J. Sadiq, Md. Yakub Ali and M. Govindaswamy have 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 Sub-divisional Headquarters.

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

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

4. Give details of places of common religious worship ?

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

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

(i) The worship of Deities & Festivals :

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

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

8. Is the festival connected with the worship of any deity ? Mention the name of the deity with a brief description of the image. Is this a common village deity or a personal or family deity ? Is there any temple or "Sthan" (sacred abode) for the deity in the village ? If so, give a description of the same. If the deity has no anthropomorphic[1], or zoomorphicha 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 o the deity and the festival belong? Give the name of the sect ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari").

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

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

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

(ii) The Fair :

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

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

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

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

---

1. Human form
2. Animal form

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, ready-made garments, 'lungis', satranjas, 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 more than a day for the festival or fa r ?

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 :

ఆంధ్రప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్ర శ్నా వ ళి

గ్రామం పేరు: —

పిర్కా పేరు: —

తాలూకా పేరు: —

జిల్లా పేరు: —

(ఎ) గ్రామం: —

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాజకీయ మార్గాలను తెలుపండి. అత్యంత సమీపంలోవున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక పడవమార్గం, దానిదూరం తెలుపండి. తాలూకా, సబుడివిజనుల 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, పుష్కరాలు వగైరా):—

(i) దేవతల ఆరాధన, ఉత్సవాలు:—

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

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

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

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పీరుయొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆమహాత్ముని లేక పీరుయొక్క జీవితాన్ని గూర్చి, మత బోధనలను గూర్చి సమగ్రంగా వివరించండి. ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రచారంలోవున్న ఏదేని కథనుగాని తెల్పండి.

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

11. ప్రజల కోర్కెల మన్నింపుకుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? పశువులు లేక జంతు బలులు ఎప్పుడు ఏవిధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా ఉంటాయి?

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

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

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

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

ఉపవాసాలు, విందులు, రాత్రిళ్ళు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా?

(ii) జాతర లేక సంత (తీర్థాలు, తిరునాళ్ళు, పుష్కరాలు వగైరా):-

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తిదా లేక అది దేవత కర్పించబడిన స్థలమా? జాతర, ఉత్సవాల్లో వస్తువులు, అడ్డాలు, కొనుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలు గాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైన వుందా?

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

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

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఎర్పాటు చేయబడతాయి? బహిరంగస్థలాల్లో ఎంత మంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

20. మొత్తందుకాణాలు అంగళ్ళు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రింది వాటిని అమ్మేవెన్ని?

(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 ఏఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

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

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

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

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైనా వున్నాయా? ప్రత్యేకంగా పెండాలులు(పందిళ్ళు) నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని. జాతరకుగాని ఇతర చోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు, ఒకరోజుకంటే ఎక్కువ కాలం వుంటారా?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకాలలు, సంగీత కచ్చేరీలు మొదలైన వాటి వివరాలు పేర్కొనండి. నాటకాలలు మొదలైన వాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందం గాని, వినోద బృందంగాని వున్నదా? ఆ బృందం నాయకుని పేరు, చిరునామా తెల్పండి. నాటకాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నిటిని 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.

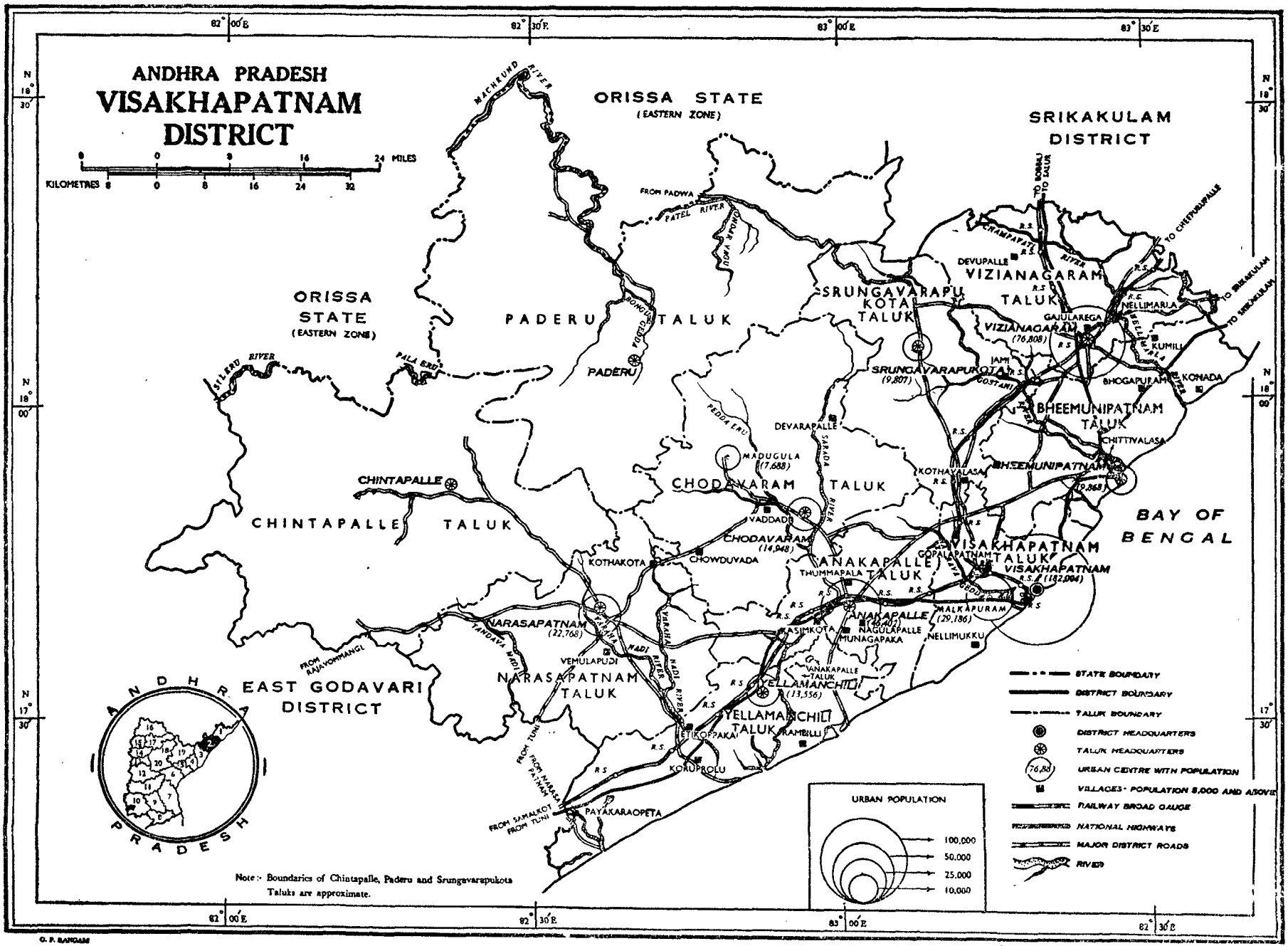
విలేఖరి పేరు:—

చిరునామా:—

వృత్తి:—

సమాధానం పంపే తేదీ:—

VISAKHAPATNAM DISTRICT



G. P. RANGAM

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

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ERRATA

Page No.	*Column No.*	*Line*	*For*	*Read*
Preface vii	2	15 & 25	briniging	bringing
3	1	10	anhd ence	and hence
,,	2	26	gives	give
,,	2	3 from bottom	broze	bronze
,,	,,	-do-	wtih	with
,,	,,	bottom	nun ed	hundred
5	1	10 from bottom	Vaishna	Vaishnava
6	2	17	Advivaram	Adivivaram
	,,	17 & 18	Ammavaru in human form	Ammavaru is in human form
7	2	7	Pedagadiki	Pedagadili
10	1	5	ereed	creed
11	1	First line opposite	atar ce	a distance
		20. Peddagantyada		
12	2	5	Dolphin's Nose the	Dolphin's Nose in the
13	1	18	suddently	suddenly
,,	2	33 & 34	phychologically	psychologically
,,	,,	14 from bottom	pedestrain	pedestrian
14	2	24	tepl:s	temples
19	1	14 from bottom	offe:red	offered
,,	2	15 from bottom	perfomred	performed
,,	,,	13 from bottom	safforn	saffron
21	2	Line 5 under	tho	the
		7. Amruthapuram		
22	1	13	caste of	castes of
,,	,,	17	thare	there
22	2	line 11 under	agricultural,	agriculture,
		10. Duppupalem		
,,	,,	13 & 14 under	deisties	deities
		10. Duppupalem		
,,	,,	16 ,,	image	images
,,	,,	20 ,,	Goats	goats
23	2	16	songs books	song books
,,	,,	15 from bottom	detiais	deities
24	2	26	celebrted	celebrated
,,	,,	11 under	phose	pose
		15. Sankaram		
25	2	8 & 9	Schedule Castes	Scheduled Castes
27	2	5	abserve	observe
,,	2	5 from bottom	Sattibalija	Settibalija
29	2	28	colures	colours
30	1	22	bege	beget
,,	2	28	renumeration	remuneration
,,	,,	14 from bottom	Sheeps,	Sheep,
31	1	21	and	she
33	2	19 from bottom	are in the river	are left in the river
,,	,,	5 & 4 from bottom	descented	descended
35	1	21	teree	tree
,,	2	1 & 2	Teacherl, Schoo,	Teacher, School,
36	1	14	Elementaty	Elementary
39	2	6 & 5 from bottom	Dedekula Muslims	Dudekula Muslims
40	1	10 from bottom	agricturture,	agriculture,
,,	r	7 ,,	Sivalingam	Sivalingam,
41	1	2	garidulur	garideelu
43	1	6	Scheduld	Scheduled
	2	17 from bottom	quitly	quietly
44	2	13	Sri Dharmalingeswaratwamy	Sri Dharmalingeswaraswamy.
45	2	8 under	means	Means
		10. Rajakoduru		

Page No.	*Column No.*	*Line*	*For*	*Read*
46	1	2	mile	miles
,,	2	3	Padmesale	Padmasale
47	1	,,	**14. Kondakaria**	**14. Kondakarla**
,,	2	9 from bottom	Chaitram in	in Chaitram
49	1	8	festived	festive
50	1	23	celedrated	celebrated
50	1	28	Ka u.	Kapu.
56	2	6	on	of
57	1	28	well	fell
,,	2	11 from bottom	and this	this and
,,	2	7 & 6 from bottom	conduct	conducts
64	1	20	he was	he has
64	2	19	Abdul Rajaiah	Abdul Razak
68	2	25	sheeps	sheep
69	1	10 from bottom	dramas troups	drama troups
71	2	3 & 5	Adhyapalle	Adhyapaka
,,	,,	18 from bottom	itself Sri	itself. Sri
72	1	14	livelihood agriculture	livelihood are agriculture
72	2	24 from bottom	Dhannsu	Dhanusu
73	1	23	3 feet in high;	3 feet high;
,,	2	17	Malas, Madigas	Mala, Madiga
77	1	18 from bottom	brother Sri Mallu Dora	brother of Sri Mallu Dora
,,	2	11 ,,	as	are
84	1	14 ,,	Sir Rama	Sri Rama
90	2	7	Srt Rama	Sri Rama
,,	,,	5 from bottom	etc., offered	etc,, are offered
92	1	14	ond lotteries	and lotteries
97	2	6 from bottom	vallely	valley
,,	,,	bottom	anima	animal
100	2	9	villageas	villages
103	2	1	committeess	committees
107	1	7 from bottom	sacrifice isa	sacrifice is
109	1	7 ,,	window	winnow
109	2	12 from bottom	*priori*	prior
111	2	11 & 12	(53 persons). All	(53 persons) all
112	1	11	(decorative drawn	(decorative lines drawn
112	2	6 from bottom	festure	feature
114	2	16 & 15 "	are are	are
115	2	1	Yedava,	Yadava,
118	1	Bottom	he temple.	the temple.
122	1	24	appearement	appeasement
,,	,,	26	devotees villagers	devotee villagers
,,	2	19	Rama Mandirs	Rama Mandirs,
,,	,,	26	by the collecting	by collecting
123	1	23 from bottom	land some shops,	land, some shops,
,,	,,	22 "	constituting	constitute
,,	2	9	pedestal	pedestal.
,,	,,	13 & 14	regurly	regularly
124	1	11	2½	2½ feet
,,	,,	21 from bottom	uthsavam	uthsavams
125	1	6 "	it	is
,,	2	17 "	uetensils	utensils,
127	1	6 "	wtih	with
,,	,,	2 "	Workers,	Worker,
128	,,	17 from bottom	Chendaiah	Chendraiah
129	,,	5	means of their	means of
129	2	7	Velamas,	Velama,
,,	,,	12	Muthyalamma	Muthyalamma,
130	2	16 from bottom	image of in	image in
131	1	20	Sivalingams	Sivalingam
,,	,,	13 from bottom	5113	51/3

Page No.	*Column No.*	*Line*	*For*	*Read*
131	2	11 from bottom	only an	only on
131	,,	3 from bottom	keep	keeps
132	1	22	1/2 to seers	1/2 to 2 seers
,,	2	7 under	celebrated	celebrate
		Jakarademudu :		
132	2	5 from bottom	by him in the	by him to the
133	2	14	instruments played on	instruments are played on
134	1	11 & 12	broked	broken
,,	1	5 from bottom	cultches	clutches
135	1	5	is sung by thus:	is sung by them thus :
139	1	1	Castes; Adi-Andhra	Adi-Andhra
,,	,,	4 under	poulation	population
		13. Pavada		
141	2	10 under	Kummali,	Kummari,
		23. Rega		
142	1	11	Whriling	Whirling
,,	,,	14 from bottom	Panduga ts	Panduga is
,,	,,	3 ,,	epedimics	epidemics
,,	2	1 & 2	cclebrated	celebrated
,,	,,	6	castes or creed	caste or creed
143	1	14 from bottom	coconuts	coconuts,
,,	,,	5 ,,	villae	village
,,	,,	3 ,,	Ramachndrapuram,	Ramachandrapuram,
,,	,,	15 ,,	Animals sacrifices	Animal sacrifices
146	1	bottom	miles	miles from
151	2	5	Kondadoras	Kondadora
,,	,,	bottom	caste	castes
152	2	10	Mangeli	Mangali
153	2	4 & 3 from bottom	Nnka-amma	Nukalamma
156	1	2	entertainment	entertainments
,,	1	22 from bottom	deily	deity
,,	2	7	in a Bhadrapadam	in Bhadrapadam
157	2	12 from bottom	Naivedyam	Naivedyams
160	1	6 & 7	lump some	lumpsum
161	1	26 to 28	With the fear of degradation of this caste but they agree for the marriage.	With the fear of degradation of their caste lest they agree for the marriage,
166	2	16	Venkata Narasimha Chayulu	Venkata Narasimha Charyulu
,,	,,	3 from bottom	Scheduled Castes	Scheduled Caste
167	1	21 from bottom	(Pydithalli	Pydithalli
,,	2	8 ,,	9 1/2 mile	9 1/2 miles
169	2	17 ,,	These are an	These are the
,,	,,	16 ,,	he village	the village
,,	,,	11 ,,	rom	from
170	1	12	n Ashadham	in Ashadham
,,	1	13 & 14 under	sacrieficed	sacrificed
		67. Gurla		
,,	1	1 against	8 mile	8 miles
		68. Saripalle		
,,	1	3 under	village i	village is
		68. Saripalle		
,,	,,	5 ,,	Mal	Mala
,,	,,	8 from bottom	lingam as it	lingam as it is
,,	,,	1 & 2 from bottom	ɹord	Lord
			Lelestial	celestial
,,	2	28	About 25 shop sell	About 25 shops sell

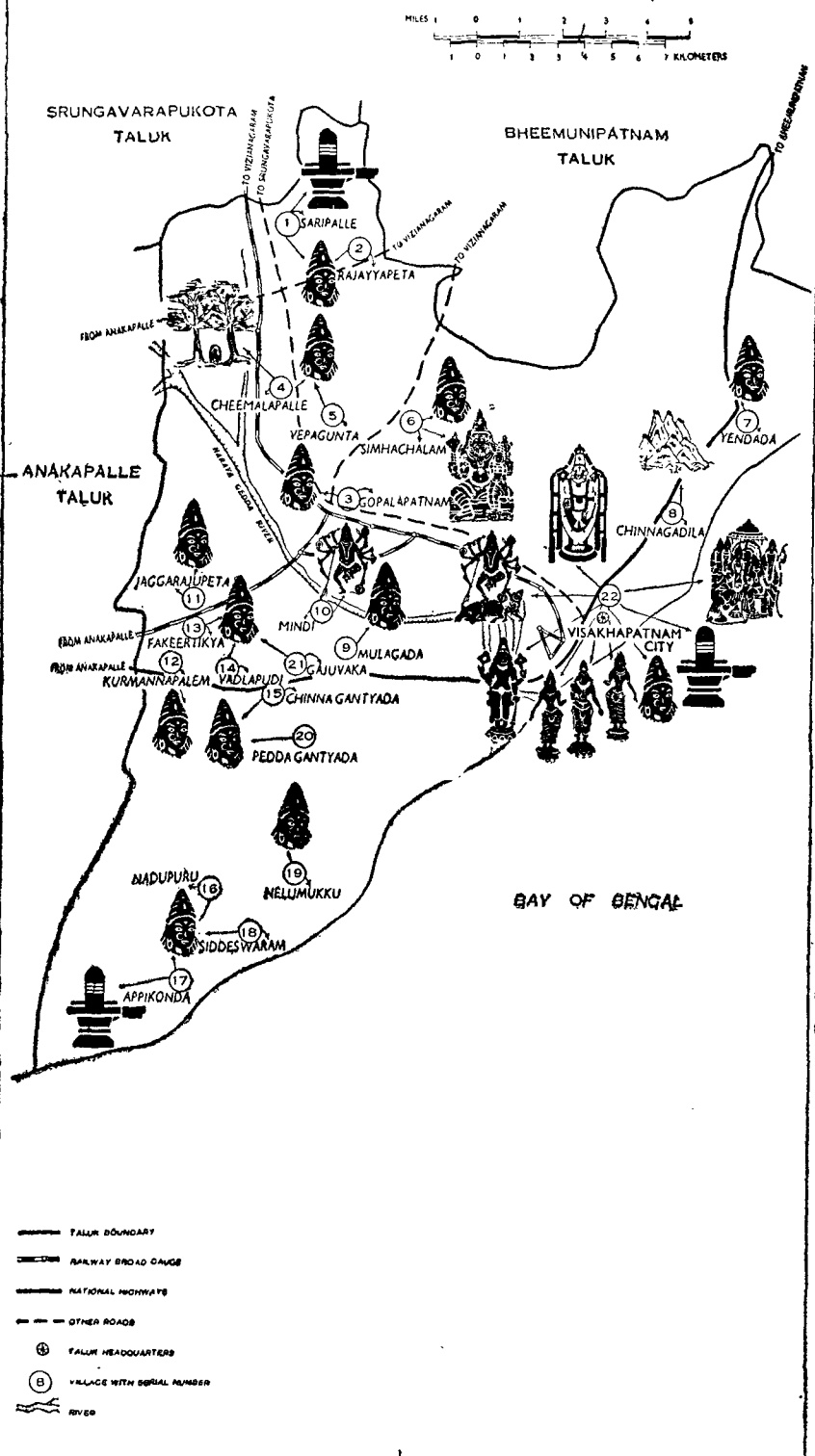
Page No.	*Column No.*	*Line*	*For*	*Read*
171	2	17 under **71. Alugolu**	naivadyams	naivedyams
173	2	21	Kapu of a Nagali	Kapu of Nagali
175	2	1. against	Situated a	Situated at a
		8. Jonnada		
176	1	9 under **9. Dakamarri**	traditiona	traditional
,,	,,	12 ,,	south o	south of
,,	,,	3 from bottom	image o	image of
,,	,,	bottom	amily	family
,,	2	8	agarana	jagarana
,,	,,	5 & 6 under	r his	for this
		10. Bapiraju Tallavalasa		
185	2	below	rom	from
		35. Gumpuru		
186	1	5 & 6 below **37. Pinatadivada**	Adi-Andhras	Adi-Andhra
,,	2	3 above	ulfilment	fulfilment
		38. Akkivaram		
,,	,,	6 below ,,	and it made up	and is made up
187	1	3 below **40. Tsakivalasa**	Washerman	Washermen
,,	2	7 & 6 from bottom	(Srirama Navami). In	(Sri Rama Navami) in
188	1	4 below **43. Konada**	by small	small
,,	,,	6 & 5 from bottom	agriculture labour,	agriculture, labour,
,,	,,	14 from bottom	held 27th	held on 27th
189	2	6 ,,	song books and establish are sold	song books are sold.
	,,	5 ,,	facilities	facility
192	2	24	morgasa	margosa
,,	,,	28	brother	bother
,,	,,	2 from bottom	And toe	And the
198	Foot note	4 from bottom	stolen if they	stolen it, they
202	Foot note	18 from bottom	involve not	involves no
,,	,,	12 ,,	over possible	ever possible
204	2	17 ,,	each house	each house.
206	1	2	age of eight	age of eighty
,,	2	2 from bottom	abondon	abandon
207	2	4 ,,	Her performed	He performed
,,	Foot note	1	Edward Sell	Edward Sewell
209	1	12	has not	has no
210	1	3 from bottom	s ockings	stockings
218	7	Against Sl No. 4. Gotivada	Sri Rama a photo	Sri Rama a picture
,,	,,	line 3	Faradesamma	Paradesamma
,,	,,	Against 5. Sabbavaram line 4	Mnthyalamma,	Muthyalamma,
237	10	4 from bottom	Baghavatham	Bhagavatham

VISAKHAPATNAM TALUK

FAIRS AND FESTIVALS

VISAKHAPATNAM TALUK

VISAKHAPATNAM DISTRICT, A.P.



INDEX

S No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	2 SARIPALLE	MALLESWARASWAMY JAN - FEB
		GRAMA DEVATHALU NO FIXED DATE
2	5 RAJAYYAPETA	BANGARAMMA DEC JAN
3	15 GOPALAPATNAM	GRAMA DEVATHALU MAY - JUNE
4	17A CHEEMALAPALLE	ROLLA PYDAMMA APR - MAY
5	19 VEPAGUNTA	MUTHYALAMMA FEB - MAR
6	26 SIMHACHALAM H/o ADIVIVARAM	LAKSHMI VARAHA NRUSIMHA SWAMY MAR APR
		PYDITHALLI MAY - JUNE
7	34 YENDADA	GRAMA DEVATHALU MAY - JUNE
8	33 CHINNAGADILA	POLAMMA JUNE - JULY
9	51 MULAGADA	KUNCHA AMMAVARU NO FIXED DATE
10	52 MINDI	KANAKADURGA MAY JUNE
11	55 JAGGARAJUPETA	NUKALAMMA MAR - APR
12	56 KURMANNAPALEM	GRAMA DEVATHALU MAR - APR
13	57 FAKEERTIKYA	NUKALAMMA MAR - APR
14	58 VADLAPUDI	PYDITHALLI MAR - APR KUNCHALAMMA MAR APR
15	59 CHINNA GANTYADA	KUNCHALAMMA MAR - APR
16	63 NADUPURU	PYDIMAMBA FEB - MAR
17	65 APPIKONDA	GRAMA DEVATHALU MAR - APR
		SOMALINGESWARASWAMY JAN - FEB
18	66 SIDDESWARAM	GRAMA DEVATHALU MAR - APR
19	67 NELLIMUKKU	PENTAMMA MAR - APR
20	68 PEDDA GANTYADA	KUNCHAMMA MAR - APR
21	69 GAJUVAKA	GRAMA DEVATHALU MAR - APR OR MAY - JUNE
22	1 VISAKHAPATNAM CITY	JAGANNADHASWAMY JUNE JULY
		VENKATESWARASWAMY FEB - MAR
		SRI RAMA MAR APR
		SITARAMASWAMY MAY JUNE
		BHEEMESWARASWAMY RAJA RAJESWARI APR MAY
		KANYAKA PARAMESWARI FEB MAR
		KANAKA MAHALAKSHMI NOV DEC
		YELLAMMA FEB MAR
		DURGALAMMA JAN - FEB
		LALITHAMBA SEP OCT
		MADHAVASWAMY JAN - FEB
		PYDIMAMBA JUNE JULY

N. G. SWAMY

Section I

VISAKHAPATNAM TALUK

Saripalle — Situated at the 14th milestone of Visakhapatnam–Araku trunk road and at a distance of 2 miles from Pendurthi Railway Station.

The total population of the village is 2,195 and it consists of the following communities : Brahmin, Kapu, Chakali, Mangali, Yatha, Jangam, Kamsali; and Scheduled Castes (101). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of Sri Rama, Paradesamma, Mutyalamma and Malleswaraswamy are there in the village. The image of Malleswaraswamy is in the form of a Sivalingam. There is a *mantapam* in Malleswaraswamy temple and a well by the side of the *mantapam*. The Sivalingam of Lord Malleswaraswamy was installed by the ancient kings. The temple of Malleswaraswamy is under repair.

Sivaratri is celebrated for one day on *Magha Bahula Chaturdasi* (January–February). A fair is held for *Sankranti* on 15th January. Hair cuts and money are offered to the deity. The devotees decorate their houses and observe fasting. The fair is of ancient origin and the elders of the village are the patrons. Thousands of Hindu devotees of the village and the neighbouring villages participate in it. *Pujari* is a Jangam with hereditary rights enjoying *Inam* lands.

Gramadevathala Panduga is celebrated for 9 days according to the convenience of the people. The Hindu devotees of the village and the neighbouring villages congregate without any distinction of caste or creed.

A fair is held in connection with the festival. Eatables, mirrors, combs, toys, pictures and photos of gods are sold. *Harikathas* or street dramas afford entertainment to the visitors.

SOURCE : *Sri Mukku Seetharamaiah, Village Karnam, Saripalle.*

2. Rajayyapeta — Situated at a distance of 2 miles from Pendurthi Railway Station.

The total population of the village is 1,078 and it consists of the following communities : Golla, Velama, Padmasale; and Scheduled Castes (222). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temple of the village deity Bangaramma is the place of worship in this village.

Bangaramma *uthsavam* is celebrated for 2 days in *Pushyam* (December–January). Animals are sacrificed to the deity. It is being celebrated from ancient times. About 2,000 Hindu devotees of this village and the neighbouring villages congregate without any distinction of caste or creed.

A fair is held in connection with the festival for 2 days near the temple with a few shops selling eatables, fancy goods, etc. It is being held for the past 60 years.

SOURCE : *Sri Gadi Suryanarayana, Village Karnam, Rajayyapeta.*

3. Gopalapatnam — Situated at a distance of 7 miles from Simhachalam Railway Station. This village is connected by a trunk road. It is said that this village is called Gopalapatnam because it was once ruled by a king named Gopalaraju. There are relics of the earthen fort constructed at that time.

The total population of the village is 5,509 and it is made up of the following communities: Kapu, Golla, Telaga, Settibalija, Reddi, Viswabrahmin, Padmasale, Chakali, Mangali, Vaisya, Gavara, Brahmin; and Scheduled Castes (888) – Mala, Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of the village are of Eswara, Sri Rama, Juvvalamma, Thotapalemma and Durgalamma and the images of these deities are made of stone. There is no temple for Paradesamma deity.

Gramadevathala Panduga is celebrated for 9 or 15 days between *Vaisakham* and *Jaistham* (May-June). Cocoanuts, fruits, flowers, turmeric and *kumkum* are offered to the deity. Formerly there was animal

sacrifice. But now it is prohibited. The devotees invite their relatives and arrange dinners. Some people observe fasting and *jagarana* during this festival. It is of ancient origin though of local significance. Villagers are the patrons. Local Hindus take part in it. *Pujari* is a Kapu. *Prasadam* is distributed to all and there is free feeding. Dramas, *Bhagavathams*, etc. afford entertainment during the festival.

SOURCE : *Sri Boddepalli Satyanarayana, Village Munsiff, Gopalapatnam.*

4. Cheemalapalle — Situated at a distance of 5 miles from Simhachalam Railway Station and 12 miles from Visakhapatnam.

The total population of the village is 974 and it is made up of the following communities : Kamsali, Padmasale, Thelaka, Golla, Kapu, Chakali, Mangali, Gavara; and Scheduled Castes (89). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Sri Rolla Pydamma is the village deity. Her abode is amidst a neem grove of 30 cents. She is worshipped in the form of wooden images.

Gramadevatha Panduga is celebrated for 9 days in *Vaisakham* (April–May). Goats, fowls and sheep are sacrificed to the deity. People from this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Yadava (Golla) with hereditary rights.

Sri Veera Brahmendraswamy *Uthsavam* is celebrated in the month of *Phalgunam*, in the fourth week of February.

SOURCE : *Sri B. Ramanandam, Head Master, Cheemalapalle.*

5. Vepagunta — Situated at a distance of 2 miles from Simhachalam Railway Station, 9½ miles from Visakhapatnam, on the Visakhapatnam–Araku road. The Simhachalam Electricity Sub–Station is within the boundaries of this village. This village belongs to the Simhachalam Devasthanam and the pilgrims on their way to Simhachalam camp in this village.

The total population of the village is 2,590 and it consists of the following communities. Brahmin, Vaisya, Kapu, Golla, Padmasale, Sharabi, Chakali, Agnikulakshatriya; and Scheduled Castes (65). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the villagers.

The temples of Sri Rama and Muthyalamma are there int he village. The image of Muthyalamma is made of wood and decorated with turmeric and *kumkum*. Sri Pydithallamma is also worshipped in this village.

The village deity Muthyalamma *Parsa* is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March). This festival usually commences from a Sunday and ends on Thursday in the third week of March. The devotees observe fast, go to the temple, offer fruits, cocoanuts, saffron, *kumkum*, sarees and incense to the deity. There is no animal sacrifice. The festival is a few centuries old and is confined to this and the neighbouring villages. The festival expenditure is about Rs. 3,000. Kapus are the patrons. Three to four thousand devotees of the village and the neighbouring villages like Adavivaram, Simhachalam, Gopalapatnam, Venkatapuram, Cheemalapalle, Porlupalem, Chintalaagraharam and Pendurthi, etc., congregate without any distinction of caste or creed *Pujari* is a Kapu with hereditary rights. The lady *pujari* of the deity should be there during the festival. The festival would be stopped if she is not there and it is celebrated only when she is all right. On Thursday, the deity is taken in a procession with music, dances, fancy dresses and Koya dances around the village till evening and in the night the deity is sent into the temple. On all the days during the festival, devotees go to the temple with music, dances and other entertainments and take the *darshan* of the deity. In the night at 10 o' clock *Bhagavatham* is enacted.

A fair is held in connection with the festival for one day infront of the temple. Eatables, earthenware, lanterns, mirrors, combs, handloom clothes, ready-made clothes and other things are sold in the fair. Koya dances, lottery and cockfight afford entertainment.

Most of the people in this village are named after the deity as Muthyalamma or Muthyalaiah.

SOURCE : *Sri P. Ramakrishnamma, Vepagunta.*

6. Simhachalam — also called Simhagiri is about 10 miles to the north-east of Visakhapatnam, the District Headquarters. It is a hamlet of Adivivaram village and is situated on the Simhachalam

range of hills. The main village Adavivaram is at the foot of the hill Simhachalam. It is about 800 feet above the sea level and to the north of Visakhapatnam. One can reach Simhachalam either by train which goes upto Simhachalam Railway Station or from Waltair which is an important junction on the Madras–Calcutta line. Visakhapatnam is also connected by air from Hyderabad. Lord Lakshmi Varaha Nrusimhaswamy established Himself on the 800 ft. high hillock anhd ence the place is called Simhachalam (Hill of Simha – lion).

The total population of the village Adavivaram is 4,716 and it consists of the following communities : Brahmin, Vaisya, Kapu, Golla, Velama, Viswabrahmin (Kamsali), Kammari, Chakali, Mangali, Kummari, Bestha; Mala, Madiga Scheduled Castes (172); Scheduled Tribes (216); and Muslims. The chief means of livelihood of the villagers is agriculture. Some people live on temple service and by doing service to the pilgrims that visit the temple; the rest eke out their livelihood from agriculture, agricultural labour and other traditional occupations.

The temple of Nrusimha (Narasimha), the man-lion incarnation of Vishnu, is the most famous, richest and best sculptured shrine in Visakhapatnam district and in honour of this deity a number of people of the district are named Simhachalam, Simhadri, Narasimha and so on. There is a rose garden on the northern slope of the hill: This garden which is said to have been planted by the well-known Sitarama Raju of Vizianagaram kings in the 18th century and is watered from a rivulet flowing on this hill. The Rajas of Vizianagaram have been wardens of the shrine for over two centuries and have endowed it with land having an annual income of about Rs. 30,000.

The way to the temple runs along a glen that passes through the rose garden, terraced fields of pineapples, dotted with mango, jack and other trees. It is a broad flight of well-kept stone steps, over a thousand in number, on either side of which trees have been planted to provide shade. At frequent intervals, there are images of the various Hindu Gods in little niches. On festival days, the steps are lighted from top to bottom. The steps eventually reach the narrow mouth of the glen, and here the path is barred by bold portal called Hanuman's gate, by the side of which the rivulet, which passes down the glen, is led into two pools where pilgrims bathe before they continue the ascent. This gate was apparently a part of the fortifications which, in former days, guarded the temple and other sacred places. Tradition states that the fortifications included as many as 24 bastions. A motorable ghat road has recently been formed from the foot of the hill leading to the temple.

Passing through Hanuman's gate, pilgrims traverse a narrow part of the glen where the rivulet is led through pipes and channels over several artificial cascades surrounded by sculptures of the Gods, and reach the amphitheatre in which, on a terrace partly cut out of the hill-side, stands the temple itself.

The exact age of the temple is not known, but it contains an inscription dated as far back as 1098–99 A. D., of the Chola King Kulothunga I, who conquered the Kalinga territories. It must thus have been a place of importance even then. Another inscription shows that a queen of the Velanandu Chief Gonka III (1137-56) covered the image with gold; a third says that the Eastern Ganga King Narasimha I, built the central shrine, the *mukhamandapam* the *natyamandapam* and the enclosing verandah in black stone in 1267–68. Many other grants inscribed on its walls (the Government Epigraphist's lists for 1899 gives about 125 of these) make it a regular repository of the history of the district.

There are several inscriptions in the temple recording several historical facts and gifts made to the temple. During the period of Narasimhadeva Gajapathi alone (1278-1305), there are as many as 301 inscriptions. The inscriptions about the victories of Sri Krishnadevaraya during 1515-18, are conspicuous and the queen of Sri Krishnadevaraya gave a gold covering to the original idol and a necklace with a thousand valuable pearls. It was in 1713, that Simhachalam came under the Rajas of Vizianagaram from the Gajapathis of Cuttack. Vizianagara Gajapathi of Vizianagaram created enmity with Jaffer Ali of Srikakulam. The latter hired the other Muslim armies, attacked Vizianagaram and began to devastate Hindu temples. Just before the Muslim army could enter the sanctum at Simhachalam, two devoted *archakas* Gogulapati Kurmanadhakavi and Hariharadasu entered the sanctum, bolted the door from inside, and began to pray while Kurmanadhakavi recited his prayer to God, Hariharadasu wrote on palm leaf with his steel pen. Mysteriously broze bees wtih life attacked the Muslim army and drove it out of the temple, and the temple was saved. The nunred

verses with the fourth line repeating (వైరి హర రంహ సింహాద్రి నారసింహా) *Vairi hara Ramha Simhadri Narasimha* (the destroyer of the enemies–Lord Narasimha on the Simhadri hills) "is a valuable contribution to Telugu Literature as Simhadri Narasimha *Satakam* by these two great devotees"

Architecturally the temple deserves high praise. This is said to contain a square shrine surmounted by a high tower, a portico in front with a smaller tower about it, a square sixteen-pillared *mandapam* (called the mukhamandapam) facing this, and an enclosing verandah, all made of dark granite, richly and delicately carved with conventional and floral ornament and scenes from the *Vaishnavite Puranas.*

"The Puranic legend of the temple takes us to the time of Hiranyakasipu and Prahlada, who are famous figures in Indian mythology. It is said that Hiranyakasipu, the king of the Rakshasas, in order to punish his son Prahlada, who was firm in his devotion to the Lord, threw his son into the sea, and then placed the Simhachalam hill over his head in order to crush him completely. Prahlada was a great *Bhaktha* of Lord Narayana. Lord Narayana in his aspect of Narasimha who went to the rescue of Prahlada, stood by the side of the hill, and tilted it up a bit so that Prahlada may escape from the bottom of hill. Later on, in memory of the incident, Prahlada is said to have founded this shrine.

One of the pillars in the *Mukhamantapa* of the temple is named Kappam *Stambham* or the pillar of tribute. This attracts large number of pilgrims, since the popular belief is, that this pillar has the power of curing cattle disease, and also barrenness among women.

The image of the diety in the shrine is covered with thick coating of sandal paste, which is said to have appeased the fury of the Lord after the destruction of Hiranyakasipu. This coating is removed only once a year on the *Visakha* day in May. As that day is considered to be specially sacred, people from all over the country visit the shrine to have *Darshan* of the Lord.

Lord Narayana took the incarnation of Lord Narasimha in order that he may kill Hiranyakasipu without violating the many boons that he had obtained from various other Gods by the power of his *Tapascharya.* Even after the destruction of Hiranyakasipu, the fury of the Lord did not abate, and this caused trouble and fear to all the Devas. Thereupon Lord Siva assumed the shape of a bird or Sarabha and pacified Lord Narasimha. The consecration of this image of the Lord in this form is said to destroy enemies, secure success in battles, cure all ailments, and procure every good.

The temple comprises of a square shrine, surmounted by a high tower or *Gopura* and *Mukhamantapa* with a small circular tower over it. There is also a square sixteen-pillared *mantapa*, called the *Natyamantapa* and a stone car drawn by two horses, enclosed by a verandah, in which there are sculptured scenes from the Vishnupurana. Outside the enclosure and to the north of the temple, is the *Kalyanamantapa*, with ninety-six exquisitely carved pillars with different ornamentations, where the Lord's *Kalyana Uthsava* is performed on the eleventh day of the Suklapaksha, *Chaitramasa* (March-April) in every year. There are representations in sculpture of Lord Vishnu as Matsya and of Dhanvontri and Varuna. There are also numerous Murthis of Narasimha here.

There is a perennial spring, locally called Gangadhara, on this hill, and it is said to have medicinal properties also. The temple has got valuable gold and gem-set jewellery valued at nearly six lakhs of rupees the most important and interesting being the gold ornamental kavacham valued at a lakh of rupees and a gem-set emerald *Patakam* offered to the Lord by the famous Viziayanagar King Krishnadevaraya in commemoration of his victory over the Kalinga King.

There is a Sthalapurana for the temple which is divided into thirty-two chapters, and the original is said to be given in the Skandapurana by Sri Vedavyasa Bhattaraka through Jaimini Maharshi. The Sthalapurana consists of an account of the foundation of the temple, and relates the well known story of Hiranyakasipu and Prahlada, describing how Prahlada was thrown into the sea and how Simhachalam hill was placed on top of him and how Lord Vishnu went to his devotee's rescue and tilted up the hill, so that his *Bhaktha* could crawl out, and how Prahlada in his gratitude founded the shrine, where the Lord in his Narasimha aspect can be worshipped for ever. In subsequent ages this temple which was a favourite resort of the Devas, fell into disuse and decay.

The Sthalapurana then goes on to mention as to how the temple which thus fell into decay was renovated. The legend runs as follows:

In the Chandravamsa, there was a king called Pururava. On account of his devotion and worship of Lord Brahma, he got as a boon a *Pushpaka Vimana* in which he was wandering all over the world. During his tours he came to mount Kailasa, the residence of Lord Siva with its pleasing gardens, refreshing spray water and beautiful trees. King Pururavas, being enchanted with the beauty of the place, went there sat on a boulder. Urvasi, one of the Apsarasas who was then coming to Lord Siva's temple, saw Pururavas and fell in love with him. The king also fell in love with her and they remained there for a number of years. After some time Pururavas and Urvasi got into *Pushpaka Vimana,* and went south, where the king pointed out to Urvasi, the beautiful Simhadri hill, its pleasing sight of trees and fields. They both became enamoured of the hill and landed there. Urvasi and Pururavas thereupon decided to spend the rest of their lives there, since they were so much taken up with the beauty of the place.

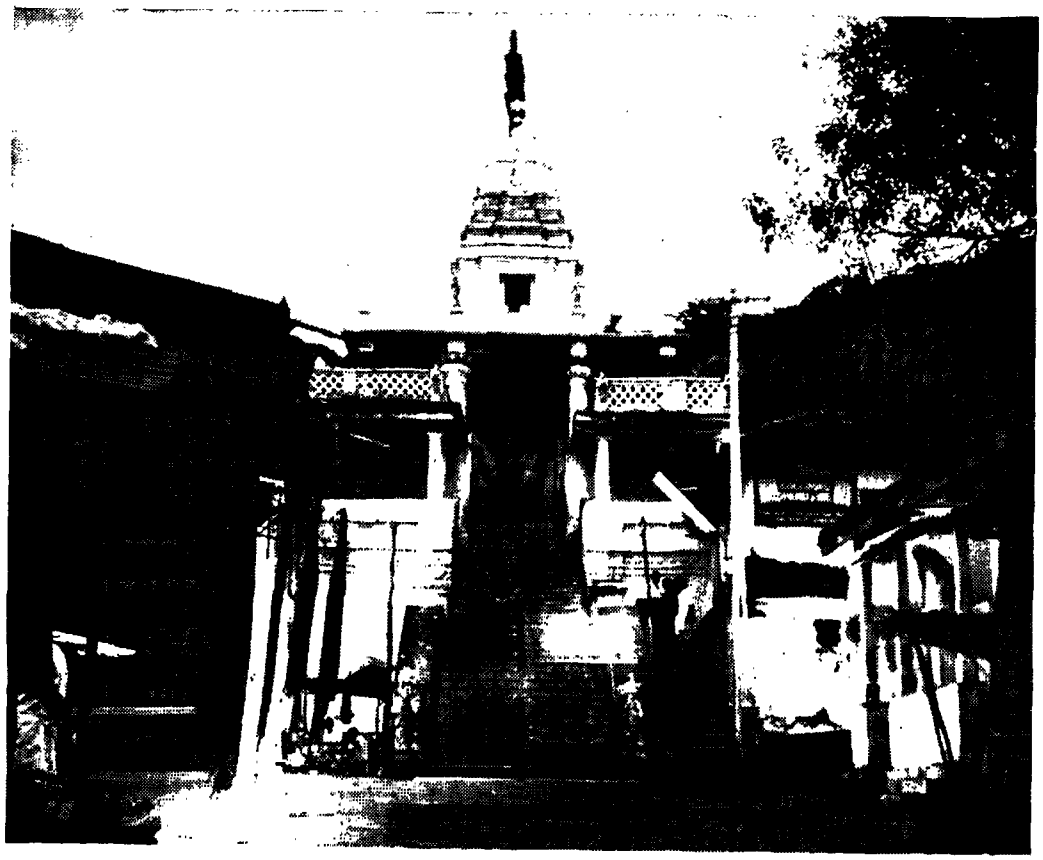


Plate I. Entrance tower of Simhachalam temple.

(Sl. No. 22, Visakhapatnam Taluk, p. 4.)

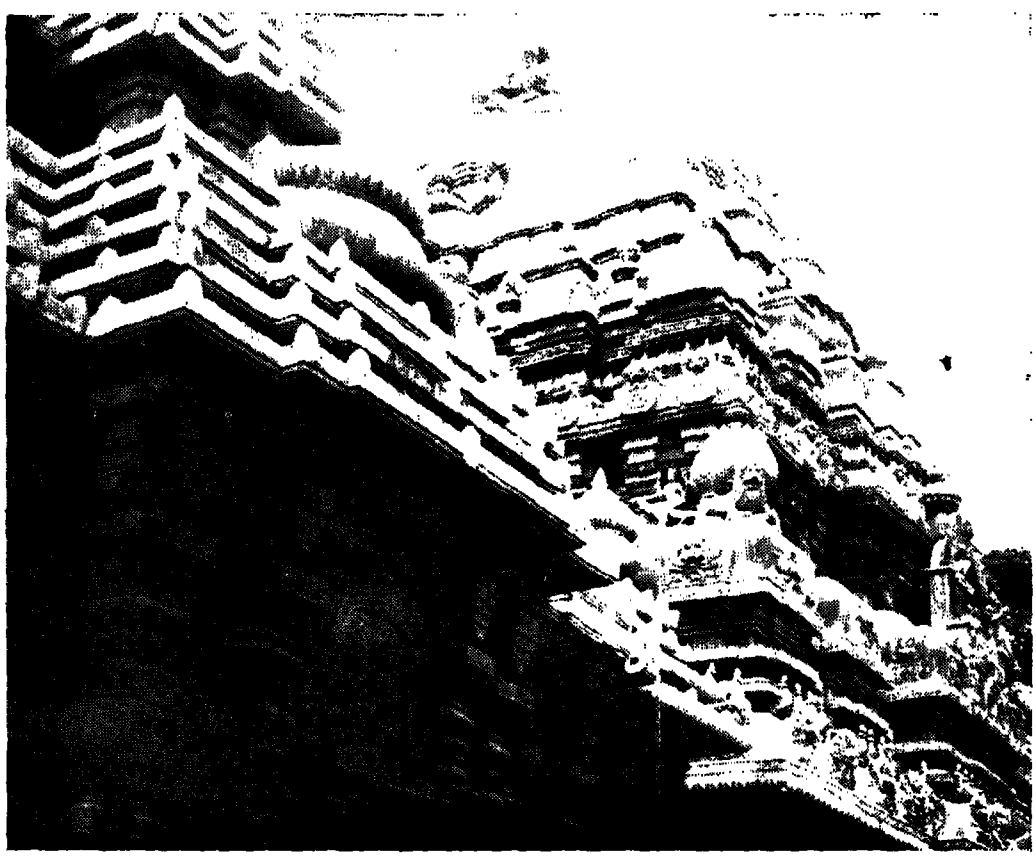


Plate II. Vimanam of Simhachalam temple.

(Sl. No. 6, Visakhapatnam Taluk, p. 4.)

Urvasi, who was a divine Apsarasa, then recalled **her past, and** informed Pururavas that she had come to **the Simhadri** hill previously when Lord Narayana took **on the** aspect of Narasimha in order to save Prahlada. **She,** therefore, suggested that the Lord whose temple **had** by then fallen into decay and disuse, must be lying hidden some where and that if they renovated and worshipped the Lord, they would be rendering a lot of service to the people. Urvasi and Pururavas thereupon went in search of the Lord and found the Gangadhara rivulet flowing west in a pleasant garden full of delightful trees. They were so much enchanted by the natural beauty, that they got into the river and refreshed themselves in it.

Pururavas at that time conceived the idea that, in order to look out for the Lord, he must do some penance. He, therefore, spread the *Darbhasana* across, on a flat rock and along with his beloved Urvasi he entered upon a Prayopavesa meditating all the time upon the Lord, and praying for the Lord's *Darshan* and was thus doing *Tapascharya* without food or water The king was in deep meditation for three days, and at the end of it he saw the Lord in his dream who told Pururavas that there was an ant-hill in front of the king in which the Lord's image was buried and that the king should offer all sacred things like flowers, sandalwood, music, lighted lamps, scented smoke etc., to the Lord. The king woke up from his Samadhi searched the ant-hill and renovated the temple and consecrated the worship also. But in spite of his best efforts, he could not find the Lord's feet to worship. Then an *Akasavani* spoke out to the king, that the Lord's feet will not be visible to any of them and that they are hidden in earth, as salvation will be attained by the mere sight of the Lord Lord Narasimhaswamy should not be seen always in his pristine form, but only as covered with sandal paste except for one day of the year, namely the Akshaya Tritiya day, when a mere sight of the Lord in his pristine form will bestow salvation "*1

Historically there is scope to infer that the temple was constructed during the second decade of 11th Century (about 1012) by Longala Gajapathi of the Gajapathi dynasty of Cuttack. In Andhra as a result of the rise and fall of Jainism, Buddhism. Saivism and Vaishnavism there have been several cases where the Buddhist Chaityas were converted into Saivite temples, the Parswanatha temples of Jains were converted into Vaishna Temples and Lingams converted into the one or the other of the Vaishnava idols. The greatest of the Vaishnava centres is not free from this contention. Simhachalam, an equally sacred Vaishnava centre of today was the abode of Lord Siva originally. The following narration supports it. It was Sri Ramanujacharya that converted several Saiva temples into Vaishnava temples during his pilgrimage. It has been recorded that he entered the temple at Tirupathi, through a hole in the form of a snake and changed the Lingam overnight into Lord Venkateswara. He first approched Narasimha Gajapathi, the ruler of Vizianagaram, claimed that the temple on Simhachalam was originally a Vishnu temple and that it should again be converted into a Vishnu temple. The king demanded proof of his claim. Ramanujacharya brought the king from Cuttack to Simhachalam and in his presence got the sanctum of the temple locked and sealed. With his power of *Parakaya Pravesam* (the art of soul entering the dead body of any creature temporarily) he entered the temple in the form of a snake through the *bondikannam* (the outlet for water used to bathe the Sivalingam) and painted on the forehead of the Sivalingam *thirumani thiruchoornam* namams (three vertical lines which are the marks of a Vaishnavite). This proved the claim of Ramanuja and Simhachalam became a centre of Vaishnava temple and religion. The following is another version of the story. Sri Ramanujacharya speaking of Vaishnavism in the Raja's Darbar openly expressed his surprise why there was Saivite worship in Simhachalam where the idol is actually Vaishnava image. One of the ministers questioned him whether there was anything wrong with his sight. Sri Ramanujacharya challenged that the next morning would prove whose sight was defective. At midnight the minister found Ramanujacharya absent from his room at the capital Cuttack and rode to the Simhachalam temple in post haste on horse-back with the king, and the retinue. The temple doors were opened and Ramanujacharya was caught changing the Lingam into a form He was ordered to be taken to the court next day. He was found guilty of attempting to convert the Sivalingam into a Vaishnava image and that too stealthily. His head was ordered to be cut off and he was given an opportunity to express his last desire. Ramanujacharya said that he had dedicated his life to spread Vaishnavism and desired that Simachalam should thereafter continue as centre of Vaishnavism. It is only then that the king could escape from his curse and the sin of killing him. The king decided that the Lord on Simhachalam should continue to be worshipped as a Siva Lingam throughout the year except that day, i e., the *thithi* of the decision when it would be worshipped according to Ramanuja's decision as a Vaishnava idol. The king repealed the death sentence and became a Vaishnavite. As a result of this decision the entire idol is coverd with sandal paste throughout the year to appear as a Sivalingam and

1. Temples and Legends of Andhra Pradesh by Sri N. Ramesan, pp. 136-140.

the paste is removed on *Vaisakha Suddha Tadiya* the day of the decision, when the form of Varaha Narasimhaswamy the face being that of the sacred boar Varaha and the body, of Lord Narasimha (man-lion) is seen.

The routine pujas offered to the Lord are as follows: *Kavataudghatana* (opening of the gates) 5–30 a.m., *Theerdhakalasam* from Gangadhara 5–45 a.m., *Viswaroopadarsana* 6–00 a.m., *Aradhana* 6–30 a.m., Puja, *dhoopam bhogam* and *baliharanam* 8–30 a m., and *mangalasasnam* 8–30 to 11–00 a.m., from 11–00 a.m. to 12–00 noon *maharajabhogam;* 12–00 noon to 1–00 p m. *darsan* of the Lord to pilgrims, 1–00 to 2–00 p.m. *Pavvalimpu;* 2–00 to 6–00 p.m. *darsan* to the pilgrims 6–00 p.m. *aradhana* (*ratriseva*) and 8–00 p. m. *pavvalimpu*. The doors will be locked at 8–00 to 8–30 p.m.

There are five *Pujaris* (archakas), five *paricharikas* (Assistant *Pujaris*) and a Sthanacharya for the temple. The *pujaris* are Sarvasri Koilkendadai Veeraraghavacharyulu of Vadhulasa *gotram*, Adimadhyam China Verkatacharyulu of Kasyapa *gotram*, Kandala Ramanujacharyulu of Vadhulasa *gotram* and Pitharambaram Venkata Gopalacharyulu of Gowthama *gotram*. They are paid Rs. 264/– p.m. each. The *paricharikas* (Assistant *Pujaris*) are Sarvasri Godavarthi Seetharamacharyulu, Godavarthi Radhakrishnamacharyulu and Godavarthi Krishnamacharyulu of *Kasyapa gotram* and Peddinti Appalacharyulu of Bharadwaja *gotram*. They are paid Rs. 239/– p.m. each. Sri Peddinti Sampathkumaracharyulu of Bhardwaja *gotram* is the Sthanacharyulu. Sri Iragavarapu Venkata Rangacharyulu is the 'Dravida Vedadhyapaka.

Sri Varaha Lakshmi Narasimhaswamy *Kalyanothsavam* is celebrared for five days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). Chandanayathra is the most important festival at this temple. It is perfomed on *Vaisakha Suddha Tadiya* (April-May), the day on which it was agreed between Ramanuja and the king of Katak to cover the idol all through the year with sandalwood paste and to remove it only on this day. It is on this day that the *Darsan* of the *nijaswaroopa* of the Lord can be had by the devotees. This is an ancient festival of all India importance. While the ritual of complete coating the Lord with *chandanam* (sandalwood paste) is observed on *Vaisakha Suddha Purnima* (April-May), Simhagiri, *Pradakshina* is observed on *Ashadha Suddha Purnima* (June-July). The Hindu Religious and Charitable Endowment Board manages the temple with an Executive Officer. The temple gets an annual income of over six lakhs of rupees. Since mere *Darsan* of the Lord in his original form is believed to bestow liberation upon the people, several thousands of Hindus go over to the temple for this festival, from all corners of India. The *Pujari* is a Brahmin and *prasadam* is distributed to all. There are choultries for the visitors.

At the foot of the hill there are spacious choultries and sheds for the stay of the pilgrims with all the amenities like water and lighting. Pilgrims may also have a bath in the sacred *Pushkarani* (lake) which is at a distance of about a furlong from the foot of the hill.

The temples of Sri Pydithalli Ammavaru, Venkateswaraswamy, Siva Panchayathana and of the other village deities are there in the village Advivaram. The image of Pydithalli Ammavaru in human form.

Sri Pydithalli Ammavari *uthsavam* is celebrated for 9 days in *Jaistham* (May-June). It is announced on any Sunday in *Jaistham* and *ampu uthsavam* is celebrated on the next Tuesday. Goats, fowls and sheep are sacrificed to the deity. It is being celebrated for the past 100 years. The patrons are the members of the Village Panchayat consisting of 7 members. The yearly income for the temple is Rs. 400/- from the pujas. Devotees from this and from the neighbouring villages congregate. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights.

Sri Venkateswaraswamy *Kalyanam* is celebrated for 5 days from *Chaitra Suddha Ekadasi to Purnima* (March-April).

The other temples at Simhachalam are those of Anjaneyaswamy and Bhairavaswamy.

SOURCE : 1. *"Temples and Legends in Andhra Pradesh" by Sri N. Ramesan, M.A., I.A.S.*

2. *"Places of interest in Andhra Pradesh" published by information and Public Relations Department, Hyderabad.*

3. *Article in Andhra Pradesh weekly dated 21-3-62.*

4. *Extract from "The Andhra Prabha" dated 16-4-1961.*

5. *Article in Andhra Pathrika Daily dated 7-3-1962.*

6. *Sri M. V. Narasimham, Village Kornam. Adavivaram.*

7. *Sri Mortha Srinivasa Varadacharyulu, Pujari.*

8. *Sri Ch. Purnachandra Rao, M. A., Economic Investigator.*

7. Yendada — Situated at a distance of 8 miles to the north-east of Waltair Railway Station.

The total population of the village is 1,300 and it is made up of the following communities: Caste Hindus—Telaga, Golla, Kapu and Scheduled Castes (72). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of residents of the village.

The temples of Sri Rama, Polamma, Durgalamma and Mogadaramma with their images in human form are there in the village.

Gramadevatha Uthsavam is celebrated for 10 days in *Jaistham* (May-June). Sheep, Goats and fowls are sacrificed to the deity. The festival is a very ancient one though of local significance. The Hindu devotees of the village congregate. There are no *pujaris* to the deity. The devotees take sea-bath and observe *jagarana* during *Sivaratri Bhajans* are also performed.

There is an ancient Siva temple near the seashore in Rushikonda village. Even now there are the ruined wells, choultries and buildings. The temple is at a distance of 2 miles from this village. The devotees from the neighbouring villages used to celebrate *Sivaratri* in that village. Formerly Rushikonda village was an Agraharam. It is said that Rushikonda village owes its existence to the Siva temple. Daily pujas are not usually performed at present in this temple and there are no proper communication facilities to that village.

SOURCE: *B. V. Satyanarayana, Village Karnam, Yendada*

8. Chinna Gadala —Situated at a distance of 6 miles from both Waltair Railway Station and Visakhapatnam. The G.N.T. road from Visakhapatnam to Bheemunipatnam serves the needs of communicatios of the villagers very well.

The total population of the village is 2,185 and it is made up of the following communities: Caste Hindus-Yadava, Nagara, Sale, Kapu, Vada Balija; and Scheduled Castes (440)–Mala, Madiga. Agriculture, agricultural labour, trade and employment are the chief means of livelihood of the residents.

There are no temples in this village. The village deity Polamma is worshipped in the form of an ant hill in a sacred abode. A pandal is erected during festival days. The hamlets of the village Santhapalem, Pedagadiki and Rendugulapadu also worship the deity.

Polamma *Uthsavam* is celebrated in *Ashadham* (June-July) for 4 days commencing on a Sunday. *Ghatams* (earthen pots) are taken in a procession in the nights to every house and they put cooked rice into the *ghatams*. That food is taken by the *pujaris*. Fruits and *kumkum* are offered to the deity. Sheep goats and fowls are also sacrificed. The devotees invite their relatives to witness the *Uthsavam*. It is of ancient origin though of local significance. A Yadava, Vommi Appalaswamy is the patron. The local Hindus participate in it. *Pujari* is a Harijan, Kanchibarika Ramudu. *Prasadam* is distributed to all This festival is also celebrated in the hamlets of this village on different dates according to their convenience.

SOURCE: *V. V. Chalapathi Rao, Village Karnam, Chinno Gadila.*

9. Mulagada — Situated at a distance of 1½ miles from Gajuvaka, 5 miles from Duvvada Railway Station and 8 miles from Visakhapatnam. There is no road connecting this village.

The total population of the village is 1,091 and it is made up of the following communities. Caste Hindus—Sisti Karnam, Kapu, Yadava; and Scheduled Castes (188)–Mala, Madiga. Agriculture and agricultural labour and other traditional occupations are the chief means of livelihood of the people.

There is a temple of Kuncha Ammavaru which is the village deity.

Kuncha Ammavari *Panduga* is celebrated for 30 days from *Suddha Padyami* to *Bahula Amavasya* of which 11 days are important. It is celebrated once in 2 or 3 years. Sheep, goats and fowls are sacrificed to the deity on the 11th day. It is of ancient origin though of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Kapu.

SOURCE: *Sri K. Venkata Subba Rao, Village Headman, Mulagada.*

10. Mindi—Situated at a distance of 7 miles from Visakhapatnam to its west about 2 miles from Duvvada Railway Station and 7 miles from Visakhapatnam.

The total population of the village is 1,836 and it is made up of the following communities: Caste Hindus—Vaisya, Telaga, Viswabrahmin, Kummari, Golla, Kapu, Mangali, Chakali; Scheduled Castes (81)-Mala, Madiga; and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

There is a temple of the village deity Kanakadurga with the image in human form. Mallamma *Perantalu* and Kunchalamma deities are also worshipped in this village with no temples.

The village deity Kanakadurga *Aradhana* is celebrated for 9 days in *Jaistham* (May-June). Animals are sacrificed on the last day if the festival is celebrated once in 3 years. It is being celebrated for the past 100 years and is of local significance. Telagas are the patrons The residents of the village congregate without any distinction of caste or creed. *Pujaris* are Pallies (Agnikula Kshatrias) with hereditary rights. *Uthsavam* of Lord Rama is celebrated for 3 days from *Pushya Bahula Ekadasi* to *Triodasi* (February-March).

The devotees take sea-bath and observe fasting during *Maha Sivaratri.*

SOURCE:- *Sri E. Surya Narayana, S/o. Guranna Dora Village Headman, Mindi.*

11. Jaggarajupeta— Situated at a distance of 1½ miles from Duvvada Railway Station.

The total population of the village is 238 and it is made up of the following communities: Caste Hindus—Kapu; and Scheduled Castes (47)-Mala, Madiga. Agriculture and agricultural labour are the chief means of livelihood of the residents.

There is the only temple of Nukalamma constructed with palm leaves and the image is made of wood.

The village deity Nukalamma *Panduga* is celebrated for one day according to the convenience of the villagers in *Chaitram* (March-April). It is being celebrated for the past over 100 years and is confined to this village only. The Hindu devotees of the village congregate to witness the festival. *Pujari* is Ch. Appala Swamy, a Kapu with hereditary rights.

SOURCE: *Sri K. Maheswar* Rao, *Headmaster, Jaggarajupeta*

12. Kurmannapalem—Situated at a distance of 1½ miles from Duvvada Railway Station and 10 miles from Visakhapatnam by bus.

The total population of the village is 449 and it is made up the following communities: Caste Hindus—Kapu, Viswabrahmin, Vadla, Chakali, Mangali, Sisti Karnam; and Scheduled Castes (27)-Mala. Agriculture, agricultural labour, employment and traditional occupations are the chief means of livelihood of the residents.

The temples of the village are of Kunchalamma, Durgalamma, Paradesamma and Maha Lakshmamma. The images of these deities are made of wood.

Gramadevatha Panduga is celebrated for 7 days in *Chaitram* (March-April) or *Vaisakham* (April-May). The deity is taken in a procession for these 7 days round the villege and *anupu uthsavam* is celebrated on the seventh day. Fruits and flowers are offered and sheep and fowls are sacrificed to the deity. The devotees observe fasting and *Jagarana. Bhagavatham* is entertained on the last day. It is of ancient origin and is of local significance. The local devotees of all Hindu communities participate in it. *Pujari* is a Kapu.

SOURCE:- *Sri M. Narasinga Rao, Village Headman, Kurmannapalem.*

13. Fakeertikya—Situated at a distance of 1 mile from Duvvada Railway Station and 1 mile from Kurmannapalem by G.N.T. Road.

The total population of the village is 1,494 and it is made up of many sub-communities of Caste Hindus; Scheduled Castes (78); and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

There is the only temple of the village deity Nukalamma with a wooden image in human form.

Nukalamma *Panduga* is celebrated in the bright fortnight of *Chaitram* (March-April). Animals are sacrificed and vows are fulfilled by the devotees. It is being celebrated since the inception of the village and is of local significance. The Hindu devotees of the village congregate. *Pujari* is Appala Narsi, a Golla with hereditary rights.

SOURCE:- *Sri K. Maheswaram, Headman, Fakeertikya.*

14. Vadlapudi— Situated on Visakhapatnam-Anakapalle Trunk Road (which is on Calcutta to Madras main road), at a distance of 2 miles from Duvvada Railway Station and 12 miles from Visakhapatnam.

The total population of the village is 879 and it is made up of the following communities: Caste Hindus—Kapu, Viswabrahmin, Vaisya, Chakali, Mangali; and Scheduled Castes (51) - Mala, Madiga. Agriculture and agricultural labour are the means of livelihood of the village.

Temples of Sri Rama, Pydithalli and Kunchalamma are there in the village.

Gramadevatha Uthsavam is celebrated for 7 days in *Chaitram* (March-April). Fowls and sheep are sacrificed and fruits and flowers are offered to the deity. *Jagarana* is observed on the last day. It is being celebrated from the ancient times and is of local significance. Kapus are the patrons, The Hindu devotees of the village congregate. *Pujari* is a Kapu with hereditary rights.

Sri Ramothsavam is celebrated for one day on 16th of January.

SOURCE: – *Sekhara Manthri Sannaiah; Village Karnam, Vadlapudi.*

15. Chinna Gantyada-Situated on Visakhapatnam-Anakapalle Trunk Road at a distance of 7 miles from Visakhapatnam.

The total populaiion of the village is 1,051 and it is made up the following communities: Caste Hindus—Karnam, Vaisya, Viswabrahmin, Kapu; and Scheduled Castes (54) – Madiga. Agriculture, agricultural labour and vegetable selling are the chief means of livelihood of the villagers.

There is the only temple of the village deity Kunchalamma with a wooden image in female form.

Gramadevatha Kunchalamma *Aradhana* is celebrated for 9 days commening from a Wedesday to the next Thursday in *Chaitram*, generally, in the second week of April. Sheep, goats and fowls are sacrificed to the deity. It is of ancient origin though of local significance. It is celebrated by collecting contributions from all the Kapus of the village. All the Hindu devotees of the village congregate. There are no *pujaris*.

SOURCE: – *Manthri Suryanarayana Village Headman, Chinna Gantyada.*

16. Nadupuru — Situated at a distance of 6 miles from Duvvada Railway Station and 11 miles to the south-west of Visakhapatnam.

The total population of the village is 3,235 and it is made up of several sub-communities of Caste Hindus: Scheduled Castes (265) and Scheduled Tribes (76). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The village deity Pydimamba is worshipped in this village.

Pydimamba *Uthsavam* is celebrated for 5 days from *Phalguna Suddha Dasami* to *Chaturdasi* (February-March). About 4,000 Hindu devotees of this and the neighbouring villages congregate for his festival.

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

17. Appikonda — Situated on the sea-coast at a distance 8 miles from Duvvada Railway Station and 13 miles from Visakhapatnam. The nearest city for this village is Visakhapatnam. Kapila mahamuni is said to have installed the image of Somalingeswaraswamy in this village. So it was called Kapilakonda. Formerly fishermen used to live in those places and they called it Apilakonda. Apilakonda gradually became Appikonda. There is a ruined Ashram called Munibavi Ashram and there is a *koneru* (pond) in the Ashram.

The total population of the village is 1,519 and it is made up of the following communities: Caste Hindus—Velama, Kapu, Balija, Kummari, Yadava, Chakali, Mangali; and Scheduled Castes (11). Agriculture, agricultural labour and other traditional occupations are the means of livelihood of the residents.

The village, though small, assumes religious importance owing to the construction of the above mentioned Siva temple containing a life-size bull caived out of black stone, besides number of other small temples of Sri Rama and 9 village deities around it. But these small temples are mostly covered by sand and only the *gopurams* can be seen. The Siva temple contains inscriptions of 12th century A. D. which reveals that the grant of this village was by one of the Commanders-in-Chief of the Choda dynasty for the upkeep of the temple and performance of religious functions.

Gramadevatha Uthsavam is celebrated for 15 days in *Chaitram* (March-April). Animals are

sacrificed and fruits are offered to the deity. It is being celebrated for the past two centuries and is confined to this and the neighbouring villages. About 500 Hindus from this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Vada Balija with hereditary rights.

A fair is held in connection with the festival before the temple with a few shops selling eatables, pictures and photos. *Bhajans* and *kolatams* afford entertainment to the spectators.

The other festival of the village is of Sri Somalingeswara, celebrated during *Sivaratri* for one day on *Magha Bahula Chaturdasi* (January-February). It is being celebrated for the past over 200 years and is confined to this and the neighbouring villages. About 8,000 devotees of all Hindu castes congregate from this and the neighbouring villages. The devotees take sea-both.

A fair is held in connection with the festival in front of the temple with a few shops selling eatables, books, toys, etc.

Sri Rama *Uthsavam* is also celebrated in *Pushyam* (December-January).

SOURCE :- *Sri S. Appalanarasaiah, Village Karnam, Appikonda.*

18. Siddeswaram – Situated at a distance of 3 miles from Balacheruvu Salt Factory and 12 miles from Visakhapatnam to its south-west. To go to Visakhapatnam one has to catch bus at Balacheruvu which is at a distance of 3 miles. Siddhulanagaram is near the sea-shore at a distance of one mile from the present Siddewaram. There is a hill called Siddhulakonda in which saints and *sadhus* were believed to be living. There are *konerlu* (ponds) to the east and west of the hill and *sadhus* used to take bath in those ponds. Even now the pond to the east of the hill is called 'Nallava'.

The total population of the village is 1,315 and it is made up of the following communities: Caste Hindus-Kapu, Golla, Viswabrahmin, Settibalija, Sale, Velama, Chakali, Mangali; Scheduled Castes (8)-Harijan and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of Sri Rama, Kunchamamba, Pydimamba Bhulokamma, Mahasakthamma and Polamma are found in the village. The images of Kunchamamba, Pydimamba, Bhulokamma and Mahasakthamma are 3 feet in height painted with varnish. The image of Polamma, 6 inches in height is made of wood.

Gramadevathala Uthsavamulu are celebrated for 15 days in *Chaitram* from March 15th to 30th. During the festival, the *Pujari* goes round the village with *ghatams* (earthen vessels) over his head. All the devotees offer cooked food and sweets and the *Pujari* takes all those things. Sheep, goats, fowls are sacrificed to the deities. A he-buffaloe is sacrificed to Kunchamamba. The devotees offer *naivedyam* at their houses to the deity. The festival is of ancient origin. The patrons are Reddis (Kapus). Local people and about 300 from the neighbouring villages congregate.

SOURCE:- *1. Sri A. Narasinga Rao.*
2. Sri R. V. Narasimha Murthy, Village Karnam, Siddeswaram.

19. Nellimukku—Situated to the east of Gajuvaka-Balacheruvu road, at a distance of 9 miles from Duvvada Railway Station and 12 miles from Visakhapatnam. There is bus route upto Balacheruvu from Visakhapatnam.

The G.N.T. Road passes at a distance of about 6 miles from this village connected by Balacheruvu road. Thadi the nearest Railway Station on the South-Central Railway (broad guage) is about 7 miles from this village.

The total population of the village is 6,135 and it is made up of the following communities: Caste Hindus Vaisya, Kapu, Agnikulakshatriya, Vada Balija, Jalari, Chakali, Mangali, Sale, Sisti Karnam, Settibalija, Teli, Goundla; Scheduled Castes (388) Madiga, Dasari; and Christians. The village extends over an area of 6.66 square miles and there are altogether 1,208 occupied residential houses. Agriculture is the major means of livelihood for a large number of people and the total number of agicultural workers is 2,099. Wet paddy, *ragi* and *bajra* are the chief food crops raised. Fishing is another major occupation on account of the nearness of this place to the sea. There is a separate elementary school maintained by the Fisheries Department, exclusively for the children of fishermen.

The temples of the village are of Sri Rama, Pentamma and Madhavaswamy. The images of Pentamma and Madhvaswamy are made of stone.

Pentamma *Panduga* is celebrated for one day on *Chaitra Suddha Purnima* (March-April). Sheep, goats and fowls are sacrificed to the deity. Cocoanuts and fruits are offered with *naivedyam* and incense. It is being celebrated from ancient times and is confined to this and the nelghbouring villages. About 5,000 Hindu devotees congregate without any distinction of caste or creed. *Pujari* is a Kalingi with hereditary rights.

A fair is held in connection with the festival for one day with a few shops selling eatables, utensils, toys, etc., *Bhajans,* magic and fancy dresses entertain the visitors during the festival.

Madhavaswamy *Jatara* is celebrated for one day on *Magha Suddha Purnima* (February-March). The devotees take sea-bath and observe *Jagaram*. A fair is held near the seashore in connection with the festival with a few shops.

Sri Rama *uthsavam* is celebrated on *Magha Suddha Ekadasi* (January-February). On that night Lord Rama is taken in procession with music and *bhajans*. *Jagarana* is observed on that day. *Bhagavatham* or a drama is enacted on that night soon after procession.

SOURCE:- *Sri M. A. Narasinga Rao, Village Karnam, Siddeswaram.*

20. Peddagantyada — Situated at atance of 1½ miles from Gajuvaka, 6 miles from Duvvada Railway Station, 8 miles from Visakhapatnam and on Balacheruvu - Simhachalam bus route.

The total population of the village is 3,411 and it is made up of the following communities : Caste Hindus - Kapu, Reddi, Viswabrahmin, Chakali, Mangali; and Scheduled Castes (53). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of the village are of Kunchamma, Pydithalli and Sri Rama, which are constructed with lime and stone. The deity Nukalamma is also worshipped in this village.

Gramadevathala Pandugalu are celebrated for 7 days in *Chaitram* (March-April) and *Jaishtam* (May-June), once in 3 years. Fruits and flowers are offered with incense to the deity. Sheep, goats and fowls are sacrificed. The *pujaris* observe fasting on the last day. The festivals are of ancient origin though of local significance. They are celebrated by collecting donations by the villagers. Reddis are the patrons. The local devotees of all communities participate. Fishermen are the *pujaris*. *Bhagavatham* or a drama is enacted on the last day by the villagers.

SOURCE:-*Sri Mr. Narasimha Murthy, Village Karnam, Peddagantyada.*

21. Gajuvaka — Situated at a distance of 7 miles to the west of Visakhapatnam by a motorable road.

The total population of the village is 1,231 and it is made up of the following communities: Caste Hindus — Vaisya, Yadava, Kapu, Sale, Chakali, Viswabrahmin, Reddi; Scheduled Castes (19) and Christians. Agriculture, agricultural labour, trade and other traditional occupations are the means of livelihood of the residents.

The village deities Kunchalamma, Durgalamma, Paradesamma, Muthyalamma each have temple and they are worshipped by sacrificing birds and animals. There is a mosque and also a *darga* of Syed Boddu Madeena Shah.

Kunchalamma, Durgalamma, Paradesamma, Muthyalamma festivals are celebrated all at a time in *Chaitram* (March-April) or *Vaisakham* (May-June) for 7 days. The festivals are being celebrated since the inception of the village, and are of local significance only. Local Hindus of all communities take part in the festivals. *Pujari is* a Kapu with hereditary rights. *Bhajans*, exhibition of physical feats and fancy dresses on carts are arranged for the festival.

Sri Ruma Navami is being celebrated for 9 days from *Chaitra Suddha Navami* (March-April) for the past two years with local congregation. During the festival, daily lighting, *Harikathas*, distribution of *prasadam*, exhibition of physical feats, fancy dresses on carts and processions are conducted.

Vinayaka Chaturthi is being celebrated for 9 days from *Bhadrapada Suddha Chavithi* (August-September) since about 10 years. Only people of this village take part.

Syed Boddu Madeena Shah *Urs* is benig celebrated in February every year at the *darga* for the past 10 years. Only residents of the place taken part in this festival. During the *Urs* there is *gandhothsavam*.

SOURCE:- *Sri Yeeti Narasappa, Headman, Gajuvaka.*

22. Visakhapatnam — A Municipality with a population of 182,004 persons as per the 1961 Census count is the headquarters of the district and the taluk of the same name.

"Visakhapatnam, one of the important ports of the east coast and a major town of Andhra Pradesh, contains several spots of interest to the tourist.

According to tradition the town was known centuries ago as 'Vaisakha'. It was part of the kingdom of Kalinga which stretched from the Mahanadi river in the North (now in Orissa) to the Godavari river in south. The kings of Ganga dynasty who captured Kalinga kingdom and ruled till about 1443, are stated to have built part of the famous Simhachalam temple in Visakhapatnam and from the inscriptions found in that temple much of the history of that period has come to light.

After the Ganga kings the Kalinga Kingdom was under the control of small rulers.

After Baber had laid the foundation for the Moghul rule in India and the Moghul empire grew in size, Kalinga formed part of it. Viceroys of the Moghul rulers were in charge of various provinces of the empire. Visakhapatnam and the neighbouring places were under the control of the Viceroy of Deccan, then known as the Subedar forerunner of the Nizam of Hyderabad. Under the *Subedar* was the *Faujdar* who was in charge of specific areas.

In 1682 representatives of the East India Company approached the *Faujdar* in charge of Visakhapatnam to carry on their work. Although the European settlers were nominally under the protection of the Moghuls, they were much troubled by plunderers and so they erected fortifications.

In the year 1748 the Subedar of the Deccan died and the French and the British immediately took sides with the various claimants. Salabat Jang Supported by the French finally secured the post as the New Subedar of the Deccan. In 1753 the French General Bussy acquired the Circars in return for the support he had given to Salabat Jung. The Circars consisted of Guntur, Kondapalli, Elore, Rajahmundry and Chicacole (now Srikakulam). The last named place included Visagapatnam and Ganjam. Later all these places came under the British and Vizag became part of Madras Presidency." 1

"Lawson's Bay: This Bay takes its name from Patrick Lawson, Commandar of the India man "Lord Hobart". Why exactly the bay is named after him is not recorded but it is possible that he built a bungalow at that place. He was buried in the old East India Company Cemetery in 1820" 2.

The city is built along the seashore of a wide Bay 5 miles across which is bounded and broken by the bold headland called the Dolphin's Nose (1,174 feet above the sea level). This place has been called the Dolphin's Nose the earliest times of the East India Company. It is still sometimes called Blackmore Hill by the local inhabitants due to the fact that 44 acres of land was leased in 1801 by Captain Blackmore of the Vizagapatam Garrison. He built a house, the ruins of which are still to be seen near the banyan tree and further up the hill near the old Flagstaff. The built up area comprising Visakhapatnam and Waltair lies from the southern end of the Bay to its northern end with a fine road all along its shore. The drive along this road will reveal a series of splendid buildings at various elevations slightly to the interior of the seashore.

The Governor's summer residence known as the 'Circuit House' is located on one of the hills at Waltair. This place is ideally situated and has a clear and splendid view of the sea which seems almost to caress its feet. This house was previously a bungalow known as Thomas' Folly on the range of hills north of Visakhapatnam. It stands at a height of 1,500 ft. and was built in the year 1871 by Mr. E. C. E. Thomas who was a judge at Visakhapatnam. He was carried down the hill every morning and driven to Court returning in the evening by the same means. He tried to get a sanatorium made on the hill but the authorities dropped the proposal in view of the scarcity of water there. When it is not occupied by the Governor it is being used as a State Guest House for the occupation of the Very Important Persons who visit this place. Very close to the Circuit House is the Waltair Club which is also quite an old institution and it still preserves its air of exclusiveness and style. Further north lie the Collector's residence and the Andhra University. Opposite to the main gate of the Andhra University, some buildings have come up forming the residential colony of the officers of the Caltex Oil Refinery. This colony looks most modern. The modern houses of American design are quite exquisite.

The harbour in Visakhapatnam is considered to be one of the best natural harbours of the world. It was found that the mouth of this harbour was getting blocked on account of sand being deposited by tidal action. Therefore, after a detailed study of this problem it was decided to sink two ships in

1. *Historic Vizag* — An article by Sri K. Gopala Rao in 'The Hindu' dated 1-7-1962.
2. Ibid

the path of these tides to prevent the sand from reaching the mouth of the harbour. Eversince this was done the problem of silting has been minimised. These two sunken ships can be seen from the shore. Large ocean liners can now enter the harbour without much difficulty and these have to be piloted by pilots from the harbour. Dredging operations also go on continuously for keeping the harbour channel in a proper condition. There is a large scheme of further expansion of the harbour. During 1960-61, 13,64,066 tons of imports and 14,39,922 tons of exports were handled at this harbour. Heavy machinery, foodgrains and crude oil are the chief items of imports while iron ore is the chief item of export. There is Hindustan Ship Yard within the harbour area, manufacturing ships both for commercial use as well as for the Indian Navy. Naval base is situated at one end of the harbour.

The harbour area is a very picturesque spot. The hills seem to suddently rise from the water. One such hill is known as Rose hill. The hill which runs north of the Visakhaptanam harbour entrance channel takes its name from Mr. Rose, who was a Sub-Judge and who built a bungalow on the hill in the year 1848. The Roman Catholic Mission purchased the hill in 1867 and built a chapel on it. On another hill there is a temple, while on a third hill there is shrine and a mosque. This shrine is said to be of a Muslim saint by name Saiyad Madina *alias* Ishaq Madina. This is an important place of pilgrimage for Muslims. The Town Hall is said to have been presented by the Maharaja of Bobbili to commemorate the late Queen Victoria's Diamond Jubilee.

Waltair is an important railway junction from where trains could be had to Raipur, Calcutta and Madras. There is an Airport a few miles away from Visakhapatnam. The city has become very important and crowded on account of the location of various industries, educational and technical institutions. The main road leading from the harbour towards Waltair has become a commercial centre and is very congested. The atmosphere of dust and din gradually changes as one traverses up the road from Visakhapatnam to Waltair.

"If the harbour is inconspicuous, the King George Hospital is dominating, It overpowers the town both physically and psychologically. The group of buildings that make up the hospital have no architectural pretensions but, perched on a hillock, they command a majestic view of the town. It is also claimed to be the biggest hospital in the whole country, with a scheduled strength of 1,200 beds. It draws patients from all the coastal districts of Andhra. A sizable floating population of the town is made up by the relatives of the sick.

Time was when admittance in a public hospital meant a signal for departure from earth, and there was a current joke that the Visakhapatnam Hospital denoted a point of no return. Not that conditions there were ever bad. Only the patients who were brought for admission in olden days were. A mental aversion to being admitted in a hospital kept the sufferers at home until the attending doctor gave up hope. No wonder mortality rate in the hospital was so high at one time that the authorities tried to reduce it in those days by discharging dying patients. Things have no doubt changed. People may still grumble about the treatment at public hospitals, but, at any rate, they seek admission while there is hope of recovery. The atmosphere around the King George Hospital might be gloomy, as similar settings are elsewhere, but the students of the attached Medical College provide a breath of excitement and a dash of colour to the town. They are fashionably, if not foppishly, dressed. An air of romance is associated with them, for the ignorant still believe that the nurses are game. In a prim mofussil town, otherwise devoid of glamour and excitment, this thought is to be tolerated.

Rather than its positive attaractions, it may have been the aversion of the first Vice-Chancellor, Dr. C. R. Reddy, to a hot and humid claimate and the minded rivalries in other towns that pitch-forked Andhra University to Visakhapatnam. Whatever the cause, the choice proved fortunate. Visakhapatnam is cool and calm not just physically but phychologically, too. It escapes the heat of the controversies and narrow-minded jealousies that rock other towns in Andhra. It is peaceful and peace is required to foster a University. Like the Andhra State later, Andhra University too had to be achieved after an acrimonious agitation. Internal strife on matters of jurisdiction enfeebled it, leaving the University colleges in the Rayalaseema districts to continue affiliated to Madras University. The sedate and sober atmosphere of Visakhapatnam has enabled the University to develop with extraordinary vigour.

The University campus occupies a commanding and spacious area in the Waltair uplands, and Waltair is the real glory of Visakhapatnam. The layout of the University site is pedestrain. Architecturally, the buildings are non-descript and remind one of the Government offices in mofussil towns, presenting a dull, drab design. But the students have, luckily, not been influenced by the monotony of the surroundings and have quickly made their mark, especially in technogical studies. They appear a docile lot, but are strong enough not to be dominated by politicans or convulsed by political strifes. They do not stage riots or strikes at the slightest excuse as do their bretheren in other universities. Nor are there amorous scandals or intriguing elopements to distract their minds. Their minds merge with the tranquil atmosphere of the town.

The University institutions have not been able to radiate an intellectual atmosphere around. Perhaps this is because Visakhapatnam has been in a predominantly zamindari region, with a permanent settlement instead of the ryotwari settlements in other districts. The vigorous. individualistic peasant and the middle class intellectual, professional or otherwise, have been largely absent. The population was made up by a rich few and a majority of the very poor, Sycophants, associated with the Zamindari feudal system, were on the scene till recently. They have largely disappeared now, but a thriving middle class has not yet risen in sufficient numbers to make an impression on the character of the town.

Culture is still traced from Raja Vikrama Deo Varma of Jeypore, who spent the best part of his life in Visakhapatnam awaiting his turn to ascend the throne of Jeypore (in Orissa). People still refer nostalgically to the good old times when he was the patron of poetry and drama.

Visakhapatnam is where the modern and the medieval meet; where vegetables are counted, not weighed, for sale; where, in good old days, when there was no prohibition, foreign liquor was unabashedly consumed by orthodox Brahmins in silk dhotis, and puja at home and membership of the Masonic Lodge did not sound incongruous.

In this mixed atmosphere of the medieval and the modern, there is, too, a certain primitive air about the town. Except for the uplands of Waltair, Visakhapatnam is backward in modern amenities of living. Not one locality has a proper system of drainage and at many places foul smelling open gutters run alongside the houses. "The Andhras are yogis," quipped a wit. And, sure enough, they have to be here, for walking down the streets of Visakhapatnam, one has to hold one's breath all along. The beach could have been an enchanting spot, but it stands abused by everyone.

The few bus routes do not make a transport service. One has to rely on the cycle-rickshaws. The stately, though, leisurely, phaeton-like bullock cart has disappeared and given place to the vulgar and ubiquitous cycle-rickshaw. The bullock cart was comfortable. It was safe even if it was slow. It permitted young couples even to flirt on the way in comfort.

Visakhapatnam is the town in Andhra where that most becoming hair-do, the koppu, is still seen. With a single flower stuck in, the koppu makes even middle aged women alluring.

The women of the masses are sturdy and aggressive. There goes a woman smooking a cheroot-the country variety for which Andhra is famous. It is intriguing : it excites one's curiosity. The lighted end is in the mouth. Does it not burn the tongue? what happened to the ash ? Ah, it is an art, to smoke it with the lighted end in the mouth. The woman can smile and demostrate.

People here, in general, are refreshingly different. There is a lilt in their speech, a peculiar tang in their language. The colloquial idiom is striking. Their view point on men and matters, too, is original and their cynicism is amusing. They are a friendly lot. The young writers - banded together as Visakha Writers Group - are enriching Telugu literature, with their idoms and attitudes.

Visakhapatnam claims many an 'only institution' in Andhra, excluding those in the capital, Hyderabad, which is in the Telangana region. It has the only mental hospital; the only functioning aerodrome; the only refinery; the only naval establishment. Dont they make up an impressive list? However, it still remains an undeveloped town.

With no past weighing it down Visakhapatnam is to be admired not for what it has achieved but for what it can. perhaps, achieve" 3.

Sri Jagannadhaswamy temple which was constructed in 1848 with its image in human form, Sri Bheemeswara Swamy temple with a stone *Sivalingam* are the important teples in this city. The image of Sri Rajarajeswari Devi was installed over a 100 years ago in this temple and the image is in human form. During the 12 years exile of the Pandavas, Bhima, the second of the Pandavas installed a *Sivalingam* in this village and so it goes by the name Bheemeswara temple. The other temples of worship in this city are of Sri Kanyakaparameswari Devi, with the image in human form, which was constructed in 1888, Sri Sita Ramaswamy temple with the images in human form, Sri Kanaka Mahalakshmi Ammavari temple with the image in humam form, Yellamma temple, Sri Venkateswaraswamy temple with the images in the form of a lizard, Sri Rama temple with the idols in human form and Sri Durgalamma temple. The image of Durgalamma is in female form, 10 feet in height with 8 hands holding *sanku* (conch) *chakra* (quoit), *gada* (mace), *trisulam* (trident) and snake and in the form of 'Mahishashura Mardhani'. This image of the deity was installed by Sri Chaganti Venkanna, who is a devotee of Kanakadurga of Vijayawada. There are Kanne Meramma temple and a *Darga* also in this city.

Sri Jagannadhaswamy *Rathothsavam* is celebrated for 11 days from *Ashada Suddha Vidiya to Dwadasi* (June-July). It is being celebrated from 1850 A.D. The Hindu devotees of the town congregate without

3. *Cities of India*-16 *Visakhapatnam*—An article by Sri S. M. Y. Sastry in "The Illustrated Weekly of India", January 21, 1962 - PP. 42-43.

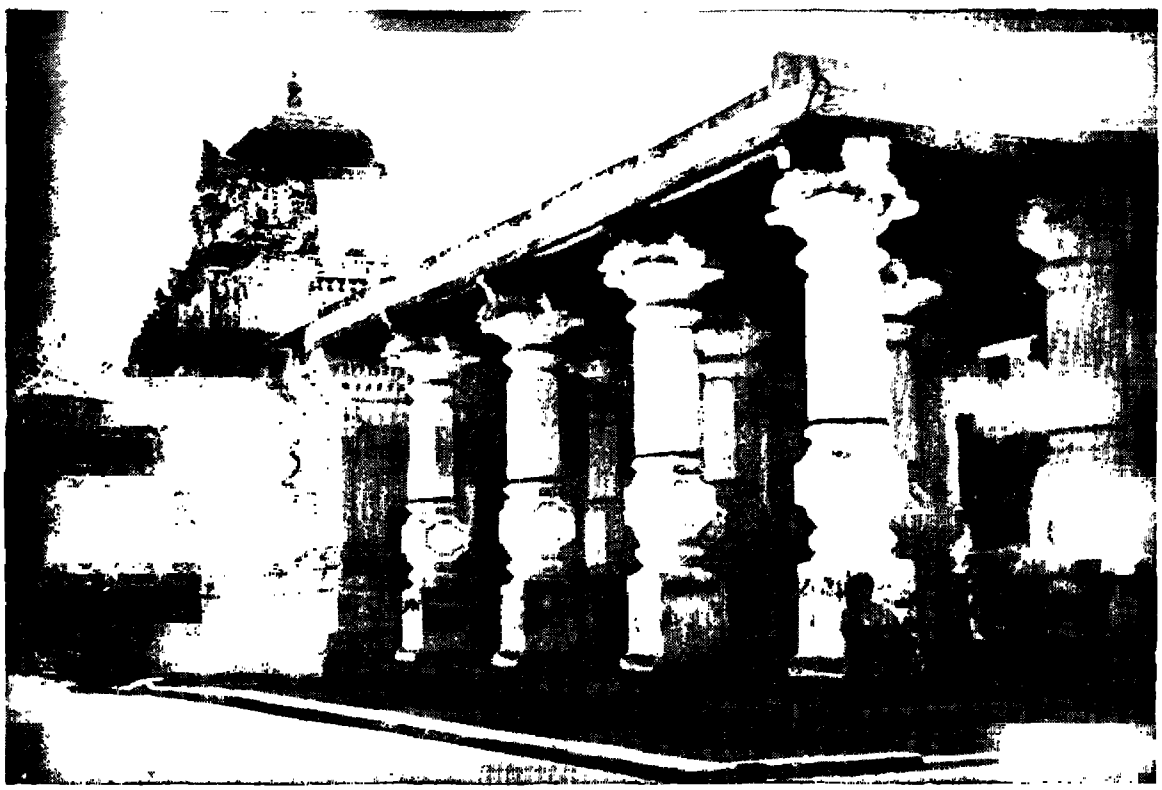


Plate III. Sri Jagannadha Swamy temple, Visakhapatnam.

(Sl. No. 22, Visakhapatnam Taluk, p. 14.)



Plate IV. Idols of Balabhadra, Jagannadha and Subhadra in the Jagannadha Swamy temple, Visakhapatnam.

(*Sl. No. 22, Visakhapatnam Taluk, p. 14.*)

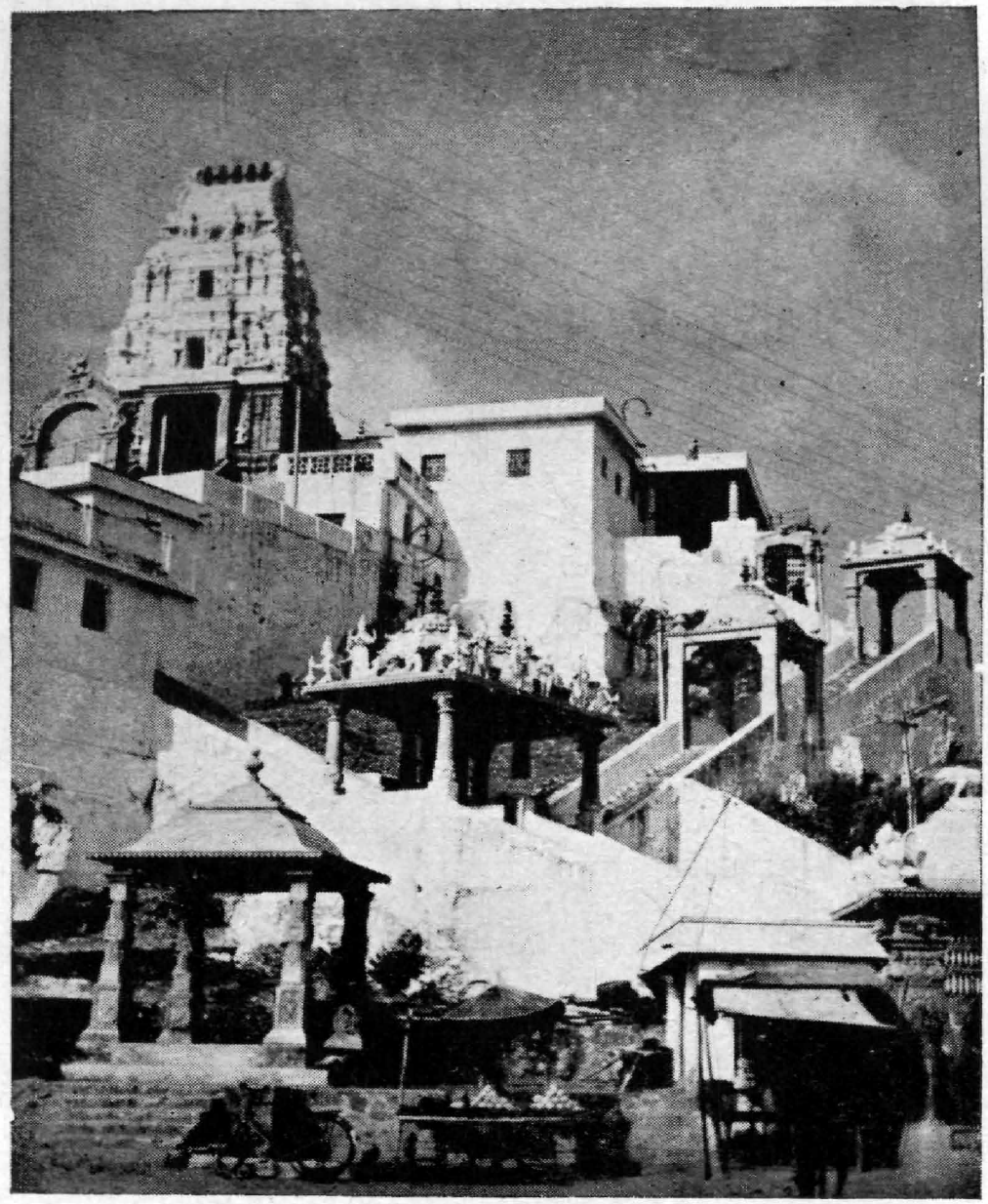


Plate V. Sri Venkateswara temple, Visakhapatnam.

(Sl. No. 22, Visakhapatnam Taluk, p. 15.)



Plate VI. Idols of Sri Sita Rama Swamy temple, Visakhapatnam.

(Sl. No. 22, Visakhapatnam Taluk, p. 15.)

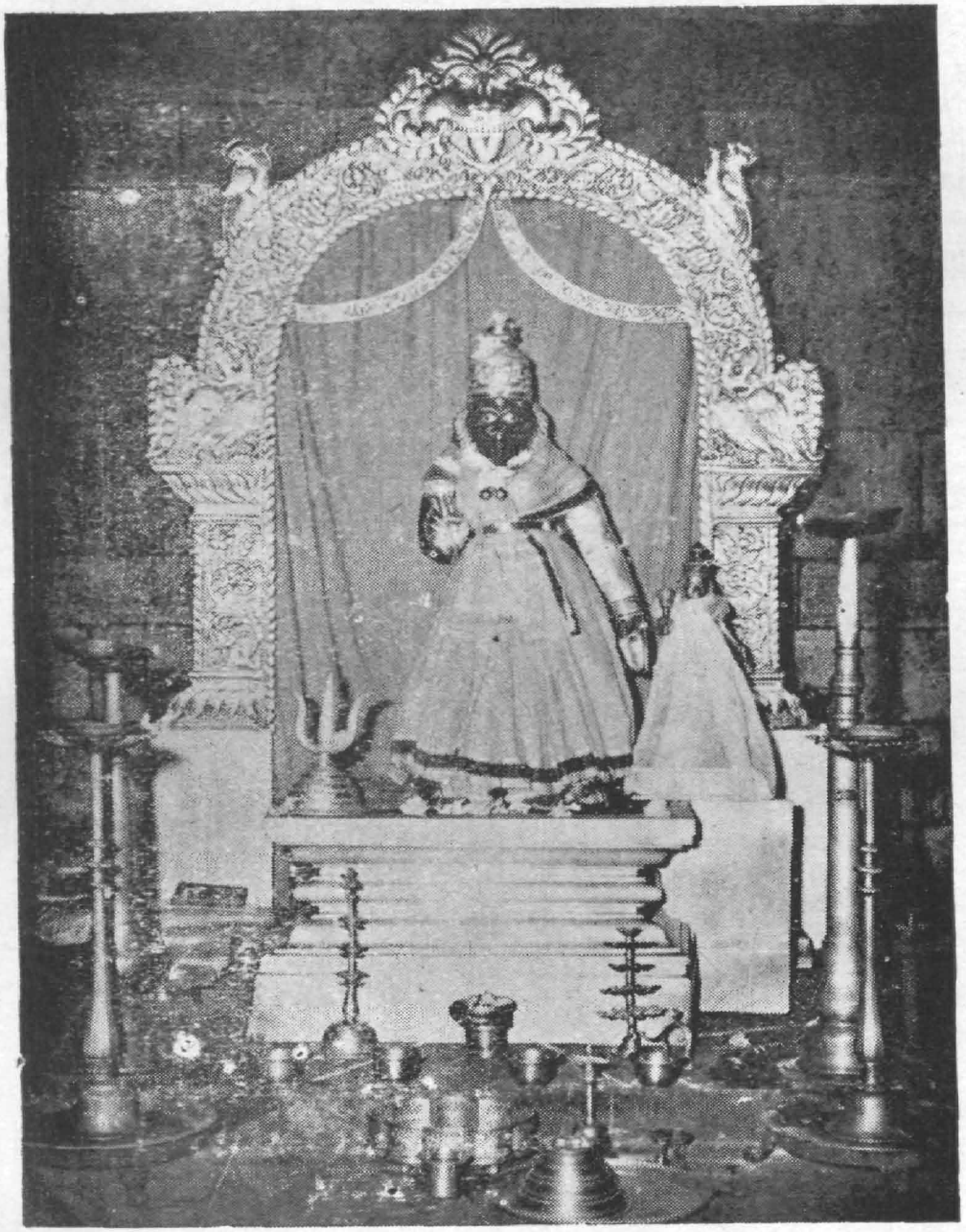


Plate VII. Sri Kanyakaparameswari Deity, Visakhapatnam.

(*Sl. No. 22, Visakhapatnam Taluk, p. 15.*)

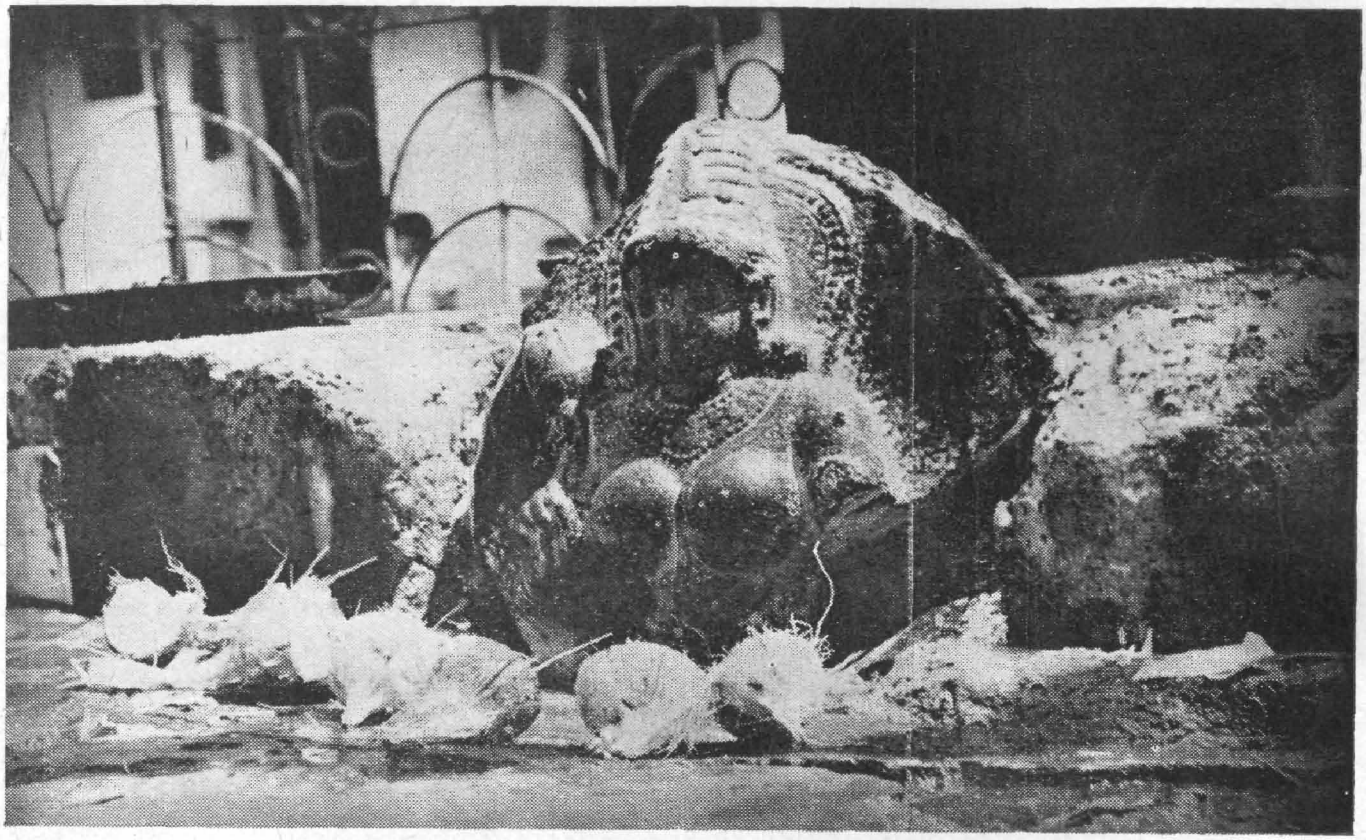


Plate VIII. Sri Kanakamahalakshmi Deity, Buruzupeta, Visakhapatnam.

(Sl. No. 22, Visakhapatnam Taluk, p. 15.)

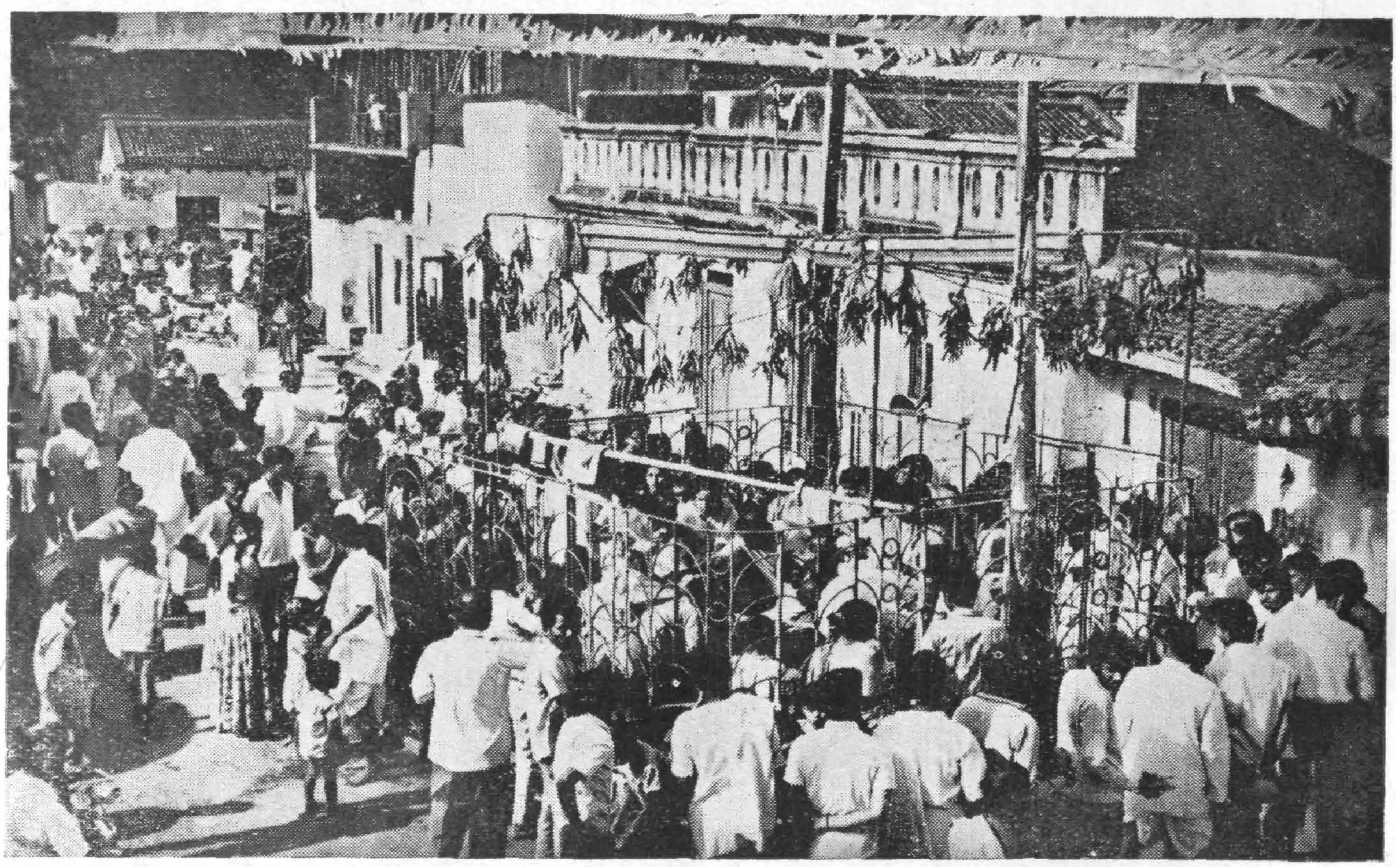


Plate IX. People gathered around Sri Kanakamahalakshmi Deity, Visakhapatnam.

(Sl. No. 22, Visakhapatnam Taluk, p. 15.)

any distinction of caste or creed. *Pujari* is a Vaishanava of Athreyasa *gotram* and the patrons are Vaisyas. Every day the deity is taken in a procession with *bhajans*. *Rathothsavam* is celebrated on the last day and there is poor feeding on that day.

Sri Venkateswarswamy festival is celebrated for 3 weeks from *Phalguna Suddha Ekadasi* (February–March). It is being celebrated for the past 200 years. The Hindu devotees of the town congregate without any distinction of caste or creed. *Pujaris* are Reddis of Narayana *gotram* and patrons are also Reddis. The deity is taken in a procession with *bhajans* and *puranasravanam*. The devotees discharge their vows in the form of cash.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami to Navami* (March–April). It is of ancient origin. The devotees of the city congregate without any distinction of caste or creed. There are some committees which collect donations from the people for performing the festival. There is poor feeding during the festival. Special pandals are erected and the images are placed there.

Sri Sita Ramaswamy festival is celebrated for 6 days from *Jaistha Saddha Ekadasi* (May–June). It is being celebrated from 1614 A. D and is of local significance. The Hindu devotees of the town congregate. *Pujari* is a Vaighnasa Brahmin of Athreyasa *gotram*. Cocoanuts and plantains are offered to the deity. *Kumkum* pujas are performed. *Prasadam* is distributed to all. Mukkoti Ekadasi is celebrated for *Magha Suddha Ekadasi* (January–February) in this temple. The devotees take sea bath and observe fasting on *Mukkoti Ekadasi*.

Sri Bheemeswara-Rajarajeswari festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi to Purnima* (April–May). It is of ancient origin. The Hindu devotees of the town take part in the festival. *Pujari* is a Dravida Brahmin of Bharadwajasa *gotram* with the family name Kothalanka and the patrons are Vaisyas. The *Kalyanam* of Sri Bheemeswara-Rajarajeswari Devi is performed during this festival. *Abhishekam* is performed to Bheemeswaraswamy and *kumkuma* puja to Rajarajeswari. There is poor feeding during the festival. *Maha Sivaratri* is celebrated in *Magham* (January–February).

Sri Kanyakaparameswari *Uthsavam* is celebrated for 3 days from *Phalguna Suddha Navami* to *Ekadasi* (February–March). It is being celebrated from 1880 A. D. onwards and is of local significance. The residents of the town congregate without any distinction of caste or creed. *Pujari* is a Velanati Brahmin of Bharadwajasa *gotram* and his family name is Sthanapathi. The patrons are Vaisyas. *Kumkuma* pujas are performed to the deity. *Puranakalakshepams* and chanting of vedic *mantras* are held. There is poor feeding. *Navarathrulu* are also celebrated in *Asvijam* (September–October) for this deity.

Sri Kanakamahalakshmi deity symbolised in a two feet high stone in human form is there in the Buruzupeta street *alias* Kanakamahalashmi street. She is a very ancient deity. It 1916–17, the idol was removed and placed in a nereby shed at a few yards distance from the present place. In 1918, plague swept away the area. The family of the man who removed the idol was completely extinguished. The deity appeared in dream to Smt. Gummalla Amma, a reader of Bhagavadgita and a devotee, and told her that she could control the disease. After one week, 3 cocoanuts, a bunch of plantains, *pasupu-kumkuma* (turmeric powder and vermilion) were seen in the street by day-break. Children ate the plantains and cocoanuts. It is said that the deity appeared in dream to the District collector, the District Judge, Vadvan Rani (the queen of Chemudu Estate), her personal Assistant Shri K. Suryanarayana Pantulu and Sri Buddhavarapu Narayanamurty Pantulu. All these people came here by day-break and found the idol shifted itself to the present spot. They all worshipped the deity. The Government brought Pandits from Amalapuram in East Godavari District to recite the *mantras*. Since 1918, no contagious diseases like plague, cholera, small-pox etc., have ever occured in the Kanakamahalakshmi street.

Daily in the morning and evening over 500 people visit the deity. Thursday (Lakshmi varam) is a special and over 1,000 people visit the deity. Cocoanuts, plantains, *pasupu-kumkuma* are offered to the deity. Some people keep new clothes and ornaments for some time at the deity and then wear them. The temple gets an annual income of Rs. 40,000/- in the form of corbans to the deity. Sri Kanakamahalakshmi Ammavari *Uthsavam* is celebrated on every Thursday during the month of *Margasiram* (November - December). Pandals are arranged in the street. During the month, Mahabharata *Harikatha Kalakshepam*, *Purana Kalakshepam* etc., are arranged. On Thursdays during the month, about 50,000 people visit the deity. About 40,000 people are fed with special preparations on the last Thursday of the month, and over a lakh of people

witness the deity. From 1918 to 23-4-1969, the celebrations were held under the auspices of Sri Kanakamahalakshmi *Mitrabrunda Samajam* and from 24-4-1969 onwards, the Andhra Pradesh State Government took over the administration and appointed a Trust Board with Sri Kotina Surya Rao, Municipal Councillor as Managing Trustee and Sarvasri Y. V. Rama Rao, Palla Venkata Ramana, G. Appa Rao and M. Chitti Babu as Trustees.

In 1960, the Office building was purchased for Rs. 12,500. The establishment of the Office is run with a clerk on a monthly payment of Rs. 120/- an Office peon on payment of Rs. 90/- p. m. and 2 *Chowkidars* on payment of Rs. 100/- each per month.

It is said that the deity wanted that no temple should be constructed for her. So, the deity is in the open street withstanding the sun and rain without a temple. Iron fixtures to a height of $2\frac{1}{2}$ feet were arranged for the convenience of the devotees. No sacrifices are made to the deity. Devotees include not only people of this district, but other districts of the State also, especially from Krishna and East and West Godavari Districts. It is believed that the deity confers benefits and fulfils the desires of Her devotees.

Yellamma *Jatara* is celebrated for one day on the 9th day after *Sivaratri* i.e., on *Phalguna Suddha Navami* (February-March) is *Mrugasira* asterism. It is being celebrated for the past 100 years. The Hindu devotees of the city congregate. *Pujari* is a Kapu of Pydipalla *gotram* and the patrons are also Kapus. Offerings are made in the form of cash, *Puranakalakshepams*, *bhajans* and processions are performed during the festival.

Yet another festival of this place is Sri Durgalamma *Uthsavam* celebrated for 2 days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). It is being celebrated for the past 30 years. The Hindu devotees of the town congregate. *Pujari* is Sri Ranji Subrahmanyam belonging to Naga community of *Nagali gotram*. The patrons are Hindus. On *Chaturdasi* night the devotees perform *jagarana* with *bhajans*, *Harikathas* and dramas. On the next day, the devotees worship the deity. The festival is celebrated by collecting donations. After the festival, the devotees close the doors of the temple fearing that she would be displeased and does harm. *Prasadam* is distributed to all. There is no animal sacrifice before the deity. But *garagalu* accompanied by goats are taken in a procession around the city. Then the goats are placed on the road and the *garagalu* are taken to the temple and worshipped. Then the devotees sacrifice the animals in the name of the deity at their homes. Clothes, cocoanuts, fruits, flowers and *kumkum* (vermilion) are offered to the deity.

Lalithanagaram once hamlet of Dondaparthy village situated at a distance of $1\frac{1}{2}$ miles from Waltair Railway Station and to the north of Dondaparthi is now included in Visakhapatnam city. Two acres of land of this village belonging to Sri Gajapathi Rao was taken over by Swamy Dakshinamurty Paramahamsa and he installed the image of Lalithamba in that plot in about 1950. From that time onwards this habitat goes by the name Lalithanagaram. There is no entrance into the *garbhagudi* (sanctum sanctorum) for any one. There is entrance into the *Nandi Mantapam* for all. The *samadhi* (tomb) of Dakshinamurthy Paramahamsa within the temple compound.

Lalithamba *Navarathrulu* are celebrated for 10 days from *Asvija Suddha Padyami* to *Dasami* (September-October). Cocoanuts, fruits and money are offered to the deity. It is being celebrated for the past 12 years. Sri Swamy Dakshinamurthy Paramahamsa was the first patron. After him Sri Swamy Avyakthananda succeeded to the *peetam* (seal) of Sri Swamy Dakshinamurthy and became the patron of the temple. The devotees from the locality and from Visakhapatnam city congregate. Only Hindus take part in the festival. There is no special *pujari*. Pujas are performed by the disciples of Swamy Paramahamsa and they have taken the hereditary rights.

Lalithamba *Kalyanam* is celebrated with Siva Kama Sundar, for 3 days from *Magha Suddha Triodasi* to *Pournami* (January-February). There is free feeding and *prasadam* is distributed to all.

Swami Dakshinamurthy Paramahamsa *Aradhana* is celebrated annually in connection with his birthday. It is said that the Swamy hailed from Hyderabad. He worked as Principal of a college in Osmania University. After his retirement he visited several sacred places in the country and found this place suitable for his abode. He installed the image of Lalithamba in this village. The *aradhana* is for a day on *Jaishta Bahula Padyami* (January-February).



Plate X. Yellamma Deity, Visakhapatnam.

(*Sl. No. 22, Visakhapatnam Taluk, p. 16.*)



Plate XI. Durgalamma Deity, Visakhapatnam.

(*Sl. No. 22, Visakhapatnam Taluk, p. 16.*)

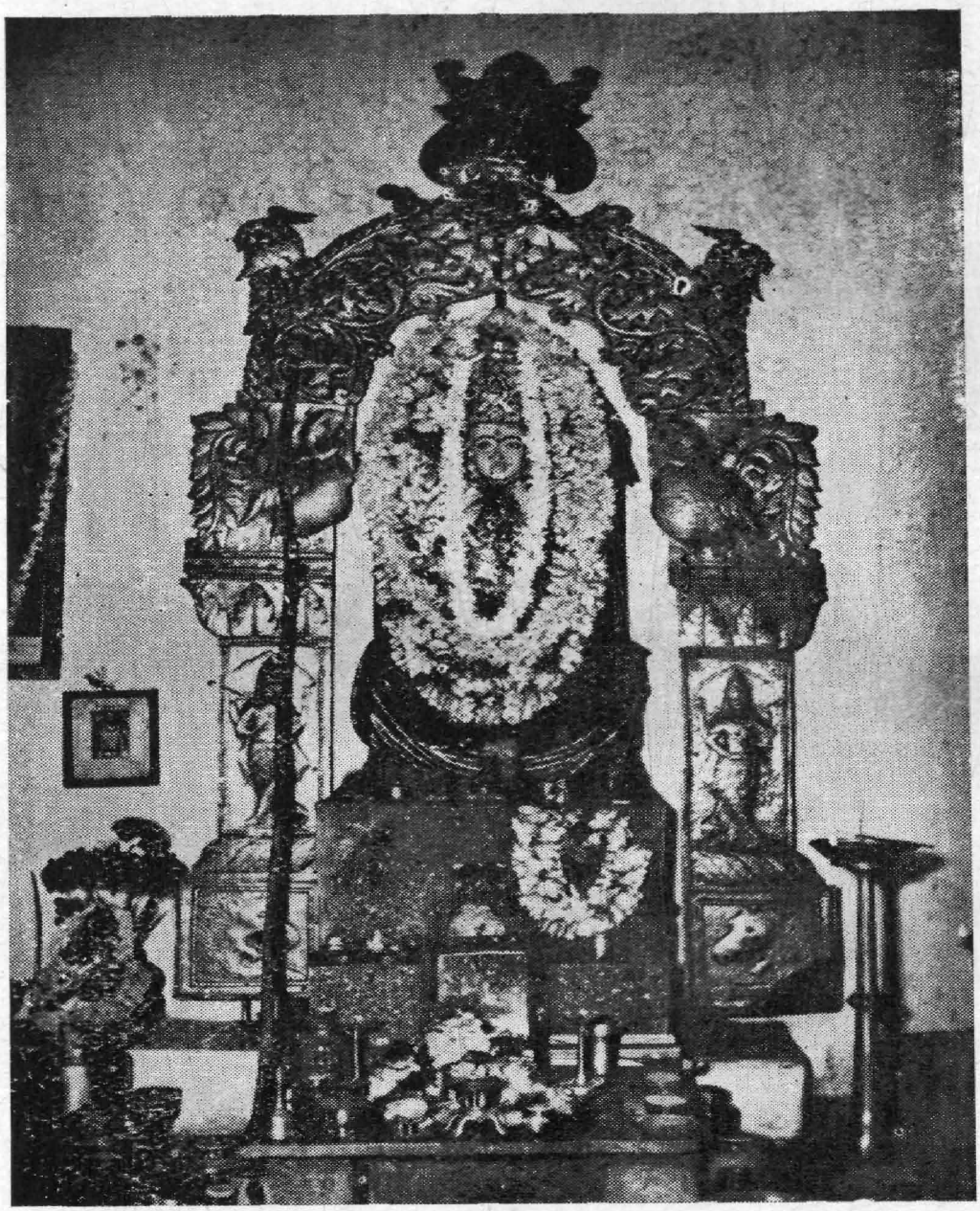


Plate XII. Sri Lalithamba Deity, Visakhapatnam.

(Sl. No. 22, Visakhapatnam Taluk, p. 16.)

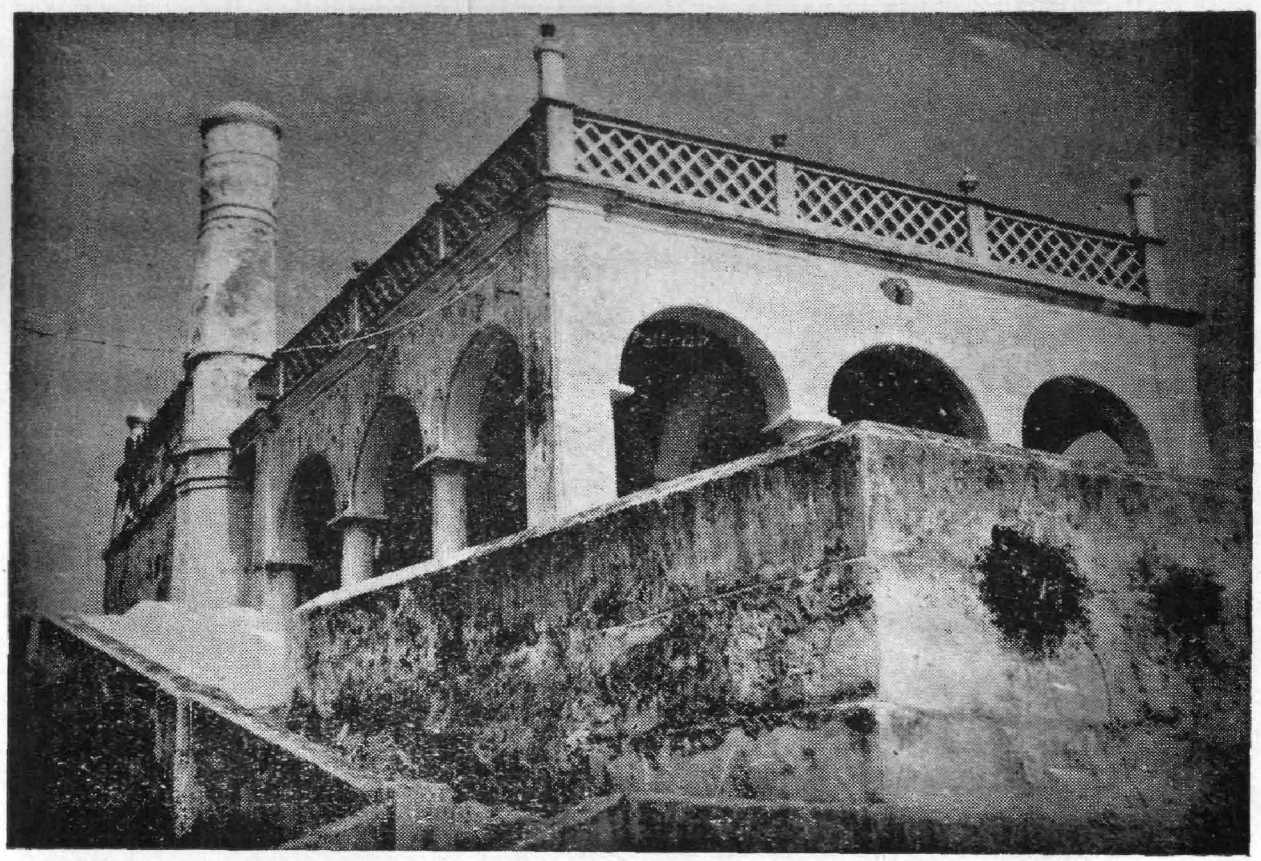


Plate XIII. Masjid in Visakhapatnam near Venkateswara temple on the hill.

(*Sl. No. 22, Visakhapatnam Taluk, p. 17.*)

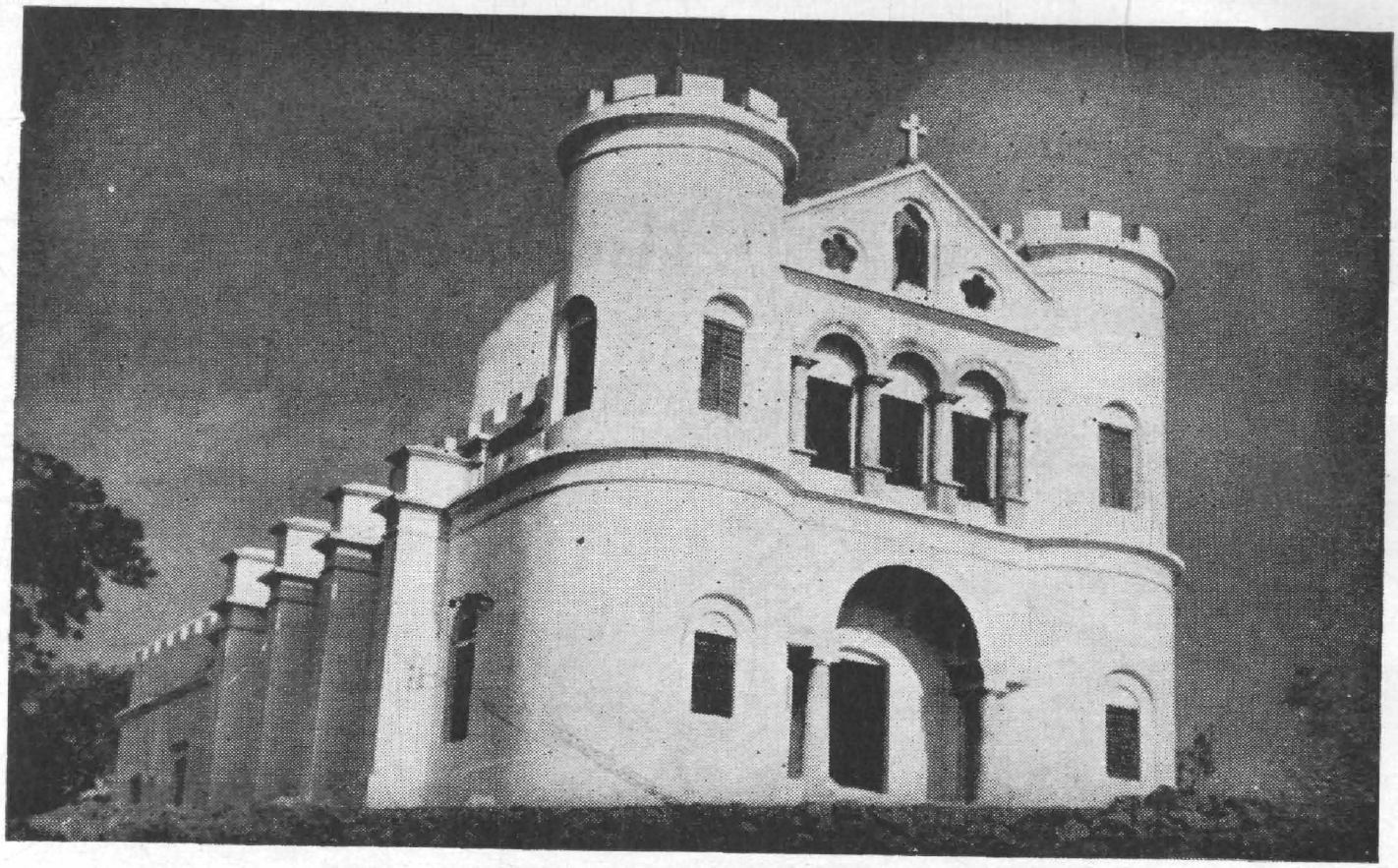


Plate XIV. Church in Visakhapatnam near Venkateswara temple on the hill.

(*Sl. No. 22, Visakhapatnam Taluk, p. 17.*)

In Madhavadhara area of the city there are the temples of Sri Madhavaswamy, the image being in human form, Sri Venugopalaswamy and Sri Rama.

Sri Madhavaswamy festival is celebrated on all Sundays in *Magham* (January-February). The chief ritual of the festival is river-bath or sea-bath which is called *Maghasnanam*. It is being celebrated for the past over 400 years and is confined to this area only. The chief patrons are the Maharajas of Vizianagaram. The devotees of the area congregate. *Pujaris* are Kalingas of Bharadwajasa *gotram* with hereditary rights.

Sunkarapeta once Hamlet of **Kapparada**–Situated at a distance of 3 miles from Waltair Railway Station is now included in the Visakhapatnam urban area. This village was acquired by the Visakhapatnam Harbour Authorities in 1923 and the foundation stone was laid by the Maharaja of Vizianagaram in 1924.

There is a sacred abode for the village deity Pydimamba covered with the branches of palm leaves. The image of the deity is in human form.

The Pydimamba *uthsavam* is celebrated for 3 days in *Ashadham* (June-July). *Naivedyam* is offered with camphor and incense to the deity. It is being celebrated for the past 22 years and is of local significance. The devotees of the village congregate. *Pujari* is a Telaga of Veera Raghavula *gotram*. *Prasadam* is distributed to all.

SOURCE:– 1. *Sri M. Venkata Ramana Reddy, Resapuvaripalem, Waltair Railway Station, Visakhapatnam.*

2. *Sri R. V. Joga Rao, Visakhapatnam.*

3. *Sri J. Adinarayana, Kummari Street, Visakhapatnam*

4. *Sri Yenesh Ram Singh, T. P. Surveyor, Municipal Office, Visakhapatnam.*

5. *Sri J. Adinaryana, Building Inspector, Municipal Office, Visakhapatnam.*

6. *Sri B.V.A.S. Narasimha Rao, Main Road, Visakhapatnam.*

7. *Sri Rayaprolu Kameswara Rao, Subbalakshminagaram, Visakhapatnam.*

8. *Article on Cities of India–16 Visakhapatnam by Sri S.M.Y. Sastry in The Illustrated Weekly of India, dated 21–1–1962.*

9. *Article on Historic Vizag by Sri K. Gopala Rao in 'The Hindu', dated 1-7-1962.*

10. *Sri Samapala Varahalakshminarasimham, Village Headman, Madhavadhara.*

11. *Sri R. Kameswara Rao, Lalithanagaram, Visakhapatnam.*

12. *Sri Sampala Suryanarayana, Village Headman, Kapparada, Visakhapatnam and*

13. *Information Collected by Sri Ch. Purna-Chandra Rao, Economic Investigator, Census Department, Hyderabad.*

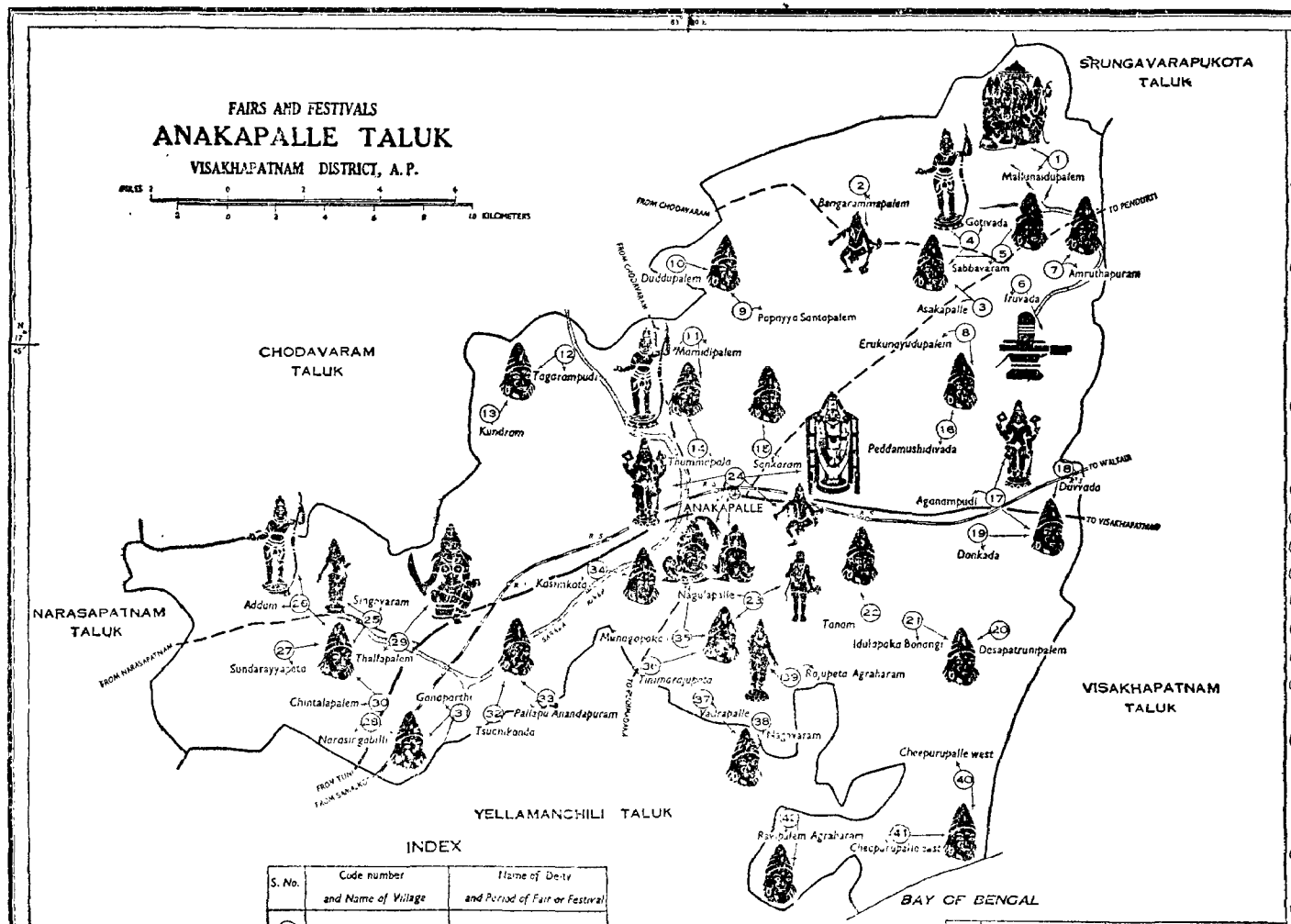


ANAKAPALLE TALUK

FAIRS AND FESTIVALS

ANAKAPALLE TALUK

VISAKHAPATNAM DISTRICT, A. P.



INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
(1)	5 Mallunaidupalem H/o Gullipalle	Rama, Lakshmana, Bharata, Sathrugna, Sita and Hanuman DEC - JAN
		Gramadevatalu APR - MAY
(2)	11 Bangarammapalem	Muthyalamma FEB - MAR
(3)	19 Asakapalle	Bangaramma [illegible]
(4)	20 Gotivada	Sri Rama [illegible]
		Paradesamma [illegible]
(5)	21 Sabbavaram	Gramadevatalu MARCH TO JULY
		Bhukalamma FEB - MAR
(6)	22 Iruvada	Bheemalingeswaraswamy JAN - FEB
(7)	23 Amruthapuram	Bangaramma MAR - APR
(8)	28 Erukunayudupalem	Chenchalamma JAN - FEB
(9)	32 Popayya Santopalem	Pydithallamma [illegible]
(10)	33 Duddupalem	Durgalamma JAN - FEB
		Maridamma JAN - FEB
		Pydithallamma FEB - MAR
(11)	34 Mamidipalem	Sri Rama DEC JAN TO JAN - FEB
		Maridamma FEB - MAR
(12)	37 Tagarampudi	Donkaluthalli FEB - MAR
(13)	40 Kundrom	Nerolamma APR - MAY
(14)	45 Thummapala	Polipillemma FEB - MAR
		Duddu Achamma MAR - APR
(15)	46 Sankaram	Paradesamma JAN - FEB
(16)	53 Peddamushidivada	Pydamma APR - MAY
(17)	59 Aganampudi	Jagannadhaswamy JUNE - JULY
		Borramma MAR - APR
(18)	60 Dorvada	Durgalamma & Paradesamma FEB - MAR
(19)	64 Donkada	Durgamamba MAR - APR
(20)	75 Desapatrunipalem	Polamma FEB - MAR
(21)	77 Idulapaka Bonangi	Polamma JAN - FEB
(22)	79 Tanam	Paradesamma FEB - MAR
(23)	81 Nagulapalle	Maridamma & Pothuraju JULY - AUG & AUG - SEP
(24)	1 Anakapalle	Siva & Parwathi OCT - NOV & DEC - JAN
		Nukalamma
		Jagannadhaswamy JUNE - JULY
		Venkateswaraswamy FEB - MAR
(25)	92 Singavaram	Gajjalamma & Maridamma APR - MAY
(26)	94 Addam	Maridamma APR - MAY
		Paradesamma JUNE - JULY
		Sri Rama DEC - JAN
(27)	99 Sundarayyapeta	Maridamma JAN - FEB
(28)	100 Narasingabilli	Nallamaremmathalli JAN - FEB
(29)	102 Thallapalem	Nukalamma FEB - MAR
(30)	106 Chintalapalem	Nukalammathalli MAR - APR
(31)	113 Ganaparthi	Nukalamma FEB - MAR
(32)	116 Tsuchikonda	Nukalammathalli FEB - MAR
(33)	123 Pallapu Anandapuram	Nukalammathalli FEB - MAR
(34)	129 Kasimkota	Nukalamma FEB - MAR
		Paradesamma OCT - NOV
(35)	131 Munagapaka	Sambamurthi NOV - DEC
		Paradesamma FEB - MAR
		Gangalamma AUG - SEP
		Durgalamma SEPTEMBER
(36)	132 Timmarajupeta	Maridamma SEP OCT
(37)	133 Vadrapalle	Panpillamma FEB - MAR
(38)	135 Nagavaram	Durgalamma APR - MAY
(39)	135a Rajupeta Agraharam	Kothamahalakshmi 2ND WEEK OF MARCH
(40)	141 Cheepurupalle west	Rama Chandramma, Nesthalamma & Muthyalamma JULY - AUG & AUG - SEP
(41)	142 Cheepurupalle east	Nesthalamma AUG - SEP
		Muthyalamma APR - MAY
		Pydithallamma APR - MAY
(42)	143 Ravipalem Agraharam	Gramadevatalu FEB - MAR

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

N. G. SWAMY

Section II

ANAKAPALLE TALUK

Mallunaidupalem, hamlet of **Gullepalle**– Situated at a distance of 3 miles from Pendurthi Railway Station by the side of Ayyannapalem road; 5 miles from Sabbavaram and 16 miles from Anakapalle. One should travel from Visakhapatnam by bus through Ayyannapalem road *via* Pendurthi and Pinagadi junction. This village was inaugurated by Mallunaidu belonging to the Gandi family of Velama caste. He gave his daughters in marriage to Gorle family and Ralipilli family and gave them some lands and houses. The village is called after its first settler Sri Mallunaidu as Mallunaidupalem. It is said that the Brahmin families in this village were given *inam* lands by Vizianagara kings.

The total population of the village including the hamlet is 3,234 and it is made up of the following communities : Caste Hindus – Kummara, Vadrangi, Kamsali, Sale, Mangali, Chakali, Velama, Kapu, Vaisya, Brahmin; and Scheduled Castes (379)– Mala and Madiga. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with the image of Sri Rama, Lakshmana, Bharatha, Sathrughna, Sita and Hanumantha made of cement was constructed by the villagers in 1955 by raising contributions of about Rs. 10,000. The other deities of the village are Maridamma, Paradesamma, Bangaramma and Ravulamma.

Sri Rama festival is celebrated for one day on the 10th day after *Sankranti*, i.e., on 25th January. Fruits, *chalimidi* and *vadapappu* are offerred. The patrons are a committee consisting of 12 members of the village. Arrangements are made by the villagers by collecting donations from all. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights and he is paid Rs. 15/– yearly for performing the pujas and Rs. 15/- for *deeparadhana*. Free feeding and social dinners are there. *Prasadam* is distributed to all.

The other festival of the village is *Gramadevatha Panduga* celebrated on a Monday before *Vaisakha Suddha Purnima* (April-May). The deity is taken in a procession in the night with music. Dramas and *Bhagavathams* afford entertainment. Actually this festival is celebrated for 9 days. On the last day, the deity is placed in the temple to the accompaniment of music. Animals are sacrificed to the deity on the last day and dinners are arranged with meat preparations. This is being celebrated for the past 30 years and the local Hindu devotees, irrespective of caste or creed, congregate.

SOURCE : *Sri Raparthi Lakshmana Rao, Headmaster, Samithi Special Elementary School, Mallunaidupalem.*

2. **Bangarammapalem**–Situated at a distance of about 9 miles to the north-west of Anakapalle, the taluk headquarters and about 1 mile from Chodavaram–Subbavaram Road.

The total population of the village is 779 and it is made up of Caste Hindus, mainly Gavaras and Scheduled Castes (83). The chief means of livelihood of the residents are agriculture and agricultural labour.

The places of worship in the village are temples of Sri Rama and Muthyalamma and the sacred abodes for Nukalamma and Bhulokamma are trees. The image of Muthyalamma is made of clay with 4 hands, holding conch and a club.

Muthyalamma *Panduga* is celebrated for 9 days from *Phalguna Suddha Purnima* (February-March). On the eighth day *Bhagavatham* is perfomred. On the ninth day, the deity is taken to the temple with music. Fruits, flowers, sarees, safforn and *kumkum* are offered to the deity. There is no animal sacrifice. This is confined to this and the neighbouring villages also. All communities participate. Every day *bhajans* and dramas are arranged during these 9 days.

SOURCE:– *Sri B. Sanyasaiah, Teacher, Bangarammapalem.*

3. **Asakapalle** – Situated at a distance of 4 furlongs to the east of the 50th mile stone of Anakapalle-Chittivalasa road and 11 miles from Anakapalle Railway Station and town.

The total population of the village is 1,593 and it is made up of the following communities : Caste

Hindus – Vaisya, Kapu, Yata, Golla, Sale, Mangali, Vadrangi; and Scheduled Castes (82)—Adi Andhra. The means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Rama, Bangaramma and Paradesamma and a hut with palm leaves for Muthyalamma with her image in human form. The images of Paradesamma, Muthyalamma and Durgalamma are made of wood.

Bangaramma Ammavari *Panduga* is celebrated for 9 days either in *Magham* (January–February) commencing on *Panchami* or in *Vaisakham* (April–May). Goats, fowls and sheep are sacrificed in front of the deity before the temple on the last day and the function is termed *anupu uthsavam* (send off function). The followers are Kapus. All Hindu devotees of the village congregate. *Pujari* belongs to Yata community without hereditary rights.

Paradesamma festival is celebrated on *Phalguna Suddha Dasami* (February–March), Durgalamma festival on *Magha Suddha Panchami* (January–February) and Muthyalamma festival on *Phalguna Suddha Dasami* (February–March). These festivals are celebrated once in two years in such a way that Bangaramma and Paradesamma festivals are celebrated in one year and Muthyalamma and Durgalamma festivals are celebrated in the following year.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April).

Since about 1946, a festival in the name of Smt. Salapu Ramayamma *Perantalu* (a women who predeceased her husband) and the same festival in the name of both the *perantalu* and her husband Sri Bulli Appalanaidu is being celebrated for 2 days from *Magha Suddha Dasami* and *Ekadasi* (February–March) since 1953. Dramas and *burrakathas* are also arranged. Two oscimum plants, are erected to commemorate the couple by the side of their building and daily *deeparadhanas* are being performed by their son Sri Chinna Appalanaidu.

SOURCE:– *Sri K. Suryanarayana Murthy, Revenue Inspector, Sabbavaram, Anakapalle taluk.*

4. Gotivada – Situated at a distance of 6 miles from Pendurthi Railway Station and 13 miles from Anakapalle. There is a road connecting this village from the first mile stone of Sabbavaram-Chodavaram road.

The total population of the village is 1,243 and it is made up of the following communities: Caste Hindus – Brahmin, Kshatriya, Vaisya, Viswabrahmin, etc; and Scheduled Castes (47) - Adi Andhra. The means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama and the village deity Paradesamma in the village. There is a picture of Sri Rama in the temple. The image of Paradesamma is made of stone.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). This is being celebrated for the past 48 years (since about 1920) and is of local significance. Villagers are the patrons. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Viswabrahmin with hereditary rights. There is free feeding.

Gramadevatha Panduga is celebrated in *Vaisakham* (April–May). Fruits, sarees, *kumkum* and flowers are offered to the deity. Fasting is observed by some people. This is being celebrated for the past 48 years and is confined to this village only. All Hindu castes of the village take part in the festival.

A *Jatara* confined to this village and the neighbouring villages is celebrated at a distance of half a furlong from this village for 2 days from *Magha Suddha Ekadasi* (January–February). This is being held for the past 23 years in memory of a sacred couple, whose *samadhi* (tomb) is there. About 5 to 6 thousand devotees congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, mill and handloom clothes, agricultural implements and toys of various kinds are sold.

Burrakathas, bhajans, dramas, whirling wheels, lottery and gambling afford entertainment to the visitors.

SOURCE : *Sri Swayampakala Srihari, Assistant Teacher, Panchayat Samithi Elementary School, Gotivada.*

5. Sabbavaram — Situated at a distance of 5 miles from Pendurthi Railway Station and 12 miles from Anakapalle.

The total population of the village is 3,610 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Sale, Kapu; and Scheduled Castes (66)—Adi Andhra. The chief

means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Nukalamma, Durgalamma, Muthyalamma, Bangaramma, Paradesamma, Marlamma, Venugopalaswamy and Rama (2 temples) are the places of worship here.

Gramadevathala Pandugalu are celebrated for seven days from *Phalguna Bahula Amavasya* (February-March) setting apart one day for each of the seven village deities including Sri Venugopalaswamy. The deity is taken in procession in the night. Vows are fulfilled. Fruits and flowers are offered. These are being celebrated for the past 80 years with local significance. Local people of all communities participate. *Pujaris* are Settibalijas. *Prasadam* is distributed to all.

In Pedanaidupalem hamlet of Sabbavaram Sri Nukalamma *Theertham* is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). Fruits, flowers and *kumkum* are offered. Animals are sacrificed to the deity. Fasting and *jagarana* are observed during these days. This festival is a very ancient one though of local significance. The residents of the village congregate without any distinction of caste or creed. Some *pujaris* are appointed for performing pujas and they are paid from the amount got from *inam* lands of the deity.

Daily pujas are performed in Srirama temple.

SOURCE : 1. *Sri P. Narayanaswamy, Drawing Teacher, Z. P. High School, Sabbavaram.*

2. *Sri A. C. Narasimham, Headmaster, P. S. Elementary School, Pedanaidupalem,*

6. Iruvada—Situated at a distance of 6 miles from Pendurthi Railway Station.

The total population of the village is 660 and it is made up of Vaisya, Kapu, Yata, Sale, Kummari, Chakali, Mangali castes of Caste Hindus. The important means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The shrines of the village are of Srirama, Sri Bheemalingeswaraswamy and the village deities. The village deities are worshipped in the form of ant-hills.

Mahasivaratri festival is celebrated for one day on *Magha Bahula Chaturdasi* (January-February). The devotees take sea-bath and observe fasting and *jagarana*. This is being celebrated for the past some hundred years and is of local significance. About 200 residents of this place congregate. Patrons are Kapus. All Hindu communities take part in the festival. *Pujari* is a Jangam of Siva *gotram* with hereditary rights. There is free feeding on that day.

A fair is held in this connection in front of the temple in an area of 2 acres of land. This is being held for the past hundred years. About 200 persons of the village congregate. Eatables, earthenware, mirrors, combs and photos, etc. are brought and sold.

Sri Rama *Theertham* is celebrated for one day on *Pushya Suddha Tadiya* (December-January).

SOURCE : *Sri R. Appala Naidu, Teacher, S. B. S. E. School, Iruvada.*

7. Amruthapuram—Situated at a distance of one mile from the 52/2 milestone of Anakapalle-Chittivalsa road and 5 miles from Pendurthi Railway Station.

The total population of tho village is 2,380 and it is made up of the following communities: Caste Hindus - Brahmin, Velama, Kamsali, Yata, Sale, Mangali, Chakali; and Scheduled Castes (143)—Mala, Madiga. Agriculture, agricultural labour, weaving and other traditional occupations are the chief means of livelihood for the people of this village.

The temples of Bangaramma, Muthyalamma, Paradesamma, Durgalamma and Srirama are the places of worship in the village. All the images of these deities are made of stone in human form.

Bangaramma *Panduga* is celebrated for 9 days in the bright fortnight of *Chaitram* (March-April). Every day the deity is taken in a procession round the village with music. Formerly there was animal sacrifice to this deity. But it was abandoned since 1960. This is being celebrated for the past 100 years and is confined to this and the neighbouring villages. About 5,000 devotees of all communities from this and the neighbouring villages congregate. *Pujari* is a Velama. *Bhajans* and *kolatams* entertain the visitors.

A fair is held in this connection for one day near the temple with a few shops selling eatables,

and utensils. About 5,000 people local and from the neighbouring villages congregate.

Mutyalamma festival is celebrated in the bright fortnight of *Karthikam* (October-November) in this village.

SOURCE : *Sri Kothapalli Appala Suryanarayana Murthy, Teacher, Thavvavaripalem, H/o Amruthapuram.*

8. Erukunayudupalem -- Situated between the 9th and 9/1 milestone of Anakapalle-Lankalapalem famine road and at a distance of 11 miles from Anakapalle Railway Station and town.

The total population of the village is 446 and it is made up of Kapu and Golla caste of Caste Hindus and Scheduled Castes (15). The chief means of livelihood of the residents are agriculture and agricultural labour.

Thare is a temple of the village deity Chinthalamma and the image of the deity is in human form.

Chinthalamma Ammavari *Jatara* is celebrated according to the convenience of the villagers in *Magham* (January-February). Sheep, goats and fowls are sacrificed and fruits and *kumkum* are offered to the diety. This is of ancient origin though of local significadce. Local people participate. *Pujari* is a Kapu with hereditary rights.

SOURCE : *Sri J. Satyanarayana, Village Headman and Branch Post Master, Erukunaidupalem.*

9. Papayyasantapalem — Situated at a distance of 10 miles from Anakapalle in a forest area with no proper communication facilities.

The total population of the village is 1,112 and it is made up of the following communities: Caste Hindus-Vaisya, Kapu, Settibalija, Sharabu, Chakali, Mangali; and Scheduled Castes (33)—Mala, Madiga. The means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Srirama Pydithallamma, Paradesamma, Durgalamma, and Maridama.

Pydithallamma *Panduga* is celebrated for 30 days from *Vaisakha Suddha Padyami* (April-May) to *Jaistha Suddha Padyami* (May-June). There is animal sacrifice and the devotees fulfil their vows. This si confined to this and the neighbouring villages. Devotees-local and from the neighbouring vilages congregate without any distinction of caste or creed. *Pujari* is a Kapu with hereditary rights.

Paradesamma, Durgalamm and Maridamma festivals are celebrated in *Chaitram* (March-April) and *Vaisakham* (April-May). Koya dance and fancy dresses are arranged during the festival.

Nukalamma *Panduga* is celebrated on *Phalguna Bahula Amavasya* (February-March).

Daily pujas are performed in the Srirama temple and a *Theertham* is celebrated for 2 days in *Magham* (January-February).

SOURCE : *Sri D. Apparao, Teacher, Papayyasantapalem.*

10. Duddupalem—Situated at a distance of 7 miles to the north of Anakakapalle in which one mile has to be covered by cart route and other 6 miles by bus.

The total population of the village is 1,080 and it is made up of the following communities: Caste Hindus -- Brahmin, Kshatriya, Vaisya, Kapu, Yadava, Sharabi, Chakali, Mangali, Sale, Telukula, Jangam, and Scheduled Castes (37)—Mala, Madiga. The chief means of livelihood of the residents are agricultural, agricultural labour and other traditional occupations.

The temples of Srirama and of the village deisties Durgalamma, Maridamma and Pydithallamma are the places of worship in this village. The image of the village deities are in female form.

Durgalamma *Panduga* is celebrated for one day on *Magha Bahula Ashtami* (January-February). Sheep, Goats and fowls are sacrificed. The devotees take sea-bath and observe fasting. This is of ancient origin though of local significance. The villagers are the patrons. All Hindu devotees of the village congregate. *Prasadam* is distributed to all.

Maridamma *Panduga* is celebrated for one day on *Magha Bahula Triodasi* (January-February), Pydithallamma *Panduga* is celebrated for 9 days from *Phalguna Suddha Shasti* (February-March) and *Ramothsavam* on *Chaitra Suddha Navami* are the other festivals that are celebrated in the village.

SOURCE : *Sri A. Surya Prakasa Rao, Village Karnam, Duddupalem.*

11 Mamidipalem—Situated at a distance of 6 miles from Anakapalle Railway Station and town by road and 7 miles from Chodavaram.

The total population of the village is 1,680 and it is made up of the following communities : Caste Hindus – Kapu, Gavara, Golla, Senapathi, Chakali, Mangali, Yata, Sharabu, Vaisya, Brahmin, Kshatriya, Kummari, Telukala; Scheduled Castes (168)—Mala, Madiga and Scheduled Tribes (2) - Konda Dora; Christains and Muslims. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Temples of Srirama, Durgalamma, Paradesamma, Maridamma and Nukalamma are there in the village.

Srirama festival is celebrated for 30 days from *Pushya Suddha Padyami* (December-January) to *Magha Suddha Padyami* (January-February). This is being celebrated for the past over 100 years and is of local significance. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Viswabrahmin of Sanathana *gotram* with hereditary rights.

Maridamma *Panduga* is celebrated for 9 days in *Phalgunam* (February-March). Sheep, Goats, and fowls are sacrificed to the deity. The devotees observe fasting and *jagarana*, The devotees of the village congregate without any distinction of caste or creed. There are no specific *pujaris*. *Prasadam* is distributed to all.

Durgalamma *Panduga* is celebrated in *Phalgunam* (February-March) and Paradesamma festival is celebrated in *Vaisakham* (April-May).

The birth day celebration of Sri Bogali Venkataswamy Naidu is celebrated on January 20th in his memory.

SOURCE : *Sri P. Sasthri, Engineering Supervisor, Mamidipalem.*

12. Tagarampudi — Situated at a distance of 7 miles from Anakapalle Railway Station and town by road. Only bullock cart is the means of conveyance to this village.

The total population of the village is 1,838 and it is made up of the following communities : Caste Hindus—Brahmin, Kshatriya, Vaisya, Telaga, Perika, Devanga, Jangam, Kummari, Kamsali, Mangali, Chakali, Telukali, etc; Scheduled Castes (220) - Mala, Madiga, Chachati and Scheduled Tribes (20). The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Siva, Vishnu, Donkaluthalli, Maridamma and Nukalamma. The image of the village deity Donkaluthalli is made of wood.

Donkaluthalli *Panduga* is celebrated for one day on *Phalguna Suddha Purnima* (February-March). Every day the deity is taken in procession for about seven days till the festival day. Fancy dresses are arranged during the procession. Birds are sacrificed and fruits are offered to the deity. The devotees observe fasting and offer *Naivedyam*. This is of ancient origin. Over 300 Hindu devotees participate. There is no *pujari*.

A fair is held in connection with the festival for one day. Eatables, utensils, mirrors, combs, pictures and photos of Gods, songs books, clothes, toys and baskets are brought and sold. Dramas, *Bhagavathamas* and music performance afford entertainment.

SOURCE: *Sri L. Dharma Rao, Headmaster, Tagarampudi.*

13. Kundram — Situated at a distance of 7 miles from Anakapalle Railway Station by bus.

The total population of the village is 2,186 and it is made up of the following communicites : Caste Hindus – Brahmin, Vaisya, Kapu, Yata, Viswabrahmin, Chakali, Mangali; Scheduled Castes (103)–Adi Andhra; Christains and Muslims, The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Srirama, Vishnu (2), Neralamma and Padamatamma. The detieis Maridamma and Paradesamma are also worshipped. The image of Neralamma is of stone in human form.

Neralamma *Panduga* is celebrated for one day according to the convenience of the villagers in *Vaisakham* (April-May). Cocoanuts, fruits, *chalimidi* and *vadapappu* are offered and goats and fowls are sacrificed to the deity. This is being celebrated for the past over 200 years and is of local significance only. Patrons are Kapus. There is no *pujari*.

The other festivals of the village are of Padamatamma celebrated in *Jaistham* (*May-June*), of Maridamma celebrated in *Kartikam* (October-November) and of Paradesamma celebrated in *Vaisakham* (April-May).

SOURCE :- 1. *Sri Mosalikanti Sanyasi Rao, Village Karnam, Kundram.*

2. *Sri A. Venkateswarlu, Grama Sevak, Kundram.*

3. *Sri Shaik Abdullah, Teacher, Kundram.*

14. Thummapala—It is a very big village with a population of 10,610 persons as per the 1961 Census count. It is situated at a distance of about 2 miles to the north of Anakapalle and occupies an area of 1.42 square miles. There are altogether 2,135 occupied residential houses in this village. The importance of this place is mainly due to the location of a large co-operative sugar factory here.

Thummapala is a Railway Station on the Howrah-Madras line (Broad gauge) of the South Central Railway. It is also connected by the Anakapalle-Chodavaram road on which buses ply regularly.

The total population of the village 10,610 and it is made up of the following communities: Caste Hindus-Brahmin, Kshatriya, Vaisya, Gavara, Kapu; Scheduled Castes (697)- Adi Andhra; and Scheduled Tribes (267). The chief means of livelihood of the residents are agriculture and agricultural labour.

As it stands on the bank of river Sarada, irrigation is facilitated by its river channels besides a minor irrigation tank. The total number of agricultural workers of this place is 2,211, out of which 1,738 persons are cultivators while the remaining 473 are agricultural labourers. Paddy, *ragi*, *bajra* and sugarcane are the chief crops grown.

The chief cottage industry of this locality is basket making. A weekly market is held on every Saturday. The village contains a Panchayat office, a Maternity centre, a Post office and travellers' bungalow besides a temple of Satyanaraynaswamy.

The deities Polipillemma, Durgalamma, Gangalamma, Thalupulamma, Siva and Rama are worshipped in this village. There is a *Gundam* called "Duddu Achamma Gundam" on the borders of Anakapalle and this village, near the Sugarcane Research Station.

Polipillemma *Panduga* is celebrated for one day on Tuesday before *Phalguna Suddha Purnima* (Fedruary-March). The residents of the village congregate without any distinction of caste or creed.

Duddu Achamma *Theertham* is the other festival celebrated in this village. Duddu Achamma was a chaste woman who performed *sati*. So this festival is celebrated in memory of Duddu Achamma. She belonged to Duddu family. She became *perantalu* and after her death she appeared in dream and told the members of her family to construct a *gundam* for her and celebrate her festival every year. The *gundam* is by the side of an embankment on which there is a margosa tree. Duddu Achamma *Theertham* is celebrated for one day on *Chaitra Suddha Tadiya* (March-April). On the previous night *burrakatha* or a drama is entertained. The devotees offer cocoanunts, plantains, and *kumkum* to the *gundam*. Some of the devotees throw plantains into the *gundam*. This is of ancient origin. About 3,000 devotees congregate.

A fair is held in connection with this *Theertham*. About 3,000 persons congregate. Eatables, utensils, mirrors, combs, books, pictures, photos, agricultural implements and handsticks are sold in the fair. Pandals are erected. Lotteries, gambling, merry-go-rounds, magic, etc. afford entertainment to the spectators. All the devotees buy *duddu karralu* (hand sticks) and take the *darsan* of the *perantalu*.

Durgalamma, Gangalamma and Thalupuamma festivals are also celebrted once in 2 years in this village.

SOURCE : *Sri I. Srirama Murthy, Teacher, Thummapala.*

1 . Sankaram – Situated at a distance of 1½ miles from Anakapalle Railway Station and 24 miles from Visakhapatnam. This is near a Sangharamam. Bojjannakonda or Buddhannakonda and Lingalametta are two adjacent hills near this village. At the foot of the eastern hill, Bojjannakonda, there is a stone image form called 'Hareethi' with two maids on either side fanning, Hareethi wears a high crown, her left leg folded with a small child over it supported by the left hand, the right hand is kept in *abhayahastham* phose. There are two infants on either side of her head. The women folk of this area throw stones on the image of Hareethi believing her to bew icked, as she used to steal small babies, kill and eat them. From the foot of this hill runs up a flight of steps. Midway it splits into two, the one on the east leading to the top of the hill, and the other leading to the Chaithya caves. The first of these Buddhist Chaithyas is with two *dwarapalakas* on either side of the door. Above the door is a semi-circular niche in the wall with an image of Dhyana Buddha (Lord Buddha in meditation). This cave is 9.5 meters in breadth, 10 metres in length and 175 cm

in height with four rows of pillars inside at the centre of which is a *Chaithyam* with *Vedika, Andamu* and *Petika*. The inner row of pillars have pictures of deities with lotus-flowers in hands carved on them. Along the western edge of this cave are steps leading to another cave with big roofless verandahs in front and with big niches, holes or gaps made in walls on both sides inside. In these are the sculptures of Lord Buddha, with servant-maids on either side, deities above, a fanning maid and a devotee below. The entire cave is filled with sculptures, images and carvings of Buddha and others. To the west of the wall inside, facing us is an image of Nagadevatha and to the east is a door to an *antharguha* (inner cave) with a beautiful image of Lord Buddha in *Dhyanamudra*. Every image of Buddha is decorated with small *Chaityams*, *Devathavigrahams* and *Paricharakavigrahams*. To the north of the hill is another cave with an image of Vinayaka on the front wall and a Dhyana Buddha inside and another at the centre of the numerous small *Chaityams* with *Vedika, Andamu* and *Petika*. The entire hill is decorated with the images of Lord Buddha and though there is no light in the inner parts of the caves one does not feel that he is in darkness. It appears as though *santhideepam* (light of peace) shines brilliantly and beautifully here. The mind becomes pure and the pretty images of Buddha are as though they are teaching the duties of life in this world. One feels that he is listening to the song '*Santhi kosam Buddhuni saranu vedu*' (pray Lord Buddha for peace) from the heart of the hill.

On the top of this hill are two more caves, one above the other. The rock in the upper cave is split into two making a spacious square with one and a huge *sthupam* with the other part of the rock. Around this *sthupam* are small *Chaithyams* made of rock and brick with a way for *pradakshinam* in between the *sthupam* and the *Chaithyams*. On the square was a semi-circular *Aramam* and it appears that there were small rooms of brick around it, as seen by the half ruined walls. This is *Sangharamam* where the Buddhist University was established and had flourished.

Some hundreds of *Chaithyams* in two rows are carved on Lingalametta or Lingalakonda, the western hill of the two The rows of these *Chaithyams* run up to the top of the hill. On the whole there are three big *Chaithyams* one at the centre and the remaining to the west of the hill in front of a cave. The biggest of these is 30 ft. high. The river Sarada flows to the south-west of these hills and nature in its beauty is best seen here. The creation of this art and architecture dates back to the first and second centuries before Christ and they flourished till the 4th century A. D. Now these are under the care of the Archaeological Department.

The total population of the village is 729 and it is made up of the following communities : Caste Hindus–Kapu, Settibalija, Chakali, Mangali; Schedule Castes (155) – Mala, Madiga. The chief means of their livelihood are agriculture and agricultural labour.

The temples of Rama at the centre of the village with a picture of the Lord and a *Bhajana* tree, Paridesamma to the east and Maridamma and Durgalamma to the west with their 1½ feet images are the places of worship. Polipallemma and Nukalamma are also worshipped under a neem tree and near an-ant hill respectively.

Paradesamma *Panduga* is celebrated for a day before or after *Magha Suddha Purnima* (January–February). Coconuts, fruits, sarees, *kumkum* etc. are offered. This is an ancient local festival. The Hindu devotees of the village congregate irrespective caste or creed. *Pujari* is a Vadra enjoying *manyam* lands. There is free feeding to some extent.

A fair is held in this connection with a few shops selling eatables, utensils, pictures, photos, books, cloth, toys etc.

Polipallemma, Maridamma and Durgalamma festivals are also celebrated once in two years.

Bojjanna *Theertham* is celebrated on the hill for a day after *Sankranti* in *Pushyam* (December–January). About 1000 devotees congregate. *Prasadam* is distributed to all and dramas are entertained. A fair is held with a few shops in this connection.

SOURCE :– *1. Sri G. Rama Rao, Teacher, Sankaram.*
2. Article in Andhra Prabha Weekly, dated 8–8–62.

16 Peddamushidivada – Situated at a distance of 9 miles from Anakapalle.

The total population of the village is 1,772 and it is made up of the following communities : Caste Hindus—Kapu, Golla, Sale and Scheduled Castes (93). Agriculture, agricultural labour and weaving are the chief means of livelihood of the residents.

Temples of Sri Rama and the village deity Pydamma are there in the village. The stone image of Pydamma is in human form.

A local legend goes to say that about 70 years ago a farmer with his he-buffalo cart slept near Pydamma *vanam* (garden) on his way back from Marlapalle. In his dream Pydamma asked him to take Her to his village and sacrifice a buffalo to Her. The farmer told that the cart would not move without the buffalo. The deity told that she would take the cart and asked him to construct a temple where the cart stopped. But he said that he had no sword to kill the buffalo. Then Pydamma gave a bambo stick and asked him to kill the buffalo with the stick. He did accordingly and conveyed Her on his cart to the village without any buffalo; constructed a temple in a field near the village where the cart halted.

Pydamma *Panduga* takes place for 15 days from *Vaisakha Suddha Purnima* (April—May). The *uthsavam* is celebrated with drums during the first week and, with *bhajanas* and music during the second week. Cooked rice is offered and on the last day a buffalo is sacrificed to the deity. This is being celebrated for the past 70 years and the local devotees of all communities take part. *Prasadam* is distributed to all.

SOURCE : *Sri Kandavalli Appa Rao, Teacher, Panchayat Samithi, Elementary School, Peddamushidi-wada.*

17. Aganampudi - Situated between Anakapalle and Visakhapatnam by the side of Madras-Calcutta G. T. Road at a distance of 2 miles from Duvvada Railway Station, 10 miles from Anakapalle and 11 miles from Visakhapatnam.

The total population of the village is 735 and it is made up of the following communities : Caste Hindus - Kapu, Kummari, Chakali etc. and Scheduled Castes (42) - Adi Andhra. The chief means of livelihood of the residents are agriculture and agricultural labour.

The temples of the village are of Sri Rama and Sri Jagannadhaswamy and a sacred abode for the village deity, Borramma. The images in the Jagannadhaswamy temples are wooden ones. The stone image of Borramma is in a morgosa grove.

Sri Jagannadhaswamy *Rathothsavam* is celebrated 10 days from *Ashada Suddha Vidiya* to *Ekadasi* (June-July). It is being celebrated for the past over 100 years. The chief patron is Sri Thiyyala Rama Sarma. About 4 to 5 thousand Hindu devotees local and from the neighbouring villages like Pedamadaka, Visakhapatnam Pinamadaka, Salapuvaripalem, Lankalapalem and Suriwada congregate. *Pujari* is an Oriya Brahmin. *Bhagavathams*, dramas and display of 10 incarnations of the Lord are the items of entertainment.

A fair is held in connection with the festival. It is being held for the past over 100 years. Foodstuffs, eatables, carthenware, mirrors, combs and several kinds of toys are kept.

Sri Borramma Ammavari *Panduga* is celebrated for 14 days from *Chaitra Suddha Vidiya* to *Purnima* (March-April). Goats, fowls and sheep are sacrificed to the deity. This is being celebrated since the inception of the village. The Hindu residents of the village congregate without any distinction of caste or creed.

SOURCE : *Sri Kanvapudi Krishnamurthy, Teacher, Aganampudi.*

18. Duvvada—A Railway Station situated at a distance of 9 miles from Anakapalle and 11 miles from Visakhapatnam.

The total population of the village is 1,016 and it is made up of the following communities: Caste Hindus-Sale, Kummari, Chakali, Mangali; and Scheduled Castes (41)-Mala. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Kunchamma, Durgalamma and Paradesamma.

Ammavari *Panduga* is celebrated in *Phalgunam* (February-March). *Kumkum* and plantains are offered. Goats, fowls and sheep are sacrificed to the deity. The festival is celebrated by collecting donations from the villagers. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Yadava.

The devotees take sea-bath and observe fasting and *jagarana* during *Sivararatri*, i.e., on *Magha Suddha Triodasi*.

SOURCE : *Sri G. Suryanarayana, Headmaster, Duvada.*

19. Donkada—Situated at a distance of 3½ miles from Duvvada Railway Station (of which 2½ miles can be covered by bus and one mile by cart) and 8 miles from Anakapalle.

The total population of the viliage is 430 and it is made up of the following communities: Caste-Hindus-Kapu, Yata, Chakali; Scheduled Castes (22)

and Dudekula Muslims. The cheif means of livelihood of the residents are agriculture and agricultural labour.

The temples of the village are of Sri Rama and the village deity Durgamamba. The images of Sri Rama and Durgamamba are of stone and wood respectively in human form.

Gramadevatha Panduga is celebrated for 9 days from a Wednesday to Thursday after *Ugadi* i. e. *Chaitra Suddha Padyami* (March-April). Sheep, goats and fowls are sacrificed to the deity on the last day. Some devotees sacrifice them at their homes. This *uthsavam* is very ancient one with local significance. Kapus are the patrons. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* belongs to Yata community with heriditary rights. *Prasadam* is distributed to all. *Kolatam* and fancy dresses are entertained on the last day.

The devotees take sea bath and observe fasting and *jagarana* during festive days like *Sivaratri*, *Nagula Chaviti* and *Sankranti*, etc.

SOURCE :- *Sri Ch. Appa Rao, Teacher, Donkada.*

20. Desapatrunipalem — Situated at a distance of 6 miles from Duvvada Railway Station, 12 miles from Visakhapatnam by boat and 12 miles from Anakapalle. There is bus service from Rambilli to Visakhapatnam through this village. The village was named after its first settler Sri Desapathrudu, as 'Desapatrunipalem'.

The total population of the village is 1,466 and it is made up of the following communities : Caste Hindus-Kapu, Nagara etc; and Scheduled Castes (27). The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Rama and Polamma in the village. Polamma is represented by a big earthen image painted with colours.

Polamma *Panduga* is celebrated for 9 days from *Phalguna Suddha Panchami* (February-March). The deity is taken in procession every day. *Bhagavatham* is the entertainment on the last day. Fruits, and *kumkum* are offered and animals and fowls are sacrificed to the deity. The devotees invite their relatives of the neighbouring villages for dinners. This is of ancient origin and of local significance. Pillala Sarvam Pathrudu of Nagara community is the patron. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is Andiboyina Simhachalam of Yata community with hereditary rights.

The devotees take sea-bath and abserve fasting and *jagarana* during *Maha Sivaratri*, i. e. on *Magha Bahula Chaturdasi* (January-February).

SOURCE : *Sri M. Sitarama Murty, Village Karnam, Desapathrunipalem.*

21. Idulapakabonangi — Situated at a distance of 6 miles from Tadi Railway Station by road, 12 miles from Anakapalle and 18 miles from Visakhapatnam.

The total population of the village is 2,559 and it is made up of Kapu and Velama communities of Caste Hindus and Scheduled Castes (105). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Polamma, Durgalamma, Sri Rama and Ganganamma with the images made of lime.

Polamma *Panduga* is celebrated for 7 days in the bright fortnight of *Magham* (January-February). Animals and fowls are sacrificed to the deity. This is being celebrated from ancient times and is of local significance. The Hindu residents of the village congregate.

The other festivals of the village are of Sri Durgalamma celebrated in the bright fortnight of *Phalgunam* (February-March) and of Bangaramma in the bright fortnight of *Chaitram* (March-April) according to the convenience of the villagers.

SOURCE : *Sri P. Satyanarayana Murthy, Village Karnam, Idulapakabonanji.*

22. Tanam — Situated at a distance of 3 miles from Tadi Railway Station and 8 miles from Anakapalle.

The total population of the village is 2,319 and it is made up of the following communities : Caste Hindus-Vaisya, Padmasale, Koppala Velama, Kamsali, Thelika, Chakali, Mangali, Sattibalija and Scheduled Castes (85)-Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is the only temple of the village deity Paradesamma and the image of the village deity is decorated with colours.

Paradesamma *Panduga* is celebrated for one day on *Phalguna Suddha Purnima* (February–March). The devotees fulfil their vows. This is being celebrated for the past 78 years and is local significance. The patrons are Koppala Velamas. Local people congregate.

Sankramanam (Sankranti) is celebrated in *Pushyam* (December–January).

SOURCE : *Sri Parri Achaiah, Village Karnam, Tanam.*

23. Nagulapalle – Situated at a distance of about 1 mile from Anakapalle – Pudimadaka road.

The total population of the village is 6,269 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (694) and Scheduled Tribes (18). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama, Vishnu and Siva and sacred abodes for the village deities Maridamma and Pothuraju. The images of Maridamma and Pothuraju are of wood in human form.

Maridamma and Pothuraju *uthsavams* are celebrated for 10 days in *Sravanam* (July–August) and *Bhadrapadam* (August–September) respectively. Fowls and sheep are sacrificed to the deities. The Hindu devotees of the village participate without any distinction of caste or creed. *Pujari* is a Gavara. *Prasadam* is distributed to all.

The festivals in the temples of Sri Rama, Vishnu and Siva are celebrated in *Ashadam* (June–July), *Pushyam* (December–January) and *Kartikam* (October–November) respectively. The *pujaris* for these temples are Brahmins of Kasyapa, Srivatsa and Bharadhwaja *gotrams*.

The devotees take sea bath and observe fasting and *jagarana* during festive days. Dramas, *burrakathas*, *Harikathas* and *Bhajans* are the items of entertainment.

SOURCE : *Sri B. Yesudas, Teacher, Nagulapalle.*

24. Anakapalle – A Municipality and the headquarters of the taluk with a population of 46, 402 accordind to the 1961 Census count. The town covers an area of 8.75 sq. miles and there are altogether 9,327 occupied residential houses. It is situated 21 miles west of Visakhapatnam in the midst of a level expanse of a rich wet land watered by the river Sarada which flows close by the town and is spanned over by both the road and railway bridges. Anakapalle is a Railway Station on Howrah-Madras line (Broad Gauge) of the South Central Railway. The town is reputed to be quite healthy. This town is an important wholesale marketing centre of gur. It is also known for its Brass Industry undertaken by some families of the Viswabrahmin community. There is a company called Messrs Thutika Mallikarjunudu & Sons, Anakapalle which is popular. It employs about 25 to 30 workers daily for the manufacture of ordinary household brass utensils. There is a Taluk Office, a Sub-Registrar's Office, a Second Class Judicial Magistrate's Court, a Police Station besides a number of other public offices. It contains a Government Hospital and a Veterinary Hospital. A number of private medical practitioners also serve the people of this town. There are a Higher Secondary School, a Boy's High School and a Girl's High School, maintained by the Municipality besides a Basic Agricultural Training School and a Degree college. The town contains a Post Office with Telegraph and Telephone facilities. There is also a Travellers' Bungalow maintained by the Public Works Department. This town is well known for its sugarcane and guava fruit. There are communication facilities to the neighbouring villages. This is a big centre of trade, formerly called 'Kanakapuri' as there was plentiful growth of several varieties of crops and was considered to be equivalent to *kanakam* (gold). Kanakapuri was gradually corrupted to Anakapalle. Another origin for the name of the village is that the soil being very fertile, various kinds of orchards and vegetables are grown in this place and sent out to other villages. So it was called (*Anekaphali*) – (అనేకఫలి) (a place where several kinds of fruits were raised) and it gradually became Anakapalle. This town was famous from the time of the Maghada Kings. It is said that the army during the battle of Bobbili came to this village also. This village was conquered by the Odhra Kings in the 13th century and there are fort mounds here. It was under Chavaladu estate. In the centre of the fort, there is the temple of Nukalamma. There is Sri Bhogeswaraswamy temple at the entrance of the fort. There is a fort called Kasimkota to testify the fact that this village was once ruled by Muslim Kings.

The total population of the town is 46,402 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Gavara, Kapu, Telaga,



Plate XV. Entrance tower of Nukalamma temple in Anakapalle.

(Sl. No. 24, Anakapalle Taluk, p. 29.)



Plate XVI. Sri Rama temple, Anakapalle (a modern structure.)

(Sl. No. 24, Anakapalle Taluk, p. 30.)

Yata, Kamsali, Kammara; Kummari; Scheduled Castes (2,293); Scheduled Tribes (45); Muslims and Christians. The means of their livelihood are agriculture and agricultural labour, trade, employment and other traditional occupations. Some are employed in the sugar factory near the town in Thummapala. Vegetables are exported in large quantities to Visakhapatnam. Sugarcane, groundnuts and jaggery are produced in large quantities in this place.

The temples of Sri Satyanarayanaswamy, Bhogalingeswaraswamy, Kasivisweswara, Jagannadhaswamy, Sri Rama, Venkataramanaswamy, Murugeswaraswamy, Kanyakaparameswari, Nukalamma, Gouriparameswari, Maridamma, Modamma and Thalupulamma, a few mosques and churches are the places of worship. There is Agasthyadivya-gnanasamajam. The awe-inspiring stone image of Nukalamma in female form is 8 feet high with four hands with a sword and *Abhayahastam* (posture of raising the hand as an assurance of protection) pose on the right and *Trisulam* and *Kumkumbharina* on the left. The image of Modamma is of stone in human form. The images of Parvathi and Parameswara are on Nandi Vahanam in Gouriparameswari temple.

Sri Gouri Parameswari *uthsavam* is celebrated for 2 months in *Karthikam* (October–November) and *Pushyam* (December-January). This festival is mainly celebrated by the cultivators. After paddy is grown well, the tuft of paddy is brought and installed and pujas are performed to Gouri Parameswari. This festival concludes with the harvest. On the last day, the deity is taken in a procession round the village. This is of ancient origin and about 1 lakh devotees from distant places come to participate. *Prasadam* is distributed to all. Public dances, fancy dresses and street dramas afford entertainment during the festival.

Jagannadhaswamy festival is celebrated for 9 days from *Ashada Suddha Padyami* to *Navami* (June-July). The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Vaishnava. *Prasadam* is distributed to all. Everyday the incarnations of the Lord are depicted.

Sri Venkateswaraswamy *Kalyanothsavam* is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). The residents of the village congregate. All Hindu communities take part in the festival. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

Nukalamma temple is at a distance of 4 furlongs from the Municipal bus stand. It was constructed in the year 1618 by Sri Kakarlapudi Appala Raju, a Kshatriya and a satellite ruler under the Nawab of Arcot. Sri Raju conquered this area. His family deity was Kakathamma. A fort was constructed around this temple. The Kakathamma (now Nukalamma) temple is in the southern side while Bhogalingeswaraswamy temple is in the northern side. The remnants of the ruined fort can be seen even now. The same Kakathamma deity was somehow named as Nukalamma deity about 200 years ago. Sri Ananda Gajapathi Raju of Vizianagaram was incharge of the fort for some time. Later, Sri Gode Jaggappa Raju was incharge as a satellite ruler. He fell in arrears of land revenue to the Arcot Nawabs. The estate was auctioned in order to recover the arrears by the Nawab and Sri Vyricherla Ananda Gajapathi Raju was handed over the estate as the highest bidder in the auction. The present trustees are Smt. Kamaladevi and Smt. Rukminidevi, daughters of Sri Vyricherla Narayana Gajapathi Raju and the residents of Visakhapatnam.

The old idol of the deity is said to have been broken some 18 years back by some members of the Managing Committee due to factions. In its place a new awe-inspiring cement idol of the deity in female form of 8 feet height, painted in colures, with 4 hands, holding a sword in one hand and one hand in *Abhayahasta* (posture of raising the hand as an assurance of protection) pose (right hands) and; trident and *kumkumabharina* in the left hands. Nava Durga Oil Paints of 4′ × 2′ size are made on the inner side of the walls around the sanctum sanctorum. On Sundays, Tuesdays, and Thursdays, devotees attend in large numbers. On each of these days, about 60 to 100 pilgrims visit the deity. Pilgrims include people of Krishna, East Godavari, West Godavari and Srikakulam districts apart from Visakhapatnam district. Foreigners also make visit to the temple.

Sale of tickets to the visitors and offering of corbans made to the deity are the only sources of income to the deity. During 1968-69, the income of the deity was about Rs. 10,000. Ticket rate is 25 paise. Children under 8 years of age are exempted from tickets. Brahmins and Gavaras also are exempted from purchasing tickets. A legend connected with the exemption of tickets to Gavaras is as narrated below.

Sri Padi Jaggam Naidu came from Karnatakadesa. He was the Masuldar of Agriculture (like

Minister for Agriculture) under Sri Jagannadha Raju. Sri Naidu was a good man. He had a son Sri Jagannadha Raju brought Jaggamma Naidu's son to his house when once he went out for collecting revenue and initiated the boy to food. Sri Raju (king) heckled over the incident saying, "My dear Naidu, you say that you won't eat polluted food. Your son ate food with us. What do you say Now"?, Sri Jaggama Naidu came to his house with his son and cut his stomache, took out the guts and washed them and the boy died. The Raja came to know of it and took the corpse of the boy to the Nukalamma deity and worshipped her. To the surprise of all, the boy came back to life. From that time onwards, the Gavaras were exempted from tickets due to the high patronage they enjoyed with the king. Brahmins were exempted from tickets due to many high positions held by them in the court.

This deity is worshipped for protection against epidemics like small-pox, cholera, chicken-pox, plague, etc. She also confers benefits on her devotees and fulfills their desires. Issueless people bege children. Many people of the area bear the names after the deity as Nukkaiah, Nukaraju, Nukanna etc., for males and Nukalamma and Nukalu for females.

It is said that on the *vimanam* (tower on the sanctum sanctorum) a lightning can be seen especially on the *Amavasya* (New Moon) days, any time in the nights. It signifies that the deity is going out. Similar lightening can be seen later in the early hours of the day of *Amavasya* which signifies the return of the deity to her abode.

Nukalamma *Jatara* is one of the most important and widely known festival of the district. The main function takes place on *Kotha Amavasya* i. e., *Phalguna Bahula Amavasya* (February-March) though it actually commences from *Bahula Padyami Gandadeepam* is lit near the Nukalamma *Peetham* throughout the year. The devotees fulfil vows taken when they were suffering from small pox or such other epidemics. *Ghatams*, ornaments, mirrors, silver and gold eyes, *kumkum* cocoanuts, plantains, and new clothes, are offered to the deity. Some of the devotees offer hair also. *Prasadam* and *kumkum* are offered to the deity in return. Devotees observe *jagarana* on *Amavasya*. There used to be animal sacrifice upto about 1950, but now it is prohibited. The *jatara* is over 300 years old. The Endowments Board of the State Government conducts the *jatara* with the co-operation of the Trustees. About 50,000 people attend the *jatara* and over 2 lakhs of people visit the deity throughout the month. *Pujari* is Sri Konathala Sanyasi of Gavara caste with hereditary rights and the followers also are Gavaras. There is *annasantharpana* (free feeding) to a large number of people on *Chaitra Suddha Padyami*, the last day of the festival. *Harikathas*, *bhajans* and *burrakathas* afford entertainment to the pilgrims.

A Ramalayam was recently constructed near Sri Kanyakaparameswari temple in the main street at a cost of Rs. 10,000 and marble idols of Rama, Lakshmana, Sita and Anjaneya, each of 1½' height were established on 1-4-1968. Sri Vankayala Nagaraju and four other Vaisyas are the promoters of the cause of temple construction with the active cooperation of the business people of the street. An old, dilapidated temple was there in place of the present temple. It was completely demolished and the new temple constructed in its place. On the entrance gate of the temple fine and attractive painted idols of the deities were installed. The sculptor is Sri G. Yellayya of Chodavaram town.

Daily pujas take place in this temple. The *pujari* is Sri Anipindi Varaha Narasimha Murty, a Dravida Brahmin of Bharadwaja *gotram*. The temple has no lands. Money offered by the devotees is the only renumeration to the *pujari*. For *Sri Rama Navami*, *Kalyanam* (marriage) of the Lord is celebrated for 5 days. *Panakam* and *vadapappu* are distributed to the people.

Modamma *Panduga* on *Ashada Suddha Purnima* (June-July) and Maridamma *Panduga* on *Sravana Suddha Purnima* (July-August) are celebrated. Sheeps, goats and fowls are sacrificed to the deities. These are being celebrated from the past 100 years. The *Uthsavams* are celebrated from the money received in the *hundis*. The *pujari* for Modamma deity is a Medara and for Maridamma deity, a Kapu.

Sri Satyanarayana *Kovela Yatra* is celebrated on 13th January. Mahalakshminaidugari *Theertham* is celebrated in his memory (on January 16th).

To the north of this village at a distance of 6 furlongs, there are two small hillocks called 'Bojjannakonda'. River Sarada is flowing to the north-east of these hill-locks. Bojjanna *Yatara* is celebrated on the hillock every year.

Pydithallamma temple with Her wooden image in human form adorned with ornaments, a *mantapam* and a *gundam* in front is a place of worship in Satyanarayanapeta of Anakapalle town.

Sri Pydithallamma *Perantalu Vardhanthi Uthsavam* is celebrated for one day on *Kartika Suddha Chavithi* (October – November), i. e., on *Nagula Chavithi* day. Pydithallamma was the daughter and the only child of Sri Bongi Demulu, a Kapu. Theirs was a rich family. After the birth of Pydithallamma there income increased and as the girl grew, there appeared no bounds to their riches. The father gave her in marriage to her uncle Yapada Sannibabu and they were happy as her mother-in-law's house was in the same village. But Pydithallamma had no happiness from her husband, and she had no children. Her mind turned to God and she became a devotee of Rama, performing *bhajana* always. She was stricken with sorrow and renounced food and sleep and at last suffering from fever and left the world for ever. After her death, she asked her father in a dream to construct a *gundam* for her and celebrate her *uthsavam* every year. The father is pleased to do this for his beloved daughter. A temple is constructed and a Golla woman, Duli Achamma, offers pujas and *naivedyam* daily. She is called Pydithallamma *Perantalu* by the people of the neighbourhood who worship her with a belief that she helps them in their distress. Fruits, flowers, and *kumkum* are offered. The *Uthsavam* is celebrated in the evening. The patron is her father Sri Bongi Demulu. The devotees of this and the neighbouring villages congregate. There is poor feeding in the morning. Clothes are distributed to some *Sadhus*. *Bhajanas*, *kolatams*, dramas and magic are performed by the residents of the neighbouring villages.

SOURCE : 1. *Sri Patiballa Ramakrishna Rao, B. A., B. Ed., Teacher, Municipal Higher Secondary School, Anakapalle.*

2. *Sri K. Subbanna, Teacher, Municipal Higher Secondary School, Anakapalle.*

3. *Sri K. Krishnamoorty, Headmaster, Town Elementary School, Anakapalle.*

4. *Sri M. Suryanarayana, Teacher, Kondapallivari Street, Anakapalle.*

5. *Sri D. Suryanarayana, Headmaster, Nagavamsapu School, Anakapalle.*

6. *Sri V. Venkata Sastri, Senior Telugu Pandit, M. H. S. School, Anakapalle.*

7. *Sri S. Sanyasi Rao, Teacher, Samithi Elementary School, Kothavoor.*

8. *Sri Ch. Purnachandra Rao, M. A., Census Investigator.*

9. *Sri Konathala Sanyasi, Pujari, Nukalamma Temple, Anakapalle.*

25. Singavaram — Situated at a distance of 3 miles from Narasingabilli Railway Station and 10 miles from Anakapalle.

The total population of the village is 394 and it is inhabited mostly by Gollas. The chief means of their livelihood are agriculture and sheep-rearing.

The temples of the village are of Gajjalamma and Maridamma with the wooden images in human form. An ant-hill is also worshipped.

Ammavari *Jatara* is celebrated for 3 days from *Vaisakha Bahula Triodasi* to *Amavasya* (April-May). Sheep, goats and fowls are sacrificed to the deity. This is of ancient origin and is of local significance. The Hindu residents of the village of all communities participate.

SOURCE : *Sri Malla Jagga Rao, Teacher, Singavaram.*

26. Addam — Situated at a distance of 12 miles from Anakapalle.

The total population of the village is 732 and it is made up of the following communities : Caste Hindus – Vaisya, Kshatriya, Velama, Kapu, Chakali, Mangali, Settibalija, and Scheduled Castes (79)–Adi Andhras. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sri Rama and Maridamma and a sacred abode for Paradesamma. The images of Paradesamma and Maridamma are made of wood in human form.

Maridamma *uthsavam* is celebrated for 11 days from *Vaisakha Suddha Panchami* to *Purnima* (April-May). Animals are sacrificed to the deity. This is of ancient origin though of local significance. The Hindu devotees of the village congregate.

Paradesamma *Uthsavam* is celebrated for 11 days from *Ashada Suddha Panchami* to *Purnima* (June-July).

Sri Rama festival is celebrated in *Pushyam* (December-January), in *Kartikam* (October-November) and *Margasiram* (November-December). The deiiy is taken in procession. About 1,000 devotees from the neighbouring villages congregate.

A fair is held in this connection with a few shops selling sweet meats, utensils, etc.

SOURCE : *Sri B. Suryanarayana, Village Headman, Addam.*

27. Sundarayyapeta — Situated at a distance of about 12 miles from Anakapalle.

The total population of the village is 1,084, and it is made up of some sub-communities of Caste Hindus; and Scheduled Castes (48). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The village deity Maridamma temple with the image in human form is the only place of worship in the village.

Maridamma *Panduga* is celebrated for one day on a Thursday before *Magha Bahula Amavasya* (January-February). Sheep, goats and fowls are sacrificed to the deity. This is being celebrated for the past over 60 years and is of local significance. The Hindu residents of the village participate.

SOURCE : *Sri Oruganti Sarveswara Rao, Teacher, Sundarayyapeta.*

28. Narasingabilli — Situated at a distance of 3 miles from Yelamanchili Railway Station and 11 miles from Anakapalle.

The total population of the village is 1,439 and it is made up of the following communities: Caste Hindus - Vaisya, Kapu, Padmasale, etc. Scheduled Castes (209)-Mala, Madiga; and Christians. The chief means of their livelihood are agriculture, agricultural labour; trade, weaving and other traditional occupations.

There are the temples of Sri Rama and Nalla Maremmathalli. The deities Nukalamma and Gowreeswara are also worshipped.

Nalla Maremmathalli *Uthsavam* is celebrated for one day in *Magham* (January-February). Sheep, goats and fowls are sacrificed. This is being celebrated for the past 15 years and is confined to this and the nearby villages. About 200 Hindu devotees, local and from the neighbouring villages, congregate. *Pujaris* are Kapus. Dramas entertain the visitors in the nights.

A fair is held for 30 days in this connection with a few shops.

Gowreeswaruni *Theertham* and Nukalamma *Panduga* are celebrated in *Phalgunam* (February-March) in this village.

SOURCE : *Sri K. Daniel, Teacher, Narasingabilli.*

29. Thallapalem — Situated at a distance of 6 miles from Yelamanchili Railway Station and about 9 miles from Anakapalle.

The total population of the village is 3,167 and it is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Kamsali, Kamma, Chakali, Mangali; and Scheduled Castes (128)-Mala, Madiga. The means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temples of Nukalamma, Syamalamma, Srirama, Basaveswaraswamy and Sambamurty are the places of worship in this village. The images of Nukalamma and Syamalamma are in female form in sitting posture with four hands holding sword in one hand, a crown on the head and a nose-ornament. There are sacred abodes of the deities, Maridamma and Durgalamma under neem trees. There are two wooden images for each deity and one male and the other female and they are installed under the neem trees, for the festival and are decorated with *kumkum* and turmeric.

Nukalamma *Panduga* is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). Nine days before the festival dramas and *Bhagavathams* entertain the people in the nights till the festival day. The *ghatams* (pots) are takenin a procession from 4 p. m. to 7 p. m. on *Amavasya* through all the main streets. Cooked rice and dal that are offiered to the deity at homes are put in the *ghatam* by the housewives. The *ghatams* are then taken to *Sathakampattu* (a temporary abode of the deity in the village) from where animals, that are vowed to be sacrificed along with *pattapothu* (an animal that is specially reared for sacrificing to the deity) are taken in procession to the temple with *prabhas* and music. *Agnigundams* are prepared in front of the temple and devotees who vowed before, jump in the *gundams*. Then the animals are sacrificed the first being the *pattapothu*. Thil is being celebrated from ancient times. The Hindu devotees of the village congregate.

SOURCE : *1. Smt. M. V. Raghavamma, Teacher, Zilla Parishad Elementary School, Thallapalem.*

2. Sri K. Ramamurty, Karnam, Narasingabilli.

30. Chintalapalem — Situated on the Tuni–Visakhapatnam National Highway at a distance of about 10½ miles to the south-west of Anakapalle.

The total population of the village is 1,003 and it is made up of the following communities; Caste Hindus–Kapu, Kamsali, Settibalija; and Scheduled Castes (31)–Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The village deity Nukalammathalli is worshipped in this village.

Nukalammathalli *Panduga* is celebrated for 15 days in *Chaitram* (March-April), Plantains are offered and fowls are sacrificed. The devotees observe *jagarana* during these 15 days. This is of ancient origin though of local significance. Local Hindu people of all communities participate.

SOURCE : *Sri N. Bhaskar Rao, Chintalapalem.*

31. Ganaparthi – Situated to the West of river Sarada and by the side of a canal which is to the west of Tsuchikonda village at a distance of 2 miles from Narasingabilli Railway Station and 11 miles from Anakapalle.

The total population of the village is 1,594 and it is made up of the following communities: Caste Hindus– Gavara, Kapu etc; Scheduled Castes (109)–Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Rama, Siva, Nukalamma and Matha Kondamma.

Nukalamma *Panduga* is celebrated in *Phalgunam* (February–March). Sheep, goats and fowls are sacrificed to the deity. Local people of all Hindu communities paticipate.

Uthsavam is celebrated for one month in *Kartikam* (October-November) in Someswara (Siva) temple. Devotees take bath in river Sarada and observe fasting during the festivals. *Pujari* is a Jangam with hereditary rights. There is free feeding during the whole month of *Kartikam* (October–November).

32. Tsuchikonda – Situated at a distance of 1½ miles from Narasingabilli Railway Station and 13 miles from Anakapalle.

The total population of the village is 1,899 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Gavara, Settibalija, Kapu, Kummari, Vadrangi, Vaddara, Kamsali, Sale, Mangali, Chakali, Velama; and Scheduled Castes (207)–Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

Sri Rama, Maridamma, Durgalamma and Nukalamma with her awe-inspiring image in female form are the deities worshipped in this village.

Nukalammathalli *Sambaram* is celebrated for 15 days from *Phalguna Bahula Padyami* (February–March). On the last day sheep, goats, and fowls are taken to the temple and sacrificed before the deity by the *pujari*. Malas and Madigas are the patrons. Only local Hindus participate. *Pujari* is a Vaddara.

Maridamma and Durgalamma festivals are celebrated in *Margasiram* (November–December) and *Sravanam* (July–August) respectively.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). The chief patron is Kandregula Ramajogi. *Pujari* is a Vaishnava with hereditary rights. Every day *Harikathas*, entertain the congregation and there is free feeding.

The devotees take bath in the river Sarada during *Kartikam* (October–November) and lights are lit in the leaf of a plantain tree made as a boat and are in the river.

Sri Kandregula Raghunadharayalu *alias* Ramamurthy Naidu *Vardhanti* (death anniversary) is celebrated every year on 27th May in Kandregula. Yellarayalu was his ancestor who was an Army Officer under the Nawabs and died in the battle between the Nawabs and Andhra Kings. He had three children, a daughter and two sons–Pedda Sayed and Chinna Sayed. The latter killed his own sister in her youth suspecting her character. But knowing her innocense after-wards, he died with mental worry. Pedda Sayed's son, Pedda Yellayya had three sons – Chellaya being the eldest. Chellaya had four sons of whom Ramaraya was the father of Raghunadharaya. Thus Raghunadharaya descented from a heroic family and he himself was a great devotee and hero. He constructed the temple of Pattabhirama in this village with arrangements for daily pujas and *naivedyams*. He died on May 27th,

1950 when his only son Ramajogi was at the University. His stone idol was installed by his son on 27th May, 1951. The image is taken in a procession on 27th May of every year and pujas are performed from 2-00 p.m. on that day. *Bhajans*, *Harikathas* and dramas entertain the congregation. There is free feeding and clothes are given to all.

SOURCE : *Sri Battina Appalaswamy, Headmaster, Elementary School, Tsuchikonda.*

33. **Pallapu Anandapuram** – Situated at a distance of 8 miles from Anakapalle Railway Station and town.

The total population of the village is 848 and it is made up of the following communities : Caste Hindus – Brahmin, Viswabrahmin, Kapu, Jangam, Mangali; and Scheduled Castes (83). Agriculture and agricultural labour are the chief sources of livelihood for the people of this village.

There are the temples of Nukalammathalli and Sri Rama. The image of Nukalammathalli is in human form.

Nukalammathalli *Sambaram* is celebrated for 15 days from *Phalguna Bahula Padyami* to *Amavasya* (February-March). Sheep, goats and fowls are sacrificed to the deity. This is of ancient origin and is confined to this and the neighbouring 6 to 8 villages. People of all Hindu communities from this and the neighbouring 6 to 8 villages participate. *Pujari* belongs to Vaddara community with hereditary rights enjoying the *manyam* lands. Dramas and *Bhagavathams* entertain the congregation.

Sri Sita Rama *Kalyanam* is celebrated for one day on *Chaitra Suddha Navami* (March–April) and the expenditure for this festival is about Rs. 300.

SOURCE :– *Sri Pathiwada Ramachandrudu, Teacher, Pallapu Anandapuram.*

34. **Kasimkota** – Situated at a distance of 3 furlongs north of Kasimkota Railway Station, 3 miles from Anakapalle and 23 miles from Visakhapatnam. Madras–Calcutta Grand Trunk Road passes through this village. It was constructed in the name of Sardar Khasim during the reign of Nizam-Ul-Mulk and there are ruins of Kotadibbalu (fort mounds) to the north and south of the village and it took the name 'Kasimkota'. Kasimkota was originally the headquarters of a Zamindari and is now the second largest village in this taluk with a population of 9,303 as per the 1961 Census count. It is situated four miles away from Anakapalle on the G. N. T. Road. The village extends over an area of 3.15 square miles and in all it comprises 1,836 occupied residential houses. A large number of people in this village live by cultivation as their main occupation. The total number of agricultural workers of this place is, 1,915 persons comprising cultivators, and the agricultural labourers. Sugarcane and paddy are the chief crops raised in this village through minor irrigation tanks, the Kasimdora channel and the Krishnaraju channel. The village contains a Panchayat office, an Ayurvedic Dispensary, a Veterinary Touring Billet, a High School, a Police Station, a Park and a Post Office with Telephone and Telegraph facilities. An Artificial Insemination Centre has been recently set up by the Animal Husbandary Department. Kasimkota is the headquarters of a Panchayat Samithi. There are a match factory and a sewing centre in this village which provide both part-time and whole-time occupations. A weekly market is held here on every Thursday.

The total population of the village is 9,303 and it is made up of many sub-communities of Caste Hindus among whom Gavaras are predominant; Scheduled Castes (721)—Mala, Madiga etc., and Scheduled Tribes (12)–. The chief means of their livelihood are agriculture, argricultural labour and other traditional occupations.

The temples of Nukalamma, Padamatamma, Durgalamma, Maridamma, Gopalaswamy, Thripuranthakaswamy, Sri Kodanda Seetharamaswamy, Sri Nrusimhaswamy are the places of worship here. Nukalamma's life-like image is 6 feet in height.

Nukalamma *Aradhana* is celebrated for 3 days from *Phalguna Bahula Amavasya* (February-March). Pujas are performed and *pasupu* (turmeric powder), *kumkum* (vermilion), flowers, fruits, cash and clothes are offered. Vows are fulfilled and fowls and sheep are sacrificed at their homes by some non-vegetarians. This is an eighteen year old festival (since 1951) with local significance. Prior to 1951, this festival was being celebrated at Anakapalle. As the ornaments of the deity were stollen, the festival was stopped. Meanwhile in this village in the land of the zamindar, an ant-hill grew with the signs of *bharina*, etc., showing the presence of Nukalamma. A sound as 'Kokko' was heard for five days and people visited the place. The deity

asked Sri Vegi China Ramunayudu, a Gavara to construct a temple and instal her. With the help of the villagers, the land was bought, the temple was constructed, *nithya dhupa deepa naivedyams* and *Aradhana* once in a year are being celebrated since that time onwards. About 600 people of all Hindu communities from this and the neighbouring villages congregate. The patron is Gavara China Ramunayudu and the *pujari* is also a Gavara. *Prasadam* is distributed to all. Music by various instruments, *Bhagavathams* and dramas provide entertainment.

A fair with a few shops is being held around the temple for two days from 1951 onwards with a congregation of about 600 people of all communities from this and nearby villages. Sweetmeats foodstuffs, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books of songs and stories, almanacs, mill-made as also handloom cloth, ready-made clothes, agricultural implements, fowls, goats and sheep and bamboo articles are sold in the fair. Magics and dramas entertain the visitors.

Padamatamma *Aradhana* is celebrated for a month from the Tuesday after *Kartheeka Purnima* (October-November) once in two years. *Ammavari-puttuka* or the birth day celebration is on the Thursday after *Purnima*. All the people go to Padama tammaloya (valley) at a distance of 4 miles from the village where there is a big tree resembling a banyan tree but nobody knew which tree it is, even now. Near this tree is a small cave. Th teree is worshipped and *dhupa deepa-naivedyams* are offered when the deity in the form of a small insect sits on one of the *pujaris* and remains till the *Uthsavam* is over. From that day till the 30th day, *ghatams* (pots) are taken in procession through the streets of the village and on the last day, a neem stick is erected in the temple with music and worshipped. *Kumbhams*, fruits, cocoanuts, *vadapappu*, *chalimidi* etc , are offered. Non-vegetarians offer fowls and sheep. Vows are fulfilled by offering hair and padamaticheera, a special saree woven for the purpose of offering to the deity. The chief patrons are the members of Gothina family of Kapu community. People from this and the nearby villages congregate. There is no specific *pujari*. But a member of the Kapu family perform the pujas. *Prasadam* is distributed to all.

A fair with a few shops selling foodstuffs, eatables, utensils, mirrors, combs and photos is held for a day during the *Uthsavam*.

SOURCE : 1. *Sri Suvarnam Bheemalingam, Teacherl, Panchayat Samithi Elementary Schoo, Kasimkota.*

2. *Sri D. Simhachalam, Teacher, P. S. Elementary School, Kasimkota.*

35. **Munagapaka**–Situated at a distance of 4 miles from Anakapalle Railway Station. There is a big rock called 'Munula Banda', where Munies were supposed to have done penance. The village near this rock is called 'Munulapaka' which was corrupted into Munagapaka. Moolapeta and Mangalavarapupeta are its hamlets.

The total population of the village including the hamlets is 6,472 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Kapu, Settibalija, Jangam, Yadava, Medara, Vaddara, Kamsali, Kummari, Sale, Mangali, Chakali; Scheduled Castes (492) and Scheduled Tribes (5). The chief means of their livelihood are agriculture and agricultural labour, trade, employment and other traditional occupations.

The temples of Eswara, Rama, Sambamurty Durgalamma, Maridamma, Paradesamma in Munagapaka; Rama and Gangamma in Moolapeta; Durgalamma, Bandinukalamma, Mallelamma and Rama in Mangalavarapupeta are the places of worship.

Sambamurty festival for 25 days in *Margasiram*, (November-December), the Lord's Marriage in *Chaitram* (March-April), *Sri Rama Navami* in *Chaitram* (March-April). Maridamma and Durgalamma festivals in September (Asvijam), Paradesamma *jatara* in *Phalgunam* (February-March) for about 30 days are celebrated in the temples at Munagapaka with local congregation from ancient times. Vaddaras are the *pujaris* with hereditary rights.

In Moolapeta, h/o Munagapaka, *Grama Devatha* (Gangalamma) *Panduga* is celebrated for 30 days in *Bhadrapadam* (August-September). Sheep, goats and fowls are sacrificed to the deity. Every day the deity is taken in a procession. The devotees observe fasting and *jagarana*. This is of ancient origin and the local devotees of all communities participate. *Pujari* is a Harijan with hereditary rights.

A fair is held in connection with the festival with a few shops. Lotteries and dramas afford entertainment to the visitors. *Bhajans* are performed in Sri Rama Temple during *Sankranti* in *Pushyam* (December-January).

In Mangalavarapupeta h/o of Munagapaka, Durgalamma *Panduga* is celebrated for 10 days in *Sravanam* (July-August). Animals are sacrificed. The devotees take sea-bath and observe fasting and *jagarana*. This is an ancient festival. About 1,500 Hindu devotees, from this village and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Vaddara.

Bandi Nukalamma and Mallelamma festivals are celebrated for 10 days in *Bhadrapadam* (August-September). During *Sankranti* in *Pushyam*, *bhajans* are performed in Sri Rama temple.

SOURCE : 1. *Sri J. Narasimham, Teacher, Panchayat Samithi Elementaty School, Munagapaka.*

2. *Sri Molika Veerabhadrudu, Teacher, Mangalavarapeta, Hamlet of Munagapaka.*

3. *Sri Vaddadi Ramachandra Rao, Clerk, Panchayat Board, Moolapeta, hamlet of Munagapaka.*

36. Thimmarajupeta-Situated at a distance of 5½ miles from Visakhapatnam, The village was first established by Sri Thimmaraju and therefore the village goes by the name Thimmarajupeta.

The total population of the village is 1,566 and it is made up of the following communities: Caste Hindus-Gavara, Kshatriya, Brahmin, Viswabrahmin, Vaisya, Kapu, Kamsali, Padmasale and Scheduled Castes (112). The chief means of their livelihood are agriculture, agricultural labour, employment and other traditional occupations.

There are the temples of Sri Rama, Maridamma, Muthyalamma and Durgalamma. The images of these deities except that of Lord Rama are in female form.

Maridamma *Panduga* is celebrated for 15 days in *Aswijam* (September-October). Every day *ghatam* (pots) are taken in procession. On the last day, generally on Thursday, (*Anupu panduga*) is celebrated. Sheep, goats and fowls are sacrificed and cocoanuts and plantains are offered to the deity. This is of ancient origin though of local significance. The local Hindus participate. There is no specific *pujari*. Any person of the Gavara community performs the puja.

Muthyalamma *Uthsavam* is celebrated once in 2 years for 2 or 3 days after *Sankranti* in *Pushyam* (December-January).

Durgalamma *Uthsavam* is celebrated in *Bhadrapadam* (August-September).

Rajugari *Theertham* is celebrated for one day, one week after *Sankranti*, i.e., on 21st January in memory of Appalanarasayamma. Cocoanuts, fruits and flowers are offered. The patrons are Gavaras. Local people participate. There is no specific *pujari*.

The devotees take sea bath during *Magha Purnima* and observe fasting and *Jagaram* on *Mahasivaratri*. *Harikathas*, dramas and *burrakathas* are the entertainments on fasting days.

SOURCE : 1. *Sri Gopulapati Brahmaji Rao, Village Karnam, Thimmarajupeta.*

2. *Sri B. Durgalu, Teacher, Thimmarajupeta.*

37. Vadrapalle-Situated at a distance of 6 miles from Anakapalle Railway Station and town. There is a road from this village to Anakapalle *via* Munagapaka.

The total population of the village is 2,143 and it is made up of the following communities: Caste Hindus-Brahmin, Viswabrahmin, Gavara, Settibalija, Chakali, Mangali, Senapathi, Sale; Scheduled Castes (66)-Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, fishing and other traditional occupations.

There are temples of Paripillamma, Sri Rama, Sri Venkataramanamurty on the hillock, Maridamma and Durgalamma. The image of Paripillamma is in human form and of the size 5′ X 3′.

Paripillamma *panduga* is celebrated for 3 days from *Phalguna Suddha Sapthami* to *Navami* (February-March). Animals are sacrificed and sarees, incense and fruits are offered. This is being celebrated since the past about 100 years and is confined to this and the nearby villages. Gavaras are the patrons. About 3,000 Hindu devotees, from this and the neighbouring villages, congregate. The temple has 5 acres of land and the festival is celebrated from the income on these lands. *Prasadam* is distributed to all.

A fair is held in this connection for one day near the temple. This is being held for the past about 100 years. A few shops, selling eatables, utensils, etc. are kept. Lotteries, whirling wheels and dramas afford entertainment. The devotees take sea-bath during *Magha Purnima* (January-February) and observe fasting and *jagarana* during *Mahasivaratri* (January-February).

SOURCE : 1. *Sri T. Joga Rao, Village Karnam, Vadrapalle.*

2. *Sri P. V. Ramajoginaidu, Teacher, Vadrapalle.*

3. *Sri P. Dakshinamurty, Teacher, Vadrapalle.*

38. Nagavaram—Situated at a distance of 8 miles from Anakapalle.

The total population of the village is 1,650 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Senapathi, Kapu, Settibalija, Golla, Viswabrahmin ; Scheduled Castes (99) - Adi Andhra. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of the village, are of Durgalamma, Maridamma, Paripillamma, Sri Rama and Dakshina Kasi Eswara. There is no image of Durgalamma n the temple.

Durgalamma *Jatara* is celebrated in Nagavaram for 3 days in the dark fortnight of *Vaisakha* (April-May), according to the convenience of the villagers. Goats, fowls, etc. are sacrificed and sarees and *naivedyam* are offered to the deity. This is being celebrated for the past over 100 years and is confined to this and the neighbouring villages. Kapus are the patrons. About 2,000 devotees from this and the neighbouring villages congregate. Only Hindus participate.

A fair is held in this connection for 3 days with a few shops selling eatables, utensils, etc. This is being held for the past about 100 years.

The devotees decorate their houses and invite relatives for dinners.

Maridamma and Paripillamma festivals are also celebrated in this village.

SOURCE : 1. *Sri Thimmaraju Appa Rao, Karnam, Nagavaram.*

2. *Sri A. Jogaiah Naidu, Teacher.*

39. Rajupeta Agraharam—Situated towards the south-east of Anakapalle town at a distance of 8 miles.

The total population of the village is 472 and it is made up of a few sub-communities of caste Hindus and Scheduled Castes (16).

The temples of Kotha Mahalakshmi, Muthyala Polamma and Durgamma are the places of worship in this village.

Gramadevatha festival is celebrated in the second week of March every year. Pujas are performed and fruits and *kumkum* are offered. Animals are sacrificed. The villagers invite their relatives and arrange dinners. This is being celebrated for the past over 100 years and is confined to this and the neighbouring villages. Over 500 Hindus from this and the neighbouring villages congregate. Only Hindus participate. There is no *pujari*.

A fair is held in this connection with a few shops selling eatables and utensils.

Muthyalamma, Polamma and Durgalamma festivals are also celebrated along with this festival.

SOURCE : 1. *Sri A. Somasundaram, Village Karnam, Rajupeta.*

40. Cheepurupalle West—Situated at a distance of 12 miles from Tadi Railway Station and 14 miles from Anakapalle Railway Station and town.

The total population of the village is 3,092 and it is made up of the following communities : Caste Hindus - Vaisya, Koppala Velama, Settibalija, Chakali, Mangali, Golla, Padmasale, Viswabrahmin; and Scheduled Castes (71)—Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There are the temples of Ramachandramma, Muthyalamma, Nesthalamma and Sri Rama. The images of Ramachandramma and Nesthalamma are of cement and the image of Muthyalamma is of wood.

Gramadevathala Pandugalu are celebrated according to the convenience of the villagers in *Sravanam* (July-August) and *Bhadrapadam* (August-September). Sheep, goats, and fowls are sacrificed and flowers and fruits are offered to the deity. Some devotees observe fasting and *jagarana* on this day. The devotees invite their relatives and friends and there is free feeding for them. This is of local significance. Patrons are the village elders. Local Hindus participate. *Pujari* is a Koppala Velama of Pydipala *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sankranti Uthsavam is celebrated in *Pushyam* (December-January) in Sri Rama temple. Devotees take sea-bath during *Magha Purnima* (January-February).

SOURCE : *Sri V. Seetharama Rao, V. L. W., Cheepurupalle (West).*

41. Cheepurupalle East—Situated at a distance of 11 miles from Tadi Railway Station and 14 miles from Anakapalle.

The total population of the village is 4,905 and it is made up of the following communities : Caste Hindus - Koppala Velama, Settibalija, Chakali, Mangali, Golla, Vadabalija, Jalari (Telugu), etc; and Scheduled Castes (176)—Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, fishing and other traditional occupations.

There are the temples of Sri Rama, Nesthalamma and Pydithallamma and a hut of palm leaves for the deity Muthyalamma. The images of Muthyalamma and Pydithallamma are in female form. There are images of some other deities in Muthyalamma temple whose names are not known.

Nesthalamma *Panduga* is celebrated for 9 days in *Bhadrapadam* (August-September). Animals are sacrificed. This is of local significance. Koppala Velamas are the patrons. Local Hindus participate. There is no specific *pujari.*

Muthyalamma *Panduga* and Pydithallamma *Panduga* are celebrated in *Vaisakham* (April-May); the former for 9 days and the latter for 2 days. These are of local significance. Vadabalijas and Settibalijas are the patrons. Local people participate.

A *Jatara* is celebrated in Sri Rama temple for one week. Vows are fulfilled. This is of local significance. Villagers are the patrons. Over 1,000 local Hindus participate.

The devotees take sea-bath in the morning and observe *jagarana* in the night on *Magha Purnima* day (January-February).

SOURCE : *Sri Kokkiragadda Appala Narasimham, Village Karnam, Cheepurupalle East.*

42. Ravipalem Agraharam—Situated at a distance of 16 miles from Anakapalle Railway Station. There is a road from Anakapalle Railway Station to Kondarla and from Kondarla to this village *via* Cheepurupalle.

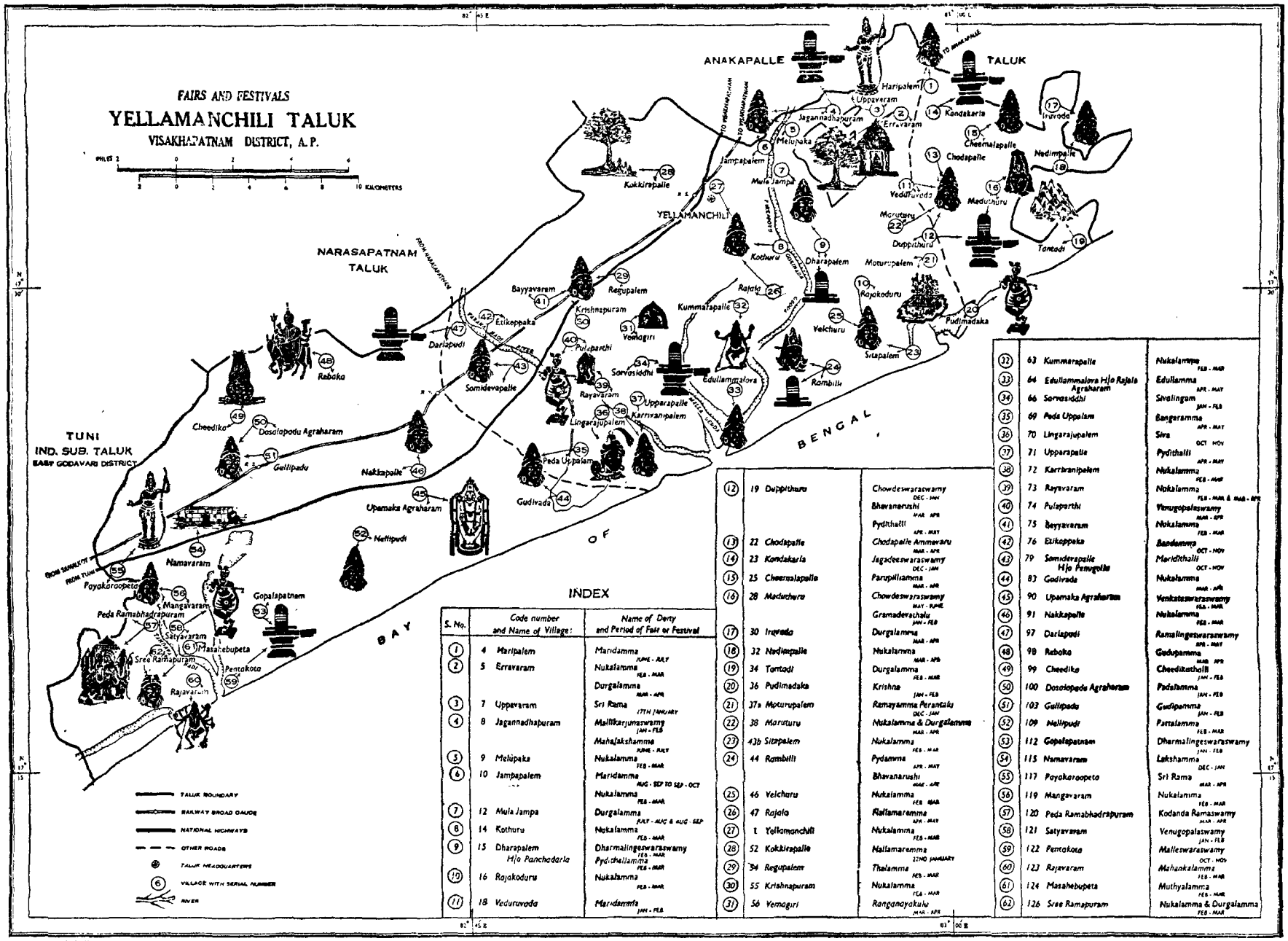
The total population of the village is 360 and it is mostly made up of Kapu Caste and Scheduled Castes (24) - Adi Andhra. The chief means of their livelihood are agriculture and agricultural labour.

There is a temple of Durgalamma; 2 huts of palm leaves for the deities Muthyalamma and Bandemma and a garden for Sathyamma. The image of Durgalamma is made of cement. The images of Muthyalamma, Sathyamma and Bandemma are of wood.

Gramadevathala Pandugalu are celebrated after *Phalguna Bahula Amavasya* (February-March). Animals are sacrificed and fruits and flowers are offered. *Bhagavatham* affords entertainment. *Jagaram* is observed. This is of ancient origin and of local significance. Villagers are the patrons. Local people participate. There is no *pujari. Prasadam* is distributed to all.

SOURCE : *Sri K. Somasundaram, Village Headman, Ravipalem Agraharam.*

YELLAMANCHILI TALUK



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12	19 Duppithuru	Chowdeswaraswamy DEC - JAN
		Bhavanarushi MAR - APR
		Pydithalli APR - MAY
13	22 Chodapalle	Chodapalle Ammavaru MAR - APR
14	23 Kondakarla	Jagadeeswaraswamy DEC - JAN
15	25 Cheemalapalle	Parupillamma MAR - APR
16	28 Maduchuru	Chowdeswaraswamy MAY - JUNE
		Gramadevathalu JAN - FEB
17	30 Iravada	Durgalamma MAR - APR
18	32 Nadimpalle	Nukalamma MAR - APR
19	34 Tantadi	Durgalamma FEB - MAR
20	36 Pudimadaka	Krishna JAN - FEB
21	37a Moturupalem	Ramayamma Perantalu DEC - JAN
22	38 Moruturu	Nukalamma & Durgalamma MAR - APR
23	43b Sitapalem	Nukalamma FEB - MAR
24	44 Rambilli	Pydamma APR - MAY
		Bhavanarushi MAR - APR
25	46 Velchuru	Nukalamma FEB MAR
26	47 Rajalo	Rallamaramma APR - MAY
27	1 Yellamanchili	Nukalamma FEB - MAR
28	52 Kokkirapalle	Nallamaramma 22ND JANUARY
29	54 Regupalem	Thalamma FEB - MAR
30	55 Krishnapuram	Nukalamma FEB - MAR
31	56 Vemagiri	Ranganayakulu MAR - APR
32	63 Kummarapalle	Nukalamma FEB - MAR
33	64 Edullammalova H/o Rajala Agraharam	Edullamma APR - MAY
34	66 Sorvosiddhi	Sivalingam JAN - FEB
35	69 Peda Uppalam	Bangaramma APR - MAY
36	70 Lingarajupalem	Siva OCT NOV
37	71 Upparapalle	Pydithalli APR - MAY
38	72 Karrivanipalem	Nukalamma FEB - MAR
39	73 Rayavaram	Nukalamma FEB - MAR & MAR - APR
40	74 Pulaparthi	Venugopalaswamy MAR - APR
41	75 Bayyavaram	Nukalamma FEB - MAR
42	76 Etikoppaka	Bandamma OCT - NOV
43	79 Somidevapalle H/o Penugolla	Maridithalli OCT - NOV
44	83 Godivada	Nukalamma MAR - APR
45	90 Upamaka Agraharam	Venkateswaraswamy FEB - MAR
46	91 Nakkapalle	Nukalamma FEB - MAR
47	97 Darlapudi	Ramalingeswaraswamy APR - MAY
48	98 Reboka	Gadupamma MAR APR
49	99 Cheedika	Cheedikathalli JAN - FEB
50	100 Dosalapodu Agraharam	Padalamma JAN - FEB
51	103 Gollipadu	Gudipamma JAN - FEB
52	109 Nellipudi	Pattalamma FEB - MAR
53	112 Gopalapatnam	Dharmalingeswaraswamy JAN - FEB
54	115 Namavaram	Lakshamma DEC - JAN
55	117 Poyakaraopeta	Sri Rama MAR - APR
56	119 Mangavaram	Nukalamma FEB - MAR
57	120 Peda Ramabhadrapuram	Kodanda Ramaswamy MAR - APR
58	121 Satyavaram	Venugopalaswamy JAN - FEB
59	122 Pentakota	Malleswaraswamy OCT - NOV
60	123 Rajavaram	Mahankalamma FEB - MAR
61	124 Masahebupeta	Muthyalamma FEB - MAR
62	126 Sree Ramapuram	Nukalamma & Durgalamma FEB - MAR

Section III

YELLAMANCHILI TALUK

Haripalem – Situated at a distance of 5½ miles from Anakapalle Railway Station, 13 miles from Yellamanchili and 40 miles from Narasapatnam.

The total population of the village is 1,906 and it is made up of the following Hindu Castes: Brahmin, Vaisya, Karanam, Gavara, Kummari, Chakali, Mangali, Medari, Jangam; Scheduled Castes (124) – Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Maridamma, Paradesamma, Durgalamma and Sri Rama are the places of worship in this village.

Maridamm *Panduga* is celebrated for 8 days in *Ashadam* (June-July). This festival is of ancient origin and of local significance. Local Hindus congregate. There is no specific *pujari*, but the festival is conducted under the supervision of the villagers. Dinners are enjoyed at the household level.

Paradesamma festival is celebrated in September and Durgalamma festival is celebrated in December.

SOURCE :– *Sri L. Kameswara Rao, Teacher, Samithi Elementary School, Haripalem.*

2. Erravaram – Situated at a distance of 7 miles from Anakapalle Railway Station, 11 miles from Yellamanchili and 45 miles from Narasapatnam.

The total population of the village is 1,183 and it is made up of the following Hindu Castes: Brahmin, Vaisya, Kapu, Nagara, Settibalija, Jangam, Telukula, Mangali; and Scheduled Castes (114)-Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Paradesamma, Nukalamma, Marinamma, Durgalamma, Nallamaremma and Pasula Maremma are the places of worship in this village. All these temples are built of palm leaves, over the images of the deities. There is also a Rama temple. The village deity Durgalamma is worshipped in the form of a tree in Sringavaram h/o of this village.

Nukalamma festival is celebrated for 8 days in *Phalgunam* (February-March). Relatives are invited and feasts are enjoyed. Fowls, goats and sheep are sacrificed to the deity. This festival is of ancient origin and of local significance. There is no specific *pujari*

The festival is celebrated under the supervision of the villagers.

Paradesamma, Marinamma, Durgalamma, Nallamaremma and Pasulamaremma festivals are celebrated in the month of *Karthikam* (October-November). Use of liquor during festival days is an ordinary custom.

In Sringavaram h/o of this village Durgalamma *Panduga* is celebrated for 30 days from *Phalguna Bahula Amavasya* (February-March) to *Chaitra Bahula Amavasya* (March-April) with local congregation. Fowls, goats and sheep are sacrificed; *Jagarana* is observed. The expenses are met from the collections. All castes participate.

SOURCE : 1. *Sri D. Sakine Naidu, Teacher, Samithi Elementary School, Erravaram.*

2. *Sri M. Jagannadha Rao, Karnam, Erravaram.*

3. *Sri Ch. Sekhar Rao, Village Level Worker, Erravaram.*

4. *Sri P. Subramanyam, Single Teacher, Yellamanchili.*

3. Uppavaram – Situated at a distance of 9½ miles from Anakapalle Railway Station, 24½ miles from Yellamanchili and 31½ miles from Narasapatnam.

The total population of the village is 1,387 and it is made up of the following Hindu Castes: Brahmin, Vaisya, Kshatriya, Kapu, Viswabrahmin, Chakali, Mangali, Settibalija, Telukula, Yadava; Scheduled Castes (80)–Mala, Madiga; and Dedekula Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Durgalamma, Pydithallamma and Nukalamma with wooden images of the deities

and Rama temple are the places of worship in this village.

Sri Rama festival is celebrated for a day during *Sankranti* on 17th January. This is a very ancient festival confined to this and a few nearby villages. About 1,000 devotees of all communities congregate. *Prasadam* is distributed to all. Everyday, there is *dhupam* and *deepam* in the Rama temple. *Pujari* is a Viswabrahmin appointed by the village elders.

A fair is held in this connection since the origin of the village near the temple. About 1,000 people from this and the neighbouring 10 to 12 villages participate. A few shops sell eatables, plastic articles, pictures and photos of Gods, song-books, cloth, clothes and toys.

In the second week of February, Sri Satyawathi Devi *Perantalu* festival near *Tulasikota* is celebrated for 3 days. Nearly 1,000 devotees congregate. *Bhajans* and music of drums provide an attraction. Dramas are also enacted. Sri Karri Achchanna is the patron.

The festivals of the village deities like Marinamma, Durgalamma, Pydithallamma, Polamma and Nukalamma are also celebrated in the village. *Dhupa-deepa, naivedyams*, turmeric, *kumkum*, clothes, etc. are offered and fowls and animals are sacrificed to the deities.

Annasantharpana (poor-feeding) is held in *Magham* (January-February).

SOURCE : *Sri Bodepu Venkunaidu, Teacher, Uppavaram.*

4. Jagannadhapuram—Situated at a distance of 3 miles from Narsingbilli Railway Station, 8 miles from Yellamanchili and 38 miles from Narasapatnam.

The total population of the village is 1,583 and it is made up of the following Hindu Castes: Kapu, Chakali, Mangali, Jangam; Scheduled Castes (119); and Scheduled Tribes(9). The chief means of their livelihood are agricultural, agricultural labour and other traditional occupations.

The temples of Sri Mallikarjunaswamy with a stone *Sivalingam* Mahalakshamma, Paradesamma, Donkalamma and Rama and Vinayaka 'Chavadi' or 'Sala' are the places of worship. The images of the deities Mahalakshamma, Paradesamma and Donkalamma are in human form.

Sri Mallikarjuna Swamy festival is celebrated for one day on *Magha Bahula Chathurdasi* (January-February). This ancient festival is of local significance. About 1,000 to 1,500 local Hindus congregate. People of all communities participate in the festival. *Pujari* is a Jangam of Bhakthavathsala *gotram* with hereditary rights.

A fair is held in this connection with a few shops selling eatables, utensils, etc. 1,000 to 1,500 persons attend the fair.

Aradhana is performed to the Lord on Mondays and on *Purnima* in *Karthikam* (October-November).

Mahalakshamma *Panduga* is celebrated for 9 days in the bright fortnight of *Ashadam* (June-July) *Ghata uregimpulu* (procession of ghatams) and *hasya valakamulu* are from the 3rd day and on the 8th day, there is either *Bhagavatham* or drama; *anupu* is on the 9th day when *aradhana* is performed with fruits, flowers, turmeric and *kumkum* in the morning. In the evening, the devotees go to the temples with music and *puli veshamlu;* and sacrifice fowls, goats and sheep. This forms the last part of the festival. Fruits, flowers, *chalimidi, vadapappu, pasupu* and *kumkuma* are offered to the deity. This is of ancient origin. The residents of the village irrespective of caste or creed congregate.

A fair is held in this connection near the temple. About 1,000 to 1,500 people attend. A few shops selling eatables, utensils, etc. are held.

Paradesamma *Panduga* and Donkalamma *Panduga* are also celebrated in *Karthikam* (October-November) for 2 days. During the *Devi Pandugalu*, the *pujaris* and the patrons who fulfil their vows observe fast.

Bandla Veshamulu, Puli Veshamulu, music parties, dances, dramas and *Bhagavathams* and cock fights afford entertainment to the visitors during the village deities festivals.

Sarvasri Bheemuni Gangu Naidu and Satyanarayana's *Vardhanthi Uthsavamulu* are also celebrated for 3 or 5 days in *Magham* (January-February) in this village, in commemoration of the persons who belonged to great families. These are being celebrated for the past fourteen years and are confined to some nearby villages also. About 2,000 to 2,500 persons congregate from the nearby villages like Erravaram, Uppavaram, Mallavaram, Kumarapuram, Anandapuram, Ganaparthi, Chuchikonda, Narendrapuram, Ramagiri, Colapalem and Melupaka.

A fair is held with a few shops. *Bhajanas, garidulur* playing of drums, gambling and lotteries are the entertainments during the festival. These are held near the *yagnadibba* at the tombs of the great souls.

SOURCE : 1. *Sri M. Narayanamurthy, Headmaster, Jagannadhapuram.*
2. *Sri B. Gopalachari, Teacher, Jagannadhapuram.*

5. Melupaka – Situated on the bank of Sarada river at a distance of 1½ miles from Narasingabilli Railway Station, 7 miles from Yellamanchili, and 27 miles from Narasapatnam. The approach to the village is only by cart and walk.

The total population of the village is 1,742 and it is made up of the following Hindu Castes: Brahmin, Vaisya, Kshatriya, Kamma, Telaga, Padmasale, Settibalija, Kapu, Vadla etc ; and Scheduled Castes (171). The chief means of their livelihood are agriculture and other traditional occupations.

The temples of Siva, Rama, Donkalamma, Marinamma and Nukalamma with the images of the respective deities are the places of worship in this village

Nukalamma festival is celebrated for one day in *Phalgunam* (February-March). Fowls and animals are sacrificed to the deity. This ancient festival is of local significance. Local people of all communites congregate. *Pujari* is a 'Vaddara', enjoying the *manyam* land of the deity. *Bhagavatha Kalakshepam* is held and *prasadam* is distributed to all.

A fair is held in this connection with a few shops. The people of this village and a few people from the neighbouring villages congregate.

Donkalamma and Marinamma festivals are celebrated in *Karthikam* (October-November) and *Sravanam* (July-August) respectively.

SOURCE : *Sri P. Sanyasi Raju, Headmaster, Samithi Elementary School, Melupaka.*

6. Jampapalem – Situated on the bank of Sarada river at a distance of 5 miles from Yellamanchili.

The total population of the village is 1,164 and it consists of caste Hindus–Brahmins, Vaisyas, Gavaras, Kapus, Mangalis, Chakalis, Padmasales, Kamsalis, Yathas;and Scheduled Castes (71)–Malas, Madigas. The chief means of their livelihond are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Sita Ramaswamy, Maridamma and Nukalamma with the images of the deities are the places of worship here.

Maridamma *Panduga* is celebreted for 30 days from *Bhadrapada Suddha Purnima* (August-September) to *Asvija Suddha Purnima* (September-October). Sheep, goats and fowls are sacrificed to the deity. Every night, a *ghatam* is taken in a procession to collect cooked rice which is later given to the *pujaris*. This is an ancient festival confined to some nearby villages. About 4 to 5 hundred devotees of all Hindu communities from this and the neighbouring villages congregate.

In this connection fair is held for 3 days, outside the village, near the temple. About 4 to 5 hundred persons—local and from the neighbouring towns and villages like Visakhapatnam, Anakapalle, Mulagapaka, Melupaka, Somalingapalem, Mulajampa and Yellamanchili congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, depicting Ramayana and Mahabharatha stories, cloth, clothes,, mats, bags, and toys are brought and sold. Music concerts, lotteries and dramas provide entertainment.

Nukalamma *Panduga* is celebrated for 7 days from *Phalguna Bahula Amavasya* (February-March). This festival is of ancient origin and is of local significance. 4 to 5 hundred devotees from this and the neighbouring villages congregate.

A fair is held for a day near the temple. About 4 to 5 hundred persons congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, cloth, clothes, toys, mats and bags are brought and sold.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Sathvika* pujas are performed to the Lord. Fruits, and flowers are offered to the deity.

Gowri Parameswari festival is also celebrated in *Karthikam* (October-November).

Hindu devotees take river-bath in *Karthikam* (October-November) and sea-bath on *Magha Suddha Purnima* (January-February).

SOURCE : 1. *Sri Pila Venkata Ramana, Single Teacher, Samithi Elementary High School, Jampapalem.*

2. *Sri Undavalli Venkata Narsimha Rao, Village Karnam, Jampapalem.*

7. **Mulajampa**—Situated at a distance of about 3 miles from Yellamanchili.

The total population of the village is 593 and it consists of Brahmins, Kapus, Gavaras, Chakalis, Mangalis, Padmasales, Kamsalis, Yadavas, Kshatrias; and Scheduled Castes (36) - Madigas. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Sita Ramaswamy temple with the image of the Lord and Durgalamma temple with the image of the deity in human form are the places of worship in this village.

Durgalamma *Jatara* is celebrated in the months of *Sravanam* (July-August) and *Bhadrapadam* (August-September). During nights, *ghatam* is taken in a procesiion to collect rice and cooked rice for the *pujaris*. Animals are sacrificed. This festival is of ancient origin confined to some nearby villages. About 4 to 5 hundred Hindu devotees from this and the neighbouring villages congregate.

A fair is held in this connection near the temple, outside the village. Eatables, earthen and glass utensils, lanterns, mirrors, combs, pictures depicting Ramayana, cloth, clothes, bamboo articles and toys of various kinds are brought and sold.

Dramas, music parties, lotteries and fancy dresses provide entertainment to the village.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Sathvika* pujas are performed to the Lord. Fruits, and flowers are offered.

A festival is also celebrated for January 17th, near Sri Sita Rama Swamy temple.

SOURCE : *Sri Bathini Adinarayana, Teacher, Special Samithi Elementary School, Mulajampa.*

8. **Kothuru**—Situated at a distance of 4 miles from Yellamanchili Railway Station and town with communication facilities to towns like Yellamanchili and Visakhapatnam. There are some ruined Buddhist Sthupas and a cave in the village.

The total population of the village is 1,742 and it consists of Brahmins, Vaisyas, Kapus, Sales, Settibalijas, Kummaris, Thelukalas, Kamsalis, Mangalis, Srishti Karnams; Scheduled Castes (187)–Harijans and Dudekula. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Siva, Nukalamma and Koththamma with the images of the deities in human form and Dayalbagh Radhaswamy *Prardhana Mandiram* (Prayer hall) are the places of worship.

Nukalamma *Uthsavam* is celebrated for 11 days from *Phalguna Bahula Panchami* to *Amavasya* (February-March). Fruits, and flowers are offered; and fowls and sheep are sacrificed to the deity. This ancient festival is of local significance. The patrons are Kapus and the followers are Harijans. Local Hindus congregate irrespective of caste or creed. *Pujari* is a Vaddara.

Koththamma *Uthsavam* is celebrated from *Chaitra Bahula Panchami* (March-April) to *Vaisakha Suddha Panchami* (April-May) for 15 days and Sri Bhavana Rishi festival is celebrated for 2 days from *Chaitra Suddha Padyami* (March-April).

The *pujari* of Rama temple is a Padmasale of Markandeya *gotram*.

SOURCE : *Sri P. Satyanarayana, Headmaster, Samithi Elementary School- Kothuru.*

9. **Dharapalem** H/o **Panchadarla** — Situated at a distance of 5 miles from Yellamanchili, a furlong from the Yellamanchili–Gajuvaka bus route, at the foot of the hill Phanigiri (snake hill), so called on account of its appearance in the shape of a crawling snake. The hill is visible from the Anakapalle–Achyuthapuram route. The temple is at the southern extremity of this hill. It goes by the name of Panchadarla Kshetram because of the five streams that flow down the hill into the pond below. For the same reason the hamlet is known as Dharapalem (Dhara again means stream) and the *kshethram* as Dharapalem *kshethram*. On the top of Phanigiri to the south, there is a cave with a pond in it. It is believed that the water from this pond flowing in five undercurrents down into the

temple of Madhavaswamy. The water in the pond is fresh and sweet.

The total population of the place is 3,310 and it comprised of Brahmins, Vaisyas, Kshatriyas, Jangams, Kapus, Mangalis and some other Sudra Castes; and Scheduld Castes (106). The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temple of Madhavaswamy is seen first on approaching the *kshetram*. It is constructed in a deep depression in the earth, a perfect square in form. In front of the temple there is the *dhwojasthambham* and next to the *dhwajasthambham* there are bathing ghats. It is into these bathing ghats that the water of the four streams flows. Next to the bathing ghats, there is a stone, cuboid in shape, on which there are footprints. They are believed to be the footprints of Varaha Narasimhaswamy of Simhachalam who is believed to have been here before finally settling on the Simhachalam hill. On either side of the bathing ghat there are steps leading up and at the end of the steps on the right side there is a *mantapam* with sixteen pillars of exquisite architecture. Close to this *mantapam* there is a *Sivalingam* embedded in the earth. The *mantapam* is a huge one with rows of *Sivalingams* carved on it all round, each row containing about 80 of them. Only a few rows are visible above the ground at present. This is known as *Kotilingam* as the small *lingams* on it are believed to number a crore. An attempt was made to dig up and verify the truth of the belief. Even after digging to a depth of about 8 feet, the bottom could not be reached and the attempt was given up as futile and also owing to certain unhappy incidents in the families of those that attempted it.

To the left of the Madhavaswamy temple stands that Kasiviswanath's temple. The lower half of it was constructed with stones and upper half with bricks. There is a *Sivalingam* in the sanctum sanctorum which is worshipped by *Sadhus*. All round the temple there are the relics of small buildings and idols of Parvathi, Nandi and Adisakthi etc. In a line with the *Sivalingam* within the temple and with an inter-spacing of fifteen yards there are four more *lingams*, one of which is housed in a small stone building and the other three in brick buildings. The stone building is also seen now. These five *lingams* are believed to have been established by Dharmaraja during his exile.

The story goes that after spending some days at Upaplavyapuram in the guise of Brahmins allowing the Kowravas to gloat over their imagined success in their attempt to burn the Pandava brothers and their mother Kunti in a mansion built with the easily combustible lac; and after Bhima killing the Rakshasa Bakasura that was playing havoc on the inhabitants, Pandavas moved on to Panchala to win the hand of Drowpadi. After the *swayamvaram*, Dharmaraja came to Panigiri and with the newly wedded spouse performed a *yajna* to absolve himself of the sin of killing Bakasura. In connection with that *yajna* he installed there a *Sivalingam* which goes by the name Dharmalingeswaraswamy. Even now the place where the sacrifice was actually done is marked as *'Yajnagaruvu'* and held in esteem and devotion. The temple of Dharmalingeswaraswamy is very close to Phanigiri and at a higher level than Madhavaswamy and Kasivisweswara temples. It is surrounded on all sides by a strong compound and except on the side of the hill, there are entrances in the shape of *mantapams* with sixteen pillars. Within the compound, there are two spacious *mantapams* behind the temple and in front of the temple, there is the *Kalyanamantapam* in continuation of the temple. In one corner there is the temple kitchen, with a well close by.

Within the sanctum sanctorum, there is an ant-hill in a small room in a front corner. A white cobra lives in it for the past several years. It comes out early in the morning, does *pradakshinam* to the *Sivalingam* and enters the ant-hill. Similarly it repeats the *pradakshinam* in the evening. The *pujaris* have witnessed it on several occasions. When the door of the sanctum is quitly opened it is seen either near the *lingam* or crawling back into the ant-hill. It is white and fine, five feet long.

This group of three temples popularly known as Panchadharla *Kshetram* has numerous inscriptions on the pillars of the temples and a centre of attraction to research scholars. It is no less attrative by its exquisite architecture. Some of the pillars are special in structure. The base is square, the portion over it is in the shape of a lion on each side, and next above has on each side a *Varaham* (Boar) the incarnation of Lord Vishnu as if lifting the globe to save the world; the cresent moon and the sun adorn the upper portion and the top forms a lotus, all in rocky stone, smooth and soft. Of the three temples, Visvanatha temple appears to be the oldest and is in ruins. Those of Madhavaswamy and Dharmalin-

geswaraswamy are supposed to have been constructed during the time of Eastern Chalukyas as seen from the inscriptions and the ensigns of their dynasty on the pillars. From one inscription it has been deciphered that the temple of Dharmalingeswaraswamy was constructed by Vishnuvardhana Chola. Chola kings who were the devotees of Lord Siva constructed temples of Siva in every village and gave several *gorrelamanyams** of land for their maintenance. The inscriptions also record munificent gifts of lands to the group of temples by the subsequent dynasties of Kings.

Another version about the past of the temple of Dharmalingeswaraswamy is that it has been constructed an ancient one, belonging to the period of Yadava Kings and the Veerabhadra temple at Yellamanchili is credited to have been constructed by them. Relics at Yellamanchili prove this. Veerabhadra is the son of Lord Siva and Yadavas must have been great devotees of Lord Siva. Subsequently Vishnu Vardhana III dethroned the Yadava King and ruled their empire in the eighth century in the name of Western Chalukyas. They gave extensive lands and *Agraharams* to this temple, during their rule over Yellamanchili and Kalinga during the period of 11th to 15th centuries. Though they were the vassals of Kalingagangu, and Gajapathi Rajas, they were all powerful. There are several inscriptions in Sanskrit and Kannada proving the rule of the Eastern Chalukyas over this area. One of them recorded that Veeramamba the daughter of the Gollawada family of Panchadarapuri was the beloved consort of the Eastern Chalukya ruler Nrusimha, in 1428. The village deities Durgalamma, Nallamaremma and Yemalamma are worshipped in temples and Nookalamma and Pasuvula Maremma and Pydithallemma have no temples.

Daily *puja* in the Dharmalingeswaraswamy temple is regular and methodical. It commences by waking up the Lord with music and recitation of *Suprabhatham*. The morning and night worship are performed according to tradition. The concluding function of the day is *pavalimpuseva* and it is very impressive. The icons of the Lord and Ammavaru are placed in sleeping position in a cradle and put to sleep by singing a lullaby. Then the doors are closed and locked and the *Archakas*, the servants of the temple and the devotees that are present stand solemnly still and the *Archaka* recites a song calling on all to maintain perfect silence lest the divine couple should be disturbed. He then calls upon the *Ashtadikpalakas*, the presiding deities of the eight directions, Indra, Agni, Yamuna, Nairuthi, Varuna, Vayavya, Kubera and Esanya to keep vigilence during the night and then all disperse silently.

Sri Dharmalingeswaratwamy *Kalyanamahothsavam* is celebrated for 5 days from *Phalguni Suddha Purnima* (February-March) with *bhajans* and recitation of Vedas. The celebration is from the inception of the temple in 998 A.D. and extends to several places around. The trustees are Saivas and Nambis. About 5,000 Hindus from this and the neighbouring villages congregate. The *pujaris* are Saiva Nambis with hereditary rights.

During the month, a fair is held near the temple from the beginning with a congregation of 5,000 people from this and the neighbouring villages and towns. Eatables, utensils, lanterns, mirrors, combs, pictures and photos of gods, and toys of various kinds are brought and sold in the fair. Gambling, lottery and *bhajana* afford entertainment to the visitors.

Mahasivaratri festival is celebrated in this temple on *Magha Bahula Chaturdasi* and *Amavasya* (January-February). Devotees perform *Abhisekam* at Lingodhavakalam (moment of manifestation of the *Lingam*).

During the whole of *Kartikam* (October-November), particularly on Mondays of the month, devotees visit the temple and offer plantains and cocoanuts. On these Mondays *theertham* forms an important item. On *Purnima* Jwalathoranam is celebrated. The *Kshetram* is busy throughout the year with

*In Karnataka, the unit of land in the language of the villagers is (కూరిగె) 'Koorige' the extent of land that can be sown in a day with an average pair of bulls and it is four acres. A (కాడిసేద్యం) 'Kadisedyam' or a Kadi-land in Rayalaseema means the dry land that can be cultivated by a farmer that owns one pair of bulls and that is 40 acres. Similarly the unit of measurement of land in that distant period must have been *Gorrelamanyam* (Gorrelu means sheep and *manyam* a unit of measurement) namely the plot of land that could be manured by a flock of a fixed number of sheep during a fixed number of days by Penning thereon, the plot covered previously being avoided during the subsequent days. An equivalent usage is in the rural parts of Mysore State.

devotees and particularly marriage parties, as it is considered sacred and convenient for marriages.

A *Tirunala* is celebrated near Radhamadhavaswamy temple on *Magha Suddha Purnima* (January-February). Devotees from this and from the neighbouring villages congregate to bathe in the *Dhara* (water fall) which flows down into the temple.

A fair is held for a day in connection with this festival before the temple. A few shops are held selling eatables, glassware, utensils, fancy goods, pictures, photos and toys. During *Kartikam*, they offer camphor, plantains and cocoanuts in this temple also.

Nookalamma *Jatara* is celebrated on *Phalguna Bahula Amavasya* (February-March).

Pasuvula Maremma *Panduga* is celebrated for the protection of cattle from diseases in *Magha** (the 10th of the 27 *Nakshatras* into which the year is divided) which generally falls in August. Friends and relatives are invited and fowls are offerred to the deity.

Pydithallamma *Panduga* is celebrated with a small fair held along with it. Sheep, goats and fowls are offered to the deity. This is on *Chaitra Bahula Amavasya* (March-April).

Nallamaremma *Panduga* is celebrated on the Thursday after *Chaitra Suddha Purnima* (March-April) in Her temple. Sheep, goats and fowls are sacrificed to the deity. There are rural entertainments.

Nallamaremma *Theertham* is celebrated on the fourth day after *Sankranti* in *Pushyamasam* (December–January).

In Gorla Dharmavaram hamlet, Pydithallamma temple and Rama temple are there. Maheswara and Nalla Maremma images are also worshipped in huts.

Pydithallamma festival is celebrated in *Phalgunam* (February-March) for 9 days according to their convenience. Cocoanuts are offered. Fowls and goats are sacrificed. Animals are sacrificed on the last day on a large scale. This is an ancient festival. Local people of all communities participate. *Prasadam* is distributed to all.

Sri Rama *Kalyanothsavam* is celebrated for one day on *Chaitra Suddha Navami* (March-April). *Uthsavam* and procession are celebrated during the night. *Bhajans* are performed. This is being celebrated since the inception of the village. About 4 to 5 thousand people of this and the neighbouring ten villages congregate.

A few shops are kept with foodstuffs, mirrors, combs, clothes etc. Dramas entertain the pilgrims. Nallamaremma *Panduga*] is celebrated in *Ashadam* (June-July).

SOURCE : 1. *Sri Potnuru Srihari, Teacher, Samithi Elementary School, Panchadarla.*
2. *Sri K. Venkataramana, Teacher, Dharapalem.*
3. *Sri K. J. Narasinga Rao, Teacher, Dharapalem.*
4. *An article in Andhra Prabha, Telugu Weekly.*
5. *Sri Gopala Rao, Gorla Dharmavaram.*

10. Rajakoduru — Situated at a distance of 8 miles from Yellamanchilli Railway Station and town.

The total population of the village is 1,429 and it consists of Vaisya, Kapu, Velama, Yata, Jangam, Kamsali, Mangali etc. castes; Scheduled Castes (88)—Mala, Madiga and Scheduled Tribes (28). means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Nukalamma temple with the idol of the deity in human form is the only place of worship here.

Nukalamma *Panduga* is celebrated for 9 days from *Phalguna Bahula Amavasya* (February-March). Animals are sacrificed on that day. The devotees take bath, prepare delicious dishes and enjoy the festival. This festival is of ancient origin and is of local significance. The residents of the village of all communities congregate. *Pujari* is a Yata of Pydipala *gotram*

This very same festival is celebrated in the village Haripuram (Location Code No. 17).

SOURCE : *Sri Kurada Venkata Raju, Karnam, Rajakoduru.*

*The farmers term each of these Nakshatras a Karthe and are guided by them for different agricultural operations.

11. Veduruvada — Situated at a distance of 16 mile from Achuthapuram Panchayat Samithi Office and 9 miles from Yellamanchili and 10 miles from Anakapalle Railway Station.

The total population of the village is 425 and it is comprised of Kshatriyas, Yadavas; and Scheduled Castes (69). The chief means of their livelihood are agriculture and other traditional occupations.

Maradamma temple with the wooden image of the deity is built with palm leaves on the bank of a tank called 'Korukondavari Banda' at a furlong distance from the village. Nukalamma temple with an ant-hill and built with palm leaves is situated to the right of Achuthapuram–Panchadarla road, on the outskirts of the village.

Maradamma *Panduga* is celebrated for 3 days before *Magha Suddha Purnima* (January-February). The festival arrangements are made 10 days in advance. The village Bariki gets the deity into the village. The deity is lodged in a separate house known as *'sathakam pattu'*. The Bariki announces that the festival would take place on the following day. Dramas are played on and songs are sung near the *sathakam pattu'* by Harijans throughout the night. On the second day, the deity is taken back to the temple from the village. Animals are then sacrificed. On the third day, delicious dishes are prepared and the festival is enjoyed. Hair is offered by the persons who took a vow to propitiate the deity. Turmeric, *kumkum* , fruits and incense are offered to the deity. Sheep, goats and fowls are sacrificed to the deity. In every house oil-bath is taken and fasting and *jagaram* are observed. This is of ancient origin. About 1,000 devotees–from this and the neighbouring villages belonging to all Hindu communities participate.

A fair is held in this connection with a few shops selling eatables, etc. near the *'sathakam pattu'* where the deity is lodged during the festival in the village. About 1,000 persons congregate.

Nukalamma *Panduga* is celebrated for *Phalguna Bahula Amavasya* (February–March).

SOURCE : *Sri B. Nathaniel, Teacher, Veduruwada, Duppithuru (P. O.).*

12 Duppithuru – Situated at a distance of 4 furlongs from Anakapalle-Pudimadaka road, 10 miles from Yellamanchili Railway Station and 11 miles from Anakapalle Railway Station by bus.

The total population of the village is 2,378 and it is comprised of the following Hindu Castes: Brahmin, Vaisya, Padmesale, Kapu, Rajaka, Velama, Mangali, Viswabrahmin etc; Scheduled Castes (89); Scheduled Tribes (23) Sabaris; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Chowdeswara swamy temple with the stone image of the Lord, Chitti Pydithalli temple with the idol of the deity made of cement in human form, Nukalamma and Paradesamma temples with wooden images of the deities, Sri Bhavanarishi temple with a stone *Sivalingam*, and Sri Rama temple with a picture depictng the *Kalyanam* of the Lord are the places of worship here.

Sri Chowdeswaraswamy *Aradhana* is celebrated for a day on *Pushya Bahula Triodasi* (December–January). Cocoanuts, plantains, *chalimidi*, *vadapappu*, *dhupa*, *deepa* and *naivedyam* are offered to the deity. This festival is of ancient origin and is of local significance. The residents of the village congregate. *Pujari* is a Jangam of Markandeya *gotram* with hereditary rights.

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

Sri Bhavanarishi *Aradhana* on *Chaitra Suddha Vidiya* (March-April), Sri Chitti Pydithalli Ammavari *Panduga* for 7 days from *Vaisakha Suddha Panchami* to *Ekadasi* (April–May), Sri Rama *Theertham* on *Pushya Bahula Chaturdasi* (December–January) and Sri Rama *Kalyanam* on *Chaitra Suddha Navami* (March–April) are the other festivals celebrated in the village. All these are of ancient origin.

Cocoanuts, plantains, *chalimidi*, *vadapappu*, *dhupam*, *deepam* and *naivedyam* are offered to the deities, Bhavanarishi and Sri Rama. Fowls, sheep and goats are sacrificed to the deities Chitti Pydithalli Ammavaru, Nukalamma and Paradesamma.

Street dramas and *Bhagvathams* are the entertainments on festive occasions.

SOURCE : *Sri Vasanthawada Viswanatham, Village Karnam, Duppithuru.*

13. Chodupalle : Situated by the side of Anakapalle-Pudimadaka road, at a distance of 9 miles from

Anakapalle Railway Station, 12 miles from Yellamanchili and 34 miles from Narasapatnam. This village was constructed in the name of the village deity Chodapalle Ammavaru.

The total population of the village is 1,771 and it consists of the following Hindu castes: Settibalija, Padmasale etc; and Scheduled Castes (19)-Malas, Madigas. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Chodapalle Ammavari temple with the idol of the deity in human form and Rama temple are the places of worship here.

Chodapalle Ammavari *Uthsavam* is celebrated for 9 days, commencing from a Tuesday before *Chaitra Suddha Purnima* (March-April). Fowls and sheep are sacrificed to the deity. This festival is of ancient origin and is confined to about 10 neighbouring villages. The Hindu devotees from this and the 10 neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Yata (Settibalija) with hereditary rights. Relatives are invited to this festival and dinners are enjoyed. The *pujari* observes *jagaram* on that day.

SOURCE : 1. *Sri Amudapu Subba Rao, Janguluru, Incharge Karnam, Duppithuru.*

2. *Sri G. Aseervadam, Teacher, Panchayat Samithi Elementary Schaol, Chodapalle.*

14. Kondakaria – Situated at a distance of 6 miles from Anakapalle Railway Station, 14 miles from Yellamanchili and 40 miles from Narasapatnam.

The total population of the village is 1,151 and it consists of the following Hindu Castes: Brahmin, Kshatriya, Kapu, Settibalija, Sale, Golla, Velama, Telukala, Telega, Goundla, Kamsali etc; and Scheduled Castes (209)-Malas, Madigas, Dasaris. The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Sri Rama, Jagadeeswaraswamy and Paradesamma are the places of worship in this village.

Jagadeeswaraswamy festival is celebrated for a month from December 15th to January 15th in *Pushyam* (December-January). The Lord is taken in a procession in the village. This festival is of local significance. The residents of the village belonging to all Hindu communities congregate. *Pujari* is a Brahmin of Kasyapa *gotram* with hereditary rights.

In *Magham* (January-Fabruary) for *Sivaratri, Bhagavathams*, puppet shows and dramas are held.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March). Fowls and sheep are sacrificed to the deity. Animals are sacrificed to the deity Paradesamma also.

SOURCE : 1. *Sri N. Appala Naidu, S. E. O., Achutapuram Panchayat Samithi.*

2. *Sri P. Jagadeeswar Rao, Executive Officer (Industries), Achutapuram (Block).*

3. *Sri U. S. V. L. Narayana Rao, Health Inspector, Panchayat Samithi.*

4. *Sri Andukuri Sanyasi Raju, Karnam, Kondakarla.*

5. *Sri Athi Surya Narayana Rao, Teacher, Kondakarla.*

15. Cheemalapalle – Situated at a distance of 8 miles from Anakapalle Railway Station, 15 miles from Yellamanchili and 27 miles from Narasapatnam.

The total population of the village is 1,264 and it consists of the following Hindu Castes: Kapu, Senapathi, Velama, Vadla, Kammara, Chakali, Mangali etc; and Scheduled Castes (5)—Mala. The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Parupilliamma with the image of the deity in zoomorphic form, Durgalamma and Rama with images in human form are the places of worship in the village.

Parupillamma festival is celebrated for 8 days *Chaitram* in (March-April). This festival is of ancient origin and of local significance. The Hindu residents of the village of all communities congregate. There is no *pujari*. *Bhagavathams* are held.

SOURCE : 1. *Sri M. Rangaiah, Karnam, Cheemalapalle.*

2. *Sri P. L. Narayana, Single Teacher, Cheemalapalle*

16. Maduthuru – Situated at a distance of 1½ miles from the Visakhapatnam–Yellamanchili motor road, 3 miles to the south of Kondakarla, 10 miles to the east of Yellamanchili and 11 miles from Anakapalle Railway Station.

The total population of the village is 1,933 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kapu, Settibalija, Padmasale, Kamsali, Mangali, Chakali, Yata, Thelukula, Gavara, Jangams; Scheduled Castes (175)–Mala, Madiga; and agriculture, agricultural labour and other traditional occupations.

The temples of Sri Chodeswaraswamy with the stone *Sivalingam* of the Lord, Sri Rama with a picture of the Lord and with the earthen images of Sri Rama, Lakshamana, Sita and Anjaneya, each 1½ feet high, Paradesamma with an ant-hill, Nukalamma with the four feet high stone image in female form, Maridamma, Pasuvula Maremma and Gunalamma are the places of worship. Kasanna temple with a small fort is another place.

Sri Chodeswaraswamy *Kalyanothsavam* is celebrated for 5 days from *Jaishta Suddha Ekadasi* to *Purnima* (May–June). This ancient festival is of local significance. Local Hindus congregate, without any distinction of caste or creed. *Pujari* is Sri Alavarapu Joga Rao, a Brahmin with hereditary rights.

A fair is held in this connection for 2 days near the temple with a few shops selling eatables, utensils, etc.

Jwalathoranam festival is also celebrated to the deity, Sri Chodeswaraswamy on *Karthika Suddha Purnima* (October–November). *Abhishekams* and pujas are performed to Lord Siva on *Maha Sivaratri*. The Lord is taken in a procession in the night.

Swings, lotteries, gambling and dramas provide entertainment to the visitors during the festivals.

Gramadevatha Aradhana is celebrated for 15 days in *Magham* (January–February) to the deities Chintalamma, Paradesamma and Koththamma, Pujas are performed to the deities and *upaharams* and *naivedyams* are offered. Fowls, goats and sheep are sacrificed to the deities. *Garagalu* (Ghatams) are decorated and are taken in a procession. Relatives are invited and dinners are enjoyed. This festival is of ancient origin confined to some neighbouring villages also. The followers are Kapus and Malas. This festival is celebrated under the supervision of Sri Mothuru Appala Naidu, a Kapu. About 2,000 devotees from this and the neighbouring villages congregate without any distinction of caste or creed.

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

Nukalamma *Jatara* is celebrated for 3 days in *Magham* (January–February). According to the traditional observance of the festival, a Harijan observes fast during the day. In the evening, one young sheep is brought and the intestines are taken out of its body through a cut at the navel made by a Harijan. Then, the Harijan wearing the intestines around his neck, and accompanied by the young sheep, is taken in a procession followed by the villagers armed with spears. The welfare and the prosperity of the village of that year are estimated by the distance walked by the poor animal before it is put to death. They return to the temple and enjoy with the display of fireworks and crackers. Some devotees observe *jagaram* and fasting.

Kasannnakota *Theertham* is celebrated on 20th January, in commemoration of Sri Kasanna, for the past 54 years.

Maridamma *Jatara* is celebrated in the month of *Sravanam* (July-August).

SOURCE : 1. *Sri K. Madava Mohana Rao, Village Level Worker, Maduthuru.*

2. *Sri Vasanthawada Venkata Sanyasi Raju, Village Karnam, Maduthuru.*

3. *Sri S. Suryanarayana, Teacher, Maduthuru.*

17. Iruvada—Situated at a distance of 2 furlongs from Panchadarla-Gajuvaka Road, about 7 miles from Anakapalle and 12½ miles from Yellamanchili.

The total population of the village is 846 and it is made up of the following Hindu Castes : Kshatriya, Vaisya, Nagara, Settibalija, Chakali, Padmasale; and Scheduled Castes (76) – Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple built with palm leaves is the only place of worship. Wooden images of Maridamma and Durgalamma made with neem wood are also worshipped.

Durgalamma *Panduga* is celebrated for 8 days from *Chaitra Bahula Tadiya* to *Dasami* (March-April). Animals are sacrificed to the deity. This is an ancient festival confined to the village. Local people of all Hindu communities congregate.

Maridamma festival is celebrated for 8 days from *Chaitra Suddha Vidiya* (March-April).

Fasting and *jagaram* are observed on festived occasions.

SOURCE : *Sri V. Satyanarayana, Village Munsiff, Iruvada.*

18. Nadimpalle—Situated at a distance of 10 miles from Anakapalle Railway Station and 12 miles from Yellamanchili.

The total population of the village is 164 and it consists of the following Hindu castes: Brahmin, Vaisya and Settibalija. The cheif means of their livelihood are agriculture and other traditional occupations.

The temples of Nukalamma and Pydithalli, with the images of the deities in human form are the places of worship. Durgalamma and Mamidivada Pydithallamma represented by an ant-hill and a stone respectively are also worshipped.

Nukalamma festival is celebrated for 15 days in *Chaitram* (March-April). Fowls, sheep and goats are sacrificed to the deity. Non-vegetarian feasts are enjoyed. This ancient festival is of local significance. All the villagers congregate irrespective of caste or creed.

Pydithalli festival for 9 days in *Chaitram* (March-April) and Durgalamma festival for 3 days in *Magham* (January-February) are also celebrated.

SOURCE : *Sri Veluvarthi Venkata Sundara Rao, Karnam, Dupperla.*

19. Tantadi—Situated at a distance of 10 miles from Yellamanchili and 16 miles from Anakapalle Railway Station. There is only steam-launch approach to the village.

The total population of the village is 1,425 and it consists of the following Hindu Castes: Brahmin, Vaisya, Velama, Agnikulakshatriya, Settibalija, Kummari, Mangali, Vadabalija, Kamsali, Thelukula; Scheduled Castes (24)-Mala, Madiga; and Muslim. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Krishna with the image of Krishna as a boy seated on the lap of His mother Yasoda, and Pydithalli, Durgalamma and Polamma with ant-hills are the places of worship here.

Durgalamma *Panduga* is celebrated for 9 days from *Phalguna Suddha Saptami* (February-March). This festival is celebrated only during the nights near '*Sathakampattu*' a hut where the deity is worshipped for the occasion. Fowls, sheep and goats are sacrificed on the evening of *Anupu* on *Phalguna Suddha Purnima*, the last day of the festival. This festival is of ancient origin and of local significance. People of all Hindu communities congregate. *Pujari* is Smt: Doddi Pydamma of Settibalija caste.

A fair is held in this connection near '*Sathakampattu*', with local congregation and a few shops are put up for selling eatables, utensils, etc.

Pydithallamma *Panduga* for 11 days from the 1st Saturday after *Chaitra Suddha Padyami* (March-April) and Polamma *Panduga* for 10 days from *Vaisakha Suddha Vidiya* to *Ekadasi* (April-May) are also celebrated in a similar manner.

Sri Rama *Theertham* is celebrated for a day on *Pushya Suddha Vidiya* (December-January) in Rama temple.

Sri Krishna *Theertham* is celebrated for a day on *Magha Suddha Ekadasi* (January-February) in Krishna temple. A fair is being held near the temple of Sri Krishna for the past about 50 years.

SOURCE : *Sri Thammiraju Lakshminarasimham, Village Karnam.*

20. Pudimadaka—Situated at a distance of 6 miles from Anakapalle Railway Station.

The total population of the village is 3,719 and it consists of many Hindu castes and Scheduled castes (140). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Jagannadhaswamy temple of this village is a very famous one. The stone idols of Jagannadhaswamy, Subhadra, Balabhadra in the sanctum sanctorum of the main temple and Venugopalaswamy, Rukmini and Satyabhama stone idols of 5 feet height in the adjacent temple and Andalamma stone idol in the adjacent temple are there.

Sri Krishna festival is celebrated for 3 days in *Magham* (January-February). It is a widely known

and religious festival. About 10,000 Hindu devotees local and from the neighbouring villages congregate. *Pujari* is Sri P. Jagannadhacharyulu, a Vaishnavite Brahmin.

SOURCE : *1. Statement of Fairs and Festivals furnished by Superintendent of Police, Visakhapatnam.*

2. Information collected by Sri Ch. Purnachandra Rao, Economic Investigator.

21. Moturupalem—Situated at a distance of 12½ miles from Yellamanchili and 13 miles from Anakapalle Railway Station.

The total population of the village is 777 and it consists of the following Hindu Castes : Kapu, Velama, Jangam, Yata, Chakali, Mangali, Kamsali; and Scheduled Castes (218)—Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Only Rama's temple is there in the village. Ramayamma *Perantalu* a family deity is worshipped in the form of a '*Tulasi Kota*'. There are also '*Gundalu*' in the name of this deity.

Ramayamma *Perantalu Uthsavam* is celedrated for a day in *Pushyam* (December-January) usually on 18th January. Fowls and cocoanuts are offered to the deity. This is a 30 years old festival confined to some neighbouring villages also. The chief patron is Sri Pragada Kondaiah, a Ka i. About 500 Hindu devotees of this and the neighbouring villages congregate without any distinction of caste or creed. There is no *pujari*. *Prasadam* is distributed to all.

A fair is held in this connection with a few shops selling eatables, utensils, etc., near the '*Tulasikota*' where the deity is worshipped. This is being held for the past 30 years. About 500 persons – local and from the neighbouring villages participate.

SOURCE : *Sri S. Rama Rao, Single Teacher, Samithi Elementary School, Kolluvari Kompalli.*

22. Maruturu—Situated at a distance of 3 miles from Atchutapuram by footpath and 8 miles from Yellamanchili.

The total population of the village is 642 and it is made up of the following Hindus Castes : Brahmin, Kshatriya, Vaisya, Sudra, Viswabrahmin, Senapati, Yata; and Scheduled Castes (78)—Adi Andhras. The chief means of their livelihood are agriculture, agricultural labour, employment and other traditional occupations.

The temples of the village deities Nukalamma, Duragalamma, Bandemma, Pasala Maremma and Rama are the places of worship.

Nukalamma and Duragalamma festivals are celebrated in *Chaitram* (March-April) and Bandemma and Pasala Maremma festivals are celebrated in *Asvijam* (September-October). Fowls and goats and sheep are sacrificed and cocoanuts are offered. The festivals are of ancient origin and confined to a few neighbouring villages. The followers are Adi Andhras. The devotees of this and the neighbouring villages congregate without any distinction of caste or creed. *Pujaris* are Adi Andhras and Adi Dravidas. *Prasadam* is distributed to all.

A small fair is held for 9 days near their temples.

SOURCE : *Sri Dasamanthu Rao Suryanarayana Murthy, Teacher, Maruturu, Duppithurru (Post).*

23. Sitapalem—Situated at a distance of 3 miles from Narasapatnam Road Railway Station, 3 miles from Nakkapalle village on the Trunk Road and 15 miles from Yellamanchili. This village was constructed in the site provided by Sri Sitabharani Vidwan, Zamindar Saheb and hence it was named '*Sitapalem*'.

The total population of the village is 105 and it consists of Brahmins, Kshatriyas, Yadavas, Kapus, Chakalis and Yatas. The chief means of their livelihood are agriculture and other traditional occupations.

Rama temple in the centre of the village and Nukalamma temple with the images of the deity Nukalamma at a distance of one furlong from the village are the places of worship. The wooden images of the deity Gudupamma are also worshipped under a tree.

Nukalamma *Panduga* is celebrated for 15 days from *Phalguna Suddha Purnima* to *Amavasya* (February-March). Fowls and goats are sacrificed to the deity. *Jagaram* on *Chaturdasi* and fasting on *Amavasya* are observed. This festival is of ancient origin and of local significance. Patrons are the villagers. The residents of the village belonging to all communities congregate. *Pujari* is a Chakali. *Prasadam* is distributed to all. Some devotees take sea-bath on *Magha Suddha Purnima* (January-February).

Gudupamma *Panduga* is celebrated for a day in *Vaisakham* (April-May). Fowls and goats are sacrificed to the deity.

A *Theertham* is celebrated on January 18th of every year for the past 19 years, in the centre of the village. About 500 persons of the local and nearby villages congregate. A few shops are put up.

Bhajans and dramas afford entertainment to the visitors. There is a Dramatic Association in the village. Sri Ganga Ramaiah, Village Karnam is the leader of the Dramatic Association. Approximately 1,000 persons attend the drama.

SOURCE : *Sri Koppasetti Athanna, Teacher, Sitapalem, Nakkapalle (Post.)*

24. Rambille—Situated at a distance of 13 miles from Yellamanchili Railway Station and 39 miles from Narasapatnam. Visakhapatnam – Paravada Road and Anakapalle–Pudimadaka Road *via* Lalam Koduru are the nearest bus routes. At a distance of half a mile to the south-east of this village, near the sea-shore, there is a hill known as Ramakonda where Sri Rama lived for some time, along with Sita Devi during his exile. Since the village is at the foot of the hill, it was called Ramapalle which is corrupted into Rambille.

The total population of the village is 5,371 and it consists of Kshatriyas, Kapus, Sales, Vadabalijas; and Scheduled Castes (193)—Malas, Madigas. The chief means of their livelihood are agriculture, agricultural labour, trade, weaving, fishing and other traditional occupations.

Pydamma temple with the image in human form built on a *metta* (an elavated ground) and Nukalamma temple are the places of worship. The deity Marinamma is worshipped in the form of a neem tree.

Pydamma *Panduga* is celebrated for 8 days in *Vaisakham* (April–May). For the first seven days there are usual pujas and offerings. On the 8th day, the deity is worshipped with great enthusiasm and devotion by all the villagers as it is the last dav. After worshipping Her with turmeric, *kumkum* and flowers, fruits, cocoanuts and sarees are offered. A *ghatam* representing the deity is taken in a procession and lodged in the temple afterwards. Then a goat known as *'patta pothu'* is sacrificed to the deity. Fowls and goats are sacrificed by the people who took vows. *Bhajans* and dances are arranged throughout the day in the temple. The housewives take bath, prepare various kinds of sweets and offer them as *naivedyam* to the deity Pydamma. Relatives are invited and dinners are enjoyed in all the houses. This festival is of ancient origin and of local significance. The festival is celebrated under the supervision of an influential person in the village. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Settibalija with hereditary rights. *Prasadam* is distributed to all who are present at the temple during the festival.

A *Jatara* is held on *Magha Suddha Purnima*, near the sea-shore at a distance of half a mile from the village in an area of half a square mile. About 2,000 dovotees of this and the villages within a radious of 10 miles congregate. All of them take sea-bath. Some Brahmins perform *'tarpanas'* to their ancestors (mostly to parents) by chanting *mantras*. A few shops sell sweets and eatables.

Nukalamma and Marinamma festivals in *Vaisakham* (April-May), Durgalamma *Panduga* in *Jaishtam* (May-June), Sri Bhavanarushi *Uthsavam* on *Chaitra Suddha Padyami* (March-April) along with a *Jatara* held on the same day are the other festivals of the village.

Worship of Surya (the Sun-God) and Surya *namaskarams* are often performed by the villagers. *Suryaradhana* is celebrated on *Ratha Sapthami* in *Magham* (January-February). *'Chakkara pongali'* (a sweet preparation with rice, bengal-gram and jaggery) is the special offering to the Sun-God.

SOURCE : *Sri Sagiraju Subba Raju, Teacher, Samithi Elementary School, Rambille.*

25. Velchuru — Situated on the Yellamanchili-Visakhapatam Road at a distance of 3 miles from Yellamanchili by boat and 8 miles from Yellamanchili Railway Station.

The total population of the village is 717 and it consists of Brahmins, Kapus, Velamas, Pallis, Thelukulas, Viswabrahmins, Mangalis, Yatas; Scheduled Castes (199)-Chachatis, Malas, Madigas and Scheduled Tribes (19). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Nagalingaswamy temple and Nukalamma temple with Her image in human form are the places of worship in the village.

Nukalamma festival is celebrated for 9 days from *Phalguna Bahula Sapthami* to *Amavasya* (Feb-

ruary-March). The 9 days of the festival are called '*Navarathrulu*' and usual *pujas* are performed. Vows are fulfilled. Fruits are offered. Fowls, goats and sheep are sacrificed on the last day forming the main part of the festival. Taking bath, cleaning the house, preparing sweets and enjoying them are the domestic observances. This is of ancient origin and of local significance. The patrons are Harijans. The Hindu residents of the village congregate.

Sri Nagalinga Swamy '*Kalyanam*' is celebrated every year.

A weekly shandy takes place on Sundays. About 1,500 people belonging to this and the neighbouring villages within 7 miles attend this shandy to make purchases of household goods and to sell their surplus agricultural produce, milk, etc. About 200 shops and some pedlars constitute the shandy.

SOURCE : *Sri Kattimpudi Petar, Teacher, Velchur, Peda Katavalapalle (Post).*

26. Rajala—Situated at a distance of 6 miles from Yellamanchili Railway Station and town.

The total population of the village is 518 and it consists of Brahmins, Vaisyas, Kshatriyas, Kapus, Kamsali, Chakali and Mangali; and Scheduled Castes (175) - Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Sri Mallikarjunaswamy temple built by late Sri Bahu Balendra Vishnu Vardhana Chakravarthi, a Kshtriya of Kalavapalle village of this taluk about 110 years ago; Sri Janardhanaswamy temple built by Late Sri Thota Chellaiah Naidu, a Kapu of this village about 110 years back and Nalla Maremma temple built with palm leaves are the places of worship.

Sri Mallikarjunaswamy festival is celebrated for 3 days during *Maha Sivaratri* in *Magham*(January-February). Special pujas and offerings are made in addition to the daily pujas - *dhupa, deepa* and *naivedyams*. Fasting and *jagaram* are observed by all. This is a hundred and ten year old festival confined to a few neighbouring villages. Seven acres and 30 cents of land was given for the daily pujas and *Uthsavams*. The temple trustee, Sri Nagumanthri Narappa looks after the arrangements. About 1,000 devotees of all communities congregate. *Pujari* is a Jangam of Kalavalapalle village. *Prasadam* is distributed to all.

A fair is held in this connection with a few shops for 3 days near the temple.

Sri Janardhanaswamy *Uthsavam* is celebrated for 5 days from *Jaishta Suddha Ekadasi* to *Purnima* (May-June) with special pujas and offerings made to the Lord. Towards the expenses of the *uthsavam* and daily pujas, 12 acres of land is given as *manyam*. Sri Thota Appala Naidu is the temple trustee. About 1,000 devotees of all communities from the neighbouring villages congregate. *Pujari* is Sri Bhogapuram Lakshmi Narasimha Chari, a Sri Vaishnava of Koundinyasa *gotram*. *Prasadam* is distributed to all. There is a special band troupe for the temple.

A fair with a few shops is held for 5 days near the temple.

Nalla Maremma *Uthsavam* is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). *Deeparadhana* is performed and animals are sacrificed. This festival is being celebrated for the past 110 years and is confined to this village and the neighbouring Kummarapalle village. Over 1,000 devotees of this and local from Kummarapalle village congregate. All communities participate. There is no *pujari*. *Prasadam* is distributed to all.

A fair with a few shops is held in this connection for 5 days near the temple.

SOURCE : *Sri K. Bhaskar Rao, Teacher, Kummarapalle, Dimila (Post).*

27. Yellamanchili—The Taluk headquarters town is situated on the trunk road. It is a Railway Station on the Madras-Waltair line, situated at a distance of 15 miles from Anakapalle, 25 miles from Tuni, 36 miles from Visakhapatnam and 40 miles from Narasapatnam. This village was named Yellmanchili, in commemoration of Yadava kings who reigned this region. There is a fort on the 'Veerabhadra Swamy *Konda*'. Katamaraju also is said to have ruled over this place.

The total population of the town is 13,556 and it is made up of the following Hindu Castes : Brahmin, Vaisya, Kshatriya, Gavara, Padmasale; Vadla, Kamsali, Chakali, Mangali, Kummari, Kapu, Settibalija, Telaga, Medari, Kammara and Yata; Scheduled Castes (879) - Mala, Madiga, Chachati, Christian and Muslim. The chief means of their livelihood are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temples of Sri Veerabhadraswamy, Sri Venugopala Swamy, Sri Ramalingeswara Swamy with the image of the Lord in the form of a stone *Sivalingam*, Sri Sita Ramaswamy with the idol of the deity in human form, Nukalamma with Her wooden image in female form and Ramchandramma near the hill with a beautiful earthen image of the deity, Durgalamma and Nallamaremma are there in the village. The idol of the deity Ramachandramma is of 9 feet height, with four hands in sitting posture in human form. There are also mosques and churches.

Ramachandramma festival though celebrated once in two years is a very widely known festival. People from almost all parts of this taluk and a few thousands of people from other parts of Visakhapatnam district and the neighbouring districts of Srikakulam and East Godavari congregate. Friends and relatives are invited for the festival. The legend about the deity and the faith of the devotees in the bestowing of benefits by the deity are attractions enough to draw a huge crowd. But the fact that the deity invariably manifests Herself in the form of lightning during the festival is a special attraction. The legend is that Ramayamma and Chandramma were sisters who were very greatly attached to their father. He was the solitary solace for these motherless children. Begging was the only source through which he maintained them. One day the father that had gone to a neighbouring village for begging, did not return home till late in the after-noon. The anxious children waited for him outside the village only to receive the heart-breaking news that their father was no more. The innocent and resourceless girls impulsively fell into the nearby well. That well is still there in the village. They together manifested themselves in an ant-hill as Ramachandramma and revealed the matter to several elders of the village in their dreams. The united efforts of these elders resulted in the construction of a temple while some landlords donated land; liberal contributions were collected for the biennial festival. The celebration is practically for a month in *Vaisakham* (April-May), though the first and the last day are very important. It is on the first day that a huge crowd from far and near approach the temple with music and wait in front of the temple to witness the deity manifesting herself in the form of lightning. Her *dandakam* (a composition in Telugu of a special metre praising and invoking Her) is read aloud by one that fasts the whole day. It is believed that a lightning is seen by one and all on the top of the hill. The next lightning is seen a little behind the temple and the third is in the sanctum sanctorum. On verification, some assert that after the second lightning, the third one appears to be actually entering the sanctum sanctorum. Only a few officers and police on duty can witness this last one. But the brilliance inside the sanctum sanctorum is witnessed by all. Devotees visit the temple during this month and fulfil the vows according to their convenience. The send-off function takes place on the last day when several heads of animals are sacrificed. The deity is taken in procession through all the important streets of the town for over 6 hours with music and fireworks and is brought back to the temple. This ancient festival attracts 30 to 40 thousand devotees (mostly Hindus) on the first day from this district and the neighbouring districts. The village headman and a committee conduct the festival. Some Christians and a few Muslims too take part in the festival. *Pujari* is a Kapu. *Prasadam* is distributed to all. In addition to the District Board Choultry special pandals are erected in front of the temple, for the convenience of visitors. The hotels accommodate a few hundreds of people. The poorer section takes shelter under the rocks and trees on the hill.

A fair is held in this connection in the vicinity of the temple, approximately in an area of 20 acres. 30 to 40 thousand persons gather. Eatables, utensils, lanterns, torchlights, mirrors and combs, Unani medicines, pictures (mostly of Gods) mill cloth, handloom cloth, ready-made clothes, agricultural implements and torchlights are sold in the fair.

Whirling wheels and dramas provide entertainment to the visitors. There are four drama troupes in the village, of which one is worth mentioning. One of the organizers is Sri Munjeti Radha Krishna.

Nukalamma *Panduga* is celebrated for a day under the supervision of the elders of the village on *Phalguna Bahula Amavasya* (February-March). Goats, fowls and sheep are sacrificed to the deity. This festival is of ancient origin and the local people congregate irrespective of caste or creed.

Veeru Naidu *Uthsavam* is celebrated for a day on *Chaitra Suddha Padyami* (March-April), in commemoration of Veeru Naidu, a great pious, truthful and righteous politician. He served as Panchayat President. A cinema theatre is built in his name.

This festival is being held for the past 18 years. As Sri Naidu belonged to Gavara community, this festival is mostly celebrated by Gavaras of the place. In connection with this festival, food and clothes are distributed to the poor by his sons.

Gowri Parameswari *Uthsavam* is celebrated for a day on *Karthika Suddha Purnima* (October-November) according to the convenience of the villagers. Arrangements are made 15 days in advance. The deities Gowri and Parvathi, are seated on *Nandivahanam* and taken in a procession. Fruits, flowers, cocoanuts, turmeric and *kumkum* are offered. Many devotees engage themselves in *bnajana, Kolatams* and in fancy dresses like *Koya Veshamulu, Bandta Veshamulu, Puli Veshamulu. Prasadam* is distributed to all.

Sri Ramalingeswaraswamy *Kalyanam* is celebrated for 9 days from *Magha Suddha Purnima* (January-February). This is a 38 years old festival of local significance. Sri Pottumuthu Satyanarayana and Sri Appilla Veerabhadram are the patrons. Local Hindus congregate. *Pujari* is a Brahmin.

Sri Sita Ramaswamy *Kalyanam* is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). This is a 48 years old festival confined to the village. Local Hindus congregate. *Prasadam* is distributed to all. Every night, there are *bhajans*. Brahmins chant Vedas. Taking bath, *puja* to Sri Rama and fasting are tbe domestic observances. On *Magha Suddha Purnima* (January-February) the devotees take oil bath.

A *Jatara* is held near Nalla Maremma temple, every year commencing a week after *Chaitra Suddha Padyami* (March-April). It is believed that the ant-hill in the temple is inhabited by a great cobra. This is being held for the past 28 years. Thousands of persons from this and the neighbouring villages congregate. Various kinds of eatables, utsensils, lanterns, mirrors and combs, pictures and cloth, agricultural implements, fowls, sheep, articles made of bamboo, paper, earth, cocoanut and lac are bought and sold. There are choultries.

Durgalamma festival is another festival celebrated in *Sravanam* (July-August).

SOURCE : 1. *Smt. R. Vrathamma, Teacher, Zilla Parishad Elementary School, Yellamanchili.*

2. *Sri G. Satyanarayana, Teacher, Parishad Elementary School, Yellamanchili.*

3. *Sri M. Venkata Swamy, Assistant Teacher, Parishad Elementary School, Yellamanchili.*

4. *Sri Ch. Sekhar Rao, Village Level Worker, Yellamanchili.*

5. *Sri B. Kannaiah, Assistant Teacher, Zilla Parishad Elementary School, Yellamanchili.*

6. *Sri M. Jagannadha Rao, Assistant Teacher, Zilla Parishad Elementary School, Yellamanchili.*

7. *Sri Appala Narasimha Rao, Teacher, Kothapeta of Yellamanchili.*

8. *Sri P. Appa Raa, Executive Officer, Panchayat, Yellamanchili.*

9. *Sri P. Subrahmanyam Sastry, Assistant Librarian, Branch Library, Yellamanchili.*

10. *Sri V. Prakasam. Assistant Teacher, Court Peons' Peta, Yellamanchili.*

11. *Sri N. Someswar Rao, Teacher, Special Zilla Parishad Elementary School, Yellamanchili.*

12. *Sri Dadhi Rao Suryanarayana, Headmaster, Special Zilla Parishad Elementary School, Court Peons' Peta, Yellamanchili.*

13. *Sri Darsi Appala Naidu, Teacher, Special Zilla Parishad Elementary School, Court Peons' Peta, Yellamanchili.*

28. Kokkirapalle—Situated at a distance of 6 furlongs from G. N. T. Road, 3 miles from Yellamanchili town and Railway Station and 36 miles from Narasapatnam. As Kokkirajulu ruled over this region, this village goes by the name Kokkirapalle.

The total population of the village is 3,403 and it consists of Brahmins, Vaisyas, Kapus, Chakalis, Mangalis, Yatas, Gollas, Sales, Viswabrahmins; and Scheduled Castes (173)—Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, trade, weaving and other traditional occupations.

The temples of Sri Rama, Siva with a *Sivalingam*, Nukalamma, Maridamma and Chinni Polamma with the images of the deities in human form are the places of worship. Nalla Maremma is also worshipped in the form of an ant-hill under a neem tree.

The village deities are seven sisters, the eldest being Peddappathalli. This deity had a temple in the village in the past but now there is no temple. Some wooden images kept in the shade of a tree are worshipped. A *uthsavam* was being celebrated for fifteen days in the past near Her temple. *Ghatams* and *garagas* were carried in a procession in the village every day and are brought back to the temple on the fifteenth day which was to be a Thursday. All the people were made to wait at a distance of 150 yards from the temple to see the lightining of the deity three times, once when she goes out to invite Her seven sisters to a feast; the second when She goes to take a bath and the last when She returns from her bath. This was witnessed by Sri Kolluru Narayana Rao, one of the enumerators, and he was prevented by the village heads when he ventured to go near the tree. The patrons of this festival were Brahmins with the surname, Gannamraju. After the extinction of this family, the *Uthsavam* was conducted for two years only. But since 30 years the *Uthsavam* is stopped completely.

The youngest of the seven sisters is Chinni Polamma who is also called as Chinnapathalli. This deity used to eat *chaldiannamu* (stale food) which was left after all her sisters ate as She was the youngest of all. Maridamma, evidently one of the sisters, had a cradle. Chinnipolamma, as she is a child, took a fancy for the cradle and requested Maridamma to give her the cradle. But Maridamma who is an Ugradevatha, emitting heat radiations, wanted Chinnipolamma's *chaldiannamu* in return or She would not give the cradle. Chinnipolamma gave up her *chaldiannamu* for the cradle.

Once a group of the villagers of Kokkirapalle were returning to their village from a nearby village, having gone there on their work. As night fell, they slept on their way. Chinnipolamma deity assumed the form of a woman, woke them up revealed Herself and asked them to take her to their village and worship her. Then She turned into a stone image in female form. The villagers took the image on their shoulders and wondered to find the image to be light. They carried it with them and when the village is within a reach of 4 furlongs some of them went ahead to bring a band of musicians so that the deity is taken into the village with sacred music. The rest of the people placed the image on the earth and rested themselves. But when the band arrived, they failed to move the image from there. On praying the deity, they heard Her desire of having a temple on the same spot. Even now the image is there and a temple was built around the image.

Chinnipolamma *Uthsavam* is celebrated for fifteen days in *Vaisakham* (April-May) according to the convenience of the villagers. The villagers go to the temple with music on a Thursday to bring the deity into the village, to take Her in a procession in the village for fifteen days. This deity is not the original image but symbolised in a *ghatam*, decorated with *kumkum*, *pasupu*, etc. All the villagers gather at the temple. One of them gets possessed of the deity then and falls on the ground unconsciously and is carried by some people on their shoulders to the village. The same person does not get possessed every year. Any one of the people gathered may be blessed with the possession of the deity. The person is taken to the village with a great *noise* of sticks, drums, etc., so that other menial spirits may not possess the person. From that night, *ghatam* is taken in a procession, in the village, every night by a women, called *Bhakthuralu*. The rice collected in the *ghatam* is cooked, offered to the deity and then the *Bhakthuralu* takes it. The deity i. e., *ghatam* is taken to a temporary hut put up on *rachchabanda* (an elevated place or platform in the centre of the village under the shade of a big tree for the villagers to meet and talk over matters) after the procession, which is to be over by about 11 p. m in the night. Then for two more hours, there are *valakams* to be entertained by the people. *Valakam* means cheating others by behaving like a gentleman outwardly. This is depicted by some with humorous conversations. Generally this is meant to ridicule and teach a lesson to cruel and cheating people of the village. On the last day vows are fulfilled. Fowls and sheep are sacrificed to the deity. Brahmins offer plantains, *chalimidi* and *vadapappu*. Some vegetarians also give fowls and sheep to be sacrificed to the deity in their name. This is an ancient festival confined to the village. Kapus are the patrons. Local people of all communities participate. *pujaris* are Kapus with hereditary rights.

Sri Nalla Maramma *Uthsavam* is celebrated for one day in *Pushyam* (December-January) usually on January 22nd. Fowls, goats and sheep are sacrificed to the deity. Hair is offered as a votive offering by some people. Cash is also offered. This is of ancient origin and is confined to some neighbouring villages. The festival is celebrated under the supervision of some elderly Kapus. The devotees local and from the neighbouring villages congregate without any distinction of caste or creed. There is no specific *pujari*. The same festival is also celebrated

in *Bhadrapadam* (August-September). On the festival day drama or *Bhagavatham* is held.

A fair is held in this connection in the centre of the village. Some thousands of persons from this and from the neighbouring villages congregate. Earthen pots, mirrors, combs, ribbons, pictures, photos of Gods, ready-made clothes, bamboo articles and toys of various kinds are brought and sold. There is a choultry for visitors.

Nukalamma *Panduga* on *Phalguna Bahula Amavasya*, Chinnipolamma *panduga*, for a month once in 3 years in *Chaitram* (March-April) or *Vaisakham* (April-May) and Maridamma *Panduga* on *Magha Karthe* in *Sravanam* (July-August) are the other festivals of the village.

SOURCE : 1. *Sri Ch. Sekhar Rao, Village Level Worker, Yellamanchili.*

2. *Sri Palanki Manganna, Teacher, Kokkirapalle.*

3. *Sri Kolluru Narayana Rao, M A., B. Ed., Teacher, Makavarapalem.*

29. Regupalem—Situated at the 456th mile stone on the G. N. T. road, 2 miles from Regupalem Railway Station and 3 miles from Yellamanchili by road. As *regu* trees are near this village, it was called Regupalem. This village has 8 hamlets. They are Purushothapuram, Chinnayapalem, Kothali, Pothireddypalem, Mettapalam, Venkupalem, Mallampeta and Ramabhadrapuram.

The total population of the village inculding its 8 hamlets is 4,855 and it consists of the following Hindu castes: Vaisya, Golla, Kapu, Kamsali, Velama Senapathi; Scheduled Castes (136) - Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade, weaving, goldsmithy, cattle breeding and other traditional occupations.

The temples of Sri Rama, Nukalamma, Thalamma, Marinamma and a mosque are places of worship.

Thalamma festival is celebrated for 15 days from the Monday after *Phalguna Bahula Amavasya* (February-March). A wooden image of the deity is prepared for this occasion every year. Pujas are performed. Fowls and goats are sacrificed to the deity. The deity is taken in a procession during all the festival days. The festival lasts for 15 days, processions will be there on all the days. On the last 3 days *Bhagavathams* or *Burrakathas* are entertained. On the 16th day a sheep is sacrificed to inaugurate the function known as *'Uyala Ethuta'* on Tuesday night, the wooden image of the deity is taken to the temple in a procession and a he-buffalo is sacrificed there. This festival is over 100 years old and is confined to a few neighbouring villages also. Hindu devotees on this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Settibalija with hereditary rights.

A fair is held in this connection near the temples at Purushoththapuram and Pothireddipalem. It is being held for the past one hundred years. Persons local and from the neighbouring villages attend. Utensils, lanterns, torchlights, mirrors, combs pictures and toys are brought and sold in the fair.

Lotteries and cock-fights on a small scale afford entertainment, to the visitors.

SOURCE :- *Sri A. Satyanarayana, Village Level Worker, Padmanabha Rajupeta.*

30 Krishnapuram—Situated at a distance of 1½ miles from G. N. T. Road, 1½ miles from Pulaparthi, 2½ miles from Regupalem Railway Station and 7½ miles from Yellamanchili.

The total population of the village is 2,101 and it consists of the following Hindu Castes: Brahmin, Vaisya, Kshatriya, Kapu, Kamsali, Viswabrahmin, Sale, Chakali, Mangali, Settibalija, Velama, Golla, Vadrangi; Scheduled Castes(130)- Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Nukalamma temple with the deity's wooden image painted in colours in female form in sitting posture, 5 ft. high and with brass *garagas*, three Rama temples with pictures depicting the Lord's coronation celebration and a Siva temple are the places of workship here.

Nukalamma *Panduga* is celebrated for 7 days from *Phalguna Bahula Navami* to *Amavasya* (February-March). A hut with palm leaves is put up at the centre of the village on *Panchami* itself on an elevated spot called *Banda*, and if *Panchami* falls on a Sunday or a Thursday the *Uthsavam* commences on the same day itself. An earthen pot called *ghatam* is prepared and decorated with *kumkum*, *pasupu*, etc. This *ghatam* is regarded as the deity Herself and is placed in the hut along with two *garagas* and brass pots. Every morning puja is performed to the

deity by a Kamsali at *Banda* while a Rajaka (Dhobhi) women performs the puja in the temple at the same time. Fruits and flowers are offered and fowls, goats, sheep etc., are sacrificed to the deity. Every night the *ghatam* is taken in a procession in the village by a woman called *Bhakthuralu* while the *garagas* are carried by some. The procession is accompanied by music of drums by Malas and dances by Yatas. Next, a huge crowd of the villagers follows. Rice and *upaharam* (cooked rice) are offered by every family while the *ghatam* is brouht to their house. At about 10 O' clock in the night, the procession ends and the *ghatam* is placed in the hut. The villagers then gather at the hut to be entertained by fancy dresses and humorous conversations in which proud, vain and cruel people are ridiculed and criticised. On *Chathurdasi* night there is an epic drama by Sriramabhaktha Natakasamajam of the village or a *Bommalata* (puppet show). On *Amavasya*, *ghatam* is taken in procession in the afternoon and is brought to the temple of Nukalamma at about 4 p. m. A sheep known as *pattapothu* is sacrificed and the blood of the sacrificed animal iscollected in an earthen plate called *mukudu*. Then the plate is kept inside the temple and the temple door is closed. This is called *Baddi pattuta*. After three days, the village elders see the plate of blood. If the blood dots well with a smooth surface, that year is believed to be a prosperous and healthy one. If the surface is rough and gives way with lines, that year is feared to be a bad and unhealthy one. A craddle is prepared in front of the temple for the deity on the last day of the *uthsavam*. This is an ancient festival confined to the village. The income from the 1½ acres of patta land of the deity is used to meet the expenses of the *uthsavam*. All the villagers irrespective of caste or creed congregate. *Pujaris* are Kamsalis at the hut. The temple *Pujaris* are Rajakas with hereditary rights.

Similar *uthsavam* is celebrated for another 7 days to end on *Chaitra Bahula Amavasya* (March-April). *Baddipanduga* for two days before *Asviyuja Bahula Amavasya* (September-October) is also celebrated for the same deity.

Sri Rama *uthsavam* is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April) in Rama temples. Pujas are performed. Fruits and flowers are offered to the Lord. This is an ancient festival with local congregation. This is celebrated by raising subscriptions from the villagers.

Sri Rama *Uthsavam* is also celebrated for 4 days during Sankranti in *Pushyam* (December-January).

Sea-bath, fasting and *jagaram* are the general domestic observances on festive occasions.

SOURCE : 1. *Sri Ch. Sanyasi Raju, Teacher, Krishnapuram.*

2. *Sri A. Satyanarayana, Village Level Worker, Padmanabharajupeta.*

3. *Sri T. Someswara Rao, Headmaster, Krishnapuram.*

31. Vemagiri—Situated at a distance of 5 miles from Yellamanchili town and Railway Station. There are some stone inscriptions which state that Vemanayogi lived here for some time and hence this village is called Vemagiri.

The total population of the village is 1,279 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kapu, Gnakali, Mangali, Telukula, Kammari, Jangam, Viswabrahmin, Uppara; and Scheduled Castes (107)—Mala and Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Ranganayakula temple situated on a hill with the Lord's image carved on a stone in a cave and Nukalamma temple with a stone image of the deity are the places of worship in the village.

Sri Ranganayakula festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). Fruits, *dhupam*, *deepam* and *naivedyam* are offered to the Lord. This festival is of ancient origin and confined to some neighbouring villages also. The festival is celebrated by raising subscriptions. Over 5,000 Hindu devotees local and from the neighbouring villages congregate. All communities participate.

A fair is held with a few shops selling eatables and utensils in this connection. Over 5,000 persons of and this the neighbouring villages congregate.

Bhajans, *Harikathas*, dramas, *Dhommi thappetlu* and *Thadu Peddalu* provide entertainment. A dramatic Association named 'Saraswathi *Natyamandali*' under the leadership of Sri Yeriki Reddy Chinnaiah conduct dramas and dances in which children enact.

Nukalamma festival is the other festival of the village, celebrated for 15 days from *Phalguna Suddha Purnima* to *Bahula Amava ya* (February-March) Fowls and sheep are sacrificed to the deity. The trustees and followers belong to Kapu, Telaga, Chakali,

Mangali, Kummari, Mala and Madiga communities.

SOURCE : *1. Sri Yeriki Reddy Chinnaiah, President, Village Panchayat, Vemagiri.*

2. Sri Bommaluri Ramamurthy, Teacher, Parishad Elementary School, Vemagiri.

3, Sri Achanta Narasimha Murthy, Village Karnam, Vemagiri, Palaparthy Post.

32. Kummarapalle—Situated at a distance of 6 miles from Yellamanchili town and Railway Station.

The total population of the village is 835 and it consists of the following Hindu Castes : Brahmin, Vaisya, Jangam, Kapu, Thelaga, Kamsali, Chakali, Mangali; Scheduled Castes (100)—Mala, Madiga and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The images of the deities Nukalamma and Durgalamma in female form each with 4 hands, holding weapons, Maridamma, symbolised in a stone are worshipped with no temples. There is a church for the Christians.

Nukalamma festival is celebrated for a month from *Phalguna Suddha Padyami* to *Bahula Amavasya* (February-March). *Pujas* are performed daily and animals are sacrificed. On the last day, the villagers go to the temple in a procession, worship the deity and sacrifice fowls, sheep and goats. Fasting is observed on the last day till the *naivedyam* is offered to the deity. This festival is being celebrated for the past over 100 years and is of local significance, only. The patrons are Kapus. The residents of the village congregate without any distinction of caste or creed.

Durgalamma festival in *Jaishtam* (May-June) and Maridamma festival on *Karthika Bahula Amavasya* (October-November) are the other festivals that are celebrated in the village.

Jataras are held in connection with these festivals.

SOURCE : *Sri Karnam Sita Ramamurthy, Teacher, Panchayat Samithi Elementary School, Kummarapalle, Dimili (Post).*

33. Edullammalova– *Hamlet of Rajala Agraharam* : Situated in a valley at a distance of 8 miles to the outh-east of Yellamanchili, with no proper communication facilities and the only approach to the hamlet is by walk. Since Edullamma, a *perantalu* established herself here, this is called Yedullamma Lova. Baddivari Lova and Kondara are the other names to this village. This was originally known as 'Koththavuru' and 'Agraharam' as Brahmins were in majority then. But now there are no Brahmins in the village.

The total population of the entire village is 1,436 and it consists of the following Hindu Castes : Telaga; (Kapu), Settibalija, Chakali, and Mangali; Scheduled Castes (131) – Chachchati, Mala and Madiga. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Edullamma temple with Her stone image and Rama temple are the places of worship here. Edullamma, was a Telaga woman. The surname of her parents' family was Baddivaru and Kasireddivaru was the family of her husband. She was once going to her mother-in-law's house in Velpugondapalam from her parents' house at Kasipalem. Her brother was with her. When they covered half of the distance, it began to rain. They were then nearing this village, know as 'Koththavuru' at that time. Edullamma was walking a pace behind her brother. She felt ashamed to go along in her completely wet clothes and she prayed Mother-Earth to hide her in Herself. She disappeared into Mother Earth behind a bush of *bharanika* trees.

Afterwards she appeared in a dream to five Telaga brothers of Marripalem who were her close relatives and told them to build a temple for her at the place where she disappeared and to construct their houses there so that they might be protected by her from evil spirits. She also asked them to celebrate her festival annually in which people from seven villages participate as she was Edullamma (in Telugu 'edu' means seven and 'Vullu' means villages). The five brothers obeyed her and migrated to Koththavuru; built her a temple at the bush of *bharanika* trees and thus became the founders of the village. From that time, about 170 years back, this village was called Edullamma Lova. The seven villages are (1) Koththuru or Edullamma Lova, (2) Marripalem, (3) Kasipalem (4) Velpugondapalem, (5) Koppugondapalem (6) Rajala and (7) Devallapalem.

Edullamma *Panduga* was celebrated for 9 or 15 days in *Vaisakham* (April-May), the actual festival being on the 9th or 15th day on a grand scale by the

Telagas. A lightning on the hill used to appear just at the birth time of Edullamma. But 70 years back, a physician of Gajula Balija caste came to the village and did something to offend Edullamma. He died before crossing the boundaries of the village and the lightning also ceased to appear. Even now the festival is celebrated by the seven villages in the same period. *Ghatams* are taken in a procession in the village every night, carried by Yatas and rice, *upaharam* etc., are collected. Fancy dresses and humorous conversations are entertained after the procession. On the penultimate night, jagaram is observed by all the villagers and special dramas are enacted. The rice and the *upaharams* that are collected are taken by *patapus* (servants). Special pujas are performed on the last day. *Kumkum, pasupu*, fruits and cocoanuts are offered. Fowls, and goats are sacrificed at the temple. Cleaning the houses, inviting friends and relatives and arranging feasts with varieties of dishes and enjoying them are the domestic observances. This is a hundred and seventy year old festival confined to the neighbouring villages. The patrons are Telagas. Devotees from this and the neighbouring villages congregate. All Hindu Castes participate.

SOURCE : *Sri Karri Apparao, Teacher, Samithi Elementary School, Y. R. Agraharam.*

34. Sarvasiddhi—Situated at a distance of 4 miles from Penugollu on the Trunk Road and 6 miles to the south of Yellamanchili. It is said that this village was built by 'Siddhulu' and that it never experienced bad days. Hence it was called Sarvasiddhi (every thing fruitful). Another legend is that Sri Krishnadevaraya, the Emperor of Vijayanagaram, came to this village on his way to Kalinga war and had all his works got fulfilled.

The total population of the village is 1,129 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kapu, Golla, Telaga, Chakali, Mangali, Settibalijas; and Scheduled Castes (171) – Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Sri Siva with a stone Sivalingam, Rama, Nukalamma with the image of the deity in the form of Sakthi, Kanaka Mahalakshmi, Parvati Devi, Nandeeswara and Vighneswara.

Siva *Kalyanothsavam* takes place for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). Pujas and *abhishekam* are performed to the Lord. Cocoanuts are offered. This festival is of ancien origin and is confined to some nearby villages. patrons are Shrasthi Vaisyas. Devotees local and from the neighbouring villages congregate. All Hindu communities take part. *Pujari* is a Brahmin of Kousikasa *gotram*. There are *manyam* lands.

A fair is held with a few shops selling eatables, utensils, in connection with this festival.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March) and *Chaitra Bahula Amavasya* (March-April). Usually it takes place for 11 days from *Phalguna Bahula Panchami* to *Amavasya* (February-March). Every night, the deity is taken in procession round the village. Fowls, sheep and goats and hebuffaloes are sacrificed to the deity. This festival is of ancient origin and of local significance. Patrons are Kapus and the followers are Harijans. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Settibalija. Fancy dresses are entertained.

Bhajans and *thodapedla* provide entertainment. There is a drama troupe in the village. Manager is Sri P. Veeranna Setti and Director is Sri V. Subba Rao, Sarvasiddhi.

SOURCE : 1. *Sri V. Venkata Ramana, Headmaster, Sarvasiddhi.*

2. *Sri V. Subba Rao, Karnam, Sarvasiddhi.*

35. Peda Uppalam—Situated at a distance of 7 miles from Narasapatnam Road Railway Station, 14 miles from Yellamanchili. Its name during the puranic days is believed to be *'Upaplavyapuram'* and it is changed into Pedauppala during the course of time. It is claimed that it was this Upaplavyapuram mentioned in Mahabharata epic and it was here that Bhima killed Bakasura. There is a black stone piller called Bheema's mace, 5 feet above the ground and two and half by one and half feet base at that level. The base under the ground could not be reached even at a depth of ten feet. There are two footprints on a black stone and they are called Bheema's feet. There is another elevation to the south of this place and when dug up, smooth white powder is found in big quantities. On its top naturally formed *vibhuthi* is discovered in a cave. About 150 years ago a Sivalingam, 1½ feet in diameter was discovered and it is said to have been established by Balichakravarthi of Bhagavatham who is renowned for his charity and gift to Vamana. A temple was constructed and the Lord was named Brahmalingeswara.

The total population of the village is 2,757 and it consists of the following Hindu Castes : Brahmin, Vaisya, Telaga, Kapu, Settibalija, Vadabalija, Mangali, Chakali, Kamsali, Kummari; Scheduled Castes (256)—Mala, Madiga and Chachchatis and Muslims. Their chief means of livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Bangaramma with Her stone image, Siva and of Usthalamma are the places of worship in the village. There are two temples for Lord Rama. The temple of Lord Brahmalingeswara is on a hillock nearby.

Usthalamma *Uthsavam* is celebrated for two days from the *Telugu New Year's* day i. e. *Chaitra Suddha Padyami* (March-April). During the nights, the wooden procession images are taken in a procession in the village by Washermen and Barbers. New clothes and *pasupu, kumkuma* are offered. Fowls and goats are sacrificed. This is some centuries old and is confined to the village. The patrons are Telagas. The temple has some *inam* lands. Local Hindus congregate. *Pujari* is a Telaga.

A fair is held for two days in the Public Works Department's tank and it is over a century old. About fifty minor shops sell the household articles. Lotteries, swings and cock-fights are the entertainments.

In Brahmalingeswaraswamy's temple, special *pujas* are performed during *Karthikam* (October-November), for the past over 80 years. The patrons and *pujaris* also are Brahmins with hereditary rights and the 15 acres of *inam* land is enjoyed by the *pujaris*.

Bangaramma *Panduga* is celebrated during *Vaisakham* (April-May) with animal sacrifice and *Sivakalyanam* is celebrated in the Siva temple on *Magha Suddha Ekadasi* (January-February). Vadabalijas are the patrons for both the temples. Saivite Brahmins are *pujaris* with hereditary rights.

A fair is held on *Magha Bahula Purnima* (January-February) on the sea-shore with 200 shops selling dates and fried bengalgram and other eatables evidently for the convenience of those that go there for the sea-bath on that auspicious day. Magic and other petty games of skill and chance entertain the gathering.

SOURCE *1. Sri Abdul Razak, Village Level Worker, Pedauppalam.*

2. Sri Velathuru Peraiah, K. M., Pedauppalam.

3. Sri K. Someswara Sarma, B. A., B. Ed., S. Rayavaram (Post).

36. Lingarajupalem—Situated at a distance of 7 miles from Regupalem Railway Station, 11 miles from Yellamanchili and 26 miles from Narasapatnam.

The total population of the village is 2,326 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kshatriya, Golla, Velama, Kamsali, Chakali, Mangali, Scheduled Castes (395)-Mala, Madiga, Adi-Andhras; and Muslim. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Sri Rama, Siva, Nukalamma, Maridamma and Bangaramma.

Jwalathoranothsavam of Lord Siva is celebrated for a day on *Karthika Suddha Purnima* (October-November). Fruits, flowers and new clothes are offered to the Lord. Devotees observe fasting and *jagaram* at their houses. This festival is of ancient origin and of local significance. The Hindu devotees of the village congregate. *Pujari* is Srimati Nedumuri Godavaramma, a Brahmin lady with hereditary rights. *Prasadam* is distributed to all.

Nukalamma *Panduga* is celebrated for 9 days from *Phalguna Bahula Panchami to Amavasya* (February-March) and on *Chaitra Bahula Amavasya* (March-April). Bangaramma *Panduga* is celebrated in *Vaisakham* (April-May). *Pujari* of Nukalamma is Sri Theppala Ayyanna, a Kapu.

SOURCE :- *Sri M. Venkata Ramaiah, Village Level Worker, Pedagummuluru, Nakkapalle Panchayat Samithi.*

37. Upparapalle - Situated at a distance of 6 miles from Regupalem Railway Station and 12 mile from Yellamanchili. Originally Brahmins were in a majority here and hence, the village was named as Viprapalle (in Telugu *viprudu* means a brahmin). That name was gradually corrupted to Upparapalle. Venkatapuram, a hamlet of Upparapalle, was founded by Venkatapathi Raju.

The total population of the village is 2,147 and it consists of the following Hindu communities Brahmin, Vaisya, Kapu, Sale, Balija, Yata, Telaga, Chakali, Mangali, Yadava; and Schedule

Castes (209)–Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama and Pydithalli with the idol of the deity in human form are the places of worship.

Pydithalli Ammavari festival is celebrated for 16 days from *Vaisakha Suddha Tadiya* to *Bahula Tadiya* (April-May). A hut of palm leaves is built in the village and the deity is lodged in it. *Dhupam*, *deepam* and *naivedyam* are offered to the deity. Goats, and sheep are also sacrificed. Every night *ghatam* is taken in a procession around the village, with drums and music. *Kolatams* and *valakams* are then enacted. On the 14th night, they observe *jagarana*. *Vuyyala Kambalu Ethuta* is the function on that night. *Bhagavathams*, puppet shows and dramas are enacted throughout the *uthsavam*. This is of ancient origin and of local significance. The patrons are Kapus of Thummapala and Marisa surnames. Over 2,000 devotees of all Hindu communities congregate. The *pujari* is a Vaddara man of a neighbouring village who comes here to perform puja during the festival every year.

A fair is held in connection with this festival near the temple. Over 2,000 persons participate. A few shops selling eatables, utensils, etc. are put up. A *bhajana sangham* and a Dramatic Association give performances during the fair.

In Ramalayam, every day *bhajans* are performed.

SOURCE : 1. *Sri Kilaparthi Suryanarayana, Teacher, Samithi Elementary School.*

2. *Sri Venuthurupalli Narasimha Murthy, Village Karnam, Venkatapuram.*

38. Karrivanipalem—Situated at a distance of 7 miles from Regupalem Railway Station and 13 miles from Yellamanchili. An Yata with Karri surname was the first settler of this place and hence this village is called after him as Karrivanipalem.

The total population of the village is 970 and it consists of Telagas and Sales; and Scheduled Castes (115)—Madigas. The chief means of their livelihood are agriculture, weaving and other traditional occupations.

The wooden image of the deity Nukalamma of 1½ feet height in human form kept under a *kanuga* tree is worshipped here.

Nukalamma *Panduga* is celebrated for a day on *Phalguna Bahula Amavasya* (February-March). Fowls, sheep and goats are sacrificed to the deity. The devotees clean their houses, take bath, observe fasting, prepare sweets, offer them as *neivedyam* and enjoy the festival. Only people of this village congregate. All communities take part. *Pujari* is a Chakali with hereditary rights. There is poor-feeding to some extent.

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

SOURCE : *Sri K. Simhachalam, Headmaster, Elementary School, Karrivanipalem.*

39. Rayavaram—Situated at a distance of 4 miles from Regupalem Railway Station, 10 miles from Yellamanchili by road and 47 miles from Visakhapatnam. It is said that Sri Krishnadevaraya came to this village from Simhachalam after his Kalinga conquest. This village was named Rayalavaram after Krishna Raya. In course of time, it came to be called as Rayavaram. Some say that this was named as Rayavaram as it was the place where Sri Krishnadevaraya and Gajapathi Rayalu had Rayabharam and Rayavaram is so named to signify the Rayabharam. Another legend says that this was Rayavaram as it was given to a Brahmin whose surname was Rayavarapu. There is a black stone inscription in Sanskrit even now relating the facts.

The total population of the village is 4,469 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kamsali, Kapu, Chakali, Mangali, Yata, and Scheduld Castes(209). The cheif means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Nukalamma, Siva, Rama, Bangaramma, Gavaramma and Vinayaka. The temple of Siva is now in ruins and that of Gavaramma is built of palm leaves. There are some wooden images of the deity Banagaramma in Her temple, which is to the south-west of the village. The stone image of the deity Nukalamma is 6 feet high in sitting posture on a throne. The image is awe-inspiring and a lively one. The temple of Nukalamma is to the north-west of the village with a compound.

Nukalamma *Panduga* is celebrated on *Phalguna Bahula Amavasya* (February-March) and on *Chaitra Bahula Amavasya* (March-April) for one day on each occasion. Nukalamma is believed to have come to

Basi family of Kapu community and is the daughter of that family. So during the festival, firstly the *garaga*, is taken to their house in a procession by the *pujari*, where *purna kumbham* is offered. The *garaga* is taken in procession at nights with music, drums, etc., for a week and on the festival day, the devotees congregate at the temple and offer fruits, sarees, fowls, goats and sheep to the deity. This festival is of ancient origin. Over 2,000 devotees from the nearby villages within a radius of 4 miles congregate. All Hindu communities take part in the festival. The deity has *manyam* lands. *Pujari* is a Yata. Margosa leaves (neem leaves) and *kumkum* are distributed as *prasadam*. Fasting is observed by some people during the festival.

A fair is held in this connection for a day. Over 2,000 persons congregate. Eatables, lanterns, torch lights, mirrors and combs, cloth and toys are brought and sold in the fair. Saraswathi Natyamandali, a dramatic Association under the leadership of Sri Tanuku Ganga Raju provides entertainment.

Gavaramma *Panduga* in *Margasiram* (November-December), Gouri puja prior to *Karthika Suddha Purnima* (October-November) and Ganpathi *Navarathrulu* for 9 days from *Bhadrapada Suddha Chaviti* (August-September) are also celebrated. Fasting is observed on *Karthika Suddha Purnima* (October-November) in connection with "Thrinadha Vratham" festival. There is free feeding during Ganapathi *Navarathrulu*.

Sea-baths are taken by devotees for *Magha Suddha Purnima* (January-Fedruary).

SOURCE : 1. *Sri Karri Narayanamurthy, Teacher, P. S. Compulsory Elementary School, S. Rayavaram.*

2. *Sri N. Srinivasamurthy, Physical Education Instructor, S. Rayavaram.*

3. *Sri A. Narasimhamurthy, Teacher, P. S. Compulsory Elementary School, S. Rayavaram.*

4. *Smt. P. Helinamma, Asst. Teacher, P. S. Elementary School, S. Rayavaram.*

5. *Sri Nemani Somayajulu, Teacher, P. S. Compulsory Elementary School, S. Rayavaram.*

40. Pulaparthi– Situated at a distance of 1½ miles from Regupalem Railway Station and 6 miles from Yellamanchili

The total population of the village is 2,084 and it consists of the following Hindu Castes: Brahmin, Vaisya, Kamsali, Kapu, Chakali Mangali, Yata Scheduled Castes (169)–Mala, Madiga and Scheduled Tribe (32)–Yerukula. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Nukalamma temple with a colourfully painted wooden image of the deity in female form and Sri Venugopalaswamy temple with the stone statue of the deity in human form are the places of worship here.

Sri Venugopalaswamy *Kalyanothsavam* is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). *Chalimidi* and *vadapappu* are offered to the deity. This festival is of ancient origin and of local significance. The Hindu devotees of this village congregate. *Pujari* is a Vaikhanasa Sri Vaishnava of Bhardhwaja *gotram*. *Prasadam* is distributed to all.

Gramadevatha Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March). This is also an ancient festival of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Chakali of Pydipala *gotram*. *Bhajans* are performed on four days in advance of the festival. *Jagaram* is observed on *Chaturdasi* night.

SOURCE : 1. *Sri A. Veerabhadra Rao, Headmaster, Pulaparthi.*

2. *Sri Nemani Satyanarayana, Teacher, P. S. Elementary School, Pulaparthi.*

41. Bayyavaram—Situated at a distance of one mile from Regupalem Railway Station and 7 miles from Yellamanchili. The approach to the village is only by a foot path.

The total population of the village is 2,009 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kapu, Mangali; Scheduled Castes (51); and Scheduled Tribes; (57). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Rama and Nukalamma with the immage of the deity, 6 feet high, painted with various colours are the places of worship here.

Nukalamma *Panduga* is celebrated for 7 days from *Phalguna Bahula Navami* to *Amavasya* (February-March). Everyday, the deity is taken in a proces-

sion in the village. During nights, some entertain the gathering with humourous conversations. On *Chaturdasi* night, *jagaram* is observed. Fowls, goats and sheep are sacrificed to the deity on the last night. This festival is of ancient origin and of local significance. People of the village congregate without any distinction of caste or creed.

In Mulakalapalle, hamlet of Bayyavaram Nalla Maremma temple is the place of worship. The deity is a wooden image in human form.

Nalla Maremma *Panduga* is celebrated for 7 days from the Tuesday after *Chaitra Bahula Amavasya* (March-April) during nights. Fowls, goats, and sheep are sacrificed. It is an ancient festival confined to the village only. Fasting and *jagarana* are the domestic observances. The expenses are met from the subscriptions of the villagers. Local Hindus participate. *Bhagvatham* etc., entertain the devotees on the last two nights of the *uthsavam*. There is no specific *pujari*. A non-Branmin performs puja.

A fair is held for 7 days from ancient times. Over 1,000 persons congregate on the last two days from the neighbouring villages. Foodstuffs, eatables, mirrors and combs are sold. *Bhagavatham* affords entertainment to the visitors.

SOURCE : 1. *Sri K. V. Rama Murthy, Teacher, Bayyavaram.*

2. *Sri P. Sanyasi Raju, Lakkavaram.*

42. **Etikoppaka**—Situated on the banks of the Varaha river at a distance of 3 miles from the Narasapatnam Road Railway Station, 3½ miles from the Pulaparthi bus route and 10 miles from Yellamanchili.

The total population of the village is 5,368 and it consists of the following Hindu Castes: Brahmin, Vaisya, Kshatriya, Kapu, Yadava, Agnikula Kshtriya, Kamsali, Mangali, Gavara, Settibalija, Devanga, Padmasale, Palli; Scheduled Castes (297)-Mala, Madiga, Adi Andhra; and Scheduled Tribes (74)-Yerukala etc., and Muslims. The chief means of their livelihood are agriculture, agricultural labour trade and other traditional occupations. Wooden toys also are prepared and painted in this village. These are sent out to various parts of the country.

Bandemma temple with the idol of the deity 6 feet high in human form painted with colours, Nukalamma temple and Venugopalaswamy temple are the places of worship here.

Bandamma *Teertham* is celebrated for one day in *Karthikam* (October-November). Fowls, goats and sheep are sacrificed to the deity. This festival is of ancient origin and is confined to some nearby villages. This festival is celebrated through subscriptions raised from the villagers. About 6,000 Hindu devotees-local and from the neighbouring villages congregate without any distinction of caste or creed.

A fair is held in this connection near the Bandemma temple on the outskirts of the village, about 6,000 persons congregate. A few shops selling eatables, utensils, etc. are put up.

SOURCE : 1. *Sri S. Appa Rao, Headmaster, Etikoppaka,*

2. *Sri Mullapudi Joga Rao, Village Karnam. Etikoppaka.*

43. **Somidevapalli Hamlet of Penugollu**—Situated on the bank of Varaha river at a distance of 6 furlongs from the bus route and 2 miles from Narasapatnam Road Railway Station and 9 miles from Yellamanchili.

The total population of the village including the hamlet is 1,836 and it consists of the following Hindu Castes: Kapu, Chakali, Mangali, Telaga; Scheduled Castes (230). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Rama temple and Nukalamma temple with her stone image in human form are the places of worship in the village. Maridithalli is the family deity worshipped. There is neither a temple nor an image for this deity. A temporary hut is erected at the time of the *Jatara*.

Maridithalli *Jatara* is celebrated for 7 days from *Karthika Bahula Amavasya* (October-November). A hut is built temporarily for this occasion. Fowls, goats and sheep are sacrificed during the last days of the *Uthsavam*. This is being celebrated from ancient times to prevent epidemics like cholera, small-pox etc., and local people congregate. This is common in some other places of this Taluk. *Uthsavam* is celebrated from the subscriptions raised from the villagers. All Hindus participate.

Nukalamma *Jatara* is celebrated on *Phalguna Bahula Amavasya* (Februay March). Fruits and flowers are offered. Fowls and goats are sacrificed.

Jagaram is observed on Sivaratri day i. e. on *Magha Bahula Chaturdasi* (January-February).

SOURCE : *Sri M. Subba Rao, Teacher, Samithi Elementary School, Somidevapalle.*

44. Gudivada – A coastal village situated at a distance of 8 miles from Narasapatnam Road Railway Station and 15 miles from the Taluk headquarters, Yellamanchili.

It is learnt that these parts were ruled by Vijayasimhudu of Chalukya dynsty about 1,300 years ago. Three *sasanas* (inscriptions) by him, each on three copper plates tied together with small chains making up nine plates altogether, written in the script of that time, were buried in the earth, kept in pots between stone slabs. These were unearthed 34 years back while digging up the earth to build a compound around a mango garden of Pericharla Lakshmipathi Raju, the Zamindar. These were sent to Madras, the then Metropolis of the composite Madras State. These *sasanas* (inscriptions) recorded that these parts were ruled by Vijayasimha and he was given 3 villages to Brahmins as gifts among which Gudivada Agraharam is one. To the north of this village, there is another village by name Sarvasiddhi at a distance of 8 miles built by Vijayasimha. He gave this name to the village as all his desires were accomplished. (*Sarva* is all and *siddhi* is fulfilment).

The total population of the village is 3,182 and it consists of the following Hindu Castes : Brahmin, Kshatria, Yadava, Kamsali, Bestha, Chakali, Mangali, Settibalija and Scheduled Castes (291). The chief means of their livelihood are agriculture, agricultural labour, sheep rearing and other traditional occupations.

The temples of Sri Rama, Siva and the village deity Nukalamma with an imposing image in female form are the places of worship.

Nukalamma *Sambaram* is celebrated for 16 days from *Phalguna Suddha Purnima* to *Chaitra Suddha Padyami* (March-April). Village deities are taken in procession during the nights. Animals and fowls are sacrificed to the deity. Fruits, flowers and new clothes are also offered to fulfil their vows. This ancient festival is celebrated by all villagers. The elders of the village are the patrons and they conduct the festival with the services of Chakalis and Mangalis. Local people of all communities participate. *Prasadam* is distributed to all.

Sea-bath is taken on the full-moon day in *Magham* (January-February) at Polavaram, a hamelt of this village. People of neighbouring villages around 20 miles of the village take part in this festival. A fair is held in connection with the sea-bath festival. About 20,000 people congregate here coming by bullock carts, *jatkas*, cycles and walk. Nearly 400 shops and 50 hawkers sell plantains, date-fruits, sweets, other eatables, and toys. Bamboo-baskets are brought and sold by the residents of Etikoppaka. There is free feeding to Brahmins. Health exhibition is also arranged here. Swings, merry-go-rounds and dramas afford entertainment to the visitors.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Prasadam* is distributed every day to devotees.

Gandhi Jayanthi is celebrated with processions on 2nd October.

SOURCE : 1. *Sri Pericherla Lakshmipathi Raju, S/o Pericherla Peddi Raju, Gudivada.*

2. *Sri Abdul Rajaiah, Village Level Worker, Gudivada.*

45. Upamaka Agraharam – Situated at a distance of 4 furlongs to the south of the Grand Trunk Road, 5 miles from Narasapatnam Road Railway Station and 14 miles from Yellamanchili. The Bay of Bengal is 3 miles from this place. This is also known as Upamaka *Kshethram* (meaning a peerless sacred place) as Sri Venkataswaraswamy established Himself here. Prior to this, the place was a forest.

The total population of the village is 3,254 and it consists of the following Hindu Castes: Brahmin, Vaisya, Kapu, Yadava, Sale, Kamsali, Golla, Chakali, Mangali, Yata; Scheduled Castes (100), Mala, Madiga, and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade, and other traditional occupations.

Between the Garudari hill on the west of the village and 'Bandhuram' the one and a half square mile tank, there is an ancient temple of Siva called Lakshmaneswaraswamy. The second is the temple of Lord Venugopalaswamy, which is also a big and ancient one. It is enclosed in a spacious compound with towers on four sides. The idol in the sanctum sanctorum resembles that of Lord Venkateswara. In the front hall there are the *kalyana vigrahams* of the Lord and Sri Devi. The idols of Ramanujacharya, Nammalwar and other Alwars are also kept there. *Kalyanamantapam, Galigopuram*, Garudadwajam and a

few more structures are imposing and flight of steps by the side of the *Kalyanamantapam* leads to the tower in which the Lord was found on a red stone by a cow boy. The figure of the Lord with Sri Devi, *sankha, chakra*, sword and bow rides on a horse.

The *Kshethra Mahatmyam* of Sri Upamaka Venkateswara Swamy is described in Brahmakaivartha Puranam which is otherwise known as Garudachala *Mahatmyam*. This is first written in Sanskrit and then in Telugu in verse form. It is now translated into prose by Sri Paravasthu Venkata Ranganatha Swamy and Kakaraparthi Seetharama Sastry. In the first chapter, it is stated that when Somakasura stole away the four Vedas and hid himself in the ocean, Brahma sought the help of Sri Mahavishnu. Vishnu assured Brahma that He would get back the Vedas. For this Brahma was asked to do penance at Garudachala, near the seacoast, which would enable him to have *Siddhi*, meaning success or fulfilment. It is believed that a bath in the tank 'Bandhuram' expiates any one from his sins.

ఇయాంధాత్ర మహోత్కృష్టా తపస్సిద్ధి ప్రదాయిన
Iyamdhathra maho thkrushta, thapassiddhi Pradayina,

కాధూమి రస్యా ఉపమ త్యుపమాకేతి విశ్రుతాః
Kadhumi rasya upama thyupamakethi visruthah

(This is a place of great sanctity on the earth, where penance is successful. This is called as upamaka meaning that there is no other place equal to this). The second *slokam* is:

మమావిర్భావారివసే,
Mamavirbhavarivase
ఫాల్గుణే శుక్లపక్షకే
Phalgune Suklapakshake
ఏకాదశ్యాం నరోయోత్ర
Ekadasyam, naroyothra
స్నాతి తస్య సుఖాన్యహం"
Snathi thasya sukhanyaham"

(O, Brahma, I bless the man with every happiness who bathes in this tank on *Phalguna Suddha Ekadasi*, the day of my *Avataram*).

On the basis of this *slokam* only, the *kalyanothsavam* is celebrated from *Phalguna Suddha Ekadasi* (February-March).

The second chapter describes the various *avataras* of Vishnu. When Rakshasas defeated Devatas, Adithi requested her husband Kasyapa, to think of a safe way for her sons and he went to see Brahma, whereon Brahma and Siva along with Devendra and other Devathas prayed Sri Mahavishnu to protect them from Rakshasas. Lord Vishnu asked Kasyapa, to go to Garudachalam near which is Bandhura tank and do penance because that place was liked by Himself very much.

Kasyapa went to Garudachalam with his wife Adithi and started penance. After some days, Lord Vishnu appeared to him to make them happy and told that he would destroy Rakshasas in Vamana *Avatara*, being born as son to them. When Kasyapa and Adithi are born as Dasaratha and Kausalya in *'Thretayugam'*, He would be born to them as Sri Rama, again as Krishna when they are Vasudeva and Devaki in *'Dwaparayugam'*, and again in *Kaliyugam* as their son, when they take the names of Karinatha and Nayaki, to write Vedas in Dravida language. Again He would be born as Ramanuja when Kasyapa and Adithi live as Kesavadikshitha and Kanthimathi.

Sri Ramanuja mentioned this *kshethram* as one of the 108 sacred *kshethroms*. Simhachalam is named after this as 'Tharshyadri, Simhachale'. Sri Ramanuja lived during the period from 1017 A.D-1137 A.D by which this *kshethram* is known to be ancient one.

Periyalwar and his followers lived here to have the *darshan* of Lord Vishnu and to attain salvation by serving Him. In the fifth chapter of Garudachala *Mahatmyam*, it is stated that Ramanuja prayed Lord Venkateswara to accept his pujas which are according to Pancharathragama, as Vaikhanasa *archana* (puja) was being done improperly. The Lord apprised him that He established Himself at Upamaka to the south of Vindhya mountain range, where pujas are performed according to Pancharathragamam. It is said that two Pancharathragama pandits of Bharadwaja *gotram* came to Upamaka after some time.

These two were Venkatarangacharya and Bhattacharya. They stopped at the Bandhura *Sarovaram* on their way from Srirangam to Puri. They found their purse missing in the morning. They heard that Lord Srinivasa and Padmavathi were traced on Garudachalam hill by dream to a cow boy. They prayed to the Lord and heard a celestial voice that their purse would be recovered if one of them permanently stayed there to perform puja to the Lord. It is thus that Venkatarangacharya settled down at Upamaka.

This temple of Lord Venkateswara was patronised by Bahubalendra Chakravarthi, the descendant of Raja Raja Narendra and was handed over to Upamaka villagers. Due to financial difficulties the temple management was taken over by the Madras Government. In 1868, Sri Gode Suryanararanarao regained the authority. (More about this can be known from Oriental Manual by Brown, now available at Kannamera Library, in Madras. There is also a detailed list of about 80 families, specifying the Zamindars who gave the *Agraharam* and those who received it.). The forest around the *Agraharam* is cleared now. Four villages, Nakkapalli being one of them, are gifted to the temple. Sri Pusapativaru are the next patrons who improved it very much.

The temple's glory lasted till 1935. Pujas and *bhogams* were performed thrice daily and the *mahanaivedyam*, with 12 *kunchams* of rice was offered thrice. *Akhandas* on the hill and at the temple with ghee were maintained besides many *deepams* of oil. The *Akhandam* is now turned to be one of oil and the *mahanaivedyam* is of ¾ measure (1½ kgs). But even now three *uthsavams* are celebrated annually in this temple.

Sri Venkateswaraswamy *Kalyanothsavam* is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February-March) This in inaugurated with *dhwajarohanam* on *Dasami*. *Rathothsavam* and *Kalyanothsavam* with at least 25 thousands participating in the procession of *Ekadasi*, *Baliharanam* and *Pounacheettusava* on *Dwadasi*, *Sadasyam* on *Triodasi*, *Dipothsavam* on *Chathurdasi* on *Samudrasnanam* and *Purnahuthi* on *Purnima* are the rituals. Swamivari *Ashtoththaram* and *Sahasranamarchana* with *Abhisehkams* are performed by the *pujaris* almost continuously, in the names of the devotees. Vows are fulfilled by the devotees by offering hair, money, gold and silver jewels and some by offering various sweets as *naivedyams*. *Harathi*, *deeparadhana*, fruits, cocoanuts, etc., also are offered by the devotees. This is a very ancient celebration since the origin of the temple. The Executive Officer appointed by the Hindu Religious and Charitable Endowments Board looks to the arrangements of the *uthsavam*. About a Lakh of Hindu devotees from various parts of the State congregate. All Hindu communities participate. *Pujaris* are Srivaishnavas of Bharadwja, Parasara and Vasishtasa *gotrams*, with no hereditary rights. They are employed by the Hindu Religious and Charitable Endowments Board. An amount of Rs. 200 is spent every month for the establishment. Free feeding to the Brahmins and poor feeding which were in vogue are reduced to mere distribution of *prasadam*.

A fair is held in this connection for 20 days from *Ekadasi* in the 4 acres land belonging to the temple in front of it. Taxes are collected from the shop-keepers. The amount goes to the *hundi* of the temple. About a lakh of persons from this district and also from East Godavari, West Godavari, Srikakulam, etc., districts congregate. All Hindu communities participate. Shop keepers from Rajahmundry, Pithapuram, Tuni, Narasapatnam, Yellamanchili, Anakapalle, Kotapadu, Visakhapatnam etc. come to the fair to sell foodstuffs, sweets, dates and fried groundnuts, utensils of copper, brass, iron, steel, glass and earth, lanterns, torchlights, mirrors, combs, books of epic stories, pictures and photos of deities, cloth, readymade clothes, agricultural implements, handi-crafts, bamboo articles, wooden and earthen toys, shoes, spectacles and other fancy goods. *Harikathas*, *burrakatha*, circus, magic, lotteries, dramas enacted by 'Venkateswara *Natya Mandali*' and other associations afford entertainment to the visitors. Special pandals are erected but there is no choultry. Pilgrims cook their food in the fields around the temple.

Brahmothsavam is celebrated for 10 days from *Asvija Suddha Padyami* to *Dasami* (September-October). *Adhyanothsavam* is also celebrated with local congregation for 11 days from *Mukkanuma*, the day after *Sankranti* i. e. from 17th January. Daily pujas with *naivedyam* are performed throughout *Dhanurmasam* also.

Sea-bath on all *Amavasya* and *Purnima* days, fasting on every *Ekadasi* and *Parayana* on *Dwadasi*, arranging feast on festive occasions are domestic observances here. Fasting and *jagaram* are observed on *Sivaratri* i. e. *Magha Bahula Chaturdasi* (January-February). Some observe fast on every Saturday.

SOURCE : 1. *Sri G. V. Ramana, Headmaster, S. E. School, Upamaka.*

2. *Sri A. Satyanarayana Raju, Village Level Workers, Upamaka.*

3. *Sri Illinda Venkata Satyanarayanachari, Karnam, Upamaka, Agraharam.*

4. *Andhra Prabha Weekly dated 13-11-63, page 45.*

46. Nakkapalle – Situatad at a distance of 4½ miles from Narasapatnam Road Railway Station, and 10 miles from Yellamanchili.

The total population of the village is 3,919 and it consists of the following Hindu Castes : Brahmin, Kshatriya, Vaisya, Sudra, Medari, Golla, Padmasale, Kamsali, Yata Kapu, Mangali, Telaga; Scheduled Castes (420) - Mala, Madiga, Chachati and Christian and Muslims.

Nukalamma temple with Her image in human form painted in colours and 3 Rama temples are the places of worship in this village.

Gramadevatha Uthsavam is celebrated for 3 days from *Phalguna Bahula Triodasi* to *Amavasya* (February-March). Arrangements are made 4 or 5 days in advance. Fowls, goats and sheep are sacrificed. *Jagaram* on *Chaturdasi* and puja on *Amavasya* are performed. The deity is taken out in procession daily with music. Votive offering of hair is made and walking on the fire is observed. This is an ancient festival confined to the village. The village elders are the patrons. Local people of all Hindu communities participate. *Pujaris* are of Mala, Madiga and Chakali castes. Fancy dresses, dramas and *burrakathas* afford entertainment. Pujas, *naivedyams* and sacrifices are the domestic observances.

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

SOURCE : 1. *Sri P. Appa Rao, Executive Officer, Panchayat Samithi.*

2. *Sri K. V. Rama Raju, Village Level Worker, Nakkapalle.*

47. Darlapudi—Situated at a distance of 2½ miles from Narasapatnam Road Railway Station and 17 miles from Yellamanchili.

The total population of the village is 3,654 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kapu, Kamsali; Scheduled Castes (531)- Mala, Madiga and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Nukalamma, Maridamma, Ramalingeswara Swamy and Sri Rama are the places of worship here.

Sri Ramalingeswara Swamy festival is celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May). This is being celebrated since the inception of the village with local Hindu congregation.

Nukalamma festival on *Phalguna Bahula Amavasya* (February-March) and Maridamma *Uthsavam* in *Karthikam* (October-November) are also being celebrated since the inception of the village. Animals are sacrificed to these deities.

Ramulavari *Uthsavam* is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April).

SOURCE : *Sri Ch. Venkateswara Rao, Village Level Worker, Darlapudi.*

48. Rebaka—Situated at a distance of 4 miles from Gullipadu Railway Station and 20 miles from Yellamanchili.

The total population of the village is 764 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kshatriya, Kapu and Scheduled Castes (76) - Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of the village deity Gudupamma with Her 5 feet high image sitting on a white horse with a sword in one hand and Rama temple are the places of worship.

Gudupamma *Panduga* is celebrated for 9 days from *Chaitra Suddha Panchami* (March-April). Goats, fowls and sheep are sacrificed to the deity. This is of anceint origin and of local significance. The Hindu devotees of the village congregate. *Pujaris* are Kapus of Pydipala *gotram* with hereditary rights. *Prasadam* is distributed to all.

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

Nukalamma *Panduga* is celebrated on *Phalguna Bahula Amavasya* (February-March) and fowls are sacrificed on that night.

SOURCE : 1. *Sri T. Satyanarayana, Teacher, Rebaka.*

2. *Sri Mallavarapu Venkateswarlu, Village Level Worker, Rebaka.*

49. Cheedika—Situated at a distance of 2½ miles from Gullipadu Railway Station and 25 miles from Yellamanchili.

The total population of the village is 528 and it consists of the some Hindu Castes mainly Kapus; Scheduled Castes (3); and Scheduled Tribes (262) - Konda Doras. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

A *garaga* is worshipped in the name of Cheedikatalli.

Cheedikatalli festival is celebrated for 4 days from *Magha Bahula Dwadasi* to *Amavasya* (January-February) Goats, fowls and sheep are sacrificed to the deity. The devotees decorate their houses and offer *naivedyam*. This is being celebrated for the past 70 years and is conducted under the supervision of the Konda Doras. Hindu devotees - local and from the neighbouring villages congregate without any distinction of caste or creed.

A fair with a few shops is held in connection with this festival for one day on *Magha Bahula Amavasya* and it is held for the past 70 years. The people local and from the neighbouring villages congregate.

Kolatams, cock-fights and dances provide entertainment for the visitors.

Konda Rajula *Panduga* is celebrated on a Friday between *Magha Bahula Amavasya* (January-February) and *Phalguna Bahula Amavasya* (February-March).

SOURCE : *1. Sri D. Subba Rao, Teacher, Cheedika.*

50. Dosalapadu Agraharam — Situated at a distance of 3 miles from Gullipadu Railway Station.

The total population of the village is 812 and it consists of the following Hindu Castes : Golla, Vaisya, Viswabrahmin and Scheduled Castes (46). The chief means of their livelihood are agriculture, agricultural labour, trade, goldsmithy and other traditional occupations.

The village deities Nukalamma, Padalamma, Porelamma, Thalupulamma and Gudupamma are worshipped in the form of stone images.

Padalamma festival is celebrated for one day on *Magha Bahula Amavasya* (January-February). Fowls, goats and sheep are sacrificed to the deity. This is of local significance. The patrons are the village Karnam and Munsiff. The Hindu residents of the village congregate without any distinction of caste or creed.

Nukalamma festival celebrated on *Phalguna Bahula Dwadasi* to *Amavasya* (February-March) for 4 days, Porelamma festival on *Phalguna Bahula Amavasya* (February-March), Thalupulamma festival on *Vaisakha Suddha Purnima* (April-May) are the other festivals that are celebrated in this village.

SOURCE : *Sri Ch. Surya Prakasa Rao, Single Teacher, Panchayat Samithi Elementary School, Dosalapadu Agraharam.*

51. Gullipadu—Situated at a distance of 1 mile from Gullipadu Railway Station, 20 miles from Yellamanchili and 30 miles from Narasapatnam.

The total population of the village is 1,198 and it consists of the following Hindu Castes : Brahmin, Vasya, Kshatriya, Viswabrahmin, Chakali, Mangali, Telaga, Kamsali, Jangam, Uppara and Scheduled Castes (74) - Malas, Madigas. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Sri Rama temple in the centre of the village, Gudupamma temple at the outskirts of the village are the places of worship in this village. The idol of Gudupamma is 5 feet in height, painted with colours. There are brass *garagalu* also in the temple. Nukalamma and Ankalamma are the other deities worshipped in the form of wooden images under the trees in sacred abodes.

Gudipamma *Jatara* is celebrated for 16 days from *Magha Suddha Dasami* to *Bahula Dasami* (January-February). Fowls, goats and sheeps are sacrificed to the deity near the temple. The deity is taken in a procession from the temple into the village. The devotees take sea-bath and observe fasting and *jagaram*. The devotees take intoxicants during the festival. This is of ancient origin and confined to the neighbouring villages. The residents local and from the neighbouring villages congregate without any distinction of caste or creed. There are no *pujaris*. The village servants, Chakali and Mangali perform puja during these 16 days. On the last but one day '*Veedhi Bhagavatham*' is enacted. There is drama troupe in the village consisting of 10 members and the leader is Sri Mycherla Venkataswamy belonging to Gundruballi village of this Taluk.

Nukalamma *Panduga* is celebrated for 15 days from *Phalguna Suddha Panchami* to *Bahula Panchami* (February-March).

Sri Ramulavari *Kalyanam* is celebrated for 5 days from *Chaitra Suddha Panchami* to *Navami* (March-April). *Prasadam* is distributed to all.

SOURCE : *1. Sri M. Murthy Raju, Village Karnam, Gullipadu.*

2. *Sri Mulupuri Sri Rama Murthy, Teacher, Gullipadu.*

52 Nellipudi—Situated at a distance of 4 miles from Gullipadu Railway Station and 19 miles from Yellamanchili.

The total population of the village is 963 and it is made up of the following Hindu Castes : Kshatriya, Vaisya, Sale, Kapu, Golla, Yerragolla, Telukala, Kamsali; Scheduled Castes (299); Mala, Madiga and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade, weaving and other traditional occupations.

The temples of Sri Rama, Pattalamma and Nukalamma with the stone statues in female form are the places of worship here.

Pattalamma *Panduga* and Nukalamma *Panduga* are celebrated for one day on *Phalguna Bahula Chaturdasi* (February-March). Actually these two festivals are celebrated for 10 days from *Phalguna Bahula Panchami* to *Amavasya* (February-March). Every day, the brass images of the deities are taken to every house in the village. On the ninth day night the devotees observe *jagarana* and on the next day the deity is placed in the temple. The devotees sacrifice fowls, goats and sheep in fulfilment of their desires to the deity on the last day, at 5 O' clock in the morning. The devotees go to the temple with cocoanuts *Chalimidi*, *vadapappu* and sugarcane on *Chaturdasi* morning. These are of ancient origin and of local significance. The patrons and followers are Harijans and Washermen. The Hindu devotees of the village congregate numbering 4 to 5 hundreds, without any distinction of caste or creed. *Pujari* is a Chakali of Pydipala *gotram* with hereditary rights.

Bhagavatham or *burrakatha* or street drama are entertained. The darmas troups are called from the neighbouring villages.

The devotees take sea-bath and observe fasting on *Magha Bahula Chaturdasi* and *Phalguna Suddha Ekadasi* and *jagarana* on *Sivaratri* i.e. *Magha Bahula Amavasya*, (January-February).

Sri Sita Rama *Kalyanam* is celebrated on *Chaitra Suddha Navami* (March-April) and *prasadam* is distributed to all. The devotees wear new clothes, *bhajans* are performed in the temple.

On *Ugadi*, i. e., *Chaitra Suddha Padyami* (March-April) the villagers take oil bath, go to the temple wearing new clothes and hear *'Panchangam.'* *Bhajans* are performed in the night and *prasadam* is distributed to all.

SOURCE : 1. *Sri Mallavarapu Venkateswarlu, Village Level Worker, Vempadu (via) Nakkapalli.*

2. *Sri K. Bopeswar Rao, Single Teacher, Panchayat Samithi Elementary School, Nellipudi.*

53 Gopalapatnam—Situated at a distance of 6 miles from Tuni Railway Station.

The total population of the village is 1,827 and it consists of the following Hindu Castes : Brahmin, Kshatriya, Telaga, Yata, Kamsali, Sale; and Scheduled Castes (287)–Mala and Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Dharmalingeswaraswamy temple constructed on a hillock called Sitammavari *metta* and Nerellamma temple are the places of worship in this village. Paradesamma is also worshipped by the villagers but there is no temple for the deity.

Sri Dharmalingeswaraswamy festival is celebrated for one day on *Sivaratri* i. e., *Magha Bahula Chaturdasi* (January-February). Vows are fulfilled and fruits are offered. The devotees observe fasting and *jagarana* on this day and on the next day they take their meal early in the morning after taking bath. This is of very ancient origin and confined to the neighbouring villages. About 2,000 devotees from this and the neighbouring villages congregate without any distinction of caste or creed. *Pujaris* are Saivaites.

Nerellamma festival celebrated for 25 days from *Vaisakha Suddha Panchami* to *Bahula Amavasya* (April-May) and Paradesamma *Panduga* celebrated from *Bhadrapada Suddha Padyami* (August-September) to *Karthika Bahula Amavasya* (October-November) for 3 months are the other festivals. The *pujaris* are Yatas for these deities.

SOURCE : 1. *Sri S. Veerabhadra Rao, Village Karnam, Gopalapatnam.*

2. *Sri A. Srinivasa Sarma, Teacher, Gopalapatnam.*

54 Namavaram—Situated at a distance of 3 miles from Tuni Railway Station, three miles from

Gullipadu Railway Station and 22 miles from Yellamanchili by road. The Calcutta-Madras Grand Trunk Road passes through this village. This village was shifted from the old site, which was at ½ a mile distance from the present habitat and two and half miles from the G. N. T. Road, about 40 years back. The villagers were suffering from fire accidents, floods and infectious diseases. Sri Mounananda Saraswathi Swamivaru, who was the founder of Dattatreya *Mandiram* in Kurthalam village of Tenkasi taluk in Tinnevelli District of Tamil Nadu, on a request by his disciple Sri Kanukollu Yerukaraju advised the villagers to shift the habitat from the old site and thus the new habitat came into existence. Sri Kanukollu Varadaraju, the Village Headman constructed a Sri Rama temple in the 1st Ward of the present village and installed the picture of Lord Rama in it. He built his house besides this temple. Gradually, the villagers also constructed houses in this place leaving the old one. From that time onwards, there is gradual growth of this village.

The total population of the village is 2,200 and it consists of the following Hindu Castes: Brahmin, Oriya Brahmin, Vaisya, Devanga, Yadava, Senapathi, Kshatriya, Vadla, Kamsali, Chakali, Mangali; Scheduled Castes (364)–Mala, Madiga; and Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Two Sri Rama temples—one with the Lord's picture and the other with the images of Rama, Lakshmana, Sita and sandals of the Lord in the new village and Maridamma temple and Nukalamma temple in the old village with the images of the deities in human form are the places of worship. There is also Lakshmana *gundam*, a stone construction.

Lakshamma *Gundam Uthsavam* is celebrated for one day in *Pushyam* (December-January). This is celebrated either on 15th or 16th January. *Aradhana* is performed in the morning. Plantains, blouse pieces and *kumkum* are offered to the deity. *Bhajans, kolatams, golla suddulu* and fencing with sticks are performed in the after-noon. Street dramas are also enacted during this festival. A pandal is erected before the *gundam* during the festival for *harikathas*, dramas and street dramas to be staged. There are two drama troups 'Lakshmi Ganapathi *Natya Mandali*' and 'Jai Ganesha *Natya Mandali*'. This is a 50 years old festival confined to the neighbouring villages also. The patrons and trustees are Telagas. The Hindu devotees local and from 6 neighbouring villages congregate without any distinction of caste or creed. *Pujari* is Sri Geddem Sanyasi Rao, a Telaga with hereditary rights.

Nukalamma *Jatara* and Maridamma *Jatara* are celebrated on *Kothamavasya* i.e., *Phalguna Bahula Amavasya* (February-March) and *Gandhamavasya* i.e., *Chaitr-Bahula Amavasya* (March-April) respectively. Fowls, goats and sheep are sacrificed to the deity. A he-buffalo is sacrificed to the deities on the first day morning. Some devotees offer soaked green gram dal and rice flour mixed with jaggery to the deity. These are ancient festivals. The trustee is Sri Korimi Peda Appanna and the patrons are Yadavas. About 1,500 Hindu devotees local and from the neighbouring villages congregate without any distinction of caste or creed.

A fair is held in connection with the *jatara* for one day near the temple. It is being held from ancient times. About 1,500 persons visit the fair. Eatables, lanterns, mirrors, combs, pictures and photos of Gods, cloth and clothes and plastic toys are brought and sold in the fair.

Sri Rama Navami is the other festival celebrated on *Chaitra Suddha Navami* (March-April). The founder of this temple is a Brahmin. The trustee is Kanukollu Bhaskara Murthy, a Brahmin with hereditary rights. *Pujari* is also a Brahmin. There is free feeding during this festival.

There is free feeding during the *Vardhanti* celebration of Gandhiji. There is a statue of Gandhiji in the 5th Ward of the village. On that day, the life history of Gandhiji is narrated to the villagers in the the form of *burrakatha* and speeches are delivered by the village leaders in the public meeting arranged for the occasion.

The devotees observe fasting and *jagarana* on *Ashada Suddha Ekadasi* (June-July) and *Pushya Suddha Ekadasi* (December-January).

Pushkaram is celebrated in Pentakota village which is 10 miles by road from this village. The devotees take sea-bath on *Magha Purnima* and on *Sivaratri*. A big *theertham* is celebrated during those days near the sea-shore.

SOURCE : *Sri B. A. Wellingdon, Teacher, Special Samithi Elementary School, Navaram.*

55. **Payakaraopeta**—Situated on the left bank of Thandava river, the boundary of Visakhapatnam District on the southern side separating East Godavari District, at a distance of 2 furlongs only from Tuni town and Railway Station of East Godavari District. G. N. T. road passes through this village; Yellamanchili, the taluk Headquarters town is at a distance of 25 miles.

The town is multi-ethnic in composition having a population of 8,655 consisting of Brahmins, Vaisyas, Kapus, Velamas, Kshatriyas, Kamsalis, Chakalis, Mangalis, Medaras, etc.; Scheduled Castes (1,964)- Malas and Madigas; and Scheduled Tribes (208).

There are the temples of Pandurangaswamy, Sri Sitha Ramaswamy and Rama.

The Pandurangaswamy temple of this village is a very famous temple. The full name of the Lord is Sri Radha-Rukminee Sametha Pandurangaswamy. It was constructed in 1934 chiefly by the Vaisyas of this village. The idol of Pandurangaswamy is 5 feet in height with silver *Kavacham* and the idols of Radha and Rukmini are 4 feet height. Three sets of *Utsavavigrahas* (procession idols) are also there in the temple. Sri Godadevi, stone idol of 3 feet height is in a small temple structure adjacent to the Lord.

The daily pujas are: *Prabhatseva* at 6 a. m; *Balabhogam* at 8 a.m., *Dravidaveda parayana* 8 to 9 a.m., and *Homas* or *Astadikapalaka balikaranam* from 9 to 10 a.m., *Mahanaivedyam* at 11 a.m. and *deeparadhana* and *punahpuja* at 6 p.m. *Theertham* and *prasadam* are distributed to the devotees. About 20 devotees visit the temple daily. Lakshmi puja on Friday and *Astotharapuja* on Saturday take place in the temple and about 50 people visit the temple on each of these days.

The special *uthsavams* celebrated in the temple are: *Laksha kumkuma* puja on all Fridays in the month of *Sravanam* (July-August), entire month of *Dhanurmasam Pushyam* (December-January) and *Kalyanam* for 5 or 6 days from *Magha Suddha Ekadasi* to *Padyami* and the Lord is taken in procession in the town on all these days. For Krishnashtami recitation of *Dravida Veda* takes place. Sri Rama Navami is celebrated for 1 day and *panakam* and *vadapappu* are distributed among the audience. Dasara or Sarada Navaratrulu takes place for 9 days from *Asviyuja Suddha Padyami* to *Navami*. *Bhajanas* takes place during the month of *Sravana* and during Dasara. About 200 people attend each day on these days for the *bhajanas*.

Pujari is Sri Pisupati Raghavacharyulu, a Pancharatra Srivaishanava Brahmin of Gowthama *gotram*. Adhyapalle is Sri N. Ch. S. Ramanjacharyulu, a Srivaishanava Brahmin of Kousika *gotram*. The *pujari* and Adhyapalle are paid Rs. 35/- each towards their services and 1 bag of paddy towards *mahanaivedyam*. Oil and other puja materials are supplied by the Trust Board.

About 30 acres of wet land fetching a rent of Rs. 4,000 and buildings and shops fetching a rent of Rs. 6,000 per annum, are the properties of the Lord. Apart from this, an income of about Rs. 5,000 is got over the marriages celebrated in the *kalyanamantapams* on either side of the temple. A fee of Rs. 10 is collected for each marriage and at times 30 to 40 marriages are celebrated here at a time. *Magha*, *Phalguna*, *Chaitra*, *Vaisakha*, *Jaishta* and *Sravana* are the auspicious months during which marriages are celebrated mostly.

Sri N. Ch. S. Narayanacharyulu, a Sri Vaishanava Brahmin of Kousika *gotram* and 2 others are the trustees of the temple. A clerk on a monthly pay of Rs. 80 and a cook on a monthly pay of Rs. 35/- are appointed by the Trust Board.

Sri Sita Ramaswamy temple is very ancient. Major repairs were effected to the temple by 24-8-1956. One foot high stone idols of Rama, Lakshmana and Sita are there in the temple. Daily pujas take place in the temple. The *Pujari* is Sri Muktevi Narasimhacharyulu, a Vaikhanasa Brahmin of Gowthama *gotram*. He resides with his family in a house within the temple compound itself Sri Dasari Buli Venkataraju, a Vaisya is the Trustee for this temple.

Sri Rama Navami is celebrated for 1 day in the temple. The Lord is taken in procession from 8 to 10 a. m. and about 600 people participate in the procession. *Panakam* and *vadapappu* are distributed to the gathering.

Another Rama temple is there in the village with coronation picture of Sri Rama. No daily pujas take place in the temple. Sri Rama Navami is celebrated for 1 day in this temple, by the Sales of the area.

Opposite the Sita Ramaswamy temple there is the temple of Mallipeddi Nagamma *Perantalu* of Sale Caste. The Perantalu flag festival takes place for 1 day on Ugadi from 1 to 6 p. m. and over 3,000 people mostly Sales (weavers) and other communities

also participate in the festival. On other days, there are no pujas in this temple.

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

56 Mangavaram—Situated at a distance of 3 miles from Payakaraopeta, 3½ miles from Tuni and 28 miles from Yellamanchili.

The total population of the village is 3,178 and it consists of the following Hindu Castes : Brahmin, Kshatriya, Vaisya, Yata, Golla, Telukula, Kummari, Chakali, Mangali, Kamsali; and Scheduled Castes (277)—Mala, Madiga. The chief means of their livelihood agriculture, agricultural labour, trade and other traditional occupations.

Nukalamma temple with her image in human form and Sri Rama temple are the places of worship in the village.

Nukalamma *Uthsavam* is celebrated for 30 days from *Phalguna Suddha Padyami* to *Bahula Amavasya* (February-March). Fowls, goats and sheep are sacrificed. The blood of sacrificed animals is collected in an earthen lid and the seeds of all grain crops are soaked in it. It is believed that the crop of the seedlings which sprout up well in the blood, yields rich harvest. This festival is common throughout the district. The deity has 3 acres of wet land as inam. The patron belongs to Telaga community with hereditary rights. Over 2,000 local people of all communities without any distinction of caste or creed congregate. *Pujari* is a fisherman.

Jatara is being celebrated during one night only from ancient times. A fee of one rupee is collected to enter *gundam* which is filled with fire.

The local businessmen keep a few shops selling fancy goods.

SOURCE : *Sri M. Raja Ratnam, Headmaster, Samithi Higher Elementary School, Mangavaram.*

57. Peda Ramabhadrapuram—Situated at a distance of 3 miles from Tuni Railway Station and 30 miles from Yellamanchili. A person by name Peda Ramabhadra was the first settler of this village. Hence the village is named after him as Peda Ramabhadrapuram after him.

The total population of the village is 2,372 and it consists of the following Hindu Castes : Brahmin, Vaisya, Telaga, Kshatriya, Kapu, Kummari; Chakali, Mangali, Kamsali, Sales; Scheduled Castes (783)—Mala, Madiga, Chachadi, and Muslim. The chief means of their livelihood are agriculture, agricultural labour, employment, trade and other traditional occupations.

There is the temple of Sri Rama on a hillock with the images of Sita, Rama and Lakshmana and a *mandapam* below the hillock; Nukalamma temple with an image and a *garaga* (earthen pot); Maridamma temple with brass *garaga*, and a hut for Gonthemma with Her image are the places of worship in this village. Sathemmatalli in the form of babul tree (*acacia arabika*) is also worshipped.

Sri Kodanda Ramaswamy festival is celebrated for 5 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April). The festival is celebrated in the name of Srimathi. Avasarala Venkata Ratnamma, a resident of this village who gave some lands for the temple. Fruits and flowers are offered to the Lord. Hair is offered. This is being celebrated since the inception of the village and is of local significance. The income on the *inam* land is used for the festival expenses. The Hindu residents of the village congregate without any distinction of caste or creed. *Prasadam* is distributed to all and there is free feeding on *Purnima*.

Dhannsu is also celebrated for one month during *Dhanurmasam*, i. e., *Pushyam* (December-January) in the same temple. Pujas are performed and naivedyam is offered for the whole month.

Nukalamma *Uthsavam* is celebrated for 15 days in *Phalgunam* (February-March) and Maridamma *Panduga* for one week in *Asviyujam* (September-October). Fowls, goats, sheep, buffaloes and pigs are sacrificed to both the deities. A he-buffaloe is offered on *Amavasya*. If the festivals are not celebrated in that particular period, the deity is believed to ask the villagers to perform the festival. The deities are worshipped with flowers. These ancient festivals are of local significance only. The deities have *inam* lands and the jataras are celebrated from the income on lands. The lands are in the names of the deities.

Sathemmatalli pujas are performed during the harvest season in *Pushyam* (December-January).

Gonthemmathalli is mainly worshipped by the Malas. The festival is celebrated for 15 days from *Karthika Suddha Padyami* to *Purnima* (October-November). On the last day, the deity is immersed and mixed in Ganga (river). The deities are wor-

shipped with flowers; and clothes, fruits and sweets are offered. Fasting and *jagarana* are also observed by the devotees.

SOURCE : 1. *Sri Nemani Veera Venkata Satyanarayana Murthy, Teacher, P. S. E. School, Peda Ramabhadrapuram.*

2. *Sri L. V. Raju, Karnam, Peda Ramabhadrapuram.*

58. **Satyavaram**—Situated at a distance of 5 miles from Tuni Railway Station by road and 30 miles from Yellamanchili. This village was ruled by the Kakarlapudi family dynasty in the past. There was a fort built by these rulers in a field in which tiles and small wooden articles are found while ploughing. It is told that *Shakthi* is protecting the riches that are buried underground in the fort. There are many pandits and musicians in this village.

The total population of the village is 3,356 and it consists of the following Hindu Castes : Brahmin, Vaisya, Kshatriya, Kapu, Telaga, Kamsali, Chakali; and Scheduled Caste (668) – Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Nukalamma and Maridamma, Bethalaswamy, Siva and Rama (2 temples) are the places of worship in the village. The image of Sri Venugopalaswamy is 3 feet in high; Nukalamma image is 4 feet high; Maridamma image is 3 feet high and Bethalaswamy is worshipped in the form of a 5 feet high elephant. The image of Gowridevi is prepared every year.

Sri Venugopalaswamy *Uthsavam* is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). *Kalyanam* is celebrated on *Ekadasi*. Fruits and flowers are offered. This is an ancient festival with local significance. There are managing trustees for Sri Venugopalaswamy temple. Local Hindu devotees participate. Pedavali Peda Venkatachalamachari, a Vaikhanasa Brahmin of Athreya *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Nukalamma *Uthsavam* on *Phalguna Bahula Amavasya* (March-April) for 15 days, Maridamma *Uthsavam* on Gandha *Amavasya* i. e., on *Chaitra Bahula Amavasya* (March-April). Bethalaswamy *Uthsavam* on *Asvija Suddha Dasami* (September-October) and Gowri Devi *Uthsavam* on *Karthika Suddha Purnima* (October-November) are the other festivals. Animals are sacrificed to Nukalamma and Maridamma. These festivals are of local significance and of ancient origin. The villagers are the patrons. Local people of all communities participate. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Vemuri Surya Prakasa Rao, Headmaster, Panchayat Samithi Elementary School, Satyavaram.*

2. *Sri M. Venkata Narasimhamurthy, Village Karnam. Satyavaram.*

59. **Pentakota**—Situated on the left bank of Thandava river. It is at a distance of 7 miles from Tuni and on the coast at the confluence of Thandava river with the Bay of Bengal.

It has a population 2,026 and is multi-ethnic in composition, consisting of Brahmins, Vaisyas, Kapus, Agnikulakshatriyas, Vadabalijas, Gollas, Chakalis and Mangalis; Malas, Madigas Scheduled Castes (332) persons.

There are the temples of Siva, Rama and of the village deities Nukalamma and Muthyalamma.

There is 1½ feet high phallic emblem of Malleswaraswamy and of Parvatidevi in the adjacent temple. Daily pujas are there in the temple. For *Karthika Pournami Jwalathoranam* takes place here. For *Magha Pournami*, deity is brought to the sea and about 50,000 people take bath here in the confluence from 4 a. m. to 3 p. m.

There is 5 acres of wet land and 3 acres of dry land for the temple. Sri Edida Dharmalingaswamy, a Sivarchaka Brahmin is the *pujari* and he enjoys the land and performs the pujas. Sri Chikkala Rama Rao s/o Surayya, Sri Chikkala Ramachandra Rao and Sri Pabbu Surya Prakasa Rao, all Kapus, are the trustees of the temple.

In the Ramalayam, one foot high small stone idols of Rama, Sita and Lakshmana are there. Daily pujas are there for the Lord. *Sri Rama Navami* takes place for 5 days. There is 2 acres of wet land for the temple. *Pujari* is Sri Thejomurthala Venkata Rao, a Vaikhanasa Brahmin.

The village deities Nukalamma with her 5 feet high stone idol and Muthyalamma with her 1 foot high wooden idol are also worshipped by the villagers. These deities have no regular pujas. Nukalamma deity has 2 acres of wet land. *Jatara* for the deity is celebrated for 3 days during the month of *Kotha Amavasya* (*Phalguna Amavasya*) every year.

Pujari is of Vadabalija caste. Muthyalamma deity has also 2 acres of wet land. *Jatara* for the deity takes place for one day during *Sravanam* (August-September).

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

60 Rajavaram—Situated at a distance of 6 miles from Tuni Railway Station by bus, 31 miles from Yellamanchili and 32 miles from Narasapatnam sub-division. Tuni-Pentakota road passes through this village. Formerly, there was a sea-port near this village. Salt was prepared in this place and there were salt-pans.

The total population of the village is 921 and it consists of the following Hindu Castes : Brahmin, Kapu, Rajaka, Vadabalija; Scheduled Castes (147)-Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour, fishing and other traditional occupations.

Sri Rama temple and Mahankalamma temple are the places of worship here.

Mahankalamma festival is celebrated for a day on *Kotha Amavasya* i. e. *Phalguna Bahula Amavasya* (February-March). Festival arrangements are made one week in advance. Fruits and flowers are offered to the deity.

A fair is held in connection with the festival. Shops selling eatables, utensils, lanterns, torchlights, mirrors, combs, pictures and photos of deities, religious books, milk and handloom cloth, readymade clothes, agricultural implements, baskets, toys etc., are opened.

As this is a coastal village, people come to this place in great numbers for the sacred sea-bath on *Magha Suddha Purnima* (January-February), *Magha Bahula Amavasya* and *Pushya Bahula Amavasya* (December-January). 4 to 5 thousand devotees within a radius of 40 miles participate.

SOURCE : *1. Sri D. V. Narasimha Murthy, Rajavaram.*

2. Sri A. Subba Rao, Teacher, Rajavaram.

61 Masahebupeta – Situated at a distance of 5 miles from Tuni Railway Station and 33 miles from Yellamanchili. The nearest point on bus route is also at Tuni. Thandava river flows by the side of the village and the waters of the river are received into a deep tank known as Thallagoyyi in this village. Satyavaram Raja threw into this Thallagoyyi, a set of musical instruments, namely *Dhanka, Nagara, Mridangam* and *Sannayi* etc., which are said to play by themselves with no human being handling them at Sunrise and Sunset, when the estate of Satyavaram was confiscated by the Visakhapatnam Raja. The sacred music of the instruments was heard by the villagers near the deep tank till 1940 but now the tank is completely filled and even overflowing with water submerging the musical sound from inside. Some of the descendants of Satyavaram Raja are still in this and Satyavaram villages.

The total population of the village is 1,705 and it consists of the following Hindu Castes : Brahmin, Kshatriya, Telaga, Settibalija, Rajaka, Mangali; Scheduled Castes (244)-Mala, Madiga and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Rama temple and Muthyalamma temple with Her image in female form are the places of worship here.

Muthyalamma *Panduga* is celebrated for 30 days from *Magha Bahula Amavasya* (January-February) to *Phalguna Bahula Amavasya* (February-March) from ancient times. Fowls and goats are sacrificed for the welfare of the villagers. *Jagaram* is observed on *Phalguna Bahula Amavasya* (February-March). Telagas, Malas, Madigas and Settibalijas are the patrons. Local people of all communities participate. *Pujari* is a Settibalija with hereditary rights.

Jagaram is observed on *Sri Rama Navami* i. e., on *Chaitra Suddha Navami* (March-April).

Sea-bath is taken in Pentakota on *Pushya Bahula Amavasya* (December-January) and on *Magha Suddha Purnima* and *Amavasya* (January-February).

SOURCE : *Sri Dhanyamraju Venkata Raju, Village Karnam, Masahebupeta.*

62. Sreeramapuram—Situated at a distance of about 4 miles from Tuni Railway Station and about 25 miles from Yellamanchili.

The total population of the village is 2,346 and it consists of the following Hindu Castes : Brahmin, Kshatria, Kapu, Telaga, Golla, Padmasale, Viswabrahmin, Chakali, Mangali, Chachchadi, Settibalija and Scheduled Castes (608)-Mala,

Madiga. The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

Sri Sita Rama temple and *Gramadevatha* Nukalamma temple are the places of worship. Durgalamma is being worshipped with no temple.

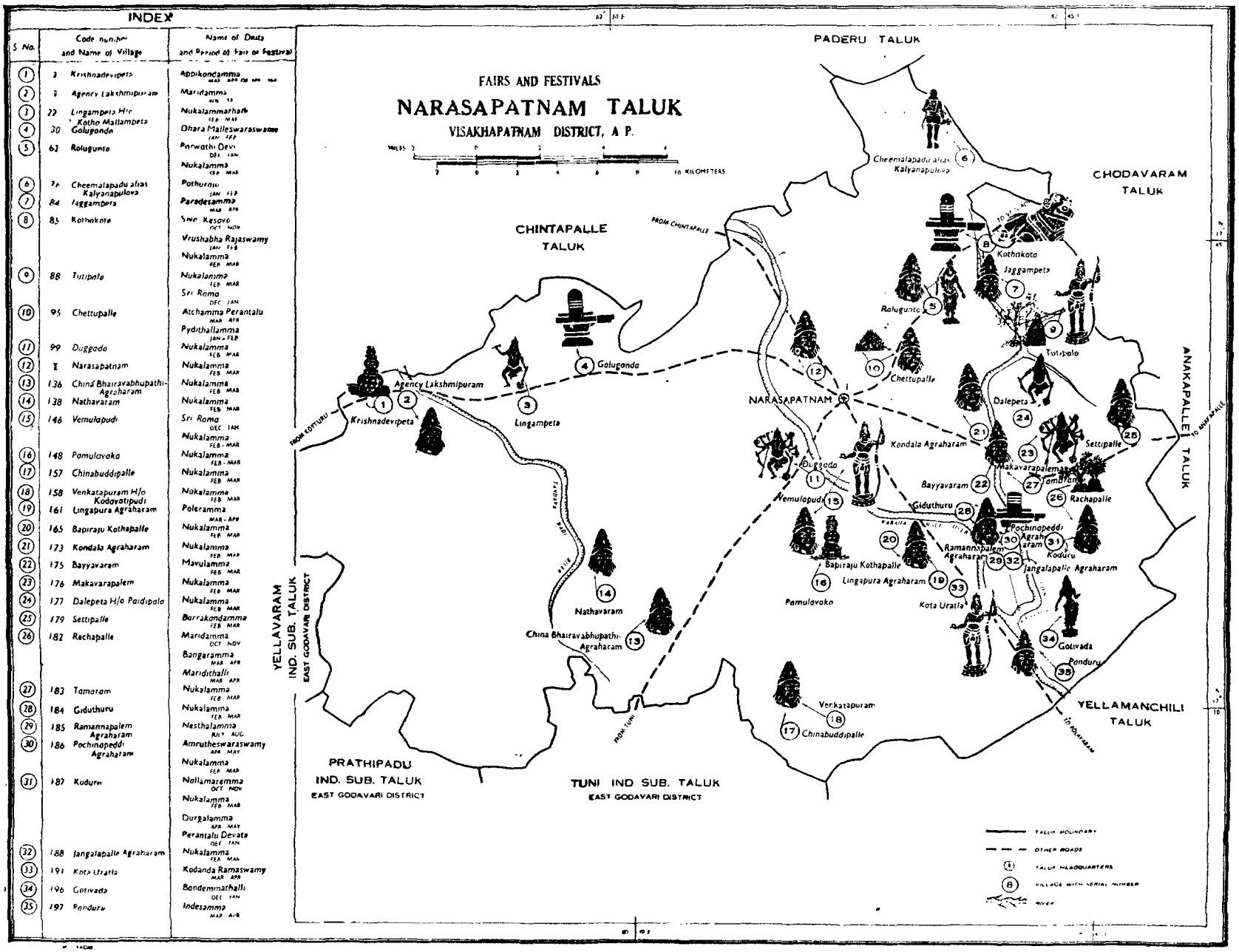
Nukalamma and Durgalamma *Gramadevathala Uthsavam* is celebrated for 15 days from *Phalguna Bahula Padyami* to *Amavasya* (February-March). Fruits are offered. Fowls, goats and sheep are sacrificed. Puja, fasting, *jagaram* and sea-bath are the common domestic observances. This is an ancient festival confined to the village. All the villagers participate without any distinction of caste or creed.

Sita Rama *Kalyanam* on *Chaitra Suddha Ekadasi* (March-April) and *Sankranti* in *Pushyam* (December-January) are the other festivals of the village.

SOURCE : *Sri K. Ramakrishna Rao, Revenue Inspector, Sriramapuram.*



NARASAPATNAM TALUK


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S. No.
Code number and Name of Village
Name of Deity and Period of Fair or Festival
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Appikondamma
2 Agency Lakshmipuram
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3 22 Lingampeta H/o Kotho Mallampeta
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4 30 Golugonda
Dhara Malleswaraswamy
5 61 Rolugunta
Parwathi Devi
Nukalamma
6 74 Cheemalapadu alias Kalyanapulova
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7 84 Jaggampeta
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8 85 Kothakota
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9 88 Tuttipala
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18 158 Venkatapuram H/o Kodavatipudi
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29 185 Ramannapalem Agraharam
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Kota Uratla
Gotivada
Ponduru
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Agency Lakshmipuram
Krishnadevipeta
Lingampeta
Golugonda
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
RIVER

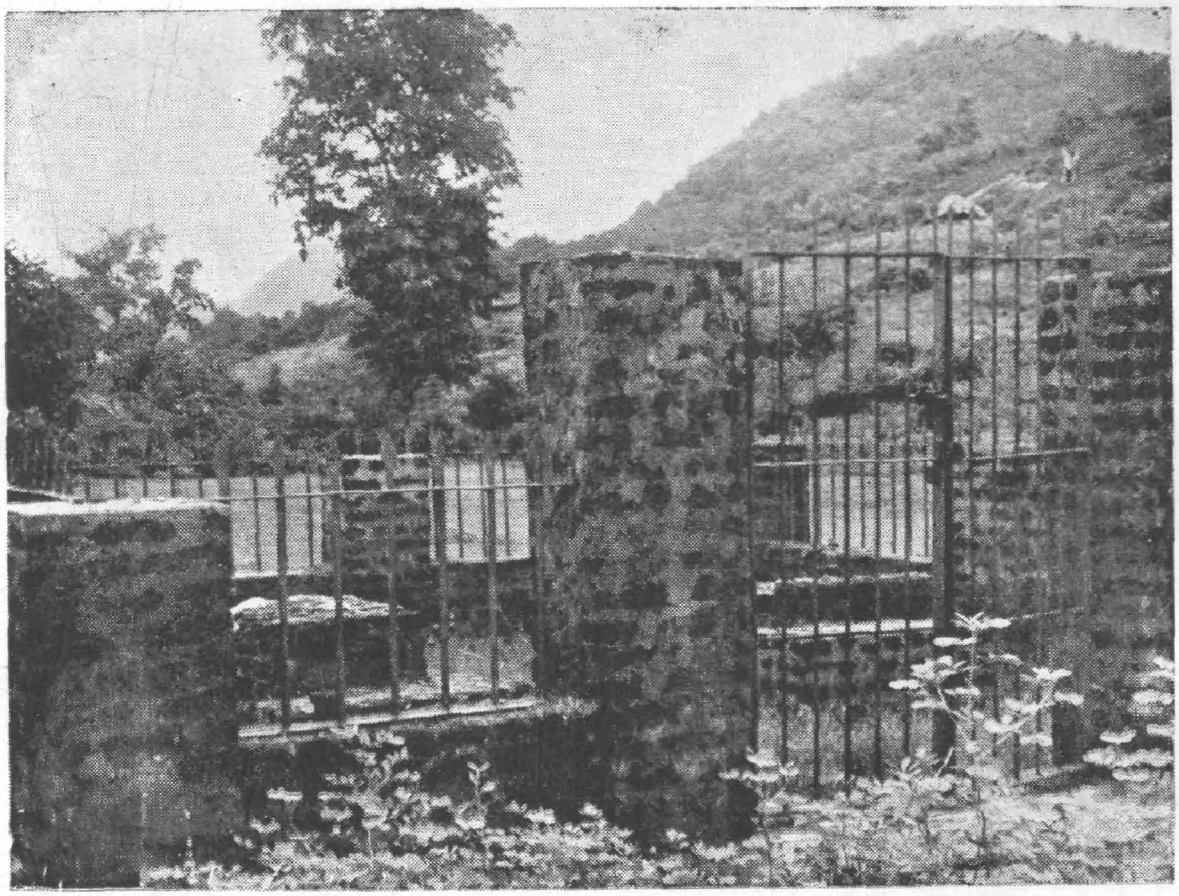


Plate XVII. Tombs of Sri Alluri Sitharama Raju and Gam Gantana Dora near Krishnadevipeta.

(*Sl. No. 1, Narasapatnam Taluk, p. 77.*)

Section IV

NARASAPATNAM TALUK

Krishnadevipeta—Situated on the Narasapatnam-Koyyur road at a distance of 16 miles from Narasapatnam is better known as K.D. Peta.

Krishnadevipeta has a population of 953 at the 1961 Census count comprising Brahmin, Vaisya, Kshatriya, Velama, Golla, Medara, Viswabrahmin, Kummari, Chakali, Mangali, etc., castes of Hindus; Mala, Madiga—Scheduled Castes (131) and Kammarlu *alias* Ojulu—a Scheduled Tribe (75).

Krishnadevipeta flashed into news during the times of the well-known insurrection by late Sri Alluri Seetharama Raju. He was a terror to the British Government. He was a great patriot who trained hundreds of tribal people in fencing and archery to revolt against the British Government in order to bring freedom and independence to the country. About 70 followers held by Sri Seetharamaraju attacked the Krishnadevipeta Police Station and took over the guns in 1922. The area of his operation was the Agency of Visakhapatnam and East Godavari districts. After much trouble and time, he was stated to have been betrayed by one of his lieutenants Sri Gam Mallu Dora and was shot dead at Koyyuru in 1926. The physical remains of Sri Raju and Sri Gam Gantam Dora, his trusted lieutenent and elder brother Sri Mallu Dora were cremated on the banks of Bodderu flowing by the side of Krishnadevipeta.

Sri Alluri Seetharamaraju Memorial Renovation Committee was formed at the instance of the Government of Andhra Pradesh. A mausoleum with mosiac flooring and a dome were constructed at a few yards distance from the tombs. It is proposed to install a bronze bust of Sri Raju in the mausoleum.

In this village there are the temples of Appikondamma, Sri Rama and Anjaneya Swamy and a shrine of Marinamma deity. There is a human size cement idol of Sri Chikela Bhaskara Rao Naidu of Velama caste, who was a close associate of Sri Seetharama Raju. Sri Naidu was a great scholar, poet, patron of fine arts, culture and a *sadhu* wearing saffron clothes. He gave patronage to Sri Raju during the 4 years of his stay in these parts. He had many unpublished works to his credit. He died in 1953.

Appikondamma deity's temple is in the village. A hill named after the deity, as Appikonda is there at a distance of 6 furlongs to the north-west of the village. The deity is symbolised in *garagas* (pots) in the temple.

Appikondamma *Jatara* takes place for 10 days either in the month of *Chaitram* (March-April) or *Vaisakham* (April-May). A goat is sacrificed to the deity on behalf of the village and devotees sacrifice fowls on behalf of their household. There is 4 acres of land for the deity fetching an annual rent of Rs. 400. About 3,000 people gather to witness the *jatara*. There is no *pujari* for this temple. The trustees are Sri Chitikela Appala Naidu, Sri Logudu Sri Rama Murthy and Sri Surla Yerram Naidu, all belonging to Velama caste.

There is a Rama temple with human size painted cement idols of Rama, Lakshmana and Sita and coronation picture in it. Sri Konda Venkataswamy, a Sathani Vaishnava is the *pujari*. About Rs.2,000 are collected by the villagers as donations and with that amount *Sri Rama Navami* festival is celebrated for one day on a grand scale. *Panakam* and *vadapappu* are distributed as *prasadam*.

About 200 people visit the Anjaneya temple on all Tuesdays. Sri Veldi Satyanarayana is the *pujari*. Corbans offered by the devotees to the *pujari* as his remuneration.

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

Informant : Sri Surla Yerrama Naidu, Ex. Member of the Village Panchayat Trustee, Appikondamma Temple.

2. Agency Lakshmipuram—Situated at a distance of 16 miles from Narasapatnam and 34 miles from Narasapatnam Railway Station.

The total population of the village is 4,744. It comprises of Brahmins, Vaisyas, Kapus, Gollas,

Kammaris, Velamas, Kummaris, etc.; Scheduled Castes (748)–Malas, Madigas–Scheduled Tribes (94). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Maridamma, Appikondamma, Sri Rama and Anjaneya are the places of worship here.

Maridamma *Jatara* is celebrated in *Bhadrapadam* (August–September). Fowls and goats are sacrificed to the deity. This is an ancient local festival. All communities of the village participate.

Neela Kantheswara *Aradhana* and *Theertham* are celebrated for 2 days during *Sankranti* in *Pushyam* (December–January). Procession and *jatara* are performed. Devotees offer fruits, flowers, etc, to the deity. *Bhajans* afford entertainment. Local people of all communities participate.

The village is the native place of Sri Alluri Seetharama Raju, the great revolutionary leader, who organised rebellion against the British rule in order to liberate the tribals and the country from the British Imperialism. He breathed his last in this effort, having become a victim to the British guns. A tomb was constructed over his cropse here and a festival is celebrated in *Chaitram* (March-April) for a week in his memory. Meetings are conducted and speeches are delivered by leaders. There is free feeding and free distribution of clothes. *Burrakathas*, *harikathas* and competitions afford entertainment.

SOURCE : *Sri S. Chinnaiah, Teacher, S.E. School, Agency Lakshmipuram.*

3. **Lingampeta** hamlet of **Kothamallampeta**—Situated at a distance of 13 miles from Narasapatnam or Narasapatnam—K. D. Peta Road.

The total population of the village including the hamlet is 2,563. It consists of Vaisyas, Kapus, Kamsalis, Sales, Chakalis, Mangalis, Telis; Scheduled Castes (239) and Scheduled Tribes (55). The chief means of their livelihood are agriculture, agricultural labour, carpentary and other traditional occupations

Nukalamma temple in a thatched house is the place of worship. Her awe-inspiring image is about 6 feet high in human form painted with colours. This deity had established herself 200 years ago.

Nukalamma *jatara* is celebrated for 10 days from *Phalguna Bahula Amavasya* (February—March) with great pomp for the first 3 days both during nights and days. Puja is performed on the first day with offering of a new saree and *naivedyam*. A goat is scrificed on the second day, animal sacrifices are also made at homes on that evening. Fruits, flowers, clothes, hair, etc., are offered to her. This is a common festival throughout this area. A Kapu is the patron. This deity owns 36 acres of land which was enjoyed by the *pujari* Sri Golukonda Tirupataiah upto 1960; he used to perform the pujas and *uthsavams* to the deity. Lateron it is taken up by Government and is treated as an Endowment. Some thousands of Hindus from the neighbouring 20 villages and from Narasapatnam, Yellamanchili, Anakapalle and Tuni congregate. *Pujari* is a Kapu of Paidipala *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is conducted. The shop-owners come from K. D. Peta, Narasapatnam, Jogupeta, etc. Foodstuffs, eatables, utensils, mirrors, combs, torch lights, Ayurvedic medicines, books, pictures, clothes and agricultural implements are also sold. Dramas, *bhagavathams*, circus, magic and lotteries afford entertainment to 10 thousand visitors.

SOURCE : *Sri Ch. Rama Naidu, Teacher, Lingampeta.*

4. **Golugonda**—Situated at a distance of 28 miles from Narasapatnam Road Railway Station Narasapatnam–K. D. Peta motor road. This village was firka headquarters of the same name in the past.

The total population of the village is 3,578 and is made up of Telagas, Sabaris, Telukalas; Scheduled Caste (912)–Malas; and Scheduled Tribes (25). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Dhara Malleswara Swamy temple with a stone *Sivalingam* on Dhara hill is the place of worship for Hindus. There is a *Peerla Chavidi*. The water fall on hill flows throughout the year like *Akasaganga*. *Santhanasila* (stone that endows children) gives importance to this place. Women who embrace the *santhanasila* with devotion are said to be blessed with children. They often name their children after the deity Dhara Malleswara Swamy.

Dhara Malleswara Swamy *Theertham* is celebrated for 3 days from *Magha Bahula Chaturdasi* (January–February). *Kesakhandanams* are performed and cocoanuts are offered. Devotees take bath in the water falls, worship the Lord and observe *jagaram*

during the night. This is of ancient origin. This temple is taken by the Endowments Board. Devotees from the neighbouring villages within a radius of 40 miles congregate. *Pujari* is a Jangam with hereditary rights.

A few shops are kept for 3 days by the merchants of the neighbouring villages. Foodstuffs, eatables, mirrors, combs, books, pictures are sold.

Harikathas, bhagavathams and magic afford entertainment. Thousands of people witness them.

SOURCE : *Sri K. A. V. V. L. Narasimhacharyulu, Headmaster, Golugonda.*

5. Rolugunta—Situated at a distance of 6 miles from Narasapatnam, 19 miles from Narasapatnam Road Railway Station and 36 miles from Anakapalle.

The total population of the village is 3,667 and it is made up of Brahmins, Viswabrahmins, Devangas, Velamas, Kapus, Yatas, Chakalis, Mangalis; Scheduled Castes (235). The chief means of their livelihood are agriculture, agricultural labour, trade, employment, carpentry and weaving.

The temples of Sri Venkata Ramana Murthy, Satyanarayana Murthy, Seetha Ramaswamy, Parvathi Devi are there in the village. Nukalamma, Paradesamma and Pothuraju are also worshipped.

Gowri-Parameswari *Mahothsavam* is celebrated from *Phalguna Bahula Panchami* (December-January) for 5 days. Flowers and fruits are offered. This is being celebrated for the past 70 years and is confined to this and the neighbouring villages. About 2,000 Hindu devotees congregate.

A fair is held in this connection. Foodstuffs, eatables, lanterns, torchlights, mirrors, combs, pictures and toys are sold. Circus, *Bandla veshamulu* and dramas afford entertainment.

Nukalamma festival is celebrated for 16 days from *Phalguna Suddha Chaturdasi* to *Bahula Amavasya* (February-March). Fruits, flowers and *neivedayam* are offered. Fowls, goats and sheep are sacrificed to the deity. This is a local festival.

Pothuraju festival is celebrated on *Mahasivaratri*, i.e., on *Magha Bahula Chaturdasi* (January-February) and *prasadam* is distributed to all.

SOURCE : *Sri Jeggumanthri Rama Rao, Teacher, Rolugunta.*

6. Cheemalapadu *alias* **Kalyanapulova**—Situated in the forest at a distance of 4 miles from Kothakota. Narasapatnam Road is the nearest Railway Station.

The total population of the village including its 24 hamlets is 1,079; of this 1,062 are Scheduled Tribes. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Siva temple and Kalyanapu Pothuraju temple are the places of worship in the village. Kalyanapu Pothuraju, a great devotee of Lord Siva died here and a temple was built in his memory. River Varaha flows beside the temple of Pothuraju in the forest and it is an *Uthara Vahini* (a river flowing to the north).

Pothuraju *Uthsavam* is celebrated for 3 days from *Mahasivaratri* i. e., *Magha Bahula Chaturdasi* (January-February). Pujas and *naivedyams* are offered. Many people offer hair and many celebrate marriages in this *kshetram*. All the money that is offered to the Lord is put in *hundi*. Cucurbita is offered, by the agency people on a large scale. This festival is confined to this and the neighbouring taluks of the district. This temple is taken up by the Hindu Religious and Charitable Endowments Board. Over 4,000 devotees of all caste congregate from this and the neighbouring villages in the district. Bond Sanyasayya is the *pujari*.

A few shops sell foodstuffs, fruits, utensils, fancygoods and toys.

Bhagavatham entertains about 2,000 devotees on the three nights. An agricultural exhibition is arranged by the Rolugunta Village Panchayat. Boarding arrangements are made for the police department and other Government Staff.

SOURCE : 1. *Statement of Fairs and Festivals furnished by the District Health Officer, Visakhapatnam.*

2. *Sri Madhira Kanakam, Assistant Karnam, Kothakota.*

7. Jaggampeta—Situated at a distance of 14 miles from Narasapatnam Road Railway Station *via* Kailasapatnam and Gotuvada.

The total population of the village is 2,312 It consists of Kapus, Velamas, Gollas, Chakalis, Mangalis, Telakulas; Scheduled Castes (172); and Scheduled Tribes (17). The chief means of their livelihood area griculture, agricultural labour and other traditional occupations.

The temples of Rama, Paradesamma, Nukalamma and Maridamma are the places of worship. Paradesamma and Nukalamma are *Gramadevathas* (village deities).

Paradesamma *Uthsavam* is celebrated in *Chaitram* (March-April) for 5 days. Fowls and goats are sacrificed to the deity. This is a local festival. *Pujari* is a Kapu with Paidipala *gotram*. *Jagaram* is observed domestically by the villagers.

SOURCE: *Sri P. Nookaraju, Jaggampeta.*

8. Kothakota—Situated on the Narasapatnam Vaddadi road at a distance of 10 miles from Narasapatnam, 28 miles from Narasapatnam Road Railway Station and 31 miles from Anakapalle. The origin of the village is traced to 1700 A.D. This village was in Peddapuram *Samsthanam* in the past and a fort named Kothakota was constructed here. This village was lateron taken over by the British Government as the *Samsthanam* failed to pay the tax.

The total population of the village including its four hamlets-Kannampeta, Ummavaram, Godabapalem and Ragavapeta, is 10,421 and it is made up of the following communities: Brahmins, Vaisyas, Telagas, Telis, Chakalis, Mangalis, Scheduled Castes (1,196)-Mala, Madiga; Scheduled Tribes (63) and Muslims.

Vrushabha Rajaswamy temple, 6 Rama temples, 3 Nukalamma temples, Modakondamma temple, Durgalamma temple. Kesavaswamy temple and Rajalingaswamy temple all in one compound are the places of worship in the village. Very rarely we see Siva and Kesava installed in one compound. Vrushabha Rajaswamy is in the form of animal.

Siva Kesava *Uthsavam* is celebrated on *Karthika Suddha Purnima* (October-November) for one day and *Kalyana Mahothsavam* is celebrated in *Vaisakham* (April-May). Fruits are offered. Fastings and performing *abhishekams* are the domestic observances. This is of ancient origin with local significance. Trustees are employed by the Hindu Religious and Charitable Endowment Board. All local people participate. *Pujari* is a Brahmin with hereditary rights.

Vrushabha Rajaswamy *Uthsavam* is celebrated every year. A bull called, Simhadri Appanna, died here. The villagers worshipped it as a deity, constructed a *mantapam* and installed an image at a cost of Rs. 500/-. The celebration is for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February). Fruits, *kumkum* and saffron are offered. This is an ancient festival. The village elders are the patrons. About 2 to 3 thousand devotees of this and the neighbouring villages and towns such as Narasapatnam, Chettupalle, Lakshmipuram, Ninjagonda, Rolugunta, Konthalam, Kanchugamela, Komaravolu, Thutipala, Tadapala, Jaggampeta, Kothapatnam, Chennavaram, Gangavaripadu, Arjapuram, Dondapudi, Medivada and Ravi Komatham congregate. *Prasadam* is distributed to all.

A fair is held in this connection for 5 days. Merchants come from Rolugunta, Kothapatnam, Medivada, Dondapudi and Kothakota. About 30 street hawkers, sell foodstuffs, eatables, utensils, mirrors, combs, lanterns, torchlights, pictures of political leaders and gods, clothes and baskets. Cock fighting, dramas, *bhagavatham*, *burrakathas*, lotteries, *bhajans*, *kolatams*, etc., afford entertainment.

Anna Santharpana (free feeding) takes place on the first day and 10 bags of rice is cooked.

Moda Kondamma *Uthsavam* is celebrated. Fowls are sacrificed to the deity. This is a local festival.

In Ummavaram hamlet the temples of Vishnu and Siva are the places of worship. A wooden image of Nukalamma is worshipped in a small hut of palmyra leaves.

Nukalamma *Panduga* is celebrated on *Phalguna Bahula Amavasya* (February-March) for one day. Fowls and goats are sacrificed. Fruits and flowers are offered. The expenses are met from the collections made by the Village Munsiff. This is of ancient origin and local Hindus participate.

SOURCE: 1. *Sri Madhira Kanakam, Asst. Karnam, Kothakota.*

2. *Sri K. V. Raghavaswamy, Village Level Worker, Kothakota.*

3. *Sri M.V. Satyanarayana Murty, Teacher, Zilla Parishad High School, Kothakota.*

4. *Sri Ch. Raghava Rao, Teacher, Ummavaram.*

9. Tutipala—Situated at a distance of 10 miles from Narasapatnam. Two persons, Thutidu and Thatidu had each a village in their name. This belonged to Thutidu and hence is known as Thutipala. There is another village Thatipala in the neighbourhood.

The total population of this village is 2,347 and consists of Brahmins, Vaisyas, Kamsalis, Velamas;

Scheduled Castes (157)-Mala, Madiga and Chachadi and Dudekula. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The wooden images of Nukalamma and Gowramma placed under a tree are worshipped by the villagers.

Nukalamma *Panduga* is celebrated for one day on *Phalguna Bahula Amavasya* (February-March) with local congregation

Gowramma *Panduga* is also celebrated for one day in the beginning of the year for the welfare of the people and for protection against epidemics.

Adavi Rajula *Panduga* is another festival. Fowls and animals are sacrificed to the deity by the villagers. The patrons are the village elders. A Rajaka (Dhobi) is the *pujari*.

Sri Rama *Kalyanothsavam* is celebrated for one day in *Pushyam* (December-January). This is of ancient origin. About one thousand devotees of this and the neighbouring villages congregate. Foodstuffs, eatables, utensils, mirrors, combs, books and baskets are sold. Merry-go-rounds and *bhajans* afford entertainment to about one thousand visitors.

SOURCE : *Sri B. Seetha Ramaiah, Drill Teacher, Zilla Parishad High School, Makavaram.*

10. Chettupalle—Situated at a distance of 3½ miles from Narasapatnam on Narasapatnam-Vaddadi Road and 22 miles from Narasapatnam Road Railmay Station.

The total population of the village is 3,945 and it is made up of Brahmins, Vaisyas, Kapus, Kamsalis, Kammaras, Devangas, Chakalis, Mangalis; Scheduled Castes (387)-Mala, Madiga, Chachadi and Scheduled Tribes (43). The chief means of their livelihood are agriculture and allied occupations.

The temples of the village deities Pydithallamma and Nukalu Thalli with their images in human form, the family deity Atchamma *Perantalu* with Her image in the form of an ant-hill are the places of worship.

Atchamma *Perantalu Uthsavam* is celebrated for one day on *Chaitra Suddha Purnima* (March-April) for the past 150 years with local congregation. This festival is celebrated in memory of Atchamma, a Mala woman, who performed *sati* on this day. A Mala is the *pujari*.

Pydithallamma festival is celebrated on *Magha Suddha Purnima* (January-February) for one day. Fowls and goats are sacrificed. Mopada Pydithalli Naidu is the patron and Mopada Dharmarao is the *pujari*. This is a local festival.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March) for one day. Fowls and goats are sacrificed. The patrons are the village leaders. Local people participate. A Mala is the *pujari*.

These festivals are of ancient origin with local significance. A *jatara* is celebrated. Arrangements for these festivals are made one week in advance. *Bhagavathams* and street dramas afford entertainment. A few shops are kept with eatables and fancy goods for all these festivals. All Hindu castes participate.

SOURCE : *Sri Bollapragada Suryanarayana, Chettupalle.*

11 Duggada—Situated at a distance of 2 miles, 2 furlongs from Narasapatnam-Tuni Road by cart route and 5 miles from Narasapatnam by road.

The total population of the village is 409, comprising Brahmin, Vaisya, Velama, Kshatriya and Padmasale castes. The chief means of livelihood of the people are agriculture, labour and other traditional occupations.

The temples of Rama, Siva with stone *Sivalingam* and *Gramadevathas* Nukalamma, Maridamma and Vemalamma with their images in *Shakthi* form are the places of worship in the village.

Nukalamma *Panduga* is celebrated in *Phalgunam* (February-March) from ancient times with local congregation. Fowls, goats and fruits are offered.

Ramaleelothsavam in *Pushyam* (December-January), Sri Ramalingeswara *Kalyanam* in *Magham* (January-February), *Jwalathoranothsavam* in *Karthikam* (October-November), Maridamma *Uthsavam* in *Sravanam* (July-August) and Vemalamma *Panduga* in *Karthikam* (October-November) are the other festivals of the village. Arrangements are made ten days in advance. The images are taken out in procession. There is *inam* land to the Siva temple. The *pujari* is a Brahmin with hereditary rights The expenses of the *uthsavams* of other deities are met from collections from the villagers. All Hindu communities participate.

Feasts on festival days and *jagarana* on *Mahasivaratri* (January-February) are the domestic observances.

SOURCE : *Sri P. Rama Rao, Teacher, Vemulapudi.*

12 Narasapatnam—This is the taluk headquarters as well as Divisional Headquarters town situated at a distance of 18 miles and 6 furlongs from Narasapatnam Road Railway Station, 29 miles from Anakapalle, 30 miles from Tuni and 50 miles from Visakhapatnam, the district headquarters. This town is constructed in the land of Chakali Narasi (a Washer woman) and hence it is called Narasipatnam(నరసిపట్టణము)though in official records it is written both as Narasipatnam as well as Narasapatnam.

The total population of the town is 22,768. It is multi-ethnic in composition consisting of Brahmin, Vaisya, Kapu, Velama, Kamsali, Chakali, Mangali, Kummari, Kamsali, Kammari, etc., castes; Scheduled Castes (1975)–Mala, Madiga, etc., Scheduled Tribes (190); Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and artisan services, which are of traditional nature.

The temples of Lord Venkateswara, Sitaramaswamy, Rama, Nukalamma with Her 1½ feet high image painted in colours and Maridamma with Her wooden image are the places of worship for Hindu devotees. There are one church and one mosque for Christians and Muslims respectively. An image of Pothuraju is in front of the temple of His sister Nukalamma.

Nukalamma *Panduga* is celebrated for 9 days from *Phalguna Bahula Sapthami* to *Amavasya* (February-March) every year with a belief that they would be protected from epidemics. There is a belief that many people in the village died of epidemic diseases because the festival was not celebrated once. Hence from that time the festival is celebrated regularly once in a year. *Garagas* (image of deity) and *prabhas* are taken in procession during the nights for 9 days observing *jagarana. Kumkum*, turmeric, *ghatams*, fruits and flowers are offered. Fowls, goats and sheep are sacrificed at their houses. This is of ancient origin. Sri Ruthala Latcha Patrudu Ex- M. L. A. and a former Village Munsiff belonging to Velama caste is the chief patron. The local Hindus participate. Two girls belonging to the Velama and Golla castes are the *pujaris* and they often get possessed of the deity.

Maridamma festival is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April) once in two years. *Kumbham* (cooked rice) is offered. All the villagers offer food in small earthern pots and arrange them around the temple. All the food in the pots is kept on a mat in front of the temple. The expenditure of the *uthsavam* is met from the collections made from the villagers. *Jagarams* and fastings are the common domestic observances.

Balighattam is 1½ miles to the south-west of Narasapatnam. It owes its importance to the temple of Brahmalingeswaraswamy which is located at the foot of the small hill on the other side of the river Varaha. The shrine, like that of Visweswara of Banares faces west, instead of east as usual. It is said that where a *Sivalingam* faces west and the nearby river runs north, that place is equal to Kasi (Banares) and there one will surely obtain celestial bliss. So this place is particularly sacred and added to this, the temple was believed to have been built and the *Lingam* established by Lord Brahma, the creator.

The river is supposed to have been formed by Vishnu during the Varahavatara (incornation of Lord Vishnu). Therefore, the river is known as Varahanadi. The deposits of white clay on the river bank are supposed to be the ashes of a sacrifice performed by the great *Bali*, the demon-king from whom the village took its name as Balighattam.

Mahasivaratri Uthsavam is celebrated for ten days from *Magha Bahula Chaturdasi* (January-February) during day time. This ancient festival attracts 10 to 15 thousands from this and distant villages of the district. The devotees also worship Satyanarayanaswamy whose temple is on the way to Eswara temple.

A fair is held and eatables, foodstuffs, utensils, mirrors combs, books, pictures and toys are sold. There is free feeding to two hundred people for 3 days near Uttaravahini River. *Burrakathas, Bhagava thams*, lotteries, etc., entertain the visitors.

In Peda Boddepalle area Nukalamma temple with Her 6 feet high *Shakthi* image in sitting posture and 3 Rama temples are the places of worship.

Nukalamma *Jatara* is celebrated for 3 days from *Phalguna Bahula Amavasya* (February-March). Goats, fowls and sheep are sacrificed to the deity. This is celebrated since the inception of the village and the expenses are met from the contributions of the villagers. Local people of all Hindu communities

participate. There are three *pujaris* belonging to Madiga and Mala communities for these days with hereditary rights. *Prasadam* is distributed to all.

Kanaka Mahalakshmi *Tirunala* is being celebrated for one day from ancient times. About 2 to 3 thousand devotees of this and the neighbouring villages within a radius of 4 miles congregate. Rama *bhajana* affords entertainment. About 50 shops are kept with foodstuffs, eatables and fancy goods.

SOURCE : 1. *Sri R. L. Sidhanthy, Teacher, Narasapatnam.*

2. *Sri P. Bhadrachalam, Teacher, Zilla Parishad Senior Basic School, Narasapatnam.*

3. *Sri N. V. L. Narasimhamurthy, B. Com., Taluk Statistical Assistant.*

4. *Sri M. Gurunadham, Telugu Pandit, Peda Boddepalle.*

5. *Sri Ch. Purnachandra Rao, Economic Investigator, Census Office, Hyderabad.*

13. Chinabhairavabhupathi Agraharam-Situated at a distance of about 11 miles from Narasapatnam.

The total population of the village is 596 and it is made up of Brahmin, Velama, Chakali, Mangali, Uppara, Kamsali castes and Scheduled Castes (54) - Mala, Madiga. The chief means of their livelihood are agriculture and agricultural labour.

Nukalamma temple with Her stone image is the place of worship in the village.

Nukalamma festival is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). A hut and a pandal are erected for the occasion. This is celebrated for the welfare of the villagers and for good yields of harvests. Sarees and fruits are offered to the deity. Fowls, goats and sheep are taken to the temple on the last day in procession with music and are sacrificed at the deity. The local Hindus participate.

The villagers take sea-bath and river-bath and observe fasting and *jagaram* on *Sivaratri*, i.e., on *Magha Bahula Amavasya* (January-February).

SOURCE : *Sri P. Nukaraju Sarma, Teacher, Chinabhairavabhupathi Agraharam.*

14 Nathavaram—Situated at a distance of 12 miles from Narasapatnam by bus and 18 miles from Tuni Railway Station.

The total population of the village is 3,078 and it is made up of Brahmin, Vaisya, Velama, Kapu Sristikarnam, Devanga, Sale, Kummari, Mangali, Viswabrahmin, Rajaka, Golla, Endra, Yata, Hindu castes; Scheduled Castes (566) and Scheduled Tribes (26). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Nukalamma, Kotamma and Maridamma, with their images in human form and Siva with the images of Parvathi, Eswara in human form along with Nandi (the sacred bull) are the places of worship.

Nukalamma *Uthsavam* is celebrated throughout the month of *Phalgunam* (February-March). *Garagas* are taken in procession during the nights. *Kumkum*, turmeric and rice offered by the villagers at the temple. On *Amavasya* all the villagers offer turmeric, *kumkum*, *chalimidi*, and *vadapappu* with the belief that they will be protected from epidemics. Sri Ankamreddi Yerukaiah, a Velama is the patron. The local Hindus participate in the festival. Sri Kulla Kannaiah, a Rajaka, is the *pujari* with hereditary rights.

Kotamma *Uthsavam* is celebrated in *Margasiram* (November-December) for 30 days. *Ghatams* are taken round the village in procession every day in order to collect the food, rice, *kumkum* and turmeric which are offered to the deity. The villagers offer *naivedyam* to the deity and swing her in a cradle on the last day. The villagers too swing with joy on that day. Ankamreddi Yerukaiah is the patron. The local Hindus participate. Sri Kulla Kannaiah is the *pujari* with hereditary rights.

Eswara *Uthsavam* is celebrated for one day on *Ashadha Suddha Ekadasi* (June-July). All the villagers offer *panakam*, *vadapappu* and *chalimidi* to the Lord who is taken in procession with music and *bhajans*. This festival is celebrated with the belief of getting rain and good yields from the fields. The local Hindus participate. *Prasadam* is distributed to all.

Maridamma *Theertham* is celebrated in *Sravanam* (July-August) on any Thursday for one day. *Pulagam*, *pongaram*, *chalimidi* and *vadapappu* are offered and *prasadam* is distributed to all.

Gowramma *Uthsavam* is celebrated for 30 days from *Asvija Bahula Dasami* (September-October). On *Dasami* a paddy plant with roots is kept in the place of Gowramma. The images of Gowri, Eswara,

and Ganga are kept on *Nandivahanam* and are taken out in procession with music and are placed near the paddy plant on *Purnima*. There is a belief that issueless women beget children if they carry the images during the procession. Daily puja is performed during the whole month. On the last day, the images are immersed in the well. *Chalimidi*, fruits and *vadapappu* offered in the procession are distributed among all the people. Dramas and *harikathas* afford entertainment.

Theertham is celebrated in Rama temple in *Pushyam* (December–January) for 4 days. A bull is taken out in procession on the last day. Devotees of neighbouring villages congregate. *Prasadam* is distributed to all. *Bhajan* affords entertainment. All the above celebrations are of ancient origin and about 1,000 devotees from neighbouring villages of Gummudu Konda, Valsampeta and Manyapuverla congregate. Dramas, *bhajans* and fancy dresses entertain the visitors.

SOURCE : *Sri S. Sree Rama Murthy, Village Karnam, Nathavaram.*

15. Vemulapudi—Situated at a distance of 6 miles from Narasapatnam town. As this village was constructed in the name of the deity Vemalamma it is called Vemulapudi.

The total population of the village is 6,094 and it is made up of the following Hindu castes: Brahmin, Kshatriya, Vaisya, Padmasale, Kummari and Scheduled Castes (438). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Siva, Nukalamma, Maridamma and Vemalamma with their images are the places of worship.

Sir Rama Leelothsavam is celebrated for 3 days during *Sankranti* in *Pushyam* (December–January). The arrangements are made 10 days in advance. Pujas are performed. Flowers, fruits, cocoanuts and hair are offered. Vows are fulfilled. The Lord is taken in a procession. Wearing new clothes, inviting friends and relatives to feasts are the domestic observances. This is an ancient festival celebrated by raising subscriptions from the villagers. Local people of all communities participate. *Prasadam* is distributed to all.

Sri Ramalingeswara *Kalyanam* is celebrated on *Magha Bahula Chaturdasi* (January–February). The Lord is taken in a procession. Fasting and *Jagaram* are observed. This ancient local festival is celebrated from the income of the temple lands. *Pujari* is a Brahmin with hereditary rights.

Vemalamma festival in *Karthikam* (October–November), Maridamma festival in *Sravanam* (July–August), Nukalamma festival in *Phalgunam* (February–March) and *Jwalathoranothsavam* in *Karthikam* (October–November) are the other festivals of the village.

SOURCE : 1. *Sri N. Ramamurthy, Teacher, Samithi Elementary School, Vemulapudi.*

2. *Sri R. Veerraju, Teacher, Vemulapudi.*

3. *Sri S. Peerusaheb, Teacher, S. H. E. School, Vemulapudi.*

16. Pamulavaka—Situated at a distance of 7½ miles to the south of Narasapatnam by cart approach and 25 miles from Narasapatnam Road Railway Station.

The total population of the village is 1,738 and it is made up of the following Hindu Castes : Brahmin, Koppala Velama etc. and Scheduled Castes (354) - Mala, Madiga. The chief means of livelihood of the people are agriculture, labour, cottage industries and other traditional occupations.

Sri Rama temple and Pattalamma temple are the places of worship in the village. Metal and wooden images of Nukalamma are worshipped. *Garagas* are also worshipped in Her name. Her residence is under an old neem tree and she does not like a temple. She is famous as Buchchampeta Nukalamma.

Nukalamma *Uthsavam* is celebrated for 3 days from *Phalguna Bahula Triodasi* to *Amavasya* (February–March) from ancient times. Pujas are perfomed. Hair is offered. Animals are sacrificed. Thousands of Hindu devotees from East and West Godavari districts also congregate. *Pujari* is an Adi Andhra with hereditary rights. There is free feeding.

A fair is held during those three days. Foodstuffs, eatables, mirrors, combs, torchlights, medicines, books and pictures, clothes and toys are sold. Merry-go-round, street dramas, *bhagavathaas*, *bhajans*, etc., afford entertainment.

Vasanth *Navaratrothsavam* is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April).

SOURCE : *Sri M. Srirama Murthy, Teacher, Pamulavaka.*

17 **China Boddipalle**—Situated at a distance of 10 miles from Tuni Railway Station, 10 miles from motor road and 18 miles from Narasapatnam.

The total population of the village is 730 and it is made up of the following communities: Velama, Kapu, Kamsali, Chakali, Kshatriya; Scheduled Castes (133)-Mala, Madiga; and Scheduled Tribe (60)-Konda Dora. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Nukalamma and Lakshmamma are the places of worship.

Nukalamma *Panduga* is celebrated for 11 days from *Phalguna Bahula Panchami* to *Amavasya* (February-March). Fowls and animals are sacrificed. This is of ancient origin and is common throughout the district. Hindu devotees of neighbouring villages congregate. A few shops selling sweetmeats are opened.

Lakshmamma *Panduga* is celebrated on *Phalguna Suddha Purnima* (February-March).

SOURCE : *Sri G. Rama Rao, Village Karnam, China Boddipalle.*

18. **Venkatapuram, Hamlet of Kodavatipudi**—Situated at a distance of 9 miles from Gulkipadu Railway Station and 15 miles from Narasapatnam.

The total population of the village including its hamlets Venkatapuram and Kodandaramapeta is 3,995 and it is made up of the following Hindu castes: Brahmin, Kshatriya, Vaisya, Kamsali, Chakali, Mangali; Scheduled Castes (440)-Mala, Madiga; and Scheduled Tribes (72). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Nukalamma and Maridamma are the places of worship.

Nukalamma *Panduga* is celebrated for 11 days from *Phalguna Bahula Panchami* (Jaunary-February). Fowls and animals are sacrificed. This is an ancient festival with over 10,000 congregation of this and the neighbouring villages. All Hindu castes participate.

A few shops sell eatables. Street dramas, *kolatams* and dances entertain the visitors.

Sri Rama Navami on *Chaitra Suddha Navami* (March-April) and Maridamma *Panduga* in *Sravanam* (July-August) are the other festivals.

SOURCE : *Sri Vepa Venkata Ramaiah, Headmaster, S. T. B. School, K. Venkatapuram.*

19. **Lingapura Agraharam**—Situated at a distance of 9 miles from Narasapatnam and 11½ miles from Narasapatnam Road Railway Station *via* Kotauratla, which is 1½ miles from this village by cart route.

The total population of the village is 1,072 consisting of Yadava, Velama, Mangali, Chakali, Kamsali, Vaisya castes and Scheduled Castes (48)-Mala, Madiga. The chief means of their livelihood are agriculture, trade, labour and other traditional occupations.

Poleramma temple with Her image is the place of worship.

Poleramma *Uthsavam* is celebrated for 7 days from *Chaitra Bahula Sapthami* to *Amavasya* (March-April). The deity is brought to the village in procession. Fowls, goats and sheep are sacrificed. Vows are fulfilled by observing fasting on the last day. *Jagaram* is observed on Monday. *Anupu* is the function on the last day. This is an ancient local festival. The patrons are village elders and the Panchayat Members. Nearly 3,000 devotees of all Hindu castes congregate from this and neighbouring villages. *Pujari* is Sri Chintala Appala Naidu, a Velama of Adikula *gotram* with hereditary rights.

A fair is held for seven days. Foodstuffs, eatables, utensils, mirrors, combs, medicines, books and pictures, clothes, agricultural implements and toys are sold. Lotteries, merry-go-round, circus, magic, *bhagavathams* and *burrakathas* entertain the visitors.

SOURCE: *Sri K. Sanyasa Rao, Lingapura Agraharam.*

20. **Bapiraju Kothapalle**—Situated at a distance of 8 miles from Narasapatnam and 13 miles from Narasapatnam Road Railway Station by bus.

The total population of the village is 2,881. It consists of the following Hindu castes: Brahmin, Kshatriya, Vaisya, Velama, Sale, Chakali, Mangali; Scheduled Castes (317)-Mala, Madiga and Schduleed Tribes (2). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Maridamma temple is the place of worship. Small images of Nukalamma, Paradesamma, Gowramma, Eswara and Parvati also are worshipped

Nukalamma *Panduga* is celebrated in *Phalgunam* (February-March) for one day. There is no specific

pujari. Villagers offer pujas now and then. All local Hindus participate.

Paradesamma *Panduga* in *Chaitram* (March–April) and Gowramma *Panduga* in *Pushyam* (December–January) are the other festivals. These are ancient local festivals.

SOURCE : *Sri M. Suryanarayana, Karanam, Bapiraju Kothapalle.*

21 Kondala Agraharam—Situated on the Narasapatnam, Tallapalem Road at a distance of 6 miles from Narasapatnam and 26 miles from Narasapatnam Road Railway Station. This village was constructed by a tribal man and was given as Agraharam to Brahmins. Hence it is called Kondala Agraharam.

The total population of the village is 1,912 and it is made up of the following Hindu castes : Brahmin, Kshatriya, Vaisya, Velama, Chakali, Mangali, Padmasale and Scheduled Castes (85)–Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama, Nukalamma and Nallamaremma with their images in human form are the places of worship.

Nukalamma *Uthsavam* is celebrated for 10 days from *Phalguna Bahula Shashti* (February–March). Fowls, goats and sheep are offered. This is an ancient common festival. The patron is a Velama. Devotees congregate from this and the neighbouring villages. The *pujari* is Sri Polireddi Yerraiah of Pidikula *gotram* with hereditary rights. Poor feeding is arranged.

A fair is held for 10 days. Foodstuffs, eatables, mirrors, combs and plastic baskets are sold. Kanjari dance, Nagaras dance, house dance, Koyarani dance, dramas, *burrakathas bhagavathams*, etc., entertain about 10,000 visitors of this and neighbouring villages.

Nallamaremma *Uthsavam* is celebrated for nine days from *Magha Suddha Purnima* (January–February). Fowls and goats are sacrificed. Fruits and flowers are offered. This is a 17 year old festival. The village leders are the patrons. All Hindu devotees of this and the neighbouring villages congregate.

A fair is held for 9 days with a few shops selling foodstuffs, toys, mirrors and combs. Entertainment programmes take place.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) for one day. This is an ancient festival with local significance. There is poor feeding. *Prasadam* is distributed to all.

Maridamma *uthsavam*, Gowri *Uthsavam*. *Deepavali*, *Karthika Purnima* (October-November), *Sankranti* in *Pushyam* (December–Janury) and *Sivaratri* on *Magha Bahula Chaturdasi* (January-February) are the other festivals of the village.

Jagaarm and offering *naivedyam* are the domestic observation.

SOURCE ; 1. *Sri Ch. Lingaraju, Village Karnam, Makavarapalem.*

2. *Sri S. Nagaraju, Attender, Z. P. High School, Makavarapalem.*

3. *Sri Ch. Seetharama Dasu, Village Level Worker, Kondala Agraharam.*

22. Bayyavaram—Situated by the side of Kondala Agraharam–Giduthuru road, at a distance of 7 miles from Narasapatnam and 27 miles from Narasapatnam Road Railway Station.

The total population of the village is 1,638 comprised of Koppala Velama, Padmasale, Kamsali, Chakali, Mangali Hindu castes and Mala, Madiga–Scheduled Castes (36). The chief means of livelihood of the people are agriculture, weaving, labour, carpentry and other traditional occupations.

The temples of Sri Rama, Maridamma and Mavullamma with Her stone image installed by the village head as told by the deity in a dream are the places of worship.

Mavulamma *Panduga* is celebrated for 9 days in the bright fortnight of *Phalgunam* (February–March). The main function is on a Thursday. A goat is sacrificed by the villagers on this day. This is of ancient origin with local significance. The chief patron is a Velama. Local people of all castes participate. *Pujari* is a Velama with hereditary rights.

Maridamma *Panduga* in *Sravanam* (July–August) for 9 days and Sri Rama *Uthsavam* on *Chaitra Suddha Navami* (March–April) for a day are the other celebrations of the village. These are of ancient origin with local congregation.

SOURCE : *Sri K. Narasimham, Teacher, Samithi Elementary School, Bayyavaram.*

23. Makavarapalem—Situated at a distance of 8 miles from Narasapatnam and 20 miles from Anakapalle. There is a bus route to this village.

The total population of the village is 3,258 and it is multi-ethnic in composition. Brahmins, Vaisyas, Velamas, Chakalis, Mangalis; Mala, Madiga—Scheduled Castes (255) and Scheduled Tribes (4) inhabit the village. The chief means of their livelihood are agriculture, trade, carpentry and other traditional occupations.

The temples of Rama with the images of Sita, Rama, Lakshmana; Nukalamma with Her image holding a sword and *kumkumabharina* (a casket for *kumkum*) in the two hands with her projected tongue; Kalika Murthy and Vamalingeswaraswamy are the places of worship. Maridamma is worshipped in the form of an ant-hill and wooden images at the foot of a banyan tree are also worshipped.

Nukalamma *Panduga* is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). Arrangements are made form 3 O'clock in the morning on that day. *Kolatams* afford entertainment. *Garagas* are taken round the village during nights for 9 days prior to the festival. The deity is taken in procession with music. *Ghatams* decorated with neem branches and *kumkum* with food inside and an oil cup with a wick over it are offered to the deity in order to guard themselves against small-pox. On the first day a goat decorated with neem branches and *sesa* (mass of turmeric paste) is sacrificed soon after the offering of *ghatams*. The villagers take the bodies of the sacrificed animals leaving the heads to the barbers. Soon after the cooking is over, a hand full of food is offered to the deity at homes. The villagers compulsorily prepare cum with oil-cake and drumstick and bun on that day. This is celebrated from ancient times with local congregation. Patron is a Velama. All the villagers including the converted Christians participate. *Pujari* is a Mala with hereditary rights.

A *jatara* is held near Vamana Murthy temple on *Kanuma* festival in *Pushyam* (December-January) and Nalla Maremma *jatara* on the last Thursday in *Magham* (January-February). Three thousand devotees congregate from the villages in the neighbourhood such as Tamaram, Paidipala and Kondala Agraharam. Foodstuffs, eatables, utensils, lanterns, mirrors, combs, torches, books, pictures, clothes, etc., are sold. Koya dances, Nagini dances, fancy dresses *kolatams*, *burrakathas*, dramas and *bhagavathams* afford entertainment to over ten thousand visitors.

Maridamma *Panduga* is celebrated on *Ashadha Suddha Purnima* (June-July) for one day to protect the villagers from small-pox. *Garagas* go round the village for 9 days during nights. *Ghatams* decorated with neem branches and *kumkum*, filled with food and oil-cups with wicks placed over them are offered. A goat decoratcd with *sesa* (kumkum paste) and neem branches is sacrificed first and then other sacrifices take place. The villagers take the bodies of the sacrificed goats and leave the head for the Mangalis (Barbers) This is an ancient local festival.

Sri Rama Navami, *Vinayakachaviti* and *Sankranti* are also celebrated.

Bath in Uttaravahini on *Mahasivaratri*, i.e., on *Magha Bahula Chaturdasi* (January-February) and *jagaram* are observed. They take sea-bath on *Phalguna Suddha Chaviti* (February-March).

SOURCE : 1. *Sri Ch. Appa Rao, Clerk, Z. P. High School, Makavarapalem.*
2. *Sri K. Satyanarayana, Teacher, Samithi Junior Basic School, Makavarapalem.*
3. *Sri B. Satyanarayana, Headmaster, Makavarapalem.*

24. Dalepeta, Hamlet of **Paidipala**—Situated by the side of the Visakhapatnam-Narasapatnam Road at a distance of 5½ miles from Narasapatnam.

The total papulation of the village Paidipala including its hamlets, (a) Lachchammapalem, (b) Gadabapalem, (c) Dalepeta and (d) Eulagapalem is 3,417. It consists of several Hindu castes; Madiga Scheduled Caste (183); and Scheduled Tribes (25). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Nukalamma and Maridamma with their awe inspiring images in human form and the abode of Sri Rama in a thatched hut are the places of worship here.

Nukalamma *Panduga* is celebrated for one day on *Phalguna Amauasya* (Febrauary-March). *Garagas* are taken in procession for three days in advance. Fruits, flowers saffron, *kumkum* and money are offered. *Jagaram* is observed on *Chaturdasi* and a goat is sacrificed on *Amavasya* before 10 p.m. This ancient festival is celebrated with the money collected from the villagers. Local people of all castes participate.

Maridamma *Uthsavam* is celebrated for a day in *Ashadham* (June-July).

SOURCE : *Sri S. Satyanarayana Murthy, Teacher, Z.P. High School, Makavarapalem.*

25. Settipalle—Situated at a distance of 8 miles from Narasingabilli by bus and 12 miles from Narasapatnam.

The total papulation of the village is 643. It comprises Brahmin, Vaisya, Velama, Chakali, Mangali, Sharabu castes and Mala, Madiga-Scheduled Castes (27). The chief means of their livelihood are agriculture, agricultural labour, carpentry and employment.

A *Shakthi* image in female form of the village deity, Bora Kondamma and Kamadhenuvu *Devatha* in the form of Nandi (sacred bull) and a *Sivalingam* in the forest under a neem tree are worshipped here.

Borrakondamma *Panduga* is celebrated for one day on *Phalguna Suddha Purnima* (February–March). The deity is taken out in procession daily from *Chavithi i.e.*, 11 days prior to *Purnima*. Fowls and goats are sacrificed and fruits are offered on *Purnima*. *Naivedyam* with pastils is the common domestic observance. Friends and relatives are invited by the villagers on this day. This is being celebrated for the past over 60 years with local congregation. All castes participate.

Nukalamma *Panduga* is celebrated on *Phalguna Bahula Amavasya* (February–March).

SOURCE : *Sri S. B. Prasada Rao, Settipalem.*

26. Rachapalle— Situated at a distance of 5 furlongs from 10th milestone on Anakapalle –Narasapatnam Road *via* Tallapalem and about 11 miles from Narasapatnam Town. As many Royal families lived here in the past, this village got the name Rachapalle. Chinna Rachapalle situated at a distance of 11 miles from Narasapatnam and 16 miles from Yellamanchili, Ramannapalem 12 miles away from Narasapatnam and Dharmavaram 10 miles away from Narasapatnam are the hamlets of Rachapalle.

The total population of the village is 3,629 and it is made up of Devanga, Velama, Golla, Hindu Castes; Mala, Madiga and Chachadi. Scheduled Castes (274). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama, Nukalamma, Maridamma with her wooden image in female form and Kameswaramma are the places of worship here. Rama temple and the village deity Bandemma temple are the places of worship in the hamlets of Ramannapalem and china Rachapalle. There is a Rama temple in Dharmavaram. The residents of this hamlet also worship the deity Maridithalli whose stone image is under a neem tree in the fields of Kothapalem village.

Maridemma *Panduga* is celebrated for 9 days ending on the Thursday before *Karthika Purnima* (October-November). There is procession in the nights. Fowls, goats and sheep are sacrificed. There is no specific patron nor *pujari*. *Kolatams*, Dramas and *bhagavathams* entertain the visitors.

Bangaramma festival is celebrated for 9 days from *Chaitra Suddha Shashti* to *Purnima* (March–April) in the hamlets Ramannapalem and Chinna Rachapalle. Pujas are performed for 7 days and the deity is taken in procession. Fowls, goats and sheep are sacrificed at a distance of 4 furlongs to the north of the village. This is an ancient festival patronized by Sri Yaka Thammanna and Sri Korupolu Konda and Kannuru Kannaiah of Velama caste. Nearly 500 people of all castes from this and the nearby villages congregate. Sri Yaka Pothuraju, a Velama is the *pujari*. *prasadam* is distributed to all. Dramas and *Burrakathas* afford entertainment.

Sri Ramulavari *Theertham* is also celebrated here on 15th January in *Pushyam* and a few shops sell sweetmeats.

Maridithalli *Theertham* is celebrated on *Chaitra Suddha Purnima* (March–April) in the hamlet of Dharmavaram. The deity is taken in a procession prior to *Purnima*. On *Purnima*, *naivedyam* is offered and the deity is taken to Kothapalle village with music and later brought back to the usual place. Fowls and goats are then sacrificed. This is an ancient festival patronized by 'Gandi' family of Velama caste. About 500 people of all castes congregate from this and the nearby villages. *Pujari* is a member of Gandi family with hereditary rights.

A fair is held on the last day with a few shops selling sweetmeats, eatables, etc. Cock-fights and lottery afford entertainment.

SOURCE : 1. *Sri G. Subrahmanyam, Teacher, Rachapalle.*

2. *Sri C. Satyanarayana, Teacher, Samithi Elementary School, Chinarachapalle.*

3. *Sri S. Suryanarayan, Teacher, S. J. Basic Elementary School, Ramannapalem.*

4. *Sri K.N. John, Teacher, Dharmavaram.*

27. Tamaram—Situated at a distance of 8 miles from Narasapatnam and 20 miles to the west of Anakapalle by motor road.

The total population of the village is 1,577 comprised in Brahmin, Vaisya, Kshatriya, Kapu, Golla, Chakali, Yata: Hindu castes; Chachadi, Mala, Madiga Scheduled Castes (178 persons). The chief means of their livelihood are agriculture, employment, trade and other traditional occupations.

Nukalamma temple with Her image and Sri Rama temple are the places of worship. Maridamma is also worshipped.

Nukalamma *Panduga* is celebrated from *Phalguna Bahula Chavithi* to *Amavasya* (February-March) for 11 days with local congregation. First a goat is sacrificed to the deity on behalf of the village. Afterwards the villagers offer fowls, goats and sheep during the ten days before *Amavasya*., Villagers offer *naiwedyam* at their houses. Village elders and some Panchayat Members are the patrons of this ancient local festival.

Maridamma *Panduga* on *Karthika Purnima* (October-November) is the other festival.

Sri Ramulavari *Theertham* is celebrated for a day in *Pushyam* (December-January) four days after *Sankranti* festival with the congregation of this and the neighbouring villages.

SOURCE : *Sri V. A. Narasimham, Asst. Teacher, S. J. B. School, Tamaram.*

28. Giduthuru—Situated at a distance of 9 miles from Narasapatnam and 15 miles from Narasapatnam Road Railway Station. There is only cart approach to the village.

The total population of the village is 2,855. It is made up of Brahmin, Vaisya, Kshatriya, Velama, Kapu, Golla, Sale, Chakali, Mangali, Sharabu, Yata castes; Scheduled Castes (549 persons)-Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture and agricultural labour. The temples of Siva, Rama, Nukalamma with Her stone image in female form, Maridamma with Her wooden image in female form. Chinnamma *Perantalu* and Gowramma are the places of worship here. Chinnamma *Perantalu* is the family deity of Sri Ganapathi Raya. She died by falling into a *gundam* and is stablished as a deity in the village. She is worshipped in the form of pots.

Nukalamma *Panduga* is celebrated for 6 days in *Phalgunam* (February-March). Fowls and goats are sacrificed. This is of ancient origin with local congregation. The patron is Sri Sreerama Reddy Mallaiah Dora. *Prasadam* is distributed to all.

Devi Navarathrulu in *Asvijam* (September-October), Sri Ramulavari *Seva* in *Chaitram* (March-April), Maridamma *Seva* in *Karthikam* (October-November), Chinnamma *Perantalu Seva* in *Vaisakham* (April-May) and Gowramma *Seva* in *Asvijam* (September-October) are the other festivals of the village.

Sri Razolu Gandhareswaraswamy, a Brahmin of Gowthamasa *gotram* is the *pujari* with hereditary rights in Siva temple. Sri Ganapathi Simhadri is the patron of Chinnamma *Perantalu*. Sri Mukala Rama Murthy is the patron of Sri Rama temple.

SOURCE : *Sri P. Chellaiah, Teacher, Z. P. S. B. School, Giduthuru.*

29. Ramannapalem Agraharam—Situated at a distance of 3 miles from Kotauratla which is on the Narasapatnam Road and 13 miles from Narasapatam. It is an ancient village.

The total population of the village is 608. It is made up of Yadava, Devnaga castes; Mala, Madiga Scheduled Castes (20 persons). The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The wooden image of Nukalamma and Nestalamma in female form are worshipped in the village.

Nukalamma festival is celebrated from *Phalguna Bahula Sapthami* to *Purnima* (February-March) for 9 days. Nestalamma *Panduga* is celebrated in *Sravanam* (July-August). Fowls, goats and sheep are sacrificed. Both are of ancient origin with local significance. Village elders are the patrons. Local people of all castes participate. A Brahmin is the *pujari* to Nukalamma and Yadavas (Gollas) are the *pujaris* to Nestalamma.

SOURCE : *Sri Doddipatla Upmakaiah, Village Headman, Ramannapalem Agraharam.*

30. Pochinapeddi Agraharam—Situated at a distance of 1½ miles from Makavarapalem Road, 4 miles from Kotauratla and 11 miles from Narsaapatnam

Road Railway Station. A copper inscription says that this village was given as a gift to Brahmins in ancient times. This is also called *'Gudiunna Agraharam'* (Agraharam having a temple) as the Siva temple here is the only one for the village and its hamlet Buchchi Seethayyapeta, a mile away from here.

The total population of the village 1,196 consisting of Brahmin, Vaisya and Sudra and Mala Scheduled Caste (124 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Amrutheswaraswmy with a stone *Sivalingam*, Nukalamma with Her wooden image in female form and Sri Rama with a picture of the Lord are the places of worship in this village. Nukalamma and Maridamma temples with their images in female form and Rama temple with the picture of Rama *Pattabhishekam* (coronation) are the places of worship in the hamlet.

Sri Amrutheswaraswamy *Kalyanothsavam* is celebrated for 6 days form *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). Daily pujas are performed, vows are fulfilled and offerings are made and the *kalyanam* is celebrated. Fasting is observed. This is an ancient festival patronized by Sri Kotra Ramavatharam, Sri Veeturi Satyanarayana and Sri Veeturi Narashimha Murthy who are all Brahmins. Nearly 1,000 devotees of all castes congregate from this and the neighbouring villages. Sarvasri Vedanalapalli Kameswararao, Kothalanka Venkteswarlu, Donthukurthi Varaha Narasimha Murthy and Velavalapalli Satyanarayana, Brahmins with hereditary rights are the *pujaris*. *Prasadam* is distributed to all. *Harikathas* afford entertainment.

Nukalamma festival is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). A new wooden image of the deity is prepared every year for the purpose. The deity is taken in procession along with *garagas*. Sheep are sacrificed. This is an ancient festival patronized by the village elders and leaders. About 500 people of all castes from this and the nearby villages participate. A Mala is the *pujari*. *Kolatams* and *bhajans* afford entertainment and a few shops sell sweetmeats.

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

Nukalamma festival is celebrated for 9 days from *Phalguna Bahula Sapthami* to *Amavasya* (February-March) in Buchchi Seethaiah peta. Fowls, goats and sheep are sacrificed. This is an ancient festival patronized by Kapus and village elders. Local people of all castes participate.

Maridamma festival is celebrated in *Sravanam* (July-August) with local congregation. Fowls, goats and sheep are sacrificed. *Srt Rama Navami* is the other festival.

SOURCE : 1. *Sri Veeturi Kameswara Rao, Teacher, Samithi Elementary School, Giduthur.*

2. *Sri P. S. S. A, Bhaskara Sarma, Village Pochinapeddi Agraharam.*

3. *Sri K. V. Rama Murthy, Teacher, Z.P.H. School, Makavarapalem.*

4. *Sri Kotra Gangaram, Teacher, Special Elemenatry School, Pochinapeddi Agraharam.*

31. Koduru—Situated at a distance of 11 miles from Narasapatnam and 12 miles from Narasapatnam Road Railway Station.

The total population of the village including its four hamlets Chinnayyapalem, Nagapuram, Venkatapuram and Subhadrayyapeta is 3,905 and it is made up of the following Hindu castes: Brahmin, Kshatriya, Vaisya, Velama, Telukula, Kapu, Gavara, Kamsali, Chakali, Mangali; and Scheduled Castes (382 persons)-Madiga, Chachadi. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Nallamaremma is worshipped in the north-east of the village on its outskirts. Nukalamma temple with Her image in human form and Maridamma temple with an anthill to the south of the village are the places of worship in Venkatapuram.

Nallamaremma *Panduga* is celebrated for 2 days on *Karthika Bahula Chaturdasi* and *Amavasya* (October-November). All the cattle, fowls, goats and sheep are worshipped. This is an ancient local festival patronized by the village leaders. All Hindus participate.

Sri Gangathalli *Perantalu Uthsavam* is celebrated for 3 days in *Pushyam* (December-January). Fruits, paddy, money, etc., offered. Fasting, *jagaram* and arranging dinners are the domestic observances. This ancient festival is confined to Velamas of the village and is patronized by the village heads. There is free feeding.

A fair is held for 3 days both during night and day. Foodstuffs, eatables, utensils, mirrors, combs, mill-cloth, handloom cloth and fancy goods are sold. Dramas, lotteries, cock fighting and *burrakathas* entertain over 500 visitors.

Nukaluthalli and Pothuraju *Pandugalu* are the other festivals of the hamlet.

Nukalamma *Panduga* is celebrated in Venkatapuram for 9 days from *Phalguna Bahula Shashti* to *Amavasya* (February–March). Fowls and goats are sacrificed. This is an ancient festival patronized by the village heads. Local Hindus congregate.

Maridamma festival is celebrated from *Chaitra Suddha Triodosi* to *Purnima* (March–April) for 3 days.

In Nagaram hamlet, Durgalamma temple with Her image in female form to the south-east of the village is the place of worship.

Durgalamma festival is celebrated from *Vaisakha Suddha Ashtami* to *Purnima* (April–May). Turmeric, vermilion, fruits, clothes, offered and fowls and goats are sacrificed. An animal is sacrificed in front of the deity at the time of sending the deity to the temple. This is an ancient festival. Rajakas and Kapus are the patrons. Local Hindus participate. There is no specific *pujari*. The festivals of the *Gramadevathas* are celebrated on *Chaitra Suddha Padyami* (March–April) and on *Sankranti* in *Pushyam* (December–January).

Fasting on *Karthika Purnima, Bhisma Ekadasi, Krishnashtami, Vinayaka Chaviti* and *Subrahmanya Shashti*, sea-bath on *Magha Purnima*, bath in *Balighattam* and Uttaravahini and *jagaram* on *Mahasivaratri* are the common domestic observances.

SOURCE : 1. *Sri Ch. Narayana, Teacher S. J. B. School, G. Koduru.*

2. *Sri M. Apparao, Teacher, S. Elementary School, Subhadrayyapalem.*

3. *Sri B. Narasimhamurthy, Teacher, Elementary School, Venkatapuram.*

4. *Sri Chinta Venkatarao, Teacher, Nagaram.*

32. Jangalapalle Agraharam—Situated at a distance of 2 miles from Kotauratla which is 9 miles both from Narasapatnam and Narasapatnam Road Railway Station.

The total population of the village is 868 and it is made up of Brahmin, Vaisya, Sudra, Castes; and Scheduled Castes (71 persons)—Mala and Madiga. The chief means of their livelihood are agriculture, trade, employment and labour.

Nukalamma temple with Her image in female form and Rama temple with the picture of Rama's coronation are the places of worship in the village.

Nukalamma *Panduga* is celebrated from *Phalguna Bahula Sapthami* to *Amavasya* (February-March) for 9 days. Fowls, goats and sheep are sacrificed. This is an ancient festival. Village elders are the patrons. Local people of all Hindu castes participate. A Velama is the *pujari*.

Rama *Kalyanam* is celebrated on *Chaitra Suddha Navami* (March-April). Village leaders are the patrons and *pujari* is a Brahmin.

SOURCE : *Sri V. Venkata Ramana, Teacher, Samithi Junior Basic School, Jangalapalle Agraharam.*

33. Kotauratla—Situated on the bank of Varaha river and in between Narasapatnam Road Railway Station and Narasapatnam town, at a distance of 9 miles from each place.

The total population of the village is 4,567 consisting of Brahmins, Kshatriyas, Vaisyas, Telagas, Kapus, Sales, Kamsalis, Upparas, Chakalis, Mangalis, Kummaris, Veeramushtis, Medaris, Gollas; Scheduled Castes (924 persons)–Mala, Madiga; and Dudekula Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Nukalamma temple with Her huge awe-inspiring wooden image holding a sword in hand, Sri Kodandarama Swamy temple, a mosque and a church are the places of worship.

Kodanda Ramaswamy *Kalyanothsavam* is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). *Kalyanam* is celebrated for Kodandaramaswamy and Sitamma. A procession of the wooden images of Rama and Sita is held in the village with music. Puja is performed on the remaining days. *Naivedyam* is offered with a variety of pastries. *Prasadam* is distributed to all. Offers are made in the form of cocoanuts, plantains, etc. There are lands in the name of the Lord gifted by the zamindars. All the villagers participate. *Pujari* is Sri Doddipatla Upmakaiah, a Brahmin.

Claronet, *bhajans, Harikathas, Bhagavatham* and competitions in games entertain the visitors.

A few shops are kept with foodstuffs, eatables, fruits and fancy goods.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March) for one day. *Chalimidi* and *vadapappu* are offered and distributed. Fowls, goats, sheep and he-buffalo are sacrificed to the deity. This is an ancient festival with about 500 local congregation. The deity is endowed with *manyam* lands, the income from which is utilised for celebrating the festival.

Jatara is celebrated for 15 days after the festival for one day in each bazar. Eatables, sweetmeats and foodstuffs are sold. Swings, playing cards ond lotteries afford entertainment.

Mahalakshmi *Panduga* is celebrated on *Chaitra Suddha Tadiya* (March-April).

Maridamma *Panduga* is celebrated in *Asvijam* (September-October) under the leadership of the Village Munsiff. Animals are sacrificed. This is an ancient festival with local congregation.

SOURCE : *Sri B. Veeranna, Headmaster, Special Samithi Junior Basic School, Kotauratla.*

34. Gotivada—Situated amidst hills on the Narasapatnam Road Railway Station--Polavaram Road at a distance of 6 miles from Narasapatnam Road Railway Station and 12 miles from Narasapatnam.

The total population of the village is 1,010 and made up of Kapus, Gollas, Chakali, Mangalis; and Madiga Scheduled Caste (68 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Bandithalli and Nukalathalli are worshipped in the village.

Bandimmathalli *Panduga* is celebrated for 5 days in *Pushyam* (December-January). Fowls and goats are sacrificed to the deity. This is confined to this and a few nearby villages. *Pujari* is a Kapu. The visitors stay for 4 days. Pandals are erected. A few shops are kept with foodstuffs and clothes.

SOURCE : *Sri G. Johan, Teacher, Gotivada.*

35. Panduru—Situated amdist hills at a distance of 14 miles from Narasapatnam and also from Narasapatnam Road Railway Station.

The total population of the village is 2,069 and it is made up of Brahmin, Vaisya, Raju, Golla, Chakali, Mangali, etc., castes; Mala, Madiga and Chachadi; Scheduled Castes (17 persone); and Christians. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Nukalamma, Indesamma and Rama are the places of worship.

Nukalamma *Panduga* is celebrated on *Phalguna Bahula Amavasya* (February-March) and Indesamma *Panduga* is celebrated for 15 days from *Chaitra Suddha Ashtami* (March-April). Animals are sacrificed on the day of sending the deity. These are ancient festivals with local congregation.

Sri Rama festival is celebrated on *Kanuma* festival day at Rama *Mandirami* This is an ancient *Jatara* and over 400 people from the neighbouring villages congregate. Eatables and fancy goods are sold. Playing cards and cock-fighting entertain the visitors.

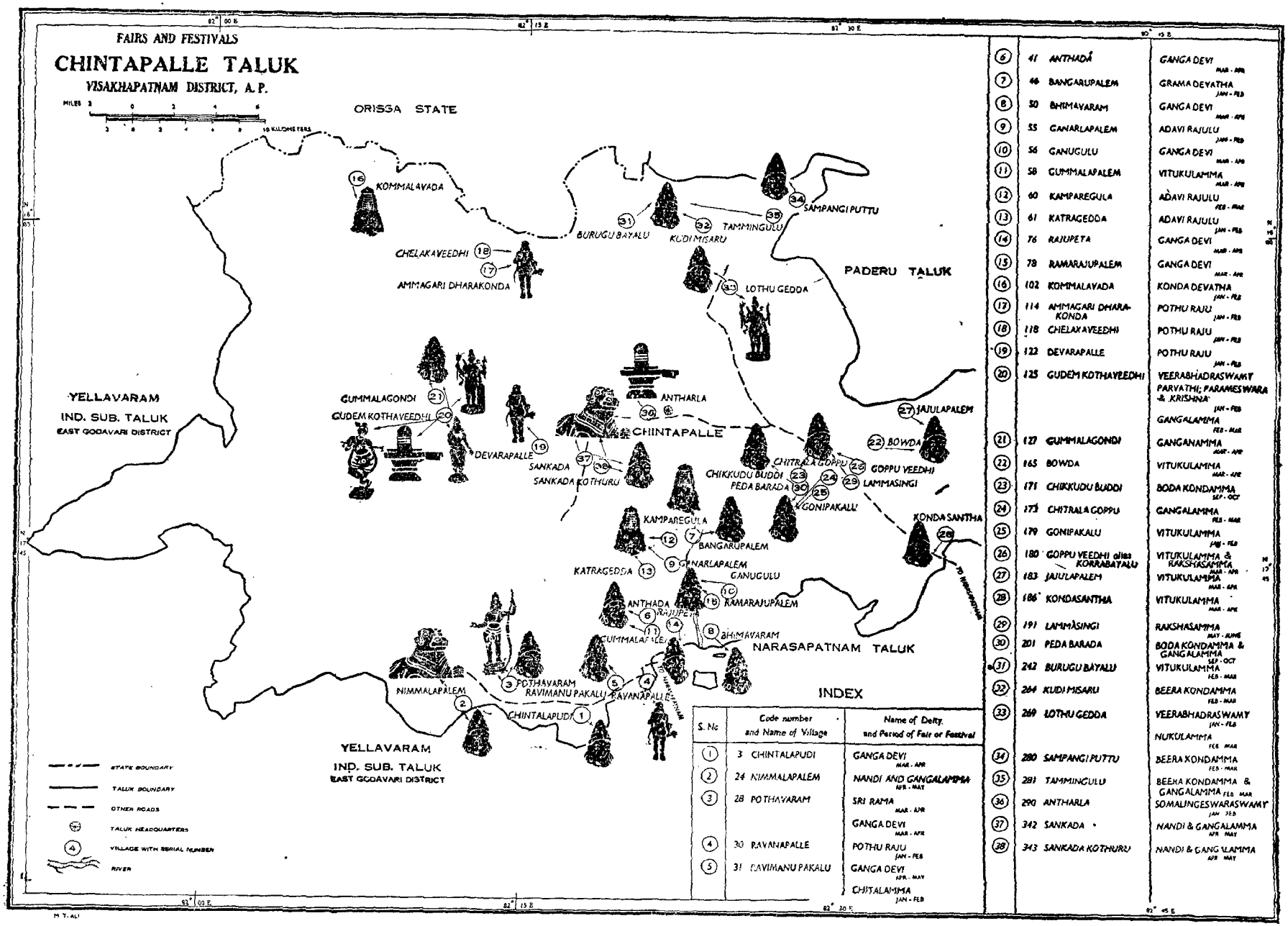
SOURCE : 1. *Sri G. V. Augusthus, Teacher, Ramachandrapuram Panduru.*
2. *Sri S. Sampadarao, Teacher, Special Samthi Elementary Schaol, Panduru.*
3. *Sri G. Sanyasi Raju Village Karnam, Panduru.*

CHINTAPALLE TALUK

FAIRS AND FESTIVALS

CHINTAPALLE TALUK

VISAKHAPATNAM DISTRICT, A. P.



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M. T. ALI

Section V

CHINTAPALLE TALUK

Chintalapudi — Situated at a distance of 44 miles from Narasapatnam Road Railway Station and 57 miles from Chintapalle, the taluk headquarters.

The total population of the village is 318. It is predominetly a tribal village comprising Kondadora, Bagata and Valmiki Scheduled Tribes (220 persons); Brahmins, Padmasales and Chakalis (94 persons); and a few Scheduled Caste people (4). The chief means of their livelihood are agriculture, agricultural labour and trade.

The temples are of Siva and Pothu Raju. The village deities Gangadevi, Adavi Raju and Marnamma (Maremma) are also worshipped.

Gangadevi festival is celebrated for 15 days in *Chaitram* (March–April). Goats and fowls are sacrificed. The devotees take river-bath and observe *jagaram*. This is of ancient origin and of local significance. Local Hindus participate. *Pujaris* are Kondadoras with no hereditary rights. *Prasadam* is distributed to all.

Adavi Rajulu and Pothu Raju festivals are celebrated for one day in *Magham* (January–February) and Marnamma festival in *Jaishtam* (May–June).

This is a common festival in Gijarthi (L. C. No. 8) and Nadimpalem (L.C.No.20) villages.

SOURCE : *Sri D. Padma Raju, Village Karanam, Chintalapudi.*

2. **Nimmalapalem**—Situated on Pedavalasa–Chintapalle road at a distance of about 18 miles from Chintapalle.

The total population of the village is 65. The entire population is comprised of Scheduled Tribes only, *viz.*, Bagatas and Valmikis. The chief means of their livelihood is agriculture.

The village deities Nandi and Gangalamma are worshipped in the form of a stone and a pot respectively in a sacred abode to the east of the village.

Gramadevathala Pandugalu are celebrated in *Vaisakham* (April–May) for one week. Fowls are sacrificed to the deity. This is an ancient festival with local significance. Local Hindus participate.

Some of the devotees celebrate this festival in May.

SOURCE : *Sri M. Simhachalam, Nimmalapalem.*

3. **Pothavaram**—Situated at a distance of 2 miles from Koyyuru – K. D. Peta (Krishnadevipeta) road, 46 miles from Narasapatnam Road Railway Station and 60 miles from Chintapalle.

The total population of the village is 258 and of them 198 are Scheduled Tribes people *viz.*, Bagatas. The chief means of their livelihood is agriculture.

There is the only temple of Lord Rama with His picture and the village deities Gangadevi, Adavi Rajulu and Marnamma are also worshipped with no images and temples.

Sri Rama Navami is celebrated for 7 days in *Chaitram* (March–April). Fruits and flowers are offered to the Lord and *jagarana* is observed. This is being celebrated for the past 28 years and people of about 60 villages participate. The congregation would be about 4,000 people. Only Hindus participate. There are no *pujaris*. *Prasadam* is distributed to all and there is free feeding.

A fair is held in this connection for 7 days near the temple. Eatables, utensils, lanterns, *Ayurvedic* medicines, pictures, clothes, agricultural implements and toys are sold. There is free feeding for one day. *Bhajans, Harikathas*, dramas, circus, gambling and lottery afford entertainment.

Gangadevi festival celebrated in *Chaitram* (March–April) for 8 days, *Adavi Rajula* festival in *Magham* (January–February) and Marnamma festival in *Jaishtam* (May–June) are the other festivals celebrated in this village. Goats and fowls are sacrificed to these deities.

SOURCE : *Sri Padma Raju, Karnam, Pothavaram.*

4. **Ravanapalle**—Situated at a distance of 40 miles from Narasapatnam Road Railway Station. It is on the K. D. Peta-Kakinanada-Rajahmundry bus route.

The total population of the village is 713 of which 638 persons belong to Scheduled Tribes (Konda Dora, Valmiki, Bagata); Scheduled Castes

(40 persons) Malas, Madigas and the remaining 35 persons belong to Brahmin, Viswabrahmin and Kapu castes. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is the only temple of Pothuraju worshiped in formless stones. The other deities, Adavi Rajulu and Gangadevi are also worshipped.

Pothuraju *Panduga* is celebrated for 7 days during *Maha Sivaratri* from *Magha Bahula Amavasya.* A goat is sacrificed. This is an ancient festival with local significance. Local people of all communities participate. *Pujari* is Podugu Somulu, a Konda Dora with hereditary rights. The *pujari* for Ganga devi is Chappi Karraiah with heraditary rights. *Bhagavatham* or street drama affords entertainment on that night.

Adavi Rajula *Panduga* celebrated on *Magha Suddha Panchami* (January-February) and Gangadevi *Panduga* celebrated for one week in *Vaisakham* (April-May) are the other festivals of the village. Adavi Rajula *Panduga* is celebrated in their own fields individually. Ganga Devi *Panduga* and Nandi *Panduga* are celebrated in connection with the deity *Varuna Deva* (God of rain) when there are no rains in the village.

SOURCE : *Sri P.V. Ramaiah, Karanam, Ravanapalle.*

5. **Ravimanupakalu**—Situated on Narasapatnam-Koyyuru road at a distance of 20 miles from Chintapalle, 40 miles from Narasapatnam Road Railway Station.

This village is inhabited by Konda Dora tribe only and it has a population of 9 persons.

There are no temples. The village deity Chintalamma is worshipped under a tamarind tree by the side of the Highways road on a raised ground. The other deity Gangadevi is also worshipped.

Gangadevi *Panduga* is celebrated for one week in *Vaisakham* (April-May). Goats and fowls are sacrificed. This is an ancient festival with local significance. The local devotees participate. During this week men and women of the village do not work at all. The men go on hunting. *Pujari* is Kuda Karraiah, a Konda Dora.

Chintalamma *Panduga* is celebrated for one week in *Magham* (January-February). The residents of the place congreate.

Adavi Rajula *Panduga* is celebrated by each family in their fields. Sweets are prepared in the fields and offered as *naivedyam* to the deity.

SOURCE : *Sri P. V. Ramanaiah, Village Karnam, Ravimanupakalu.*

6. **Anthada**—Situated at a distance of 5 miles from Krishnadevipeta by walk, 21 miles from Narasapatnam, 31 miles from Chintalapalle and 40 miles from the Narasapatnam Road Railway Station.

The entire village population of 218 is comprised of Bagata and Konda Dora Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

There are no temples. The formless stone images of Gangadevi and Adavi Rajula are worshipped.

Gangadevi *Panduga* is celebrated for 7 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity. This is an ancient festival with local significance. The devotees of the place participate. *Pujari* is a Bagata.

Adavi Rajula *Panduga* is also celebrated for 3 days in *Magham* (January-February). Gangadevi *Panduga* is celebrated by the cultivators.

SOURCE : *Sri L. Viswanatham, Karnam, Anthada.*

7. **Bangarupalem**—Situated at a distance of 50 miles from Narasapatnam Road Railway Station and 53 miles from Chintapalle. The first settler of the village was Sri Parnasala Bangaru Padalu and so the village is named after him.

People of Bagata tribe (7 persons) only inhabit the village. The chief means of their livelihood agriculture and agricultural labour.

There are no temples. The village deity Adavi Rajulu is worshipped.

Adavi Rajula *Panduga* is celebrated in *Magham* (January-February). This is celebrated during the harvest season. On the first day, *prasadam* is prepared with the new corn and is offered to the deity. Then there are social dinners and free feeding. Goats, fowls and sheep are sacrificed after fulfilment of their vows to the deity. The devotees observe fasting and *jagarana.* This is an ancient festival with local significance. Local people and hill tribes participate though it is chiefly confined to the local Bagatas.

SOURCE : *Sri Pentala Dora, Karanam, Nallakonda.*

8. Bhimavaram—Situated at a distance of 36 miles from Narasapatnam Road Railway Station and 47 miles from Chintapalle.

The entire village is comprised of Bagata Scheduled Tribe with a population of 47. The chief means of their livelihood are agriculture and agricultural labour.

The village deities Gangadevi and Adavi Rajulu are worshipped in the form of stone images.

Gangadevi *Panduga* is celebrated for 8 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity. This is an ancient festival with loclal significance. The villagers are the patrons. Local people participate.

Adavi Rajula *Panduga* celebrated in *Magham* (January-February) and Marnamma *Panduga* celebrated in *Bhadrapadam* (August-September) are the other festivals of the village.

SOURCE : *Sri D. Raju, Karnam, Bhimavaram.*

9. Ganarlapalem—Situated at a distance of 51 miles from Narasapatnam Road Railway Station and 53 miles from Chintapalle.

There were 121 persons at the 1961 Census and all belong to Bagata and Kammara Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

The village deity Adavi Rajulu is worshipped with no image or temple.

Adavi Rajula *Panduga* is celebrated for 3 days in *Magham* (January-February). Goats and fowls are sacrificed to the deity. This is an ancient festival with local significance. Local tribals participate. *Pujari* is a Bagata.

SOURCE : *Sri Vadapalli Krishnamma, Village Karanam, Ganarlapalem.*

10. Ganugulu—Situated at a distance of 36 miles from Narasapatnam Road Railway Station and 50 miles from Chintapalle.

The total population of the village is 95 and it is comprised of Bagata and Konda Dora Scheduled Tribes. The chief means of their livelihood is agriculture.

The deities Gangadevi, Nandamma, Danavaraju, Adavi Raju and Nukalamma are worshipped in this village.

Gangadevi or Gangamma *Panduga* is celebrated for 15 days in *Chaitram* (March-April). Fowls, goats and sheep are sacrificed to the deity. *Jagarana* is observed by the devotees. This is an ancient festival with local significance. Local Hindus participate. *Pujari* is a Bagata with hereditary rights.

Nandamma festival for 8 days in *Phalgunam* (February-March), Nukalamma festival for one day, in *Magham* (January-February) and Adavi Raju and Danavaraju festivals each for a day are the other festivals of the village.

SOURCE : *Sri D. Raju, Village Karnam, Ganugulu.*

11. Gummalapalem—Situated at a distance of 49 miles from Narasapatnam Road Railway Station.

The total population of the village is 103 of which 101 belong to Bagata and Konda Dora Scheduled Tribes. The chief means of their livelihood are agriculture and wood cutting.

There are no temples. The village deities Vitukulamma, Boda Kondamma and Rakshasamma are worshipped.

Vitukulamma *Panduga* is celebrated for 7 days in *Chaitram* (March-April). Animals are sacrificed to the deity. Free feeding and social dinners are there. The devotees observe fasting. The men go for hunting elk and bring it to their homes. If any person comes back without that particular animal, his wife sends him again to hunt the same. This is a custom in these parts during the celebration of Vitukulamma *Panduga*. This is an ancient festival with local congregation. *Pujari* is a Konda Dora.

Boda Kondamma and Rakshasamma festivals are also celebrated in *Chaitram* (March-April). *Pujari* is a Konda Dora.

SOURCE : *Sri J. Prasada Rao, Enumerator, Gummalapalem.*

12. Kamparegulu—Situated at a distance of 51 miles from Narasapatnam Road Railway Station and 53 miles from Chintapalle.

The total population of the village is 143 belonging to Bagata and Valmiki Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

The village deities *Nandi Devatha* and Adavi Rajulu are worshipped.

Adavi Rajula *Panduga* is celebrated for 3 days in *Phalgunam* (February-March). Goats and fowls are sacrificed. The devotees decorate their houses. This is an ancient festival with local significance. Local people of all communities participate. *Pujari* is a Bagata

Nandi Panduga is celebrated for 3 days in *Magham* (January-February).

SOURCE : *Sri Vadapalli Krishnamma, Village Karnam, Kamparegulu.*

13. Katragedda—Situated at a distance of 51 miles form Narasapatnam Road Railway Station and 53 miles from Chintapalle.

The total population of the village is 135 and comprised in Bagata Scheduled Tribe (70 persons) ; Gavaras and Muslims. The chief means of their livelihood are agriculture and agricultural labour.

The village deity Adavi Rajulu is worshipped.

Adavi Rajula *Panduga* is celebrated for 3 days in *Magham* (January-February). Goats and fowls are sacrificed to the deity. This is an ancient local festival. All local communities participate. *Pujari* is a Bagata.

SOURCE : *Sri Vadapalli Krishnamma, Village Karanam, Katragedda.*

14. Rajupeta—Situated at a distance of 4 miles from Krishnadevipeta by walk, 31 miles from Chintapalle and 39 miles from Narasapatnam Road Railway Station.

The entire village population is comprised of Bagata and Konda Dora Scheduled Tribes (137 persons). The chief means of their livelihood are agriculture and agricultural labour.

Goddess Gangadevi and Adavi Rajulu are worshipped by the villagers.

Gangadevi *Panduga* is celebrated for 7 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity. This is an ancient festival with local significance. Patrons belong to all communities of the village. Hindu devotees of the place participate. *Pujari* is a Bagata. This festival is celebrated chiefly by the cultivators.

Adavi Raju *Panduga* is celebrated for 3 days in *Magham* (January-February) is the other festival.

SOURCE : *Sri Krishna Rao, Village Karnam, Rajupeta.*

15. Ramarajupalem—Situated by the side of Sarabhannapalem–K.D. Peta Road, at a distance of 37 miles from Narasapatnam Road Railway Station and 49 miles from Chintapalle.

The total population of the village is 238 and all except 2 persons belong to Scheduled Tribes *viz.*, Bagata, Konda Dora and Valmiki. The chief means of their livelihood is agriculture.

The village deities Adavi Rajulu, Marnamma and Gangadevi are worshipped in the form of stone images in this village.

Gangadevi *Panduga* is celebrated for 8 days in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity. This is of ancient origin and of local significance. Hindus of the village congregate.

Adavi Rajula *Panduga* and Marin amma *Panduga* are also celebrated in this village in *Magham* (January-February) and *Bhadrapadam* (August-September) respectively. Local people of all communities participate.

SOURCE : *Sri D. Raju, Karnam, Ramarajupalem.*

16. Kommalavada—To reach the village one should travel in a bus from Narasapatnam Road Railway Station to Chintapalle *via* Narasapatnam and from there 55 miles through the *ghats* and it is about 57 miles from Chintapalle.

Only 20 households of Bagata Scheduled Tribes, people (109) inhabit the village. The chief means of their livelihood are agriculture and poultry keeping.

There is a sacred abode for the village deity *Kondadevatha* by the side of the house of the *pujari.*

Kondadevatha *Uthsavam* is celebrated for one month in *Magham* (January 15th to February 15th). Fowls are sacrificed to the deity. The villagers invite their friends and relatives and arrange social dinners. The devotees observe fasting during the festive days. *Ghatams* are taken in a procession round the village. This is an ancient local festival. Bagatas only congregate. The villagers appointed a Bagata as the *pujari* with hereditary rights.

A fair is held in this connection for 3 days, near the house of the *pujari,* with a few shops selling eatables, utensils and pots. About 200 people of this and the neighbouring villages congregate. This is being held for the past 60 years.

SOURCE : *Sri K. Madhusudhana Rao, Enumerator, Kommalavada.*

17. Ammagari Dharakonda—Situated at a distance of 25 miles from Chintapalle in a hilly region.

The total population of the village is 83, comprising Sampadakapu, (Kondakapu) and Bagata Scheduled Tribe. The chief means of their livelihood are agriculture and hunting.

The village deity Pothuraju is worshipped in the form of stone under a tree by the side of a rivulet.

Pothuraju festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya i. e.*, during *Maha Sivaratri* (January-February). Cocoanuts and fruits are offered and fowls are sacrificed to the deity. *Jagarana* is observed. This is of ancient origin and of local significance. The residents of the village participate. There are no *pujaris*. Social dinners are arranged. There is free feeding.

SOURCE : *1. Sri Jonnalagadda Venkata Ramana Rao, Clerk, Assistant Engineer's Office, Ammagari Dharakonda.*

18. Chelakaveedhi—Situated amidst the hills at a distance of 24 miles from Chintapalle by foot-path.

The total population of the village is 58 belonging to Bagata and Sampadakapu (Kondakapu). Scheduled Tribes. The chief means of their livelihood are agriculture and hunting.

Pothuraju stone image in human form near a small rivulet is worshipped in the village.

Pothuraju festival is celebrated for 3 days from *Magha Bahula Triodasi* (January-February). Cocoanuts, plantains, saffron and *kumkum* are offered and only one fowl is sacrificed to the deity. This is celebrated for the welfare of the village. *Jagarana* is observed by the villagers. This is an ancient festival with local significance. Smt. Bharungi Balamma of Sampadakapu caste is the patron. Local Hindu devotees participate.

SOURCE : *Sri Jonnalagadda Venkata Ramana Rao, Clerk, Public Works Department, Assistant Engineer's Office, Narasapatnam.*

19 Devarapalle—Situated on Narasapatnam-Sileru road at a distance of 15 miles from Chintapalle. From Chintapalle a bus or a lorry goes upto Kottapalle and from there one should travel 6 miles by walk to reach this village.

The total population of the village is 275 and it is made up of Bagata and Kammari Scheduled Tribes (266 persons) and Madiga Scheduled Castes (8 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is the only temple of Pothuraju with a 6 feet high stone image.

Pothuraju festival is celebrated for 3 days from *Magha Bahula Amavasya* (January-February) *i. e.*, during *Maha Sivaratri*. A special custom is observed in the sacrifice of animals here. A goat is sacrificed to the deity in the 1st, 3rd and 5th years. A fowl is sacrificed to the deity in the 2nd, 4th and 6th years. In the seventh year, a cow is sacrificed and the cycle again starts from the 8th, the 1st of the next cycle. The villagers believe that they would be in danger if they do not sacrifice animals to the deity. The devotees invite their friends and relatives and arrange dinners. On the first day, they take bath and observe fasting and have *darsan* of the deity. In the evening, they take their meals after lighting the lamps to the deity. This is being celebrated for the past 25 years only and is confined to this and the neighbouriug Hindu devotees. Local people and neighbouring villagers congregate. There is no specific *Pujuri* and all the people perform the festival.

SOURCE : *Sri Turumalla, Jaya Rao, Clerk, Taluk Office, Devarapalle.*

20. Gudem Kothaveedhi—Situated at a distance of 15 miles from Chintapalle on Narasapatnam-Sileru Road.

The total population of the village is 224 consisting of Bagata, Kammara and Valmiki Schedlued Tribes (199 persons); Maidga Scheduled Caste (18 persons) and 7 other persons. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

It was once one of the chief places of the Golgonda Bhupatis and the Golgonda hills are often called 'the Gudem hills'. It stands 2,580 feet above the sea on one side of an open vallely and is divided into Kottaveedhi and Pataveedhi (new and old streets) between which lie the remains of a ruined fort. One of the hills above it, Bodakonda rises to about 4,000 feet. No native will go up this A Goddess named Sambari lives there and anima

sacrifices are made to Her. The story goes, that one day a man went to Her temple just after the sacrifice to fetch a brass pot which he had forgotten and came upon the Goddess drinking the blood of the offerings. She was furious at being seen and flung his pot two miles away, where it made a deep hole (still shown) in piece of rock, Since then no native has ventured up the hill. A survey party of Europeans, it is locally told, laughed at the superstition and set out one fine day to take bearings from the top of the hill. But they had hardly got half way up when they were surrounded by a forest fire which burnt up much of their kit and so frightened a horse they had with them that it fell over a precipice and was killed.

There are the temples of Sri Veerabhadra Swamy, Parvati, Simhalagaddi, Ranabheri, Parameswara and Sri Krishna. The images of Veerabhadraswamy, Parvati, Parameswara, Neelakantaswamy, Krishna and Pancha Pandavas are in human form. Simhalagaddi is a stone piller 4 feet in height and the top of the pillar in the form of a grinding stone and in the middle of the pillar lion is carved. The deity Burra Venkamma is in human form. Gangalamma is worshipped in the form of a pot in every house and Boda Kondamma is on Boda Konda hill.

Devatala Uthsavam is celebrated for the deities for 3 days from *Magha Bahula Amavasya* (January-February). Arrangements are made 15 days in advance. This is being celebrated for the past 20 years and is confined to this and the neighbouring villages. The villagers contribute half of the amount spent on the festival and the rest is borne by the Muttadar. People of this and the neighbouring villages congregate. *Pujari* is a Vaishnava Brahmin with the surname 'Kantam'. Dramas are enacted during this festival.

The other festival of the village is Gangalamma *Panduga* celebrated for one day on *Phalguna Bahula Amavasya* (February-March). Goats and fowls are sacrificed to the deity. The villagers believe that their cattle would fall a prey to epidemics if animals are not sacrificed to the deity. This is an ancient festival with local congregation.

Boda Kondamma *Uthsavam* is celebrated for one day on *Asvija Suddha Dasami* (September-October).

During the festival days, the devotees take river-bath have *darshan* of the deity and observe fasting till evening and in the evening they take meals after *deeparadhana* is done in the temple. The *pujari* observes fasting for 3 days taking milk and fruits only. *Jagaram* is also observed by him.

SOURCE : *Sri Jaya Rao, Clerk, Taluk Office Yellamanchili.*

21. **Gummalagondi**—Situated at a distance of 18 miles from Chintapalle in a hilly region.

All the people inhabiting the village are Bagatas, a Scheduled Tribe with a population of 92 persons. The chief means of their livelihood are agriculture and hunting.

The village deity Ganganamma is worshipped in female form with no temple.

Ganganamma *Panduga* is celebrated for one day according to the convenience of the villagers usually during *Ugadi i.e.*, on *Chaitra Suddha Padyami* (March-April). Fowls are sacrificed to the deity. This is an ancient festival confined to Bagatas only. Local people participate. There is no specific *pujari* All the villagers prepare food at one place and enjoy a social dinner. After taking meals they all proceed for hunting.

SOURCE : *Sri J. V. Ramana Rao, Clerk, Assistant Engineer's Office, Gummalagondi.*

22. **Bowda**—Situated at a distace of about 11 miles from Chintapalle, the Taluk Headquarters.

People of the Bagata Scheduled Tribe (163 persons) only inhabit the village. The chief means of their livelihood is agriculture.

There are no temples in the village. The village deities Vitukulamma, Rakshasamma and Bodakondamma are worshipped.

Vitukula *Panduga* is celedrated for one week according to the convenience of the villagers in *Chaitram* (March-April). Animals are sacrificed to the deity. The devotees go to hunt the animal *kanusu* (elk) and if they come back without the animal, their wives send them for hunt again. The devotees observe fasting and arrange social dinners. This is being celebrated for the past 60 years. Only local Bagatas participate. *Pujari* is a Bagata.

SOURCE : *Sri P. Brahmanandam, Enumerator, Bowda.*

23. **Chikkudubuddi**—Situated at a distance of about 8 miles from Chintapalle.

Bagata and Konda Dora Scheduled Tribes numbering 121 inhabited the village at the 1961

Census. The chief means of their livelihood is agriculture.

The village deities Boda Kondamma on the Boda Konda hill and Gangalamma in the form of a pot are worshipped.

Boda Kondamma *Panduga* is celebrated for one day on *Asvija Suddha Dasami* (September-October). Goats and fowls are sacrificed to the deity. This is being celedrated for the past 16 years with local congregation. All Hindus of the village participate.

Gangalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March). This festival is also celebrated in common by the people of Chitralagoppu village.

SOURCE : *Sri M. P. Pydithalli, Enumerator. Chitrapalle.*

24. Chitralagoppu—Situated at a distance of 2 miles from Narasapatnam-Chintapalle Road and 40 miles from Narasapatnam Road Railway Station.

The population of the village is 10 comprising 2 households of Kondakapus.

Gangalamma and Beerakondamma deities are worshipped by the villagers. Gangalamma is worshipped in the form of a pot in all the households while Beerakondamma is on a hill called Beerakonda.

Gangalamma festival is celebrated for one day on *Kotha Amavasya (Phalgunam*-February-March). It is being celebrated since 1958 only. He-goats and fowls are sacrificed to the deity.

Beerakondamma festival is celebrated on *Vijaya Dasami i. e., Dasara* for one day. In fulfilment of their vows he-goats and fowls are offered to this deity.

SOURCE : *Sri M. P. Pydithalli, Enumerator, Chintapalle.*

25. Gondipakalu—Situated on Narasapatnam-Chintapalle Road at a distance of about 8½ miles from Chintapalle.

This village has a population of 235 of which all except one belong to the Scheduled Tribes of Bagata and Kondakapu. The chief means of their livelihood are agriculture and agricultural labour.

The village deities Boda Kondamma on the hill Bodakonda, Gangalamma and Vitukulamma in the form of a pot in every house of the village are worshipped by the villagers.

Vitukula *Panduga* is celebrated for 8 days from *Magha Bahula Amavasya* (January-February). Goats and fowls are sacrificed to the deity. This is being celebrated for the past 18 years. The devotees local and from the neighbouring villages congregate. Puja is performed by a Vaishnava.

Boda Kondamma festival is celebrated on *Asvija Suddha Dasami* (September-October).

SOURCE : *Sri M. P. Pydithalli, Enumerator, Chintapalle.*

26 Goppuveedhi *alias* **Korrabayalu**—Situated at a distance of 18 miles from Narasapatnam-Chintapalle bus route and 36 miles from Narasapatnam Road Railway Station.

The total population of the village is 34, all belonging to Scheduled Tribes. The chief means of livelihood of the people is agriculture.

Village deities Vitukulamma, Rakshasamma are worshipped in the form of stones with no temples.

Vitukulamma *Panduga* and Rakshasamma *Panduga* are celebrated in *Chaitram* (March-April) for 7 days. Fowls and goats are sacrificed to the deities. This is an ancient festival with local significance.

SOURCE : *Sri M. P. Pydithalli, Enumerator, Chintapalle.*

27 Jajulapalem–Situated at a distance of 11½ miles from Chintapalle and 43 miles from Narasapatnam Road Railway Station. To reach this village one has to travel upto Korrubayulu which is on Narasapatnam-Chintapalle road in a bus and walk 7 miles from there.

Only Kondadoras (S.T)–37 persons inhabit the village. The chief means of their livelihood is agriculture.

The village deities Boda Kondamma, Rakshasamma and Vitukulamma are worshipped.

Vitukala *Panduga* is celebrated for one week according to the convenience of the villagers in *Chaitram* (March-April). Animals are sacrificed. The men hunt the animal *kanusu* (elk) and if they come home without getting that animal, their wives send them to the forest again to hunt and catch the animal. Only the hill-tribes participate. There is free feeding. The villagers observe fasting and arrange dinners during the festive occasions.

SOURCE : *Sri J. Prasada Rao, Enumerator, Sanivaram Group.*

28. Kondasantha—Situated at a distance of 2½ miles from the 7th mile stone of Narasapatnam-Chintapalle Road and about 15 miles from Chintapalle.

The total population of the village is 123 and 117 of them belong to the Valmiki Scheduled Tribe. The chief means of their livelihood is agriculture.

There are no temples. The deity Vitukulamma is worshipped in the village.

Vitukula *Panduga* is celebrated according to the convenience of the villagers in *Chaitram* (March-April) usually in the first week of March. Goats and fowls are sacrificed to the deity. The men hunt the animal called '*kanusu*' (elk) and if they do not get that animal, they would be insulted by the women folk. The devotees observe fasting and *jagaram* during this festival. The Hindu devotees of the village participate. *Pujari* is a Kammara.

SOURCE : *Sri K. Nagabhushanam, Kondasantha.*

29. Lammasingi—Situated at a distance of about 9½ miles from Chintapalle and 51 miles from Narasapatnam Road Railway Station.

The total population of the village is 524 of which 472 belong to Scheduled Tribes, 5 belong to Scheduled Caste and 47 belong to other Hindu communities. The chief means of their livelihood is agriculture.

The village deity Rakshasamma is worshipped in the village. Rakshasamma *Panduga* is celebrated for 2 days in *Jaishtam* (May-June). The devotees of the village congregate. Only Hindus participate.

SOURCE : *Statement of Fairs and Festivals furnished by the collector, Visakhapatnam.*

30. Pedabarada—Situated at a distance of about 8 miles from Chintapalle and 60 miles from the Narasapatnam Road Railway Station. To reach this village, one should travel in a bus from Narasapatnam to Rajupakalu on Narasapatnam-Chintapalle Road and from there one has to walk 3 miles to the south and 3 miles to the west.

The total population of the village is 381 comprised of Bagata and Kondadora Scheduled Tribes. The chief means of their livelihood are agriculture and agricultural labour.

The village deity, Gangalamma is worshipped in the form of a pot in every family and Boda Kondamma is worshipped on a hill called 'Boda-konda'.

Boda Kondamma and Gangalamma *Panduga* is celebrated for 3 days from *Asvija Suddha Dasami* (September-October). Goats and fowls are sacrificed to the deity. This is being celebrated for past 16 years and is confined to the neighbouring villages. The Hindu devotees of this and the neighbouring villageas congregate. Pujas are performed by a Vaishnava Brahmin.

Vitukula *Panduga* is the other festival celebrated on *Phalguna Bahula Amavasya* (February-March).

SOURCE : *Sri M.P. Pydithalli, Emunerator, Chintapalle.*

31. Burugubayalu—Situated at a distance of 34 miles from Chintapalle amidst the hills. There are no communication facilities.

The total population of the village is 95 comprising the Scheduled Tribe population of Bagatas, Kondadoras and Kondakapus. The chief means of their livelihood is agriculture.

A wooden image is worshipped in the name of Vitukulamma under a big tree (with no temple).

Vitukulamma *Panduga* is celebrated in *Phalgunam* (February-March) for 2 days. Sheep, goats and fowls are sacrificed to the deity. The devotees cook the flesh of the hunted animal on the first day, observing fast and they eat it on the second day morning. *Kolatam* and *bhajan*, afford entertainment on the second night. This is being celebrated for the past 50 years with local congregation.

SOURCE : *Sri K. Papa Rao, Enumerator, Borugubayalu.*

32 Kudimisaru—Situated at a distance of 8 miles to the west of Lothugedda by foot-path and about 9 miles from Chintapalle.

The total population of the village is 55, made up of Bagata and Samanthu Scheduled Tribes. The chief means of their livelihood is agriculture.

The village deities Beera Kondamma, Gangalamma and Vitukulamma are worshipped. Beera Kondamma is worshipped in the form of a pot.

Gangalamma and Beera Kondamma *Panduga* is celebrated for one or 2 days from *Phalguna Bahula Amavasya* (February-March). Animals and fowls are sacrificed to the deity. This festival is over a century old and is confined to this and the neighbour-

ing villages. Devotees from this and the neighbouring villages congregate.

SOURCE : *Sri D. Jagga Rao, Student, Census Enumerator) Kudimisaru.*

33. **Lothugedda**—Situated at a distance of 16 miles from Chintapalle and 34 miles from Narasapatnam. The hill stream here at a distance of 2 furlongs from the habitat is very deep (lothu-deep; gedda-hill stream); hence it goes by the name Lothugedda.

The total population of the village is 159 comprising Valmiki and Bagata Scheduled Tribes. The chief means of their livelihood are agriculture, agricuttural labour and cattle breeding.

It contains the ruins of three or four old granite temples dedicated to Siva, the largest of which has elaborate sculpture. One odd group depicts four men with long pointed beards and long pigtails, carrying pickaxes on their shoulders holding out their hands to receive a reward from a king; who is sitting on a throne with three ladies behind him. The villagers say the men are the builders of the temple and are content to account for the beards by the conjecture that barbers were probably rare on the hills in those days. On three sides of a pillar there are inscriptions in Telugu.

There are the temples of Sri Veerabhadraswamy, Trimurtulu, Nukalamma and Pandavas. The images of Veerabhadraswamy and Trimurtulu are of stone in human form and it is said that the temple of Sri Veerabhadraswamy was constructed by *Devathas*. The image of Nukalamma is carved in a stone in human form with no hands and legs. This stone image is placed in a pot decorated with flower garlands around its neck.

Sri Veerabhadraswamy festival is celebrated for 3 days from *Magha Bahula Triodasi to Amavasya* (Janurry-February). Arrangements are made a month in advance *i.e.*, from *Pushyam* (December-January). Everyday pujas are performed in the morning and evening. Dal, jaggery cocoanuts and bananas are offered as *naivedyam* to the Lord. The devotees take bath in Lothugedda (the stream), have the *darshan* of the Lord and observe fasting until *naivedyam* is offered to the deity in the night. *Bhajans*, dramas and *Bhagavathams* afford entertainment. This is an ancient festival, confined to this and the neighbouring villages. About 2,000 Hindu devotees congregate. *Pujari* is a Konda Jangam.

Trimurtula *Uthsavam* (procession) is celebrated on the same day during Veerabhadraswamy festival.

The other festival of the village is Nukalamma *Panduga* celebrated for 45 days from *Phalguna Bahula Amavasya* (February-March). The festival actually commences 15 days before *Phalguna Bahula Amavasya* (February-March). The head of the village gives Rs. 15/- to *pujari* to purchase fruits, flowers, and milk. Puja is performed. *Pujari* oberves fasting for 45 days by taking fruits and milk only. During the festive days he should not smoke. Daily pujas are performed upto *Kotha Amavasya* and on a Monday and Tuesday before *Amavasya*, a big *uthsavam* is celebrated. On Tuesday, the villagers go for hunting and in the nights dinners are arranged. Fowls, goats and sheep are sacrificed to the deity and food is prepared with the meat of the fowls. A goat and a sheep are offered to the deity, lest they should fall the victims to Her anger. This is an ancient festival with local significance. *Pujari* is a Bagata with hereditary rights.

SOURCE : *Sri D. Suryanarayana, Lothugedda.*

34. **Sampangiputtu**—Situated at a distance of about 12½ miles from Chintapalle.

The total population of the village is 37 and all are Bagatas (Scheduled Tribe). The chief means of their livelihood is agriculture.

The deity Beera Kondamma is worshipped in the form of pot.

Beera Kondamma *Panduga* is celebrated for one day on *Phalguna Bahula Amavasya* (February-March). Fowls, goats and sheep are sacrificed to the deity. This is being celebrated for the past 90 years and is confined to this and the neighbouring villages. Hill tribes from this and neighbouring villages congregate.

Yerukula *Panduga* is also celebrated in this village.

SOURCE : *Sri D. Jagga Rao, Sampangiputtu.*

35. **Tammingulu**–Situated at a distance of 8 miles from Lothugedda and 24 miles to the west of Chintapalle. There are no proper communication facilities to this village. To reach this village, one should travel 10 to 12 miles of hilly tract by footpath.

The total population of the village is 143, comprising Bagata and Samantha Scheduled Tribes. Agriculture is the only source of their livelihood.

There are no temples in the village. The deities Gangalamma and Beera Kondamma are worshipped in the form of a pot and an image respectively.

Beera Kondamma and Gangalamma *Panduga* is celebrated for one day on *Phalguna Bahula Amavasya* (February–March). Goats and fowls are sacrificed to the deity. This is being celebrated for the past 30 years. Hindu devotees of this and the neighbouring villages congregate.

SOURCE : *Sri D. Jagga Rao, Tammingulu.*

36 Antharla—Situated by the side of Chintapalle-Gudem Road, ½ mile from Chintappalle and 30½ miles from Narasapatnam.

The total population of the village is 281 of which 249 are Scheduled Tribes *viz.*, Bagatas, Kammaras and Valmikis. The chief means of their livelihood are agriculture and agricultural labour.

There is only one temple of Sri Somalingeswaraswamy on a hill and the image of the deity is in the form of a stone *Sivalingam.*

Sri Somalingeswaraswamy festival is celebrated for 3 days during *Maha Sivaratri* from *Magha Bahula Amavasya* (January-February). Arrangements are made 8 days in advance. First the Kavadam family of Bagata Tribe performs puja and then the puja is performed by a Jangam. Fruits and flowers are offered to the Lord. Daily the *pujari* observes fasting from the morning until offering of *naivedyam* in the night. The devotees observe *jagarana.* This is of ancient origin. Hindu devotees of this and the neighbouring villages congregate.

SOURCE : *Sri B. Varada Raju Naidu, Antharla.*

37 Sankada—Situated on the Chintapalle-Pedavalasa road at a distance of 8 miles from Chintapalle.

The total population of the village is 187 and 169 of them belong to Bagata and Kammara Scheduled Tribes while 13 belong to the Madiga Scheduled Caste. The chief means of their livelihood is agriculture.

Nandi and Gangalamma are worshipped by the villagers in the form of a stone and a pot, which are located in the east of the village. Nandi *Panduga* and Gangalamma *Panduga* are celebrated in *Vaisakham* (April-May) for a week. Some people celebrate the same festival in April and May (*Vaisakham*). Fowls are sacrificed to the deities. This is of ancient origin with local significance. Local Hindus participate.

Sivaratri is celebrated on *Magha Bahula Chaturdasi* (January-February). *Dasara* is celebrated in *Asvijam* (September – October).

SOURCE : *Sri M. Simhachalam. Enumerator, Sankada.*

38 Sankada Kothuru—Situated at a distance of 8 miles from Chintapalle on Chintapalle-Peddavalasa Road in between Nimmalapalem and Gandempalle.

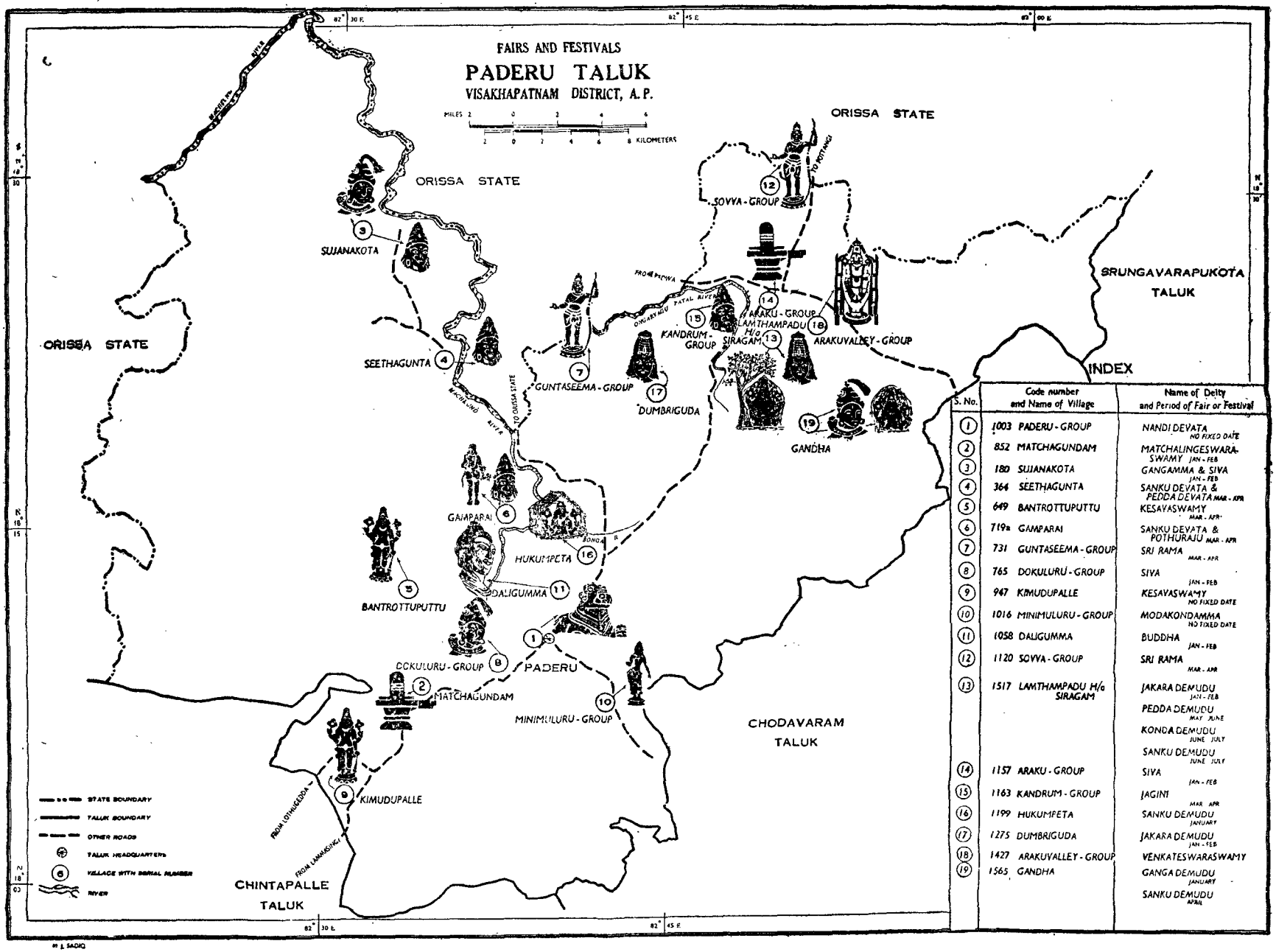
The total population of the village is 73 comprising Bagatas and Valmikis. The chief means of their livelihood are agriculture and agricultural labour.

The village deities Nandi and Gangalamma are worshipped in the village with no temples. During the festive days a stone or a pot is worshipped placing it to the east of the village.

Nandi and Gangalamma *Panduga* is celebrated in *Vaisakham* (April-May). Fowls are sacrificed to the deities. This is of ancient origin with local significance. Local Hindus participate.

SOURCE : *Sri N. Simhachalam, Enumerator, Sankada-kothuru.*

PADERU TALUK



INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	1003 PADERU - GROUP	NANDI DEVATA — NO FIXED DATE
2	852 MATCHAGUNDAM	MATCHALINGESWARA-SWAMY — JAN - FEB
3	180 SUJANAKOTA	GANGAMMA & SIVA — JAN - FEB
4	364 SEETHAGUNTA	SANKU DEVATA & PEDDA DEVATA — MAR - APR
5	649 BANTROTTUPUTTU	KESAVASWAMY — MAR - APR
6	719a GAMPARAI	SANKU DEVATA & POTHURAJU — MAR - APR
7	731 GUNTASEEMA - GROUP	SRI RAMA — MAR - APR
8	765 DOKULURU - GROUP	SIVA — JAN - FEB
9	947 KIMUDUPALLE	KESAVASWAMY — NO FIXED DATE
10	1016 MINIMULURU - GROUP	MODAKONDAMMA — NO FIXED DATE
11	1058 DALIGUMMA	BUDDHA — JAN - FEB
12	1120 SOVVA - GROUP	SRI RAMA — MAR - APR
13	1517 LAMTHAMPADU H/o SIRAGAM	JAKARA DEMUDU — JAN - FEB PEDDA DEMUDU — MAY JUNE KONDA DEMUDU — JUNE JULY SANKU DEMUDU — JUNE JULY
14	1157 ARAKU - GROUP	SIVA — JAN - FEB
15	1163 KANDRUM - GROUP	JAGINI — MAR APR
16	1199 HUKUMPETA	SANKU DEMUDU — JANUARY
17	1275 DUMBRIGUDA	JAKARA DEMUDU — JAN - FEB
18	1427 ARAKUVALLEY - GROUP	VENKATESWARASWAMY
19	1565 GANDHA	GANGA DEMUDU — JANUARY SANKU DEMUDU — APRIL

M. J. SADIQ

Section VI

PADERU TALUK

1. Paderu Group—It is the headquarters of the Taluk by the same name. According to the 1961 Census count, the village supports a population of 1,166 persons and there are altogether 274 occupied residential houses. Bagata, Valmiki, Kondakapu, Kammari (Ojulu), Nookadora, Ghasi Scheduled Tribes (529 persons); Brahmin, Vaisya, Gavara, Telaga, Kapu, Kamsali, Chakali, Mangali Hindu castes and Scheduled Castes (57 persons) inhabit the village. The place is connected by road with Araku on which buses ply in summer season. Lothugedda, Golapet and Kaligada are connected by roads. The Dandakaranya–Balingir–Kiruburu Railway line opens good transport and communication facilities to the villages in this taluk.

Paderu group consists of Kothapaderu, Paderu, Gudivada, Chundruputtu and Locheliputtu villages.

In Kothapaderu village Sankudemudu is symbolised in a stone under a *ravichettu* (ficus relegiosa). In Paderu, Parvati-Parameswaralayam with a tower and *Sivalinga*, Nandi and Vighneswara stone idols, Durga deity symbolised in two stones under a banyan tree in the centre of the village, ant-hill of Nandi *Devatha*, Ganga *Devatha* symbolised in an iron piece of 7 inches in the shape of a spear at a distance of 3 furlongs from the village under a *juvvichettu* (ficustsicle) and Pothuraju deity symbolised in a stone under a banyan tree are worshipped by the villagers. The *Nandi Devatha Panduga* is celebrated once in 7 years at the convenience of the villagers.

Neela Kanteswaralayam is the place of worship in Gudivada village *Sivalingam*, Nandi stone idol, Parvatidevi and Vinayaka stone idols adorn the temple. *Mahasivaratri* festival is celebrated for 1 day. Daily pujas are offered in this temple. *Pujari* is Sri K. Pinnama Naidu, a Bagata of Locheliputtu village. Gangadevetha and Nandidevatha symbolised in stones are also worshipped in Gudivada village.

Sankudemudu, Sri Veerabrahmamgari *Mutt* (constructed 10 years back), Rama *Mandir* with a coronation picture of Rama are the places of worship in Chunduruputtu village. In Rama *Mandir* and the Brahmamgari *Mutt* daily pujas are offered.

In 1969 the villagers formed committeess and contributions were being collected towards the construction of Sri Venkateswara temple and Sri Veerabrahmamgari *Mutt*. *Pujaris* in all the temples are of Bagata Tribe.

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

Informants : (1) *Sri Giddi Appala Naidu (Bagata), Village Headman.*

(2) *Sri Vanchela Pentaiah (Bagata), Pujari, Chundruputtu village.*

(3) *Sri Peela Peda Appa Rao (Gavara), Chundruputtu.*

2. Matchagundam—It is in the area of Mattam village situated at a distance of 9 miles to the north of Paderu.

> "Matsya gundam ('fish pool') is a curious pool on the Macheru ('fish river') near the village of Matam, 9 miles north-north-west of Paderu and close under the great Yendrika hill. 5,188 feet above the sea. A barrier of rocks runs right across the river there, and the stream plunges into a great hole and vanishes beneath this, reappearing again about a hundred yards lower down. Just where it emerges from under the barrier it forms a pool which is crowded with mahseer of all sizes. These are wonderfully tame, the bigger ones feeding fearlessy from one's hand and even allowing their backs to be stroked. They are protected by the Madgole Zamindars-who on several grounds venerate all fish and by superstitious fears. Once, goes the story, a Brinjari caught one and turned it into curry, whereon tbe king of the fish solemnly cursed him and he and all his pack-bullocks were turned into rocks which may be seen there till this day. At Sivaratri a festival occurs at the little thatched shrine nearby (the *pujari* at which is a Bagata) and part of the ritual consists in feeding the sacred fish."

This is the most important temple of the entire Paderu Agency. Though the fish pond (Matchagundam) is very ancient one, it became widely known recently. A pucca temple was constructed here in 1967 through the efforts of Sri K. Satyanarayana Raju, the then Tahsildar of the Taluk, by collecting contributions of about Rs. 10,000.

The name of the Lord is Meenakshi *Sametha* Matchalingeswara Swamy. The *Sivalinga* (Phallic

emblem) is 8 inches in diameter and 1 foot in height. 2 feet high stone idol of Meenakshi Ammavaru and 2 feet high stone idol of Vighneswara are there in the temple. 1 feet high Nandi (bull-God) stone idol is there infront of the temple. The fish in the Matchagundam (fish pond) are said to be God-sent and they eat whatever eatables are given to them without harming the people.

Daily pujas are offered to the Lord. The routine pujas are : *Udayam archana* at 7 to 7-30 a. m., *naivedyam* at 8 a. m., *Mahanaivedyam* at 11 a. m., and *deeparadhana* at 7 to 8 p. m.

The Matchagundam *Yatra* is the most famous pilgrimage to the tribals of this Agency tract. The *gundam* is at a distance of 50 yards behind the temple and it is 12 feet in diameter. The *yatra* takes place for 3 days for *Sivaratri* from *Magha Bahula Triodasi* to *Amavasya.* A fair also is held in this connection during these 3 days. About 60 shops selling various commodities, eatables, vegetables, fruits, steel, brass and German silver utensils, cloth and clothes are sold. Over 10,000 people attend the fair and receive *darsan* of the Lord. Circus, whirling wheels, lottery, etc., provide entertainment to the people. Dramas, *Puranakalakshepams* and *Bhagavatams* are the cultural programmes arranged to entertain the public. About 20 sheds are arranged for the Health and Malaria, Police, Panchayat Samithi and Taluk Office Officials. Health and medical facilities are arranged for the public during these 3 days.

Pujari of the temple is Sri Komallapalli Gopala Rao, Adisaiva Brahmin of Koundinyasa *gotram.* He is paid Rs. 50 per month towards his services and for the puja materials.

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

Informant : *Sri Pujari Venkata Swamy, Village Headman, Hukumpet.*

3. Sujanakota—Situated at a distance of 31 miles from Paderu, the taluk headquarters and 77 miles from Anakapalle.

The total population of the village is 626 of which Scheduled Tribes population predominates with 549 persons. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Gangadevi and Lord Siva festivals are celebrated for 2 days in *Magha* (January-February). About 2,000 Hindu devotees of this and the neighbouring villages congregate.

SOURCE : *Superintendent of Police, Visakhapatnam.*

4. Seethagunta—Situated at a distance of 20 miles from Paderu and the distance has to be covered by walk or by bullock cart.

Of the total population of 122 of the village, the Scheduled Tribe population (Bagata and Valmiki) accounts for 111 while the remaining 12 non-tribal persons belong to Kummari caste. The chief means of livelihood of the people is agriculture.

The deities *Sanku Devatha* and *Pedda Devatha* are worshipped in this village.

Itikala Panduga is celebrated in this village in *Chaitram* (March-April). Fowls and sheep are sacrificed and the devotees observe fasting and *jagaranas* This festival is being celebrated from ancient time, but is of local significance only. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Bagata.

SOURCE : *Sri B. Surya Murty, Revenue Inspector, Kilagada.*

5. Bantrottuputtu—Situated at a distance of 15 miles from Paderu.

The entire population of 121 persons belong to Tribal communities of Bagata and Valmiki. The chief means of livelihood of the residents is agriculture.

Kesava Swamy temple is the only temple in this village.

Lord Kesava Swamulavari *Uthsavam* is celebrated for 3 days in *Chaitram* (March-April). Cocoanuts and plantains are offered to the deity. The devotees observe fasting and *jagarana.* This festival is of ancient origin with local significance. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Bagata.

SOURCE : *Sri Surya Murty, Revenue Inspector, Kilagada.*

6. Gamparai—Situated at a distance of 9 miles from Paderu by cart route and by walk.

The total population of the village is 394 and it is made up of Bagata and Valmki tribes (382 persons) and Mettu Kamsali caste (12 persons). The chief means of livelihood of the residents is agriculture.

The deities Sanku *devatha* and Pothu Raju are worshipped in this village.

Itikala Panduga is celebrated in *Chaitram* (March-April). Goats and fowls are sacrificed to the deity. This is an ancient festival and has local significance. The residents of the village congregate. All communities take part. *Pujari* is a Bagata.

SOURCE : *Sri B. Surya Murty, Revenue Inspector, Kilagada.*

7. Guntaseema Group—Guntaseema is at a distance of 28 miles to the North of Paderu, the taluk headquarters. All the distance except 6 miles from Paderu to Hukumpeta has to be covered by walk. From Paderu to Hukumpeta there is bus service.

Guntaseema has a population of 462 at the 1961 Census count. Important villages in this group are Guntaseema, Layaganda, Gedelabanda, Tootangi, Lakka, Gunta Gannela, Kujabangi, Kinjeru, Rangalasingi, Jamiguda, Pittaguda and Kutti.

Bagata, Kondakapu, Reddidora, Chittigowd, Gadaba, Kotiya, Valmiki are the Scheduled Tribes and Mettu Kamsali, Kamsali and other non-tribal Hindu communities in small numbers inhabit these villages.

In Pittaguda, a small village, a church is there and a school also is run by the Christians.

In Guntaseema village there is a Rama *Mandir* with the coronation picture of Rama in a thatched hut. *Sri Rama Navami* is celebrated for 2 days. *Panakam* and *vadapappu* are distributed as *prasadam* to the people. *Pujari* is Shri Killo Dombu Naidu of Kotiya tribe. There are no Siva temples in this area.

Modakondamma deity is worshipped once in 3 years in Layaganda village. A fair is also held in this connection and about 400 persons gather to witness the fair and the deity. Jakarademudu, Sankudemudu. Pothuraju and Gangadevatha are the common deities and the common festivals are *Sankranti, Chaitra, Samakotha, Deepavali, Jeedloi*, etc., accompanied by dances, flok songs and music.

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

Informant : *Sri Mattam Bheemlingam Naidu,a Village Headman, Guntaseema Group.*

8. Dokuluru Group—The villages in this group are : Garisapalli, Lagisapalli, Guttulaputtu, Iredapalli, Vamjangi, Pinalocha, Nereduvalasa, Kunchapalli, Munchangi Puttu, Solamolu are the revenue villages under the jurisdiction of this group of villages.

Bagata, Kondakapu, Nookadora, Valmiki are the important Scheduled Tribes inhabiting these villages. There are Khonds in 2 or 3 villages.

In Lagisapalle village there is a Siva temple. Daily pujas are offered. A Jangam *Devara* is the *pujari*. one acre of wet land is there for this temple. The *pujari* enjoys this land towards his services. *Sivaratri* festival is celebrated for 2 days. About 500 people gather to see the Lord. About 25 shops are arranged.

1½ feet high stone idol of Vemanna, 4 feet high stone idol of Koralanna enclosed with a stone compound, 2 feet high stone idol of Jakaramma deity are there in the village. Bagatas are the *pujaris* for all these deities. *Pujaris'* services are required at the time of festivals only. There are no daily pujas for these deities. A he-buffalo is secrificed to Vemanna. In Dokuluru village stone idols of Pothuraju, Jakarademudu and Gangadevatha and a Rama *Mandir* are there. For *Dasara* festival, a he-goat is sacrificed at the Pothuraju deity. Fowls are sacrificed and cocoanuts also are offered to the deity. Rama's coronation picture is arranged in a hut and *bhajans* are conducted now and then. *Sri Rama Navami* festival is celebrated for one day.

The festivals observed in this area are *Sankranti, Chaitra* (Vitukula Panduga), *Jeedloi* (Jallaredemudu Panduga), *Korrakotha, Dasara, Deepavali* and *Sri Rama Navami.*

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

INFORMANT : *Sri Tammarba Bonju Naidu, Village Headman, Dokuluru.*

9 Kimudupalle—Situated at a distance of 15 miles from Paderu.

The total population of the village is 48 and it is made up of the following tribal communities. Bagata, Valmiki and Mettu Kamsali. The chief means of livelihood of the people is agriculture.

The only temple of Kesava Swamy with the image of the deity is the place of worship in the village.

Lord Kesava Swamy festival is celebrated for 3 days in this village. Cocoanuts and fruits are offered to the Lord. The devotees observe fasting and *jagarana* during the three days. This is being celebrated from the ancient times. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is Sri Mantra Ramaiah, a Bagata. This festival is celebrated once in 3 years.

SOURCE : *Sri B. Surya Rao Murthy, Revenue Inspector, Kilagada.*

10. Minimuluru Group—Minimuluru is at a distance of 6 miles from Paderu to its south on the way to Madagula. It has a population of 300.

The villages in this group are Addamanda, Sanyasammapalem, Kujjalis, Thumpada, Varthanapalli, Kadali, Gurupalli, Thamarajupalli, Vanugupalli, Vantamamidi and Kondamamidi. Bagata, Gadaba, Nookadora, Reddidora, Kondakapu inhabit these villages.

In Vardhanampalli village, there is a small temple of Veeranarayana. There are no Siva temples in this group of villages. In Minumuluru village there is a small temple of Modakondamma deity with her 5 feet high cement idol in human form. She is a famous hill deity of the area. *Pujari* is Sri Minumula Jagannadha Patrudu, a Bagata. *Jatara* for the deity takes place for 2 days for *Dasara* festival. Two he-buffaloes and one he-goat are sacrificed to the deity. Contributions from this and the neighbouring villages amounting to Rs. 150 are collected towards the celebration of the festival. Over 1,000 people witness the *jatara.*

The deities worshipped in these villages are Sankudemudu, Jakarademudu, Pothuraju and Gangadevatha.

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

Informant : *Sri Vanthada Malaiah, Village Headman, Minumuluru Group of villages.*

11. Daligumma—This village is at a distance of 1 mile from Hukumpeta and 7 miles from Paderu.

It has a population of 157 persons, consisting of Kondakapu, Bagata and Valmiki Scheduled Tribes.

In this village there is a 4 feet high stone idol of Lord Budda under a banian tree and is known as Tumra *demudu*. Other deities are Sankudemudu, Pothuraju and Nandi *demudu*. *Sivaratri* festival is observed for 3 days at the Buddha idol. *Pujari* obseres festing and *jagarana* on these 3 days. *Pujari* is a Bagata. About 600 people of this and the neighbouring villages congregate to witness the festival on each of these 3 days.

The villages in Hukumpeta group are : Chintalaveedhi, Eguvadiguduputtu, Diguvadiguduputtu, Sampangiputtu, Sobhakota, Chundruputtu, Chilakaputtu, Godiviri, Nandaputtu, Arlada, Munchangiputtu, Konthili, Muliaputtu, Beeram, Patimamidi, Kangaraputtu, Guda, Marriputtu, Malaguda, Lakaiouttu, Vallangiputtu, Gochchari, Kodali, Dooruveedhi, Gannaraputtu, Matamkothuru, Jakalavalasa, Nakkalaputtu, Mattujori, Rangapalli, Pettugodalu, Kunturla, Boddaputtu, Mullametta, Nimmalagondi, Koolamamidi, Theegalavalasa, Kinneralova, Gurralathota, Thokadurgam, Digagaradapalli, Ega Garadapalli, Kamayyapeta, Bijjapalli; Amuru, Pamurayi, Isukagaruvu, Seediputtu, Ontiputtu, Podeli, etc. The deities in these village are Sankudemudu, Pothuraju, Nandiputta, Gangadevi, Jakarademudu Symbolised in stones under trees or in huts. Bagatas, Kondakapus and Valmikis are predominent in most of the villages, Kodulu are predominent in Kunthurlu, Boddabuttu, Mullametta, Volubedda, Kinneralova, Gurralathota, Tholla Durgam, Digagarodapalli, Egagardapalli, Bijjapalli and Amuru villages. A few non-tribal communities, Christians and Muslims also are there in some of the villages.

There are churches in Hukumpeta and Malaguda villages.

The festivals celebrated in these villages are *Vitukula Panduga, Sankranti, Nandi Panduga, Korrakotha, Kandikotha, Samakotha, Ugadi, Dasara, Sivaratri* and *Deepavali.*

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

Informant : *Sri Pujari Venkata Swamy, Village Headman & Accountant, Hukumpeta Group, native of Thalarapeta Village.*

12. Sovva Group of Villages—Sovva is at a distance of 36 miles to the north of Paderu and bordering Orissa State. The villages in this group are : Sovva, Malavalasa, Karakavalasa, Panasavalasa, Kotragondi, Malingivalasa, Kanguvalasa, Devunivalasa, Chinakaguvalasa, Chundangivalasa, Sagirivalasa, Ranginivalasa, Paridivalasa, Koorayi, Jankaravalasa, Gasaba, Moriguda, Chimiliguda, Kolla-

puttu, Thollavalasa, Jamiguda, Bitraganda, Moniguda, Goppulaguda and Chanadapadu.

Kotiya, Khond, Valmiki and Kondakapu are the predominent Scheduled Tribes in these villages. In Sovva and Koorayi villages, Bagatas are predominent. Matiya, Nookadora, Maleelu and Porjas are the other communities. There are no churches in these villages.

In Sovva village, there is a Rama *Mandir* with a coronation picture of Rama in a hut. *Sri Rama Navami* is celebrated for 1 day, daily pujas are not offered in this temple.

Jakarademudu, Sankudemudu, Gangadevatha and Pothuraju deities are worshipped. *Sankranti, Chaitra, Jeedlai, Korrakotha, Dasara, Deepavali* and *Sri Rama Navami* are the festivals celebrated in these villages.

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

INFORMANT : *Sri Bandangi Simhachalam Naidu, Village Headman, Sovva Group.*

13. Lamthampadu—Lies on 18° – 15′ – 42″ Northern latitude and 82° – 32′ – 20 ″Eastern longitude, located on the top of a hill about 4,500 ft. M.S.L. amidst a series of picturesque hills whose altitude varies from 3,500 to 5,470 feet. It is at a distance of 12 miles from Araku Valley and the entire distance has to be covered by walk.

Lamthampadu (hamlet of Siragam village) has a population of 98 persons as per the village survey conducted in April-May 1963. The break up of ethnic groups is as follows : Khonds (82 persons), Nookadoras (11 persons) and Kotias (5 persons)—all Scheduled Tribes people.

All tribes worship the village deities, namely, Sankudemudu, Jakarademudu and Kondademudu in order to have a good harvest and to be free from disease and other misfortunes. They also celebrated the Hindu festivals like *Sivaratri* and *Sankuramanam* (Sankranti) besides the annual worship of ancestors. All the village deities are symbolised in conical shaped stones. Animal sacrifice is a compulsorily resorted to appease the village deities. During the harvest season every household cooks the new corn and offers to the ancestors and Kondademudu what is locally known as *Kottakalavadam* as a token of reverence before it is consumed. These minor festivals are known as *Mamidikotha, Kandikotha, Gummadikotha, Samakotha*, etc. The village festivals are always associated with the worship of some deity or other. Besides the worship of the above village dieties, all the tribes of this hamlet participate in the worship of Peddademudu along with other tribes of the neighbouring hamlets at Siragam, the main village. None of the tribals have so far visited any shrine or pilgrim centre. The festivals of this village are usually associated with the worship of the village deities.

There are no temples either in this village or anywhere in this hill region. The priesthood of *Disari* and *Gurumai* are not heriditary among Khonds unlike among Kotia and Nooka Doras. Any Khond man and woman can attain the office of the priest by learning the sacred verses. The details of these sacred verses as recited by the village priests could not be collected as revealing them to others is considered a sin.

It is customary among Khonds to worship the Goddess Ammathalli on every Tuesday before celebrating any festival whereas it is not a custom among Kotia and Nooka Dora tribes. There are no annual fairs in this village or in this hill region.

Jakarademudu : The worship of Jakarademudu, the village deity, otherwise known as *Sivaratri* festival, is usually performed on any Monday, Wednesday or Friday in month of *Maghalenji* (January-February). This deity symbolised by a conical shaped stone is located on the eastern side under a *sampenga* ( ) tree. On the day of worship the *Gurumai*, after taking bath in the early hours of the morning cleans the premises of this deity and decorates it with *rangavalli* (lime decoration) by using turmeric powder. The women clean the house with dung and decorate with *rangavalli*. Each household contributes a little quantity of various types of corn raised in the village and the same is kept in a bamboo basket. Besides this basket of collected corn, a small basket of rice is also kept. An earthen lamp is lit by the *Gurumai* with castor oil. *Gurumai* then sprinkles a little of this mixed corn over the *rangavalli* while reciting a few sacred verses and feeds the fowl. Afterwards the fowl is sacrificed to invoke the blessings of the deity. A little quantity of mixed corn is kept in a small pit, which is dug in front of the deity. In this connection a pig is sacrified and a community feast is arranged with the meat of this sacrificed animal in the premises of this deity. Afterwards, all of them take bath before they return to their respective homes. It is

a privilege of the Village Naidu (Headman) to retain the remaining mixed seed after the worship of the deity which is used for broadcasting in his fields during the sowing season. Afterwards, the other villagers broadcast the seed in their fields. It is a popular belief among these tribes that the crops yield better results if this deity is worshipped.

Peddademudu : Peddademudu, one of the important deities of this region is situated at Siragam, the main village. This deity is worshipped on any Sunday in the month of *Landilenji* (May-June). All the tribals of the main village including six other hamlets, participate actively in this function. In the early hours of the day, *Janni*, the traditional priest of Kotia tribe takes bath and cleans the premises of the deity. He offers cooked rice locally known as *bhuvanam* while reciting a few sacred verses. In this connection sixteen fowls and one goat and one he-buffalo are offered as sacrifice to invoke the blessings of this deity. The cost of these animals is equally shared by all the tribals of the main village and its hamlets. Musical instruments are also played on this occasion. It is a custom to distribute the meat of the fowl equally among all the men who played the musical instruments. The meat of the goat is distributed among Kotia and Nooka Dora households whereas the meat of the he-buffalo is distributed among Konda Dora and Khond households. This deity is annually worshipped with a strong belief that they and their cattle will be protected from the menace of the wild animals.

Kondademudu : The tribals believe that Kondademudu, the village deity, is located on Bodparvatham (big hill) which is to the south of the village. *Gurumai* the traditional female priest of Khond. worships this deity on any Wednesday in the month of *Ashadalenji* (June-July). The women bedaub their houses with dung and mud and all the tribals take bath on this day. A small pandal is erected at the foot of Bodparvatham with *neredi* (engenia jambolane) twigs. The place covered by this pandal is cleaned and smeared with dung and mud. Then a small mango and a plantain plant are planted in the centre of this pandal. The pandal is decorated with *rangavalli* by using turmeric powder and rice flour. A new pot filled with water is kept over this *rangavalli* and it is covered with an earthen lamp besides keeping a little basket of rice. While reciting the sacred verses, the *Gurumai* offers *nirkalu* (rice corn) by throwing them towards the pandal. In this connection incense is also burnt. The goat proposed for the sacrifice is fed with a little quantity of rice by the *Gurumai*. Afterwards the animal is decapitated by any tribal present on the occasion. A community feast is thereafter arranged with a portion of the meat of this sacrificed animal. The remaining meat is equally shared by all the households. Before returning home they take bath in the hill stream. This deity is worshipped to protect their men and cattle against wild animals as they eke out their livelihood from the forest.

Sankudemudu, the Village deity is worshipped on any Wednesday in the month of *Ashadalenji* (June-July). It is symbolised in a conical shaped stone and situated in the east of the village under a *neredu* tree. The *Gurumai* cleans the premises of this deity and decorates with turmeric powder. The cooked *kotha jonna* (new jowar) and *gummadi* (pumpkin) leaves are offered to this deity before it is consumed by them. In this connection, a fowl and a pig are also sacrificed to this deity. The meat of the sacrificed pig is equally shared by all the Khond households whereas the meat of the fowl is shared by Nooka Dora and Kotia households as they do not eat pork. The worship of this deity is believed to protect them against any disease.

Vtting festival : The vitting festival or *Chaitra* festival is celebrated on any Sunday in the month of *Heeralenji* (March-April). Prior to the actual celebration of this festival, one *Gurumai* worships the Goddess Ammatalli and another *Gurumai* cleans a little place in the centre of the village and decorates with *rangavalli* by using rice flour. Afterwards she keeps an egg over the *rangavalli*. Then she faces east and worships this Goddess by reciting the sacred verses with occasional sprinkling of rice. A few minutes later both the *Gurumais* go to the suburbs in the east of the village and then draw parallel lines with the rice flour. Afterwards a little of rice corn is sprinkled and again she recites the sacred verses while facing east. The egg is then offered to the deity by pouring the white substance on the paralell lines, drawn with rice flour and the remaining substance of this sacrificed egg is taken by both the *Gurumais* or it may even be thrown out on the outskirts of the village. This festival is celebrated with the belief that it gives them protection from cough, cold and epidemic diseases.

On the day of celebration of this festival all men and women take bath in the early hours of the day. The houses are smeared with dung and earth. The *Gurumai* draws the *rangavalli* with turmaric

powder by the side of oven in her house. A small basket with rice is kept over this *rangavalli* and then a clay lamp is kept over the basket. While sprinkling a little quantity of rice occasionally, the *Gurumai* recites sacred verses and then a fowl is sacrificed to the ancestors who are locally known as Dumbas. In this connection, every household offers a fowl to their respective Dumbas. The cooked feasty foodstuffs are collected from each household by the *Gurumais* in a small basket made of adda leaves. All the food thus collected in the village is offered to Dumbas by *Gurumais* on the out-skirts in the east of the village and a little quantity of it is distributed to children who followed them to the out-skirts of the village. In this connection, all the men go to the forest for hunting contineously for eight days and the women assume the role of the head of the family. It is customary that men should hunt some animal or the other during this festive period. If any man passes through the village particularly during this festive period, the women demand fine locally known as *sunkam* from him. If the man fails to pay the *sunkam* for any reason, turmeric water is sprinkled on him. The menfolk are honoured for the successful hunt and happy return to house. The man responsible for bagging the animal is treated as the hero of the day. The meat of this animal is distributed equally among all the households in the village. Irrespective of the result of this ceremonial hunt, the festival concludes on the eighth day.

Kulimaraka : This is another festival performed on any of the three days namely, Monday, Thursday and Friday of any week, in the month of *Banda Pournima* (July-August).

Pushyaporob and other festivals : *Poushyaporob* festival is celebrated on any Tuesday in the month of *Puslenji* (December-January). The houses are smeared with dung and mud and all tribals take bath in the early hours of the day. On this occasion *ariselu*, a sweet preparation is prepared with *chodi* (finger millet) flour, jaggery and vegetable oil (groundnut or gingelly oil). All these foodstuffs and new clothes are kept in a new window and offered to their respective ancestors. Dressed in new clothes, both men and women play *dimsa* dance out of joy and excitement on all the festive days.

The Khonds as well as other tribes of this village consider Sun, Moon and Stars *Devethalu* (village deities) but they do not worship them.

Makara Sankranti : an important festival in Andhra Pradesh is locally known as *Sankuramanam*. It is performed by all these tribals but the method of celebration and the significance attached to the festival slightly differ.

Sivaratri : and other Hindu festivals are performed by all the tribes of this village.

SOURCE : *Village Survey Monograph on Lamthampudu drafted by Sri M. V. S. Rai, B.A. Economic Investigator*

14. Araku Group : It is 3 miles from Araku valley to the west of Araku valley. It has a population of 936 persons.

The villages in this group are : Araku, Kuridi, Anjodu, Gattarajulledu Logili and Nimmagadda.

Valmiki, Kondadora, Kondakapu, Kotiya, Kammari, Bagata, are the Scheduled Tribes and Mettukamsali and Sondi are the other communities inhabiting these villages.

Iswaralayam with a Sivalingam, Vinayaka, a Nandi and a coronation picture of Rama in a thatched hut established about 30 years ago (in 1939), Gangamma deity symblised in a stone and pots under a tree, pothuraju symbolised in a stone in thatched hut under a tree and Jakaramma symbolised in a stone in a hut under a tree are the deities worshipped by the people of Araku.

The festivals celebrated here are *Sivaratri* and *Ganapati Navaratrulu* (Vinayaka Chaviti), and *Sri Rama Navami*. On *Sivaratri* about 40 poor people are given food at the temple. About 400 people offer *jagarana* and fasting for *Sivaratri*. *Panakam* and *vadapappu* are distributed to the people who gather there for *Sri Rama Navami* festival.

Gangamma deity is worshipped for 6 days priori to *Sankranti* and on *Sankranti* day. *Pujari* is Sri Pujari Chinnaiah of Kondadora Tribe.

Peddademudu (Pothuraju) is appeased in the month of *Vaisakham* (April-May) by sacrificing a he-buffalo and a he-goat at the deity. For Jakaramma deity, a bullock is sacrificed on Her festival day. *Pujari* is Sri Pujari Chinnaiah.

Korrakotha, *Mamidikotha*, *Dasara*, *Deepavali*, *Sankranti*, (Pushya porob), *Sivaratri*, *Sri Rama Navami*, *Kotha Amavasya*, *Chaitra* Porob are the festivals observed in the villages of Araku area.

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

Informant : *Sri K. Rama Rao, (Kondakapu) Village Headman, Araku.*

15. Kandrum Group—These are also villages bordering Orissa State. Kandrum village is at a distance of about 30 miles to the north of Paderu. It has a population of 278.

Important villages in this group are: Kandrum, Musiri, Gadabagalugu, Ombic, Badameedi, Panasaputtu. Kotiya, Bagata, Valmiki, Samanthu, Kondakapu, Kammari alias Ojulu are the important Scheduled Tribes inhabiting the area.

Jagini deity near Musirigondiguda village is one of the important deities of this area. Daily pujas by offering cocoanuts, flowers, etc. are observed for the deity. Once in a year festival for this deity is celebrated for 1 day on *Chaitra Pournami*. Dimsa dance also takes place. About 30 men and women perform the dance while over 200 people witness the performance.

Sankudemudu, Gangadevata, Jakarademudu, Jaginidevata are worshipped. Apart from the festivals of these deities, *Dasara, Vitakula Panduga, Deepavali* are celebrated by the people in these villages.

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

Informant : *Sri K. Rama Rao (Valmiki), Village Headman, Laiganda Village.*

16. Hukumpeta — Situated at a distance of 6 miles to the north of Paderu. It is connected by bus.

It has a population of 493 persons, comprising Bagata, Valmiki, Kondakapu - Scheduled Tribes (330 persons); Scheduled Castes (7 persons) and the remaining 153 persons belonging to different Hindu castes *viz*.. Brahmins, Vaisyas, Kapus, Telagas, Gavaras and a few Muslims and Christians.

The deities Sankudemudu, Pothuraju and Nandiputta are worshipped by the people of this village. A Church also was constructed in 1965. Sankudemudu is symbolised in a stone and took His abode in a hut. This deity is worshipped for 1 day on *Sankranti*. Tribal dances (dimsa, etc) take place day and night for 3 days ending with *Sankranti*. About 30 males and females participate In the dance while 100 people witness the dance. Sheep, goats, fruits and cocoanuts are offered to the deity.

Pothuraju, symbolised in a stone, is also sheltered under a hut. For *Vitukula Panduga* (in *Chaitra* month), the deity is worshipped for 1 day. Sheep, goats, rams are sacrificed and fruits and cocoanuts are offered to the deity.

Nandiputta (Ant-hill) is at a distance of 1 furlong to the west of the village. *Nandi Panduga* is celebrated 15 to 20 days after *Vitukula Panduga* as desired by the villagers at their convenience. Fruits, flowers, cocoanuts and pastils are offered to the deity. *Pujari* for all these deities is Sri Sobha Byragi Naidu of Bagata Tribe.

Sunday prayers take place in the church with the congregation of Christians of the neighbouring villages. In this village, Saturday *Shandy* takes place. About 200 small shops selling household provisions, eggs, clothes, cloth, sweetmeats etc., and teastalls, are arranged. Cattle and livestock are brought to the *shandy*.

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

Informant : Sri Pujari Venkataswamy, Village Headman, Hukumpeta, Native of Thalarasingi.

17. Dumbriguda — Situated at a distance of 18 miles from Paderu on the way to Araku. There is no bus service. Zeeps and cars can ply over the Paderu-Araku route. Dumbriguda, Pedakinchumanda, Pothangi, Kosangi, Arama, Paridi, Kusumavalasa, Sunkaraputtu, Billaputtu, Sivanagaram are some of the important villages in Dumbriguda group of villages.

There is a temple of Siva in Sivanagaram. There are only village deities like Sankudemudu, Nandidemudu, Gangadevata, Pothuraju in these villages. There are no churches in any of these villages.

Sankranti, Vitukulapanduga, Deepavali, Korrakotha, Juldapanduga (Jakarademudu *Panduga*) are the festivals celebrated in these villages.

In Dumbriguda, Monday *Shandy* takes place.

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

Informant : *Sri Kimudu Sanyasi Naidu, Village Headman, Dumbriguda Group of Villages, Native of Guttalaputtu.*

18. Araku Valley Group : Araku valley is at a distance of 3 miles to the east of Araku, 24 miles from Paderu to its west and 70 miles from Visakhapatnam. Araku valley has a population of 1,150. The village in the Arakuvalley group are Arakuvalley, Endapallivalasa, Sunkaramitta, Bosibeda, Padmapuram, Malisingavaram, Pedalabudu and Chompi.

Bagata, Kondakapu, Valmiki, Gowdu, Kotiya, Khond, Ojulu are the Scheduled Tribes inhabiting this group of villages. Other communities are Brahmin, Vaisya, Mettukamsali, Sharabulu and Christian and Muslims in a few places.

In Araku village there are Sri Venkateswara Swamy temple and Siva temples. Sri Venkateswara swamy temple was constructed in 1966 at a cost of about Rs. 40,000. Dr. Naidu, Medical Officer of the Panchayat Samithi took the initiative in collecting contributions and got the temple constructed. Sri Venkateswaraswamy stone idol is of human size. *A dhwajastambham* of 35 feet hight was erected in front of the temple. Daily pujas take place in this temple. *Pujari* is a Sri Vaishnava Brahmin. Festival in this temple takes place for 15 days during *Sankranti*. *Utsavams* take place during these 15 days. 5 acres of land (wet and dry) is donated in the name of the Lord by Sri Patnaik Appa Rao, Karnam of the village. Devotees discharge their vows by offering corbans, celebrating tonsure ceremonies and marriages.

In the Siva's temple *Sivaratri* festival is celebrated for 1 day and *Ganapathi Navaratrulu* are celebrated for 9 days for *Vinayakachaviti* festival. The hill deities Sakudemudu, Gangadevatha, Pothuraju and Jakarademudu are worshipped by the people of these villages.

Festivals observed in this area are *Chaitra porob* (Vitukala panduga), *Pushya porob, Karrakotha, Samakotha, Kandikotha, Dasara, Deepavali, Sivaratri* etc. Plains people in the Araku colony celebrate *Vinayaka Chavithi, Dasara, Deepavali, Sri Rama Navami, Sankranti, Ugadi*, etc., festivals.

There is one church in Borra village and one Mosque in Araku valley.

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

Informant : *1. Sri S. Viswanadham, Revenue Inspector, Araku Valley.*

2. Sri P. Bhagwan Naik (Bagata), Village Headman, Araku Valley.

19. Gandha—It is situated on 18° – 14′ – 15″ northern latitude and 82° – 50′ – 15″ eastern longitude at an altitude of 4,500 feet amidst the mountaineous tract in the Eastern *ghats*, at a distance of 20 miles to the west of Araku valley, a small hill station in Andhra Pradesh.

The village has a population of 93 persons, comprised of Konda Doras (36 persons), Mettukamsalis (2 persons) and Nooka Doras (53 persons). All Scheduled Tribes as per the village survey conducted in May, 1963 by a team of Census Investigators.

The deities worshipped in the village are Gangademudu, Nandidemudu, Sankudemudu, Peddademudu and Jakarademudu.

Gangademudu : This village deity is worshipped on any Tuesday in the month of *Sankuramanam* (January). The deity is situated on the western side of the village and is symbolised in a stone which is encompassed with a stone wall of three feet height. The *pujari* cleans the premises of this deity and decorates it with finger millet flour and turmeric powder. On that day women bedaub the entire house with dung and mud and decorate it with red earth and black earth. All the menfolk go in procession to worship this deity; accompanied by *baja* and other local musical instruments. The *pujari* worships this deity and sacrifices a fowl. Afterwards the proposed goat is cleaned with water and applied with turmeric on the legs and forehead. Any person among the congregation decapitates the goat and the meat is equally distributed among the villagers. During the Maharaja's time (prior to the abolition of the Zamindari), the Raja of Jeypore used to grant Rs. 50 annually and the Village Naidu was authorised to spend it for this occasion. Now-a-days the expenditure for this festival is equally shared by all the villagers. It is a belief that the worship of this deity brings rains and affords them protection against wild animals.

Nandidemudu : The village deity Nandidemudu is worshipped on any Friday in the month of *Sivaratri* (January–February). This festival is otherwise known as *Sivaratri*. On this festive day, every household worships the mother earth in their respective fields for good harvest. The milk of goat, cow or she-buffalo is offered to this deity. On this occasion, the *pujari* worships mother earth on behalf of the

village and offers jaggery and cocoanut and burns incense. A goat is then sacrificed to propitiate this deity. The head of this sacrificed animal is given to the Village Naidu while the remaining meat is equally distributed among all the villagers. The cost of the animal is exclusively met by the Village Naidu.

Sankudemudu : The tribal ryots do not broadcast the seed unless the Vitting festival connected with the worship of Sankudemudu is performed either on Sunday or Monday in the month of April. The deity is located under a tree to the west of the village and is symbolised by a conical shaped stone. The *pujari* cleans the premises of the deity and decorates it with turmaric powder and chodi flour (finger millet). The *pujari* cooks the rice contributed by each household and this cooked rice is known as *bhuvanam*. The *bhuvanam* and the seeds of different corn namely *chodi*, *paddy*, *ganti* and *sama* are kept before the deity. The *pujari* worships deity and burns incense. In this connection a fowl and a pig are offered as a sacrifice to the deity by any tribal. Afterwards the mixed seeds of different corn are thrown in all the four directions and upwards. The tribals collect the seeds thrown upwards in a cloth perched on the ground. The seed thus collected is distributed to all the tribal ryots. The ryots mix these seeds with the seeds of different corn and broadcast in their respective fields in the month of May or June soon after the first fall of rain.

Peddademudu : Like any other local deity, Peddademudu also is symbolised in a conical shaped stone and is situated on the north-western corner of the village. This deity is worshipped on any Sunday in the month of May with the belief that it protects them against wild animals and epidemics. In the early hours of the festive day the women bedaub the whole house with durg and earth and *rangavalli*, (decorative drawn with *chodi* flour and turmeric powder). Men take bath in the nearby hill stream. After cleaning the premises of the deity, the *Pujari* cooks the rice contributed by each household which is called *bhuvanam*. Then he sacrifices a fowl or chicken whose blood along with a little of *bhuvanam* is offered to the deity, in this connection a goat is also offered as sacrifice to the deity. The remaining *bhuvanam* and the meat of the sacrificed animal are distributed among the tribals by one of the elderly persons in the village.

Jakarademudu : Unlike the other deities, this deity is symbolised in small iron piece. The *pujari* worships this deity on any Monday or Thursday in the month of *Banda Pournima* (July-August) with the belief that men and cattle would be protected against wild animals though they may indiscriminately move in the forest. The iron piece signifying the Jakara deity is placed in a pot and is covered with another pot. Then the pot containing the deity is placed over a flat stone under a mango tree. The *pujari* takes bath in the early hours of the day and cleans the premises of this deity. He burns incense in the course of worship and sacrifices a fowl. Afterwards a pig is sacrificed by a Konda Dora and meat is exclusively enjoyed by the *Konda Doras*. The meat of the fowl is equally distributed among Nooka Doras and Mettu Kamsalis. The significance of the sacrifice of the pig to this deity and Sankudemudu is not known to these tribals. After celebrating this festival, *gummadi* (red pumpkin) leaves are consumed by these tribals for the first time during the year lest some untoward events may be fall the village.

Chaitra or Vitting festival : In the agency area, the *Chaitra* month (March-April) is full of merry-making and the tribals, irrespective of sex, enjoy excessive liquor as the *Chaitra* festival otherwise known as *Vitting* festival is celebrated in this month. The duration of this festival is eight days. During these days all men go to the forest for a traditional hunting with bow and arrows. A few tribals also use guns to hunt animals. The peculiar feature of this festival is that women take a leading role in the village while men go to the forest for hunting. They go in parties to the forest and the man along with his party is honoured suitably if he returns with a successful game. If no animal is killed, the women of the village mock and dishonour the menfolk by sprinkling dung water. If any male person of any other village passes through the village during this festive period the women demand money as a fine, locally known as *sunkam* for violating the social custom. The famous tribal *dimsa* dance is a predominent festure of the festival.

There are no fairs in this part of the agency area.

SOURCE : *Village Survey Monograph on Gandha Village drafted by Sri M. V. S. Rai, B. A., Economic Investigator.*

CHODAVARAM TALUK

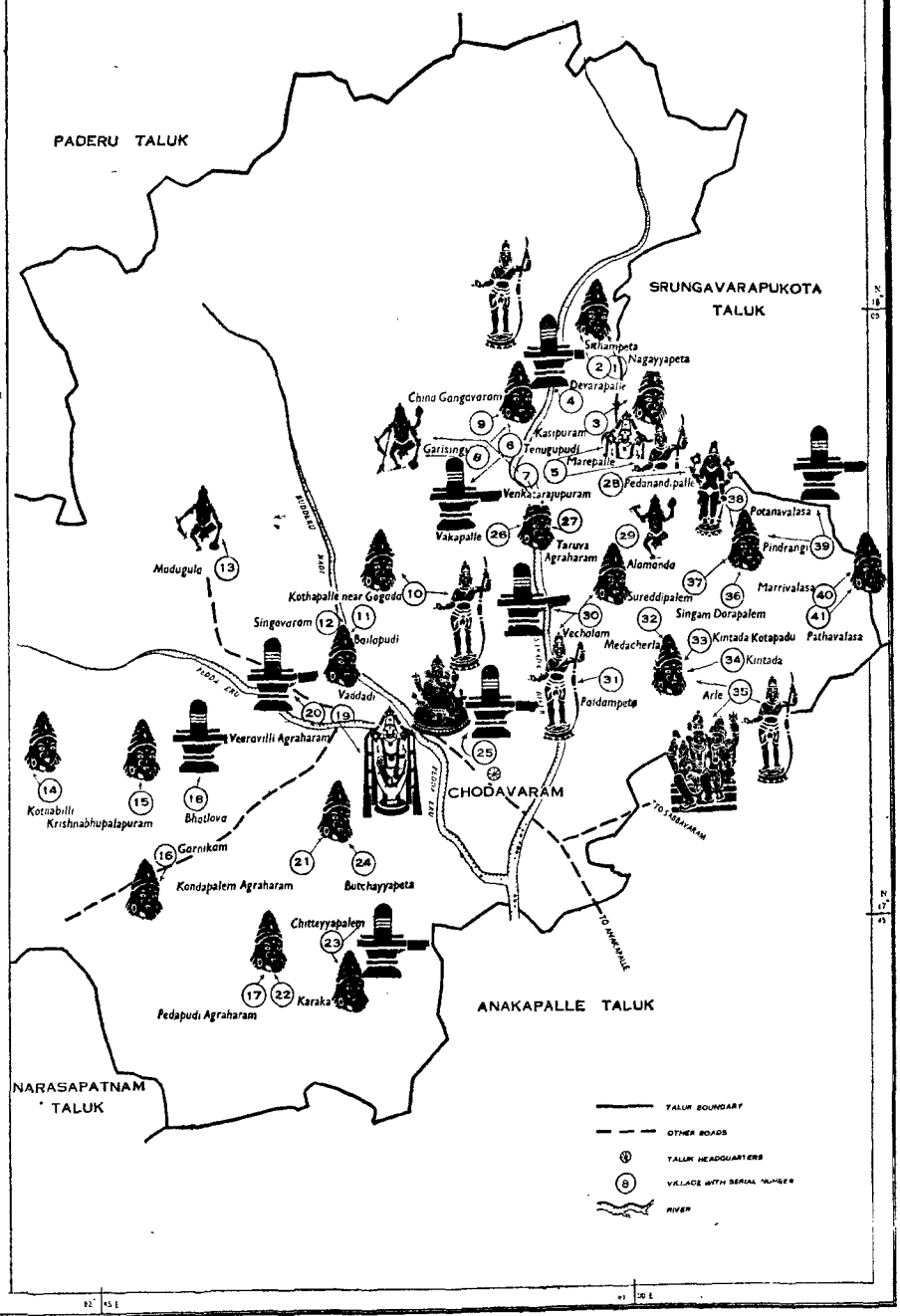
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S. No	Code number and Name of Village	Name of Deity and Period of Fair or Festival
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2	20 Sithampeta	Maridimamba APR. MAY OR MAY - JUNE
3	23 Kasipuram	Grama Devathalu MAR. - APR.
4	25 Devarapalle	Umamaheswaraswamy JAN - FEB
5	26 Marepalle	Venkateswaraswamy FEB - MAR
		Sri Rama MAR APR
6	28 Tenugupudi	Samalamma APR MAY
		Siva JAN - FEB
7	29 Venkatarajupuram	Maridamma Devatha FEB MAR
		Pasuvulamma JULY - AUG
8	30 Garisingi	Maridamma Devatha MAR - APR
9	31 China Gangavaram	Maridamma FEB - MAR
10	45 Kothapalle near Gogada	Sri Rama JANUARY
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12	54 Singavaram	Muthyalamma MAR - APR
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28	216 Pedanandipalle	Veeravenkata Satyanarayana-swamy JAN - FEB
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30	223 Vecholam	Sri Rama MAR - APR
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31	231 Paidampeta	Sri Rama MAR APR
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33	237 Kintada Kotapadu	Maridimamba & Ravulamma JANUARY
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37	245 Sureddipalem	Durgalamma & Maridamma DEC - JAN
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FAIRS AND FESTIVALS
CHODAVARAM TALUK
VISAKHAPATNAM DISTRICT, A. P.

MILES 2 0 2 4 6

2 0 2 4 6 8 KILOMETERS



Section VII

CHODAVARAM TALUK

Nagayyapeta—Situated at a distance of 2 miles from the 13/4th milestone of Kothavalasa-Devarapalle Road, 12 miles from K. Kothapadu and 15 miles from Kothavalasa Railway Station.

The total population of the village is 1,061 and it consists of Brahmins, Vaisyas, Velamas, Padmasales, Mangalis, Chakalis, Vadrangis, Gollas, Jangams, Srustikaranams and Scheduled Castes (48 persons)- Adi Andhras. Agriculture, agricultural labour, trade, weaving and other traditional occupations are the chief means of livelihood of the residents.

The temples of Ganimaremma, Maridimamba, Paradesamma, Muthyalamma, Nukalamma and Rama (2) are there in the village. The image of Ganimaremma is in human form and the images of the other deities are made of wood.

Gramadevatha Uthsavam is celebrated for 9 days according to the convenience of the villagers in *Vaisakham* (April-May) or *Jaistham* (May-June). Fruits, *vadapappu* and clothes are offered to the deity. On the ninth day, all the villagers sacrifice goats, fowls and sheep at their houses. On behalf of the villagers a goat is offered to deity. The deity is taken in a procession on the last day with music, dances and fancy dresses. In the evening *Bhagavatam* is recited. '*Jogi Vanduta*' is special feature during this festival and the cooked food is taken equally by the washermen, barbers and Adi Andhras. The devotees invite their friends and relatives and arrange dinners. The villagers whitewash their houses and observe fasting. This festival is of ancient origin. The deity Ganimaremma has 2 acres of *inam* land. There are 5 trustees for the temple. About 5 to 6 thousands of devotees of all communities from this and the neighbouring villages congregate. *Pujari* is a Velama.

A fair is held near this temple on 17 th of January every year in the land of the deity. This is being held for the past about 60 years for a day only. About 5 to 6 thousands of people, of all Hindu castes, congregate from this and a few neighbouring villages like Vavilipadu, Vepada, Rayarapeta, Kothapalle, Alamanda, Kotapadu, Devarapalle, Nandipalle etc. Sweets, foodstuffs, utensils, lanterns, torch lights, mirrors, combs, Ayurvedic medicines, pictures, photos, song books, cloth and clothes etc., are brought and sold. Dramas, *bhajans*, dances etc., afford entertainment to the visitors. The visitors stay for a day and the local families supply them with food generously.

SOURCE : *Sri Bommireddi Venkatanarayanaraju, Village Headman, Nagayyapeta.*

2. **Sithampeta**—Situated at a distance of 15 miles from Kothavalasa Railway Station.

The total population of the village is 449 and it consists of Brahmins, Vaisyas, Velamas, Kapus, Gollas, Chakalis, Viswabrahmins, Mangalis; Scheduled Castes (107 persons) - Malas and Madigas; Scheduled Tribes (4 persons). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The village deity Maridimamba temple with the image in human form and Sri Rama temple are the place of worship in this village.

Gramadevatha Sri Maridimamba *Uthsavam* takes place for 9 days from a Monday to Tuesday or from a Wednesday to Thursday in the next week according to the convenience of the villagers between *Vaisakham* (April-May) and *Jaistham* (May-June). On the ninth day all the devotees sacrifice fowls at their homes and from out of the contributions collected from the villagers, they offer a sheep to the deity. The devotees decorate their houses and observe fasting on the last day. It is being celebrated for the past 50 years and is of local significance. *Pujari* is a Kapu.

Another festival celebrated for the above deity is Maridimamba. Theertha Mahothsavam in *Pushyam*, generally on 21st and 22nd January. It is being celebrated for the past 25 years. Over 20,000 Hindu devotees of this and the neighbouring villages congregate without any distinction of caste or creed.

A fair is also held in connection with this festival. Eatables, utensils, lanterns, Ayurvedic

medicines, pictures, and toys are sold. *Harikathas*, dramas and *bhajans* are enacted.

Sri Rama *Uthsavam* is celebrated on *Chaitra Suddha Navami* (March-April) and *Karthika Suddha Purnima* (October-November).

SOURCE : *Sri Y. Seetharamaiah, Headmaster, Sithampeta.*

3. Kasipuram—Situated at a distance of 14½ miles from Kothavalasa Railway Station and 39 miles from Chodavaram of which 16 miles had to be covered by walk and 23 miles by bus.

The total population of the village is 1,410 and it comprises Velama, Chakali, Mangali, Jangam Castes and Scheduled Castes (154 persons). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of the village are of Sri Rama, Maridamma, Paradesamma, Muthyalamma, Nukalamma and Durgalamma, with wooden and stone images.

Gramadevata Uthsavam is celebrated for 9 days in *Chaitram* (March-April). Animals are sacrificed to the deity. It is of ancient origin and is of local significance. The Hindu devotees of the village congregate. *Pujaris* are Velamas and Jangams.

A fair is held on 18th January every year for a day. It is being held for the past 50 years. Over 4,000 people from this and from the neighbouring villages congregate. A few shops selling foodstuffs and eatables are kept on the day.

SOURCE : *Sri Puri Appala Naidu, Village Karanam, Kasipuram.*

4. Devarapalle—Situated to the east of the river Sarada at a distance of 15 miles from Kothavalasa Railway Station, 22 miles from Chodavarm, 32 miles from Visakhapatnam and 35 miles from Vizianagaram.

The total population of the village is 5,066 and it consists of the following Hindu castes: Brahmins, Kshatriyas, Vaisyas, etc; and Scheduled Castes (359 persons). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Sri Umamaheswaraswamy temple and Sanyasamma temple are the places of worship in this village.

Sri Umamaheswaraswamy *Uthsavam* takes place for 5 days from *Magha Suddha Ekadasi to Purnima* (January-February). The devotees observe *jagarna*. This is being celebrated from ancient times and is of local significance only. The Hindu devotees of the village congregate. *Pujari* is a Brahmin.

Sanyasamma *Panduga* is celebrated once in 5 years according to the convenience o f the villagers. Fowls, goats and sheep are sacrificed to the deity. *Pujari* is a Yadava.

SOURCE : *Sri B. P. Reddi Raju, Village Karanam, Devarapalle.*

5. Marepalle—Situated at a distance of 2½ miles from Devarapalle, 15 miles from Chodavaram by road and 25 miles from Anakapalle.

The total population of the village is 980 and it consists of the following Hindu castes: Brahmins, Viswabrahmins, Velamas; and Scheduled Castes (55 persons). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temples of Sri Venkateswaraswamy and Sri Rama with the images in human form, Maridamma, Nukalamma, Chintalamma, Muthyalamma, Paradesamma and Pasuvulamma are the places of worship in this village.

Sri Venkateswaraswamy *Uthsavam* is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March). Fruits, flowers and money are offered. The devotees observe fasting and *jagarana*. It is being celebrated from ancient times. The chief patron is Sri Reddi Mallaiah Dasu. Hindu devotees of this and the neighbouring villages congregate. *Prasadam* is distributed to all and there are are free feeding and social dinners.

A fair is held in connection with the festival for 6 days near the temple. It is being held for the past 25 years. Eatables, utensils, mirrors, combs, Ayurvedic medicines, books, photos, agricultural implements and toys are sold. Pandals are erected and free feeding is arranged. *Bhagavathams*, *burrakathas* and dramas are enacted.

Sri Rama *Navarathrothsavam* is another festival of the village celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). This is being celebrated from ancient times. Sri Subbarao Naidu, a Velama, is the patron.

A fair is held in connection with this festival for 9 days near the temple. This is being held for

the past 40 years. People from this and the neighbouring villages congregate. Eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, pictures, agricultural implements and toys are sold.

SOURCE : *Sri Avugadda Subbarao Naidu, Marepalle.*

6. **Tenugupudi**—Situated at a distance of 2½ miles from Devarapalle, 18 miles from Kothavalasa Railway Station and 25 miles from Chodavaram *via* Devarapalle.

The total population of the village is 1,422 and it comprises the following Hindu castes : Brahmin, Kapu, Vaisya, Viswabramin, Chakali, Mangali, Velama, Kamsali; and Scheduled Castes (155 Person)-Mala. Agriculture, agricultural labour, trade and other traditional occupations are the chief means of livelihood of the residents.

Eswara temple to the east of the village, Samalamma temple to the west of the village, with the image in human form with 4 hands, and Rama temple are the places of worship in this village.

Samalamma *Uthsavam* is celebrated for 15 days in *Vaisakham* (Apri-May). Fowls, goats and sheep are sacrificed to the deity. It is celebrated when cholera and epidemics prevail in the village. It is being celebrated for the past over 100 years and is of local significance. The chief patrons are Kapus. Chakalis, Mangalis, Malas and Madigas are the followers. The devotees of the village congregate irrespective of caste or creed. *Pujari* is a woman of Kamsali (Viswabrahmin) community.

Theerthamahothsavam is celebrated in the Siva temple for one day in *Magham* (January-February). *Abhishekam* is performed and *naivedyam* is offered. The devotees take river bath and observe fasting and *jagarana*. It is being celebrated for the past 90 years. About 200 devotees from the nearby villages congregate. *Pujari* is a Brahmin.

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

SOURCE : *Sri Y. K. R. Krishna Rao, Village Karnam, Tenugupudi.*

7. **Venkatarajupuram**—Situated at a distance of 3 miles from Devarapalle by bus, 18 miles from Kothavalasa Railway Station and 27 miles from Chodavaram.

The total population of the village is 870 and consisting of the following Hindu castes: Vaisyas, Velama, Yedava, Kamsali, Devanga, Vadrangi, Scheduled Castes (34 persons) -Mala and Scheduled Tribes (16 persons). Agriculture, agricultural labour, toddy tapping, trade, sheep-breeding and other traditional occupations are the chief means of livelihood of the residents.

Sri Rama temple with the picture depicting *kalyanam* of Sri Sita-Rama, Maridamma temple with the image in human form (with four hands holding sword, skull and *trident* in the three hands and the fourth hand in the pose of *abhayahastham* on a wooden lion, with a crown over her head) are the places of worship in this village. There is a sacred abode for the deity Pasuvulamma under a tree with Her wooden image in human form.

Maridamma *Devata Uthsavam* is celebrated for 15 days in *Phalgunam* (February-March) according to the convenience of the villagers, to protect from cholera and other epidemics. Fowls, goats and sheep are sacrificed to the deity. Fruits, suffron and *kumkum* are offered. The devotees invite their relatives and arrange dinners. They take oil-bath and observe fasting and *jagarana*. It is of ancient origin and of local significance. The patrons are Velamas. Local people irrespective of caste or creed congregate. *Pujari* belongs to Kamsali community. *Prasadam* is distributed to all.

Pasuvulamma *Panduga* is celebrated for one day in *Sravanam* (July-August) when cattle diseases prevail in the village. On the previous day, an announcement is made to the effect that all the cattle of the village should congregate at the sacred abode of the deity Pasuvulamma. Fowls and pigs are sacrificed and fruits, sufforn and *kumkum* are offered to the deity. It is being celebrated from the origin of the village and is of local significance. The Hindu residents of the village irrespective of caste or creed congregate.

Daily *pujas* and *bhajans* are perfomred in the Rama temple.

SOURCE : *Sri P. Venkata Rao, Headman, Venkatarajupuram.*

8. **Garisingi**—Situated at a distance of 4 miles from Devarapalle, 28 miles from Kothavalasa Railway Station as also from Chodavaram *via* Devarapalle by bus and 42 miles from Vizianagaram.

The total population of the village is 916 and it comprises the following Hindu castes: Kapu, Velama, Kamsali, Bagata, Chakali, Mangali;

Scheduled Castes (94 persons)–Madiga; Scheduled Tribes (38 persons); and Muslims. Agriculture, agricultural labour, trade, and other traditional occupations are the chief means of livelihood of the residents.

The temples of Sri Rama, Paradesamma, Bangaramma, Nukalama with Her wooden image, Pasuvulamma and Maridamma with Her image in female, form with 4 hands holding sword, skull, *trisulam* (trident) in the three hands and the fourth hand in *abhayahastham* posture on lion *vahanam* are the places of worship in this village.

Maridamma *Panduga* is celebrated for 15 days in *Chaitram* (March–April). On the last day the deity is taken in a procession round the village and the devotees fulfil their vows. They invite their relatives and arrange dinners. Fowls, goats and sheep are sacrificed and fruits, turmeric and *kumkum* are offered. It is of ancient origin and of local significance. Kapus are the chief patrons. The local Hindu residents irrespective of caste or creed congregate. *Pujari* belongs to Kamsali (Viswabrahmin) caste.

Paradesamma *Panduga* is the other festival of the village celebrated for 15 days according to the convenience of the villagers in *Chaitram* (March-April). On the last day fowls, goats and sheep are sacrificed. It is being celebrated since the inception of the village. About 500 Hindu devotees from this and the neighbouring villages congregate irrespective of caste or creed.

A fair is held in this connection near the temple for one day with a few shops.

Bangaramma *Panduga* celebrated for 9 days in *Chaitram* (March-April), Nukalamma *Panduga* celebrated for 9 days from *Phalguna Bahula Amavasya* (February-March) and Pasuvulamma *Panduga* celebrated in *Sravanam* (July-August) are the other festivals of the village. An announcement is made during Pasuvulamma *panduga* that all the cattle of the village should congregate at a certain place. Fowls, goats and sheep are sacrificed there.

Daily pujas are performed in the Rama temple. Fruits and flowers are offered and *Prasadam* is distributed to all. The devotees take river bath and observe fasting during festive days like *Mahasivaratri*, *Magha Purnima*, *Karthika Purnima* and *Bhishma Ekadasi*.

SOURCE : *Sri Yerrapraggada Rama Rao, Village Karanam, Garisingi.*

9. **China Gangavaram**—Situated at a distance of 2½ miles to the north-east of Devarapalle, 16 miles from Kothavalasa Railway Station and 26 miles from Chodavaram.

The total population of the village is 309 and it comprises the following Hindu castes : Kapu, Mangali, Kamsali; Scheduled Castes (12 persons)–Mala; and Scheduled Tribes (89 persons) – Konda Dora. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Sri Rama temple with the picture of Sri Rama *Kalyanam*, Maridamma temple with the wooden image in human form and Nukalamma temple are the places of worship in this village.

Maridamma *Uthsavam* is celebrated for 7 days in *Phalgunam* (February-March) when cholera and small-pox prevail in this village. Fruits, flowers and turmeric are offered and animals are sacrificed. It is being celebrated from the origin of the village. Kapus are the patrons. About 400 devotees of the village irrespective of caste or creed congregate. *Pujari* is a woman of Kamsali caste. *Prasadam* is distributed to all.

Nukalamma *Panduga* is celebrated in *Magham* (January-February) and a fair is held in connection with this festival with a few shops. Pasuvulamma *Panduga* is also celebrated in *Sravanam* (July-August) to protect the cattle from diseases.

The devotees take oil-bath and observe fasting during festive days.

SOURCE : *Sri L. Sathyanarayana, Headman, China Gangavaram.*

10. **Kothapalle near Gogada**—Situated at a distance of 20 miles from Anakapalle of which 8 miles distance has to be covered by walk or by cart and 12 miles by bus.

The total population of the village is 1,216 and it is comprised of the following Hindu castes : Vaisya, Velama, Padmasale, Chakali, Mangali; and Scheduled Castes (116 persons) – Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple with His image in human form is the only place of worship. The village

deities Maridamma, Muthyalamma, Bhulokamma, Pasuvulamma and Moda Kondamma are also worshipped with their images in female form.

Sri Rama *Theertham* is celebrated for 5 days from *Magha Bahula Chaturdasi* (From January 13th to 17th). The deity is taken in a procession on *Magha Bahula Chaturdasi* (January-February). Fruits and *chalimidi* are offered to the deity.

A fair with a few shops selling eatables, utensils, etc. is held inconnection with the festival. Over 2,000 persons from the neighbouring villages congregate. *Pujari* is a Jangam-Devara.

Gramadevatala Theertham is celebrated for one day in *Magham* (January-February) or *Phalgunam* (February-March). Animals and fowls are sacrificed to the deities. On the last day, the devotees invite their friends and relatives and arrange dinners. The Hindu devotees observe fasting. The patrons are Velamas. This *theertham* is celebrated from the income from the *inam* lands and from the donations collected from the devotees. Local people congregate.

Whirling-wheels and *Bhagavathams* afford entertainment.

SOURCE : *Sri B. K. S. V. Satyanarayana, Village Karanam, G. Kothapalle.*

11. Bailapudi—Situated at a distance of one mile from Appalarajupuram which is on Vijayaramarajupeta-Konam Road, 8 miles from Chodavaram and 19 miles from Anakapalle Railway Station.

The total population of the village is 1,551 and it consists of caste Hindus; and Scheduled Castes (89 persons). Agriculture, and agricultural labour are the chief means of livelihood of the residents.

Nagamma *Perantalu* temple with the image in female form and Sri Rama temple are the places of worship in this village.

Nagamma *Perantalu Theertham* is celebrated for one day on *Pushya Suddha Chathurdasi* (December-January). It is a custom in this village that every new cloth bought by the villagers is offered to the deity with fruits and *vadapappu* and taken back. The *theertham* is of ancient origin and of local significance. The local Hindus participate. There is no *pujari*.

Sri Rama *Uthsavam* is celebrated in *Pushyam* (December–January).

SOURCE : *Sri M. Rama Rao, Village Karanam, Bailapudi.*

12. Singavaram—Situated at a distance of 3 miles from Kothavalasa-Devarapalle road, 6 miles from Kothavalasa Railway Station by bus and 25 miles from Chodavaram. There is only cart approach and foot-path to this village.

The total population of the village is 633 and it consists of the following Hindu castes : Brahmin, Vaisya, Velama, Padmasale, Chakali, Yata; and Scheduled Caste (47 persons)–Mala. Agriculture, and agricultural labour are the chief means of livelihood of the residents.

The temples of the village are of Muthyalamma with the image in human form and of Sri Rama.

Muthyalamma *Panduga* is celebrated once in 2 years for 9 days in *Chaitram* (March-April). It is being celebrated for the past over a century and is of local significance. The Hindu residents of the village irrespective of caste or creed congregate. There is no *pujari*.

SOURCE : *Sri Khandavalli Seetharama Murty, Village Headman, Singavaram, Pathavalasa Post.*

13. Madugula—Situated at a distance of 11 miles from Chodavaram, the taluk Headquarters and 35 miles from Paderu.

Madagula has a population of 7,688 at the 1961 Census. It is multi ethnic in composition consisting of Brahmins, Vaisyas, Kshatriyas, Velamas, Kapus, Gavaras, Viswabrahmins, Chakalis, Mangalis, Kummaris; and Mala, Madiga Scheduled Castes (372 persons) and Scheduled Tribes (183 persons).

The very famous Moda Kondamma temple is at a distance of 3 furlongs to the west of the village. Other temples in the village are of Pardhasaradhi on a hill to the north-west of the village, Sri Venkateswaraswamy, Venugopalaswamy, Seetharamaswamy, Jagannadhaswamy and Bheemalingeswaraswamy. A ruined temple of Nukalamma is also there.

The Moda Kondamma temple is very ancient. The deity was symbolished in a stone. But about 60 years back in 1909 or so, the temple was reconstructed and the stone idol of the deity was replaced by a very huge idol made of stones and chunam painted in colours. It is an eight feet high, awe-inspiring image.

Prior to the establishment of the deity here people of these villages used to go to the Moda Kondamma deity in Minumuluru village on the hills on the way to Paderu. The deity thought that it was difficult for the devotees to go all the way up the hills and left her *kumkumabharina* and a *chembu* (can) as her insignia, appeared in the dream of Sri Krishna Bhupati Raja of Madugula and asked him to construct a temple for her. The old temple was constructed by the Raja and the same was reconstructed 60 years back (1909) by the villagers.

The deity is believed to be benevolent conferring benefits on her devotees by fulfilling their desires, relieving them of their difficulties including court disputes, other hurdles and protects them against contagious diseases. In the past, a he-baffalo used to be sacrificed to the deity at the time of Her Jatara. Now he-goats and fowls are being sacrificed. Cocoanuts, flowers and fruits, new clothes, pastils, *pasupu*, *kumkuma* are offered to the deity. Some people keep new clothes at the deity for some time and then wear them as a mark of offering to the deity.

There is puja on Sundays, Tuesdays and Thursdays. The *pujari* remains in the temple from 7 to 10 in the morning and 4 to 7 in the evening to receive the offerings of the devotees. About 40 devotees, mostly females, visit the temple on each of these days and offer cocoanuts, fruits, flowers, *pasupu*, *kumkuma* and new clothes to the deity.

Moda Kondamma *Jatara* takes place during the entire month of *Vaisakham* (April-May). *Ghatam* is taken around the village and rice is collected from 8 to 11 p. m. The rice is distributed among the *pujari*, Barika and the *dappulavadu* (the man who plays on the *dappu*) equally. On the last day *uthsavam* takes place on a large scale. In the morning pilgrims fulfil their vows. The deity is taken in procession from 3 to 11 p. m. to the accompaniment of musical instruments. A fair is held on this day with over 150 shops selling eatables, utensils, cloth, clothes, agricultural implements and fancy goods. Over 20,000 people offer their respects to the deity and visit the fair. People of this village invite their relatives from places far and near for the *jatara*.

Pujaris of the temple are Sri Sammagi Chinna, Akkulu, Pothuraju and Smt. Demudamma of Kapu caste. The corbons offered by the devotees are the remuneration for the *pujari*. There are no lands for he temple.

In the Pardhasaradhi temple on the hill, the stone idols and procession idols of Lord Krishna, Pandavas and Draupadi are there. *Pujari* is Sri Manavallacharyulu, a Sri Vaishnava. Daily pujas are there in this temple. *Sri Rama Navami* festival is celebrated for 9 days in this temple.

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

14 Kotnabilli—Situated at a distance of 17 miles from Chodavaram and 30 miles from Anakapalle Railway Station.

The total population of the village is 531 and it is made up of some sub-communities of caste Hindus Scheduled Caste (58 persons)–Malas; and Scheduled Tribes (463 persons)–Manne Dhoras and Gadabas. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Sitamma temple with Her wooden image in female form and Sri Rama temple are the place of worship in this village.

Sitammavari *Panduga* is celebrated for 11 days from *Magha Bahula Panchami* (January–February). Fowls and pigs are sacrificed to the deity. The devotees take bath in Utharavahini river and observe *jagarana*. It is of ancient origin and is of local Significance. *Pujari* is Asari Appalaswamy, a Konda Dhora with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 9 days near the temple with a few shops selling eatables, utensils, etc. About 500 people of the village congregate. Street dramas afford entertainment.

SOURCE : *Shri G. Brahmavara Swamy, Village Karnam, Kotnabilli.*

15. Krishna Bhupulapuram—Situated at a distance of 13 miles from Chodavaram and 23 miles from Anakapalle. About 160 years ago Sri Krishna Bhupati Maharaja of Madugula gave Kakinada, Pedapachila, Mathasapuram, Buddibanda and Aragod lands to Sri Vinjamuri Venkata Sastri, a learned man as a gift. This village was constructed at that time in the name of the Maharaja Krishnabhupala and hence it goes by the name Krishnabhupalapuram.

The total population of the village is 480 and it consists of the following Hindu castes—Brahmin,

Kapu, Golla; Sharaba, Mangali and Chakali; Scheduled Caste (8 persons) Basikis. Agriculture and agricultural labour are the chief means of livelihood of the residents.

There is a sacred abode (hut) for the village deity Nukalamma constructed in an *inam* land. On the festive day wooden images are prepared by a "Sharabu" and are worshipped placing them in that hut.

Nukalamma *Uthsavam* is celebrated for one day on *Phalguna Bahula Amavasya* (February - March). Fowls, goats and sheep are sacrificed. It is of ancient origin and of local significance. Formerly the patrons were Brahmins and now they are Kapus and other villagers. The local Hindus irrespective of caste or creed congregate. There is no *pujari* for the temple. *Prasadam* is distributed to all.

SOURCE : *Shri Vyakaranam Satyanarayana, Village Headman, Krishnabhupalapuram, Chodavaram Taluk.*

16. Garnikam — Situated at a distance of about 10½ miles from Anakapalle Railway Station.

The total population of the village is 650 and it consists of the following Hindu castes: Brahmin, Sharabu, Vaisya, Kapu, Chakali, Mangali, Yata and Padmasale. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Nukalamma, Maridamma, Muthyalamma and Chenchamma *Perantalu* are the deities of this village.

Nukalamma *Mahothsavam* is celebrated for 9 days from *Phalguna Suddha Sapthami* to *Amavasya* (February-March). Fowls, goats and sheep are sacrificed to the deity. The devotees take river bath and observe fasting and *jagarana* during the festival. The deity is taken in a procession with music. It is of ancient origin and the local Hindu devotees of all communities participate. *Prasadam* is distributed to all.

SOURCE : *Shri Bollapragada Subba Rao, Village Karnam, Garnikam.*

17. Pedapudi Agraharam—Situated at a distance of 15 miles from Kothakota and 18 miles from Chodavaram. Sri Aryasomayajula Somalingaswamy, a Rishi, visited this village while on a pilgrimage. The residents of the village insisted on Swamiji's stay in their village, knowing him to be a great sage. They gave some land for his *ashramam* to which were added annexes by the villagers of Tattabanda and Chintapaka. After some time the Maharaja of that *nagaram* (town) came for the *darshan* of the Swamiji and was influenced by his power of penance. He gifted this *Agraharam* then called as Seetharampuram Agraharam in his name. Now this *Agraharam* is known as Pedapudi Agraharam and it was originally a hamlet of Pedapudi.

The total population of the village is 1,242 and it consists of the following Hindu castes : Golla, Yata. Chakali, Mangali, Telukula ; and Scheduled Castes (17 persons.) The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Paradesamma with Her wooden image, Maridamma and Rama are the places of worship here.

Paradesamma *Uthsavam* is celebrated for 9 days in the month of *Magham* or *Phalgunam* (January-February or February-March). The deity is taken in a procession during nights for the first five days. On the last day pujas are performed. Sweets are offered by vegetarians while fowls and goats are sacrificed to the deity by non-vegetarians. The animal that is to be sacrificed is called *balipasuvu.* This is bathed, decorated with *pasupu-kumkum* and neem leaves and then sacrificed to the deity. This is a 300 years old festival. There are *inam* lands to the deity and the villagers also contribute for the festivals. Local Hindus congregate. *Pujari* is a Golla. *Prasadam* is distributed to all. A fair is held on the last day with a few shops selling foodstuffs and eatables, etc.

Sri Rama Navami is celebrated in *Chaitram* (March-April).

SOURCE : *Sri Bande Subba Rao, Retired Revenue Inspector, Pedapudi.*

18 Bhatlova—Situated at a distance of 10 miles from Chodavaram and 22 miles from Anakapalle Railway Station. This village is at the foot of the hill Battikonda and hence it is called Bhatlova, forming a valley amidst three hills. There is a temple of Amareswara on the hill. A flower garden known as Seethammathota, full of beautiful flowers and plants, is also on the hill. Some say that there are ruts of chariots of Pandavas.

The total population of the village is 98 and it consists of Kapu and Chakali castes; Mala Scheduled

Caste (63 persons) and Bagata Scheduled Tribe (19 persons). The chief means of their livelihood is agricultural labour.

Amaralingeswaraswamy temple on the hill with a *Sivalingam* and a *nandi* in front of the temple is a place of worship. Temples of Muthyalamma, Koppakondamma and Bhulokamma are the other places of worship.

Amaralingeswara *Uthsavam* known as *Bhattitheertham* is celebrated for a day on *Bhogi*, the day before *Sankranti* in *Pushyam* (13th January). Pilgrims bathe in the *koneru* (tank) on the hill and have a *darshan* of the Lord. This is a 70 years old festival confined to this and a few neighbouring villages. The patrons are Bagatas. Devotees of all Hindu communities from this and the neighbouring villages congregate. Relatives and friends are invited to be entertained with feasts and games.

SOURCE : *Sri Vemulakonda Lingeswara Rao, Village Karanam, Bhatlova.*

19 Vaddadi — Situated at a distance of about 4 miles to the west of Chodavaram, the Taluk headquarters.

The total population of the village is 6,023 and it consists of many communities of caste Hindus, and Scheduled Castes (1,128). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Sri Venkateswaraswamy *Kalyanam* is celebrated for 6 days in *Chaitram* (March–April). Over 10,000 devotees of this and the neighbouring villages congregate irrespective of caste or creed.

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

20. Veeravilli Agraharam—Situated at a distance of 21 miles from Anakapalle Railway Station. This village was given as *agraharam* to the Brahmins by Sri Sri Lingabhupatideva Maharaja, the Zamindar of Madugula Estate.

The total population of the village is 1,805 and it consists of the following Hindu castes: Brahmin, Telaga, Kapu, Medari, Neyyila, Chakali, Mangali, and Scheduled Castes (150 persons) - Adi Andhra etc. Agricultue, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Siva temple with the image in the form of a *Sivalingam* with *Panuvattam* and Vishnu temple with the images of Vishnu and Lakshmi are the places of worship in this village.

Sankramana *Theertham* is celebrated in the Siva temple for 2 days from *Pushya Bahnla Dwadasi* (December-January). The deity is taken in a procession with music. The devotees observe *jagarana* during *Sivaratri*. It is of ancient origin and of local significance. The chief trustee is Kamsali, Sri Veduruparthi Yerakaiah Yogi. All Hindu devotees of the village congregate. *Pujari* is Sri Rampalli Suryanarayana with monthly salary. *Prasadnm* is distributed to all.

The chief trustee of the Vishnu temple is Korasala Ramam Dora and *pujari* is Amanchi Narasimhacharyulu, a Vaishnava Brahmin.

SOURCE : *Sri K. Subrahmanyam, Village Headman, Veeravilli Agraharam.*

21. Kondapalem Agraharam— Situated at a distance of 10 miles from Chodavaram by bus and 12 miles from Kasimkota Railway Station. This village was given by the Vijayanagara kings as an *Agraharam.*

The total population of the village is 799 and it consists of the following Hindu castes: Brahmin, Vaisya, Kapu, Viswabrahmin, Chakali and Mangali. Agriculture and allied pursuits are the means of livelihood of the residents.

There is the only temple of the village deity Nukalamma with the stone image. The story goes that about 300 years ago Aryasomayajula Dakshina Murthy was ploughing his land with his servant and when the plough came to the place where the present Nukalamma temple is situated, it broke down. When Dakshinamurthy was again ploughing with another plough, his servant fell down at the same place. On that after-noon, he observed fasting Nukalamma told him that she was lying in his land and asked him to worship Her from *Phalguna Bahula Sapthami* to *Chaitra Suddha Padyami* every year. Then he found a stone image of the deity at that place and he constructed a temple for Her.

Nukalamma *Aradhana* is celebrated for 10 days from *Phalguna Bahula Sapthami* (February–March) to *Chaitra Suddha Padyami* (March–April). An announcement is made on *Navami* and on that night, earthen pots are taken in a procession round the village and placed in the sacred abode. From *Ekadasi* to

Amavasya, in the nights a brass image called '*garaga*' is taken in a procession through the streets of the village. On *Chathurdasi* night, they observe *jagarana* and at about 3 a.m. they come to the sacred abode and some entertainments are performed there. On *Amavasya*, the deity is decorated with turmeric and *kumkum* and taken round the village. All the devotees take bath and fulfill their vows. In the evening, the images made of neem wood are worshipped with turmeric and *kumkum* and taken in a procession to the temple of the deity with *prabhalu* and music and offer them to the deity. Lights are lit with castor-oil before the deity during these 9 days. On *Padyami*, *uparams* are offered to the deity and *Bhagavathams* are enacted. Fruits and flowers are offered to the deity. It is being celebrated for the past 300 years. About 5 to 6 thousand devotees of this and the neighbouring 25 to 30 villages congregate irrespective of caste or creed. *Prasadam* is distributed to all.

SOURCE : *Arusolala Jagannadham, Village Headman, Kondapalem Agraharam.*

22. Karaka — Situated at a distance of 13 miles from Chodavaram and 15 miles from Anakapalle Railway Station of which 12 miles can be covered by bus and 3 miles have to be covered by walk.

The total population of the village is 767 and it consists of the following communities: Brahmins, Vaisyas, Sharabus, Kapus, Padmasales, Chakalis, Mangalis, Yatas, Thelis; Scheduled Castes (62 persons) and Muslims. Agriculture, agricultural labour and other traditional occupations are the means of livelihood of the residents.

The temples of Paradesamma and Maridamma with the wooden images are the places of worship.

Paradesamma *Panduga* is celebrated for 7 days from *Magha Suddha Purnima* (January-February). Fowls, goats and sheep are sacrificed. *Jagarana* is observed. It is being celebrated since the inception of the village. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Kapu of Pydipala *gotram* with hereditary rights.

Maridamma *Panduga* is the other festival celebrated for 7 days from *Chaitra Suddha Purnima* (March-April). Sheep and goats are sacrificed to this deity.

SOURCE : *Sri A Sanyasi Raju, Headman Karaka.*

23 Chitteyyapalem — Situated at a distance of 10 miles from Chodavaram and 15 miles from Vizianagaram.

The total population of the village is 854 and it consists of the following Hindu Castes : Brahmin, Kapu, Vaisya, Sharabu, Padmasale, Jangam, Yata, Chakali, Telukula, Mangali; Scheduled Castes (48 persons)–Adi Andhras; and Dudekula Muslims. Agriculture, agricultural labour and other traditional occupations are the means of livelihood of the residents.

The temples of Sri Sangameswaraswamy with the stone *Sivalingam* on *Panuvattam*, Paradesamma with the image in human form, Maridamma, Durgalamma and Bhulokamma with the wooden images are the places of worship here.

Sri Sangameswaraswamy *Aradhana* is celebrated for one day on *Karthika Suddha Purnima* (October-November). *Mahasivaratri* is also celebrated in this temple on *Magha Bahula Chathurdasi* (January-February). It is being celebrated since the origin of the village. The local devotees irrespective of caste or creed congregate. *Pujari* is a Jangam of Siva *gotram* with hereditary rights. There is free feeding.

The other festivals of the village are of Paradesamma *Panduga* celebrated for 9 days in *Magham* (January-February). Maridamma *Panduga* is celebrated in *Karthikam* (October–November), Durgalamma *Panduga* is celebrated in *Vaisakham* (April–May) and Bhulokamma *Panduga* is celebrated in *Chaitram* (March–April) for 9 days. Fowls, goats and sheep are sacrificed for those deities. The local Hindu devotees irrespective of caste or creed congregate. *Pujari* is Kapu of Pydipala *gotram* with hereditary rights.

The devotees observe fasting and *jagarana* during festive days.

SOURCE : *Adurthi Satyanarayana Village Karanam, Chieteyyapalem.*

24 Butchayyapeta — Situated to the South-West of Chodavaram and 11 miles from Anakapalle Railway Station. One Sri Butchayya was the first settler (founder) of this village and so the village goes by the name Butchayyapeta after him.

The total population of the village is 3,238 and it consists of the following Hindu castes: Brahmin, Vaisya, Kshatriya, Kapu, Scheduled Castes

(171 persons); Scheduled Tribes (1 person). The means of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Maridamma, Jallalamma and Bhulokamma with the stones images in human forms are the places of worship in this village. There is the deity Modamma without any temple.

Bhulokmamma *Uthsavam* is celebrated for 9 days in *Karthikam* (October–November). This festival is chiefly confined to Chalivada and Gadivadla families. *Ghatams* (earthen pots) are placed in Thadikonda Appamma house for the deity. Fowls, goats and sheep are sacrificed. All the devotees go to the temple and fulfil their vows. The devotees observe fasting and *jagarana*. *Harikathas* and *Bhagavathams* are enacted. It is of ancient origin. Devotees from this village and the neighbouring villages of all Hindu communities participate.

A fair is held in this connection for one day in this village with a few shops selling eatables and utensils.

Maridamma festival is celebrated once in two years for 9 days in *Karthikam* (October–November) beginning with a Wednesday for the appearement of the cattle diseases. Fowls, goats and sheep are sacrificed. All the devotees villagers together offer a goat called 'Pattapu Pothu' on the ninth day. This is an ancient festival with local congregation.

Modamma festival is celebrated for 9 days in *Ashadam* (June-July) or *Srawnam* (July-August) beginning with a Saturday. *Jagarana* is observed on the 8th day. Jillelamma *Panduga* is also celebrated for 9 days from a Wednesday in *Phalgunam* (February-March).

SOURCE : *Sri D. Satyanarayana, Village Karnam, Butchayyapeta.*

25 Chodavaram—The headquarters of the taluk by the same name. It supports a population of 14,948 persons as per the 1961 Census count. The town extends over an area of 6.52 square miles and there are altogether 3,261 occupied residential houses.

This town is multi ethnic in composition consisting of Brahmins, Vaisyas, Velamas, Kapus, Telagas, Chakalis, Mangalis, Kummaris, Yatas; Malas, Madigas Scheduled Castes (1,134 persons) and Scheduled Tribes (22 persons).

In the temple of Kesavaswamy there are six inscriptions of which five (one of which is dated Saka 1389 or A. D. 1467) mention Sriman Mahamandaleswara Pratapa Vallabha Raja, who from his title Mahamandaleswara must have been some local chief and not a ruling king. Perhaps he built a fort in this town in which lies an ancient cannon, seven feet long. There is a Sub-Registrar's Office, a Second Class Magistrate's Court, a Taluk Office, a Police Station, a Government Hospital and Veterinary Hospital besides several other public offices in the town. Further, the town contains a post office with telegraph and telephone facilities. A Zilla Parishad High School and Middle School cater to the educational requirements of the local children. A weekly market is held on every Friday. A big Sugar Factory is located 1½ miles from this Gram Panchayat within the limits of Govada village.

There are the temples of Vighneswara, Gowree-Sankara or Gowreeswara, Kesavaswamy, Lakshmidevi, four Rama *Mandirs* Anajneyaswamy, Nukalamma, Maridamma, Paradesamma and Durgalamma. The first three temples are important with regular pujas.

The Vighneswaralayam was constructed about 150 years ago (in about 1820) by the villagers. The *mantapam* was constructed by the Pleader Clerks' Association at a cost of Rs. 2,000 by the collecting donations, the entrance gate was constructed in 1963 by Sri Karaka Sekharam, a tobacco trader of the town at a cost of Rs. 800; the *dhwajasthambham* was establisned a fresh in 1965 at a cost of Rs. 4,000 by the villagers. The temple faces west and the entrance gate is to the north.

The idol of Vighneswara is a very big stone idol of 3 feet wide and 5 feet high. It is over the surface upto the nave only and the portion below the nave is said to be underneath the surface. The trunk is said to be extending to a distance of about 100 yards upto the tank in front. In the *mantapam*, a 2 feet long and 1½ feet high rat *vahana* (Carrier) of the Lord of stone coated with *chunam* is there facing the Lord. On the right side of the sanctum sanctorum, there is another big brass idol of Vighneswara. Outside the temple compound, a 2 feet high Nandi (bull God) on a 2 feet high pedestal, facing Vighneswara is there.

The routine programme of daily pujas is as follows:– *abhishekham* 5.30 to 6.00 a. m., *mahanaivedyam* at 10 a. m., and *deeparadhana* at 5. 30 p. m. The gates are open for the *darshan* from 6 to 9 a. m and from 6 to 8 p. m.



Plate XVIII. Vinayaka temple, Chodavaram.

(Sl. No. 25, Chodavaram Taluk, p p. 122–123.)

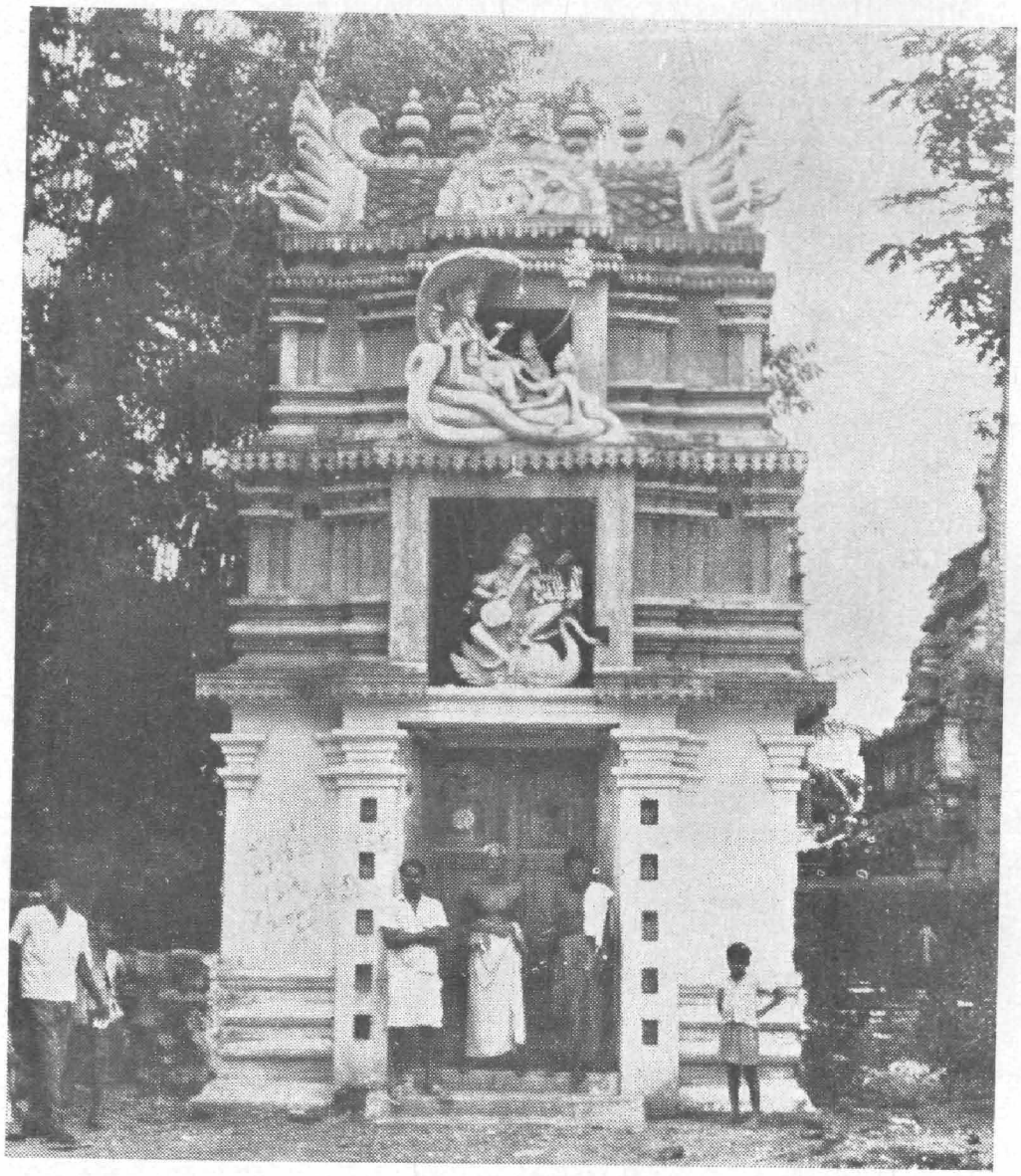


Plate XIX. Sri Kesavaswamy temple, Chodavaram.

(Sl. No. 25, Chodavaram Taluk, p. 124.)

Thirunallu for the Lord takes place for 1 day on Bhogi (1 day before Sankranti i. e., on 13th January). During the procession the idol of Vighneswara is taken around the streets of the village from 5 to 9.30 p. m. to the accompaniment of indigenous music. About 300 people participate in the procession.

Vinayaka Chavithi, the festival of the Lord, which is celebrated all over the country, is celebrated for 9 days from *Bhadrapada Suddha Chavithi* to *Dwadasi* as 'Ganapati Navaratrulu'. The Lord is taken round the temple once daily. It is called *seva*. Those who offer *seva* to the Lord have to pay Rs. 30 towards performance of *seva* and the materials required. During these 9 days, *abhishekam* and puja take place in the name of the person who offers *seva* in the morning. Puja and *bhogam* at mid-day while the devotees are given *prasadam*, puja and *mantrapuspha* and *swastivachakam* takes place in the night. On all these 9 days, *Harikathas*. *Puranakalakshepams*, dramas, and *Burrakathas* etc., are arranged. An amount of Rs. 300 is sanctioned by the H. R & C. E. Department and about Rs. 1,000 are collected as contributions to meet the expenditure of these celebrations. Permanent stage is arranged for the cultural programmes within the temple compound itself. About 100 devotees visit the temple daily during these 9 days and over 1,000 people attend the cultural programmes.

Acs 3-50 cts of land some shops, all fetching an annual rent of Rs. 800 constituting the property of the Lord. The *pujari* is paid Re 1.00 per day towards his services and also towards the cost of the puja meterial. Sri Kodamanchili Someswara Sastry, Velanat Brahmins of Athreya *gotra* are the *pujaris* of the temple. Sri Chunduri Venkanna Panthulu and 4 others are the trustees.

The Gowree-Sankara or Gowreeswaraswamy temple was constructed in 1478 A. D by Chola Kings of this place which was once capital of local chieftains. Later it came under the control of the Vizianagara *Samsthanam*. The presiding deity is Gowree *Sametha* Iswara (Siva), symbolised in unidentified figures on a stone of 6 inches height and 1½ feet diameter. A circumference grove is there around the stone which is always full of water upto the surface. It is said that its depth is not known. Stone idol of Vinayaka is at the entrance on the left side of the sanctum sanctorum. Adjacent to this temple, to its right side, the temple of Jagannadhaswamy with the 1 foot high sandalwood idols of Jagannadhaswamy, Balabhadra and Subhadra are there. On the left side of the temple, Parvati's stone idol of 1½ feet height is there in an adjacent temple. There is *mantapa* of 20 stone pillars on 4 of which is fine sculpture brought from Simhachalam. The Dasavataras (10 incarnations of Lord Vishnu) are carved on these four pillars. In the centre of the *mantapa* there is a bull-God (nandi), 4 feet in height and 6 feet in length, arranged on a 8 inches high pedestal *Dhwajasthambha* of about 50 feet height is there. The dilapidated fort of the Chola dynasty is at a distance of one furlong from this temple.

The routine pujas observed at the temple regurly are *abhishekam* 5-30 to 6 a.m , *Mahanaivedyam* 10 a.m., and *dreparadhana* between 5-30 to 6 p.m. Gates are open for pilgrims in the morning and evening also.

During the month *Karthika* (October-November) pujas and *abhishekams* are performed by devotees of this town and the neighbouring villages on all Mondays, from 3-30 in the early hours of the day to 12 noon. Gates are open for the *darshan* of the Lord from 6 to 8-30 a.m. for *Karthika Purnima jwalathoranam* and *thiruveedhi uthsavam* take place. On *Kanuma Panduga* (1 day after Sankranti festival i.e., on 15th January *thirunallu* (festival) for the Lord takes place for 1 day. During *Dhanurmasam*, the deity is taken in procession (Thiruveedhi Uthsavam) from 7-30 to 10-30 a.m. to the accompaniment of music for 15 days. For *Sivaratri* festival, *Kalyanam* for the Lord takes place for 6 days from the *Ekadasi* before *Sivaratri* to *Padyami*. On *Sivaratri* day about 3,000 devotees visit the temple. On other days and during the *Kalyanam* about 300 people visit the temple. About Rs. 10,000 are collected by the Vaisyas of the town towards the celebration of *Sivaratri*. *Harikathas*, *puranakalakshepams*, *Burrakathas*, dramas and other cultural and religious programmes are arranged during these 6 days to provide entertainment to the people.

About 20 shops, tea-stalls, sweetmeat stalls and fancy goods stalls are arranged for the *Sivaratri* festival. Lottery, circus, whirling wheels, etc., provide entertainment to the visitors. Cultural-programmes mentioned above will be from 6 p.m. to 3 a.m.

There was 7 acres of land for Gowreeswaraswamy but Acs 3-50 cts was taken over by the Hindu Religious and Charitable Endowments Department of the Andhra Pradesh State Government. At present there is Acs 3-50 cts of wet and dry land for the

Lord, fetching an annual income of Rs. 800. The tank adjacent to the temple and the cocoanut grove belong to the temple. *Pujaris* of Sri Vighneswara temple are the *Pujaris* of this temple also. Sri P.V. G. Raju, M.L.A., and a former Minister of the Andhra Pradesh State Government is the trustee of this temple.

Sri Kesavaswamy temple is very ancient one. It was constructed in 1348 A.D by Mahabaleswara Raju, a Chola King of Matsya dynasty. 3½ feet high stone idol with brass *Kavacha* of Kesava, 2½ high stone idols with brass *Kavachas* of Sridevi and Bhudevi are there in the sanctum sanctorum. Sandalwood idols of Jagannadhaswamy, Subhadra and Balabhadra are there by the side of the sanctum sanctorum. There is also a small temple of Anjaneya with a small idol. Apart from daily routine pujas, *bhajans* also take place daily. About 50 to 60 people participate in the *bhajans*. *Puranakalakshepam* also will be there.

During the first fortnight of the *Dhanurmasam* (Pushya i.e., December-January), *uthsavam* (procession) for this deity takes place whereas during the second fortnight, procession of Gowreeswaraswamy takes place. On the three days during *Sankranti* (Bhogi, Sankranti and Kanuma) both Kesavaswamy and Gowreeswaraswamy are taken together in procession around the town.

For *Krishnastami and Bhishma Ekadsai*, *Thirweedhi uthsavam* take place. From *Magha Suddha Ekadasi* to *Padyami* i. e., for 5 days, *kalyanam* of the Lord takes place. About 1,000 people witness these celebrations on each of these days. *Pujari* is Sri Sudarsanam Seetharamacharyulu, a Vaikhanasa Brahmin of Athreyasa *gotram*. There are 12 acres of wet and dry land and *pujari* enjoys the land. The present trustee of the temple is the Maharaja of Vijayanagaram Sri P. V. G. Raju.

Sri Jagannadhaswamy *Rathothsavam* (Car festival) is celebrated for 10 days from *Ashada Suddha Vidiya* to *Ekadasi*. About 3,000 people gather and witness the *uthsavam*.

In the four Rama *mandirs*, *Sri Rama Navami* is celebrated for 1 day and *panakam* and *vadapappu* are distributed to the people who gather there.

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

26. Vakapalle—Situated at a distance of 10 miles from Chodavaram by foot-path, 21 miles from Anakapalle by bus and 60 miles from Vizianagaram.

The total population of the village is 1,514 and it is made up of the following Hindu castes: Brahmin, Vaisya, Kapu, Velama, Padmasale, Kamsali, Lingayat, Chakali, Mangali, Thelukula, Yata; and Scheduled Castes (79 persons) Malas and Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temple of Sri Rama, Maridamma, Chintalamma with the stone images and Pasuvulamma are the places of worship here.

Maridamma *Panduga* is celebrated in *Chaitram* (Masch-April) for 15 days. Fowls, goats and sheep are sacrificed and fruits, turmeric and *kumkum* are offered. The deity is taken in a procession on all these days. It is being celebrated since the origin of the village. Velamas are the patrons. *Pujari* belongs to Kamsali caste. *Prasadam* is distributed to all and on the last day dinners are arranged.

The other festivals of the village are of Chintalamma and Pasuvulamma celebrated for 15 days in *Chaitram* (March-April) and *Sravanam* (July-August), respectively. On the last day relatives and friends, are invited and dinners are arranged.

The devotees take river-bath and observe fasting and *jagarana* during *Sivaratri*, *Karthika Purnima*, *Magha Purnima* and *Nagulachavithi*.

SOURCE : *Sri M. Suryanarayana, Karnam, Vakapalle.*

27 Taruva Agraharam—Situated at a distance of 11 miles from Chodavaram, 22 miles from Kothavalasa Railway Station and 42 miles from Vizianagaram.

The total population of the village is 1,049 and it consists of the following Hindu castes : Brahmin, Vaisya, Velama, Sale, Viswabrahmin, Chakali, Mangali, Theli; Schedulee Castes (100 persons)-Malas, Madigas. The chief means of their livelihood are agriculture, agricultural labour, employment and other traditional occupations.

Rama temple and Marlamma temple with a wooden image of the deity are the places of worship. Maridamma, Paradesamma, Nukalamma and Pasuvulamma are also worshipped.

Marlamma *Panduga* is celebrated for 2 days beginning from the middle of *Vaisakham* (April-May) once in two years. There are some letters inscribed on two copper plates in some ancient script. These copper plate inscriptions contain a *chakram* (quoit), *trisulam* (trident), as the insignia of the

deity. These are buried in a corner of the temple and are dug up and taken out on the *anupu* day by the, *pujari* every time the *uthsavam* is celebrated. These are believed to be found sooner or later as the *uthsavam* is celebrated perfectly or otherwise. When they are found, the people present in the temple witness a lightning. If the images are not found even when dug deep in the earth, the *uthsavam* is celebrated again. It is believed that the deity appears to the *pujari* and tells him where she is to be found. The wooden images of the deity are worshipped. Vows are fulfiled. Fowls, goats and sheep are sacrificed. This is an ancient festival. About Rs. 6,000 are spent on the *uthsavam* collected as subscriptions from the villagers. Local people of all communities congregate. *Pujari* is a Velama with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection in an area of 220 square yards for two days. People of this village and the nearby villages congregate. A few shops sell sweets, utensils, lanterns, torchlights, mirrors, combs, etc.

Maridamma and Pasuvulamma festivals are celebrated annually.

SOURCE : *Sri B. V. V. Sathyanarayana, Karnam, Taruva Agraharam.*

28 Pedanandipalle—Situated at a distance of 3 miles from Devarapalle, 15 miles from Kothavalasa Railway Station, 22 miles from Chodavaram.

The total population of the village is 2,173 and it consists of the following Hindu castes : Brahmin, Vaisya, Kapu, Kammari, Kummari, Mangali, Chakali, Viswabrahmin and Scheduled Castes (87 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Veera Venkata Satyanarayanaswamy to the west of the village, Neelakanteswaraswamy to the east, Nukalamma, Maridamma, Muthyalamma and Paradesamma are the places of worship.

Sri Veera Venkata Satyanarayanaswamyvari *Theertha Mahothsavam* it celebrated for 2 days in *Magham* (23rd and 24th January). Hair cuts and corbans are offered to the Lord. This is being celebrated for the past 60 years. The devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Brahmin of Koundinyasa *gotram* with hereditary rights. There is poor-feeding and *Prasadam* is distributed to all.

Sri Neelakanteswaraswamy *Kalyana Mahothsavam* is celebrated on *Vaisakha Suddha Ekadasi* (April-May) with local congregation. *Prasadam* is distributed to all.

Maridamma, Nukalamma, Muthyalamma and Paradesamma *Jatara* are celebrated according to the convenience of the villagers. Fowls, goats and sheep are sacrificed to the deities. All Hindu devotees of the village take part in these festivals.

SOURCE : *Sri Vadlamani Satyanarayana, Village Karnam, Pedanandipalle.*

29 Alamanda—Situated at a distance of 2½ miles from Anandapuram-Venkannapalem road, 9 miles from Chodavoram, 18 miles from Kothavalasa Railway Station and 45 miles from Vizianagaram.

The total population of the village is 3,225 and it consists of the following Hindu castes : Brahmin, Kshatriya, Vaisya, Sudra; and Scheduled Castes (212 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade and traditional occupations.

Nukalamma temple, Siva temple and Rama temple are the places of worship in this village.

Nukalamma *Panduga* is celebrated for 5 days from *Phalguna Bahula Ekadasi* to *Amavasya* (February-March). Fowls, goats and sheep are sacrificed to the deity. Vows are fulfilled. During these 5 days *bhajans* and fancy dresses are performed. On the last day, *Bragavathams* and dramas are enacted. Silver uetensils, valuing Rs. 140/- are presented to the best actor of *Bhagavatham* and dramas. Sweets are prepared and offered to the deity as *naivedyam*. This is being celebrated from ancient times. Velamas are the patrons. All Hindu communities take part in the festival. There is no *pujari* for the deity. But during the festival days the persons belonging to Viswabrahmin (Kamsali) community who are enjoying the lands of the deity worship her and perform pujas to her.

A fair is held in connection with the festival for 5 days near the temple. This is being held from ancient times. About 3,000 people of this and the neighbouring villages congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, milk, clothes, agricultural implements and toys are brought and sold. Pandals are erected. Drama

competitions and sports afford entertainment to the visitors.

The devotees observe fasting and *jagarana* during *Sivaratri* on *Magha Bahula Chaturdasi.*

SOURCE : *Sri T. Venkata Ramana, Villnge Level Worker, Alamanda.*

30 Vechalam—Situated by the side of the river Sarada, 6 miles from Chodavaram and 18 miles from Anakapalle Railway Station. There are no proper communication facilities to this village.

The total population of the village is 1,749 and it consists of the following Hindu castes : Vaisya, Velama, Jangam, Padmasale, Mangali, Chakali, Sharabi; Scheduled Castes (171 persons)–Mala, Madiga and Scheduled Tribes (4 persons) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama with His image in human form, Siva with a *Sivalingam*, Muthyalamma, Pydithallamma and Maridamma with their images in human form are the places of worship.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April). Arrangements are made 10 days in advance. Cocoanuts and plantains are offered to the deity. This is of ancient origin. The patrons are Velamas. *Pujari* is a Sale. *Bhajans* are performed in the morning and *Harikathas* in the nights. There is no poor feeding.

A fair is held in connection with this festival for 5 days near the temple. Nearly 3,000 people from the neighbouring villages congregate. This is a very ancient fair. Eatables, utensils, lanterns, Ayurvedic medicines, pictures, clothes, agricultural implements and fancy goods are brought and sold. Lottery, gambling, magic, swings, circus and music performances afford entertainment to the visitors.

Sivaratri festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Puja, *abhishekam* and *deeparadhana* are performed. Cocoanuts and plaintains are offered. Vows are fulfilled. Fasting and *jagarana* are the domestic observances on *Chaturdasi.* Social dinners are arranged on the next day.

This festival is very ancient one. The devotees from neighbouring villages congregate. *Pujari* is a Jangam. *Burrakathas*, *Harikathas* and dramas afford entertainment. There is free feeding.

Maridamma *Panduga* is celebrated for 15 days in *Asvijam* (September-October). On the first day, the deity is brought into the village and every night, she is taken in a procession round the village with music. On the 15th day, the deity is taken back to Her temple with music. Cocoanuts are offered to the deity. On that day, the devotees invite their relatives and celebrate the festival by arrnaging feats. Animal sacrifice was in vogue upto 1955 and now, animal sacrifice is done at the households not before the deity.

Muthyalamma *Panduga* and Pydithallamma *Panduga* are celebrated in the same way.

SOURCE : *Sri Ahmed, Village Level Worker, Vechalam.*

31 Paidampeta—Situated at a distance of 2 miles from Gondupalem and 3 miles from Cowduwada, 10 miles from Chodavaram by road and 15 miles from Anakapalle Railway Station.

The total population of the village is 925 and it consists of the following Hindu castes : Brahmin, Kshatriya, Vaisya, Velama, Chakali, Mangali, Vaddari, Padmasale, Yata, Kamsali; and Scheduled Castes (73 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Maridamma and Sri Rama are the places of worship here.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). *Chalimidi* and *vadapappu* are offered to the Lord. This is of ancient origin and of local significance. The residents of the village congregate without any distinction of caste or creed. There is no *pujari* to this temple. *Prasadam* is distributed to all.

Maridamma *Theertham* is also celebrated in this village. Fowls are sacrificed to the deity. This is being celebrated from ancient times and is confined to this and the neighbouring villages Over 1000 devotees from this and the neighbouring and villages congregate.

A fair is held in connection with the *theerham* near the temple with a few shops selling eatables and lanterns etc.

SOURCE : *Sri Kavi Kondala Seetha Rama Swami, Village Karnam, Paidampeta.*

32. Medacherla—Situated at a distance of about 7 miles from Chodavaram and 17 miles from Anakapalle Railway Station. To reach this village, one has to travel from Anakapalle Railway Station to K. Kotapadu *via* Chodavaram and from K. Kotapadu by cart or by walk.

The total population of the village is 1,657 and it is comprised of Brahmins, Kshatriyas, Vaisyas, Chakalis, Mangalis and Yatas; and Scheduled Castes (150 persons). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupation. The temples of Sri Kesavaswamy, Sri Eswara, Sri Rama and Pydithalli, with Her image in human form, are the places of worship.

Sri Pydithalli Ammavari *Uthsavam* is celebrated for one day on Tuesday before *Phalguna Suddha Purnima* (February–March). Fowls, goats and sheep are sacrificed to the deity. This is being celebrated for the past 50 years. Local people congregate without any distinction of caste or creed. There is no specific *pujari*. A person is appointed during festival days. Koya dances and dramas entertain the public. *Prasadam* is distributed to all.

SOURCE : *Sri G. Venkata Rama Murthy, Village Karnam, Medacherla.*

33. Kintadakotapadu—Situated at a distance of about 8 miles from Chodavaram and 16 miles from Anakapalle Railway Station. This village is connected by bus with Chodavaram.

The total population of the village is 2,521 and it consists Brahmins, Velamas, Kamsalis, Padmasales and Yatas; Scheduled Castes (85 persons) and Scheduled Tribes (8 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temple of Eswara, Maridimamba and Ravulamma with the awe-inspiring images of Maridimamba and Ravulamma are the places of worship.

Maridimamba and Ravulamma *Theerthams* are celebrated for 2 days in *Magham* (19th & 20th January). Fruits, sarees are offered and animals are sacrificed to the deity. The patrons are the villagers. Local devotees congregate wtih out any distinction of caste or creed.

The devotees decorate thier houses and take oil-bath.

SOURCE : *Sri S. Suridevudu, Village Level Workers, Kintadakotapadu.*

34. Kintada—Situated at a the foot of a hill and at a distance of 12 miles from Chodavaram and 18 miles from Anakapalle Railway Station of which 16 miles can be covered by bus and 2 miles by walk. A Nawab of Golkonda dynasty lived here. There are ruins of the fort around the village. The villagers are believed to have come here from Jilledupudi village of Golkonda Circars.

The total population of the village is 2,746 and it is comprised of the following Hindu Castes: Brahmin, Vaisya Viswabrahmin, Padmasale, Velama, Chakali, Mangali; and Scheduled Castes (49 persons)–Malas, Madigas. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Sri Mallikarjunaswamy temple was built by Sri Bandaru Peda Narayana Pathrudu. He also gave some land to the temple as *inam*. In 1960 the temple was repaired and the image was re-installed. The temples of Rama, Ravulamma and Maridamma are the other places of worship here.

Ravulamma *Uthsavam* is celebrated once in 9 years for 40 days beginning in *Magham* (January–February). Cocoanuts, friuts, new clothes and ornaments are offered. A he-buffalo is sacrificed. This is being celebrated from ancient times on a grand scale.

A fair is held in this connection near the temple from ancient times with over a lakh of congregation from far and near. Sweets, food materials, utensils, lanterns, mirrors, combs, pictures, books, readymade and handloom cloths, agricultural implements and toys are brought and sold in the fair. Swings, Circus, lottery, dramas, *Harikathas*, music and *Bhagavathams* entertain the visitors. Temporary arrangements are made for the lodging of the visitors. In addition to the hotels, there are free boarding and water facilities. There are choultries also. About Rs. 10,000 are spent over the arrangements for the fair.

Ravulamma festival is celebrated every year for a day on a small scale with a fair near the temple.

Sri Ramulavari *Uthsavam* is celebrated for 3 days from *Mugha Suddha Purnima* to *Bahula Vidiya* (January-February).

Daily pujas, *dhupam*, *deepam* and *naivedyam* are offered to Sri Mallikharjuna Swamy. Devotees gather at the temple on Saturdays and Mondays. There is special puja and *anna santharpana* on January

15th (Sankranti) every year. Cocoanuts are offered, and vows are fulfilled. There are *inam* lands with an annual income of Rs. 1,000 and two mango gardens in the name of the Lord. The patron is Sri Bandaru Pedanarayana Pathrudu. Local people of all communities participate. *Pujari* is a Brahmin with a monthly salary of Rs. 40.

Taking bath in a tank, fasting and *jagaram* are domestic observances on festive occasions.

SOURCE : *Sri Bolla Pragada Hanumantha Rao, Karnam, Kintada.*

35. Arle—Situated at a distance of 12 miles from Chodavaram and the nearest Railway Station is Anakapalle.

The total population of the village is 1,078 and it consists of the following Hindu castes : Brahmin, Velama, Golla, Yata, Sale, Kamsali, Chakali, Mangali, Sheku and Scheduled castes (28 persons)—Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama, Mallikarjunaswamy, Pydithalli Ammavaru and Maridamma with Her image in human form, are the places of worship.

Sri Ramulavari *Uthsavam* is celebrated for one day on *Magha Suddha Ekadasi* (January-February). This is being celebrated from ancient times and is of local significance only.

Sri Mallikarjunaswamy *Uthsavam* is celebrated for a day in *Pushyam*, on January 18th. This is being held from ancient times. About 1,000 devotees from the neighbouring villages like Santhapalem, Jogammapalem, Kotapadu and Chendaiahpeta congregate without any distinction of caste or creed. *Pujari* is a Brahmin.

A fair is held in this connection with a few shops selling eatables and utensils.

Pydithalli and Maridamma *Uthsavams* are celebrated for a day according to the convenience of the villagers in *Karthikam* (October-November). Arrangements are made 9 days in advance. *Ghatams* are taken in a procession. Goats and fowls are sacrificed. Turmeric and *kumkum* and fruits are offered to the deities. Besides the annual *uthsavams* Pydithalli *Ammavari Panduga* is celebrated once in 15 years on a grand scale. *Prasadam* is distributed to all and there is free feeding.

The devotees take sea-bath and river-bath and observe fasting and *jagarana* during festive days.

SOURCE : *Sri B. Venkata Ramaiah, Village Karnam, Arle.*

36. Singamdorapalem—Situated at a distance of 12 miles from Chodavaram by bus and 15 miles from Kothavalasa Railway Station. This village was constructed by Singanna, a Velamadora and hence it is called Singamdorapalem.

The total population of the village is 2,522 and it consists of the following Hindu castes : Brahmin, Vaisya, Velama, Padmasale, Settibalija, Kapu, Kammara, Kummari, Chakali, Mangali; Scheduled Castes (53 persons)—Mala, Madiga, Adi-Andhras, and Chachchadies. The chief means of their livelihood are agriculture, agricultural labour, trade, weaving and traditional occupations.

The temples of Rama, Vighneswara, Parvathi, Eswara and Maridimamba with the images of the deities are the places of worship here. There is a special *mutt* for Sadhus and Sanyasis.

Maridamma *Uthsavam* is celebrated for a day in *Vaisakham* (April-May). Arrangements are made 5 days in advance. Fruits, cocoanuts and sweets are offered to the deity. The animal sacrifice is prohibited recently. The deity is taken in a procession in the village with music. Intoxicating drinks are used. This is an ancient festival with local significance. Velamas are the chief patrons Hindu devotees local and from the neighbouring villages congregate. *Prasadam* is distributed to all.

A fair is held in this connection near the temple for the past 200 years. About 10,000 people congregate. Eatables, sweets, utensils, lanterns, Ayurvedic medicines, handloom and readymade clothes, agricultural implements are brought and sold. Swings, circus, magic, lottery and dramas afford entertainment. There are free feeding facilities for the visitors.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April) and *Vinayaka Chavithi* for 9 days from *Bhadrapada Suddha Chavithi* to *Dwadasi* (August-September).

SOURCE : 1. *Sri B. Padmanabham, Village Karnam, Singamdorapalem.*
2. *Sri N. Satha Rao, Teacher, Singamdorapalem.*

37. Sureddipalem—Situated on Venkannapalem-Amarapuram road, at a distance of 13 miles from Kothavalasa Railway Station as also Chodavaram and 18 miles from Anakapalle Railway Station.

The total population of the village is 1,186 and it consists of the following Hindu castes : Vaisya, Vishwabrahmin, Mangali, Chakali, Yata, Padmasale, Teli; Scheduled Castes (59 persons)-Mala, Madiga; and Muslim. The chief means of their livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Rama and Durgalamma with their images are the places of worship in this village. The other deities Maridamma, Bangaramma, Muthyalamma, Pasuvulamma and Bhulokamma are worshipped with no temples.

Gramadevathala Uthsavam is celebrated near Durgalamma temple for one day in *Pushyam* (January 18th). Animals are sacrificed to the deity. The trustee of this temple is Sri Simhadrappala Naidu and the *inam* lands of these deities are incharge of the trustee. The Hindu devotees from the neighbouring villages congregate.

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

SOURCE : *Sri Y. Ganga Naidu, Village Headman, Sureddipalem.*

38. Potanavalasa–Situated on Kothavala-Devarapalle road at a distance of 10 miles from Kothavalasa Railway Station and 17 miles from Chodavaram.

The total population of the village is 401 and it is made up of the following Hindu castes : Brahmin, Koppala Velama, Kummari, Chakali, Mangali; and Scheduled castes (13 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple and Maridamma temple with a wooden image of Maridimamba in human form are the places of worship here.

Maridimamba *Panduga* is celebrated once in 3 years for 9 days according to the convenience of the villagers. Fruits, turmeric and *kumkum* are offered. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Koppala Velama of Pydipala *gotram* with hereditary rights.

The devotees observe fasting on *Karthika Suddha Purnima* and *jagarana* for *Sivaratri.*

SOURCE : *Sri P. Jagannadham, Village Karnam, Potanavalasa Agraharam.*

39. Pindrangi—Situated at a distance of 1½ miles from Kothavalasa-Devarapalle road, 7 miles from Kothavalasa Railway Station by bus, and 24 miles from Chodavaram. There is only cart approach to this village.

The total population of the village including the hamlet Lankavaripalem is 1,587 and it is made up of the following Hindu castes : Vaisya, Golla, Kamsali, Velamas Chakali, Mangali, Yata; Scheduled Castes (53 persons)-Mala, Madiga and Dudekula Muslim. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Muthyalamma Maridamma, Pydithallamma, Bangaramma with their images in female form and two Rama temples one in this village and the other in Lankavaripalem, the hamlet of this village are the places of worship. Gruhalingeswara Swamy symbolised in a black stone *Sivalingam* is also there in Lankavaripalem.

Muthyalamma and Bangaramma festivals are celebrated for 9 days once in 2 years in *Chaitram* (March-April). This is being celebrated for the past over a century. These are confined to this village and the hamlet Lankavaripalem. The villagers are the patrons. Local people congregate without any distinction of caste or creed.

There is an *asramam* called Sri Kokkula Balanarayana Avadhutha Asram and daily pujas are performed by Sri Medisetti Satyanarayana. Saints and *Sadhus* attend the festival celebrated in April every year.

In Lankavaripalem hamlet, Sri Gruhalingeswaraswamy *Vari Theertham* is celebrated for 4 days from *Pushya Bahula Dwadasi* to *Amavasya* (January 13th to 16th). *Abhishekams* and *Rudrabhishekams* are performed. Cocoanuts are offered. Hair is also offered by some. Bath in a tank near the temple, fasting and *jagaram* are observed. This is being celebrated from ancient times. About 2 lakhs of devotees from the neighbouring villages within radius of 20 miles congregate. All Hindu devotees 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 for 4 days near the temple. This is being held from ancient times. About 2 lakhs of persons from the neighbouring villages congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, song books agricultural implements and clothes are brought and sold. Dramas and *bhajanas* afford entertainment to the visitors. There is a choultry which is in ruins

The pilgrims cook their food under trees. There is free feeding in *Karthikam* at this temple.

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

SOURCE: 1. *Sri J. Sanyasi Naidu, Headman, Pindaragi.*

2. *Sri Bandi Radhakrishna Murthy, Village Level Worker, Lankavaripalem, H/o Pindrangi.*

40. **Marrivalasa**—Situated at distance of 6 miles from Kothavalasa Railway Station and 17 miles from Chodavaram.

The total population of the village is 666 and it is composed of the following Hindu castes : Kapu, Velama, Sharabi, Golla, Telukula, Chakali, Mangali; Scheduled Castes (88 persons)–Malas, Madigas; and Dudekula Muslim. The chief mean, of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Muthyalamma and Durgalamma with their images in human form and of Sri Rama are the places of worship here.

Gramadevathala Panduga is celebrated for 9 days once in 3 years in *Vaisakham* (May 6th to 15th). Arrangements are made from May 6th onwards. Fruits, cocoanuts, turmeric and *kumkum* are offered to the deity. This is being celebrated from ancient times and is of local significance only. All Hindu devotees of the village congregate. *Pujari* is a Golla of Sasandarla *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Rama *Uthsavam* is celebrated for 4 days from *Karthika Suddha Purnima* to *Bahula Tadiya* (October–November)

SOURCE : *Sri B. Chandrasekhara Rao, Village Headman, Marrivalasa.*

41 **Pathavalasa**—Situated at a distance of 6 miles from Kothavalasa Railway Station and 18 miles from Chodavaram. Kotapadu–Kothavalasa road passes through the village.

The total population of the village is 782 and it is composed to the following Hindu castes : Vaisya, Velama, Sharabi, Chakali, Mangali, Yata and Scheduled Castes (37 persons)–Malas, Madigas. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

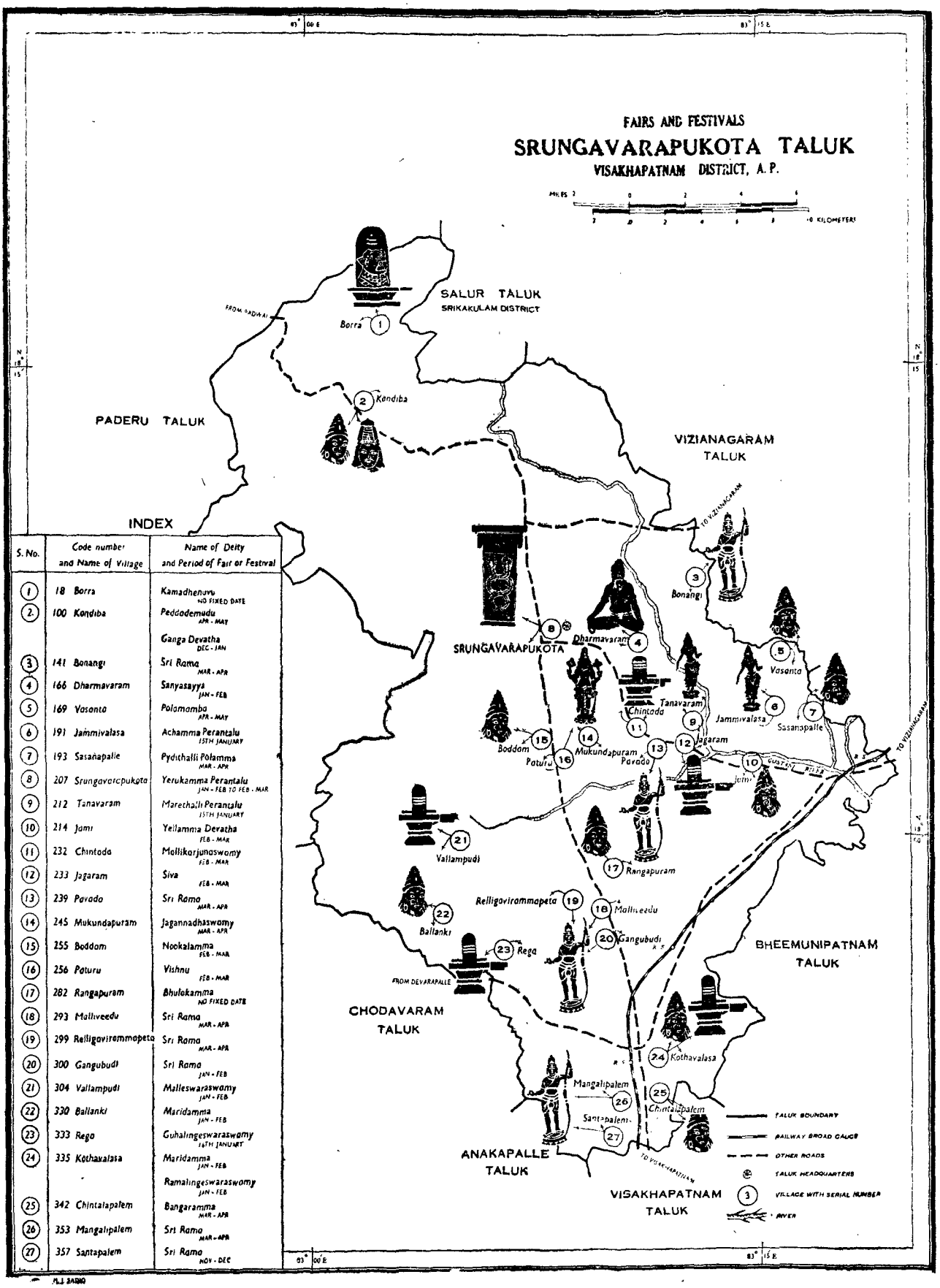
The temple of Sri Rama, Maridamma and Bangaramma with the image of in human form are the places of worship.

Gramadevathala Panduga is celebrated once in 3 years for 10 days in *Vaisakham* (generally May 15th to 24th) Arrangements are made from May 15th onwards. Cocoanuts, fruits, turmeric and *kumkum* are offered to the deity. This is being celebrated from ancient times. The villagers are the patrons. The Hindu residents of the village congregate. *Pujari* is a Velama of Pydipala *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Ramulavari *Uthsavam* is celebrated for 4 days from *Karthika Suddha Purnima* to *Bahula Tadiya* (October-November).

SOURCE : *Sri B. Chandrasekhara Rao, Village Headman, Pathavalasa.*

SRUNGAVARAPUKOTA TALUK



INDEX

S. No.	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	18 Borra	Kamadhenuvu — NO FIXED DATE
2	100 Kondiba	Peddodemudu — APR - MAY
		Ganga Devatha — DEC - JAN
3	141 Bonangi	Sri Rama — MAR - APR
4	166 Dharmavaram	Sanyasayya — JAN - FEB
5	169 Vasanta	Polamamba — APR - MAY
6	191 Jammivalasa	Achamma Perantalu — 15TH JANUARY
7	193 Sasanapalle	Pydithalli Polamma — MAR - APR
8	207 Srungavarapukota	Yerukamma Perantalu — JAN - FEB TO FEB - MAR
9	212 Tanavaram	Marechalli Perantalu — 15TH JANUARY
10	214 Jami	Yellamma Deratha — FEB - MAR
11	232 Chintada	Mallikarjunaswamy — FEB - MAR
12	233 Jagaram	Siva — FEB - MAR
13	239 Pavado	Sri Rama — MAR - APR
14	245 Mukundapuram	Jagannadhaswamy — MAR - APR
15	255 Boddam	Nookalamma — FEB - MAR
16	256 Paturu	Vishnu — FEB - MAR
17	282 Rangapuram	Bhulokamma — NO FIXED DATE
18	293 Malliveedu	Sri Rama — MAR - APR
19	299 Relligoviremmapeta	Sri Rama — MAR - APR
20	300 Gangubudi	Sri Rama — JAN - FEB
21	304 Vallampudi	Malleswaraswamy — JAN - FEB
22	330 Ballanki	Maridamma — JAN - FEB
23	333 Rega	Guhalingeswaraswamy — 16TH JANUARY
24	335 Kothavalasa	Maridamma — JAN - FEB
		Ramalingeswaraswamy — JAN - FEB
25	342 Chintalapalem	Bangaramma — MAR - APR
26	353 Mangalipalem	Sri Rama — MAR - APR
27	357 Santapalem	Sri Rama — NOV - DEC

Section VIII

SRUNGAVARAPUKOTA TALUK

Borra — It is an agency village lying in the Ananthagiri hills in the South-Eastern corner of Srungavarapukota taluk at a distance of 27 miles from the taluk headquarters. The Srungavarapukota–Araku Road passes adjacent to it at a distance of about 3 miles. The D. B. K. Railway line passes through this village and it is a railway station. There are mica mines around this village. It is a small village with 33 persons (All tribal people) with 7 residential houses at the 1961 Census count.

The village contains caves of antiquity, which are of both historical and religious importance. The river Gosthani takes its origin in Anathagiri forest area away from Borra caves. These Borra caves are famous and are situated at a distance, of about 4 miles to the North of the road point at Mulyaguda. Deep in the caves there is a *Sivalingam* over which there is an idol of a cow (Kamadhenuvu). The saying is that water comes from the under of this cow, falls on the *Sivalingams* and then flows down, forming into a river; on account of this the river is called Gosthani. The stream, coming from the Western side and joining this river Gosthani near Borra caves is only a hill stream.

SOURCE : *Census 1961 Andhra Pradesh, District Census Handbook, Visakhapatnam. Page A-97.*

2. Kondiba—It is a tribal village situated at an altitude of about 2,500 feet M. S. L. amidst forests on a hill slope in the Eastern *Ghats*, at a distance of about 2 miles on the North-Eastern side of Visakhapatnam – Araku Road, deviating at the 5113 milestone. Srungavarapukota, the taluk headquarters is at a distance of 20 miles and Visakhapatnam city, the district headquarters is at a distance of 53 miles from this village connected by Visakhapatnam–Jeypore road.

It has a population of 189 persons consisting of Bagata, Konda Dora and Domb Scheduled Tribes (188 persons) and one Christian household of the School Teacher (1 person).

Deity worship and festivals : Lord Vishnu in the name of Lakshmi Narayana is the most favoured deity of the people of this village. Next in order come Siva and Brahma. Goddesses Lakshmi, Parvathi and Saraswathi, the consorts of the *Trimurtis*, Vishnu, Siva and Brahma are also worshipped by the people. *Kondademudu* (Hill-God) is worshipped by the Konda Doras, besides the above Gods and Goddesses. The Christian household of the village teacher worships Jesus Christ. Besides these, they appease the village deities *Peddademudu, Gangadevatha, Sankudemudu, Nandidemudu* and *Jakarademudu*. A description of each of them is given below :

Peddademudu : Peddademudu, Symbolised in a small oval shaped rough stone of 4" length and 3" breadth, is installed under a *juvvi* (ficus tsiela) tree on the bank of the hill stream Balligadda towards the Southern side of the village at a distance of 2 furlongs. Beside the Peddademudu, another slightly big stone symbolised as Bhairava is also there. Both these deities are kept facing West under a tree circumscribed by a 3 feet high stone wall. In the month of *Vaisakha* (April-May) of every year, Peddademudu is worshipped either on Sunday or Tuesday. On this day, *Pujari* (priest from the Bagata Tribe), Janni (priest of the Konda Dora Tribe) observe fast and propitiate the deity. The *pujari* lits lamp with niger oil and sprinkles *akshintalu* (rice smeared with tumeric powder) over the deity. This deity is appeased by sacrificing a sheep, a goat or a fowl to guard their cattle from the bane of wild animals. Once in three years a buffalo is sacrificed to the *Peddademudu* and the blood is sprinkled over Bhairava.

Gangadevatha: The deity is housed in a small cave-like stone structure under a *neredi* (eugenia jambolane) tree at a distance of about 3 furlongs from the village on the left side of the way to Kondamguda. The doors are opened only an the festival day by the Janni only after sacrificing a fowl. The Goddess Ganga is symbolised in three iron pieces. She is believed to be responsible for all contagious diseases like small-pox, chicken-pox etc. The festival comes in the month of *Pushyam* (December-January). At the time of worship the three iron pieces symbolised the deity are arranged into the form of a knife. Janni keep the iron pieces (the deity) in a basket and then places a lighted niger or castor oil lamp. He carries the basket over his fore-arm and goes first to the

Muttadar's house. The Muttadar's wife, after taking bath, sprinkles *akshintalu* over the deity and then pours niger oil in the *pramida* and worship the deity with folded hands. Then the Goddess is taken to the house of the Barika, where his wife worships the deity in the same way as the Muttadar's wife does. Then the Janni keeps the deity in his house for that day and on the following few days, he (Janni) goes round the village from door to door, carrying the deity and *pramida* until all the households are covered. Every housewife sprinkles *akshintalu* and pours niger oil in the *pramida*. On the third day, all the young men of the village dance around the Goddess and then it is placed in its old place and goat is sacrificed by the Janni. The amount of expenditure incurred on the purchase of the goat is borne by all the tribals of the village and the meat is distributed equally among them. After this, men and women perform *dimsa* dance for two days expressing their joy and happiness. Throughout this function, musical instruments are played by the Dombs. Every household gives ½ to seers of *sama* (little millet) or *chodi* (finger millet) or paddy to the Janni.

Sankudemudu : This deity is installed in a small temple like structure about 3 feet in height, just by the side of *astan (nishani)* in the Bagata Street, *Sankudemudu* festival is observed either on a Monday or Thursday in the month of *Chaitra* (March–April). On the night of the festival day, a pig is sacrificed by the Janni, the cost of which is borne by the villagers. He brings one measure of *Chodi* (finger millet) seeds and distributes to all the villagers who mix them with the required quantity of seed to be broadcast in their fields with the belief that they reap rich harvest.

Nandidemudu: This deity is symbolised in an ant-hill at a distance 4 furlongs from the village on the way to Kodamguda and one furlong away from *Gangadevatha*. *Nandidemudu* festival is celebrated in the month of *Magha* (January–February) on any Saturday. This festival signifies the preparations on the part of the people for the ensuing agricultural operations. Women 'Bedaub' the houses. They wear new clothes and fetch water in new pots from the hill-stream. They cook food in the *gondillu* (God's room) in strict silence and without being seen. Janni brings clay from this ant-hill and prepares a bull and keeps it in a new basket. The Janni keeping the basket with the deity on his left hand goes to the Muttadar's house and then to the Barika's house where *akshintalu* are sprinkled and niger oil is poured in the *pramida* by their housewives, respectively. Then he goes round all the households in the village for about two days. Each household offers a fowl to the deity which is sacrificed by the Janni at the threshold of the household itself. On the third day the Janni keeps the idol at the ant-hill symbolised in the name of the deity. The Muttadar donates a goat and the same is sacrificed to the deity besides the goats purchased out of subscriptions raised among the people of the village. The meat is distributed among the Bagatas and Dombs. Then a pig purchased from the contributions of all the communities is sacrificed before the deity but its flesh is distributed among the Konda Doras only. Every household gives ½ to 2 seers of grain to the Janni for the service rendered by him in carrying the deity from household to household.

Jakarademudu: This deity is symbolised in the form of a small, circular stone facing west and is installed in semicircular stone structure of 3' height under a tamarind tree at a distance of about 3 furlongs on the Western side of the village and in between the *Gangadevatha* and *Nandidemudu* Konda Doras and Dombs only celebrated the festival connected with the worship of this deity on any Monday or Thursday during the month of *Sravana* (July–August). On the festival day, either a cow or a bull is sacrificed. The expenditure is shared by the households of these two communities.

All the deties except *Jakarademudu* who is worshipped by the Konda Doras and Dombs, are worshipped by the two tribes *viz.*, Bagatas and Konda Doras and the Scheduled Caste, Dombs inhabiting the village.

The musical instruments *Thudumu*, *mori*, *dolu*, *kiridi*, *dappu*, *baka* and *jodukommulu* are played upon by the Dombs at the time of worshipping the deities.

Ashada Jatara or *Ammathalli Panduga* : This deity Ammathalli is symbolised in the form of a stone by the side of the hill stream Balligadda. This festival is celerated in the month of *Ashada* (June–July) on any Tuesday and hence is known as *Ashada Jatara*. The Janni prepares a small chariot with wood and mud and takes it round the village along with a goat and then reaches the deity, Ammathalli. The goat is sacrificed by him in the deity. The villagers pray to the deity so that difficulties and misfortunes may not befall them.

Vaisakha Porob : This festival is observed in the name of the *Peddademudu*. In Oriya, it is known as

Bod Devatha Porob. *Pani Porob*: This festival is observed on any Tuesday in the month of *Jaistham* (May–June) to worship the *Kondademudu* (Hill-God) to bless them with adequate rains. A goat is taken round the village to the accompaniment of musical instruments and is sacrificed in the name of the deity.

Sagunova: This is a purely household festival celebrated to initiate the use of red-pumpkins for the first time in a year. Women clean their houses neatly and then collect red-pumpkin leaves, flowers and fruits and prepare curry in a new pot. Rice is cooked in another new pot and all the members of the household sit together and enjoy it.

Jonipuja: *Bhoomatha* (Mother Earth) is appeased to yield good harvests. The specimen plants of all crops are brought to the path leading to fields on the North-Eastern side of the village and then a goat is sacrificed and is shared by all the households.

Dasara: This festival is celebrated in the month of *Asvijam* (September–October) on *Suddha Dasami* (10th day of the bright fortnight). Women smear the floor with cow dung and decorate with lime drawings called *muggu*. Festoons of mango leaves are hung to the door frames. All the hunting weapons like bows and arrows and guns, if any, are heaped in the *gudigor* (village rest house). The Janni performs puja to the weapons by showering *akshintalu* on them (sacred rice). A goat is sacrificed and the meat is shared by all the households in the village.

Deepavali: This festival is celebrated in the month of *Asvijam* (September–October) on *Amavasya* (new moon day). In this village this is purely a festival of feasting. Sweet preparations like *boorelu* (finger millet flour mixed with jaggery, moulded with hand into round cakes and cooked in sweet oil like groundnut oil or niger oil) and *ariselu* (cakes of rice flour mixed with jaggery and cooked in niger or groundnut oil) are prepared and enjoyed.

Kotha Kalvatam: This is a festival celebrated just on the eve *of harvesting* of the beans crop. It occurs in the month of *Margasiram* (November–December). Women in each household collect beans and prepare them into a curry for the first time during a year. They neither sell the beans nor utilise them for domestic use unless the festival is celebrated. This festival is otherwise known as **Chaikkudu** Kotha reaping beans for the first time.

Balli Porob: (Balli Panduga): This festival is also celebrated in the month of *Margasiram* (November–December). This is a community festival in which people of all the communities in the village participate. A small hut is prepared with the assistance of community labour. A *guru* (priest) is invited either from Madagada village (20 miles) or Burja village (20 miles) or Pattam village (40 miles). Two women known as *gurumai* who knew the songs of the festival and the *guru*, go to the nearby hill stream with three new baskets. They take bath and offer worship to the Gooddess Ganga and fetch three baskets of mud from the bed of the hill stream while musical instruments played on. After returning to the hut, wheat or any other cereal grain is sown in these baskets, if wheat grain is not available. Every day in the morning, the *guru* and the *gurumai* take bath in the hill stream and bring water in new pots for the seedlings that are in the baskets for 12 days. In the evenings, men and women sing and dance before these baskets which are presumed to symbolise Lakshmidevi (Goddess of wealth and prosperity). On the night of the 12th day a big dance festival is held in which people of all the communities of the village and of the neighbouring villages also participate. A community feast is arranged for all the participants. In this community feast, water is supplied by people of Konda Dora, Kotiya and Gadaba tribes only whereas Bagatas cook and serve the food among the people. This feast consists of rice, curry prepared of red-gram dal and pumpkin, meat and tamarind soup. On the morning of the 13th day the three baskets are taken in procession being borne by *guru* and *gurumai* to the accompaniment of *melam* (local musical instruments). Men and women dance as they proceed to the bank of the hill stream wherefrom the three baskets of mud were brought earlier. A goat duly decorated with turmeric powder and vermillion is sacrificed in the name of Lakshmidevi. Blood is sprinkled on these baskets and the seed sproutings in the baskets are left in the hill stream. This festival signifies the bringing of *balti* (sand) from the bed of the stream and raising the crops in the name of Lakshmidevi, symbolised in the seedlings in the baskets to ensure a rich harvest and prosperity for the people.

Pushya Porob: (Sankramanam) This festival is celebrated on January 14th by worshipp ing Gangadevatha with the sacrifice of a goat whose meat is distributed among all the households.

Tribal dances are arranged at the time of festivals. A description of the tribal dances is given below :

Tribal dances : Dimsa is the only dance known to these people. Men, women and children gather together and participate in the dance. The various types in this dimsa dance are described in the following paras.

Bodi dimsa: This is a dance of worship,done at the beginning of all dances to appease the spirits which help them. An egg is kept on a mound and is broked by the shot of an arrow to the end of which mud-balls are fixed. The Naiko (Naidu-the leader) of the village takes the first chance to shoot the egg. In case he misses to shoot it correctly, other male participants of the dance get their chance until one of the participants shoots the egg.

Usku dimsa : This is a dance performed with great joy when people of the village are overjoyed with emotion at such instances as the begetting of a child by the Muttadar after long awaiting and the fulfilment of a long felt desire of the people of the village.

Kunda dimsa : This dance is performed to awaken the spirit of man to do work in the agricultural seasons.

Godi beta: It is a rhythmic dance on steps depicting the story of an old man and his wife. As the story goes, long long ago, the couple sat together and wanted to have a pile of stones collected to construct a comfortable seat for them. The old man ordered his wife to collect stones and the woman, though weak, went on collecting the stones. At this time, the husband began to appreciate the rhythmic movemens of the body and feet of his woman while collecting stones. This dance is being preserved through generations. It is performed especially while a bride is being brought to her husband's house for the first time.

Pathar thola : This is a dance performed to signify the collection of adda leaves which plays significant role in the tribal economy.

Bhag dimsa : This is a type of dance which signifies the way to escape from the sight of a tiger. To escape from the cultches of the tigers that used to wander frequently in the nearby forests, one has to be quick, energetic and clever. This dimsa dance is intended to train up people with these qualities.

Sambur laghan: During the *Chaitra*(Vitting)festival held in March-April, all able-bodied men go out for hunting to the forest. When a big animal like sambur is shot dead, this dance is performed after the catch is brought into the village. Both men and women participate in this dance. The flesh of the animal is distributed among all the households of the village.

Baja dimsa : This is a dance in imitation of the action and answers of a fully drunken man who is in a semi-conscious state when he is questioned as to how he lost his senses and other people follow suit.

Leisure and recreation : At no part of the year do people of this village remain unemployed for a month at a stretch. The leisure time they enjoy in a day would be about an hour at the time of morning meal and about an hour soon after they return from their place of work. The *bhajanas* conducted at the time of festivals like *Sankaramanam*, *Deepavali* etc., by each community, the *puranakalakshepams* performed in the Domb street by one Sri Appalaswamy and Smt. Muthyalamma of the Domb caste, and dramas enacted in the village provide recreation.

During April, when they find leisure for about 10 days they live merrily, males, including boys of above 10 years age go for hunting and return by about sunset. During this time, adult females and other childern play in the village after finishing household work. They swing on cradles singing songs known as *dolligeeth* (cradle songs) in Oriya language. The rhythm of the song goes thus:

హోరి హోరి మోరో లో హిరి లోహిరి లోరి ఝులోయి

"Hori hori Moro Lo hiri Lohiri lori jhuloi

ఝంగా డోలి

Jhanga Doli

కుట్టి తిటి పొదం పాదోర్ చిట్టా కొండి నెలా బీ

Kutti thiti podam pador Chitta Kondi Nela Bee

బీజంత దుఃఖ దెల మొత్తా

Beejantha Dukha Dela motthah"

which means in a nutshell that it is the God that gives joy or sorrow.

Gopileela: An Oriya drama is enacted in the *Chaitra* (March-April) and *Pushya* (December-January months. Besides Gopileela, other dramas enacted

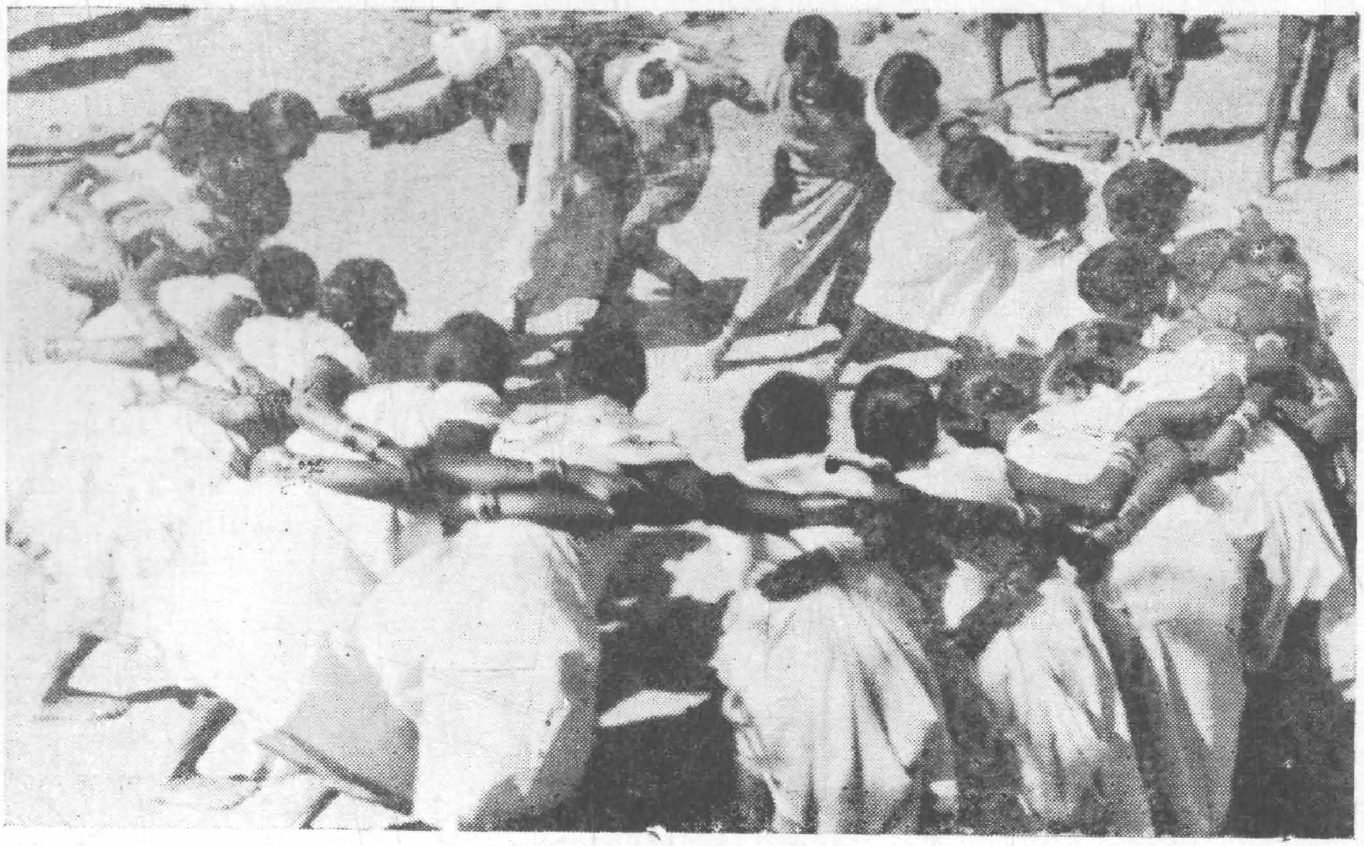


Plate XX. Dimsa Tribal dance, Kondiba village.

(*Sl. No. 2, Srungavarapukota Taluk, p p. 134–135.*)

include (1) Draupadi Vastrapaharana (undressing of Draupadi), (2) Rama Vanavasa (Rama's exile in the forest) (3) Harischandra and (4) Valmiki (the great author of Ramayana epic), etc.,

Folk songs : *Koila geeta* is sung by thus :

కోయిలెకేసబోజె మధురకుగోల కాబల్లి గొల్ల పుత్రో

"Koyilekesaboje Mathurakugola Kaballi Golla Putro

బావోడి నొయిలాలు కోయిలీ:

Bavodi noyilalu Koyilee

కోయిలీ కొండో కిరొ దెబి ముయి ఖాకు

Koyilee-kondo kiro Debi Muyi Khaku

కాయి బాజే పుత్రో గొల్ల మదురపురో కులో కోయిలీ

Kayi Baje Putro Golla Mathurapuro kulo Koyilee"

which means–Yasoda the foster–mother of Krishna tells that her son is taken away to Mathura by Kamsa and that she is awaiting her son's return. Yasoda weeps–

"To whom shall I give milk now? My son has been taken away to Mathura".

One Domb, Mosiya Hori Sings :

గోవింద గోపాలో తాయిముందోడి గోరో దెఖితో

"Govinda Gopalo taimundodi goro Dekhito

అస్సొ గురుబాబు అమొరొ పులొ బదొ

Asso gurubabu amoro pulo bado"

This is a song sung by females at the time of marriages inviting Govinda (Lord Krishna), the *Guru* of the Gopala's (leader of the herd–boys) to the house. *Kolatam* and dimsa dances arranged for *Sankranthi* and Vitting festival also provide recreation.

SOURCE : *From Kondiba Village Survey Monograph of 1961 Census, Andhra Pradesh.*

3. **Bonangi**—Situated at a distance of 7 miles from Srungavarapukota and 15 miles from Vizianagaram.

The total population of the village is 3,233 and it consists of the following Hindu castes : Brahmin, Vaisya, Kshatriya, Kapu, Telaga, Velama, Golla, Jangam, Kamsali, Kummari, Sale, Mangali, Telukula; Scheduled Castes (269 persons)- Malas, Madigas and Schedule Tribes (18 persons) - Yerukals and Dudekulas. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Rama and Siva are there in the village.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). *Kalyanam* of the Lord is performed. Plantains are offered to the deity. Fasting is observed. This is being celebrated for the past 60 years. About 2,000 Hindu devotees of local and from the neighbouring villages *viz.* Ramabhadrapuram, Madanapuram and Madhupapa congregate without any distinction of caste or creed. *Pujari* is a Brahmin.

Goats and fowls are sacrificed to the village deity, Ammavaru. A Kapu is the *Pujari* for Ammavaru with hereditary rights. *Prasadam* is distributed to all and dinners are arranged.

A fair is held in connection with the festival for 2 days near Siva temple. This is being held for the past 60 years. About 2,000 persons of local and from the neighbouring villages congregate. Eatables, utensils, lanterns, Ayurvedic medicines, pictures, mill clothes, agricultural implements, chairs, cots and toys are brought and sold. Dramas, lottery and gambling afford entertainment.

SOURCE : *Sri Nanduri Visweshwar Rao, Bonangi, Srungavarapukota.*

4. **Dharmavaram**—Situated at a distance of 4 miles from Srungavarapukota.

The total population of the village is 4,514 and it consists of several Hindu castes; Scheduled Castes (274 persons); and Scheduled Tribes (45 persons). The cheif means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Sri Sanyasayya is worshipped in this village.

Sri Sanyasayya festival is celebrated for 3 days from *Magha Bahula Triodasi* (January-February). About 6,000 Hindu devotees of this village and of the neighbouring villages take part without any distinction of caste or creed.

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

5. **Vasanta**—Situated at a distance of 6 miles from Alamanda Railway Station, 10 miles from Srungavarapukota and 12 miles from Vizianagaram.

The total population of the village is 2,149 and it consists of Brahmin, Vaisya, Kshtriya, Koppla-velama, Chakali, Mangali, Padmasale, Yata castes;

Mala, Madiga; Scheduled Castes (238 persons); Scheduled Tribes (14 persons); and Dudekulas. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple and Polamamba temple with Her image in the form of stone and Her wooden images are the places of worship here.

The village deity Sri Polamamba *Uthsavam* is celebrated once in 3 years for a month, commencing on the first day of the month *Vaisakham* (April-May). On the first day, the procession of *sulams* (obelisks) made of gold, silver and copper takes places, and on *Purnima surumanu* is taken in procession. The *pujari* rides on a horse made of lac with a mirror in one hand and a sword in another for 2 furlongs, from and to the temple and finally returns to the temple. He sacrifices animals to the deity, Vows are fulfilled. This is being celebrated for the past 200 years (Over 200 years ago, a cartsman of this village was returning to the village from another village with salt on his cart. Thieves killed one of his bullocks at Paltheru and the man was very sad. Then the deity told him to harness the head of the bullock to the cart and drive to the village. When he reached the village the bullock's head dropped from the yoke and a temple was built to the deity and the festival is being celebrated from that time). Velamas are the chief patrons and local people congregate.

SOURCE : *1. Sri G. P. Narasimhamurthy, Teacher, Spl. P. E. School, Vasanta.*

2. Sri M. V. Rami Reddy, Headmaster, Spl. P. E. School, Vasanta.

6. Jammivalasa — Situated on the left bank of Gosthani river at a distance of 4 miles from Alamanda Railway Station. 12 miles to the South of Srungavarapukota, of which 10 miles can be covered by road and 2 miles by walk.

It has a population of 800 constisting of Brahmins, Vaisyas, Velamas, Chakalis, Mangalis; and Mala, Barika-Scheduled Castes (192).

Sri Rama *Mandir* with a coronation picture of Rama, Nukalamma, Muthyalamma and Bangaramma temples are found in the village.

Daily pujas are performed in Rama *Mandir*. Smt. Nakka Varahalu, a Viswabrahmin woman is the *pujari*. About 3 acres of wet land is endowed for the temple. The *pujari* is given 20 cents of land towards her serivces. Oil is supplied for *Deeparadhana*.

(There is a small temple of Achamma *Perantalu*, a Kapu woman. Achamma *Perantalu Theertham* is celebrated on 15th January every year. This is a 100 years old festival.)

The village deities Nukalamma, Muthyalamma, Bangaramma *Jataras* are celebrated once in 2 or 3 years from the income of the lands of Sri Rama temple.

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

Informant : *Sri D. V. Kameswara Rao, Village Karnam, Jammivalasa.*

7. Sasanapalle—Situated at a distance of 3 mlies from Korukonda Railway Station and 11 miles from Srungavarapukota by Road.

The total population of the village is 731 and it consists of Vaisya, Velama, Telaga, Chakali, Mangali castes; and Mala, Madiga Scheduled Castes (84 person). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Pydithalli, Polamma, Duragalamma and Sri Rama. The image of Pydithalli is made of stone and that of Polamma is a wooden one in human form.

Grama Devathala Panduga is celebrated for 15 days in *Chaitram* (March-April). Sarees, fruits and food are offered to the deity. This is of ancient origin and of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Telaga of Pydipala *gotram*.

SOURCE : *Sri Akiri Appa Rao, Teacher, Sasanapalle.*

8. Srungavarapukota—Is the taluk headquarters. It is situated at a distance of 15 miles from Kothavalasa Railway Station, 20 miles to the West of Vizianagaram and 33 miles from Visakhapatnam. It is connected by bus to important places of the district. It is said that a beautiful fort was built here by Virata Maharaja and so this village is called Srungavarapukota (Srungaram means beauty and Kota is fort). This is a famous centre for lac industry.

The total population of the town is 9,807 and it consists of the following Hindu castes Brahmin, Kshatriya, Vaisya, Dasari, Gavara, Kapu, Padmasale, Yata, Chakali, Mangali, Scheduled

Castes (536 persons) - Malas, Madigas and Chachadis; Scheduled Tribes (111 persons) - Gadabas and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations and lac industry.

The temples of the village are: Sri Kotalingeswaraswamy, Sri Mallikharjunaswamy, Sri Rama, Sri Venugopalaswamy, Darappa, Potharaju, Bangaramma, Muthyalamma, Yerukamma *Perantalu* and Pardavas. The image of Yerukamma *Perantalu* is in the form of a stone pillar of 20 feet height and one foot diameter with two serpents carved together over it. The images of the other deities are in human form.

A story goes to say that about 200 years ago, Yerukamma was born in Bavurubulli family of Dasari caste. Being the only child the parents were very fond of her and taught her good manners and good behaviour. At her 15th year she was given in marriage to Potnuri Appanna, a kind and industrious youth of the same caste. Yerukamma and Appanna were leading a happy life. One day after supper, they were conversing about their small field and Appanna said that the next morning he would go to the nearby forest to bring the hedge-bush from the Punyagiri (hill) for fencing his field. The next morning while leaving the house, he experienced the ill-omen of his head striking against the door-frame. Yerukamma had dreams and nightmares the previous night. She tried to dissuade her husband from the proposed trip but in vain. Appanna went to the forest with some other ryots for the hedge-bush. Each went in a different direction and Appanna was suddenly attacked by a tiger which cut his throat and ate his body. At the time of sunset, the other ryots called for Appanna and receiving no reply, searched for him and found his head. They sent word to Yerukamma who bewailed her husband's death and went to the Raja of Vizianagaram to request for a piece of land to cremate her husband. The king rejected her request and fell a victim to her curse that he would go blind. The king with this experience acknowledged her power of *Pathivrathyam* (chastity) and granted her 3 acres of land beside the road to Vizianagaram. Yerukamma then granted his eye-sight and returned to her village. She prepared a pyre and when all the people were witnessing the event, she jumped into the fire with her husband's head in her hands and thus performed sathi. A temple and a *gundam* were established there and Yerukamma is being worshipped. Another incident of her *Mahathyam* is that of a Vaisya marriage. All the villagers except Vaisyas used to worship Yerukamma. Vaisyas instead, abused the deity who in anger cursed that if any Vaisya marriage is performed in the village, the bridegroom dies before the celebration is over. The Vaisyas of the village decided to celebrate one when the curse came true and the bridegroom died. Since then Vaisyas never celebrated their marriages at Sringavarapukota and they go to a nearby village for the purpose. They too worship the deity from then.

Yerukamma *Perantalu Theertham* is celebrated for 12 days from *Magha Bahula Ekadasi* (January-February) to *Phalguna Suddha Sapthami* (February-March) duringwhich daily *pujas* are performed and fruits, cocoanuts, flowers, *pasupu*, *kumkuma* etc., are offered by every household of the village. They believe that the deity gives them fortitude to withstand any difficulty. They take oil-bath and observe *jagaram*. This is an ancient festival extending to the neighbouring villages. The chief patrons are Dasaris. Hindus from this and the nearby villages congregate irrespective of caste or creed. *Pujaris* are members of Potnuri family with hereditary rights. There is free feeding on *Triodasi*. *Harikathas*, *Bhagavathams* etc., entertain the visitors.

A fair is held near the *gundam* for 10 days from ancient times. About 30,000 people of all communities congregate from this and the nearby villages. Subscriptions are collected to meet the festival expenses. Sweets and foodstuffs, utensils, mirrors, combs, Ayurvedic medicines, pictures, photos, books, cloth, clothes, agricultural implements and fancy goods are sold in the fair. Dramas, *Burrakathas*, *Harikathas*, magic, circus, etc., afford entertainment. There are hotels and choultries and water facilities. Pandals are also erected. The pilgrims stay for 3 or 4 days.

Sri Kotalingeswaraswamy *Uthsavam*, *Sri Rama Navami*, Ganapathi *Navarthrulu*, *Devi Navarathurulu* and the festivals of the village deities Daragangamma, Muthyalamma and Bangaramma are also celebrated annualy.

SOURCE : 1. *Sri Mopada Gouru Nayudu, Village Munsiff, Srungavarapukota.*

2. *Sri Potnuri Suryanarayana, Teacher, Z. P. High School, Makavarapalem.*

9. Tanavaram—Situated at a distance of 8 miles to the south-east of Srungavarapukota on Srungavarapukota - Bhimasingi Road, Alamanda is the nearest Railway Station at a distance of 8 miles.

The village has a population of 1,385 made up of Brahmins, Vaisyas, Velamas, Devangas, Kamsalis, Yadavas, Chakalis, Mangalis; and Mala, Madiga Scheduled Castes (185 persons).

There are the temples of Rama, Eswara (2); Marethalli Perantalu, Muthyalamma and Yerukalamma.

In the Rama temple daily pujas are performed. *Pujari* is a Viswabrahmin. *Sri Rama Navami* is celebrated for one day. The Lord is taken out in a procession. Poor feeding is arranged.

One temple of Siva is in ruins. In the other temple of Siva (Basaveswara) daily pujas are there. *Abhishekam* of the Lord takes place on all Mondays in the month of *Karthika*. Poor feeding is done on the Tuesday following the last Monday in the month *Karthika*. *Pujari* is a Jangam Devara. 42 cents of wet land is endowed for the temple.

Marethalli *Perantalu Uthsavam* is celebrated for one day on January 15th i. e. the day of *Pasuvula Panduga*, the following day of *Sankranti*. Marethalli *perantalu* is the daughter of Pothipi Reddy family and daughter-in-law of Siripi family of Velama caste. She is being worshipped since about 100 years. In the name of Marethalli *Perantalu* and other deities, every *Amavasya* is a holiday for the cattle. *Pasupu-Kumkum* and fruits are offered to the *Perantalu* on all *Amavasya* days.

Dramas, *Harikathas* and some other cultural programmes are arranged.

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

Informant : *Sri Tadikonda Sita Ramayya, Village Karnam, Tanavaram.*

10. Jami—Situated at a distance of 3 miles from Alamanda Railway Station, 10 miles to the east of Srungavarapukota on Srungavarapukota-Bhimasingi road.

The village has a population of 7,626 at the 1961 Census count, multi-ethnic in composition consisting of Brahmins, Vaisyas, Velamas, Kapus, Telagas, Devangas, Medaras, Chakalis, Mangalis, Yatas, Kummaris and Kammaris and Malas, Madigas, Rellis Scheduled Castes (885 persons) and Yerukulas Scheduled Tribe (96 persons).

Temples of Janardana Swamy, Eswara (2), Kanyakaparameswari, Basavanna, Anjaneya and Yellamma are there in the village.

Yellamma *Panduga* takes place for nine days from *Phalguna Suddha Ashtami*. On the final day of the festival, over 10,000 people from far and near witness the festival. No offerings of sacrificial nature are there. *Pasupu-kumkuma* and fruits are offered to the deity. *Prabhas* are brought from many neighbouring villages. Dramas, circus, whirling wheels, etc., provide entertainment of the people. Income from the 7 acres of wet land endowed to the deity is utilised for the festival.

Janardanaswamy festival takes place in the month of *Kartikam*. Daily pujas take place in the temple. *Bhajans* are conducted occasionally. All the three temples are electrified.

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

Informant : *Sri D. V. Kameswara Rao, Village Karnam, Jammivalasa.*

11. Chintada—Situated at a distance of 5 mlies to the East of Srungavarapukota on Srungavarapukota-Bhimasingi road.

The village has a population of 844, multi-ethnic in composition consisting of Brahmins, Vaisyas, Velamas, Kapus, Chakalis, Mangalis; and Mala, Madiga Scheduled Castes (129 persons).

Sri Mallikharjunaswamy temple, Vighneswara temple by the side of Mallikharjunaswamy temple and Pydithallamma symbolised in a stone are the places of worship in the village.

Sivaratri festival is celebrated on *Magha Bahula Chaturdasi* (February-March) for one day in the Mallikharjunaswamy temple. Some people observe fasting and *jagarana*. *Abhishekams* are performed by the devotees to the Lord. There is 12 acres of wet land to the Lord. Maharaja of Vizianagaram, Sri P.V.G. Raju, M. L. A. and ex-minister of Andhra Pradesh State is the trustee. *Pujaris* are Vaideeki Brahmins.

SOURCE : *Information collectected by Sri Ch. Purnachandra Rao, M. A., Economic Investigator.*

Informant : *Sri Vaddadi Veeraraju, Karnam, Jagaram.*

12. Jagaram—Situated at a distance of 6 miles from Srungavarapukota on Srungavarapukota Bhimasingi Road towards the East of Srungavarapukota.

At the 1,961 Census count, it has a population of 1,650 comprised in Brahmins, Vaisyas, Velamas, Kshatriyas, Kapus, Yatas, Chakalis, Mangalis,

Castes; Adi Andhra and Madiga-Scheduled Castes (224 persons) and Scheduled Tribes (8 persons).

There are the temples of Mallikharjunaswamy, Sri Rama, Paidithallamma and Bangaramma, Paradesamma, Pothuraju deities symbolised in stones. Another Sri Rama *Mandir* is there in an improvised hut.

Sivaratri festival is celebrated for 1 day on *Magha Bahula Chaturdasi* (February-March) in the Mallikharjunaswamy temple. About 300 people congregate to witness the festival. There is Ac. 1.80 cents of wet land for the temple. *Pujari* is Sri Guggilapu Satyam, a Jangamdevara. Members of this family are the *pujaris* since 3 generations.

In the Sri Rama temple no daily pujas are there. One acre of wet land is there for the temple. *Sri Rama Navami* is celebrated for 9 days in this temple. *Harikathas*, *Puranakalakshepams*, etc., are arranged during these days. Village elders are the patrons.

Paidithallamma festival is celebrated once in 2 or 3 years for 7 days. Goats and fowls are sacrificed at the deity.

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

13. Pavada—Situated at a distance of 5½ miles to the east of Srungavarapukota on Bheemunipatnam–Srungavarapukota road.

It has a poulation of 629 persons of whom 46 belong to Scheduled Castes and 4 to Scheduled Tribes.

Sri Rama temple was constructed 15 years back in 1954 through the contributions made by the people. Sri Jagaram Simhachalam is the chief patron and promotee of the cause of construction of the temple. An amount of Rs. 15,000 was spent towards the construction of the temple. 2 acres of wet land is endowed to the temple. A group of 6 Brahmin families perform pujas in the temple by rotation and enjoy the temple land equitably.

Sri Rama Navami festival is celebrated for 9 days from *Chaitra Suddha Padyami* (March-April). *Puranakalakshepams* and *Harikathas* are conducted during these days. Poor feeding is conducted on the last day.

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

Informant : *Sri Vaddadi Veeraraju, Karnam, Jagaram.*

14. Mukundapuram—Situated at a distance of 5 miles south-east of Srungavarapukota. Kothavalasa is the nearest Railway Station at a distance of 12 miles.

The village has a population of 670 made up of the following Hindu castes : Brahmin, Vaisya, Kapu, Kamsali, Telukali, Chakali, Mangali etc; and Scheduled Castes (11 persons).

Very ancient temple of Sri Jagannadhaswamy with the stone idol is there in the village. *Nitya naivedyam* and *deeparadhana* are offered to the Lord. *Pujari* is a Sri Vaishnava Brahmin with hereditary rights enjoying the 10 acres of wet land of the temple.

Car festival of Jagannadhaswamy is celebrated on *Chaitra Suddha Navami* (March-April). Nearly 500 people follow the procession.

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

Informant : *Sri Gokada Sanyasulu, Village Munsiff, Mukundapuram.*

15. Boddam—Situated at a distance of 4 miles to the south of Srungavarapukota on Srungavarapukota–Visakhapatnam Road. About 250 years ago, the village was established by the Boddapati family. So it gradually came to be known as Boddam.

The village has a population of 1,793 multiethnic in composition consisting of Brahmins, Vaisyas, Kapus, Kamsalis, Chakalis and Mangalis and Mala, Madiga etc ; Scheduled Castes (89 persons).

There are the temples of Rama, Paidithallamma, Bangaramma and Nookalamma in the village.

Ramalayam was constructed about 60 years back in 1909. *Sri Rama Navami* is celebrated for 1 day and *Kalyanam* is celebrated on that day. The Lord is taken in procession around the village.

Nookalamma temple was constructed in about 1950 at a cost of Rs. 600 by Sri Vallemsetti Rama Naidu, Village Munsiff. The deity is in human form, painted in colours. Nookalamma *Uthsavam* is celebrated every year for 2 days on *Phalguna Bahula Amavasya* and *Chaitra Suddha Padyami* (February–March). He-goats, rams and fowls are sacrificed to the deity. Other deities are worshipped once in 2 or 3 years. Income from the Sunday shandy is utilised in celebrating the *Uthsavam*. About 600 people attend the shandy. The *Uthsavam* takes place in

5 acres shandy site and 2,000 Hindu devotees attend the *Uthsavam*.

Dramas are enacted to provide entertainment to the people.

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

Informant : *Sri Boddapati Eswaraiah, Karnam, Boddam.*

16. Paturu—Situated at a distance of 4½ miles to the South of Srungavarapukota on Srungavarapukota-Vizianagaram Road.

The village has a population of 1,409, comprising Brahmins, Vaisyas, Kapus, Chakalis, Mangalis; etc. and Mala, Madiga Scheduled Castes (65 persons).

There are the temples of Vishnu and Lokanadhaswamy in this village. Daily pujas are there in both the temples. In the Vishnu temple, festival is celebrated for the entire month of *Dhanurmasam* and *Sivaratri* festival is celebrated for one day. *Pujari* is a Vaishnava Brahmin. There is 12 acres of wet land for the temple but the land was taken over by the Endowment Department. Monthly salary of Rs. 25/- is paid to the *pujari*.

In the Lokanadhaswamy temple, a Vaidiki Brahmin is the *Pujari*. He is paid Rs. 12/- per month. Special pujas are offered in the month of *Karthikam*.

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

Informant : *Sri Boddapati Eswaraiah, Village Karnam, Boddam.*

17. Rangapuram—Situated at a distance of 2 miles from Malliveedu Railway Station and 8 miles to the south of Srungavarapukota.

This village has a population of 663 consisting of Vaisyas, Padmanayakas, Velamas, Kapus, Senapathis, Kamsalis, Yatas, Chakalis, Mangalis and Mala Scheduled Caste (113 persons).

There is a small temple of Bhoolokamma deity with her stone image. The deity is worshipped once in a year for one day praying for rich harvest. Animal sacrifice is there.

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

Informant : *Sri Ch. Raminaidu, Village Karnam, Rangapuram.*

18. Malliveedu—Situated at distance of 10 miles to the south of Srungavarapukota on Srungavarapukota–Visakhapatnam Road. It is a Railway Station also.

The total population of this village is 1,779 made up of Vaisya, Velama, Kapu, Patro, Senapathi, Chakali, Mangali, Kamsali, castes; and Mala, Madiga, Scheduled Castes (127 persons). Jammadevapeta and Kothapalem are the hamlets of village.

There are temples of Sri Rama in each of these habitats. Daily pujas are performed. *Sri Rama Navami* is celebrated for one day on *Chaitra Suddha Navami* (March-April) in all the temples. *Panakam, vadapappu* are distributed to the devotees.

There is a small temple of Nukalamma in the main village. Nukalamma *Uthsavam* is celebrated on *Ugadi* day. Fowls, goats and rams are sacrificed to the deity. *Bandla Veshamulu* are arranged.

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

Informant : *Sri Gedela Gurumurthy, Village Karnam, Malliveedu.*

19. Relligavirammapeta—Situated at a distance of one mile from Malliveedu Railway Station, and 11 miles to the south of Srungavarapukota.

At the 1961 Census the village has a population of 850 made up of Brahmins, Vaisyas, Sristi Karanams, Kapus, Yatas, Chakalis and Mangalis, and Malas, Madigas Scheduled Castes (61 persons) and Scheduled Tribes (17 persons).

Rama temple, Paidithallamma temple and small temples of Nukalamma, Bangaramma, Pasuvulamma and Mutyalamma are there in the village.

The Rama temple was constructed in about 1930. Daily pujas are there. Sri Vaishnava, Brahmin is the *pujari*. 3 acres of wet land is there for the temple. *Sri Rama Navami* festival is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Purana, Harikatha Kalakshepams* and dramas are arranged during these 9 days.

Pydithalli *Uthsavam* is celebrated once in 2 or 3 years for 9 days ending with *Kotha Amavasya i. e.* from *Phalguna Bahula Sapthami* to *Amavasya* (February-March). Villagers collect contributions of about Rs. 5,000. *Pujari* is a Kapu. There are no regular pujas.

Nukalamma *Uthsavam* for 9 days, Pasuvulamma, Bangaramma and Mutyalamma *Uthsavams* each for one day are celebrated during summer at the convenience of the villagers.

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

Informant : *Sri Gedela Gurumurthy, Village Karnam, Malliveedu.*

20. Gangubudi—Situated at a distance of 11 miles to the South of Srungavarapukota on Srungavarapukota-Visakhapatnam Road.

This village has a population of 1,074 comprising Vaisya, Golla, Sale, Yata, Chakali, Mangali, castes; and Mala, Madiga, Scheduled Castes (85 persons).

Rama temple on the hill at a distance of half a mile from the village and small temple of Maridamma, Bangaramma and Pasuvulamma are there.

In the Rama temple, *Bhisma Ekadasi* is celebrated for 2 days from *Magha Suddha Ekadasi* (January-February). Dramas, *Harikathas, Burrakathas* etc., are arranged. About 3,000 people from the neighbouring 10 or 12 villages congregate. Two acres of wet land is endowed to the temple. *Pujari* is a Sri Vaishnava.

Uthsavam for village deities Maridamma, Bangaramma and Pasuvulamma takes place for one day once in a year. Animal sacrifices is there.

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

Informant : *Sri Gedela Gurmurthy, Village Karnam, Malliveedu.*

21. Vallampudi—Situated at a distance of 16 miles from Kothavalasa Railway Station.

The total population of the village is 2,076 and consists of several Hindu castes; and Scheduled Castes (71 persons). The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Sri Malleswara Swamy is worshipped in this village.

Sri Malleswara Swamy festival is celebrated for one day on *Magha Suddha Sapthami* (January-February). Over 3,000 Hindu devotees of the village congregate wihtout any distinction of caste or creed.

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

22. Ballanki—Situated at a distance of 12 miles from Kothavalasa Railway Station.

The total population of the village is 1,475 and it consists of several Hindu castes; and Scheduled castes (411 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The village deity Maridamma is worshipped in this village.

Maridamma *Panduga* is celebrated for 2 days from *Magha Bahula Triodasi* (January-February). Over, 5,000 Hindu devotees of this and the neighbouring villages congregate without any distinction of caste or creed.

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

23. Rega—Situated at a distance of 2 miles from the 5th milestone of Devarapalle to Kothavalasa road, 8 miles from Kothavalasa Railway Station and 24 miles from Srungavarapukota. This village was constructed by one Regu Naidu, a Konda Dora and so it got the name Regu after him. It is now called Regu.

The total population of the village is 1,443 and it consists of the following Hindu Castes: Brahmin, Velama, Vaisya, Yata, Theli, Mangali, Kummali, Telaga; Chakali, Scheduled Caste (72 persons)-Mala and Barika. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Sri Guhalingeswaraswamy, Sri Sita Rama Swamy, Mahishasuramardhini, Chintalamma, Maridamma and Muthyalamma. Sri Guhalingeswaraswamy is a stone *Sivalingam* in a cave. It is said that this cave was dug out by Bhima, the second of the Pandavas. He installed this *Sivalingam* in the cave on the hill. There are the images of Sita, Rama and Lakshmana in the Rama temple. There are the images of Sri Santhana Gopalaswamy with Rukmini and Satyabhama, Vighneswara, Nandi and Anjaneyaswamy. *Dwajastambham* was also installed in this place. There is a *Pushkarini* (pond) for the devotees to take bath.

Sri Guhalingeswaraswamy *Theertham* is celebrated for one day on *Mukkanuma day i. e.* on 16th January. Fruits, rice, betel leaves and money are offered to

the Lord. This *theertham* is an ancient one. About 50,000 Hindu devotees from far and near places in the district congregate without any distinction of caste or creed. *Pujari* is a Nambi Brahmin. Patron is a Brahmin. This temple has some *inam* land fetching five to six hundred Rupees annually. *Prasadam* is distributed to all.

A fair is held in connection with the festival for one day near the temple. Eatables, utensils, lanterns, pictures, and toys are brought and sold. Whriling wheels, circus, magic, gambling, lottery and *bhajans* afford entertainment.

The issueless devotees discharge their vows to Santhana Gopalaswamy on begetting children and name them after the Lord as Gopalayaswamy.

SOURCE : *Sri M. Sita Rama Murthy, Teacher, Rega.*

24. Kothavalasa—Situated at the junction of the three roads of Visakhapatnam, Vizianagaram and Srungavarapukota at a distace of 15 miles to the East of Srungavarapukota, 18 miles to the North of Visakhapatnam and 20 miles to the north-west of Vizianagaram. It has a railway station also.

The total population of the village is 9,113 and it consists of the following Hindu castes: Brahmin, Vaisya, Kshatriya, Kapu, Velama, Kummari, Scheduled Castes (694 persons) - Mala, Madiga and Scheduled Tribes (129 persons). Agriculture, agricultural labour, employment and other traditional occupations are the chief means of livelihood for the people of this village.

The temples of Sri Ramalingeswaraswamy, Sri Rama and Maridamma are there in the village. The image of Maridamma *Shakthi* is in female form. Lord Ramalingeswaraswamy is a stone *Sivalingam.*

Ammathalli *Panduga* ts celebrated for 7 days from *Phalguna Suddha Padyami* (February-March). *Vadapappu*, plantains and *naivedyam* are offered. From *Phalguna Suddha Padyami, ghatams i. e.* earthen pots are taken in a procession and *bhajanas* are performed in the night. The devotees observe fasting and wear new clothes. This is of ancient origin and of local significance. Kapus are the patrons. Local Hindu devotees participate. *Pujaris* are Kapus with hereditary rights.

Ammathalli *Panduga* is celebrated when there are no rains in the village and when epedemics like small-pox prevail in the village. Goats and sheep are then sacrificed to the deity.

Sri Ramalingeswaraswmy *Kalyanam* is cclebrated for one day on *Magha Suddha Purnima* (January-February). This is being celebrated for the past 12 years and is of local significance. The residents of the village take part in the festival without any distinction of castes or creed. *Prasadam* is distributed to all. *Abhishekam* and daily pujas are performed to the Lord.

Yet another festival of the village is *Panduga Theertham* celebrated for 7 days in *Pushyam* (December-January) generally from January 14th to 20th. This is of ancient origin. Over 20,000 devotees local and from the neighbouring villages congregate.

A fair is held in connection with the festival for one day. Eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, pictures of deities and cine-stars, mill-clothes, agricultural implements and toys are brought and sold. Pandals are erected. Whirling wheels, gambling, lottery, circus and magic afford entertainment.

In Datti habitat which is included in this (Kothavalasa) village, there are the temples of Sri Rama, Maridamma and Pydithallamma. The images of Sita, Rama, Lakshmana, Bharatha, Sathrughna, Anjaneya and Vasista are there in the Sri Rama temple. There is a tree under which *bhajans* are performed. The images of Maridamma and Pydithallamma are in human form.

Maridamma *Panduga* is celebrated for 9 days from *Magha Suddha Purnima* (January-February). Animals are sacrificed on 'ampu' day. The devotees observe fasting and *jagarana* and walk in *agnigundam.* This is being celebrated since the inception of the village. The patron is Sri Pediredla Narayana Pathrudu. The Hindu devotees of the village congregate. *Pujari* is Venka Papaiah belonging to Ayyarka Pathrudu community of *Kaccha gotram* with heriditary rights. The *pujari* for Pydithallamma deity is also Venka Papaiah and the patron is also the same.

Pydithallamma *Panduga* is the other festival of the village celebrated for 3 days from *Ashadha Suddha Purnima* (June-July).

Yet another festival celebrated is Sri Sitarama *Kalyanam* for one day on *Chaitra Suddha Navam* (March-April). *Vadapappu*, fruits and *chalimidi* are offered to the Lord. Dinners are arranged. This is being celebrated since the inception of the village.

The Hindu devotees of the village congregate. *Pujari* is Smt. Pediredla Simhachalam of Ayyarka Patrudu caste of Nagendra *gotram* with hereditary rights and the patron is Pediredla Narayana. *Prasadam* is distributed to all.

SOURCE : 1. *Sri P. S. Venkateswarlu, Teacher, Kothavalasa.*

2. *Sri P. Appala Naidu, Teacher, Datti, Kathavalasa (P. O.)*

25. Chintalapalem—Situated at a distance of 4 miles from Pendurthi Railway Station and 21 miles to the South of Srungavarapukota.

The village has a population of 2,377 comprising Brahmins, Vaisyas, Nagaras, Kapus, Gollas, Senapathis, Yatas, Chakalis, Mangalis and Mala, Madiga, Scheduled Castes (423 persons).

Small temples of Baviradamma (Bhairavamma), Bangaramma, Muthyalamma are there in the village.

Bangaramma festival is celebrated once in 3 or 4 years for 9 days from *Kotha Amavasya* (March-April).

Baviradamma festival is celebrated once in 9 or 10 years for 9 days by the people of 7 villages.

Muthyalamma festival is celebrated every year for one day at the convenience of the villagers by collecting contributions. Fruits, coconuts *pasupu-kumkuma* are offered to the deity.

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

Informant : *Sri Pille Acharyulu Patrudu, Village Munsiff, Chintalapalem.*

26. Mangalipalem—Situated at a distance of 13 miles to the South of Srungavarapukota by the side of visakhapatnam-Srungavarapukota road.

The villae has a population of 866 consisting of Brahmin, Vaisya, Yata castes; and Mala, and Madiga Scheduled Castes (15 persons). Ramachndrapuram, Gavarapalem, Sitapet and Mindivalasa are the hamlets of this village.

In Mindivalasa habitat, Sri Rama temple; in Mangalipalem habitat, Rama temple and Maridamma temple besides a church; Maridamma and Bangaramma in Ramachandrapuram are the places of worship.

Sri Rama Navami festival is celebrated on *Chaitra Suddha Navami* (March-April) for one day in both the Rama temples. *Bhajans* are conducted now and then. There are no *pujaris* and no daily pujas in these temples.

Village deitie's festival in Mangalipalem and Mindivalasa takes place at a time, while in Ramachandrapuram, Bangaramma *Uthsavam* takes place on a different occasion. These festivals take place for 3 days in each of these habitats. Animals sacrifices are in vogue in all these places.

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

Informant : *Sri R. K. Subba Rao, Village Karnam, Mangalipalem.*

27. Santapalem—Situated at a distance of 3 miles from Kothavalasa Railway Station and 18 miles South-East of Srungavarapukota.

This village has a population of 1,145 consisting of Vaisyas, Velamas, Kamsalis, Senapathis, Chakalis, Mangalis, and Mala, Madiga, Chachadi (Relli) Scheduled Castes (221 persons).

Temples of Rama with painted earthen idols of Rama, Sita, Lakshmana and Hanuman; Bangaramma and Maridamma with stone idols are there in the village.

Sri Rama festival takes places on *Karthika Suddha Purnima* (November-December). The procession deities are taken out through the streets of the village. About 500 local people participate in the procession. A Senapathi (Devanga) is the *pujari*.

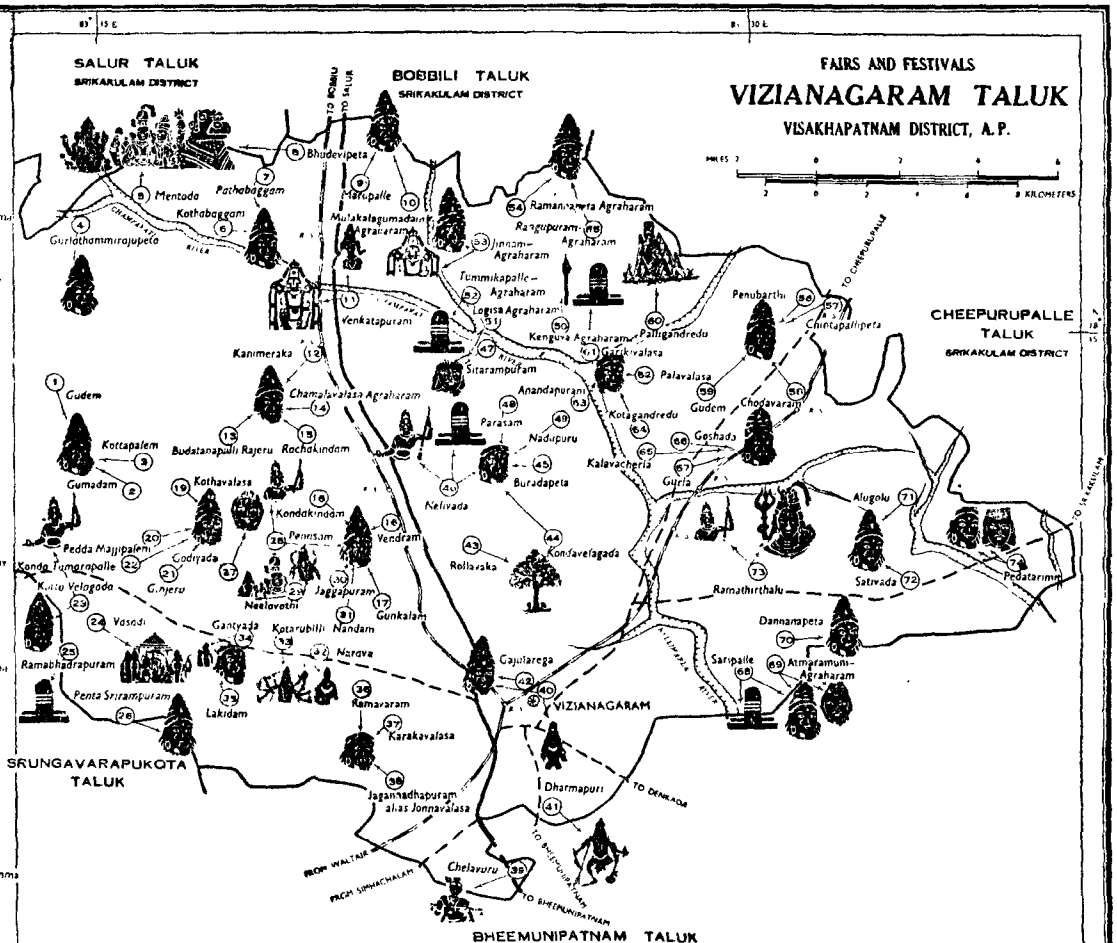
Once in 2 year the village deities *jatara* take place for one day on *Sankranti.*

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

Informant : *Sri D. P. Sundara Rao, Santapalem.*

VIZIANAGARAM TALUK

FAIRS AND FESTIVALS
VIZIANAGARAM TALUK
VISAKHAPATNAM DISTRICT, A.P.



INDEX

S No	Code number and Name of Village	Name of Deity and Period of Fair or Festival
1	16 Gudem	Pydithalli, Mutyalamma & Bangaramma JUNE - AUG
2	22 Gumadam	Pydithalli APR - MAY
		Bangaramma APR - MAY
3	23 Kottapalem	Samalamma & Bangaramma FEB - MAR OR MAR - APR
4	29 Gurlathammirajupeta	Pydithallamma MAR - APR OR APR - MAY
5	30 Mentoda	Parameswara SEP - OCT
6	33 Kothaboggam	Bangaramma & Pyd thalli MAGHAM, VEERAM & VAISAKHA DAY
7	34 Pothoboggam	Pydithallamma SEP - OCT
8	35 Bhudevipeta	Parameswara SEP - OCT
9	36 Marupalle	Yellamma FEB - MAR
10	38 Mulakalagumadam Agraharam	Paradesamma APR - MAY
11	46 Venkatapuram	Kanyaka Parameswari SEP - OCT
		Venkateswaraswamy JAN - FEB
12	52 Kanimeraka	Pydithallamma NO FIXED DATE
13	56 Budatanapalli Rajeru	Pydithallamma JULY - AUG
14	59 Chamalavalasa Agraharam	Mutyalamma JAN - FEB & JUNE - JULY
15	60 Rochakindom	Bangaramma NO FIXED DATE
16	64 Vendram	Pydithallamma APR - MAY
17	68 Gunkalam	Yellamma FEB - MAR
		Kapanamma NO FIXED DATE
18	70 Kondakindom	Pydithalli MAR - APR
19	73 Kothavalasa	Pydithalli MAR - APR
20	74 Pedda Majjipalem	Ramulamma Perantalu DEC - JAN
21	76 Ginjeru	Paradesamma Bangaramma & Chintalamma MAR - MAY
22	77 Kondo Tumoropalle	Bangaramma FEB - MAR OR APR - MAY
23	78 Kotta Velogodo	Pydithalli FEB - MAR
		Sri Rama APR - MAY
24	79 Vasodi	Sri Rama MAR - APR
25	80 Ramabhadrapuram	Ramalingeswaraswamy MAR - APR
26	85 Penta Srirampuram	Nukalamma JAN - FEB
27	89 Godiyada	Gramadevathas DEC - JAN
28	90 Peninsam	Sri Rama NO FIXED DATE
		Bangaramma Durgalamma & Mutyalamma NO FIXED DATE
29	91 Neelovothi	Eswara, Durga & Bhirava JAN - FEB
30	92 Jaggapuram	Pydithallamma FEB - MAR
31	93 Nandam	Pydithalli NO FIXED DATE
32	94 Narava	Bhadra Mahakali MAR - APR
		Bhulokamma AUG - SEP
33	95 Kotarubilli	Kanakadurga SEP - OCT
34	96 Gantyada	Kumaraswamy DEC - JAN
		Yellamma FEB - MAR
		Bangaramma MAR - APR
35	97 Lakidam	Kanaka Simhachalam DEC - JAN
		Bangaramma & Paradesamma
36	103 Ramavaram	Yellamma JAN - FEB
		Rella Pydemma & Durgamma MAR - APR
37	104 Karakavalasa	Yellamma FEB - MAY
		Rella Pydemma MAR - APR OR APR - MAY
38	106 Jagannadhapuram alias Jonnavalasa	Bangaramma DEC - JAN
		Pydithalli MAR - APR
39	108 Chelavuru	Venugopalaswamy FEB - MAR
40	1 Vizianagaram	Pydithallamma APR - MAY
		Jagannadhaswamy JUNE - JULY
		Mutyalamma FEB - MAR
41	113 Dharmapuri	Kanakadurga MAR - APR
42	117 Gajularega	Mutyalamma MAR - APR
43	123 Rollavaka	Bangaramma MAR - APR
44	125 Kondavelagada	Pydithalli Ammavaru MAR - APR
45	129 Buradapeta	Chamalamma MAR - APR OR APR - MAY
46	131 Nelivada	Sri Rama MAR - APR
		Siva APR - MAY
		Yellamma FEB - MAR
47	135 Sitarampuram	Gramadevathas APR - MAY OR MAY - JUNE
48	136 Parasam	Pydithalli Ammavaru SEP - OCT
49	137 Nadupuru	Pydithalli APR - MAY
50	138 Kenguva Agraharam	Gramadevathas MAR - APR
51	139 Logisa Agraharam	Gramadevatha APR - MAY
52	140 Tummikapalle Agraharam	Sangameswaraswamy JAN - FEB
53	141 Jinnam-Agraharam	Venkateswaraswamy FEB - MAR
		Pydithalli MAR - APR
54	143 Ramannapeta Agraharam	Vanamalamma & Bangaramma MAR - APR
55	146 Rangupuram Agraharam	Pydithalli Ammavaru MAR - APR
56	151 Penubarthi	Mutyalamma MAR - APR
57	152 Chintapallipeta	Pydithalli MAR - APR
58	153 Chodavaram	Chirla Yellamma FEB - MAR
59	156 Gudem	Village Deity FEB - MAR
60	158 Palligandredu	Yellamma JAN - FEB
61	159 Garikivalasa	Koteswaraswamy MAY - JUNE
62	160 Palavalasa	Pydithalli APR - MAY
63	162 Anandapuram	Syamalamma APR - MAY
64	163 Kotagandredu	Syamalamma APR - MAY
65	164 Kalavacherla	Bangaramma & Mutyalamma JULY - AUG
66	165 Goshada	Bangaramma Devatha JUNE - JULY
67	166 Gurla	Durgalamma JUNE - JULY
68	173 Saripalle	Siva JAN - FEB
		Rajamma Thallammavaru APR - MAY
		Asirithalli ammavaru APR - MAY
69	175 Atmaramuni Agraharam	Syamalamma, Gramadevatha SEP - OCT
70	176 Dannanapeta	Pydithalli Ammavaru JULY - AUG
71	192 Alugolu	Bangaramma NO FIXED DATE
72	196 Satrivada	Yellamma Devatha FEB - MAR
73	201 Ramathirthalu	Sri Rama JAN - FEB
		Siva JAN - FEB
74	208 Pedatarimi	Bangaramma APR - MAY

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

Section IX

VIZIANAGARAM TALUK

Gudem—Situated at a distance of 12 miles to the north of Vizianagaram.

The total population of the village is 64 and it is made up of Brahmin, Vaisya, Kapu, Viswabrahmin, Chakali, Mangali, etc. castes and Scheduled Tribes (64 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Pydithalli, Muthyalamma, Bangaramma and Lord Rama (2). Wooden images are prepared every year during the village deities, *uthsavams*.

Gramadevathala Pandugalu are celebrated every year in *Sravanam* (July-August). *Kumkum* and saffron are offered and animals are sacrificed to the deity near the temple. These are ancient festivals. Local people of all communities participate. *Pujari* is a Kapu with hereditary rights.

SOURCE : *Sri K. V. Rama Rao, Karnam, Gudem.*

2. Gumadam—Is situated at a distance of one mile from motor road and 14 miles from Vizianagaram.

The total population of 1,063 of the village is made up of the following communities : Vaisya, Kapu, Chakali, Mangali, Jalari and Scheduled Castes (90 persons). The chief means of their livelihood are agriculture, agricultural labour, trade, fishing and other traditional occupations.

The wooden image of Pydithalli in human form is worshipped at a distance of one furlong from the village.

Pydithalli *Panduga* is celebrated every year, if possible or once in 2 or 3 years in *Vaisakham* (April-May) according to convenience. Processiontakes place three days in advance to the festival. *Vadapappu* and plantains are offered to the deity. Sri Kottada Appala Naidu, a Kapu of Ayyaraka *gotram* is the patron with hereditary rights. Local Hindu devotees participate. *Prasadam* is distributed to all and there are free feeding and feasts.

In Kovvadapeta, hamlet of Gumadam, Bangaramma represented by a stone image in human form is worshipped in a garden. Maridamma and Pydithalli are also worshipped.

Bangaramma *Panduga* is celebrated for 3 days in *Vaisakham* (April-May) according to their convenience every year or once in two or three years. Arrangements are made 3 days in advance. *Vadapappu* and fruits are offered. Fowls and sheep are sacrificed. Fasting, feast and *jagaram* are the common domestic observances. Hindus only congregate to celebrate this ancient local festival. Chidimajji Papi Naidu, a Kapu of Nagali *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed. Free feeding and feasts are arranged.

Uthsavam is celebrated at 'Una', a mile away from the village where water-oozes out from a hillock, on *Sivaratri, i. e., Magha Bahula Chaturdasi* (January-February). *Jatara* is celebrated during day time. People take bath here on this day.

SOURCE : 1. *Sri Adurthy Narayana Murthy, Village Karnam, Gumadam.*

2. *Sri P. Chinna Satyam, Teacher, Kovvadapeta.*

3. Kottapalem—Is situated at a distance of 14 miles from Vizianagaram railway station and town.

The total population of the village is 872 and it is made up of Brahmin, Kapu, Vaisya, Velama, Telaga, Kamsali, Sale, Kummari, Vadrangi, Mangali, Chakali, castes; Mala, Madiga Scheduled Castes (41 persons) and Scheduled Tribes (48 persons). The chief means of their livelihood are agriculture and agricultural labour besides traditional occupations.

Rama *Mandiram* in the village and the temples of the village deities Samalamma and Bangaramma with wooden images outside the village are the places of worship here.

Uthsavam is celebrated to Samalamma and Bangaramma in *Phalgunam* (February-March) or in *Chaitram* (March-April) once in two years. Fowls, goats, sheep and pigs are offered. Animal sacrifice is compulsory on the day of send off of the deity.

Relatives are invited. This is an ancient festival confined to the village. There is free feeding. All castes of the vsllage participate. *Pujari* is a Velama with hereditary rights.

Fasting on *Mahasivaratri*, on Mondays in *Karthikam*, *Ekadasi* and *Sankranti*; *Jagaram* on *Sivaratri*, *Vanasantharpana*, *Annasantharpana* in *Vaisakham* are the common domestic observances of the village. *Bhajans* are conducted every day in Rama *Mandiram*.

SOURCE : *Sri P. Satyanarayana, Village Karnam, Kothapalem.*

4. Gurlathammirajupeta—Is situated to the South of Champavathi river at a distance of 7 miles from Gajapathinagaram railway station and 21 miles from Vizianagaram.

The total population of the village is 2,267 and it comprises various Hindu communities of Brahmin, Vaisya, Kapu, Velama, Vadrangi, Kamsali, Sale, Telaga, Mangali, Chakali, etc.; Madiga Scheduled Caste (168 persons) and Scheduled Tribes (72 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and casual labour.

The places of worship in the village are the temples of Rama, Pydithalli, Polamma, Bangaramma, Durgamma and Maridamma with their wooden images.

Pydithallamma *Panduga* is celebrated from the end of *Chaitram* (March-April) to the end of Vaisakham (April-May) for 30 days once in 3 years. *Ghataradhana* (worship of pots) is performed at Ammavari *gadde* (a raised platform), specified temporarily for the deity. Fowls and sheep are sacrificed. Relatives are invited for the festival. This is an ancient local festival. About 500 local people of all communities congregate. The *pujari* is a Velama of Nagalla *gotram*. Entertainments like *Bhagavathams* take place during these 30 days.

Polamma, Bangaramma, Durgamma and Maridamma festivals are also celebrated occasionally. The wooden images of the deities decorated with saffron, *kumkum* and sandal paste are placed in the places specified for the deities. Puja is performed during *uthsavams* and *chalimidi*, *vadapappu* and fruits are offered to the deities.

Nitya deeparadhana is performed in Rama temple but there is no specific *pujari*.

SOURCE : *Sri Gandratu Satya Rao, Headmaster, Special Elementary School, Gurlathammirajupeta.*

5. Mentada—Is situated at a distance of 6 miles from Gajapathinagaram and 19 miles from Vizianagaram by bus.

The total population of the village is 3,302 and it is multi-ethnic in composition consisting of various Hindu castes, *viz.*, Brahmin, Kshatriya, Vaisya, Kapu, Velama, Telaga, Kamsali, Karnam, Jangam, Sale, Kummari, Mangali, Chakali, Yatha, Medari; Mala, Madiga Scheduled Castes (379 persons); Scheduled Tribes (77 persons); Muslims and Christians. The chief means of their livelihood are agriculture and traditional artisan and service occupations.

Rama temple is the only place of worship in the village. Lord Parameswara and Gowri Devi and *Gramadevathas* are worshipped.

Gowri *Uthsavam* is celebrated in the bright fortnight of *Asvijam* (September–October) for good yield of paddy. The image of the Lord with the deity is prepared. Gowri is seated on the left thigh of the Lord on Nandi, with Ganapathi in Her lap. This ancient festival is confined to the village only. The deity is brought to the specified place and is worshipped daily with lights. *Bhagavathams* afford entertainment. The villagers have the belief that the deity protects them from epidemics. The village leaders are the patrons. Local people of all communities participate. *Pujari* is a *Sudra* with hereditary rights.

The common domestic observances are fasting on *Sivaratri*, *Ekadasi* and *Karthikam* and *jagaram* on *Sivaratri*, *i. e.*, on *Magha Bahula Chaturdasi*.

SOURCE : *Sri A. Venkata Rao, Assistant Teacher, Zilla-Parishad High School, Mentada.*

6. Kothabaggam—Situated at a distance of 16 miles from Vizianagaram, it is a roadside village. Gajapathinagaram is the nearest railway station for this village.

The total population of the village is 1,131 and it is made up of Brahmin, Vaisya, Velama, Kapu, Padmasale, Chakali, Mangali, etc., castes and Mala, Madiga Scheduled Castes (173 persons). The chief means of their livelihood are agriculture and weaving.

The places of worship in the village are the temples of Rama, Pydithalli and Bangaramma with

their wooden images. *Uthsavams* for village deities Bangaramma and Pydithalli are celebrated for 3 days commencing on a Monday according to the convenience of the villagers once in 3 years and 7 years, respectively. Fruits are offered and fowls are sacrificed to the deities. It is an ancient festival. Velamas and Kapus are the *pujaris*. The *uthsavams* are celebrated with subscriptions from the villagers. Local people of all communities participate in the *uthsavams* and invite their relatives a few days in advance of the *uthsavams*. Two or three shops sell cocoanuts and plantains. *Bhagavathams* afford entertainment.

Fasting and *jagaram* are observed on *Magha Bahula Chaturdasi* (January-February), *i. e.*, on *Sivaratri*.

SOURCE : *Sri B. Simhachalam, Teacher, Kothabaggam.*

7. Pathabaggam — Situated at a distance of 3 miles from Gajapathinagaram Railway Station and 16 miles from Vizianagarm.

The total population of the village is 1,358 consisting of Brahmin, Vaisya, Velama, Kapu, Kansali, Kummari, Kammari, Vadrangi, Mangali, Chakali, etc., castes; Mala, Madiga Scheduled Castes (153 persons); and Scheduled Tribes (60 persons). The chief means of their livelihood are agriculture and other traditional occupations.

The places of worship in the village are Rama temple and Pydithallamma temple with Her stone image in human form and Yellamma and Bangaramma deities symbolised in stones under trees with no temples.

Pydithallamma *Uthsavam* is celebrated on a convenient day in *Karthikam* (October–November) with local congregation of all communities. Fruits and *naivedyams* are offered.

Yellamma *Panduga* is celebrated for one day in *Phalgunam* (February-March) according to the convenience of the villagers.

Fastings are observed for *Sankranti, Nagulachaviti, Karthika Purnima* (October–November) and *Mahasivaratri* festivals. Pernocation is also observed on *Mahasivaratri*.

SOURCE : *Sri B. Satyanarayana, Village Karnam, Pathabaggam.*

8. Bhudevipeta—Situated at a distance of 4 miles from Gajapathinagaram Railway Station and 17 miles Vizianagaram.

The total population of 474 of the village is made up of Brahmin, Vaisya, Velama, Kapu, Golla, Mangali, Chakali, etc., castes; Mala, Madiga Scheduled Castes (43 persons); Muslims and Christians. The chief means of their livelihood are agriculture and traditional occupations.

The only temple in the village is that of Rama. Gowri, Pydithalli, Bangaramma, Bandi Mahankali, Ammavaru, Durgamma and Jatlamma are worshipped under trees in a garden. Parvathi Devi is seated on Siva's lefft high with Ganapathi in her lap on *Nandivahanam*. Lord Siva keeps Ganga Devi on His head. The remaining village deities are symbolised in wooden images.

Gowri *Uthsavam* is celebrated in *Asvijam* (September–October). It has local significance only. She is worshipped for good yield of crops.

Bangaramma *Panduga* is celebrated once in two or three years with the belief that the deity protects them from epidemics. Fowls, goats and sheep are sacrificed on that day. Local people congregate irrespective of caste or creed. *Pujari* belongs to Naga family with hereditary rights. Free feeding and feasts are arranged. *Bhagavatham* entertains the villagers on the last day of sending the deity. *Prasadam* is distributed to all.

Uthsavams for the remaining *Gramadevathas* are celebrated twice or thrice in three years with no fixed date.

Fasting on *Ekadasi* in *Magham* (January–February), *Karthikam* (October-November), *Asvijam* (September–October) and *Vaisakham* (April-May) and *jagaram* on *Sivaratri, i. e.*, on *Magha Bahula Chaturdasi* (January–February) are the domestic observances. Some devotees take sea-bath and some take river-bath.

SOURCE : *Sri Manapuram Venkataswamy, Headman, Bhudevipeta.*

9. Marupalle—Situated at a distance of about 3 miles from Gajapathinagaram and 16 miles from Vizianagaram.

The total population of the village is 2,817. It is multi-ethnic in composition consisting of Brahmin, Vaisya, Velama, Kapu, Mangali, Chakali, Kummari, Kammari, Vadrangi, etc., castes; Mala, Madiga Scheduled Castes (117 persons); and Scheduled Tribes (104 persons). The chief means of their livelihood are agriculture and traditional occupations.

The places of worship in the village are Yellamma temple with Her image in human form, Rama temple and Siva temple.

Yellamma Sirlu Rathothsavam is celebrated for 8 days from *Phalguna Suddha Vidiya* to *Navami* (February-March). Coconuts and plantains are offered. Fowls, Goats and sheep are sacrificed before beginning the *rathothsavam*. This festival is over 400 years old. *Pujari* is Shri Rudrakshula Yellayya. About 25,000 to 30,000 devotees of this and the neighbouring taluks such as Vizianagaram, Salur, Bobbili, Parvathipuram, Cheepurupalle and Visakhapatnam congregate. All castes participate. *Pujari* is Sri Karnakota Parasayya.

There are two hotels to cater to the pilgrims.

A fair is held for one day both during night and day for the past over 400 years, *i.e.*, along with the festival. People come from distant places. About 300 to 400 shops are set up selling foodstuffs, eatables, utensils, mirrors and combs, books and clothes, bangles, fancy goods, etc. Dramas, *burrakathas*, *bhajans* and merry go-round entertain 2 to 3 thousands pilgrims.

SOURCE : *Sri M. Madhavrao, Teacher, Murupalle.*

10. Mulakalagumadam Agraharam—Situated at a distance of 3 miles from Gajapathinagaram railway station and 17 miles to the North of Vizianagaram.

The total population of the village is 1,214 and it comprises Brahmin, Vaisya, Kapu, Velama, Jangam, Kamsali, Sale, Mangali, Chakali, Kummari, Vadrangi, etc., castes; and Mala, Madiga Scheduled Castes (156 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The places of worship in the village are Paradesamma temple and Bangaramma temple with the wooden images of the respective deities.

Village deity Paradesamma *Panduga* is celebrated during the entire month of *Vaisakham* (April-May). The deity is brought to the village and *ghatams* are taken in procession in the village. Fancy dress, *buraakathas* and dramas are entertained in the nights during the festival. Fowls, sheep and goats are sacrificed on the last day, known as 'Ampakam' day. The villagers observe fasting for a few hours on the festival day and offer *naivedyam*. This is an ancient festival confined to the local congregation only. Kapus and Koppala Velamas are the chief patrons. Nearly Rs. 1,000 are collected from the villagers towards the celebration of the festival. *Pujari* belongs to the Kapu caste.

Bangaramma festival is celebrated in *Chaitram* (March-April) for 30 days since the inception of the village. Brass *ghatams*, clothes, fruits, etc., are offered Fowls, goats and sheep are sacrificed. An amount of about Rs. 1,000 is spent over the *uthsavam* which is borne by the villagers. *Pujari* is a lady of Kapu caste. Shri Kilaparti Paradesi, a Velama is having hereditatry rights. But the present *pujari* is performing pujas on behalf of Sri Paradesi.

The villagers take sea-bath on the *Grahanam* (solar and lunar eclipse) days and observe fasting on *Karthika Purnima* and *Sankranti* and *jagaram* on *Maha Sivaratri*.

SOURCE : 1. *Sri P. N. Appalaswamy, Village Karanam, Mulakalagumadam.*

2. *Sri M. Narayana Appalaswamy, Headmaster, Special Samithi School, Mulakalagumadam.*

11. Venkatapuram—Situated at a distance of one mile from Gajapathinagaram Railway Station and 14 miles from Vizianagaram.

The total population of the village is 917 and it is made up of Brahmin, Kshatriya, Kapu, Telaga, Velama, Chakali, Mangali, Sharabu, etc., Hindu castes and Mala, Madiga Scheduled Castes (60 persons). The chief means of livelihood are agriculture, agricultural labour, trade and traditional occupations.

The temple of Sri Venkateswara, Sri Kanyaka Pasameswari and Sri Rama are the places of worship. The wooden images of the village deities, Bangaramma and Pydithalli are also worshipped.

Devinarathrulu are celebrated for 9 days in *Asvijam* (September-October) at Kanyaka Parameswari temple. In addition to the daily pujas and offerings, special pujas and *naivedyams* are offered. *Kumkumarchana* to the Goddess is also performed. This is a local festival celebrated with local congregation of all communities. Sri Pujyam Sambamurthy, an Adisaiva of Parasara *gotram* is the hereditary *pujari*. Now he is paid a monthly salary of Rs. 20.

Kalyanothsavam at Sri Venkateswaraswamy temple is celebrated for 6 days from *Magha Suddha Ekadasi* to *Bahula Padyami* (January-February) with local cogre-

gation of all castes. *Pujari* is Parangapalli Venkata Lakshmanacharyulu, a Vaikhanasa Brahmin of Athreya *gotram* with hereditary rights. He is paid Rs. 20 as monthly salary.

Special pujas are performed to the Lord for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April) to Sridevi, Bhudevi and Alivelu Mangamma on Fridays in *Sravanam* (July–August), *Kumkumarchana* in *Aswijam* (September–October) and special offerings are made to the Lord and the Goddesses throughout *Dhanurmasam* for 30 days (December–January).

Daily pujas and offerings are made to Lord Rama at Rama temple by the trustees.

Uthsavams are celebrated once a year to the village deities Bangaramma and Pydithalli. People offer fruits, flowers, *pasupu*, *kumkum* cocoanuts and sarees, etc. Fowls and sheep are sacrificed on the last day of the festival which generally happens to be a Tuesday. The chief patron is Sri Thamarana Appala Naidu. Local people of all communities participate in this festival. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights.

SOURCE : *Sri Velpuri Ramakrishna Murthy, Village Karanam, M. Venkatapuram.*

12. Kanimeraka—Situated at a distance of one mile from Bondapalli Railway Station and about 11 miles from Vizianagaram.

The total population of the village is 1,297 and it is made up of several Hindu sub-communities; Scheduled Castes (250 persons) and Scheduled Tribes (19 persons). The sources of their livelihood are agriculture, agricullural labour and other traditional occupations.

Pydithalli temple situated on the outskirts of the village and Rama temple are the places of worship in this village.

Pydithalli *Uthsavam* is celebrated once a year according to their convenience. Fowls are sacrificed to the deity. Fasting and bath are domestically observed by the villagers. This is an ancient local festival. Local people of all communities participate. *Pujari* is a Velama.

SOURCE : *Sai V. Joga Rao, Village Karanam, Kanimeraka.*

13. Budathanapallirajeru—Situated at a distance of 4 miles from Garudabilli Railway Station and 14 miles from Vizianagaram.

The total population of the village is 1,676 and it is made up of several Hindu castes; Scheduled Castes (213 persons) and Scheduled Tribes (21 persons). The chief means of their livelihood is agriculture.

The places of worship in the village are the two Rama *Mandirs* and Pydithallamma in Ammavari *vanam* (garden).

Pydithallamma *Panduga* is celebrated for one day on Tuesday before *Sravana Suddha Purnima* (July-August). Arrangements are made on that day only. Fruits, *vadapappu*, *panakam* and *chalimidi* are offered to the deity. This is an ancient festival with local significance. Patron is of Koppala Velama caste. Local people of all communities participate. *Pujari* is a Koppala Velama with hereditary rights.

SOURCE : *Sri Putreru Seshagiri Rao, Village Karnam, Budathanapallirajeru.*

14. Chamalavalasa Agraharam—Situated at a distance of one mile from Bandapalli Railway Station and 11 miles from Vizianagaram. This village was given as gift to Brahmins by Vizianagaram Rajas some 360 years back.

The total population of the village is 390 and it is made up of Brahmin, Vaisya, Kapu, Velama, Vadrangi, Chakali, Mangali, etc., castes; and Mala Scheduled Caste (97 persons). The chief means of their livelihood are agriculture and other traditional occupations.

Muthyalamma temple with the wooden image is the place of worship.

Muthyalamma festival is celebrated for 15 days in summer, *i e*, between *Magham* (January-February) and *Ashadam* (June-July) according to their convenience. The festival is announced to the villagers one day in advance usually on Sunday. Ammavaru is brought into the village with music in the evening of a Monday. *Pujari* observes fasting on that day. Daily puja is performed from then onwards with neem branches *Chalimidi*, *vadapappu*, fruits, food and clothes are offered and fowls and goats are sacrificed to the deity on the '*Anupu*' day. The villagers are the patrons. Local Hindus participate. *Pujari* is a Rajaka (Washerman) with hereditary rights.

SOURCE : *Sri Dharamukkula Appala Narasimham, Village Headman, Chamalavalasa Agraharam.*

15. Rachakindam—Situated at a distance of about 2½ miles from Garudabilli Railway Station and about 9½ miles from Vizianagaram.

The total population of the village is 1,086 and it is made up of the following communities : Brahmin, Vaisya, Velama, Kamsali, Sale, Chakali, Mangali, etc., Mala, Madiga Scheduled Castes (86 persons); Scheduled Tribes (2 persons). The sources of livelihood for the people are agriculture, agricultural labour, weaving, carpentry and other traditional occupations.

Rama temple and Bangaramma temple with Her wooden images in human form on the outskirts of the village are the places of worship here.

Bangaramma festival is celebrated for 7 to 10 days in summer once in 2 or 3 years according to the convenience of the villagers. The deity is brought into the village on the first day. The *pujari* collects one *sola* ($\frac{1}{2}$ kg.) of rice from each of the households during the festival days. This is called '*Jogi thiruguta*'. *Ghatams* are taken in procession every night to collect cooked rice and dal from the households. This food is offered to the deity and then distributed among the *pujari*, Chakali, Mangali and Mala who participated in collecting food. In the night, fancy dresses are arranged to entertain the gathering. On the 9th day *Thovellu Uthsavam* is celebrated. Relatives and friends are invited and dinners are arranged that day. Puppet shows, *Bhagavathams* and dramas entertain the people. Next day is 'Anuputa' or send-off celebration. This must be a Tuesday. New images of the deity are prepared, decorated with *pasupu* and *kumkum* and are taken in procession. *Vadapappu, chalimidi, pasupu, kumkum*, flowers, plantains, etc., are offered. From 2 p. m. the deity is taken on a *ratham* to the temple to the accompaniment of music, *puliveshams*, etc. This lasts upto 6 p. m. On the next day, fowls and animals are sacrificed at the temple and in this function Brahmins and Vaisyas do not take part. This is an ancient festival with local significance. The patrons are the villagers. The local people of all communities participate. *Pujari* is a Koppala Velama of Nagali *gotram* with hereditary rights.

Fasting and *jagaram* are observed on *Mahasivaratri*.

SOURCE : *Sri D. Parvathalu, Teacher, Rachakindam.*

16. Vendram—Situated at a distance of one mile to the South of Garudabilli Railway Station on the Vizianagaram-Raipur Railway line at a distance of 7 miles from Vizianagaram.

The total population of the village is 733 and it is made up of Brahmin, Kapu, Telaga, Vaisya, Velama, Kammara, Kummara, Padmasale, Mangali, Chakali, etc. caste and Mala, Madiga Scheduled Castes (33 persons). The chief means of their livelihood is agriculture.

Pydithallamma temple with Her stone image in human form and Bangaramma temple are the places of worship in the village.

Pydithallamma festival is celebrated once in three years for two days on the Monday and Tuesday preceding *Vaisakha Suddha Purnima* (April-May). Fruits, flowers, saffron and *kumkum* are offered. Fowls, goats and sheep are sacrificed. This is an ancient festival. The patrons belong to Kapu, Telaga, Chakali, Panchama (Mala), etc., communities. Villagers raise contributions towards the celebration of the festival. About 800 Hindu devotees from this and the neighbouring villages such as Ambatuvalasa, Gotlam and Garudabilli participate. *Pujari* belongs to Kapu caste. Visitors are fed by their relatives.

A fair is held for 2 days with about 800 people of this and neighbouring villages. About 30 shops sell foodstuffs and eatables. Fasting and *jagaram* are observed during the *uthsavam* days and on *Sivaratri* day (January-February).

SOURCE : *Sri K. Suryanarayana Murthy, Vendram.*

17. Gunkalam—Situated at a distance of 5 miles from Garudabilli railway station and Vizianagaram. This village was given as gift to Sri Ramatheertham Ayyangaru and Yeddanapudi Ananta Ramaiah by the Maharaja of Vizianagaram.

The total population of the village is 2,492 and it is made up of Brahmin, Vaisya, Velama, Kapu, Telaga, Kammara, Kummara, Vadrangi, Chakali, Mangali, etc., castes; Mala, Madiga Scheduled Castes (112 persons). The chief means of their livelihood are agriculture, agricultural labour and traditional occupations.

Rama *Mandir*, Kapannamma temple with Her wooden image in human form and Yellamma temple with an ant-hill representing the deity are the places of worship.

Yellamma *Theertham* is celebrated for one day on *Phalguna Suddha Ashthami* (February-March) for the past many years. About 400 people of this and the neighbouring villages, such as Jaggapuram, Naugam, Gotlam, Ompalli, Dwarapudi and Ramavaram, etc., congregate. A few shops selling fruits, drinks and eatables are set up on that day.

Kapanamma festival is celebrated once in four or five years for 10 days from a Sunday commencing with the procession of 'Ujjidi' cart in the village. The deity is brought into the village on the same day; *ghatams* go round the village from Tuesday for a week and are placed near Rama temple. Again the *ghatams* are taken to the *pujari's* house every night.

Tholivelu is celebrated on the 9th day. All the villagers gather and place an image made of clothes in the middle. *Pujari* wears a fibre thread; applies soot all over his body and stands in the centre. Food and seeds are then distributed. On the last day, procession takes place from noon. Next the *pujari* performs *paladari thiruguta* by going round the village with the intestines of a lamb worn as a *jandhyam* followed by the villagers armed with swords, spears and sticks. The deity is then taken to the village to the accompaniment of music of *dappu* and *damanu*. Fowls and sheep are then sacrificed to the deity. This is an ancient festival. The patrons are villagers. About 400 people of all communities from nearby villages congregate. *Pujari* is Shri Venkathatha, a Kapu of Nagula *gotram* with hereditary rights. There is *annasantharpanam* (free feeding).

SOURCE : *1. Sri Pedda Appala Naidu, Teacher.*

2. Sri M. Chandra Rao, Karnam, Gunkalam.

18. Kondakindam—Situated at a distance of 2 miles to the west of Garudabilli railway station and 9 miles from Vizianagaram. As this village is close to a hill and Kondadoras established this village, it got the name 'Kondakindam'.

The total population of the village is 668 made up of Brahmin, Vaisya, Velama, Telaga, Padmasale, Kammari, Kummara, Kamsali, Mangali, Chakali, etc., castes; Mala, Madiga Scheduled Castes (25 persons) and Scheduled Tribes (92 persons). The chief means of their livelihood is agriculture.

The temples of Pydithalli, Bangaramma and Mutyalamma are the places of worship in the village. Polipilli *vanam* and Durgalamma *vanam* are also worshipped. Pydithallamma *Uthsavam* is celebrated for 7 days in *Chaitram* (March-April) commencing on a Monday. The deity is brought into the village on Monday and is placed on the platform. '*Tholivellu*' is celebrated on the next Monday and *Ampakam* (sending) on Tuesday. Fruits, sarees, *chalimidi* and *vadapappu* are offered. Animal sacrifices form an important item on the *Ampakam* day and fowls and goats are sacrificed. The elders in every house observe fasting on *Ampakam* day. Relatives are invited and feasts are arranged. This is an ancient festival. The patrons are the villagers. Local people congregate. *Pujari* is a Kondadoras.

SOURCE : *Sri T. Ramanarasimha Rao, Teacher, Kondakindam.*

19. Kothavalasa—Situated at a distance of one mile from Pedamajjipalem bus stand, 6 miles from Garudabilli railway station and 13 miles from Vizianagaram.

The total population of the village is 1,440 and it is made up of the following communities : Brahmin, Vaisya, Kapu, Vadrangi, Kamsali, Sale, Mangali, Chakali, Kummari, Kammari, etc., castes and Mala, Madiga Scheduled Castes (126 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The places of worship in this village are Eswara temple, Bangaramma and Pydithalli in the form of wooden images near an ant-hill.

Pydithalli *Uthsavam* is celebrated for fifteen days from *Chaitra Suddha Padyami* (March-April) once in 5 years. This is an ancient local festival. Pujas commence on a Monday evening near the ant-hill of the deity and continue for fifteen days. *Ghatams* go round the village daily and food is collected. Some entertainment is provided in the nights. Fowls, goats, sheep and he-buffaloes are sacrificed. Villagers are the patrons. All Hindus of the village participate. *Pujari* is appointed by the villagers.

Bangaramma *Uthsavam* is celebrated once in 7 years in *Vaisakham* (April-May). All local people congregate without any distinction of caste or creed. Pernocation is observed

SOURCE : *Sri B. Sanyasi Rao, M. Kothavalasa*
Sri M. Sri Ramamurthy, Teacher, Kothavalasa.

20. Peddamajjipalem—Situated at a distance of 5 miles from Gantyada and 12 miles from Vizianagaram town and railway station. As Pedamajju of Kapu caste has constructed this village, it is called Pedamajjupalem.

The total population of the village is 1,431 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kapu, Velama, Jangam, Mangali, Kummari, Chakali, Kamsali; Scheduled Caste (175 persons)-Mala, Madiga. The chief

means of their livelihood are agriculture, agricultural labour and casual labour and other traditional occupations.

Rama temple and a *Gundam* constructed in the name of Ramulamma are the places of worship here. Ramulamma was the wife of Raghumajji Sanyasi Nayudu and after her death she asked her husband in a dream to construct a *gundam* and to celebrate a festival in her name. She is known as Ramulamma *Perantalu*.

Ramulamma *Perantalu Uthsavam* is celebrated for one day on 15th January in *Pushyam* (December-January) every year or once in two or three years. Saffron, *kumkum* and fruits are offered to the deity. The festival is being celebrated since thirty years. *Prasadam* is distributed to all. Kapus are the patrons. About 1,000 people gather from this and neighbouring villages such as Vamarapalli, Konnadapeta, Veduruvada, Gumadam, Yedalapalem, Kothavalasa and Ginjeru. There is no specific *pujari*.

Jatara is celebrated from 3 p. m. to 7 p. m. on that day.

A few shops sell eatables, mirrors, combs, beeds and books. *Bhajans* and dramas entertain them.

SOURCE : *Sri M. A. Suryanarayana, Peddamajjipalem.*

21. Ginjeru—Situated at a distance of 10½ miles from Vizianagaram railway station by bus.

The total population of the village is 1,122 consisting of Brahmin, Vaisya, Kapu, Raju, Telukali, Chakali, Mangali, Golla, Viswabrahmin, Jalari, Srishti Karanam, Vadla and Kammari Castes and Scheduled Castes (69 persons). The chief means of their livelihood are agriculture, agricultural labour, sheep rearing, fishing, employment and other traditional occupations.

The temples of Chintalamma, Paradesamma, Bangaramma with their wooden images and Lord Siva are the places of worship.

Gramadevatha Panduga is celebrated for 7 days in *Phalgunam* (February-March) or *Vaisakham* (April-May). Fowls, goats and sheep are sacrificed and fruits and clothes are offered to the deity. This is an ancient festival of local significance. Villagers are the patrons. Local people of all communities participate. A Kapu is the *pujari* with hereditary rights.

Fasting and *jagaram* on *Mahasivaratri* and sea-bath and river-bath during *Pushkarams* are observed by the villagers.

SOURCE : *Sri M. Jagannadham, Teacher, Ginjeru.*

22. Konda Tamarapalle—Is situated at a distance of 11 miles from Vizianagaram Railway Station.

The total population of the village is 1,218 comprising Brahmin, Kshatriya, Vaisya, Srishtikaranam, Jangam, Kapu, Golla, Velama, Sale, Chakali, Mangeli etc., castes; Scheduled Castes 91 persons, Scheduled Tribes 4 persons and Muslims. The chief means of their livelihood are agriculture, weaving backsmithy, goldsmithy and other traditional occupations.

Rama temple and small abodes of Paradesamma and Bangaramma with their wooden images are the places of worship here.

Paradesamma *Panduga* is celebrated for 7 days in *Bhadrapadam* (August-September). Fruits, coconuts etc., are offered. Fowls and animals are sacrificed on the last day of the festival. Observing fasts and offering *naivedyams* are domestic observances. Intoxicants are used. This is an ancient festival of local significance. *Pujari* is a Kapu with hereditary rights.

Bangaramma *Panduga* is also celebrated for 7 days in *Phalgunam* (February-March) in the same manner.

SOURCE : *1. Sri Manapuram Bhaskara Rao, Teacher, Kondatamrapalle.*

2. Sri Manthripragada Ganga Rao, Village Karnam, Kondatamarapalle.

23. Kottavelagada—Situated on the Vizianagaram-Srungavarapukota bus-route at a distance of 12 miles from Vizianagaram town and railway station.

The total population of the village is 962. It is multi-ethnic in composition consisting of Brahmin, Vaisya, Kapu, Velama, Kamsali, Kammari, Vadrangi, Chakali, Golla, Kummari etc., castes and Mala and Madiga Scheduled Castes (132 persons). The chief means of their livelihood are agriculture, agricultural labour, trade, weaving and traditional occupations.

The places of worship in the village are Sri Ranga temple with the picture of Lord's coronation and the wooden image of Pydithallamma.

Sri Rama Navami Uthsavam is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Kalyanam* is celebrated from *Dasami* to *Purnima*. There is free feeding on the last day. Cocoanuts and plantains are offered to the Lord. All the villagers offer *naivedyam* and take *prasadam* on the day of *kalyanam*. This is a 20 year old local festival. People of all castes participate.

Pydithalli *Ammavari Uthsavam* is celebrated in *Vaisakha Suddham* (April-May) with local congregation. The deity is taken in a procession. *Prasadam* is distributed to the people who congregate there. *Pujari* is a Kapu with hereditary rights.

SOURCE : *Sri K. Narasinga Rao, Teacher, Kothavelagada.*

24. Vasadi—This village is situated at a distance of 12 miles from Vizianagaram Railway Station.

The total population of the village is 1,150 consisting of many Hindu communities; Scheduled Castes (86 persons) and Scheduled Tribes (35 persons). The source of livelihood of the people are agriculture, agricultural labour, weaving, carpentry and other traditional occupations.

The temple of Sri Rama with the coronation picture and the village deity Pydithallamma with Her wooden image in a garden are the places of worship in the village. *Sri Rama Navami Uthsavam* is celebrated from *Chaitra Suddha Padyami* to *Navami* (March-April) for 9 days. Coconuts and plantains are offered to the Lord. Free feeding is arranged on the last day. *Prasadam* is distributed to all the devotees that are present.

Pydithallamma *Panduga* is celebrated in *Vaisakham* (April-May). Animal sacrifice is an important item on the festival day. Vows are discharged. The *pujari* is a Kapu with hereditary rights.

SOURCE : 1. *Sri V. Satyanarayana, Village Munsiff, Vasadi.*

2. *Sri R. Joga Rao, Village Karnam, Vasadi.*

25. Ramabhadrapuram—Situated on the Vizianagaram-Srungavarapukota bus route at a distance of 13 miles from Vizianagaram town and Railway Station.

The total population of 684 of the village is made up of the following communities: Caste Hindus-Brahmin, Vaisya, Kapu, Velama, Kamsali, Kammari, Jangam, Kummari, Mangali, Chakali, Vadrangi; Scheduled Castes (78 persons)-Mala, Madiga; and Scheduled Tribes (9 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Sri Rama temple with Sri Rama *Pattabhishekam* picture and the temple of Ramlingeswara Swamy with a stone *Sivalingam* are the places of worship here.

Ramalingeswara Swamy *Jatara* is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya*, (January-February). *Aradhana* and *kalyanam* are celebrated. *Harikathas, bhajans, burrakathas* and dramas afford entertainment. Cocoanuts and plantains are offered. Fastings and *jagarams* are the domestic observances. This is a 19 year old festival. A Koppala Velama is the patron. About 1,500 devotees congregate from this and the neighbouring villages such as Bonangi, Velagada, Vomarapalli, Buradapadu, Donkada, Sivarampuram, Gopalapalle and Dharmavaram. All castes participate. A Brahmin is the *pujari*. *Jatara* is commenced in the noon and ends in the night. A few shops sell eatables and foodstuffs. Nearly 1,500 people witness the entertainment programme. Meals arrangements are made by the trustee of the temple.

Sri Rama *Uthsavam* is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Kalyanam* is performed from *Dasami* to *Purnima*. This is being celebrated for the past 15 years.

SOURCE : *Sri N. Venkata Kota Rao, Village Karnam, Ramabhadrapuram.*

26. Pentasrirampuram—Situated at a distance of 12 miles from Vizianagaram Railway Station.

The total population of 2,364 of the village is made up of the following communities : Brahmin, Vaisya, Kapu, Velama, Jangam, Kamsali, Padmasale, Kammari, Kummari, Vadrangi, Mangali, Chakali etc., castes; and Mala, Madiga Scheduled Castes (347 persons). The chief means of their livelihood are agriculture and agricultural labour.

The temples of Janakeswaraswamy and Mallikharjunaswamy with stone *Sivalingams*, Pydithalli, Amavaru and Muthyalamma with stone images in female form are the places of worship here. Nukaamma is worshipped. Nukalamma *Theertham* is celebrated in *Pushyam* (December-January) for one day during day time from ancient times. About

4,000 devotees congregate from this and the neighbouring villages such as Regabilli, Renallapalem, Vasantha, Porlanki and Kotturu.

A fair is held in this connection. Nearly 200 shops are set up selling foodstuffs and eatables, mirrors and combs, books, handloom clothes, toys and fancy goods.

Pydithallamma *Panduga* in *Vaisakham* (April-May), Bangaramma *Panduga* in *Asvijam* (September-October) and Paradesamma *Panduga* in *Phalgunam* (February-March) are the other ancient festivals confined to the local congregation of all castes. Fruits, saffron and *kumkum* are offered to the deities. *Pujari* is a Velama of Bodaballa family with hereditary rights. People of all castes participate in the *Panduga*.

Pujas are performed in Siva temples in *Karthikam* (October-November) and *Magham* (January-February). The *pujaris* enjoy the *manyam* lands with hereditary rights. There are free feedings and *prasadam* is distributed to all. *Harikathas*, dramas and *Bhagavathams* afford entertainment during nights.

SOURCE : *Sri A. Rama Rao, Teacher, Pentasrirampuram.*
Sri B. Ramajoga Rao, Teacher, Lakidam.

27. Godiyada—Situated at a distance of 9 miles from Vizianagaram.

The total population of the village is 1,141 and it is made up of the following communities : Brahmin, Vaisya, Kapu, Jangam, Kamsali, Kammari, Kummari, Vadrangi, Padmasale, Mangali, Chakali, etc., and Mala, Madiga Scheduled Castes (197 persons). The chief means of their livelihood is agriculture.

The places of worship are the temples of Kothammavaru, Bangaramma and Sri Rama and the wooden images of the village deities Durgalamma, Muthyalamma, Dandu Maramma, Bandi Mahankalamma and Bhulokamamba.

The festivals of the village deities are celebrated for 9 days from a Monday according to their convenience once in 3 years. *Ghatams* go round the village for eitht days and *anupu* (send off) of the deity is celebrated on the 9th day. Fowls, goats and sheep are sacrificed. Relatives are invited and feasts are arranged. All castes participate. Bobbili Ramulu of Koppiti *gotram* is the *pujari* having hereditary rights.

Since 1925, *Sri Rama Navami* festival is being celebrated for one day on *Chaitra Suddha Navami* (March-April) with local congregation. Pandals are erected. Relatives are invited. *Kalyanam* for Sita and Rama is celebrated on that day.

SOURCE : *Sri Manapuram Appala Rama Murthy, Teacher, Godiyada.*

28. Penasam—Situated at a distance of 4 miles to the north-east of Garudabilli Railway Station and 11 miles from Vizianagaram. This village was given as gift to Sri Rama Theertham Ayyangar by Sri Maharaja of Vizianagaram.

The total population of the village is 1,119 and it comprises Brahmin, Vaisya, Kapu, Kamsali, Kummari, Kammari, Vadrangi, Velama, Jangam, Mangali, Chakali etc., castes and Mala, Madiga Scheduled Castes (11 persons). The chief means of their livelihood are agriculture, agricultural labour trade and other traditional occupations.

The temples of Sri Rama, Durgalamma, Muthyalamma and Bangaramma with a wooden image are the places of worship of the village.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April) from ancient times.

Gramadevathala Uthsavams are celebrated for 11 days from Sunday to Wednesday with local congregation once in 3 or 5 years. The deity is taken out in procession during these days and the image of the deity is placed on the platform. *Anupu* is celebrated on Tuesday with entertainments. Fowls, goats and sheep are sacrificed on this day. The villagers are the patrons. About Rs. 10,000 are spent on the festival. People of all castes of the village participate. *Pujari* is Sri Thempalli Ramanaidu, a Kapu of Nagula *gotram* with hereditary rights. *Prasadam* is distributed among the congregation.

SOURCE : *Sri Baggam Ramanandam, Headmaster, S.S.E. School, Penasam.*

29. Neelavati—Situated on the Vizianagaram-Bondara road at a distance of 8 miles from Vizianagaram Railway Station by road.

The total population of the village is 1,605 and it is made up of the following communities : caste Hindus-Brahmin, Vaisya, Kapu, Velama, Jangam, Padmasale, Kammari, Kummari, Kamsali, Mangali, Chakali, etc.; Mala, Madiga, Scheduled Caste-(139 persons) and Scheduled Tribes (4 persons). The chief means of their livelihood are agriculture,

agricultural labour, trade and other traditional occupations.

The temples of Eswara, Kalabhairava, Rama and Durga are the places of worship. The stone images of Durga and Bhairava have brass armour. Eswara temple was built by Sri Barla Jagannatham, a great devotee. His tomb in the temple is also worshipped daily by the villagers. Nukalamma is worshipped with no temple.

Mahasivaratri festival is celebrated for 3 days from *Magha Bahula Chathurdasi* (January-February). *Rathothsavam* is celebrated on the last day. Fruits, saffron and *kumkum* are offered to the Lord which are later distributed to all. This is a 50 year old festival. The patron and trustee is the village Headman. Nearly 1,000 devotees gather from this and the neighbouring villages. All castes participate. *Pujari* is a Velama of Kurmakala *gotram* with hereditary rights. *Prasadam* is distributed to all. Free feeding is arranged on the last day.

A fair is held with shops selling eatables, sweetmeats, utensils, mirrors and combs and books. Dramas, *bhajans* and *kolatams* afford entertainment to the gathering.

SOURCE : *Sri G. Subba Rao, Headmaster, Neelavati.*

30. Jaggapuram—Situated at a distance of 4 miles from Garudabilli Railway Station and 7 miles from Vizianagaram.

The total population of 649 of the village is made up of Brahmin, Vaisya, Kapu, Velama, Jangam, Kammari, Kummari, Kamsali, Sale, Vadrangi, Mangali, Chakali, etc., castes ; Mala and Madiga Scheduled Castes (21 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The wooden images of Pydithallamma, Bangaramma, Durgalamma, Muthyalamma and Maridamma are worshipped with stone images under trees.

Pydithallamma festiavl is celebrated for 7 days in *Phalgunam* (February-March) from the first Sunday in the month. Puja is performed for 7 days. The image of the deity is taken out in procession during nights and is placed on the platform, a temporary abode. Afterwards the deity is taken to the *pujari's* house. Villagers gather at the platform in the nights to witness the entertainment programmes. *Ampakam* is celebrated on Tuesday. Fowls, goats and sheep are sacrificed on the last day. *Chalimidi* and *vadapappu* are offered to the deity. This ancient festival is celebrated once in 2 to 4 years. About Rs. 6,000 are spent on the festival. People of all castes in the village participate. Relatives are invited. Sri Visarapu Gurayya of Yadava caste and Taddi Papayya of Kapu caste are the *pujaris* with hereditary rights.

SOURCE : *Sri T. E. Varaprasada Rao, Headmaster, Spl. Samithi Ele. School, Jaggapuram.*

31. Nandam—Situated at a distance of 6 miles from Vizianagaram Railway Station and town. The village is multi-ethnic in composition with a population of 537 consisting of several Hindu communities and Mala and Madiga Scheduled Castes (28 persons). The chief means of their livelihood are agriculture and agricultural labour.

Pydithalli temple with Her images of neem wood; and stone images of Bangaramma, Durgalamma, Purati Polamma, Mirapakayalamma, Wullipayalamma and Nalla Maremma are worshipped in this village.

Pydithallamma *Panduga* is celebrated for 9 days from a Monday, once in two or three years, according to the convenience of the villagers. The day of celebration of the *panduga* is made known to the people by tom-tom a week before. Early in the morning of the first day, a small cart, called *uggidi bandi*, is taken through all the streets of the village to collect food from all the families of the village. The food collected is later distributed among Harijans. On the same day, *Devara Thechchuta* (inviting the deity) is celebrated in the night. The villagers go to the temple of Ammavaru with music of *dappulu* etc., to bring the deity. A chicken is sacrificed there to the deity and is buried in a pit. Three balls of mud from that spot are taken in new *jangellu* to be brought along the deity. All this time the people make loud noise with their handsticks to frighten the evil spirits. In the middle of the procession, another fowl is sacrificed to satisfy the other village deities that are supposed to be on their way. The deity is at last taken to a specific place called *Ammathalli chaduru* where she is worshipped during the *uthsavam*. From the following day, *i. e.*, Tuesday to Sunday there is a routine of collecting food in the morning called *jogithiruguta* and a procession in the nights with *ghatams* again to collect food. Then *valakams* (imitating and pointing out the defects in the villagers) take place which are very interesting. On the next Monday when this routine is

over, *Tholellu* is performed. Throughout this night there are entertainment like *Rotimeedipata*, a song sung by a person sitting on a mortar. Food and grain are distributed to the villagers after that song. They mix the grain in the seeds to be sown that year. On the next day *anupu* (send off of the deity) is celebrated. *Paladari thiruguta* is performed by children who bring *vasantham* from their houses to spill on the outskirts of the village where a lamb is sacrificed and the intestines are worn as a *Jandhyam* by the *Paladari* man, who can either be a Mala or Madiga. He is then taken in a procession throughout the village carried by a set of people appointed for the purpose. Again a loud noise is made to frighten the evil spirits during the procession. After this procession, 3 *rathams* are taken through the streets' *Anjali ratham* is one of them. A strong stick with its upper end pointing like a needle is fixed at the centre of a cart. A mortar is placed upside down on this and two yokes—one vertically and another horizontally are fixed on it. On the four corners of the cart are fixed four planks for four *pujaris* to sit. This is called *Anjali ratham* which is taken through the street thrice along with other carts. The deity is taken to the temple then and the *'patta pothu'*, a sheep specially reared for this purpose is sacrificed to the deity. Fowls, goats, sheep etc , are then sacrificed in a large number by the villagers to discharge their vows. Without turning back, all of them reach the village silently as the deily is believed to be eating the sacrifices and that distrubance of any kind is to be avoided. The following day is the day of enjoyment with feasts and dinners by the villagers arranged for their friends and relatives. This is an ancient local festival in which all the villagers participate with great pomp and pleasure. *Pujaris* are Kapus of Nagali *gotram* with hereditary rights.

SOURCE : *Sri Jayanthi Venkatramiah, Village Headman, Nandam.*

32. Narava—Situated at a distance of 5 miles from Vizianagaram.

The total population of 1,044 of the village is made up of Kapu, Nagavasulu, Telaga, Viswabrahmin, Mangali, Chakali etc., castes; Scheduled Castes (115 persons) and Scheduled Tribes (14 persons). The chief means of their livelihood are agriculture, agricuitural labour, casual labour and other traditional occupations.

The temples of Bhadra Mahankali, Bangaramma and Bhoolokamma with their wooden images in human form and Muthyalamma symbolised in a stone under a neem tree are the places of worship.

Bhadra Mahankali festival is celebrated in *Chaitram* (March-April) for 3 days with local congregation once in 3 years. Bangaramma and Muthyalamma are also worshipped during these days. Bhoolokamma *Panduga* is celebrated in a *Bhadrapadam* (August-September) for 3 days. Fruits and flowers are offered to Muthyalamma. Fowls, goats and sheep are sacrificed to the other deities. Local people of all communities participate in these ancient festivals. The *pujaris* are Sri Kala Appanna and Sri Satyam for Bhadra Mahankali, Sri Kolla Ramanna for Bangaramma, Sri Sunkari Musalaiah for Muthyalamma and Sri Saradi Papaiah for Bhoolokamma all with hereditary rights.

SOURCE : *Sri Reddi Appala Swamy, Village Karnam, Narava.*

33. Kotarubilli—Situated at a distance of 7 miles from Vizianagaram.

The total population of 745 of the village is made up of the following communities : Brahmin, Vaisya, Viswa Brahmin, Velama, Nayi Brahmin, Rajaka, Yata etc., and Scheduled Castes (156 persons). The chief means of their livelihood are agriculture and other traditional occupations.

Kanaka Durgamma with Her wooden image in a temple and Rajalamma, Bangaramma and Muthyalamma without temples are worshipped by the villagers.

Kanaka Durga *Panduga* is celebrated for one day on the Tuesday before *Asvija Suddha Purnima* (September-October). Fruits, cocoanuts, saffron, *kumkum* and clothes are offered and fowls and sheep are sacrificed to the deity. *Theertham* is celebrated from 6 a.m. to 7 p.m. This is an ancient festival confined to this village. Local people of all communities participate. *Pujari* is a Koppala Velama with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri Baggam Gurumurthy, Teachar, Narava.*

34. Gantyada—Situated at a distance of 8 miles from Vizianagaram Railway Station.

The total population of the village is 1,690 and it is made up of Brahmins, Kshatriyas, Vaisyas, Kapus, Viswabrahmins, Kammaras, Vadrangis; Mala, Madiga and Relli Scheduled Castes (222 persons) and Scheduled Tribes (4 persons). The chief means of their livelihood are agriculture and trade.

The temples of Kumaraswamy with stone image, Gairamma, Yellamma and Bangaramma with wooden images, Muthyalamma with a stone image, Eswara and Rama are the places of worship. Emalamma tree and Oddu Polamma tree are worshipped

Kumaraswamy festival is celebrated in *Pushyam* (December–January) for one day after *Sankranti* festival. Fruits and flowers are offered. This is an ancient festival. About 500 people of this and the neighbouring villages congregate. *Pujari* is a Jangam with hereditary rights. *Theertham* is celebrated on Bodakonda near the temple during day time. About 25 shops sell eatables and foodstuff on this day.

Yellamma *Jatara* is celebrated on *Phalguna Suddha Ashtami* (February–March) for one day. *Sirimanu* goes round the village. Fowls are sacrificed. This is celebrated for the past 16 years with 3,000 congregation of this and the neighbouring villages. *Pujari* is Mala. Nearly 100 shops sell eatables, foodstuffs, fruits and toys. *Bhajans* and *Bhagavathams* afford entertainment to the congregation.

Bangaramma *Theertham* is celebrated in *Chaitram* (March–April) from ancient times with local congregation of all castes. *Pujari* is of Mala caste. *Theertham* is celebrated in the bazar of the village. Gowramma *Jatara* is the other festival celebrated in *Asvijam* (September–October) from ancient times with local congregation.

Samaj Vikas Mela is celebrated in *Pushyam* (December–January) for two days with 5,000 congregation. Cattle show, agriculture and health exhibitions are held. Dramas, *bhajans* and cultural programmes afford entertainment to the gathering.

SOURCE: 1. *Sri Ch. L. N. Sarma, Asst. Teacher, Zilla Parishad High School, Gantyada.*

2. *Sri M. Ramakrishna Raju, Teacher, Zilla Parishad High School, Gantyada.*

35. **Lakidam**—Situated at a distance of 8 miles from Vizianagaram.

The total population of the village is 2,607 and it is made up of the following communities: Brahmin, Vaisya, Koppala Velama, Padmasale, Viswa Brahmin, Kummari, Jalari, Gadagali, Mangali, Madiyali, Yata; Mala and Madiga Scheduled Castes (242 people) and Scheduled Tribes people (9). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Sri Rama, Bangaramma and Paradesamma with their images in human form, the *gundams* of Kanakasimhachalam *Perantalu* and Bala Simhachalam *Perantalu* the family deities, are the places of worship here.

Gowramma *Uthsavam* is another festival celebrated at the convenience of the villagers. The villagers arrange *burrakathas, Harikathas, Bhagavatham* and dramas.

SOURCE: 1. *Sri G. A. Satyanarayana, Teacher, Lakidam.*

2. *Sri Regulavalasa Sanyasi Suryanarayana, Teacher, Pollanki.*

36. **Ramavaram**—Situated at a distance of 4 miles from Vizianagaram.

The total population of the village is 1,616 and it is made up of Vaisya, Koppala Velama, Kshatriya, Sale, Sharabu, Yata Castes; Mala, Madiga Scheduled Castes people (198) and Yerukala Scheduled Tribes people (13). The chief means of their livelihood are agriculture and other traditional occupations.

The temples of Rama and Rella Pydamma and Durgamma are the places of worship in the village.

Yellamma *Jatara* is celebrated for one day on *Magha Bahula Amavasya* (January–February). *Jatara* is celebrated from morning to the evening on that day. This is an ancient festival. The expenses of the festival are met from collecting contributions from the villagers. About 5,000 people of this and the neighbouring villagers congregate. A fair is held with about 200 shops. Foodstuffs, eatables, utensils mirrors and combs, books and toys and fancy goods are sold. Cock-fighting, *bhajans*, dramas and *burrakathas* afford entertainment.

Gramadevathala Panduga is celebrated for one day on *Chaitra Suddha Purnima* (March–April). *Naivedyam* are offered. People observe *jagaram* in the night. This is an ancient festival. Local people of all castes participate. *Prasadam* is distributed and feasts are arranged.

Kanakasimhachalam *Yatra* is celebrated for one day on the third day after *Sankranti*. Balasimhachalam *Yatra* is celebrated on *Mahasivaratri* for one day for the past 20 years. About 1,000 people congregate from this and the neighbouring villages such as Gantyada, Chandrampeta, Sripuram and Kotambilli. The expences are met by the members of the respective families.

A fair is held for one day each during both the festivals from 2.00 p. m. to 7.00 p. m. About 1,000 people congregate from this village and the neighbouring villages. Foodstuffs, eatables, earthen utensils, mirrors and combs, books, clothes etc., are sold in the fair. *Bhagavathams*, dramas and *burrakathas* are the usual entertainment programmes arranged for festivals. Over 2,000 people witness the programmes.

Bangaramma and Paradesamma festivals are celebrated in *Chaitram* (March-April) and *Vaisakham* (April-May) for 3 days with local congregation. *Tholelu* on the first day, *Anupu* on the second day and sports and competitions on the third day are conducted. Fowls and sheep are sacrificed. Relatives, daughters and sons-in-law are invited for the festivals. Feasts are arranged. Dramas and *burrakathas* are the entertainment programmes.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Purnima* (March-April) with local congregation. Puja is performed for these 9 days. *Kalyanam* is celebrated on the ninth day and procession in the night with music. *Harikathas* are arranged to entertain people during the nights of these 9 days. Poor feeding is arranged on the last day.

SOURCE : 1. *Sri Jayanthi Sree Rama Murthy, Teacher, Ramavaram.*

2. *Sri L. Kameswara Rao, Village Karnam, Ramavaram.*

37. Karakavalasa—Situated at a distance of 4 miles from Vizianagaram.

The total population of 407 of the village is made up of several Hindu communities and Mala, Madiga Scheduled Caste people (156). The chief means of their livelihood are agriculture and agricultural labour.

Rella Pydamma temple, with Her image in human form and Rama temple are the places of worship in the village. Yellamma is worshipped with no temple.

Yellamma *Sirlu Theertham* is celebrated for one day on *Phalguna Suddha Navami* (February-March) from the origin of the village. About 5,000 people congregate from this village and the neighbouring villages. *Jatara* is celebrated from morning to the evening with a belief that it would bring happiness to the people of the village. The expenditure is met by raising collections of the villagers.

A fair is held for one day with about 600 shops. Foodstuffs, eatables, utensils, mirrors and combs, books and earthen toys are sold. *Bhajans* and cock-fightings entertain the pilgrims.

Gramadevatha festival is celebrated in *Chaitram* (March-April) or *Vaisakham* (April-May) according to their convenience. *Naivedyam* is offered to the deity. Plantains, coconuts, saffron and *kumkum* are offered and animals are sacrificed near the temple. *Jagaram* and bath in the nearby tank or well are the domestic observances. Relatives are invited. This is an ancient festival with local significance. The expenses are met from the collections of the villagers. Local people of all castes participate. The *pujaris* belong to Adi-Andhra and Velama castes with hereditary rights. *Prasadam* is distributed.

SOURCE : *Sri G. Satyanarayana, Teacher, Ramavaram.*

38. Jagannadhapuram—Situated at a distance of 6 miles from Vizianagaram town and railway station.

The total population of the village is 2,210 comprising Kshatriya, Kapu, Devangu and Kamsali castes, Mala, Madiga, Scheduled Castes people (197) and Scheduled Tribes people (13). The chief means of their livelihood are agriculture, carpentry, weaving and agricultural labour.

The temples of Bangaramma deity and the village deity Pydithalli with their images in human form are the places of worship.

Bangaramma *Theertham* is celebrated for a day on 14th January in *Pushyam* (December-January). Fowls are sacrificed. *Chalimidi* and *vadapappu* are offered. This is being celebrated for the past 15 years with local congregation of all castes. Erudu *Theetrham* is celebrated for a day on *Mahasivaratri i. e. Magha Bahula Chathurdasi* (January-February) for the past 5 years with local congregation. *Pujari* is a Kapu.

Pydithalli *Ammavari Jatara* is celebrated for a day in *Chaitram* (March-April) once in 10 years according to their convenience. Fowls are sacrificed and *chalimidi* and *vadapappu* are offered. This is an ancient festival. Local people of all communities participate. *Pujari* is an Adi-Andhra. There is free feeding. *Prasadam* is distributed.

Perantalu Jatara is held for one day during day and night for the past 20 years with nearly 1,000 devotees of this village and the neighbouring villages *viz.*, Jonnavalasa, Sarika and Rakoru. About 25 shops

sell eatables and foodstuffs. Lotteries, cockfights and *Harikathas* afford entertainment.

Fasting, feasting and *jagaram* are the domestic observances on all festive occasions.

SOURCE : 1. *Sri K. A. Rama Raju, Teacher, Jonnavalasa.*

2. *Sri J. Suryanarayana Murthy, Headmaster, Samithi School, Jonnavalasa.*

39. Chelavuru—Situated on the Vizianagaram-Visakhapatnam line at a distance of 5 miles from Vizianagaram railway station.

The total population of the village is 1,247 and it is made up of Vaishnava, Viswa Brahmin, Mangali, Chakali, Kapu etc., castes. The chief means of their livelihood is agriculture.

Venugopalaswamy temple with His image is the only place of worship in the village.

Venugopalaswamy *Kalyanam* is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February-March) with local congregation. Fruits and flowers are offered. *Pujari* is a Vaishnava with hereditary rights. All castes participate in the festivals of Durgalamma, Bangaramma and Pydithalli.

Jagaram is observed on *Mahasivaratri i. e.*, on *Magha Bahula Chaturdasi* (January-February). There is *Annasantarpana* on *Nagula Chavithi, Vinayaka Chavithi.* and *Sivaratri* festival days.

SOURCE : *Sri B. Appalaswamy Naidu, Chelavuru.*

40. Vizianagaram—Is the divisional headquarters Town in Visakhapatnam District. It is an important business town and a railway junction on Madras-Calcutta and Raipur lines. Grand Trunk Road passes at a distance for 2½ miles to the railway station.

Vizianagaram was called 'Videsanagaram' in ancient times and was the capital of the kings of Pusapati family. Formerly they lived in Kumili fort which is very near to this town. Dankesh Mahabub Valli was doing penance in the forest of Vizianagaram. There is a popular story of the dogs of the Rajas of Vizianagaram which were pursued by hares, when they came for hunting to this forest along with the Raja. The same story is said about Hampi Vijayanagaram and this Vizianagaram resembles it in several respects. The kings constructed a strong fort here on the advice of Mahabub Valli who was doing penance in that forest. Vizianagara Rajas' are well known for their patronage of poets and other fine arts even from the 16th century. The kings of Gajapathi dynasty constructed a fort here after registering victory over Bobbili, Kumili, Ranastalam and Padmanabham and in commemoration thereof named the place as Vizianagaram; (vijaya means victory). It is also said that this is the seat of learning (సరస్వతీ నిలయం) - Saraswati Nilayam and therefore called 'Vidyanagaram' which later changed into 'Vizianagaram'.

The total population of the town is 76,808 and is made up of the following communities : Caste Hindus- Brahmins, Vaisyas, Kshatriyas, Vadla, Kammaras, Chakalis, Mangalis, Kamsalis; Scheduled Castes (7,842 persons)-Malas, Madigas; Scheduled Tribes (205 persons); Christians and Muslims. The chief means of livelihood of the residents are agriculture, agricultural labour, trade employment and other traditional occupations.

The temples of the town are of Jagannadhaswamy, Anjaneyaswamy, Rama (2 temples), Siva (2 temples), Subrahmanyaswamy, Kanyakaparameswari, Muthyalamma Ammavaru, Venkateswara, Satyanarayana Swamy, Navagrahas and Pydithalli Ammavaru. For Pydithalli there are two temples, one in the centre of this town in the Kasba bazar and the other near the railway station. In the first temple there is the wooden image of Ammavaru and thirty small wooden idols. In the temple at the Railway Station, the deity is represented in a stone image, besides 30 wooden images. 15 *ghatams* (pots decorated with saffron, *kumkum vibhuthi* and flowers) are kept near the deity and they are looked on as images of some satellite deities. The *ghatams* are taken out into the town in procession.

The Siva temple is in a dilapidated condition. Jagannadhaswamy image is in human form without hands and legs. There is a stone *Sivalingam* in Siva temple. The coronation picture of Rama adorns the Rama temple. Subrahmanyeswaraswamy's image is in human form. Kanyakaparameswari is in female form. Image of Muthyalamma is of 8 feet height in human form with 8 hands. Pydithalli Ammavaru is the village deity and is symoblised in a wooden image. Anjaneyaswamy is also worshipped. Muthyalamma temple with Her image of 8 feet height having 8 hands, was constructed on 14-8-'52, (*Sapthami*, Thursday) by Sri Maddala Appalaswamy Naidu. The temple was constructed by him as per the instructions of the Goddess who appeared in his dream. Eswara is a stone *Sivalingam*. There

are churches and mosques for Christian and Muslim devotees. A tomb was constructed over the place where Mahaboob Vali died. Hindu and Muslim devotees offer worship on every Friday.

Prior to the abolishion of Zamindaris, the Maharaja of Vizianagaram used to contribute lump some amounts towards Pydithalli *Uthsavam*. This *uthsavam* still has its importance though it is not celebrated on so grand a scale as in the past. The Raja's family are great devotees of female deities and they claim Kanakadurga to be their (ఆడపడుచు) *adapaduchu* (girl borne in the family). They take great interest in the worship and festival of all local female deities and particularly of Pydithallamma. Her festival commences on *Vaisakha Suddha Purnima* (April-May) when two *ghatams* are brought in procession from the temple near the railway station to the one at the centre of the town. The *ghatams* and the image at the temple are worshipped for 5 months. Devotees visit the temple once during the five months according to their convenience and discharge their vows made during the year. After worship, they offer fruits, clothes, gold and silver eyes, gold *pusthis* (marriage lockets). There is a stream of such devotees day and night during this period. After 5 months, the *ghatams* are taken back to the temple at the railway station and this forms the regular *uthsavam* on a Monday and a Tuesday at the end of the 5 months. *Pulivesham* (disguise as tiger) and several other disguises, dance, music and fire works on a great scale mark the procession. *Paladhara* is one of the functions (*palu* is milk). A pot of milk carried by the *pujari* and the *ghatams* are taken round the fort with music. The *ghatams* are also taken to the palace three times in procession during the festival and on the final occasion *kumbham* is offered as *naivedyam* in the palace. A heap of cooked rice, gingelly, 10 drumstick leaves, cakes, *vadas* etc., are offered to the *ghatams* with incense. The *kumbham* is then distributed to the servants of the *Ammavaru*, mainly such as those that do service during the 5 months and particularly during the processions and pujas on the last two days. On Tuesday night the *ghatams* start back to the temple at the railway station by 9 p. m., and the function closes at about 3 or 4 a. m. when the *ghatams* are restored to the original place. This is a very ancient festival attracting several people from the neighbouring taluks. The patrons are the Maharajas of Vijayanagaram and under their supervision, a committee and an Executive Officer of the Andhra Pradesh Hindu Religious and Charitable Endowments Board manage the festival. The Maharaja now contributes Rs. 600/- and the rest is borne by the public. Daily visitors during the 5 months range between one thousand to two thousand and the total congregation is estimated to exceed a couple of lakhs. All the streets of the town are over crowded with friends and relatives invited for the festival by the people of the town. The festival actually costs the residents some lakhs of rupees because of its importance. Special police bandobust is arranged on Monday and Tuesday. All Hindus and several hundreds of Christians take part in the festival. The *pujari* is a Harijan (Madiga). The *pujari's* family and several servants of the temple have *inams* and hereditary rights. The offerings go to the *pujari*. Except at the palace where *kumbham* is distributed, there is no distribution of *prasadam*.

Generally the outsiders stay with their friends or relatives and some return home for the night. Additional hotels and coffee houses are run for a week before the close of the festival. Several shops sell fancy goods near the temple and on the way to the palace.

Jagannathaswamy *Rathothsavam* is celebrated for 10 days from *Ashadha Suddha Vidiya* to *Ekadasi* (June-July) for the past 160 years with 2,000 congregation from this and the neighbouring villages. Lord Jagannadha Swamy goes out for entertainment on *Vidiya* with Subradra Devi and Balarama for 10 days and returns on *Ekadasi*. He leaves Lakshmi Devi there itself. Lakshmi Devi breaks the nail of the chariot. The *uthsavam* is celebrated in this period throughout the district. Puja is performed according to the Vaishnava customs. Fruits and flowers are offered. Only Hindu devotees participate. The *pujari* is a Brahmin. The Maharajas of Vizianagaram are the patrons. On the first day, *yatra* is celebrated for 3 or 4 hours near Kanyakaparameswari temple.

A fair is held in connection with the festival on *Vidiya* and *Ekadasi* for two days. Eatables, toys cocoanuts and plantains are sold. About 2,000 people congreagte. Foodstuffs, utensils, mirrors and combs, books and pictures are also sold.

Gowramma festival is celebrated for 30 days with local congregation during *Bhadrapadam* (August-September) or *Karthikam* (October-November). It is confined to ladies. Paddy plant and *Nandi* (Sacred bull) are carried by ladies in procession around the town. All Hindus participate.

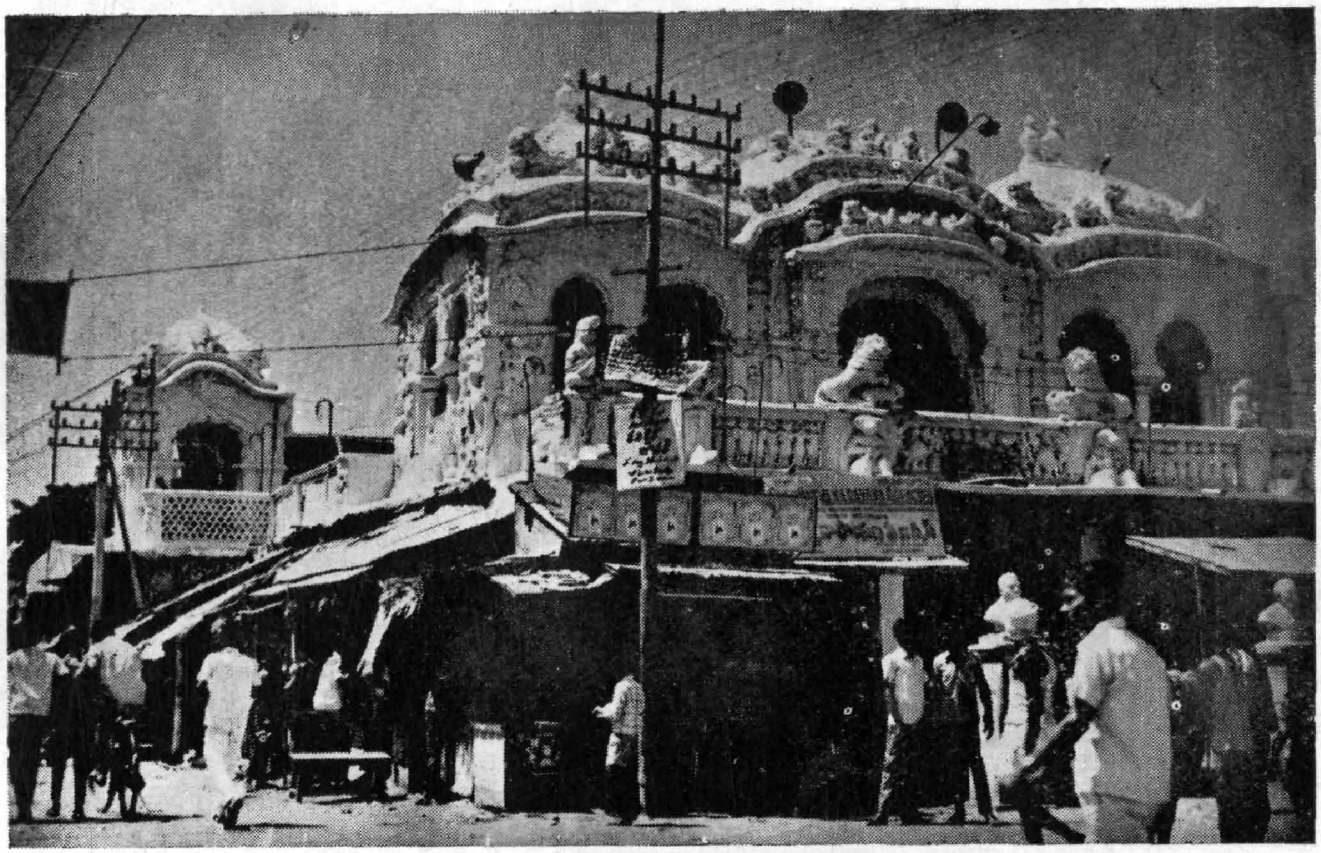


Plate XXI. Kanyakaparameswari temple, Vizianagaram.

(Sl. No. 40, Vizianagaram Taluk, p. 161.)



Plate XXII. Sri Rama temple, Ramathirthalu.

(*Sl. No. 73, Vizianagaram Taluk, p. 172.*)

Siva puja is celebrated on *Sivaratri i. e.*, on *Magha Bahula Chaturdasi* (January-February) in Siva temple for 3days with local congregation. *Abhishekams* and pujas are performed. Morning pujas are celebrated during the month of *Karthikam* (October-November). Only Hindu devotees participate. *Jagaram* and fasting are the domestic observances. The trustees celebrate the festival.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Navami* with local congregation. Pujas are performed. This is the birth day of Rama. His coronation is celebrated on this day after killing the *rakshasas* and saving *devathas*. The trustees celebrate the *uthsavam*.

Subrahmanya Shasti is celebrated for 8 days from *Margasira Suddha Shasti* (November-December) with local congregation. Daily pujas are performed. *Harikathas* afford entertainment. Only Hindu devotees participate.

Kanyakaparameswari birth day festival is celebrated on *Jeishta Suddha Dasami* (May-June) for one day with local congregation for the past 79 years. This is mainly confined to the Vaisya community. The historical story says that Vishnuvardhana Maharaja was attracted by Kanyakaparameswari's beauty and wanted to marry her. With the fear of degradation of this caste but they agree for the marriage. 102 *gotrams* entered *Agnigundam* (fire pits) and they are called Arya Vaisyas. The remaining 600 are called *Kalimi* Vaisyas. She is the worshipping deity of Vaisyas. *Uthsavam* is celebrated on *Pushya Bahula Amavasya* (December-January). *Devi navarathrus* are celebrated for 9 days in *Asvijam* (September-October). *Abhishekams* are performed during Tuesdays and Fridays of *Sravana* month. Saffron, *kumkum* and sarees are offered to Her on Tuesdays during the *Margasira* month. The patrons are Vaisyas and *pujari* is a Brahmin of Kasyapa *gotram* with hereditary rights. Only Hindus paricipate.

Muthyalammavari *Uthsavam* is celebrated for 5 days from Sunday to Thursday commencing on *Phalguna Saptami* or *Dasami* (February-March). Muthyalamma appeared in a dream to Sri Maddala Appalaswamy Naidu and ordered him to celebrate a festival every year. This is being celebrated for the past 19 years. Arrangements are made 5 days in advance. *Burrakathas*, dramas and *Harikathas* afford entertainment. There is free feeding. *Prasadam* is distributed. Fruits and flowers are offered to the deity. All castes participate. Sri Appala Swamy Naidu of Gavara caste belonging to the Pydipala *gotram* is the patron. Sri Maddala Satya Rao of Gavara caste is the *pujari*. Pandals are erected for the *uthsavam*. Visitors stay for two days.

A fair is held for 5 days during nights and days. Nearly 5 thousand people from this and the neighbouring taluks of the district congregate. Foodstuffs, eatables and earthen toys are sold.

Merry-go-rounds, dramas, *Harikathas*, *Bhagavathams*, fancy dresses etc., entertain the visitors. About Rs. 10,000/- were spent for construction of the temple. There is a belief among the villagers that the deity would protect the people from epidemics.

Eswara and Venkateswara *Kalyanams* are celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May) for the past 60 years under the management of Vizianagara *Samsthanam* with local congregation. *Prasadam* is distributed. Fruits, flowers and cocoanuts are offered to the deity. A Srivaishnava in Venkateswara temple and a Brahmin in Siva temple are the *pujaris* with hereditary rights. Only Hindu devotees participate.

Gramadevatha Uthsavam is celebrated for 2 days on Mondays and Tuesdays before *Asvija Purnima* (September-October) for the past over 60 years. Arrangements for the festival are made one day in advance. Fowls, goats and sheep are sacrificed to the deity. The *pujari* goes out in procession sitting upon *surimanu* (a long wooden post slantly erected on a cart). Fruits, *vadapappu* and clothes are offered to the deity. Maharaja of Vizianagaram is the patron and a Reddy is the *pujari* with hereditary rights. All castes participate. *Jagaram*, fasting and feasting are observed.

A fair is held for one day. People of the neighbouring villages congregate. Foodstuffs, eatables, mirrors and combs, pictures, earthen toys etc., are sold.

Hanumanjayanthi is celebrated for 3 days from *Vaisakha Bahula Dasami* (April-May) with local congregation from ancient times under the management of the Endowment Board. Sri Rama *Kalyanam* is celebrated for 5 days from *Magha Suddha Ekadasi* (January-February). Daily puja is performed. *Prasadam* is distributed. Fruits and flowers are offered. *Pujari* is a Brahmin with hereditary rights. Only Hindus participate.

Sri Babakhadar Vali *Urs* is celebrated in *Shahban* month (December-January) in memory of the saint.

Hindus and Muslims participate without any distinction of caste or creed. Free feeding is arranged.

SOURCE : 1. *Sri Muddu Sri Rama Sastri, Headmaster, Cherinipalle St., Vizianagaram.*

2. *Sri B. H. Narasinga Rao, Teacher, M. H. Ele. School, Contonment.*

3. *Sri Kurmadas Lakshama Rao, Drawing Master, M. H. School, Cantonment.*

4. *Sri D. Satyanarayana Rao, Headmaster, Saraswathi Spl. Mpl. Ele. School, Bandada.*

5. *Sri Tumarada Satyanarayana, Teacher, Kothapeta.*

6. *Sri Maddala China Appala Swami Naidu, Village Munsiff, Vizianagaram.*

7. *Sri T. Rama Rao, H. M. Kancherlavari Spl. Mpl. Ele. School.*

8. *Sri V. Narasimha Murty, Teacher, Kancherlavari Spl. Mpl. Ele. School.*

9. *Sri N. Byragi Raju, Teacher, Elementary School, Spl. Municipal Raja Barar.*

10. *Sri Nistala Venkata Rao, Municipal Ele. School, Amanchivari Veedhi.*

11. *Sri P. V. Raja Gopala Chari, Koorallavari Street, Kothapeta.*

12. *Sri Peesapati Sri Venkateswarlu, Teacher, Spl. Mpl. Kancharlavari School.*

13. *Sri N. V. Rama Rao, Teacher, M. H. School, Kaspa.*

14. *Sri P. V. Rama Murthy Raju, Teacher, Municipal Junior Basic School.*

15. *Sri Uppala Venkata Rao, Senior Drawing Teacher, M. H. School.*

16. *Sri P Sanyasi Lingam, Teacher, Sri Rama Harijan Spl. Ele. School, Tuppili St.*

17. *Sri P. V. Narasimha Murthy, Ragula Municipal Ele. School, Dasannapeta.*

18. *Sri L. Ch. Appala Swami, Teacher, Sri Ananda Gajapati Spl. Mpl. Ele. School.*

19. *Sri Donkada Surya Prakasa Rao, Head Master, Dasannapeta, Vizianagaram.*

20. *Sri Andhra Patrika, Weekly, dated 24-10-1962.*

21. *Sri Additional information gathered by Sri M. K. Nagappa, Research Assistant for Fairs and Festivals and*

22. *Sri Ch. Purnachandra Rao, Economic Investigator, Census Department, Hyderabad.*

41. **Dharmapuri**—Situated on the Vizianagaram-Bheemunipatnam road at a distance of 2 miles from Vizianagaram Railway Station.

The total population of the village is 2, 355 and it is made up of Brahmin, Sale, Jangam, Kamsali, Kapu, Telaga, Chakali, Mangali etc., castes; Scheduled Castes people (70) and Muslims. The chief means of their livelihood are agriculture, agricultural labour and employment.

Kanaka Durga temple with Her image in female form with four hands is the place of worship.

Kanaka Durga *Uthsavam* is celebrated for 5 days from *Chaitra Suddha Padyami* (March-April). Saffron, *kumkum* and *naivedyams* are offered to the deity. This is being celebrated for the past 12 years. People of all communities of this and the neighbouring villages participate. Simma Appala Swamy of Yatha community is the *pujari* with hereditary rights.

A fair is held for 3 days infront of the temple. Eatables are sold. *Burrakathas*, dramas, *Harikathas*, *Bhagavathams* etc., entertain the visitors.

SOURCE : *Sri. D. V. Ramana, Headmaster, Special Elementary School, Dharmapuri.*

42. **Gajularega**—Situated on the Vizianagaram—Bobbili trunk road at a distance of 1 mile from Vizianagaram railway station. As bangles used to be manufactured in this village it is called 'Gajula Rega' (gajula means bangles).

The total population of the village is 5,150 and it is made up of the following communities : Caste Hindus-Brahmin, Vaisya, Kapu, Telaga, Sharabu, Sale; Mala and Madiga Scheduled castes people (933) and Scheduled Tribes (8 persons). The chief means of their livelihood are agriculture, agricultural labour, trade, carpentry and other traditional occupations.

The places of worship in the village are the temples of Muthyalamma with Her image in human

form to the south of the village, Bangaramma and Rama.

Muthyalamma festival is celebrated on *Chaitra Suddha Vidiya* (March-April). The announcement is made one day in advance i. e., on *Chaitra Suddha Padyami*. The residents of Vtzianagaram worship this deity with great belief. Thursday is the favourite day for this deity. Fowls, goats and sheep are sacrificed and fruits, flowers and sarees are offered. This is being celebrated for the past 60 years and is confined to the local congregation. The villagers are the patrons. All Hindu devotees participate. There is no specific *pujari*.

Daily pujas are offered in Sri Rama temple and *uthsavam* is celebrated on *Chaitra Suddha Purnima* (March-April). *Jagaram* is observed on *Sivaratri*.

SOURCE : *Sri P. Satyanarayana, Headmaster, Samithi Junior Basic School, Gajularega.*

43. Rollavaka—Situated at a distance of 3 miles from Garudabilli Railway Station and 5 miles from Vizianagaram.

The total population of the village is 338 and it is multi-ethnic in composition consisting of Caste Hindus and Scheduled Castes (24 persons). The chief means of their livelihood are agriculture and agricultural labour.

Village deity Bangaramma represented by a neem tree to the east of the village is worshipped.

Bangaramma *Panduga* is celebrated for 2 days from the Tuesday before *Chaitra Suddha Purnima* (March-April). Saffron, *kumkum*, fruits, flowers, clothes and *naivedyam* are offered and animals are sacrificed to the deity. This is ninety years old local festival celebrated with the co-operation of the villagers of all communities. *Pujari* is a Yadava of Nagali *gotram*.

SOURCE : *Sri Mamidi Sankaram, Rollavaka.*

44. Kondavelagada—Situated at a distance of 5 miles from Nellimarla Railway Station and about 7 miles from Vizianagaram by road.

The total population of the village is 2,944 and it is made up of Brahmin, Kshatriya, Kapu, Sale, Chakali, Reddy etc., castes; Scheduled Castes (241 persons) and Scheduled Tribes (7 persons). The chief means of their livelihood are agriculture, agricultural and casual labour and other traditional occupations.

Pydithalli temple with Her stone image in female form is the only place of worship here.

Pydithalli *Ammavari Panduga* is celebrated on the Tuesday immediately before or after *Chaitra Suddha Purnima* (March-April). A he-buffalo used to be sacrificed till 1952. But now it is stopped and once in 2 years fowls and sheep are sacrificed by the devotees at their houses only. This is being celebrated for the past over 150 years with local significance. There is a committee to arrange the festival. Local people of all communities, without any distinction of caste and creed, participate. *Pujari* is a Kapu with heriditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri P. Joga Rao, Teacher, Ele. School, Kondavelagada.*

45. Buradapeta—Situated at a distance of 4 miles from Nellimara village and 13 miles from Vizianagaram.

The total population of the village is 1,881 and it is made up of the following communities; Caste Hindus-Brahmin, Vaisya, Kapu, Yadava, Sale and Yatha, Mala and Madiga Scheduled Castes' people (41). The chief means of their livelihood are agriculture, sheep rearing, jute fibre preparing and casual labour.

The places of worship in the village are the temples of Siva, Rama, Rajyalakshmamma, Bhulokamma, and village deity Chamalamma with Her stone image in human form.

Chamalamma *Panduga* is celebrated for 10 days in *Chaitram* (March-April) or *Vaisakham* (April-May), generally during bright fortnight. Sheep, fowls and goats are sacrificed. *Jagarams* are observed by the villagers. Relatives and friends are invited for the festival. This is an ancient local festival. All Hindus of the village participate.

Fasting is observed and *Sivaradhana* is performed on *Sivaratri* day i. e., on *Magha Bahula Chaturdasi* (January-February). Rajyalakshmamma festival is another celebration in *Palgunam* (February-March) or *Chaitram* (March-April).

SOURCE: 1. *Sri P. Venkata Joga Rao, Village Munsiff, Buradapeta.*

2. *Sri N. V. S. Sitharamaiah, Village Karanam, Buradapeta.*

46. Nelivada—Situated at a distance of 1 mile from Garudabilli Railway Station and 7 miles from Vizianagaram.

Total population of 1,509 of the village comprises Kshatriya, Kapu, Telaga, Golla castes and Mala and Madiga Scheduled Castes, people (217). The chief means of their livelihood is agriculture.

Yellamma temple in the Adi-Andhra habitat, Vishnu temple with stone image of Adi Vishnu and Lakshmi and brass procession images of Rama, Seetha, Lakshmana and Anjaneya and Siva temple with a stone *Sivalingam*, stone images of Parvathi and Nandi, brass procession images of Eswara and Parvathi are the places of worship here.

Sri Seetha Rama *Kalyanam* is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). *Kalyanam* is celebrated on *Chaitra Suddha Ekadasi* (March-April). This is of local significance.

Parvathi *Kalyana Uthsavam* is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May). This is over 100 years old festival. Only Hindu devotees participate. *Prasadam* is distributed to all devotees.

Sirlu Pothanna and Yellamma *Jatara* is celebrated for one day on *Phalguna Suddha Navami* or *Dasami* (February-March) during *Mrugasira Nakshatram*. *Jatara* is celebrated from 4 p.m. to 6 p.m. The *pujari* goes round the village and the neighbouring village with music to inform the day of celebration of the fair and collect rice and other required materials, what is collectively called "the Joguwandu". This is an ancient festival and confined to Harijan (Mala and Madiga) community. The deity owns 5 acres of wet land and an acre of dry land given by Vizianagara Raja as *inam* land. About 1,000 people congregate from this and the neighbouring villages such as Tekkali, Karethanu, Billalavalasa, Garudabilli, Ambativalasa, Rollavaka and Chandramma-, peta. *Pujari* belongs to either Mala or Madiga caste and enjoys the *inam* land.

A fair is held in this connection. A few shops are kept with eatables and foodstuffs.

SOURCE : 1. *Sri I. Narasimhamurthy, Teacher, Elementary School, Gajapathinagaram.*

2. *Sri M. Raman, Teacher, Special Samithi Elementary School, Nelivada.*

47. Sitharampuram— Situated at a distance of 4 miles from Gajapathinagaram Railway Station by cart route. Seetharamamma, wife of Vizianagaram Maharaja had given this village as a gift to Brahmins and hence it is named after the queen.

The total population of the village is 1,016 made up of Brahmin, Gajula Kapu, Padma Sale Viswa Brahmin, Chakali, Mangali etc., castes and Scheduled Castes' people (79). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Anjaneya Swamy temple is the place of worship in the village. *Gramadevatha* is worshipped with Her image in human form with no temple.

Gramadevatha Uthsavam is celebrated in *Vaisakham* (April-May) or *Jaishtam* (May-June) according to their convenience. Fowls and goats are sacrificed to the deity from the evening to the night on that day. Feasts, fancy dresses, *jagarans* and fasting are the domestic observances. This is an ancient festival confined to this village. Local people of all communities participate. *Pujari* is Nadupuri Surayya of Nagalla *gotram* with hereditary rights.

Uthsavam is celebrated on the *Telugu New Year's Day i. e.*, on *Chaitra Suddha Padyami* (March-April) in Anjaneya Swamy temple. *Panchangam* (almanac) is read on that day, and the New Year's prospects are foretold. *Abhishekams* are performed to the Lord on *Phalguna Bahula Amavasya* (February-March).

SOURCE : *Sri K. Appa Rao, Teacher, Spl. Ele. School, Logisa.*

48. Parasam—Situated at a distance of about 5 miles from Bondapalle Railway Station and about 11 miles from Vizianagaram.

The total population of the village is 1,078 and it is made up of Kapu, Padma Sale etc., castes and Adi-Andhra Scheduled Caste (72 persons). The means of their livelihood are agriculture, agricultural labour and weaving.

Pydithalli Ammavari temple with Her stone image in the form of a deity is the only place of worship. Bangaramma, Muthyalamma and Maridamma are also worshipped in the village.

Pydithalli Ammavari *Panduga* is celebrated for 8 days in *Asvijam* (September-October) with the belief that the deity would protect the people and animals from the diseases and natural calamities of all kinds. In the night of *Ammavari Anupu*, fowls and animals are sacrificed to the deity. The villagers invite their friends and relatives and arrange dinners and free feeding. During the last 3 days

of the *panduga*, people observe fasting and arrange dinners. This is an ancient festival confined to the village. Villagers are the patrons. Local people of all communities with out any distinction of caste or creed participate. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights.

SOURCE : *Sri Polaki Sanyasappanna, Headmaster, Parasam.*

49. Nadupuru— Situated at a distance of about 12 miles from Vizianagaram.

The total population of the village is 2,155 and it is made up of the following communities-Caste Hindus-Brahmin, Vaisya, Kapu, Velama, Telaga, Sale, Kammari, Kummari, Kamsali, Mangali, Chakali; Mala, Madiga Scheduled Castes' people (260). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Pydithalli temple with Her stone image is the only place of worship here.

Pydithallamma *Devatha Uthsavam* is celebrated in *Vaisakham* (April-May) for 8 days according to their convenience. This festival is celebrated for the welfare of the people. Animals are sacrificed near the temple during nights. This is an ancient festival confined, to this and the neighbouring villages. Kapus are the patrons. People of all castes from this and the nearby villages congregate. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights.

From ancient times a fair is held for 3 days in connection with this festival. People of the neighbouring villages also congregate. About 50 shops sell food materials, eatables, utensils, mirrors and combs, clothes and toys. The pilgrims of the neighbouring villages stay for one day.

Bhagavathams, Harikathas, Bhajans and dramas entertain the visitors.

SOURCE . *1. Sri K. Narayana, Teacher, Parasam.*

2. Sri P. Suryanarayana, Teacher, Nadupuru.

50. Kenguva Agraharam—Situated at a distance of 7 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram.

The total population of the village is 1,538 and it is made up of Brahmin, Vaisya, Srishti Karnam, Padma Sale, Kapu, Yadava, Kamsali, Vadrangi, Chakali, Mangali etc., castes and Mala, Barika, Relli Scheduled Castes' people (344). The chief means of their livelihood are agriculture, agricultural labour, sheep rearing and traditional occupations.

Gramadevatha is worshipped in the form of a *sulam* (trident) in the *vanam* 4 furlongs away from the village.

Gramadevatha Uthsavam is celebrated for one week in *Chaitram* (March-April) once in 3 years. Fowls and sheep are sacrificed to the deity on the evening of the *uthsavam* day. Fasting and *jagaram* are the domestic observances. This is an ancient local festival. The patron belongs to Kapu caste. People of all local castes participate. *Pujaris* are Sarva Sri Burle Papanna, Ramulappadu and Jammu-Appadu of Nagali *gotram* and Kapu caste with hereditary rights. *Bhagavathams* afford entertainment.

SOURCE : *1. Sri Velpuri Lakshmi Narasimham, Village Karnam, Kenguva Agraharam.*

2. Locharla Chakrapani, Headmaster, Spl. Samithi Ele. School, Kenguva Agraharam.

51. Logisa Agraharam — Situated at a distance of 5 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram.

The total population of the village is 1,285 and it is made up of the following communities: Caste Hindus -Brahmin, Vaisya, Kummari, Gajula Kapu, etc., Mala Scheduled Caste (56 persons) and Scheduled Tribes (18 persons). The chief means of their livelihood are agriculture, pottery and other traditional occupations.

Sri Ramalingeswara Swamy temple and Sri Rama temple are the places of worship. The image of *Gramadevatha* in human form is worshipped in a *vanam* 4 furlongs from the village.

Gramadevatha uthsavam is celebrated for one week in *Vaisakham* (April-May) once in 3 years. Fowls and sheep are sacrificed to the deity on the evening of the *uthsavam* day. Fasting and *jagaram* are the common domestic observances. This is of ancient origin. The patron is a Kapu People of all communities of the village participate. *Pujaris* are Logisa Ramanna and Pentamma, Kapus of Nagali *gotram* with hereditary rights.

SOURCE : *Sri A. V. Kameswara Rao, Village Munsiff, Logisa Agraharam.*

52. Tummikapalle Agraharam—Situated at a distance of 5 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram.

The total population of the village is 1,201 and it is made up of Vaisya, Gajula Kapu, Yadava, Sristi Karnam etc., castes and Mala and Madiga Scheduled Castes people (77). The chief means of their livelihood are agriculture and sheep rearing.

The temples of Sri Sangameswara Swamy, Sri Rama and *Gramadevatha* with Her images in human form are the places of worship.

Sri Sangameswara Swamy *Uthsavam* is celebrated for a day on *Magha Bahula Chaturdasi* (January-February). Arrangements are made 5 days in advance. This is an ancient celebration with local significance. There is free feeding and *prasadam* is distributed to all.

Gramadevatha festival is celebrated for a week in *Phalgunam* (February-March) once in 3 years according to the convenience of the villagers. This is an ancient festival confined to the local congregation. Fowls and sheep are sacrificed to the deity on the evening of the *uthsavam* day. *Jagaram* and feasting are commonly observed by the villagers. Patrons are Kapus. Local people of all communities participate. *Pujari* is Sri Sattara Rama Naidu, a Kapu of Nagali *gotram* with hereditary rights.

SOURCE: 1. *Sri Pappu Sastrulu, Tummikapalli Agraharam.*

2. *Sri B. Rama Murthy, Tummikapalli Agraharam.*

53. Jinnam Agraharam—Situated at a distance of 7 miles from Gajapathinagaram railway station and about 16 miles from Vizianagaram.

The total population of 1,271 of the village is made up of Brahmin, Vaisya, Kapu, Velama, Sale, Kamsali, Golla, Kammari, Kummari, Vadrangi, Mangali, Chakali castes; Mala and Madiga Scheduled Castes (179 persons). The chief means of their livelihood are agriculture and agricultural labour, casual labour and other traditional occupations.

The temples of Sri Venkateswara, the village deities Pydithalli, Maridamma, Bangaramma, Durgalamma and Nukalamma, and two Rama *Mandirs* with the Lords' pictures are the places of worship here.

Lord Venkateswara *Kalyanam* for 6 days in *Phalgunam* (February-March) and *Sri Rama Navami* festival in *Chaitram* (March-April) are celebrated in the temples of the Lords.

Ammavari Panduga is celebrated throughout the month *Chaitram* (March-April).

Maridamma and Durgalamma *Ushsavams* in *Sravanam* (July-August), Bangaramma *Uthsavam* in *Ashadam* (June-July) and Nukalamma *Panduga* in *Asvijam* (September-October) are the other festivals of the village each celebrated for 3 days. *Naivedyam* is offered to the deities. These are ancient local celebrations. People of all castes participate.

SOURCE: 1. *Sri M. V. R. Acharyulu, Jinnam Agraharam.*

2. *Sri S. Venkata Narsimha Chayulu, Village Karnam, Jinnam Agraharam.*

54. Ramannapeta Agraharam—Situated at a distance of 7 miles from Gajapathinagaram Railway Station and about 17 miles from Vizianagaram.

The total population of the village is 817. It is multi-ethnic in composition consisting of Hindu castes; and Relli, Bariki Scheduled Castes people (219). The chief means of their livelihood are agriculture and agricultural labour.

Ammathalli temple with Her wooden image and Bangaramma temple are the places of worship in the village. Vanamalamma and Nallamaremma are worshipped under trees.

Ammathalli Panduga is celebrated for a week from *Chaitra Suddha Purnima* (March-April). Offerings are made and *naivedyams* are offered at the houses. Local people of all communities participate. *Pujari* has hereditary rights.

SOURCE: *Sri Sarepaka Appala Narasimham, Village Headman, Ramannapeta Agraharam.*

55. Rangupuram Agraharam—Situated at a distance of 8 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram.

The total population of the village is 271 and it is made up of Kapu, Chakali, Mangali etc., castes and Adi-Andhra Scheduled Castes (42 persons). The chief means of their livelihood are agriculture and agricultural labour.

Pydithalli is worshipped in the form of wooden images.

Pydithalli Ammavari *Panduga* is celebrated for 7 days from *Chaitra Suddha Purnima* (March-April) from ancient times with local congregation. Offerings are made. Local people of all communities participate. *Pujari* has hereditary rights.

A few shops are kept with eatables.

SOURCE : *Sri P. Appala Narasinga Rao, Village Headman, Rangupuram Agraharam.*

56. Penubarthi— Situated at a distance of 2 miles from Garividi Railway Station and about 13 miles from Vizianagaram.

The total population of 1,614 of the village is made up of Brahmin, Vaisya, Kapu, Chakali, Mangali, Kamsali, Golla, Padma Sale castes and Scheduled Castes (92 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The village deities Muthyalamma, Bangaramma and Pydithalli are worshipped in the form of wooden images.

Muthyalamma *Panduga* is celebrated for 3 days from *Chaitra Suddha Vidiya* (March-April), (Pydithalli festival for 3 days in *Asvijam* (September-October) and Bangaramma festival once in 3 years are celebrated. Plantains, *chalimidi* and *vadapappu* are offered, fowls and sheep are sacrificed to the deities. People observe fasting. These festivals are of ancient origin and confined to the village only. There is no spacific *pujari.*

SOURCE : *Sri T. Krishna Murthy, Village Headman, Penubarthi.*

57. Chintapallipeta — Situated at a distance of 2 furlongs from Garividi Railway Station and 14 miles from Vizianagaram.

The total population of 927 of the village is made up of Kapu and a few people of other castes and Scheduled Castes (35 persons). The chief means of their livelihood are agriculture and agricultural labour.

The temples of Pydithalli and Bangaramma with their wooden images are the places of worship in the village.

Pydithalli *Panduga* is celebrated for 3 days in *Chaitram* (March--April). Sarees, saffron, *kumkum*, fruits and flowers are offered to the deity. *Jagaram* and fasting are the domestic observances. The patrons and *pujaris* are Kapus. Local people of all communities participate.

Bangaramma *Panduga* celebrated for 3 days in *Vaisakham* (April-May) is the other festival of the village.

SOURCE : *Sri P. Suryanarayana, Headmaster, P. B. School, Chintapallipeta.*

58. Chodavaram— Situated at a distance of 3 furlongs from Garividi Railway Station and 10½ miles from Vizianagaram.

The total population of 1,873 of the village is made up of Kshatriya, Chakali, Mangali, Telaga, Kapu etc., castes, Scheduled Castes (266 persons) and Scheduled Tribes' people (31). The chief means of their livelihood are agriculture and agricultural labour.

Rama temple and Sirla Yellamma temple with Her image in female from are the places of worship in the village.

Sirla Yellamma festival is celebrated on *Phalguna Suddha Ashtami* (February-March) for one day. Fruits, cocoanut, saffron, *kumkum* and rice are offered to the deity with the belief that she protects them from diseases. The villagers offer *naivedyam* to the deity. *Pujari* only observes fasting and *jagaram*. This is being celebrated for the past 15 years with the congregation of about 1,000 people from this and the neighbouring villages *viz.*, Jammupeta, Garividi, Nagallavalasa etc. People of this and the neighbouring villages of all communities participate. *Pujari* is a Madiga woman with hereditary rights.

A few shops selling eatables etc., are kept.

SOURCE : *Sri P. Chiranjeevi, Headmaster, Z. P. Ele. School, Chodavaram.*

59. Gudem—Situated at a distance of 4 miles from Gujjangivalasa Railway Station and about 9½ mile from Vizianagaram.

The total population of the village is 1,994 and it is made up of Brahmin, Vaisya, Kapu, Mangali. Golla etc., castes and Schduled Castes (142 persons), The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Perantalu temple is the only place of worship in this village.

Perantalu Uthsavam is celebrated for a day in the bright fortnight of *Phalgunam* (February-March). *Pasupu, kumkum,* fruits etc., are offered. This is an ancient local festival. People of all communities participate. *Pujaris* are Kapus.

SOURCE : *Sri. Ramadas, Teacher, Gudem.*

60. Palligandredu—Situated at a distance of 6 miles from Gujjangivalasa Railway Station and 15 miles from Vizianagaram.

The total population of the village is 633, consisting of the following communities: Brahmin, Vaisya, Kapu, Velama, Telaga, Jangam, Vadrangi, Kammari, Kummari, Sale, Mangali, Chakali; and Mala and Madiga Scheduled Castes (176 persons). The chief means of their livelihood are agriculture and agricultural labour.

Yellamma is worshipped in the form of an anthill in an open space.

Yellamma Sirlu *Uthsavam* is celebrared for 30 days from *Magha Suddha Purnima* (January-February); *Pujari* goes for alms for one month from *Magha Suddha Ashtami* to *Phalguna Suddha Ashtami* (February-March) and *uthsavam* is celebrated on that day. Fowls are sacrificed. Fastings and *jagarems* are the domestic observances. About 2,000 devotees congregate. All castes participate. Sri Jami Ramulu, a Madiga is the *pujari* with heriditary rights.

A fair is held for one day with 2,000 congregation of this and the neighbouring 10 villages. About 1,000 shops are kept selling eatables, mirrors and combs.

SOURCE : *Sri K. Bhavani Sankaram, Palligandredu.*

61. Garikavalasa—Situated at a distance of 7 miles from Nellimarla and 15 miles from Vizianagaram *via* Gurla.

The total population of the village is 1,768 and it is made up Brahmin, Vaisya, Telaga, Chakali, Mangali, Kshatriya. The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Koteswara Swamy temple with a stone *Sivalingam* is the only place of worship in this village. This temple was constructed by Sri Appa Naidu and later it was handed over to the Vizianagaram *Samsthanam.*

Lord Koteswara Swamy festival is celebrated from ancient times for 5 days from *Jaishta Suddha Ekadasi* to *Purnima* (May - June) with about 2,000 local congregation. Cocoanuts and plantains are offered to the deity. About 1,000 local people of all communities participate. Sri Donthumarthi Koteswara Rao is the hereditary *pujari* on monthly payment. Fasting is observed and *bhajans* are conducted.

SOURCE : *1. Sri Pilaka Narasimha Murthy, Village Karnam, Garikavalasa.*

2. Sri V. V. Suryanarayana Raju, Teacher, Garikavalasa.

62. Palavalasa—Situated at a distance of 5 miles from Gujjangivalasa railway station and 12 miles from Vizianagaram.

The total population of 1,182 of the village is made up of Brahmin, Vaisya, Kapu, Velama, Telaga, Jangam, Kammari, Sale, Kamsali, Kummari, Mangali, Chakali castes and Mala and Madiga Scheduled Castes' people (70). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Pydithalli temple with Her one foot high wooden image is the only place of worship in the village.

A new image is prepared for every festival.

Pydithalli *Panduga* is celebrated for 9 days from Monday to the following Tuesday in the month of *Vaisakham* (April-May). *Ammavaru* is placed on the *Peetham* for the first 7 days and fancy dresses entertain the people during nights. *Bhagavatham* is performed on the nights of 8 days. Fancy dresses, car festival and procession are celebrated on the 9th day. Animals are sacrificed on the last day. *Jagaram* is observed. This is a 20 year old local festival. The villagers are the patrons. Some land is allotted to this deity and the expenses of the *uthsavams* are met from the income from this land. Land is allotted to the *pujaris* to perform daily puja etc. Local people of all castes participate. Sri Suryudu and Sri Valluru Raghavulu are the *pujaris* with hereditary rights.

SOURCE : *Sri C. Suryanarayana, Headmaster, Special Elementary School, Palavalasa.*

63. Anandapuram — Situated at a distance of about 4 miles from Kella Railway Station and 11 miles from Vizianagaram.

The total population of the village is 1,309, consisting of Kapus; Adi - Andhra Scheduled Castes (68 persons) and Scheduled Tribes (19 persons). The chief means of their livelihood are agriculture and agricultural labour.

Syamalamma temple with Her stone image and Bangaramma, Muthyalamma, Nukalamma and Maridamma with no temples are the places of worship in the village.

Syamalamma *Uthsavam* is celebrated for 8 days in *Vaisakham* (April-May). This is being celebrated for the welfare of the villagers. Animals are sacrificed during the night of sending the deity. Fastings, feastings and *jagaram* are observed during the last 3 days. Friends and relatives are invited by the villagers. This is an ancient local festival. Local people of all communities participate. The *pujari* is a Kapu of Nagali *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : 1. *Sri Bh. V. L. Narayana, Village Karnam, Anandapuram.*

2. *Sri M. Suryanarayana Murthy, Village Munsiff, Garikim.*

64. Kotagundredu—Situated at a distance of 4 miles from Nellimarla and 14 miles from Vizianagaram.

The total population of 1,994 of the village comprises Brahmin, Kshatriya, Sristi Karnam, Sharabu, Devanga, Yadava, Kummari etc., castes; Scheduled Castes (201 persons) and Scheduled Tribes (6 persons). The chief means of their livelihood are agriculture, agricultural labour, weaving and traditional occupations.

Syamalamma temple with Her stone image in human form is the place of worship in the village. Eswara temple is under construction.

Syamalamma festival is celebrated on *Vaisakha Suddha Purnima* (April-May) for one day. Ammavaru is brought into the village one month in advance *i. e.*, on *Chaitra Suddha Purnima* (March-April). The villagers go to the temple during these 30 days. Fruits and clothes are offered and fowls, goats and sheep are sacrificed. This festival is being celebrated since the inception of the village; Maharaja of Vizianagaram used to patronize the festival in the past but now the villagers collect money and celebrate the festival. About 10,000 people of all communities congregate from the nearby villages. *Pujari* is a Yadava of Bogiri *gotram* with hereditary rights.

A fair is held for two days with 10,000 people of this and the neighbouring villages. Nearly 100 shops selling eatables, utensils, mirrors and combs, books and clothes, toys, fancy goods, fruits etc., are set up.

The pilgrims stay for two days. *Bhagavatham, bhajans* and fancy dresses entertain the visitors.

SOURCE : *Sri V. Lakshminarayana, Extension Officer; Gantyada.*

65. Kalavacherla—Situated at a distance of 2½ miles from Nellimarla Railway Station and 10 miles from Vizianagaram.

The total population of the village is 740 and it is made up of Brahmin, Vaisya, Kapu, Velama, Telaga, Jangam, Vadrangi, Mangali and Chakali castes. The chief means of their livelihood are agriculture and other traditional occupations.

Stone image of Bangaramma and wooden image of Muthyalamma are worshipped in female forms.

f *Gramadevathala Pandugalu* are celebrated in f*Sravanam* (July-August) for 3 days. Goats and towls are sacrificed. Relatives are invited for the ieasts. These are an ancient festivals confined to he village. People of all castes participate. *Pujari* is a Kapu of Nagali *gotram* wita hereditary rights.

SOURCE : *Sri Yedla Appala Naidu, Village Headman, Kalavacherla.*

66. Goshada—Situated at a distance of 2 miles rom Nellimarla Railway Station and 10 miles from Vizianagaram.

The total population of the village is 600 and it is made up of Brahmin, Vaisya, Kapu, Telaga Viswa Brahmin, Chakali, Mangali etc., castes Scheduled Castes (107 persons) and Muslims. The chief means of their livelihood are agriculture, gricultural labour and other traditional occupations.

Bangaramma temple with Her stone image in female form is the only place of worship here.

Gangaramma festival is celebrated for 3 days in the bright fortnight of *Ashadham* (June-July). Goats and sheep are sacrificed to the deity. This is an ancient local festival. People of all communities participate. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights.

SOURCE : *Sri. K. Suryanarayana, Village Headman, Goshada.*

67. Gurla—Situated at a distance of 2 miles from Nellimarla Railway Station and 9 miles from Vizianagaram.

The total population of 1,402 of the village is made up of Brahmin, Vaisya, Kapu, Chakali, Mangali castes and Adi-Andhra Scheduled Caste (94 persons). The chief means of their livelihood are agriculture, agricultural labour and trade.

Durgalamma temple with Her wooden image in female form is the place of worship in the village.

Durgalamma *Panduga* is celebrated for 3 days in *Ashadham* (June-July) from ancient times with local congregation. Fowls, goats and sheep are sacrificed to the deity. Relatives are invited for the feasts. Local people of all communities participate A Kapu of Nagali *gotram* is the *pujari.*

SOURCE : *Sri. P. Dharma Rao, Village Karnam, Gurla.*

68. Saripalle—Situated at a distance of 8 mile from Vizianagaram.

The total population of 2,642 of the village i made up of Brahmin, Sale, Telaga, Chakali, Mangali, Kammari, Sharabu, Majju etc , castes; Mal and Madiga Scheduled Castes people (285) and Scheduled Tribes' people (4). The chief means of their livelihood are agriculture, agricultural labour, spinning on Amber charkha, work in the Jute Mill and other traditional occupations.

Temple of Lord Siva, Somalingaswamy (also Siva), Rama and Asiramma are the places of worship in the village. The temple of Lord Siva is by the side of the hillock 'Bodikonda'. The *lingam* in this temple is called Vibhishanuni *lingam* as it believed to have been installed by Ravana and worshipped by Vibhishana, after the death of his brother Ravana. Behind this *lingam* there is a stone image of *Shakthi*, 4 feet in height. The compound wall of this small temple contains many beautiful sculptures. The spot is also called Yekshesudu as *gandharva ganam* or Celestial music is said to be heard here after midnight when *Devathas or Yakshas* descend to earth to worship the Lord. *Sivalingams* and *Nandivahanams* of black stone are found in a flood-devastated village by name Venkatapuram at a distance of a furlong from this village on the bank of Champavathi River. And there are two Siva temples, on an elevated place, with *lingams* there. Pujas were performed to these by some Brahmins of Parapuram in the past. The worship is now discontinued.

Mahasivaratri festival is celebrated for a day on *Magha Bahula Chathurdasi* (January-February) in the Siva temple. Pujas and *abhishekams* are performed. Fruits, flowers, cocoanuts and *naivedyam* are offered. Devotees take river-bath and observe fasting and *jagaram. Prasadam* is distributed to all.

Special pujas are performed in the month of *Kartheekam* (October-November).

Rajammathalli *Jatara* is celebrated for 3 days from any Wednesday to Friday in *Vaisakham* (April-May), near Her temple. *Jatara* is celebrated at the temple. A he-buffalo, left for free grazing in the fields, is sacrificed, as vowed before, along with 300 fowls. The he-baffalo is called *Gajampothu* (elephant-he-buffalo) as it is left to become as fat as an elephant. This is an ancient festival and about 3,000 people of all communities congregate from this and the nearby villages. Subscriptions are raised to meet the expenses of the festival. About 25 shop sell sweets and foodstuffs near the temple.

Asirithalli festival is celebrated annually. It is told that 40 years ago a villager derided the existence and influence of *Ammavaru*, challenged Her presence and occupied one of Her plots. The same night he became insane and suffered from death-pangs. After taking a vow to construct a temple and perform puja to Her, on the advice of his neighbours, he was relieved of the insanity and pain. He constructed the temple to Asirithalli who was believed to have been in an ant-hill near the village, previously.

The festival is celebrated for 10 days from any day fixed by the village elders in *Vaisakham* (April-May). The deity is called Malapilla as she has no restrictions of pollution etc. More than 600 fowls are sacrificed to Her. On the last day when the *anupu* (send off) is performed, people are entertained by *puliveshams* and other disguises on foot and on carts. People have a great fear as well as veneration for Asiramma.

The *pujari* is a Majjula with hereditary rights.

SOURCE : 1. *Sri K. Venkataramana Rao, Karnam, Saripalle.*

2. *Sri. K. Narasimham, Teacher, Saripalle.*

69. Atmaramuni Agraharam—Situated at a distance of 5 miles from Nellimarla Railway Station and 10 miles from Vizianagaram. This village was given as *agraharam* by Seetharama Chandra Maharaja of Vizianagaram in Saka year 1656 (1734 A. D).

The total population of the village is 903, consisting of Brahmin, Vaisya, Velama, Kapu, Telaga, Vadrangi, Mangali, Chakali etc., castes and Mala and Madiga Scheduled Castes (18 persons). The chief means of their livelihood is agriculture.

Symalamma (also called Chamalamma) with her 5 feet high stone image in female form and Siva and Kesava temples are also worshipped.

Gramadevatha Uthsavam is celebrated in *Asvijam* (September-October) for two days on a Monday and Tuesday according to their convenience. Fowls and sheep are sacrificed on Tuesday. This is being celebrated since the inception of the village.

The villegers are the patrons. All Hindus participate.

Pujari is a Kapu of Nagali *gotram.*

SOURCE : *Sri P. Suryanarayana, Village Karnam, Atmaramuni Agraharam.*

70. Dannanapeta—Situated at a distance of 5 miles from Nellimarla Railway Station.

The total population of the village is 695 made up of Brahmin, Vaisya, Kapu, Telaga, Mangali, Chakali etc., castes; Mala and Madiga Scheduled Castes' people (60). The chief means of their livelihood are agriculture and agricultural labour.

Pydithalli temple with Her wooden image is the only temple in the village. Rajamma *Ammavaru* is worshipped in a *vanam* (garden) in the form of a wooden image with no temple.

Pydithalli *Ammavari Uthsavam* is celebrated in *Sravanam* (July-August) for two days according to convenience usually at the time of paddy transplantation and Rajamma *Ammavari Panduga* is celebrated in *Asvijam* (September-October). Fowls, goats, sheep, animals, saffron, *kumkum*, *naivedyam* and lighting are offered to the deity. These are confined to the village.

SOURCE : *Sri R. Pydiraju, Village Karnam, Seetharamunipeta.*

71. Alugolu—Situated at a distance of 6 miles from Gujjangivalasa Railway Station and 15½ miles from Vizianagaram.

The total population of 2,416 of the village consists of Brahmin, Vaisya, Jangam, Sale, Kamsali, Kapu, Yata, Teli, Chakali, Mangali, etc., castes and Scheduled Castes people (299). The chief means of their livelihood are agriculture and other traditional occupations.

Bangaramma temple with Her wooden image and Rama temple are the places of worship in this village.

Bangaramma *Panduga* is celebrated according to the convenience of the villegers for one day. Fruits, *chalimidi*, *vadapappu*, saffron and *kumkum* are offered and animals are sacrificed. Fasting is observed domestically and *naivadyams* are offered. *Jatara* is celebrated during nights. This is an ancient festival confined to the village. Local people of all communities participate.

SOURCE : *Sri P. Kasanna, Headmaster, P. S. Ele. School, Alugolu.*

72. Sativada—Situated at a distance of 8 miles from Nellimarla Railway Station and 12 miles from Vizianagaram.

The total population of 1,769 of the village is made up of Brahmin, Kshatriya, Vaisya, Viswa Brahmin, Jangam, Chakali, Mangali, Devanga, Yata etc., castes and Scheduled Castes (153 persons). The chief means of their livelihood are agriculture, agricultural labour, trade and other traditional occupations.

Rama temple and Yellamma temple with Her wooden image and an ant-hill are the places of worship here.

Sirula Panduga is celebrated for one day on *Phalguna Suddha Ashtami* (February-March) from ancient times with the congregation of this and the neighbouring four villages. Fruits, flowers and *kumkum* are offered. *Pujari* is a Viswa Brahmin.

SOURCE : 1. *Sri M. Suryanarayana, Village Karnam, Sativada.*

2. *Sri D. Suryanarayana Raju, Headmaster, Ele. School, Sativada.*

73. Ramathirthalu—Situated at a distance of 6 miles from Vizianagaram Railway Station.

The total population of 934 of the village comprises several Hindu sub-castes; Scheduled Castes (28 persons) and Scheduled Tribes (48 persons). The chief means of their livelihood is agriculture.

Rama temple and Siva temple are the places of worship. Rama stayed here during his exile in Dandakaranyam.

Sri Rama *Kalyanam* is celebrated for 5 days from *Magha Suddha Ekadasi* (January–February) with about 10,000 congregation of this and the neighbouring villages. Hindu devotees participate.

There is a choultry for the pilgrims.

Lord Siva is worshipped for 2 days during *Mahasivaratri*, by about 2,500 congregation of this and the neighbouring villages. Hindu devotees participate.

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

74. Pedatarimi—Situated at a distance of 6 miles from Gujjungivalasa Railway Station and 15 miles from Vizianagaram. It is believed that during *Uttara Gograhanam*, the cows when pursued by Kouravas came and stopped here. Hence it was called Peda Tarimi (therimi means having pursued).

The total population of 452 of the village is made up of Telaga, Chakali, Mangali, Raju, Sharabu, Jangam. etc., castes and Adi-Andhra Scheduled Caste (151 persons). The chief means of their livelihood are agriculture and agricultural labour.

Rama temple is a place of worship here. The image of Bangaramma is worshipped in a *vanam* (garden).

Bangaramma festival is celebrated once in 3 years in *Vaisakham* (April–May). Saffron, *kumkum*, cocoanuts, plantains, *chalimidi* and *vadapappu* are offered and fowls and goats are sacrificed to the deity. This is an ancient festival with local significance. The expences are met by raising contribution from the villagers. Sri Sivaguru Akkayya of Velama caste is the patron. Local people of all communities participate. *Pujari* belongs to Telaga caste and Nagali *gotram*. He has hereditary rights.

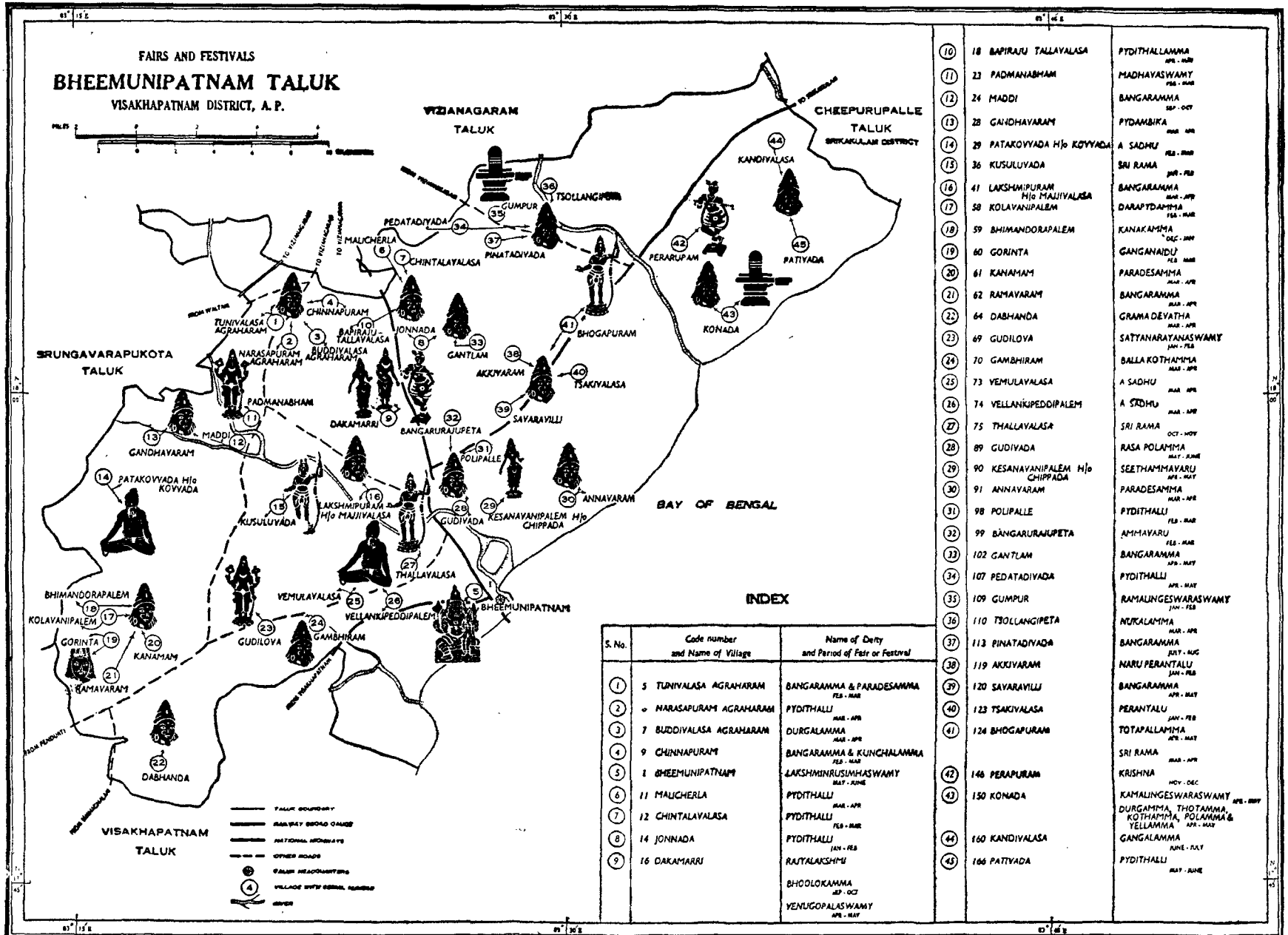
SOURCE : *Sri Janapala Appala Swamy, Nellimarla.*

BHEEMUNIPATNAM TALUK

FAIRS AND FESTIVALS

BHEEMUNIPATNAM TALUK

VISAKHAPATNAM DISTRICT, A. P.



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40	123 TSAKIVALASA	PERANTALU JAN - FEB
41	124 BHOGAPURAM	TOTAPALLAMMA APR - MAY SRI RAMA MAR - APR
42	146 PERAPURAM	KRISHNA NOV - DEC
43	150 KONADA	KAMALINGESWARASWAMY APR - MAY DURGAMMA, THOTAMMA, KOTHAMMA, POLAMMA & YELLAMMA APR - MAY
44	160 KANDIVALASA	GANGALAMMA JUNE - JULY
45	166 PATIVADA	PYDITHALLI MAY - JUNE

Section X

BHEEMUNIPATNAM TALUK

Tunivalasa Agraharam:—Situated at a distance of one furlong from Vizianagaram-Padmanabham road, 2 miles from Korukonda Railway Station, 7 miles from Vizianagaram and 16 miles from Bheemunipatnam. Over 200 years ago, the Maharaja of Vizianagaram gave this village as a gift.

The total population of the village is 654 and it consists of the following Hindu castes: Brahmin, Kapu, Naga, Talaga; Scheduled Castes (16 persons)-Malas and Rellis; and Scheduled Tribes (31 persons)-Konda Doras. The chief means of their livelihood are agriculture and agricultural labour.

Lord Visweswara Swamy temple with the images of the Lord and His consort Raja Rajeswari Devi, village deities Bangaramma and Paradesamma temples are the places of worship in this village.

Bangaramma and Paradesamma *Pandugalu* are celebrated for 15 days from *Phalguna Suddha Padyami* to *Purnima* (February-March). Fowls, goats and sheep are sacrificed to the deity. Fasting and *jogarana* are observed. This is being celebrated for the past over 200 years. 1,400 Hindu devotees from about seven neighbouring villages congregate. The annual expenditure on the festival is Rs. 600/-. The *pujari* is a Telaga.

A fair is held in connection with the festival for 7 days near the temple with a few shops selling eatables, utensils, lanterns, mirrors and combs. There are free feeding facilities for 2 days to the pilgrims. Dramas, lottery, dances, *Burrakathas* and *Harikathas* afford entertainment.

Lord Visweswara Swami *Kalyanam* takes place for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February) with great pomp chanting Vedic hymns and music. *Jwalathoranathsavam* is also celebrated on *Karthika Suddha Purnima* (October-November). The local devotees of all Hindus communities participate. *Pujari* is Telagapu Anantha-iah, a Brahmin of Bharadhwajasa *gotram* with hereditary rights.

SOURCE: *Sri Sarepaka Narasinga Rao, Teacher, Tunivalasa.*

2. Narsapuram Agraharam—Situated at a distance of one mile to the east of the 5th milestone on Bheemunipatnam, Padmanabham—Vizianagaram road, 3 miles from Korukonda Railway Station, 7 miles from Bheemunipatnam and 8 miles from Vizianagaram.

The total population of the village is 458 and it consists of the following Hindu castes: Kapus, Yatas Telagas; and Scheduled Castes (10 persons). The chief means of their livelihood is agriculture.

The temples of Sri Rama, Pydithalli and Bangaramma with their wooden images are the places of worship.

Pydithalli *Panduga* is celebrated on *Chaitra Suddha Purnima* (March-April). This is being celebrated for the past over 100 years with local significance. Fowls, goats and sheep are sacrificed and *kumkum*, turmeric, clothes and fruits are offered to the deity. Kapus and other villagers are the patrons. The Hindu residents of the village, belonging to all communities participate. *Pujari* is a Kapu of a Nagali *gotram*.

SOURCE: *Sri T. Narayana Murthy, Headmaster, Panchayat Samithi Elementary School, Narsapuram Agraharam.*

3. Buddivalasa Agraharam—Situated at a distance of 9 miles from Vizianagaram.

The total population of the village is 166, consisting of Kapus only. The chief means of their livelihood is agriculture.

Durglamma temple at a distance of 100 yards to the east of the village with Her wooden image is the only place of worship.

Durgalamma *Panduga* is celebrated for 3 days commencing from a Sunday to Tuesday before *Chaitra Suddha Purnima* (March-April). Turmeric, *kumkum*, clothes and fruits are offered to the deity. This is being celebrated for the past 60 years with local significance. Local Hindus participate. *Pujari* is a Kapu.

SOURCE: *Sri J. Narayana Murthy, Headmaster, P. S. Elementary School, Buddivalasa Agraharam.*

4. Chinnapuram—Situated at a distance of 3 miles from Korukonda Railway Station.

The total population of the village is 989 inhabited by Yadavas and Scheduled Castes (22 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Bangaramma and Kunchalamma with their images in human form are the places of worship.

Gramadevathala Panduga is celebrated for 10 days in the dark fortnight of *Phalgunam* (February-March). Cocoanuts, plantains and *naivedyam* are offered to the deity. The deity is brought into the village on a Sunday and daily pujas and procession are performed for one week. On Monday, *Bhagavatham* affords entertainment and the devotees observe *jagarana*. The next day, the deity is taken back to the temple. This is being celebrated for the past over 100 years with local significance. The local devotees of all Hindu communities participate.

SOURCE : *Sri B. Narayana Rao, Headmaster, Special Elementary School, Chinnapuram.*

5. Bheemunipatnam—Is the taluk headquarters. It is at a distance of 16 miles from Vizianagaram Railway Station and 20 miles from Visakhapatnam. Formerly it was called Ekachakrapuram. It is said that Bhima, the second of the Pandavas, killed Bakasura, a great Rakshasa in this place and hence it goes by the name Bheemunipatnam instead of Ekachakrapuram. Bheemunipatnam is one of the oldest Municipalities in India. The town itself is most picturesquely situated at the mouth of the Chittivalasa River. Bheemunipatnam first came into notice as a settlement of the Dutch who built a fort and factory in the 17th century. After the Dutch finally relinquished the place, it went into decadence till 1846 when with the development of export trade in local produce, principally oilseeds and jute, the town got a fresh lease of life. The port has once again lost its importance owing to the development of Visakhapatnam as a major port. But the beach at Bheemunipatnam is one among the most beautiful on the east coast. It is a welcome ground for sea-bathers as it is safe from dangerous depths and sharks.

The total population of the town is 9,868 and it consists of the following Hindu castes : Brahmin, Kshatriya, Vaisya, Sudra ; Scheduled Castes (535 persons) ; Muslims and Christians. The chief means of livelihood of the people are agriculture, fishing, trade, employment and other traditional services.

Lord Lakshmi Nrusimhaswamy temple on the nearby hill is very famous. According to the Sthalapurana of the temple, it is said that Bhima, after killing Bakasura, constructed this temple to absolve himself from the sin of killing the rakshasa. It is written in Pandu Ranga *Mahathyam* by Tenali Ramakrishna that Nigama Sarma died near Lakshmi Narasimha *Kshetram* at the Gosthani Sagara Sangamam; that Narasimha *Kshetram* is said to be the one in Bheemunipatnam. It is one of the Dwadtrimdasa (32) Narasimha *Kshetras*. There are also Ramagundam, Lakshmanagundam, Seethagundam, Hanumadgundam and Solagundam on the hill. The silver, gold and brass vessals used in the temple are of 16th, 17th and 18th centuries.

The image of the Lord is of stone in human form holding *sankhu* and *chakra*. Besides this temple, there are the temples of Nagareswara, Bheemeswara, Chowdeswara, Rajashekhara, Gopala, Jagannadhaswamy, Katyayani, Bala, Anjaneya, Rajeswaraswamy and Nukalamma. There is a *mandir* of Sri Sarada Ramakrishna '*Samaja Bhavan*' with beautiful architecture constructed by Sri Anubhavananda Swamy in 1944. Sri Vasavi Kanyakaparameswari temple is worth seeing.

Sri Lakshmi Nrusimhaswamy *Kalyanothsavam* takes place for one day on *Jaishta Suddha Ekadasi* (May-June). A big *yatra* takes place during *Sankranti*. Thousands of devotees take bath at the confluence and take *darsan* of the Lord during eclipses and for Ardhodaya, Mahodaya and Govinda Dwadasi. Cocoanuts and fruits are offered. It is a very ancient festival. The expenditure is met by the trade union which is a registered committee. There are four Vaikhanasa Vaishnava families for performing the puja. Every year Sri Kantubhuktha Narayanadas' family white washes not only the temple of Lakshmi-Narasimhaswamy on the hill but also all the temples in the town by spending about Rs. 500/-. Electric arrangements are made by Sri Usirikala Satya Kameswara Sresti of Vizianagaram spending Rs.1, 500/-. Sri Ananda Gajapathi Raja, the Maharaja of Vizianagaram is the trustee. There is poor feeding and *prasadam* is distributed to all. *Harikathas* and *Burrakathas* are held during festival days.

Nukalamma *Uthsavam* celebrated during *Ugadi i. e.*, on *Chaitra Suddha Padyami* and *Vidiya*, *Hanuman*

Jayanthi on *Magha Suddha Dwadasi* and Siva *Kalyanam* on *Magha Bahula Chathurdasi* are the other festivals.

SOURCE : 1. *Article in Telugu appeared in the Andhra Prabha, Weekly dated 8-5-1963.*

2. *R. Krishnamacharyulu, Telugu Pandit, Bheemunipatnam.*

3. *Sri S. Viswanadham, Headmaster, Municipal High School, Bheemunipatnam.*

4. *Places of Interest in Andhra Pradesh by Information and Public Relations Dept. Hyderabad.*

6. Malicherla—A village consisting of 4 habitats, each at an interspacing of about a mile is situated on Vizianagaram-Bheemunipatnam road at a distance of 3 miles from Vizianagaram Railway Station. As Malicherla family lived here in the past, the village was named as Malicherla after them.

The total population of the village is 1,784 and it comprises the following Hindu castes; Kapu, Yata, Chakali, Mangali, Yadava, Kamsali and Scheduled Castes (85 persons). The chief means of their livelihood are agriculture, agricultural labour, labour in mills and other traditional occupations.

Pydithalli *Ammavari* temple with the image of the deity in human form is the place of worship.

Pydithalli *Ammavari* festival is celebrated for 3 days in *Chaitram* (March-April). Animals are sacrificed to the deity. Devotees take sea-bath and observe fasting and *jagarana*. This is being celebrated from ancient times with local significance. This festival is celebrated by collecting donations from the villagers. Local people of all Hiudu communities participate. *Pujari* is a Kapu of Nagali *gotram*.

SOURCE : *Sri K, Sanjeeva Rao, Teacher, P. S. Elementary School, Malicherla.*

7. Chintalavalasa—Situated at a distance of 3 miles from Vizianagaram.

The total population of the village is 1,357 and it consists of Brahmins, Vaisyas, Kapus, Viswabrahmins Chakalis, Mangalis; and Scheduled Castes people (91). The chief means of their livelihood are agriculture and allied occupations.

Rama temple and the sacred abodes of the village deities Pydithalli *Ammavaru*, Bangaramma, Muthyalamma, Gowramma and Durgalamma with their wooden images are the places of worship. *Perantalu*, a family deity is also worshipped.

Pydithalli *Ammavari* festival is celebrated for 3 days from *Phalguna Buhula Amavasya* (February-March) to fulfil the desires of the cultivators. Animals are sacrificed to the deity. Fasting is observed. Kapus are the patrons. The devotees of the village belonging to all Hindu communities participate. *Pujari* is Mopala Thammaiah having hereditary rights. *Prasadam* is distributed to all.

Bangaramma festival in *Ashadham* (June-July) and Gowramma festival in *Karhtikam* (October-November) are the other festivals of the village. Muthyalamma festival is celebrated according to the convenience of the villagers.

Maremma *Perantalu Theertham* is celebrated for a day in *Magham* (January-February) in the open yard to the west of the village. This is a 20 years old celebration, patronized by Kapus. Over 800 people from this and the nearby villages congregate. *Prasadam* is distributed to all.

Pasuvula Panduga and Durgalamma *Panduga* are also celebrated in this village.

SOURCE : *Sri Marnipalli Kama Raju, Teacher, P. S. Elementary School, Chintalavalasa.*

8. Jonnada—Situated a distance of 7 miles from Vizianagaram.

The total population of the village is 2,168 and it consists of the following Hindu Castes: Brahmin, Vaisya, Viswabrahmin, Kapu, Telaga, Chakali, Mangali, Gavara, Yata, Sale, Golla; Schedued Castes (139 persons); and Christians. The Chief means of their livelihood are agriculture, agricultural labour, weaving, trade, employment and other traditional occupations.

Rama temple and Pydithalli *Ammavari* temple with Her image in human form on *Simha Vahanam* holding *sankhu* (conch), *trisulam* (trident), *khadgam* (sword), lotus and *kumkuma bharina* in Her hands, are the places of worship.

Sri Pydithalli *Ammavari* festival is celebrated for 5 days from *Magha Suddha Ekadasi to Purnima* (January-February). Festival arrangements are made one month in advance. Fowls, sheep and goats are sacrificed near the temple. Fruits and flowers are also offered to the deity. This fifteen year old festival is patronized by a Kapu. *Pujari* is Sri Kandi Appala

Swamy, a Kapu. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with this festival in an area of one acre of land infront of the temple. This is a widely known fair held for the past 15 years. Nearly 50,000 people from distant places out-side the district also congregate. Eatables, torch-lights, mirrors, combs, pictures of Gods, cinema books, clothes and toys are sold. Pandals are put up and there are free feeding facilities. Dramas, *Burrakathas*, *Harikathas*, *Bhajans* and gambling afford entertainment to the visitors.

The devotees take sea-bath and river-bath and observe fasting and *jagarana* during festive days.

SOURCE : *1. Sri Gedela Gurumurthy, Teacher, Jonnada.*

2. Sri Kolluru Venkataramamurthy, Teacher' Samithi Elementary School, Jonnada.

9. Dakamarri—Situated at a distance of 8 miles from Vizianagaram Railway Station and 9 miles from Bheemunipatnam.

The total population of the village is 4,051 and it consists of the following castes of Hindus:- Vaishnava, Vaisya, Kamsali, Padmasale; and Scheduled Castes (311 persons)-Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Lord Venugopalaswamy temple constructed more than 100 years ago on a hill to the south of the village and Pydithallamma temple are the places of worship in this village.

The village deities Pydithallamma, Rajyalakshamma, Maridamma and Mangamma are worshipped in Dakamarri for 3 days from a Monday to Wednesday. Fasting is observed on Tuesday. Rajyalakshmi *Panduga* is celebrated when there are no rains and Maridamma *Panduga* is celebrated when there are cattle diseases in this village or in the sorrounding villages. A pig is offered to Maridamma. This is an ancient festival. Nagas are the chief patrons. The local Hindu devotees participate in it

Bhagavathams and *Burrakathas* afford entertainment. In this connection a few shops sell sweetmeats, utensils, pictures and toys, etc. In Maddulapeta, hamlet of Dakamarri, a wooden image of Bhulokamma near an ant-hill and Gurrappa, the family deity of Nagas are worshipped. There is a temple of Pydithalli in Polipalle village at a distance of 3 miles from this village. Bhulokamma *Panduga* is celebrated for a day on the first Wednesday in *Utharakarthe* in *Asvijam* (September–October). This is also celebrated when small-pox and epidemics prevail in this village. The devotees whitewash their houses and observe fasting and *agarana* during festive days. This festival is confined mainly to Nagas. Once when the villagers were suffering from small-pox, a Brahmin cured them by chanting some *dandakams* and *mantras* and asked them to celebrate the festival every year. The festival is being celebrated from that time. All Hindu devotees of the village congregate. *Pujari* is a Mala with hereditary rights and he is called Devaguruvu.

The other festival of the village is Gurrappa *Sambaram* celebrated once in 16 years for 6 days from *Vaisakha Suddha Sapthami* (April-May). This is a 80 years old local festival. The residents of the village congregate.

Pydithalli *Ammavari Jatara* is celebrated in Polipalle village for the past 70 years.

A fair is held in this connection. One lakh of people from the neighbouring villages congregate. Eatables, utensils, lanterns, Ayurvedic medicines, pictures of Gods, cinema song books, mill-cloth and handloom cloth, agricultural implements and toys from Vizianagaram are brought and sold. Pandals are put up and sanitary and medical facilities are arranged. *Burrakathas* whirling wheels, magic, lottery and drama afford entertainment to the visitors.

SOURCE : *Smt. Ch. Premavathi, Teacher, C.B.M.J.B. School, Dakamarri.*

10. Bapiraju Tallavalasa—Situated at a distance of 5 miles from Korukonda Railway Station and 7 miles from Vizianagaram railway station. As Sri Kakarlapudi Bapi Raju gave many lands as inam for the celebration of the festivals of this village his is called after him as Bapiraju Tallavalasa.

The total population of the village is 2,329 and it is made up of the following Hindu castes: Brahmin, Vaisya, Viswabrahmin, Kapu, Sale, Yadava, Telaga, Chakali, Mangali; Scheduled Castes (317 persons) Mala, Madiga and Relli and Muslims. The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Siva, Vishnu and the village deity Pydithallamma are the places of worship here.

Pydithallamma *Panduga* is celebrated once in 5 or 6 years for 30 days in *Vaisakham* (April-May). This is celebrated when cholera or small-pox prevail in the village. Fowls, goats and sheep are sacrificed. Fruits, *vadapappu*, *chalimidi*, *pasupu* (turmeric) and *kumkum* (vermilion) are offered to the deity. This is an ancient local festival. The villagers are the patrons. Only Hindus participate. *Pujari* is a Kapu of Nagali *gotram* with hereditary rights. There is free feeding.

A fair is held in this connection for 30 days. About 4,000 persons from the neighbouring villages congregate. Sweet-meats, utensils, pots, lanterns, mirrors, combs and pictures of deities are sold in the fair.

SOURCE: *Sri A. Subba Rao, Teacher, Bapirajutallavalasa.*

11 Padmanabham—Situated at a distance of 11 miles to the north-west of Bheemunipatnam. The village is connected by Beemunipatnam-Vizianagaram road.

The village has a population of 996 at the 1961 Census, consisting of Brahmin, Vaisya, Kapu and Velama communities and Konda Dora Scheduled Tribe (28 persons).

In this village, there are the temples of Madhavaswamy, Padmanabhaswamy, Narayaneswara (Siva) and Matchyamurthy (Siva).

The Padmanabhaswamy temple of this palce is one of the most important temples of the region (Srikakulam and Visakhapatnam districts). The presiding deity *viz.*, Padmanabhaswamy is said to be the Lord who readily responds to the desires of his devotees. In this regard, there is a saying thus :

చిలుకుకు సింహాచలం
Chilukuku Simhachalam

పలుకుకు పద్మనాభం
Palukuku Padmanabham

కుదురుకు శ్రీకూర్మం
Kuduruku Srikurmam

Meaning that the Lakshminarasimhaswamy's temple should be visited for its architectural excelance; the Padmanabhaswamy's temple should be visited for fulfilment of desires and Srikurmam should be visited for attainment of salvation or bliss.

This is an ancient temple. It was constructed about 5,070 years ago in *Dwaparayuga* on the banks of river Gosthani. There are references to it in the *Puranas* (epics). The *Sthalapurana* (local history of the place) contains an account of the temple. It relates to the period of exile of the Pandavas. During the period of their exile in the forests, Pandavas came to this place. Draupadi meditated here about Lord Krishna. Lord Krishna gave her *darsan* here on his *Garudavahana* (eagle carrier) and consoled Pandavas saying that they would regain their kingdom within 6 months from that time. As a mark of his glorious *darsan* on the hill, He placed his *sankhu* (conch) and *chakram* (quoit or disc) on the top of the hill. As Lord Krishna made his appearance here on the hill, this place attained reputation and came to be called as Padmanabham and the Lord as Anantha Padmanabhaswamy. This temple on the top of the hill could be reached by a flight of about 1,300 steps.

The Rajas of Vizianagaram constructed a temple on the hill and endowed about 1,500 acres of land fetching an annual income of Rs. 10,000 to the temple. Surplus funds of Simhachalam temple are utilised to make good the deficit of this temple's budget.

There is another Vishnu temple at the foot of the hill known as Sri Madhavaswamy temple. The idols in the temple are said to have been installed by Kunteedevi, mother of the Pandavas. In this temple, there are a 3 feet high stone idol of Madhavaswamy with his *sankhu* (conch) and *chakram* (quoit or disc) arranged on stands of the same hight, *panchaloha* (alloy of 5 metals) procession idols of Venugopalaswamy, Kanchi Varadarajaswamy, Venkateswaraswamy and stone idols of Panniddaralvars (the 12 Alwars–*Gurus* of the Vaishnava cult). This is a spacious temple. Its *vimanam* (tower) and the *dhwajasthambham* in front of it are nearly 60 feet in hight.

Daily pujas take place in this temple. Sri Madhavaswamy *Kalyanothsavam* (marriage) is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima*. *Brahmothsavam* takes place for 10 days from *Vrushabha Nakshatra* in the bright fortnight of *Jaishta* month (May-June) to *Chitta Nakshatra* in the *Sravana* month (July-August). The whole of *Dhanurmasam* (*Pushya* month) *i. e.*, (December-January) is a month of festival.

Brahmothsavam is celebrated for 10 days at the Anantha Padmanabhaswamy temple on the hill in *Thulaıasi* from *Chitta* to *Sravana Nakshatras* (stars). *Anantha Padmanabha Chaturdasi* is celebrated for one day on *Bhadrapada Suddha Chaturdasi*. *Pujaris* are Vaikhanasa Brahmins.

By the side of the *Sivalinga* in the Sivalayam known as Narayaneswaralayam, there is a silver stone idol of Parvathi. Daily pujas are offered to the Lord and His consort. *Pujari* is Sri Gangavarapu Suryanarayana Sarma, a Sivarchaka Brahmin.

The other Siva temple in the village is known as Matchyamurthy's temple, as the *Sivalinga* is in the shape of a fish of 1 foot long and 6 inches wide.

SOURCE : *1. Information collected by Sri Ch. Purnachandra Rao, Census Investigator.*

Informant: Sri Rakuditi Venkata Sitàramacharyulu, Pujari, Madhavaswamy temple, Padmanabham.

12. Maddi—Situated at a distance of 2 miles from Padmanabham, 4 miles from Alamanda Railway Station by foot-path, 14 miles from Bheemunipatnam and 25 miles from Simhachalam. A temple was constructed in the centre of the village by the architects of the Simhachalam temple and Srikurmam temple. So the village was called Maddi, the corrupted form of the Telugu word 'Madhya' meaning 'Middle'. But now the temple is buried in the river-bed of Gosthani. There were many Brahmin families in this village because, many lands were given as *inam* to them by the Maharaja of Vizianagaram. But Nagas later came to this village and improved it for cultivation with the water of the Gosthani river. At present there are only four Brahmin families in this village. There is a big tank for irrigation purposes.

The total population of the village is 2,063 and it consists of Brahmin, Vaisya, Viswabrahmin, Naga, Dhobi, Neyyala, Yata, Telaga, Mangali communities; Scheduled Castes (142 persons)-Mala and Madiga and Scheduled Tribes (3 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Bangaramma, Pydithalli and Maridamma with their wooden images are the places of worship.

Bangaramma *Panduga* is celebrated for 15 days from *Asvija Suddha Purnima* (September-October). Devotees observe fasting and in the night they all go to the temple and offer flowers, fruits, *vadapappu* and sarees to the deity. The deity is then taken in a procession. Fowls, goats and sheep are sacrificed to the deity. This is being celebrated since the origin of the village and local Hindus participate. *Pujari* is a Naga of Nagalla *gotram* with hereditary rights.

Pydithalli and Maridamma festivals on *Chaitra Suddha Purnima* (March-April), Sri Rama *Uthsavam* on *Magha Bahula Ghaturdasi* (January-February) and Naga Puja on *Karthika Suddha Chavithi* (October-November) are also celebrated. Most of the villagers, especially Nagas wear ornaments in the form of serpants.

There is a Ramananda *Mutt* in this village and during the *Vardhanthi Uthsavam* of their *Guru*, *Sadhus* congregate here. Religious discourses are held.

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

SOURCE : *Sri C. Narsinga Rao, Teacher, P. S. Elementary School, Maddi.*

13. Gandhavaram—Situated at a distance of 3 miles to the south of Alamanda Railway Station, 8 miles from Padmanabham bus road, 15 miles from the sea (Bay of Bengal), 22 miles from Bheemunipatnam and 34 miles from Vizianagaram.

The total population of the village is 2,118 and it is multi-ethnic in composition consisting of Brahmin, Kshatriya, Vaisya, Kapu, Telaga, Sristikarnam, Panda, Kamsali, Chakali, Mangali and Yata castes; and Scheduled Castes (371 perons)-Mala, Madiga and Relli. The chief means of livelihood of the people are agriculture, agricultrual labour, trade and other traditional occupations.

Two Rama temples and those of Pydambika with Her stone image in female form, Bangaramba and Muthyalamba are the places of worship here. Pydambika temple is 6 furlongs from the village.

Pydambika *Uthsavam* is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March-April). Turmeric, *kumkum* and fruits are offered. Fowls, goats and sheep are sacrificed to the deity. When the deity is brought in to the village, all the devotees go to the house of the *pujari*, where there are *ghatams* (pots decorated with turmeric, *kumkum* and *vibhuthi*) and offer turmeric, *kumkum*, fruits, *naivedyam* and new clothes.

A fair is held in connection with the festival for one day. Nearly 3,000 persons from the neighbouring villages congregate. Eatables, lanterns, mirrors, combs and toys are sold. Cock-fights afford entertainment to the visitors.

The other festival of the village is Bangaramma *Uthsavam* celebrated for 8 days from *Bhadrapada Suddha Ashtami* to *Purnima* (August-September). On the first day fowls, goats and sheep are sacrificed to the deity and the deity is taken in a procession. *Pujari* and the trustee are Kapus.

Muthyalamba *Uthsavam* is also celebrated for 8 days from *Magha Suddha Ashtami* to *Purnima* (January-February). Fowls, goats and sheep are sacrificed to the deity and the deity is taken in a procession. *Pujari* is a Kapu.

SOURCE : *Sri G. Seetharamaraju, Teacher, Gandhavaram.*

14. Patha Kovvada hamlet of **Kovvada**—Situated at a distance of 3 miles from Kantakapalle Railway Station and 6 miles from Padmanabham.

The total population of the main village Kovvada including the halmet (Patha Kovvada) is 1,896 and it is made up of the following communities:- caste Hindus-Brahmin, Kshatriya, Vaisya, Velama, Golla, Telaga, Vada Balija, Kapu (Reddy), Yata, Kummari, Padmasale, Chakali, Mangali, Telukula; Scheduled Castes (462 persons)-Mala, Madiga and Relli and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There is the only temple of a Sadhu in this village. There are sacred abodes of the village deities Pydithalli and Bangaramma with their stone images in the fields.

Sadhu *Theertham* is celebrated for a day on *Phalguna Suddha Ekadasi* (February-March). This is being celebrated for the past 20 years in memory of a saint. Approximately 1,000 devotees of this and the neighbouring villages congregate without any distinction of caste or creed.

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

Gramadevathala Panduga is celebrated according to the convenience of the villagers for 9 days commencing on a Monday.

Tholiveli *Panduga* is celebrated on Monday and *Anupu* on Tuesday *i.e.*, the 9th day. Goats and fowls are sacrificed to the deity. The devotees observe fasting on *Anupu Panduga*. This is being celebrated from ancient times and the local Hindu devotees participate. Velamas are the patrons. *Pujari* is Sri Kambapu Narisi, a Kapu with hereditary rights. *Prasadam* is distributed to all. Dramas and fancy dresses afford entertainment.

Pydithalli *Ammavari Panduga* is celebrated once in 3 years and Bangaramma *Panduga* is celebrated every year soon after the harvest.

SOURCE : *Sri L. Yernaidu, Teacher, Pathakovvada.*

15. Kusuluvada—Situated at a distance of 6 miles from Bheemunipatnam and 19 miles from Waltair Railway Station.

The total population of the village is 1,818 consisting of Brahmin, Vaisya, Kshatriya, Kapu, Dasari, Telukula, Sale, Mangali, Kamsali castes; Scheduled Castes (115 persons)-Mala and Madiga and Scheduled Tribes (198 persons). The chief means of their livelihood are agriculture, agricultural labour, trade, goldsmithy and other traditional occupations.

The temple of Sri Rama renovated in the year *Manmadha* (1951 A. D.) and of the village deity Pydithallamma with Her stone image are the places of worship here.

Sri Rama *Theertha Mahothsavam* is celebrated for 2 days on *Magha Suddha Sapthami* and *Ashtami* (January-February). There is free feeding on the first day and pujas on the second day. The devotees take bath and observe fasting and *jagarana*. This ancient festival is patronized by the villagers. Nearly 4,000 devotees of this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is Sri Kshanikam Appala Swamy, a Kapu.

A fair is held in this connection with a few shops selling mirrors, combs and pictures of Gods.

Gramadevatha Uthsavam is celebrated on *Phalguna Suddha Purnima* (February-March).

SOURCE : *Sri K. Sita Ramaiah, Teacher, Kusuluvada.*

16. Lakshmipuram hamlet of **Majjivalasa**—Situated at a distance of 8 miles from Bheemunipatnam and 13 miles from Vizianagaram Railway Station. A Brahmin by name Lakshmi Narayana was the first settler of this village and hence the village goes by the name Lakshmipuram.

The total population of the village Majjivalasa including the hamlet Lakshmipuram is 2,917, consisting of Nagas, Yatas, etc., and Scheduled Castes (187 persons)–Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Bangaramma temple with Her wooden image is the place of worship.

Bangaramma *Panduga* is celebrated for 3 days from *Chaitra Suddha Purnima* (March-April). The deity is brought into the village 15 days before the festival. *Tholivellu* and *Anupu Panduga* are the important rituals. Cocoanuts, fruits, birds, animals and clothes are offered to the deity. The devotees white-wash their houses and observe fasting and *jagarana*. This is an ancient festival of local significance. Malas and other Scheduled Castes people are the chief followers. The local Hindu people irrespective of caste or creed congregate. *Pujari* called *Daivaguruvu* is a Mala with hereditary rights. This festival is also celebrated when small-pox and epidemics prevail in the village.

SOURCE : *Sri. K. Narayana Swamy, Teacher, Lakshmipuram.*

17. Kolavanipalem—Situated at a distance of 6 miles from Kothavalasa Railway Station and 20 miles from Visakhapatnam. There are no proper communication facilities to this village.

The total population of the village is 568 consisting of Brahmin, Sharabu, Kapu, Chakali, Mangali castes and Scheduled Castes (38 persons). The chief means of their livelihood is agriculture.

Sri Venkateswara Swamy temple in ruins and a sacred abode for the village deity Dara Pydamma with Her image in human form are the places of worship.

Dara Pydamma *Aradhana* takes place for 11 days from *Phalguna Suddha Panchami* to *Purnima* (February-March). Fruits and flowers are offered to the deity. This is being celebrated for the past 70 years with local significance. Festival expenditure is met by collecting donations from the villagers. Local Hindus participate. A Sudra performs puja during the festive days.

SOURCE : *Sri M. Prakasa Chari, Teacher, Kolavanipalem.*

18. Bhimandorapalem—Situated at a distance of 5 miles from Kothavalasa Railway Station by foot-path. The first settler is an Agency Konda Dora by name Bhimanna Dora. So this village was called after him as Bhimandorapalem.

The total population of the village is 615 comprising Brahmins, Vaisyas, Nagaras, Kapus, Mannedoras, Gollas, Sales, Telagas, Yatas, Chakalis and Mangalis; Scheduled Castes (87 persons); Scheduled Tribes (68 persons) and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Rama and sacred abodes for the deity Dara Pydamma; Kanakamma is worshipped in the form of an ocimum sanctum tree (Tulasi).

Kanakamma *Theertham* is celebrated for one day in *Pushyam* generally on January 16th. Fruits, turmeric and *kumkum* are offered. This local festival is celebrated in memory of Kanakamma, a *Pathivratha* (chaste woman) after her death. Local Hindus participate. *Pujari* is Smt. Gothina Kanakamma, a Kapu woman.

Dara Pydamma *Uthsavam* is also celebrated in this village.

The devotees take bath in the tank and observe *jagarana* during *Maha Sivaratri* and Dara Pydamma festival.

SOURCE : *Sri D. Andrews, Teacher, Bhimandorapalem.*

19. Gorinta—Situated at a distance of 6 miles from Kothavalasa Railway Station. There were three brothers Bhimanna, Goranna and Ramanna who were Manyam Doras of this village. While Bhimannadorapalem is named after Bheemanna, this village got its name from Goranna. He adopted a boy by name Yerranna and gave all his lands to the boy. Hence the hamlet is called as Yerravanipalem after the son.

The total population of the village is 494 and it consists of Golla, Kapu, Yata, Chakali, Mangali castes and Scheduled Castes (33 persons)–Mala and Madiga. The chief means of their livelihood is agriculture.

The temples of Durgamma and Paradesamma and the sacred abode of Gangu Naidu worshipped in the form of an ocimum tree (*Tulasi chettu*) are the places of worship here.

Gangu Naidu *Theertham* is celebrated for 3 days from *Phalguna Suddha Dasami* (February-March). This is being held since 1960 only. It is a celebration in memory of Gangu Naidu who was the head of the village. The local Hindus participate. *Pujari* is Muchchakarla Simhachalam, a Kapu. *Prasadam* is distributed to all.

Ammavari *Panduga* is also celebrated and the devotees observe fasting. Turmeric and *kumkum* are offered to the deity.

SOURCE : *Sri S. K. K. Prasada Rao, Teacher, Gorinta.*

20. Kanamam—Situated at a distance of 6 miles from Kothavalasa Railway Station by foot-path, and 16 miles from Bheemunipatnam. There is a bus route nearby this village.

The total population of the village is 540 consisting of Golla, Sale and Kapu castes and Mala Scheduled Caste (40 persons). The chief means of their livelihood is agriculture.

The temples of Paradesamma to the east of the village and Nukalamma to the west of the village with their wooden images are the places of worship. The images are replaced by new ones, every year.

Paradesamma *Panduga* is celebrated for 9 days in *Phalgunam* (February-March) or *Chaitram* (March-April). The deity is brought into the village. *Bhajans* and magic shows are arranged. On the eighth day, either *Bhagavatham* or *burrakatha* entertain the villagers. On the ninth day, *Anupu Panduga* is celebrated. Goats, fowls and sheep are sacrificed to the deity. This ancient festival is patronized by Kapus. Local Hindus participate. Gorla Somulu, a Kapu is the *pujari*.

Bangaramma *Panduga* is celebrated in *Asvijam* (September-October) for 3 days. Every day, *bhajans*, music and magic are performed. *Pujari* is Sri Konda Narasaiah, a Golla.

Nukalamma festival is celebrated on *Phalguna Bahula Amavasya* (February-March) and turmeric, *kumkum* and fruits are offered to the deity. Fasting is observed.

SOURCE : *Sri K. Narayana Murthi, Teacher, Kanamam.*

21. Ramavaram—Situated at a distance of 8 miles from Pendurthi Railway Station and 18 miles from Bheemunipatnam.

The total population of the village is 587 comprising Kapus, Gollas, Nagaras; Scheduled Castes (60 persons)–Adi-Andhras and Scheduled Tribes (16 persons). The chief means of their livelihood is agriculture.

The temples of Bangaramma with Her wooden image, Chintalamma, Muthyalamma and Durgalamma are the places of worship.

Bangaramma *Panduga* is celebrated from *Chaitra Suddha Vidiya* (March-April). Animals are sacrificed and turmeric, *kumkum* and fruits are offered to the deity. This is being celebrated since the origin of the village. The villagers are the patrons. Local devotees of all communities partcipate. A Relli, Scheduled Caste, woman is the *pujari*.

The devotees observe fasting and *jagarana* during festive days.

SOURCE . *Sri Velpuru Veeracharyulu, Teacher, Ramavaram.*

22. Dabbanda—Situated at a distance of 3 miles from G. N. T. road, 6 miles from Pendurthi Railway Station and 18 miles from Bheemunipatnam. This village is situated in a hilly region and there are no proper communication facilities.

The total population of the village is 474 made up of Kapus, Gollas and Scheduled Castes (111 persons)–Mala and Madiga. The chief means of their livelihood is agriculture.

There is a temple of the village deity with Her idol in human form.

Gramadevatha Panduga is celebrated for 9 days from *Chaitra Suddha Vidiya* to *Dasami* (March-April). Fowls, goats and sheep are sacrificed to the deity. Local Hindu devotees of all castes participate. *Pujari* is Sri Ponthapalli Somulu, a Kapu, with hereditary rights.

The devotees observe fasting and *jagarana* during festive days.

At a distance of 2 miles from the village, on Simhachalam road, there is a stone image of Bhairava Swamy in human form with no temple. People of this and the neighbouring villages congregate to have *darshan* of the deity. Devotees going to Simhachalam take the *darshan* of this deity and fulfil their vows. *Sivaratri Uthsavam* is celebrated for this deity by Simhachalam Devasthanam.

SOURCE : *Sri Vadlamani Ratnaji Rao, Teacher, Dabhanda.*

23. Gudilova—Situated at a distance of 9 miles to the west of Bheemunipatnam and 7 miles from Chittivalasa.

The total population of the village is 173 of which only seven belong to Scheduled Castes. The chief means of livelihood of the people is agriculture.

Sri Satyanarayanaswamy festival is celebrated for 3 days in *Magham* (January-February). Nearly 2,000 Hindu devotees of this and the neighbouring villages congregate.

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

24. Gambhiram—Situated at a distance of 6 miles from Bheemunipatnam by bus and 15 miles from Waltair Railway Station. About 400 years ago, Gambheerudu, a tax collector was returning home after collecting taxes. On his way, he saw two hares fighting by the side of a hill near the present village. Even after Gambhira went near, they did not run away. He thought that the place had great *mahathyam* and wanted to construct a village He had some relatives (Yadavas) and friends in the neighbouring villages who readily co-operated in his effort to establish a new habitat in his name as Gambhiram. For want of proper water facilities, the original habitat which was one furlong away was shifted to the present site.

The tolal population of the village is 2,217 consisting of Gollas, Yatas, Kamsalis etc.; Scheduled Castes (79 persons); and Scheduled Tribes (5 perosns). The chief means of their livelihood are agriculture, agricultural labour, goldsmithy and sheep rearing.

The temples of Bangaramma with the image in human form, Balla Kothamma with the wooden image and Sri Rama are the places of worship. There is a *Sivalingam* and 2 images of Nandi with no temple in this village. During the Muslim period, the temple of Siva was destroyed and the head of the Nandi was broken.

Balla Kothamma *Panduga* is celebrated for 9 days from *Chaitra Suddha Purnima* (March-April). Animals are sacrificed and the deity is taken in a procession. This is being celebrated for the past over 300 years with local significance. The patron is Sri Puthala Chandri Naidu, the Village Munsiff. Local Hindu devotees of all communities participate. *Pujari* is Puthala Yerraiah, a Yadava with hereditary rights. *Bhajans, Harikathas* and *Bhagavathams* afford entertainment, The devotees take river-bath and observe fasting and *jagarana* during the festive days.

SOURCE : *Sri A. V. S. Rama Rao, Teacher, Gambhiram.*

25. Vemulavalasa-Situated by the side of Chittivalasa-Pendurthi road towards the south, at a distance of 4 miles from Chittivalasa and about 5 miles from Bheemunipatnam.

The total population of the village is 1,491 consisting of many Hindu castes; and Scheduled Castes (124 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The death anniversary of a *Sadhu* (Saint) is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April). Nearly 10,000 devotees from this and the neighbouring villages congregate.

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

26. Vellanki Peddipalem—Situated on the Pendurthi-Chittivalasa road, at a distance of 3 miles from Chittivalsa, 6 miles from Bheemunipatnam and 12 miles from Vizianagaram Railway Station.

The total population of the village is 2,275 consisting of many Hindu castes; and Scheduled Castes (220 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sadhu *Yatra* is celebrated for 3 days in *Chaitram* (March-April). About 2,000 Hindus participate. This is being celebrated by the villagers since 1936.

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

27. Thallavalasa—Situated at a distance of 22 miles from Bheemunipatnam.

The total population of the village is 2,276 comprising Brahmins, Vaisyas, Kshatriyas, Sudras and Adi-Andhras. Scheduled Caste (345 persons).

The chief means of their livelihood are agriculture, agricultural labour, trade and employment.

Sri Rama temple is the place of worship in this village.

Ekavaham in Rama temple is celebrated for one day on *Karthika Suddha Purnima* (October-November). The deity is taken in procession with music. The dovotees take river-bath and observe fasting and *jagarana*. The devotees of the village congregate without any distinction of caste or creed. There is free feeding on that day.

Gramadevathala festival is also celebrated in this village. Formerly there was animal sacrifice. Now animal sacrifice is replaced by offering coconuts. The deity is taken in procession with music.

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

SOURCE : *Sri G. Lakshmi Narayana Raju, Cultivator, Thallavalasa.*

28. Gudivada—Situated on the banks of Gosthani river at a distance of 1 mile and 2 furlongs from Thagarapuvalasa junction, 4 miles from Bheemunipatnam and 13 miles from Vizianagaram Railway Station. The original settlers of this village were Adi-Andhras with the surname 'Gudivada'. So the village goes by the name Gudivada. The watch house of the Vizianagara Kings was in this village. The revenue collected from the villagers was taken to the fort of Vizianagaram from this place. The army was also located in this village. The watch house was shifted to Bheemunipatnam after some time.

The total population of the village is 1,878 and it is made up of Vaisyas, Kapus, Sales, Telukulas, Kamsalis; and Scheduled Castes (179 persons) Malas. The chief means of their livelihood are agriculture, agricultural labour, trade, goldsmithy and other traditional occupations.

The temples of Rasa Polamma on a hillock beside the village with the wooden image in human form Durgalamma and Sri Rama are the places of worship in this village.

Rasa Polamma *Uthsavam* is celebrated for 7 days in *Jaishtam* (May-June). Fowls, goats and sheep decorated with neem leaves and *kumkum* are sacrificed to the deity. The devotees first go to the temple and worship the deity with turmeric, *kumkum* and incense and pray the deity for the fulfilment of their desires. Fruits, flowers and new clothes are offered to the deity. The devotees invite their relatives and friends arrange dinners, take sea-bath; and some people observe fasting on this day. This is of ancient origin confined to this and the neighbouring villages. People of all communities of this and the neighbouring villages participate. *Pujari* is Sri Nandika Appalaswamy with hereditary rights.

SOURCE : *Sri Pendyala Mosses, Teacher, Gudivada.*

29. Kosanavanipalem hamlet of **Chippada**—Situated at a distance of 2 miles to the north of Bheemunipatnam, 3 miles from Chittivalasa and 25 miles from Vizianagaram Railway Station. As Reddys with the surname 'Kosana' who predominantly inhabit the village were the first settlers of this village, it is called as Kosanavanipalem.

The total population of Chippada village including the hamlet Kosanavanipalem is 4,381 comprising Reddis and other Hindu castes; Scheduled Castes (218 persons)-Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, employment in the jute mill of Chittivalasa and other traditional occupations.

The village deity Seethammavaru is worshipped here, but the temple of this deity is situated in Chippada village and the image is in human form.

Seethammavaru *Panduga* is celebrated for 15 days from *Vaisakha Suddha Tadiya, Chavithi* or *Panchami* to *Bahula Chavithi* or *Panchami* (April-May). Fowls, goats and sheep are sacrificed to the deity. Fruits, flowers, clothes, incense and *naivedyam* are offered. The devotees decorate their houses. The villagers invite their relatives for the festival. They sacrifice the animals to the deity, observing fast. This is being celebrated for the past over 100 years. It is confined to Mulakuddi, Asipalem, Nammivaripalem, Kosanavaripalem, Jeeripalem Pathapalem and Kancharlapalem villages. Kapus are the patrons. The Hindu devotees of this and the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Reddy (Kapu) of Saragada surname with hereditary rights. *Bhajans, kolatam*, fancy dress, *Harikathas* and dramas afford entertainment to visitors.

SOURCE : *Sri J. Sundera Rao, Teacher, Kosavanipalem.*

30 Annavaram—Situated at a distance of 5 miles from Bheemunipatnam and 20 miles from Vizianagaram Railway Station.

The total population of the village is 1,103 made up of Gollas, Vada Balijas, Beshtas etc., and Scheduled Castes (32 persons). The chief means of their livelihood are agriculture, agricultural labour, fishing and other tradtional occupations.

The temple of the village deity Paradesamma is the place of worship.

Paradesamma *Uthsavam* is celebrated for 2 or 3 days in *Chaitram* (March-April). Fowls, goats and sheep are sacrificed to the deity. This is an ancient local festival. The patrons are Vada Balijas. People of all communities in the village participate. *Pujari* is a Vada Balija with hereditary rights.

Pedda Vala Panduga is celebrated on *Karthika Suddha Purnima* (October-November) by the Vada Balija community and fowls and sheep are sacrificed during the festival.

SOURCE : *Sri Voleti Saxveswara Rao, Single Teacher, Annavaram.*

31. Polipalle—Situated by the side of Visakhapatnam-Srikakulam road, at a distance of about 6 miles from Bheemunipatnam. The Vizianagaram Kings appointed Sri Datla Venkatapathi Raju to collect land revenue from the villagers.

The total population of the village is 3,227 made up of Kshatriya, Kapu, Naga, Padmasale etc., castes; Scheduled Castes (205 persons)-Mala and Madiga and Scheduled Tribes (12 persons). The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

Siva temple, 2 Sri Rama temples, Pydithalli *Ammavari* temple constructed by the Vizianagara Kings and a church are the places of worship in this village.

Pydithalli festival is celebrated for 3 days from *Phalguna Suddha Purnima* (February-March) The festival actually commences on a Tuesday before *Phalguna Suddha Purnima.* Arrangements are made one month in advance. The deity is brought from the nearby *vanam* (garden) into the village and *ghatams* are taken in procession during nights. Fowls, goats and sheep are sacrificed to the deity. Turmeric, *kumkum* and new clothes are offered to Her. The deity is taken in procession on a car on Tuesday evening through the main streets of the village. The devotees stand on either side of the road and throw plantains on the car. The devotees cover the image with new clothes. Such of the devotees who cannot go to the temple cover their new clothes on the car and then wear them. The District Collector, Tahsildar and the Superintendent of Police visit this festival. Formerly, the Vizianagara Kings also used to come to this place. Some of the devotees observe fasting till the deity is taken in procession. This festival is one century old. The Vizianagara Kings and the trustees of Padmanabham *devasthanam* are the chief patrons. Sri K. Seethaiah, *pujari* is a Kapu. This festival is also celebrated in Polipalle village near Rajam in Srikakulam District.

A fair is held in connection with the festival for 3 days. About 30,000 people from far and near congregate. Utensils, lanterns, torch lights; pictures and photos of deities, Ayurvedic medicines, mill cloth, handloom cloth, agricultural implements and toys of various kinds are sold.

Sanitary and health arrangements are made during the festival.

SOURCE : *Sri Poduru Rama Rao, Headmaster, Polipalle.*

32. Bangarurajupeta—Situated at a distance of 10 miles from Vizianagaram Railway Station.

The total population of the village is 720 consisting of Vaisya, Kapu, Yata, Chakali, Sharabu; and Scheduled Castes (9 persons)-Mala and Madiga. The chief means of their livelihood are agriculture and labour.

Polipallet emple with *Ammavari* image in human form is the place of worship.

Polipalle *Ammavari Panduga* is celebrarted for 3 days from Monday to Wednesday before *Phalguna Suddha Purnima* (February-March). Turmeric, *kumkum* and sarees are offered to the deity. Fowls, goats and sheep are sacrificed. The devotees take sea-bath and observe fasting and *jagaram.* This is being celebrated for the past 60 years. Nearly 6,000 devotees of all Hindu communities participate. *Pujari* is Sri Chelluru Bangaraiah, a Kapu with hereditary rights.

A fair is held in this connection from ancient times. About 6,000 people from this and the neighbouring villages congregate. Eatables, mirrors, combs, handloom cloth, readymade clothes and agricultural implements are sold in the fair.

SOURCE : *Sri B. Sundara Rao, Teacher, Bangarurajupeta.*

33. Gantlam—Situated at a distance of 2 miles from the 514th milestone on Madras-Calcutta Grand

Trunk Road and 12 miles from Vizianagaram. It is said that some of the villagers worked in the army of Vizianagara Kings in the 15th century. After the decline of Vijayanagara empire the villagers sold their *inam* lands given by the kings for their livelihood and settled in their villages.

The total population of the village is 620. It is multi-ethnic in composition consisting of Brahmin, Kshatriya, Kamsali, Chakali, Mangali, Yata, Golla castes; Mala and Madiga Scheduled Castes (140 persons) and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Vimarsa Prakasa Visweswara Swamy, Bangaramma with Her image in female form, Pydithalli and Durgamma are the places of worship.

Bangaramma *Panduga* is celebrated for 3 days from *Vaisakha Suddha Purnima* (April-May). This festival actually commences from a Monday before *Vaisakha Suddha Purnima*. Pandals are erected on Sunday *i. e.*, one day before the commencement of the festival. *Bhagavatham* is the entertainment on Monday night. On Tuesday, *anuju* of the deity is celebrated with great pomp. Formerly buffaloes were sacrificed to the deity. But now only fowls and sheep are sacrificed. This is an ancient festival patronized by the Kshatriyas of Gotimukkala family. *Pujari* is a Yadava with hereditary rights.

A fair with a few shops selling eatables, utensils, etc., is held in this connection for the past over 200 years. About 2,000 people from the neighbouring villages congregate. *Bhajans*, lottery and dramas afford entertainment.

SOURCE : *Sri D. Rama Krishna Rao, Headmaster, Gantlam.*

34. Pedatadivada–Situated at a distance of 3 miles from Vizianagaram Railway Station, 22 miles from Bheemunipatnam and 40 miles from Visakhapatnam.

The total population of the village is 2,722. It is made up of Brahmins, Vaisyas, Kshatriyas, Sudras and Scheduled Castes (221 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A garden is worshipped in the name of the village deity Pydithalli. But there is no temple or image for the deity.

Gramadevatha Pydithalli *Panduga* is celebrated for 30 days in *Vaisakham* (April-May). The deity is brought into the village and dramas, *Bhagavathams* and *burrakathas* entertain the villagers. On the last day, the *pujari* is taken in procession round the village on *surimanu* with music and fancy dresses. The devotees decorate their houses and observe fasting and *jagarana*. *Pujari* is a Sudra with hereditary rights.

A fair is held in connection with the festival from ancient times. Nearly 10,000 people of this and the neighbouring villages congregate. Utensils, lanterns, mirrors, combs, pictures and several kinds of toys are sold. *Bhajans*, *Bhagavathams* and magic afford entertainment to the visitors.

Sirlashatami *jatara* on *Phalguna Sudaha Ashtami* (February-March) and *Sivaratri* from *Magha Bahula Triodasi* for 2 days (January-February) are the other festivals celebrated in this village. There are free feeding facilities for the pilgrims for *Sivaratri* festival.

SOURCE : *Sri G. S. N. Raju, Headmaster, Pedatadivada.*

35. Gumpuru—Situated at a distance of 6 miles rom Vizianagaram Railway Station.

The total population of the village is 2,195 comprised of Kapus, Padmasales, other Hindu castes and Scheduled Castes (300 persons). The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Bangaramma, Pydithalli, Ramalingeswara Swamy, Sri Rama, Chinnam Naidu *Mutt* and *Perantalu Gundams* are the places of worship in this village.

Sri Ramalingeswara Swamy festival is celebrated for one day on *Magha Bahula Chathurdasi* (January-February). Cocoanuts and plantains are offered. This festival is being celebrated from 1958 and local Hindus participate. There is a *pujari* to perform pujas to the Lord. Dramas, *Bhajans* and *burrakathas* afford entertainment.

Bangaramma *Panduga*, Pydithalli *Panduga* and Sri Rama *Uthsavam* are the other festivals of the village.

The devotees take bath and observe fasting on festive occasions.

SOURCE : *Sri D. Bala Ramaswamy, Teacher, Gumpuru.*

36. Tsollangipeta—Situated at a distance of 8 miles from Vizianagaram Railway Station and 20 miles from Bheemunipatnam. This village is on the bank of river Champavathi. A new village was constructed about 100 years back, one furlong away from the river as the village was frequented by floods. There was a flood havoc in 1931 October and some houses collapsed even in this new village.

The total population of the village is 919 consisting of Brahmin, Kshatriya, Vaisya, Agnikula Kshatriya and other Hindu castes; and Scheduled Castes (129 persons) Mala and Madiga. The chief means of their livelihood are agriculture, agricultural labour, fishing and other traditional occupations.

There is a sacred abode for the deity Nukalamma and a dilapidated Sri Rama temple in this village. The wooden image of Nukalamma and *ghatams* (pots) are worshipped in the name of the deity.

Nukalamma *Gramadevatha* festival was being celebrated for 8 days before *Chaitra Suddha Purnima* (March-April) upto 1945. Cocoanuts, fruits, jaggery *chalimidi* turmeric, *kumkum* and new clothes were being offered. The devotees used to take sea and river-bath and observe fasting and *jagarana*. Vizianagaram Kings were the patrons. The devotees of the village used to congregate without any distinction of caste or creed. *Pujari* is an Agnikula Kshatriya with hereditary rights. The celebration of this festival has been stopped since about 1945.

SOURCE : *Sri D. Suryanarayana, Teacher, Tsollangipeta.*

37. Pinatadivada—Situated at a distance of 5 miles from Vizianagaram Railway Station.

The tolal population of the village is 1,295 and it is made up of Brahmins, Vaisyas, Viswabrahmins, Kapus, Telagas, Padmasales; and Adi-Andhras Scheduled Caste (96 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Bangaramma temple with Her image in female form decorated with colours and Sri Rama temple are the places of worship. The other deities Pydithalli and Durgamma are also worshipped.

Bangaramma festival is celebrated once in two years for 2 days in *Sravanam* (July-August).

On the first day, all the villagers go to the temple with the *pujari* and bring the deity into the village after worshipping Her. On the next day, turmeric and *kumkum* are offered to the deity. Cocoanuts, new clothes, fruits and *naivedyam* are offered. Animals and fowls are sacrificed. The devotees observe fasting. *Bhajans*, *kolatams* and *Bhagavathams* afford entertainment. This is an ancient festival. The temple was constructed by Meesala Ramu Naidu, native of Majukuru village and he is the patron. He is called Ammorigariswamy by the villagers. There is a *pujari* with hereditary rights.

A fair is held in connection with the festival for 2 days. Some thousands of people from the neighbouring villages congregate. Eatables, lanterns, mirrors, combs, pictures and cloth are sold.

Pydithalli *Panduga* is celebrated once in five years in *Vaisakham* (April-May). People of this and the neighbouring villages congregate.

The village deity Durgamma is also worshiped every Tuesday. Devotees shave their heads in ulfilment of their desires. A woman is the *pujari*.

SOURCE : *Sri Manapuram Sanyasappanna, Headmaster, Pinatadivada.*

38. Akkivaram—Situated near the 516th milestone on the Madras-Calcutta Grand Trunk Road, at a distance of 10 miles from Vizianagaram Railway Station.

The total population of the village is 2,556 and it made up of Brahmin, Vaisya, Kapu, Golla, Sale, Mangali, Chakali, Kamsali, castes; Scheduled Castes (55 persons)-Mala and Madiga and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple and Naruperantalu temple are the places of worship. In about 1935 Naruperantalu died and asked the villagers in a dream to construct a temple for Her and celebrate Her festival every year.

Naruperantalu *Uthsavam* is celebrated for one day on *Magha Suddha Ekadasi* (January-February). This festival is being celebrated for the past 35 years. Kapus are the patrons. About 1,000 Hindu devotees from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is

Sri Naru Narasimhulu, a Kapu of Nagali *gotram* with hereditary rights.

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

SOURCE : *Enumerator, Akkivaram.*

39. Savaravilli—Situated by the side of G. N. T. Road at a distance of 8 miles from Bheemunipatnam.

The total population of the village is 2,072 and it is made up of Padmasale, Golla, Kapu, Yata and other Hindu castes and Scheduled Castes (88 persons). The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Sri Rama and Bangaramma are the places of worship.

Bangaramma festival is celebrated in *Vaisakham* (April-May). Fowls, goats and sheep are sacrificed to the deity. This is a local festival. Padmasales are the patrons. Local people of all Hindu communities participate. *Pujari* is a Kapu.

SOURCE : *Sri P. C. Babu, Teacher, Savaravilli.*

40. Tsakivalasa—Situated at a distance of 12 miles from Vizianagaram. The first settlers of the village are Washerman (Chakali or Tsakali caste) and hence it goes by name Tsakivalasa after the first settlers.

The total population of the village is 669 and it is made up of mostly Kapus and Scheduled Castes (53 persons). The chief means of their livelihood are agriculture and agricultural labour.

The temple of a family deity called *'Perantalu'* with a shrine is the place of worship here.

Perantalu Uthsavam is celebrated for one day on *Magha Suddha Purnima* (January-February). Fowls and sheep are sacrificed. This is of ancient origin. *Pujari* is Sri Lanka Appalaswamy, a Kapu of Thabelu *gotram* with hereditary rights.

A fair is held in this connection for one day near the temple. Nearly 400 people from the neighbouring villages congregate. Lanterns, mirrors, combs, pictures are sold. Recitation of *Bhagavatham* is the entertainment.

SOURCE : *Sri Y. Satyanarayana Murthy, Teacher, Tsakivalasa.*

41. Bhogapuram—Situated at a distance of 12 miles from Vizianagaram Railway Station. As Sri Bhogalingeswaraswamy is said to have established himself in this village, it goes by the name Bhogeswarapuram which in course of time came to be called as Bhogapuram.

The total population of the village is 6,934 and it is made up of Brahmins, Vaisyas, Viswabrahmins, Telagas, Chakalis, Mangalis, Kummaris and Padmasales; and Scheduled Castes (885 persons). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and Tota Pallamma temple with small images are the places of worship here.

Tota Pallamma *Uthsavam* is celebrated for 3 days once in two years before *Vaisakha Suddha Purnima* (April-May). The villagers bring the deity and entertain Her in the village for 15 days. *Uthsavam* is generally celebrated on Monday, Tuesday and Wednesday. On Tuesday four cars are taken in a procession along with *sirimanu*. Turmeric, *kumkum*, *chalimidi*, *vedapappu* and fruits are offered and fowls, goats and sheep are sacrificed to the deity. This is being celebrated from ancient times. About 6,000 Hindu devotees from neighbouring villages congregate. *Pujari* is a Telaga of Nagula *gotram* enjoying *manyam* lands.

A fair is held in this connection for 3 days from ancient times. About 6,000 people from the neighbouring villages congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, cloth are sold. *Harikathas*, *Bhagavathams* and dramas afford entertainment.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). Cocoanuts, fruits, camphor and incense are offered to the deity. This festival is being celebrated since 1950. All Hindu communities take part in the festival. *Pujari* is a Brahmin with hereditary rights. Every day *Harikathas* entertain the congregation.

A fair is held along with the festival (*Sri Rama Navami*). In this connection with a few shops selling eatables, utensils, lanterns, pictures and cloth. Nearly 6,000 persons from the neighbouring villages congregate.

SOURCE : *Sri D. Sanyasi Raju, Teacher, Bhogapuram.*

42. Perapuram-Situated by the side of Calcutta-Madras G. N. T. Road at a distance of 19 miles from Bheemunipatnam.

The total population of the village is 955 and it is made up of Brahmins, Kapus, Yadavas, Chakalis; and Scheduled Castes (86 persons)-Mala and Dasaris. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The sacred abode of Sri Krishna with the Lord's image in human form is the place of worship here.

Sri Geetha Pracharaka Mandali *Varshikothsavam* is celebrated for 3 days from *Margasira Suddha Ekadasi* to *Triodasi* (November-December). *Ekaham* is performed. On *Ekadasi, Dwadasi* and *Triodasi* discourses and speeches on *Geetha* are held and great Pandits participate. This is being celebrated for the past 35 years and nearly 3,000 devotees of all Hindu communities of the village participate *Prasadam* is distributed to all and there is free feeding.

SOURCE : *Kolachana Appala Kameswara Rao, Teacher, Perapuram.*

43. Konada—Situated at a distance of 4 miles to the south of 520th milestone on Madras-Calcutta Trunk Road. It is connected to the trunk road by by small road *viz.*, Nadipilli and Kopperla and is at a distance of 14 miles from Vizianagaram Railway Station and 24 miles from Bheemunipatnam. This village is in the delta area of Champavathi river near the sea-coast and the shape of the village is that of a *kona*. Hence it was called *kona* which gradually corrupted to Konada. Boddugurraiahpet is its hamlet. A fort constructed by the Vijaya nagara Kings near the sea-shore is now in ruins There was a sea-port in the British period.

The total population of the main village including the hamlets is 5,991 and it is made up of the following Hindu castes : Brahmin, Vaisya, Kapu, Bestha, Telaga, Sale, Golla, Kamsali, Yata, Mangali, Chakali; Scheduled Castes (189 persons) - Mala and Madiga and Scheduled Tribes (7 persons). The chief means of livelihood of people are agriculture labour, trade and other traditional occupations.

The temples of Sri Kamalingeswaraswamy, Sri Venugopalaswamy, Sri Rama, Thotamma, Durgamma and Kothamma with their wooden images are the places of worship.

Sri Kamalingeswaraswamy *Kalyanothsavam* is celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May). This is being celebrated for the past 110 years with local significance. The Hindu devotees of the village congregate. *Pujaris* are Nambis with hereditary rights.

Pujas are performed on every Monday and *Abhishekams* during *Karthikam* (October-November) *Mahasivaratri* is celebrated on *Magha Bahula Chaturdasi* (January-February).

Sri *Krishna Ashtami* is celebrated on *Sravana Bahula Ashtami* (July-August). This is being celebrated for the past 110 years. The Hindu devotees of the village congregate without any distinction of caste or creed. *Prasadam* is distributed to all.

Durgamma *Panduga* is celebrated in the first week of *Vaisakham* (April-May). Thotamma *Panduga* in the second week and Kothamma *Panduga* in the third and fourth weeks of *Vaisakham*. Fowls, goats and sheep are sacrificed to the deities. Fruits and flowers are offered. *Pujaris* are Pallis and Reddis with hereditary rights.

The devotees take sea and river-baths and observe fasting and *jagarana* during festival days.

Many people from this and the neighbouring villages congregate once in 12 years during Champavathi *Pushkarams* (a festival held once in every 12 years by turn at certain sacred rivers). This is the place of the confluence of the river Champavathi with the Bay of Bengal. A fair is held with a few shops and the devotees take bath in the river.

Devotees come here in large numbers to take bath in the river during Govinda *Dwadasi*, which occurs once in 60 years. This was last held 27th February, 1961.

Sri Rama Navami is celebrated on *Chitra Suddha Navami* (March-April) in Sri Rama temple.

Burrakathas, dramas and *Harikathas* afford entertainment now and then in this village.

In Veluduru hamlet of Konada the sacred abodes of the village deities Durgamma, Thotamma, Kothamma; Polamma and Yellamma with their wooden images are the places of worship.

Ammavarla festival is celebrated for 3 days in *Vaisakham* (April-May). On that day the *pujari* observes fasting and takes the wooden images of the deity in procession around the villages with music

Goats and sheep are sacrificed to the deity. This is being celebrated for the past over 100 years with local significance. The Hindu devotees of the village congregate without any distinction of caste or creed. This festival is also celebrated on *Mrugasira Nakshatram in Magham* (January-February).

SOURCE : *1. Sri B. V. S. Prakasa Rao, Teacher, Konada.*
2. Sri G. Narasimhulu, Teacher, Konada.
3. Sri Baki Guruvulu Reddy, Teacher, Velduru.

44. Kandivalasa—Situated at a distance of one mile to the south of the 528th milestone on the Madras-Calcutta Grand Trunk Road, 16 miles from Vizianagaram Railway Station and 20 miles from Bheemunipatnam.

The total population of the village is 1,309 consisting of Telagas and some other Hindu castes; Scheduled Castes (125 persons) and Scheduled Tribes (2 persons). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is a sacred abode for the deity Gangalamma in a garden by the side of Jaggaraju *Cheruvu* (tank). The image of the deity is in human form. The other deities, Bangarama, Durgamma, Polipillamma, Bapanamma and Kanakadurgamma are also worshipped.

Gangalamma *Uthsavam* is celebrated once in 3 years in *Ashadam* (June-July). The deity is worshipped with turmeric and *kumkum*. Arrangements are made one week in advance. Animals are sacrificed. This is being celebrated for the past over 100 years, with local significance. The Hindu devotees of the village congregate without any distinction of caste or creed. *Pujari* is a Telaga of Pydipala *gotram* with no hereditary rights. *Bhagavathams* and dramas afford entertainment.

When rains do not occur, a festival is celebrated on the Sanjivi hill which is 2 miles to the north of the village for 2 days. Dinners are arranged with *payasam*.

SOURCE : *Sri A. V. Satyanarayana Murthy, Teacher, Kandivalasa.*

45. Pativada—Situated at a distance of about 14 miles from Vizianagaram Railway Station and 30 miles from Bheemunipatnam. There were many people whose family name was Pativada. Therefore the village goes by the name Pativada.

The total population of the village is 1,343 and it is made up of the following Hindu castes: Brahmin, Vaisya, Kapu, Yadava, Viswabrahmin, Sathani Vaishnava, Mangali, Chakali; and Scheduled Castes (60 persons) - Mala and Madiga. The chief means of their livelihood are agriculture, labour and other traditional occupations.

Pydithalli *Ammavari* temple is the only place of worship here. It is said that once all the villagers were imprisoned in Golkonda by the then Muslim rulers for some fault. At that time the people in Golkonda were celebrating this festival. During the festival, cradles were arranged to the trees and the devotees were swinging. The prisoners saw this and prayed to the deity that they would celebrate this festival if they were released from the prison. The villagers were released and from that time they are celebrating this festival and are swinging in the cradle.

Pydithalli festival is celebrated for one month in *Jaishtam* (May-June). *Kumkum*, sarees, brass *ghatams* and silver eyes are offered to the deity, On Tuesday the *pujari* is seated on a *sirimanu* and taken to the Asirithalli temple. This is being celebrated for over 100 years. This festival is confined to the 7 hamlets of this village.

There is a committee of all members to celebrate the festival. It is celebrated by collecting donations from the villagers. *Pujaris* are Pathivada Ramanna, Pathivada Narayana, Pathivada Pydappadu and Sirapu Krishnamma. They work by rotation. There is free feeding and *prasadam* is distributed to all.

A fair is held in this connection for 3 days. This is being held for over 100 years. Nearly 5,000 people from the neighbouring villages congregate. Glassware, utensils, mirrors, combs, pictures, song books and establish are sold.

There is free feeding facilities for the pilgrims. *Bhagavathams, burrakathas, bhajans,* swings, circus and gambling afford entertainment.

SOURCE : *Sri K. Bhanu Sankara Narayana Rao, Pativada.*

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN VISAKHAPATNAM

Sl. No.	Name of the festival	*Tidhi* in Telugu month	Corresponding English month
(1)	(2)	(3)	(4)
	HINDU FESTIVALS		
1	Ugadi (Telugu New Year's Day)	*Chaitra Suddha Padyami*	March–April
2	Sri Rama Navami	*Chaitra Suddha Navami*	March–April
3	Nagula Chaviti	*Sravana Suddha Chaviti*	July–August
4	Varalakshmi Vratam	*2nd Friday in Sravanam*	July–August
5	Srikrishna Jayanthi	*Sravana Bahula Ashtami*	July–August
6	Vinayaka Chaviti	*Bhadrapada Suddha Chaviti*	August–September
7	Mahalaya Amavasya	*Bhadrapada Bahula Amavasya* (New Moon day)	September–October
8	Dasara	*Asvija Suddha Padyami to Dasami*	September–October
9	Deepavali	*Asvija Bahulu Chathurdasi to Amavasya*	October–November
10	Dhanalakshmi Puja	*Asvija Bahula Amavasya*	October–November
11	Subrahmanya Shashti	*Margasira Suddha Shashti*	November–December
12	Sankranti	*Pushyam* (*Makara Sankramanam*)	13th to 15th January of every year
13	Bhishma Ekadasi	*Magha Suddha Ekadasi*	January–February
14	Mahasivaratri	*Magha Bahula Chathurdasi*	February–March
15	Ammavari Panduga	*No fixed date*	February–March
	MUSLIM FESTIVALS	**DATE OF MUSLIM MONTH (HIJRI)**	
1	Ramzan (Id-ul-Fitr)	*Ist day of Shavval*	February–March
2	Bakrid	*10th of Zilhaj*	May–June
3	Moharram	*10th of Moharram*	July–August
4	Milad-un-Nabi	*12th of Rabi-ul-Avval*	August–September
5	Peer-e-Dastagiri	*11th of Rabi-us-Sani*	September–October
6	Shab-e-Barat or Night of Record	*11th of Shaban*	December–January
	CHRISTIAN FESTIVALS		
1	New Year's Day		1st January of every year
2	Good Friday		On a Friday in April of every year
3	Christmas		25th December of every year

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

COMMON HINDU FESTIVALS

1. Ugadi (Telugu New Year's Day) is celebratd 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), enimity (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 upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with *chunam* or rice flour), take oil-bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It 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 morgasa 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 brother 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 hotels serve a little of this *vepaprasadam* before serving the menu orderd.

In towns and bigger places, the day is of normal festivity and enjoyment till the evening. But in the villages, unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than 10 O' clock in the morning and men and women commence their own sports, games and competitions. Whereas cards, cockfight competitions, are the

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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 Treta Yuga lasted about 1,296,000 years. The third called Dwapara Yuga lasted about 8,64,000 years. And toe 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.

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 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 *nakshatrams* (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 applying *vibhuthi* (sacred ash), saffron and *kumkum* and a cocoanut is broken. In this district, the ryot who achieves the feat of inaugurating the year's agriculture by ploughing a few rounds unnoticed by others and return home with *kankanam* (red or saffron coloured thread) tied round his right wrist exibits it for about a week for recognition.

On the following 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, agricultural labourers who are engaged on annual 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 Sowmithrula 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 వలదే .
Aareethi varu nadachukona valade".

On this day Rama and His consort Sita and His brothers Lakshmana, Bharatha, Shatrughna 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 *jagaram* 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* or on *Purnima* with car festival.

In several towns of this district, on the *Navami* day, a wooden image of Ravana of 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; content themselves by attending the *Kalyanothsavam*, procession or *Harikathas*. In some rich places of the district, free distribution of *vadapappu* and *panakam* on *Ekadasi*, free feeding on a decent scale on *Dwadasi*, procession of the Lord in decorated vehicles or cars accompanied by select music and fireworks, marriage function of Rama and Sita are the common observances at village level for the Hindus.

Lord Rama was born on *Chaitra Suddha Navami* (March-April) and it is appropriate that His birth anniversary should be celebrated that day. On the other hand every great importance is attached to Sita Rama *Kalyanam*. Almost in every nook and corner of this district whether the celebration is for a single day or for nine days commencing from or concluding on *Sri Rama Navami* or whether it covers the period of a fortnight from *Chaitra Suddha Padyami* to *Purnima*, this needs an explanation. To all Rama *bhakthas* as the Andhras are, Gopanna who subsequenly 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 was rampant disfiguring the earth with blood. The distinction of Kartha Veerarjuna, 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 shakthi* 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 incarnation 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* (రజస్సు)-(combination of *Satwa* and *Thamas*) that *Rajas* could not destroy *Thamas*. 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 in this district on *Kartheeka Suddha Chaviti* by one and all in the towns and villages. The worship of 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 *chalimdi*[1], cow's milk (unboiled), plantain fruits, *Jami* fruit (guave 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 in to 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

1. *Chalimidi* is a preparation with the flour of rice or more frequently *korra* (the Italian millet-panicum Italicum), coconut water and *panakam* (spiced jaggery water).

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 feast the next day and bachelors are fed and given clothes. Nothing should be fried on 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 celebrated on a Friday in *Sravanam* (July-August) generally on the Friday preceding the full moon day of *Sravanam*, for prosperity and for begetting worthy children. The legend associated with this festival is as follows. A Brahmin lady Padmavathi in the Kosala kingdom, was so good, pious, dutifull to her husband and hospitable to the 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 salvation 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 పరశివమయీం శుద్ధ
Vande Lakshmim parasivamayeem Suddha
జంబూ నదాభాం
Jamboo nadabham
తేజోరూపం కనకవసనాం స్వర్ణభూషోజ్వలాంగీం
Thejorupam kanakavasanamswarnabhushojwalangim
బీజాపూరం కనకకలశం హేమపద్మం దధానాం
Beejapuram kanakakalasam hemapadmam dadhanam
మాన్యాం శక్తీం సకలజననీం విష్ణు
Manyam Shakthim sakalajananeem Vishnu
వామాంక సంస్థామ్
Vamanka samstham"

The women wear nine rounds of saffron coloured thread to their right wrists. *Muthaiduvas* are invited, *harathi* is offered, flowers and *tambulam* are distributed, *vayanams* are given to a Brahmin lady, keeping in a new winnow, fruits, flowers, *tambulam*, *dakshina*, new clothes and the nine varieties of preparations at the rate of twelve each and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas. A few 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
Namasthe 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
Sivasya hrudayam Vishnu Vishnoscha
హృదయగుం శివ
Hrudayagum Sivaha
యధా శివమయో విష్ణురేవ విష్ణు మయ శివ
Yadha Sivamayo Vishnureva Vishnu maya Siva
యధాంతరం నమస్యామి తధామే స్వస్తిరాయుషిం
Yadhantharam namasyami thadhame swasthirayushim"

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 her 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. Sri 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 cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and in every street in villages and 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 coconut 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 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. Vinayakachavithi 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 wordly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *Isa*, the governor or leader and *gana*, 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 is 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 Chathurdhi* is observed in commemoration of the birth day of Ganesa.

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.

Except the poorer classes, each family worships an earthen image of Lord Ganesa (Ganapati) in the house. Special preparations such as *undrallu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus avoid seeing the Moon 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 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 conjunction of the Sun and the 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 descendents 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 cermonies 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 rural parts as *Pitharula Amasa*, *Petharla Amasa* or *Peddala Amasa*. Some of the

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

2. Generally speaking the tarpana cannot be performed by a woman, by a man whose 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, Suvarloka, heaven, or Bhuvarloka, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind unless the Sraddha ceremonies are duly performed to help them on their way to Yama. For the first ten days after death, the ceremonies performed by the relatives are to help the 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 their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their karma.

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 and Kshatriyas observe the festival. Except 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 *Sankranti*. They worship *Kandagadda* (elephant yam). 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 when Bhagiratha[1] the ancestor of Sri Rama, brought down the river Ganga from Heaven. *Dasara* 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 Ashoka 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—

శమీ శమయతే పాపం
"Samee samayathe papam
శమీ శత్రు వినాశనం
Samee sathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya dhanurdhari
రామస్య ప్రియ దర్శనం
Ramasya priya darsanam"

meaning Samee 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 ninth 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 turmeric 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

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 thay approched 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 Himalyas where she had alighted, to the sea. The sons of Sagara were purified.

laid for the occasion. Every evening during the 10 days, friends are invited and offered fruits and *ambulam*. The poorer section of society enjoy this *koluvu* by visiting the richer famlies. 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 oberve 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 10th 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 Goddes is invoked and worship commences on *Moolanakshatram* and concluded on *Sravana Nakshatram*. 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 Chathurdasi*. *Dhanalakshmi Puja* comes off on the new moon day (Amavasya). All Hindus believe that Lord Krishna along with His consort Satyabhama killed Narakasura and returned home early in the morning on this day. An occasion of rejoicing and welcoming the Lord, elders as well as the youngsters get up very early in the morning, take oil-bath and celebrate the happy occasion with fireworks 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 fireworks 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 Marwaris, 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 presentaion 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). Subrahmanya 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 got himself burnt to ashes for the benefit of the Universe. Lord Siva married Parvathi and the birth of Kumara Swamy 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 coconuts 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 the *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*" (semicone shaped small blocks of cow-dung) called *gobbillu* in Krishna, Guntur, Ongole etc., districts are arranged in a pleasing group, decorated with *pasupu*, *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 material and relieve the house of it. In some places girls and even elderly ladies dance round the *Bhogi mantalu* 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 coconut 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 sugarcandy 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 the ryots in the village brighten; their happy whistles 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 వురెట్టుకో (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 *koluvu* is *Savitripuja* performed by young girls for good husbands. The family deities are worshipped and offered fruits, coconuts 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 *budubukkala* 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 యెఱ్ఱ 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 beggers with monkeys asking ఎక్కు తిమ్మన్న గద్దెక్కు తిమ్మన్న 'Ekku Thimmanna gaddekku thimmanna' the sound of Doo Doo Basavanna (డూ డూ బసవన్న 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 *Sankranti* (Dhanurmasam) and concluding it on *Sankranti*. The villagers believe that this *parayanam* and the *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 వరదా 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 fight, wrestling and trial of strength of bulls in competitions.

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 card-play, pleasant time, in parks and cinemas and the like. The rich and the poor wear new clothes.

In this district, communities other than Brahmin, Vaisya and Kshatriya 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 observence 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 cloths to the departed elders invariably before they wear them. This is the festival when even the poorest family purchases some new cloths for every member of the family and the clothes are offered to their elders in their memory.

Bommala koluvu 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 peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras*

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 unparalelled in the History of India His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life long celibacy cut off his 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 Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, etc.

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[1]–Falls on the fourteenth day of the waning moon in *Magham* (January-February).

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

A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under 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 analise 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 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 sense mind away from their *Bahirmukha–Vriththi* (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 intelectully–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 *jivathma* (the universal soul and the individual soul) respectively. *Amavasya* means the *Samadhi-yoga* stage wherein *jiva* has become one with *paramathma* 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 over possible. Thus the subhamuhoortha (the auspicious moment) for Sivopasana which can lead us to Amavasya or the Samadhiyoga.

To sum up; recapitulate and conclude, the hunter of the narrative, there is 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 himsef from them, fasts absolutley 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 prepetual 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. (Article in Bhavan's Journal, March 4, 1962 on Mahasivaratri and its significance by H.H. Sri Bharathee Krishnatheertha of Puri).

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 his *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) 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 it is bathed with curds. In the third 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 coconuts, fruits, *panakam* and *panneram* which they take as *prasadam* observe *jagarana* (keeping awake the whole night) attend the *Puranakalakshepam*, *Harikathas* or dramas with a theme of Siva. The next morning, they break their fast from sleep. 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 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 thanin 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 few cases there is an annual festival. But in Visakhapatnam District, Ammavari *Panduga* is an annual common festival of one and all though it is not very conspicious in big towns. One festival which is in common with that observed 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 that he 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 a *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 baffalo 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, thurst 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 Visakhapatnam 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. Yet Ammavari *Panduga* is a common festival in most of the villages of this district 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, Ambika, Gowramma, Gyramma, Kothuramma, Brundavathi, Nukalamma, Maridamma, Velikala Polamma, Rupinidevi, Polipaidithallamma, Kondadevatha, Bangaruthalli, Purutala Polamma, Thelagamma, Rathalamma, Kanchamma, Chinnamma, Gangamma, Kotadevatha, Samalamma Mandala Bodamma, Appayamma, Chinthamma, Nandamma, Dadithalli, Polamma with several epithets, Badidevaramma, Desathalli, Muthyalamma, Poluruthalli, etc., 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.

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.

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 tree or idol or ant-hill or the like, an earthen or wooden 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*, fowls, goats and sheep are offered to the deity. Friends and relatives are 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.

Marked importance to *Ammavari Panduga* over that seen in Srikakulam district is seen in Visakhapatnam district including Visakhapatnam. As contrasted with Srikakulam, Visakhapatnam has greater attraction for the rural population because of the several industries there and for them Ammavari *Panduga* is no less than, if not more important than, *Pedda Panduga* namely *Sankranti*. Failure to observe *Ammavari Panduga* any year is feared to result in famine and pests in the locality. This *panduga* is celebrated on the highest scale at Vizianagaram under the patronage of the Raja of Vizianagaram. The Raja's family claim Kanaka Durga of Vijayawada as their (Adapaduchu-girl born in their family) and worship of a female deity is foremost for the family and she is worshipped and Her annual festival is celebrated in the name of Pydithallamma. The celebrations are described in detail in the write up for Vizianagaram. It suffices to state that the Raja's family used to spend some thousands of rupees annually for the celebration which is now reduced and the total expenditure for the residents would be over a lakh of rupees. Even now, the gathering on the last two days is over a couple of lakhs filling all the streets for Pydithallamma procession after the domestic observance of pooja of Ammavaru in each house Gangammathalli *Panduga* is conspicious in the hill parts and agency tracts of Visakhapatnam district. Yelamanchili and Anakapalle taluks have given to the festival the name of Gowramma *Panduga* colloquially termed Gairamma *Panduga* and celebrate it with great pomp and devotion. Though the festival may rank third or fourth in towns and for cultured families, for the rural folk it is second only to *Pedda Panduga* namely *Sankranti*. *Anupu* day or the second is notable for light music, fireworks, disguises, decorated carts, persons representing *puranic* characters and national leaders. The celebrations are with competitve spirit between the residents of different streets. Practically each street is having its own Gairamma, the most conspicuous of them being (1) Kunchamvari Gairamma, (2) Velpulaneedhi Gairamma and (3) Gavarapalem Gairammma.

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 1½ measure of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *Id-gah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor to have an *Id-gah* to conduct *namaz* at their own place they go to the neighbouring 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 extra-ordinary circumstances, like serious illness, monthly period for women etc. It is a fact that a great deviation has taken place from the injunctions of *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 beggers that line up on both routes will then have 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-Idd* (the great feast). It is celebrated on the 10th day of *Zilhaz* (April–May) and is part of the rites of the Mecca Pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, Verses 33–38. Two of the verses are :

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

The legend goes that before the birth of Prophet 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 threw him into the fire but the angels and God saved him. God commanded

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

that he should sacrifice his only son Ismail, begot at the ripe age of eight. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi 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 *Zilhaz* (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 Mecca, says :—

> "In the name of th 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. *Chapaties* (*wheat bread*), *sweets and bowls of khima* are only preparations for the dinner. Rice is not cooked generally. Presentations are made to the yougsters.

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 assasinated 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 assasination of Ali, Hassan, his son renounced his claim to the Khalifate in favour of his father's rival Muavia. Hassan was ultimately poisoned by his wife, who, it is said, was instigated by Muavia to do the deed, in order to leave the coast clear for his Yezid. The most tragic event has yet to come. Yezid, who succeeded his father, was very licentious and irreligious man. The people of Kufa being disgusted at his conduct, sent messengers to Hussain, the remaining son of Ali with the request that he would assume the Khalifate. In vain, the friends of Hussain tried to persuade him to let the people of Kufa first revolt, and thus show the reality of their wishes by their deeds. In an evil hour Hussain started with a small band of forty horsemen and one hundred foot-soldiers. On the plain of Karbala he found his way barred by a force of three thousand men. "We are few in number' said Hussain and the enemy is in force. I am resolved to die. But you-I release you from your oath of allegiance; let all those 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 resurrection,did we abondon thee to the hands of thine enemies. One by one these brave men fell beneath the swords of the

1. E. Denison Ross Op cit., P. 103
2. E. Denison Ross Op cit , P. 106

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 sarrows 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 fatihahs 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 Muslim mode of computing time is the tenth night, all the *taziyahs* and the alams are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding alams walk across the fire. Whatever the principle might be, the influence of the ten days' observance of *Dasara* with fire walking in several places is seen in the ten days' observaces 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 prohibhited for 3 days, it is observed only for a day except by the Shias. *Sherbath* is generally distributed. After the third day the alams are taken home and kept in safe custody for the next *Moharram*.

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

The story goes that being an orphan, Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as 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. Her performed penace and got Quran from God through Gabriel.

He preached that Almighty was one and as a consequence had to escape from Mecca to Madina

1. Rev. Edward Sell : The faith of Islam (1880) PP. 236-237

2. E. Denison Ross, Op cit., PP. 107-108

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, 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 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 occassion though for a single night. In the rural parts of this district it is an interesting sight to witness a vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence ten days earlier, reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much 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 ensuring 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 fire works. This is a 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 Chirstians. 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 individually and in chorus. At about 00-30 hours the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hours in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 a. m. is attended by all. Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets etc., received from friends and relatives on a table in the well decorated hall of the house, cleaned and white-washed. The day is one of rejoicing with choice sweet-meats 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 obsered by all educated people. The Christians distribute sweets to all their Hiudu 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 National Calendar of our own.

2. Good Friday— Jesus Christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commemorate the day. It is a part of the celebration of the Easter[1] and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full-moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday the first day of Lent to Whit Sunday which commemorates the day of Pente Cost. This period of the Easter cycle may be divided into 3 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 upto Easter *i.e.*, the Sunday after Good Friday. This period is known as 'Lamentation Period' or 'Passion Week'. The religious minded elders observe the fast very strictly and engage themselves in prayers. on Friday, church service is conducted from 11-00 hours to 16-00 hours, when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speach is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hours, all the members of the church start in procession from the church to an open space preferably, a grove. There they sing in praise of Lord after which there is sermon by a learned preacher. By 7-00 hours, they return home and get ready to attend the church by 9-00 hours. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 p.m., as Jesus is believed to have been crucified at 3 p.m. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter Vigil'. Immediately after the service in the church, Lord's Supper is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities

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1 Easter — The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22nd nor later than April, 25th.

To many, Easter means the coming of the spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers; moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years, eggs have signified the awakening of life in spring. Christians colour aster Eeggs and give them to their friends as a way of saying 'Spring is here' (*The golden book of Encyclopaedia*-Book V. Page 443 by Bertha Moris Parker).

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, affirming their belief in Christ. This is done by immersing the Christians in the water and taking them out by the pastor or some other Church Authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist baptised for the first time in the waters of the river Jordon. It singnifies a spiritual turning away from sins and the entry into a new 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 the presents for them. Even in the church, the eldest member is dressed like the Christmas Father and is made to wander about in the congregation, distributing sweets, etc., to the children from the s ockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church, specially youngsters, go around the town in groups singing Christmas carolls to wake up th Christians and inviting them to church for th important celebration of 25th morning. Some o the Christian families receive such parties an offer them sweets and cakes. After the service in th church on the morning of the 25th, they return hom and spend the day in merriment, exchangin greetings and inviting friends and relatives to parti cipate in the Christmas dinner. The well-to-d Protestants prepare the Christmas Tree with cane and bamboos and decorate it with coloured paper candles and variety of coloured bulbs. Gifts an greetings received from friends and relatives ar conspicuously exhibited on the Christmas Tree.

The Roman Catholics do not have Christma Tree but exhibit in a 'crib'(a small hut like erection the articles of presentations, the statues of Bab Jesus, Mother Mary and foster father Joseph Some figures of animals representing the stable ar also kept to indicate the actual place of birth o Lord Jesus.

Christmas is a common festival for all Christians in this district, whether rich or poor, in town o village. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas Tree' is a luxury for them. For the uneducated Harijan converts of the villages, Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of 'Christmas Father' or a 'Christmas Tree.' But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions, singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian Saints are resorted to, to support their mission.

APPENDIX II

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks-(facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				1. VISAKHAPATNAM TALUK					
1	2 Saripalle	2 miles from Pendurthi Railway Station	1. Sivaratri	Magha Bahula Chathurdasi (January—February). one day	Local, religious	Sri Malleswara-Swamy, a stone Sivalingam	Some thousands local and from neighbouring villages. Hindus	...	Another festival is celebrated during Sankranthi i. e. on 15th January
			2. Gramadevathala Pandugalu	According to convenience. 9 days	Local, religious	Gramadevathalu	Local and from the nearby villages. Hindus	Eatables, mirrors, combs, pictures and photos of Gods, toys etc.	
2	5 Rajayyapeta	2 miles from Pendurthi Railway Station.	Bangaramma Uthsavam	In Pushyam (December-January). 2 days	Local, religious	Bangaramma, village deity	2,000; Local and from nearby villages. Hindus	A few shops	...
3	15 Gopalapatnam	7 miles from Simhachalam Railway Station	Gramadevatha Panduga	Between Vaisakham (April-May) and Jaistham (May-June). 9 or 15 days	Local, religious	Paradesamma Juvvalamma Thota Palemma and Durgalamma, stone images	Local congregation. Hindus	...	...
4	17-A Cheemalapalle	5 miles from Simhachalam Railway Station and 12 miles from Visakhapatnam.	Gramadevatha Panguda	In Vaisakham (April-May). 9 days	Local, religious	Rolla Pydamma village deity image is of wood placed between neem trees	Local and from nearby villages. Hindus	...	Sri Veerabrahmendra Swamy Uthsavam is also celebrated in the month of Phalgunam
5	19 Vepagunta	2 miles from Simhachalam Railway Station and 9½ miles from Visakhapatnam	Muthyalamma Parsa	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Muthyalamma image of wood	3 to 4 thousands, local and from nearby villages. Hindus	Eatables, foodstuffs, utensils, mirrors, combs, clothes, fruits etc.	...
6	26 (3) Simhachalam hamlet of Adiviyaram	2½ miles from Simhachalam Railway Station and 10 miles from Visakhapatnam	Varahalaxmi Narasimha-Swamy Kalyanothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Widely known, religious	Lord Laxmivaraha Nrusimha Swamy man-lion incarnation of Lord Vishnu	Several thousands, local and from all over India. Hindus	...	Free feeding is there. Chandanayathra is celebrated for the Lord on Vaisakha Suddha Tadiya (April-May)

	26 Adivivaram	10 miles North-East of Visakhapatnam	Pydithalli Ammavari Uthsavam	From a Sunday in Jaistham (May-June). 9 days	Local, religious	Pydithalli Ammavari image in human form	Local and from neighbouring villages. Hindus	...	Venkateswara Swamy Kalyanam is celebrated for 5 days from Chaitra Suddha Ekadasi to Purnima (March-April)
7	34 Yendada	8 miles from Waltair Railway Station	Gramadevatha Uthsavam	In Jaistham (May-June). 10 days	Local, religious	Polamma, Durgalamma and Mogadaramma images in human form	Local congregation. Hindus	...	...
8	35 Chinna Gadila	6 miles from Visakhapatnam and Waltair Railway Station	Polamma Uthsavam	From a Sunday to a Wednesday in Ashadham (June-July). 4 days	Local, religious	Polamma Symbolised in an ant-hill	Local congregation. Hindus	...	...
9	51 Mulagada	5 miles from Duvvada Railway Station and 8 miles from Visakhapatnam	Kuncha Ammavari Panduga	Once in 3 years from Suddha Padyami to Bahula Amavasya. 30 days	Local, religious	Kuncha Ammavaru	Local congregation. Hindus	...	...
10	52 Mindi	About 2 miles from Duvvada Railway Station, 7 miles from Visakhapatnam	Kanakadurga Aradhana	In Jaistham (May-June). 9 days	Local, religious	Kanakadurga image in human form	Local congregation. Hindus	...	Sri Rama Uthsavam is celebrated from Pushya Bahula Ekadasi to Triodasi (February-March). For 3 days
11	55 Jaggarajupeta	1½ miles from Duvvada Railway Station	Nukalamma Panduga	In Chaitram (March-April). One day	Local, religious	Nukalamma wooden image	Local congregation. Hindus	...	...
12	56 Kurmannapalem	1½ miles from Duvvada Railway Station and 10 miles from Visakhapatnam by bus route	Gramadevatha Panduga	In Chaitram (March-April). 7 days	Local, religious	Kunchalamma, Durgalamma, Paradesamma and Mahalakshamma wooden images	Local congregation. Hindus	—	...
13	57 Fakeertikya	1 mile from Duvvada Railway Station	Nukalamma Panduga	In the bright fortnight of Chaitram (March-April), period not specified	Local, religious	Nukalamma wooden image	Local congregation. Hindus	...	...
14	58 Vadlapudi	2 miles from Duvvada Railway Station and 12 miles from Visakhapatnam	Gramadevatha Uthsavam	In Chaitram (March-April). 7 days	Local, religious	Pydithalli, Kunchalamma images	Local congregation. Hindus	Sri Ramothsavam is celebrated for one day on 16th January	...

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1	2	3	4	5	6	7	8	9	10
			1. VISAKHAPATNAM TALUK–*Contd.*						
15	59 Chinna Gantyada	7 miles from Visakhapatnam	Gramadevatha Aradhana	In Chaitram (March-April). 9 days	Local, religious	Kunchammathalli wooden image in famale form	Local congregation. Hindus	...	...
16	63 Nadupuru	About 6 miles from Duvvada Railway Station and about 11 miles from Visakhapatnam	Pydimamba Uthsavam	Phalguna Suddha Dasami to Chathurdasi (February-March). 5 days	Local, religious	Pydimamba	4,000; Local and from neighbouring villages. Hindus	...	...
17	65 Appikonda	About 8 miles from Duvvada Railway Station and 13 miles from Visakhapatnam	1. Gramadevatha Uthsavam	In Chaitram (March-April). 15 days	Local, religious	Gramadevatha images in human form	500; Local and from neighbouring villages, Hindus	Eatables, pictures and photos	Bhajanas and kolatams afford entertainment to the spectators
			2. Soma Lingeswara Swamy Theertham	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Sri Soma Lingeswara Swamy	8.000;Local and from nearby villages. Hindus	Eatables, books, toys etc.	Sree Rama Uthsavam is celebrated in Pushyam (December-January).
18	66 Siddeswaram	12 miles from Visakhapatnam by road	Gramadevatha Uthsavam	In Chaitram (March-April). 15th to 30th 15 days	Local, religious	Kunchamamba, Pydimamba, Bhoolokamma and Mahalakshmamma images are 36" high painted with varnish. The image of Polamma 6" in height and is made of wood	Local and from neighbouring villages. Hindus	...	...

19	67 Nellimukku	9 miles from Duvvada Railway Station and 12 miles from Visakhapatnam	Pentamma Panduga	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Pentamma Gramadevatha, a stone image	5,000; Local and from neighbouring villages. Hindus	Eatables, utensils, toys, etc.	Madhava Swamy Jatara is celebrated on Magha Suddha Purnima (February-March) and Sri Rama Uthsavam on Magha Suddha Ekadasi (January-February)
20	68 Pedda Gantyada	6 miles from Duvvada Railway Station and 8 miles from Visakhapatnam	Gramadevathala Pandugalu	Once in 3 years in Chaitram (March-April) and Jaistham (May-June). 7 days	Local, religious	Kunchamma in human form	Local congregation. Hindus	...	...
21	69 Gajuvaka	7 miles from Visakhapatnam	Gramadevathala Panduga	In Chaitram (March-April) or Vaisakham (May-June). 7 days	Local, religious	Kunchamma, Durgalamma Paradesamma, Muthyalamma are in human form	Local congregation. Hindus	...	Sri Rama Navami is celebrated for 9 days from Chaitra Suddha Navami (March-April), Vinayaka Chavithi is celebrated for 9 days from Bhadrapada Suddha Chavithi (August-September). Baddu Madeena that is celebrated in (February at the durga)
22	1 Visakhapatnam	Headquarters of the District. Visakhapatnam and Waltair Railway Station are close to the Town	1. Jagannadha Swamy Radhothsavam	Ashadha Suddha Vidiya to Dwadasi (June-July). 11 days	Local, religious	Jagannadha Swamy image is in human form	Local congregation. Hindus	...	...
			2. Venkateswara Swamy festival	From Phalguna Suddha Ekadasi (February-March). 21 days	Local, religious	Sri Venkateswaraswamy image in the form of a lizard	Local congregation. Hindus	...	...
			3. Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-Apail). 9 days	Local, religious	The images in human form	Local congregation. Hindus	...	There is free feeding
			4. Sitarama Swamy festival	From Jaistha Suddha Ekadasi (May-June). 6 days	Local, religious	Sri Sitarama Swamy image is in human form	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			1. VISAKHAPATNAM TALUK–*Contd.*						
			5. Bheemeswara Rajarajeswari festival	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Bheemeswara Swamy stone Sivalingam and Rajarajeswari in human form	Local congregation. Hindus	...	Mahasivaratri is celebrated in Magham (January-February)
			6. Kanyakaparameswari Uthsavam	Phalguna Suddha Navami to Ekadasi (February-March). 3 days	Local, religious	Kanyakaparameswari image is in human form	Local congregation All communities	...	Navarathrulu are celebrated in Asvijam (September-October)
			7. Kanaka Mahalakshmi Ammavari Uthsavam	On every Thursday in Margasiram (November-December). 4 or 5 days	Local, religious	Sri Kanaka Mahalaxmi image is in human form	Local congregation. Hindus	...	There is ftee feeding
			8. Yellamma Jatara	9th day after Sivaratri i. e. Phalguna Suddha Navami (February-March) in Mrugasira Nakshatram. 1 day	Local, religious	Yallamma image is in female form	Local congregation. Hindus	...	...
			9. Durgalamma Uthsavam	Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Kankadurga, image in the form of Mahishasuramardhani of 10' height with 8 hands holding conch, etc.	Local congregation. Hindus	...	...

I (6) Lal itanagaram hamlet of Dondaparti	1½ miles from Waltair Railway Station. Madras Hourah broad gauge section of the South Eastern Railway	Lalitamba Navarathrulu	Asvija Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Lalitamba image in female form	Local congregation. Hindus	...	Kalyanam for this deity is celebrated from Magha Suddha Triodasi to Purnima (January-February). For 3 days
I (49-A) Madhavadara	3 miles from Waltair Railway Station, 6 miles from Visakhapatnam	Madhava Swamy festival. Radhasapthami	Sundays in Magham (January-February). 4 or 5 days	Local, religious	Sri Madhava Swamy image is in human form	1,000; Local only Hindus	...	Festivals are celebrated on 4 Sundays in Magham. (January-February)
II C Sunkarapeta hamlet of Kapparada	3 miles from Waltair Railway Station	Pydimamba Uthsavam	In Ashadham (June-July). 3 days	Local, religious	Pydimamba image in female form	Local congregation. Hindus	...	...

2. ANAKAPALLE TALUK

1 5 (a) Nallunaidupalem hamlet of Gullipalle	16 miles from Anakapalle	1. Sri Rama festival	10th day after Sankranthi i. e., in Pushyam (December-January). 1 day	Local, religious	Cement images of Rama, Lakshmana, Bharata, Sathrughna, Sita and Hanuman	Local congregation. Hindus	...	...
		2. Gramadevatha Panduga	Monday before vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Maridamma, Paradesamma, Bangaramma and Ravulamma images	Local congregation. Hindus	...	...
2 11 Bangarammapalem	About 9 miles from Anakapalle	Muthyalamma Panduga	From Phalguna Suddha Purnima (February-March). 9 days	Local, religious	Muthyalamma an earthen image with four hands. She has conch and club in her two hands	Local and nearby villages. Hindus	...	...
3 19 Asakapalle	11 miles from Anakapalle Railway Station	Bangaramma Ammavari Panduga	In Magham (January-February) or Vaisakham (April-May). 9 days	Local, religious	Bangaramma image in human form	Local congregation. Hindus	...	Paradesamma festival is celebrated on Phalguna Suddha Dasami (February-March). Durgalamma festival on Magha Suddha Panchami (January-February) and Muthyalamma festival on Phalguna Suddha Dasami (February-March)

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1	2	3	4	5	6	7	8	9	10
				2. ANAKAPALLE TALUK—*Contd.*					
4	20 Gotivada	6 miles from Pendurthi Railway Station by bus and 13 miles from Anakapalle	1. Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Sri Rama a Photo	Local congregation. Hindus	...	...
			2. Gramadevatha Panduga	In Vaisakham (April-May). Period not Specified	Local, religious	Stone image of Faradesamma	Local congregation. Hindus	...	A Jatara is celebrated for 2 days from Magha Suddha Ekadasi (january-February) in memory of a sacred couple whose Samadhi is there
5	21 Sabbavaram	5 miles from Pendurthi Railway Station and 12 miles from Anakapalle	Gramadevathala Pandugalu	From Phalguna Amavasya i. e. from March 10th to May 7th. Festivals 7 days each	Local, religious	Gramadevathalu Nukalamma Durgalamma, Mnthyalamma, Bangaramma, Paradesamma, Marlamma with stone images	Local congregation. Hindus	...	...
	21 (b) Pedanaidupalem hamlet of Subbavaram	5 miles from Pendurthi Railway Station	Nukalamma Theertham	Phalguna Bahula Amavasya (February-March). 1 day	Local, religious	Nukalamma Gramadevatha	Local congregation. Hindus	...	—
6	22 Iruvada	6 miles from Pendurthi Railway Station	Mahasivaratri	Magba Bahula Chaturdasi (January-February). 1 day	Local, religious	Bheemalingeswaraswamy	Local congregation. Hindus	Eatables, earthen ware, mirrors, combs and photos	...
7	23 Amrutapuram	5 miles from Pendurthi Rallway Station	Bangaramma Panduga	In the bright fortnight of Chaitram (March-Apail). 9 days	Local, religious	Stone image of Bangaramma in human form	5,000; Local and from neighbouring villages. Hindus	Eatables, utensils etc.	Muthyalamma festival is celebrated in the bright fortnight of Karthikam (October-November)

8	28 Erukunayudupalem	11 miles from Anakapalle	Chintalamma Ammavari Jatara	In Magham (January-February). Period not specified	Local, raligious	Chintalamma image in human form	Local congregation. Hindus	...	...
9	32 Papayya Santapalem	10 miles from Anakapalle	Pydithallamma Panduga	Vaisakha Suddha Padyami (April-May) to Jaistha Suddha Padyami (May-June). 1 month	Local, religious	Pydithallamma	Local and from neighbouring villages. Hindus	...	—
10	33 Duddupalem	7 miles North of Anakapalle	1. Durgalamma Pandnga	Magha Bahula Asthami (January-February). 1 day	Local, religious	Durgalamma image in female form	Local congregation. Hindus	...	Ramothsavam is also celebrated on Chaitra Suddha Navami
			2. Maridamma Panduga	Magha Bahula Triodasi (January-February). 1 day	Local, religious	Maridamma image in female form	Local congregation. Hindus	...	...
			3, Pydithallamma Panduga	From Phalguna Suddha Shasti (February-March). 9 days	Local, religious	Pydithallamma image in female form	Local congregation. Hindus	...	...
11	34 Mamidipalem	6 miles from Anakapalle by road and 7 miles from Chodavaram	1. Sri Rama festival	Pushya Suddha Padyami (December-January) to Magha Suddha Padyami (January-February). One month	Local, religious	Sri Rama	Local congregation. Hindus	...	Durgalamma festival is celebrated in Phalgunam (February-March) and Paradesamma festival is celebrated in Vaisakham (April-May)
			2. Maridamma Panduga	In Phalgunam (February-March). 9 days	Local, religious	Maridamma	Local congregation. Hindus	...	...
12	37 Tagarampudi	7 miles from Anakapalle	Donkaluthalli Panduga	Phalguna Suddha Purnima (February-March). 1 day	Local, religious	Donkaluthalli wooden image	300; Local and from neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, song books, clothes, photos, toys and baskets etc.	...
13	40 Kundram	7 miles from Anakapalle by bus	Neralamma Panduga	In Vaisakham (April-May). 1 day	Local, religious	Neralamma stone image in human form	Local congregation. Hindus	...	...
14	45 Thummapala	2 miles from Anakapalle by road	1. Polipillemma Panduga	On Tuesday before Phalunga Suddha Purnima (February-March). 1 day	Local, religious	Polipillemma	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2. ANAKAPALLE TALUK—*Contd.*						
			2. Duddu Achamma Theertham	Chaitra Suddha Tadiya (March-April). 1 day	Local, religious	Duddu Achamma Gundam	3,000; Local and from neighbouring villages. Hindus	Eatables, Utensils, mirrors, combs, books, and photos, agricultural implements and hand sticks	Pandals are erected
15	46 Sankaram	1½ miles from Anakapalle	Paradesamma Panduga	Magha Purnima (january-February). 1 day	Local, religious	Paradesamma-1½ feet high wooden image	Local congregation. Hindus	Eatables, utensils, books, pictures, photos, clothes and toys, etc.	...
16	53 Peddamushidivada	9 miles from Anakapalle	Pydamma Panduga	From Vaisakha Suddha Purnima (April-May). 15 days	Local, religious	Pydamma	Local congregation. Hindus	...	...
17	59 Aganampudi	2 miles from Duvvada Railway Station, 10 miles from Anakapalle and 11 miles from Visakhapatnam	1. Jagannadha Swamy Rathothsavam	Asadha Suddha Vidiya to Ekadasi (June-July). 10 days	Local, religious	Sri Jagannadha Swamy wooden images	4 to 5 thousands, local and from neighbouring villages. Hindus	Foodstuffs, eatables, earthen-ware, mirrors, combs and toys	...
			2. Borramma Ammavari Panduga	Chaitra Suddha Vidiya to Purnima (March-April). 14 days	Local, religious	Borramma stone image	Local congregation. Hindus	...	...
18	60 Duvvada	A Railway Station, 9 miles from Anakapalle and 11 miles from Visakhapatnam	Ammavari Panduga	In Phalgunam (February-March). Period not specified	Local, religious	Durgalamma and Paradesamma	Local congregation. Hindus	...	...

19	64 Donkada	3½ miles from Duvvada Railway Station and 8 miles from Anakapalle	Gramadevatha Panduga	Wednesday to Thursday after New Year's Day i.e. Chaitra Suddha Padyami (March–April). 9 days	Local, religious	Durgamamba a wooden image in human form	Local congregation. Hindus	...	...
20	75 Desapatrunipalem	About 6 miles from Duvvada Railway Station and 12 miles from Visakhapatnam by boat as also from Anakapalle	Polamma Panduga	From Phalguna Suddha Panchami (February–March). 9 days	Local, religious	Polamma, a big earthen image painted with colours	Local congregatiod. Hindus	...	...
21	77 Idulapakabonangi	6 miles from Tadi Railway Station by road, 12 miles from Anakapalle and 18 miles from Visakhapatnam by bus	Polamma Panduga	In the bright fortnight of Magham (January–February). 7 days	Local, religious	Polamma	Local congregation. Hindus	...	...
22	79 Tanam	3 miles from Tadi Railway Station and 8 miles from Anakapalle	Paradesamma Panduga	Phalguna Suddha Purnima (February–March). 1 day	Local, religious	Paradesamma image painted with colours	Local congregation Hindus	...	...
23	81 Nagulapalle	1 mile from Anakapalle	Maridamma and Pothuraju Uthsavams	In Sravanam (July–August) and Bhadrapadam (August–September). 10 days	Local, religious	Maridamma and Pothuraju wooden images	Local congregation. All communities	...	...
24	I Anakapalle	Taluk Headquarters, 1 furlong from Anakapalle Railway Station	1. Gowri Parameswari Uthsavam	In Karthikam (October–November) and Pushyam (December–January). 2 months (60 days)	Local, religious	The images of Siva and Parwathi	1 lakh local and from distant places. Hindus	...	...
			2. Jaganadha Swamy Festival	Ashadha Suddha Padyami to Navami (June–July). 9 days	Local, religious	Jagannadha Swamy	Local congregation. Hindus	...	...
			3. Venkateswara Swamy Kalyanothsavam	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Venkateswara Swamy	Local congregation. Hindus	...	...
			4. Nukalamma Jatara	Phalguna Suddha Amavasya (February–March). 1 day	Widely known, religious	8 feet high awe inspiring stone image of Nukalamma with four hands	2 lakhs local and from distant places. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2. ANAKAPALLE TALUK–*Contd.*						
25	92 Singavaram	3 miles from Narasingabilli Railway Station and about 10 miles from Anakapalle	Ammavari Jatara	Vaisakha Bahula Triodasi to Amavasya (April–May), 3 days	Local, religious	Gajjalamma and Maridamma wooden images	Local congregation. Hindus	...	...
26	94 Addam	12 miles from Anakapalle	1. Maridamma Uthsavam	Vaisakha Suddha Panchami to Purnima (April–May). 11 days	Local, religious	Maridamma, wooden image in human form	Local congregation, Hindus	...	...
			2. Paradesamma Uthsavam	Ashadha Suddha Panchami to Purnima (June–July), 11 days	Local, religious	Paradesamma wooden image	Local congregation. Hindus	...	...
			3. Sri Rama Festival	In Pushyam (December–January). Period not specified	Local, religious	Sri Rama	1,000; Local and from neighbouring villages. Hindus	Sweetmeats, utensils etc	...
27	99 Sundarayyapeta	About 12 miles from Anakapalle	Maridimamba Panduga	Thursday before Magha Bahula Amavasya (January–February), 1 day	Local, religious	Maridimamba image in human form	Local congregation. Hindus	...	...
28	100 Narasingabilli	A Railway Station, 3 miles from Yellamanchili Railway Station and 11 miles from Anakapalle	Nallamarammathalli Uthsavam	In Magham (January–February), 1 day	Local, religious	Nallamarammathalli	2,000; Local and from neighbouring villages. Hindus	Sweetmeats, utensils etc.	Gowreeswaruni Theertham and Nukalamma Panduga are celebrated in Phalgunam (February–March)

29	102 Thallapalem	6 miles from Yellamanchili Railway Station and about 9 miles from Anakapalle	Nukalamma Panduga	Phalguna Bahula Amavasya (February–March). 1 day	Local, religious	Nukalamma is in sitting posture in female form with 4 hands holding sword in one hand a crown on the head and nose ornaments	Local congregation	...	...
30	106 Chintalapalem	About 10½ miles from Anakapalle	Nukalammathalli Panduga	In Chaitram (March–April) 16 days	Local, religious	Nukalammathalli	Local congregation. Hindus	..	...
31	113 Ganaparthi	2 miles from Narasingabilli Railway Station and 11 miles from Anakapalle	Nukalamma Panduga	In Phalgunam (February–March). Period not specified	Local, religious	Nukalamma image in human form	Local congregation. Hindus	...	...
32	116 Tsuchikonda	1½ miles from Narasingabilli Railway Station and 13 miles from Anakapalle by bus	Nukalammathalli Sambaram	From Phalguna Bahula Padyami (February–March). 15 days	Local, religious	Nukalammathalli awe-inspiring image in female form	Local congregation Hindus	...	Maridamma and Durgalamma festivals are celebrated (November–December) and Sravanam (July–August) respectively
33	123 Pallapunandapuram	8 miles from Anakapalle Railway Station	Nukalammathalli Sambaram	Phalguna Bahula Padyami to Amavasya (February–March). 15 days	Local, religious	Nukalammathalli image in human form	Local and from the neighbouring 6 to 8 villages. Hindus	...	Sri Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March–April)
34	128 Kasimkota	3 furlongs north of Kasimkota Railway Station and 3 miles from Anakapalle	1. Nukalamma Aradhana	From Phalguna Bahula Amavasya (February–March). 3 days	Local, religious	Nukalamma–Her beautiful six feet high image in human form	600; Local and from neighbouring 10 villages. Hindus	Foodstuffs, eatables, utensils, mirrors, combs, lanterns, books, torch-lights, photos, clothes, agricultural implements, basketry, fowls, goats and sheep	...
			2. Padamatamma Aradhana	Once in 2 years from Tuesday after Karthika Suddha Purnima (October–November). Festival–one month Fair–one day	Local, religious	Padamatamma	Local and from neighbouring villages. Hindus	Foodstuffs, eatables, utensils, mirrors, combs and photos	...
35	131 Munagapaka	4 miles from Anakapalle Railway Station	1. Sambamurthi Festival	In Margasiram (November–December). 25 days	Local, religious	Sambamurthi	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			2 ANAKAPALLE TALUK-*Contd.*						
			2. Paradesamma Jatara	In Phalguram (February-March). One month	Local, religious	Paradesamma image in human form	3,000; Local and from neighbouring villages. Hindus	...	...
	131 (a) Molapeta hamlet of Munagapaka	4 miles from Anakapalle Railway Station	Gramadevatha Panduga	Bhadrapadam (August-September). One month	Local, religious	Gangalamma in human form	500; Local congregation. Hindus	...	...
	131 (b) Mangalavarapupet hamlet of Munagapaka	About 4 miles from Anakapalle	Durgalamma Panduga	In Sravanam (July-August). Festival-10 days Fair-2 days	Local, religious	Durgalamma in human form	1,500; Local congregation. Hindus	Pictures, photos, cloth, agricultural implements, several varieties of fancy goods	Bandinukalamma and Mallalamma festivals are celebrated in Bhadrapadam (August-September). For 10 days
36	132 Thimmarajupeta	5½ miles from Anakapalle Railway Station and 24 miles from Visakhapatnam	Maridamma Panduga	In Asvijam (September-October). 15 days	Local, religious	Maridamma image in human form	Local congregation, Hindus	...	Muthyalamma Uthsavam is celebrated once in 2 years, Durgalamma Uthsavam is celebrated in Bhadrapadam (August-September)
37	133 Vadrapalle	6 miles from Anakapalle Railway Station	Paripillamma Panduga	Phalguna Suddha Sapthami to Navami (February-March). 3 days	Local, religious	Paripillamma image in human form of 5' x 3'	3,000; Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	...
38	135 Nagavaram	8 miles from Anakapalle	Durgalamma Jatara	In Vaisakham (April-May). 3 days	Local, religious	Durgalamma	2,000; Local and from neighbouring villages. Hindus	Eatables, utensils	...

39	135 A Ramabhadrapuram *alias* Rajupeta Agraharam	8 miles from Anakapalle	Gramadevatha Festival	On second week of March. Period not specified	Local, religious	Kothamahalakshmi image in human form	500; Local and from neighbouring villages. Hindus	Eatables, utensils	...
40	141 Cheepurupalle West	12 miles from Tadi Railway Station and 14 miles from Anakapalle both by foot	Gramadevathala Pandugalu	On Sravanam (July-August) and Bhadrapadam (August-September). Period not specified	Local, religious	Rama Chandramma and Nesthalamma cement images and wooden image of Muthyalamma	Local congregation. Hindus	...	...
41	142 Cheepurupalle East	11 miles from Tadi Railway Station and 14 miles from Anakapalle	1. Nesthalamma Panduga	On Bhadrapadam (August-September). 9 days	Local, religious	Nesthalamma image in female form	Local congregation. Hindus	...	...
			2. Muthyalamma Panduga	On Vaisakham (April-May). 9 days	Local, religious	Muthyalamma image in human form	Local congregation. Hindus	...	...
			3. Pydithallamma Panduga	In Vaisakham (April-May). 2 days	Local, religious	Pydithallamma, a family deity	Local congregation. Hindus	...	...
42	143 Ravipalem Agraharam	16 miles from Anakapalle Railway Station	Gramadevathala Panduga	After Phalguna Bahula Amavasya (February-March) Period not specified	Local, religious	Durgalamma, Muthyalamma, Bandimma and Sathyamma	Local congregation. Hindus		

3. YELLAMANCHILI TALUK

1	4 Haripalem	5½ miles from Anakapalle Railway Station and 13 miles from Yellamanchili and 40 miles from Narasapatnam	Maridamma Panduga	In Ashadham (June-July). 8 days	Local, religious	Maridamma	Local congregation. Hindus	...	Paradesamma festival is celebrated in September and Durgalamma festival in December
2	5 Erravaram	7 miles from Anakapalle Railway Station and 11 miles from Yellamanchili and 45 miles from Narasapatnam	1. Nukalamma Festival	In Phalgunam (February-March). 8 days	Local, religious	Nukalamma image in a hut of palm leaves	Local congregation. Hindus	...	Paradesamma, Marinamma, Nallamaremma and Pasula Maremma festivals are celebrated in the month of Karthikam (October-November)
			2. Durgalamma Panduga	From Phalguna Bahula Amavasya to Chaitra Bahula Amavasya (March-April). 30 days	Local, religious	Durgalamma is worshipped in the form of tree	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks-(facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			3. YELLAMANCHILI TALUK—*Contd.*						
3	7 Uppavaram	9½ miles from Anakapalle RailwayStation, 24½ miles from Yellamanchili and 31½ miles from Narasapatnam	Sri Rama Festival	On 17th January. 1 day	Local, religious	Sri Rama	1,000; Local and from neighbouring villages. Hindus	Eatables, plastic articles,pictures and photos, song books, cloth,clothes and toys	The festival of the village deities like Marinamma, Durgalamma, Pydithallamma, Pillamma and Nukalamma are also celebrated in the village
4	8 Jagannadhapuram	3 miles from Narasingabilli Railway Station, 8 miles from Yellamanchili and 38 miles from Narasapatnam	1. Mallikharjuna-Swamy Festival	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Mallikharjuna Swamy stone Sivalingam	1,000 to 1,500 ; Local congregation. Hindus	Eatables, utensils etc.	...
			2. Mahalakshmamma Panduga	In the bright fortnight of Ashadham (June-July). 9 days	Local, religious	Mahalakshmamma image in human form in the temple	1,000 to 1,500 ; Local congregation. Hindus	Eatables, utensils	Paradesamma Panduga and Donkalamma Panduga are celebrated in Karthikam (October-November). For 9 days
5	9 Melupaka	1½ miles from Narasingabilli Railway Station, 7 miles from Yellamanchili and 27 miles from Narasapatnam	Nukalamma Festival	In Phalgunam (February-March). 1 day	Confined to this and the nearby villages. Religious	Nukalamma image in the temple	Local and from the 50 neighbouring villages	A few shops	Donkalamma and Maridamma festivals are celebrated in Karthikam (October-November) and Sravanam (July-August) respectively
6	10 Jampapalem	5 miles from Yellamanchili	1. Maridamma Panduga	Bhadrapada Suddha Purnima (August-September) to Asvija Suddha Purnima (September-October) Festival-one month Fair-3 days	Local, religious	Maridamma idol in human form	4 to 5 hundred; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures relating to Ramayana and Mahabharata, cloth, clothes, mats, bags and toys etc.	...

			2. Nukalamma Panduga	Phalguna Bahula Amavasya (February–March). Festival–7 days Fair–1 day	Local, religious	Nukalamma Idol in human form	4 to 5 hundred; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures of Ramayana and Mahabharata; cloth, clothes and mats, bags and toys etc.	Gouriparameswari festival celebrated in Karthikam (October-November)
7	12 Mulajampa	About 3 miles from Yellamanchili	Durgalamma Jatara	In Sravanam (July–August) and Bhadrapadam (August–September). Period not specified	Local, religious	Durgalamma idol in human form	4 to 5 hundred; Local and from neighbouring villages. Hindus	Eatables, earthen and glass utensils, lanterns, mirrors, combs, pictures of Ramayana, cloth, clothes, bamboo articles and toys of various kinds	Sri Rama Navami celebrated on Chaitra Suddha Navami (March–April)
8	14 Kothuru	4 miles from Yellamanchili Railway Station	Nukalamma Uthsavam	Phalguna Bahula Panchami to Amavasya (February–March). 11 days	Local, religious	Nukalamma idol in human form	Local congregation. Hindus	...	Kothamma uthsavam celebrated for 15 days from Chaitra Bahula Panchami (March–April) and Bhavana Rishi festival for 2 days from Chaitra Suddha Padyami (March–April)
9	15 (a) Dharapalam hamlet of Panchadarla	5 miles from Yellamanchili	Dharmalingeswara Swamy Kalyanamahothsavam	From Phalguna Suddha Purnima (February–March). 5 days	Widely known, religious	Sri Dharmalingeswara Swamy stone Sivalingam and His wife Mahishasura Mardhâni stone image with awe-inspiring form	5,000; Local and from neighbouring villages in the district. Hindus	Eatables, utensils, mirrors, combs, pictures of Gods and toys of various kinds	...
	15 (b) Gorle Dharmavaram hamlet of Panchadarla	7½ miles from Yellamanchili Railway Station	Pydithallamma Festival	In Phalgunam (February–March). 9 days	Local, religious	Pydithallamma image	Local congregation.	...	Nallamaremma Panduga celebrated in Ashadham (June–July)
10	16 Rajakoduru	8 miles from Yellamanchili Railway Station	Nukalamma Panduga	From Phalguna Amavasya (February–March). 9 days	Local, religious	Nukalamma idol in human form	Local congregation. Hindus	...	This is the same festival that is celebrated in the village Haripuram (Code No. 17)

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1	2	3	4	5	6	7	8	9	10
			3. YELLAMANCHILI TALUK—*Contd.*						
11	18 Veduruvada	9 miles from Yellamanchili and 10 miles from Anakapalle Railway Station	Maridamma Panduga	From Magha Purnima (January–February). 3 days	Local, religious	Maridamma, a wooden image	1,000; Local and from neighbouring villages. Hindus	Eatables etc.	Nukalamma Panduga celebrated on Phalguna Amavasya (February–March)
12	19 Duppituru	10 miles from Yellamanchili Railway Station and 11 miles from Anakapalle Railway Station	1. Chodeswara Swamy Aradhana	Pushya Bahula Triodasi (December–January). 1 day	Local, religious	Sri Chodeswara Swamy stone image	Local congregation. Hindus	Eatables, utensils	...
			2. Bhavanarishi Aradhana	Chaitra Suddha Vidiya (March–April). 1 day	Local, religious	Bhavanarishi, a stone Sivalingam	Local congregation. Hindus	...	...
			3. Pydithalli Ammavari Panduga	Vaisakha Suddha Panchami to Ekadasi (April–May). 7 days	Local, religious	Pydithalli cement image in human form	Local congregation. Hindus	...	...
13	22 Chodapalle	9 miles from Anakapalle Railway Station and 12 miles from Yellamanchili	Chodapalle Ammavari Uthsavam	From a Tuesday before Chaitra Purnima (March–April). 9 days	Local, religious	Chodapalle Ammavari idol in human form	Local and from ten neighbouring villages. Hindus	...	...
14	23 Kondakarla	6 miles from Anakapalle Railway Station and 14 miles from Yellamanchili	Jagadeeswara Swamy Festival	In Pushyam from (December 15th to January 15th). One month	Local, religious	Sri Jagadeeswara Swamy	Local congregation. Hindus		Nukalamma festival celebrated on Phalguna Amavasya (February–March)

15	25 Cheemalapalle	8 miles from Anakapalle Railway Station and 5 miles from Yellamanchili	Parupillamma Festival	In Chaitram (March–April). 8 days	Local, religious	Parupillamma worshipped in Zoomorphic form	Local congregation. Hindus	...	...
16	28 Maduthuru	10 miles to the east of Yellamanchili and 11 miles from Anakapalle Railway Station	1. Chodeswara Swamy Kalyanothsavam	Jaishta Suddha Ekadasi to Purnima (May–June). Festival–5 days Fair-2 days	Local, religious	Chodeswara Swamy stone Sivalingam	Local congregation. Hindus	Eatables, utensils etc.	...
			2. Gramadevatha Aradhana	In Magham (January–February). 15 days	Local, religious	Chintalamma, Paradesamma and Kothamma, village deities	2,000; Local and from neighbouring villages. Hindus	Eatables, utensils etc.	Maridamma Jatara is celebrated in the month of Sravanam (July–August)
17	30 Iruvada	About 7 miles from Anakapalle Railway Station and about 12½ miles from Yellamanchili	Durgalamma Festival	Chaitra Bahula Tadiya to Dasami (March–April). 8 days	Local, religious	Durgalamma image of neem wood	Local congregation. Hindus	...	...
18	32 Nadimpalle	10 miles from Anakapalle Railway Station and about 12 miles from Yellamanchili	Nukalamma Festival	In Chaitram (March–April). 15 days	Local, religious	Nukalamma idol in human form	Local congregation. Hindus	...	...
19	34 Jantadi	10 miles from Yellamanchili and 16 miles from Anakapalle Railway Station	Durgalamma Panduga	From Phalguna Suddha Saptami (February–March). 9 days	Local, religious	Durgalamma-ant-hill	Local congregation. Hindus	Eatables, utensils etc.	Fydithallamma Panduga is celebrated for 11 days in Chaitram (March–April) and Polamma Panduga for 10 days from Vaisakha Suddha Vidiya to Ekadasi (April–May)
20	36 Pudimadaka	6 miles from Anakapalle Railway Station and about 10½ miles from Yellamanchili	Sri Krishna Festival	In Magham (January–February). 3 days	Widely known, religious	Stone idols of Jagannadha, Subhadra and Balabhadra	10,000; Local and from neighbouring villages. Hindus	...	...
21	37 (a) Moturupalem	13 miles from Anakapalle Railway Station and 12½ miles from Yellamanchili	Ramayamma Perantalu Uthsavam	In Pushyam (December–January). Usually on 18th January). 1 day	Local, religious	Ramayamma Perantalu, in the form of Tulasikota	500; Local and from neighbouring villages. Hindus	Eatables, utensils etc.	...

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1	2	3	4	5	6	7	8	9	10
				3. YELLAMANCHILI TALUK-*Contd.*					
22	38 Maruturu	8 miles from Yellamanchili	Nukalamma and Durgalamma Festivals	In Chaitram (March-April). 9 days	Local, religious	Nukalamma and Durgalamma	Local and from neighbouring villages. Hindus	...	Bandemma and Pasulamaremma Festivals are celebrated in Asvijam (September-October)
23	43 (B) Sitapalem	3 miles from Narasapatnam road Railway Station and 15 miles from Yellamanchili	Nukalamma Panduga	Phalguna Purnima to Amavasya (February-March). 16 days	Local, religious	Nukalamma stone images	Local congregation Hindus	...	...
24	44 Rambilli	13 miles from Yellamanchili Railway Station	Pydamma Panduga	In Vaisakham (April-May). 8 days	Local, religious	Pydamma image in human form	Local congregation. Hindus	...	...
25	46 Velchuru	3 miles by boat and 8 miles by road from Yellamanchili Railway Station	Nukalamma Festival	Phalguna Bahula Saptami to Amavasya (February-March). 9 days	Local, religious	Nukalamma image in human form	Local congregation. Hindus	...	...
26	47 Rajala	6 miles from Yellamanchili Railway Station	1. Mallikharjuna Swamy Festival	For Sivaratri, 3 days	Local, religious	Mallikharjuna Swamy	1,000; Local	...	...
			2. Janardhana Swamy Uthsavam	Jaistha Suddha Ekadasi to Pournami, (May-June). 5 days	Local, religious	Janardhana Swamy	1,000; Local and the nearby villages	...	A fair is also held for 5 days with a few shops
			3. Nallamaremma Uthsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Nallamaremma image in human form	1,000; Local and from Kummarapalle village	...	...

27	Yellamanchili	Taluk headquarters, Railway Station, 36 miles to the south of Visakhapatnam	1. Ramachandramma Festival	Vaisakham (February-March). One month	Widely known, religious	Ramachandramma 9 feet high earthen image in human form	30,000 to 40,000 from other taluks of Visakhapatnam district, Srikakulam and East Godavari districts	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures and handloom cloth, and agricultural implements etc.	Gowri Parameswari uthsavam on Karthika Purnima, Sri Ramalingeswara Swamy Kalyanam for 9 days from Magha Purnima and Sita Rama Kalyanam for 9 days from Chaitra Suddha Navami are celebrated. A fair is also held
			2. Nukalamma Panduga	Phalguna Amavasya (February-March). One day	Local, religious	Nukalamma wooden image in human form	Local congregation. Hindus	...	Whirling wheels and dramas entertain the visitors
28	52 Kokkirapalle	3 miles from Yellamanchili Railway Station	Nallamaremma Uthsavam	In Pushyam (December-January). Usually on January 22nd). 1 day	Local, religious	Nallamaremma an ant-hill under a neem tree	Some thousands; Local and from neighbouring villages. Hindus	Earthenware mirrors, combs, ribbons, pictures, of Gods, readymade clothes, bamboo articles and toys of various kinds	There is a choultry
			Chinna Polamma Uthsvam	In Vaisakham for 15 days	Local, religious	Stone image in human form	Some thousands; Local and from neighbouring villages. Hindus	---	---
29	54 Regupalem	2 miles from Regupalem Railway Station and 3 miles from Yellamanchili by road	Thalamma Festival	From Monday after Phalguna Bahula Amavasya (February-March). 15 days	Local, religious	Thalamma wooden image prepared every year	Local and from neighbouring villages. Hindus	Utensils, lanterns, torch-lights mirrors, combs, pictures and toys	A fair is held in the villages Purushothapuram and Pothireddypalem, hamlets of Regupalem (C. No. 54)
30	55 Krishnapuram	2½ miles from Regupalem Railway Station on Madras-Waltair Railway line and 7½ miles from Yellamanchili	Nukalamma Panduga	Phalguna Bahula Navami to Amavasya (February-March). 7 days	Local, religious	Nukalamma wooden image of 5 feet height in human form	Local congregation. Hindus	...	...
31	56 Vemagiri	5 miles from Yellamanchili Railway Station	Ranganayakula Festival	Chaitra Suddha Ekadasi to Purnima (March-April), 5 days	Local, religious	Sri Ranganayakula image carved on a stone in a cave	5,000; Local and from neighbouring villages. Hindus	Eatables, utensils	

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				3. YELLAMANCHILI TALUK–*Contd.*					
32	63 Kummarapalle	6 miles from Yellamanchili Railway Station	Nukalamma Festival	Phalguna Suddha Padyami to Amavasya (February–March). One month	Local, religious	Nukalamma image in human form with 4 hands holding weapons	Local congregation. Hindus	...	Durgalamma festival is celebrated in Jaistham (May–June) and Maridamma festival on Karthika Amavasya (October-November)
33	64 Edullammalova h/o Rajala Agraharam	8 miles from Yellamanchili	Edullamma Panduga	In Vaisakham (April–May). 9 or 15 days	Local, religious	Edullamma stone image	Local congregation. Hindus	...	...
34	66 Sarvasiddhi	6 miles to the South of Yellamanchili	Sivakalyanothsavam	Magha Suddha Ekadasi to Purnima (January–February). Festival–5 days Fair–1 day	Local, religious	Sivalingam	Local and from neighbouring villages. Hindus	Eatables, utensils	Nukalamma festival celebrated for 11 days in Phalgunam
35	69 Peda Uppalam	7 miles from Narasapatnam road Railway Station and 14 miles from Yellamanchili	Bangaramma Panduga	In Vaisakham (April–May). Period not specified. A fair is held on Magha Purnima	Local, religious	Bangaramma stone statue	Local congregation. Hindus	Eatables, etc.	Usthalamma uthsavam and Siva Kalyanam are celebrated. Magic and games entertain the gathering at Magha Purnima fair
36	70 Lingarajupalem	7 miles from Regupalem Railway Station and 11 miles from Yellamanchili	Jwalatoranothsavam	Karthika Suddha Purnima (October Novemter). 1 day	Local, religious	Lord Siva	Local congregation	...	Nukalamma Panduga for 9 days from Phalguna Panchami and Bangaramma Panduga in Vaisakham are also celebrated

37	71 Upparapalle	6 miles from Regupalem Railway Station and 12 miles from Yellamanchili	Pydithalli Ammavari Festival	Vaisakha Suddha Tadiya to Bahula Tadiya (April-May). 16 days	Local, religious	Pydithalli Ammavari idol in human form	2,000; Local congregation. Hindus	Eatables, utensils etc.	...
38	72 Karrivanipalem	7 miles from Regupalem Railway Station and 13 miles from Yellamanchili	Nukalamma Panduga	Phalguna Amavasya (February-March) 1 day	Local, religious	Nukalamma wooden image of 1½ feet height in human form	Local congregation. Hindus	Eatables, utensils etc.	...
39	73 Rajavaram	4 miles from Regupalem Railway Station and 10 miles from Yellamanchili by road	Nukalamma Panduga	Phalguna Bahula Amavasya (February-March) and Chaitra Bahula Amavasya (March-April). 1 day on each occasion	Local, religious	Nukalamma stone image of 6 feet height in sitting posture on a throne	2,000, Local and from the nearby villages. Hindus	Eatables, lanterns, torch-lights, mirrors and combs, clothes and toys etc.	...
40	74 Pulaparthi	1½ miles from Regupalem Railway Station and 6 miles from Yellamanchili	Sri Venugopalaswamy Kalyanothsavam	Chaitra Suddha Ekadasi to Purnima (March-April). 5 days	Local, religious	Sri Venugopala Swamy stone image in human form	Local congregation. Only Hindus	...	Nukalamma festival is celebrated on Phalguna Bahula Amavasya (February-March)
41	75 Bayyavaram	1 mile from Regupalem Railway Station and 7 miles from Yellamanchili	1. Nukalamma Panduga	Phalguna Bahula Navami to Amavasya (February-March). 7 days	Local, religious	Nukalamma image of 6 feet height painted with various colours	Local congregation. All communities	...	...
			2. Nallamaremma Panduga	From Tuesday after Chaitra Amavasya (March-April). 7 days	Local, religious	Nallamaremma small wooden image in human form	1,000; Local and from neighbouring villages on the last 2 days. Only Hindus	Foodstuffs, eatables, mirrors and combs	...
42	76 Etikoppaka	10 miles from Yellamanchili	Bandemma Teertham	In Karthikam (October-November). 1 day	Local, religious	Bandemma image of 6 feet height in human form painted with colours	6,000; Local and from neighbouring villages. Hindus. All communities	Eatables, utensils	...
43	79 (b) Somidevapalle hamlet of Penugollu	2 miles from Narasapatnam road Railway Station.	Maridithalli Jatara	From Karthika Amavasya (October-November). 7 days	Local, religious	Maridithalli	Local congregation. Hindus	...	...
44	83 Gudivada	8 miles from Narasapatnam road Railway Station and 15 miles from Yellamanchili	Nukalamma Sambaram	Phalguna Suddha Purnima to Chaitra Suddha Padyami March-April). 16 days	Widely known, religious	Nukalamma image in human form	20,000; Local and from neighbouring villages. Hindus	Plantains, datefruits, sweets, other eatables, bamboo-baskets and toys	There is a separate choultry for Brahmins

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1	2	3	4	5	6	7	8	9	10
				3. YELLAMANCHILI TALUK—*Contd.*					
45	90 Upamaka Agraharam	5 miles from Narasapatnam road Railway Station and 14 miles from Yellamanchili	Venkateswara Swamy Kalyanothsavam	Phalguna Suddha Dasami to Purnima (February-March). Festival-6 days Fair-20 days	Widely known, religious	Sri Venkateswara Swamy, self manifested image	One lakh devotees; Local and from all over the State. Hindus	Lanterns, torchlights, mirors, combs, pictures of deities, agricultural implements, toys of various kinds and other fancy goods	Brahmothsavam is also celebrated for ten days from Asvija Suddha Padyami (September-October)
46	91 Nakkapalle	4½ miles from Narasapatnam Railway Station and 10 miles from Yellamanchili	Gramadevatha Uthsavam	Phalguna Bahula Triodasi to Amavasya (February-March). 3 days	Local, religious	Nukalamma image in human form	Local congregation. Hindus	...	...
47	97 Darlapudi	About 2½ miles from Narasapatnam road Railway Station and 17 miles from Yellamanchili	Sri Ramalingeswara Swamy Festival	Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Sri Ramalingeswara Swamy	Local congregation. Hindus	...	Nukalamma festival is celebrated on Phalguna Bahula Amavasya (February-March) and Maridamma uthsavam in Karthikam (October-November)
48	98 Rebaka	4 miles from Gullipadu Railway Station and 20 miles from Yellamanchili	Gudupamma Panduga	From Chaitra Suddha Panchami (March-April). 9 days	Local, religious	Gudupamma image of 5 feet height sitting on a white horse,	Local congregation. Hindus	...	...

49	9 Cheedika	2½ miles from Gullipadu Railway Station and 25 miles from Yellamanchili	Cheedikathalli Festival	Magha Bahula Dwadasi to Amavasya (January-February). 4 days	Local, religious	Cheedikathalli, a garaga is worshipped	Local and from neighbouring villages Hindus	A few shops	Kondarajula panduga celebrated on a Friday between Magha Amavasya and Phalguna Amavasya
50	100 Dosalapadu Agraharam	3 miles from Gullipadu Railway Station	Padalamma Festival	Magha Amavasya (January-February). 1 day	Local, religious	Padalamma stone image	Local congregation. Hindus	...	Nukalamma festival celebrated for 4 days from Phalguna Bahula Dwadasi to Amavasya
51	103 Gullipadu	1 mile from Gullipadu Railway Station and 20 miles from Yellamanchili	Gudipamma Jatara	Magha Suddha Dasami to Bahula Dasami (January-February). 16 days	Local, religious	Gudipamma image 5 feet in height, painted with colours. There are brass garagalu etc.	Local and from neighbouring villages. Hindus	...	Nukalamma panduga is celebrated for 15 days from Phalguna Suddha Panchami to Bahula Panchami
52	10° Nellipudi	4 miles from Gullipadu Railway Station and 19 miles from Yellamanchili	Pattalamma Panduga	Phalguna Bahula Chathurdasi (February-March). 1 day	Local, religious	Pattalamma stone image in human form	4 to 5 hundred; Local congregation. Hindus	.	Sri Sita Ram kalyanam is celebrated on Chaitra Suddha Navami
53	112 Gopalapatnam	6 miles from Tuni Railway Station	Sivaratri (Dharmalingeswara Swamy Festival)	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Dharmalingeswaraswamy	2,000; Local and from neighbouring villages Hindus	...	Nerelamma festival is celebrated for 25 days from Vaisakha Suddha Panchami to Amavasya
54	115 Namavaram	3 miles from Tuni Railway Station as also from Gullipadu Railway Station and 22 miles from Yellamanchili by road	1. Lakshmamma Gundam Uthsavam	In Pushyam (December-January-15th or 16th of January). 1 day	Local, religious	Lakshmamma gundam, a stone construction in rectangular form	Local and from neighbouring villages. Hindus		..
			2. Nukalamma and Maridamma Jatara	On Kotha Amavasya i.e., Phalguna Amavasya and Gandha Amavasya i. e., Chaitra Amavasya	Local, religious	Nukalamma and Maridamma in human form	1,500; Local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures of Gods and plastic toys	Sri Rama Navami is also celebrated on Chaitra Suddha Navami
55	117 Payakaraopeta	2 furlongs from Tuni Railway Station and 25 miles from Yellamanchili	1. Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama in human form	Local congregation. Hindus	...	...
			2. Sri Panduranga Swamy Kalyanam	From Magha Suddha Ekadasi to Padyami. 5 or 6 days	Local, religious	Sri Panduranga Swamy stone image	Local congregation. Hindus	...	Sarada Navaratrulu also takes place for 9 days from Asvija Suddha Padyami to Navami
56	119 Mangavaram	3½ miles from Tuni Railway Station and 28 miles from Yellamanchili	Nukalamma Uthsavam	Phalguna Suddha Padyami to Amavasya (February-March). One month	Local, religious	Nukalamma idol in human form	2,000; Local congregation. Hindus	Fancy goods	...

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1	2	3	4	5	6	7	8	9	10
			3. YELLAMANCHILI TALUK–*Contd.*						
57	120 Pedarama-bhadrapuram	3 miles from Tuni Railway Station and 30 miles from Yellamanchili	1. Sri Kodanda Ramaswamy Festival	Chaitra Suddha Ekadasi to Purnima (March–April) 5 days	Local, religious	Sri Kondanda Rama Swamy; images of Sri Rama Sita and Lakshmana	Local congregation. Hindus	...	...
			2. Nukalamma Uthsavam and Maridamma Panduga	In Phalgunam (February–March). and Asvijam (September–October). 15 days	Local, religious	Nukalamma and Maridamma	Local congregation. Hindus	...	Gonthemmathalli festival is also celebrated for 15 days from Karthika Suddha Padyami to Purnima
58	121 Satyavaram	5 miles from Tuni Railway Station	Venugopala Swamy Uthsavam	Magha Suddha Ekadasi to Purnima (January–February). 5 days	Local, religious	Venugopala Swamy 3 feet high image in human form	Local congregation. Hindus	...	Nukalamma utsavam is celebrated on Phalguna Amavasya (March–April). For 15 days
59	122 Pentakota	7 miles from Tuni Railway Station	Malleswara Swamy Puja	Magha Purnima (February–March)	Widely known, religious	Malleswara Swamy, stone Sivalingam	50,000; Local and from distant places	...	...
60	123 Rajavaram	6 miles from Tuni Railway Station and 31 miles from Yellamanchili	Mahankalamma Festival	Phalguna Amavasya (February–March) 1 day	Local, religious	Mahankalamma	Local congregation. Hindus	Shops selling various goods are set up	
61	124 Masahebupeta	5 miles from Tuni Railway Station and 33 miles from Yellamanchili	Muthyalamma Panduga	Magha Amavasya to Phalguna Amavasya (February–March). One month	Local, religious	Muthyalamma idol in human form	Local congregation. Hindus	...	...
62	126 Sreerama-puram	About 4 miles from Tuni Railway Station and about 25 miles from Yellamanchili	Gramadevathala Uthsavam	Phalguna Bahula Padyami to Amavasya (February–March). 15 days	Local, religious	Nukalamma and Durgalamma	Local congregation. Hindus	...	...

1	2 Krishnadevi-peta	16 miles from Narasapatnam on Narasapatnam-Koyyur road	Appikondamma Jatara	Either in the month of Chaitram (March-April) or Vaisakham (April-May). 10 days	Local, religious	Appikondamma Symbolised as garagas (pots.)	3,000; Local congregation	...	
2	3 Agency Lakshmi-puram	16 miles from Narasapatnam and 34 miles from Narasapatnam road Railway Station	Maridamma Jatara	In Bhadrapadam (August-September). Period not specified	Local, religious	Maridamma image in human form	Local congregation. Hindus	...	Neelakantheswara Aradhana and Theertham is also celebrated
3	22 (e) Lingampeta hamlet of Kothamallampeta	13 miles from Narasapatnam road Railway Station	Nukalamma Jatara	From Phalguna Amavasya (February-March). 10 days	Local, religious	Nukalamma image in human form in an awe-inspiring appearence and painted with colours and of 6 feet height	Some thousands local and from neighbouring villages within a radius of 20 miles. Hindus	Foodstuffs eatables, utensils, lanterns, mirrors, combs, ayurvedic medicines, books, clothes, agricultural implements etc.	...
4	30 Golugonda	28 miles from Narasapatnam road Railway Station	Dhara Malleswara Swamy Theertham	Magha Bahula Chathurdasi (January-February). 3 days	Local, religious	Dhara Malleswara Swamy, a stone Sivalingam	Local and from neighbouring villages within a radius of 40 miles. Hindus	Foodstuffs, eatables, mirrors, combs, books and pictures	Harikathas, Bhagavatham and magic afford entertainment to the visitors
5	62 Rolugunta	6 miles from Narasapatnam and 19 miles from Narasapatnam road Railway Station	1. Gowri-Parameswari Mahothsavam	From Phalguna Bahula Panchami (December-January). 5 days	Local, religious	Parvathi Devi	2,000; Local and from the nearby villages. Hindus	Foodstuffs, eatables, lanterns, torch-lights, mirrors, combs, pictures and toys	Circus, Bandlaveshamulu and dramas afford entertainment
			2. Nukalamma Festival	Phalguna Suddha Chaturdasi to Amavasya (February-March). 16 days	Local, religious	Nukalamma	Local congregation. Hindus	...	...
6	76 Cheemalapadu *alias* Kalyanapulova	4 miles from Kothakota	Pothuraju Uthsavam	From Magha Bahula Chaturdasi (January-February). 3 days	Widely known in memory of Pothuraju	Pothuraju	4,000; devotees from this and neighbouring villages	Fancy goods, fruits, bangles, utensils, foodstuffs and toys	Baghavatham entertains the visitors. Boarding arrangements are also made

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1	2	3	4	5	6	7	8	9	10
			4. NARASAPATNAM TALUK—*Contd*						
7	84 Jaggampeta	About 14 miles from Narasapatnam road Railway Station	Paradesamma Uthsavam	In Chaitram (March-April). 5 days	Local, religious	Paradesamma Gramadevatha	Local congregation Hindus		
8	85 Kothakota	10 miles from Narasapatnam and 28 miles from Narasapatnam road Railway Station	1. Siva Kesava Uthsavam	Karthika Purnima (October-November). 1 day	Local, religious	Lord Siva and Kesava	Local congregation. Hindus	...	Kalyaram is celebrated in Vaisakham (April-May) for these deities
			2. Vrushabharaja Swamy Uthsavam	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Vrushabharaja Swamy image is in the form of bull	2 to 3 thousand; from this and neighbouring villages. Hindus	Foodstuffs, eatables, utensils, mirrors, combs, books, pictures, clothes and baskets etc.	There is free feeding for one day
			3. Nukalamma Panduga	Phalguna Amavasya (February-March). One day	Local, religious	Nukalamma wooden image	Local congregation. Hindus	..	...
9	88 Tutipala	10 miles from Narasapatnam	1. Nukalamma Panduga	Phalguna Amavasya (February-March). 1 day	Local, religious	Nukalamma wooden image under a tree	Local congregation. Hindus	...	Gowramma panduga is also celebrated
			2. Sri Rama Kalyanothsavam	In Pushyam (December-January). 1 day	Local, religious	Sri Rama	1,000; Local and from nearby villages. Hindus	Foodstuffs, eatables, utensils, mirrors, combs, books, pictures and baskets	

10	95 Chettupalle	3½ miles from Narasapatnam and 22 miles from Narasapatnam road Railway Station	1. Atchamma Perantalu Uthsavam	Chaitra Purnima (March-April). 1 day	Local, religious	Atchamma Perantalu in the form of an ant-hill	Local congregation. Hindus	...	...
			2. Pydithallamma Festival	Magha Purnima (January-February). 1 day	Local, religious	Pydithallamma image in human form	Local congregation. Hindus	...	Nukalamma festival is celebra,ed on Phalguna Amavasya (February-March)
11	99 Duggada	5 miles from Narasapatnam by road	Nukalamma Panduga	Phalgunam (February-March). Period not specified	Local, religious	Nukalamma in Shakthi form	Local congregation. Hindus	...	Ramaleelothsavam in Pushyam (December-January), Sri Ramalingeswara Kalyanam in Magham (January-February), Maridamma uthsavam in Sravanam (July-August) and Vemalamma panduga and Jwalathoranam in Karthikam are other festivals in this village
12	I Narasapatnam	Taluk Head quarters; about 19 miles from Narasapatnam road Railway Station	Nukalamma Panduga	Phalguna Bahula Sapthami to Amavasya (February-March). 9 days	Local, religious	1½ feet high Nukalamma image in human form painted in colours	Local congregation. Hindus	...	Maridamma festival is celebrated from Chaitra Suddha Navami to Purnima (March-April). 7 days
	Balighattam	Narasapatnam road is the nearest Railway Station	Siva Festival (Maha Sivaratri Uthsavam)	From Magha Chaturdasi (February-March). 10 days	Widely known, religious	Lord Siva stone Sivalingam	10,000; from far and near places. Hindus	Eatables, foodstuffs, utensils, mirrors, combs, books, pictures and toys	
	Pedda Boddepalle	19 miles from Narasapatnam road Railway Station	Nukalamma Jatara	From Phalguna Amavasya (February-March). 3 days	Local, religious	Nukalamma Gramadevatha Shakthi 6 feet high image in human form in a sitting posture	Local congregation. Hindus	...	Kanaka Mahalakshmi Tirunala is being celebrated for one day from ancient times
13	136 Chinabhairava Bhupathi Agraharam	About 11 miles from Narasapatnam	Nukalamma Festival	Phalguna Amavasya (February-March). 1 day	Local, religious	Nukalamma, a stone image	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				4. NARASAPATNAM TALUK—*Contd.*					
14	135 Nathavaram	12 miles from Narasapatnam by bus	1. Nukalamma Uthsavam	In Phalgunam (February-March). One month	Local, religious	Nukalamma image in human form	Local congregation. Hindus	...	...
			2. Kotamma Uthsavam	In Margasiram (November-December). 30 days	Local, religious	Kotamma image in human form	Local congregation. Hindus	...	Eswara uthavam is celebrated for one day on Ashadha Suddha Ekadasi (June-July)
			3. Gowramma Uthsavam	From Asvija Bahula Dasami (September-October). 30 days	Local, religious	Gowramma image in human form	Local congregation. Hindus	...	Maridamma Theertham is celebrated in Sravanam (July-August) on any Thursday for 1 day
			4. Theertham	In Pushyam (December-January). 4 days	Local, religious	Lord Rama	1,000: Local and from the neighbouring villages. Hindus	...	...
15	146 Vemulapudi	6 miles from Narasapatnam	Sri Rama Leelothsavam	In Pushyam (December-January). 3 days	Local, religious	Sri Rama	Local congregation. Hindus	...	Sri Ramalingeswara Kalyanam on Magha Bahula Chaturdasi (January-February), Vemulamma festival in Karthikam (October-November) and Maridamma festival in Sravanam (July-August) are also celebrated
16	148 Pamulavaka	7½ miles to the south of Narasapatnam by cart and 25 miles from Narasapatnam road Railway Station	Nukalamma Uthsavam	Phalguna Bahula Triodasi to Amavasya (February-March). 3 days	Widely known, religious	Nukalamma wooden and metal images	Some thousands; from far and near places. Hindus	Foodstuffs, eatables, torch-lights, mirrors, combs, medicines, pictures, books, cloths and toys etc.	There is free feeding. Vasantha Navarathrothsavam is celebrated for 9 days from Chaitra Suddha Padyami to Navami (March-April)

17	157 Chinaboddi-palle	10 miles from Tuni Railway Station and 18 miles from Narasapatnam	Nukalamma Panduga	Phalguna Bahula Panchami to Amavasya (February-March). 11 days	Confined to this and the neighbouring villages. Religious	Nukalamma	Local and from the neighbouring villages. All communities	Sweetmeats	Lakshmamma panduga is celebrated on Phalguna Purnima (February-March)
18	Venkatapuram h/o Kodavatipudi	9 miles from Gullipadu Railway Station and 15 miles from Narasapatnam	Nukalamma Panduga	Phalguna Bahula Panchami (January-February). 11 days	Local, religious	Nukalamma	10,000; Local and from neighbouring villages. Hindus	Eatables	Maridamma panduga is celebrated for one day in Sravanam (July-August)
19	161 Lingapura Agraharam	9 miles from Narasapatnam and 11½ miles from Narasapatnam road Railway Station	Poleramma Uthsavam	Chaitra Bahula Saptami to Amavasya (March-April). 7 days	Local, religious	Poleramma	3,000; from this and neighbouring villages. Hindus	Foodstuffs, eatables, utensils, mirrors, combs, ayurvedic medicines, books, pictures, agricultural implements and toys	...
20	165 Bapiraju Kothapalle	8 miles from Narasapatnam and 13 miles from Narasapatnam road Railway Station by bus	Nukalamma Panduga	In Phalgunam (February-March). 1 day	Local, religious	Nukalamma, a small image	Local congregation. Hindus	...	Paradesamma panduga in Chaitram (March-April) and Gowramma panduga in Pushyam (December-January) are also celebrated
21	173 Kondala Agraharam	6 miles from Narasapatnam and 26 miles from Narasapatnam road Railway Station	Nukalamma Uthsavam	Phalguna Bahula Shasthi (February-March). 10 days	Local, religious	Nukalamma image in human form	10,000; Local and from neighbouring villages. Hindus	Foodstuffs, eatables, mirrors, combs and plastic baskets	Nalla Maremma uthsavam is celebrated for 9 days from Magha Purnima January-February). Sri Rama Navami is also celebrated on Chaitra Suddha Navami (March-April). 1 day
22	175 Bayyavaram	7 miles from Narasapatnam and 27 miles from Narasapatnam road Railway Station	1. Mavulamma Panduga	In the bright fortnight of Phalgunam (February-March). 9 days	Local, religious	Mavulamma, a stone image	Local congregation. Hindus	...	...
			2. Maridamma Panduga	In Sravanam (July-August). 9 days	Local, religious	Maridamma, a stone image	Local congregation Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				4. NARASAPATNAM TALUK—*Contd.*					
23	176 Makavara-*palem*	8 miles from Narasapatnam and 20 miles from Anakapalle	1. Nukalamma Panduga	Phalgura Amavasya (February–March). 1 day	Local, religious	Nukalamma image with a big tongue and two hands holding sword and kumkum container	Local congregation. Hindus	...	Garagas procession is celebrated for 9 days in advance to the festival
			2. Maridamma Panduga	Ashadha Purnima (June–July). 1 day	Local, religious	Maridamma in the form of an ant-hill and wooden image	Local congregation. Hindus	...	...
24	177 Dalepeta h/o Paidipala	5½ miles from Narasapatnam	Nukalamma Panduga	Phalguna Amavasya (February–March). 1 day	Local, religious	Nukalamma awe-inspiring image in human form	Local congregation. All communities	...	Maridamma uthsavam is celebrated for a day in Ashadham (June–July)
25	179 Settipalle	12 miles from Narasapatnam	Borrakondamma Panduga	Phalguna Purnima (February–March). 1 day	Local, religious	Borrakondamma image in human form	Local congregation. Hindus	...	Nukalamma panduga is celebrated on Phalguna Amavasya (February–March)
26	182 Rachapalle	10 miles from Anakapalle Railway Station by bus	Maridamma Panduga	Ends with the Thursday before Karthika Purnima October–November). 9 days	Local, religious	Maridamma wooden image	Local and from *neighbouring* villages. Hindus	...	
	182 (a) Ramanna-palem h/o Rachapalle	11 miles from Narasapatnam and 16 miles from Yellamanchili Railway Station by bus	Bangaramma Panduga	Chaitra Suddha Shasthi to Purnima (March–April). 9 days	Local, religious	Bangaramma wooden image	Local and from neighbouring villages. Hindus		

	182 (g) Dharmavaram hamlet of Rachapalle	10 miles from Narasapatnam	Maridithalli Theertham	Chaitra Purnima (March–April). 1 day	Local, religious	Maridithalli, a stone image under a neem tree	4 to 5 hundred of this and neighbouring villages. Hindus	Sweetmeats, eatables, etc.	...
27	183 Tamaram	8 miles from Narasapatnam and 20 miles West of Anakapalle Railway Station by bus	Nukalamma Panduga	Phalguna Bahula Chavithi to Amavasya (February–March). 11 days	Local, religious	Nukalamma	Local congregation. Hindus	...	Sri Ramulavari theertham for a day in Pushyam (December–January)
28	184 Giduthuru	15 miles from Narasapatnam	Nukalamma Panduga	In Phalgunam (February–March). 6 days	Local, religious	Nukalamma stone image in human form	Local congregation. All communities	...	Devi Navarathrulu in Asvijam (September–October) Sri Ramulavari Seva in Chaitram (March–April), Maridamma Seva in Karthikam (October–November). Chinnamma perantalu Seva in Vaisakham (April–May) and Gowramma Seva in Asvijam (September–October) are the other festivals of the village
29	185 Ramannapalem Agraharam	13 miles from Narasapatnam	Nesthalamma Panduga	In Sravanam (July–August). Period not specified	Local, religious	Nesthalamma, wooden image	Local congregation. Hindus	...	Nukalamma panduga is celebrated for 9 days from Phalguna Bahula Sapthami to Purnima (February–March)
30	186 Pochinapeddi Agraharam	11 miles from Narasapataam road Railway Station	Amrutheswara Swamy Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April–May). 6 days	Local, religious	Amrutheswara Swamy	1,000; from this and neighbouring villages. Hindus	...	Nukalamma panduga is celebrated on Phalguna Amavasya (February–March)
	Buchchi Seethaiahpeta h/o Pochinapeddi Agraharam	11 miles from Narasapatnam	Nukalamma Panduga	Phalguna Bahula Sapthami to Amavasya (February–March). 9 days	Local, religious	Nukalamma image in human form	Local congregation. All communities	...	Maridamma panduga is celebrated in Sravanam (July–August)
31	187 Koduru	11 miles from Narasapatnam and 12 miles from Narasapatnam road Railway Station	Nallamaremma Panduga	Karthika Bahula Chathurdasi and Amavasya (October–November). 2 days	Local, religious	Nallamaremma	Local congregation. Hindus	...	Gangathalli perantalu uthsavam is celebrated for 3 days in Pushyam (December–January)
	187 (c) Venkatapuram h/o Koduru	15 miles from Narasapatnam	Nukalamma Panduga	Phalguna Bahula Shasthi to Amavasya (February–March). 9 days	Local, religious	Nukalamma image in human form	Local congregation. Hindus	...	Maridamma panduga is celebrated for 3 days from Chaitra Suddha Triodasi to Purnima (March–April)

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1	2	3	4	5	6	7	8	9	10
				4. NARASAPATNAM TALUK—*Contd.*					
	187 (a) Nagaram h/o Koduru	11 miles from Narasapatnam road Railway Station and 12 miles from Narasapatnam	Durgalamma Panduga	Vaisakha Suddha Ashtami to Purnima (April-May)	Local, religious	Durgalamma image in human form	Local congregation. All communities	...	...
32	188 Jangalapalle Agraharam	2 miles from Kotauratla	Nukalamma Panduga	Phalguna Bahula Sapthami to Amavasya (February-March). 9 days	Local, religious	Nukalamma image in human form	Local congregation. Hindus	...	Sri Rama kalyanam is celebrated on Chaitra Suddha Navami (March-April)
33	191 Kotauratla	9 miles from Narasapatnam road Railway Station and town by road	1. Kodanda Ramaswamy Kalyanothsavam	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Kodanda Rama Swamy	Local congregation. Hindus	...	...
			2. Nukalamma Panduga	Phalguna Amavasya (February-March). 1 day	Local, religious	Nukalamma wooden image with big eyes and sword in hand in an awe-inspiring appearence	500; Local congregation. Only Hindus	Foodstuffs, eatables, fruits and fancy goods	Maridamma panduga in Asvijam (September-October) and Mahalakshmi panduga are the other festivals.
34	196 Gotivada	6 miles from Narasapatnam road Railway Station by bus and 12 miles from Narasapatnam	Bandemmathalli Panduga	In Pushyam (December-January). 5 days	Local, religious	Bandemmathalli image in human form	Local congregation. Hindus	Foodstuffs, clothes, etc.	Pandals are erected
35	197 Panduru	14 miles from Narasapatnam as also from Narasapatnam road Railway Station	1. Indesamma Panduga	From Chaitra Suddha Ashtami (March-April). 15 days	Local, religious	Indesamma	Local congregation. Hindus	...	Nukalamma panduga is celebrated on Phalguna Amavasya (February-March)
			2. Sri Rama Festival	On 15th January. 1 day	Local, religious	Sri Rama	400; Local and from nearby villages. Hindus	Eatables and fancy goods	...

5. CHINTAPALLE TALUK

1	3 Chintalapudi	44 miles from Narasapatnam road Railway Station and 57 miles from Chintapalle	Gangadevi Festival	In Chaitram (March–April). 15 days	Local, religious	Gangadevi	Local congregation. Hindus	...	This festival is common to Gijarthi (L. C. No. 8) and Nadimpalem (L.C. No. 20) villages
2	24 Nimmalapalem	About 18 miles from Chintapalle	Gramadevathala Pandugalu	In Vaisakham (April–May). One week	Local, religious	Nandi and Gangalamma worshipped in the form of a stone and a pot	Local congregation. Hindus	...	...
3	28 Pothavaram	46 miles from Narasapatnam road Railway Station and 60 miles from Chintapalle	1. Sri Rama Navami	In Chaitram (March–April). 7 days	Local, religious	Sri Rama	4,000; Local and from neighbouring 60 villages. Hindus	Eatables, utensils, lanterns, ayurvedic medicines, pictures, clothes, agricultural implements, and toys etc.	There is free feeding for one day. Bhajans, Harikathas, dramas, circus, gambling and lottery entertain the people
			2. Gangadevi Festival	In Chaitram (March–April). 8 days	Local, religious	Gangadevi without image	Local congregation. Hindus	...	...
4	30 Ravanpalle	40 miles from Narasapatnam road Railway Station	Pothuraju Panduga	From Magha Amavasya (January–February). 7 days	Local, religious	Pothuraju in the form of a stone	Local congregation. Hindus	...	Adavirajula panduga on Magha Suddha Panchami and Gangadevi panduga in Vaisakham (April–May) for 7 days are the other festivals of the village
5	31 Ravimanupakalu	20 miles from Chintapalle and 40 miles from Narasapatnam road Railway Station	1. Gangadevi Panduga	In Vaisakham (April–May). One week	Local, religious	Gangadevi	Local congregation. Konda Doras	...	...
			2. Chintalamma Panduga	In Magham (January–February). One week	Local, religious	Chintalamma image under a tamarind tree	Local congregation. Konda Doras	...	...
6	41 Anthada	21 miles from Narasapatnam, 31 miles from Chintapalle and 40 miles from Narasapatnam road Railway Station	Gangadevi Panduga	In Chaitram (March–April). 7 days	Local, religious	Gangadevi, formless stone Image	Local congregation. Hill Tribes	...	Adavirajula panduga is also celebrated for 3 days in Magham (January–February)

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1	2	3	4	5	6	7	8	9	10
				5. CHINTAPALLE TALUK-*Contd.*					
7	46 Bangarupalem	50 miles from Narasapatuam road Railway Station and 53 miles from Chintapalle	Adavirajula Panduga	In Magham (Jannary-February). Period not specified	Local, religious	Gramadevatha. No image	Local congregation. Hill Tribes	...	...
8	50 Bhimavaram	36 miles from Narasapatnam road Railway Sration and 47 miles from Chintapalle	Gangadevi Panduga	In Chaitram (March-April). 8 days	Local, religious	Gangadevi, a stone image	Local congregation. Hindus	...	Adavirajula panduga in Magham (January-February) and Marnamma panduga in Bhadrapadam (August-September) are also celebrated
9	55 Ganarlapalem	51 miles from Narasapatnam road Railway Station and 53 miles from Chintapalle	Adavirajula Panduga	In Magham (January-February). 3 days	Local, religious	Adavirajulu. Without images	Local congregation. Bagatas and Kammaras	...	...
10	56 Ganugulu	36 miles from Narasapatnam road Railway Station and 50 miles from Chintapalle	Gangadevi Panduga	In Chaitram (March-April). 15 days	Local, religious	Gangadevi	Local congregation. Hindus	...	Nandamma festival in Phalgunam (February-March) and Nukalamma festival in Magham are also celebrated
11	58 Gummalapalem	49 miles from Narasapatnam road Railway Station	Vitukulamma Panduga	In Chaitram (March-April). 7 days	Local, religious	Vitukulamma	Local Hill Tribes	...	Boda Kondamma and Rakshasamma festivals are celebrated in Chaitram (March-April)
12	60 Kamparegulu	51 miles from Narasapatnam road Railway Station and 53 miles from Chintapalle	Adavirajula Panduga	In Phalgunam (February-March). 3 days	Local, religious	Adavirajulu	Local congregation. Hindus	...	Nandi panduga is celebrated in Magham (January-February). 3 days

13	61 Katragedda	51 miles from Narasapatnam road Railway Station and 53 miles from Chintapalle	Adavirajula Panduga	In Magham (January-February). 3 days	Local, religious	Adavirajulu	Local congregation. Hindus	...	...
14	76 Rajupeta	39 miles from Narasapatnam road Railway Station and 31 miles from Chintapalle	Gangadevi Panduga	In Chaitram (March-April). 7 days	Local, religious	Gangadevi	Local congregation. Hindus	...	Adavirajula panduga is celebrated in Magham (January-February)
15	78 Ramaraju-palem	By the side of Sarabhannapalem-Krishnadevipeta road, 37 miles from Narasapatnam road Railway Station and 49 miles from Chintapalle	Gangadevi Panduga	In Chaitram (March-April). 8 days	Local, religious	Gangadevi, stone image	Local congregation. Hindus	...	Adavirajula panduga and Marinamma panduga are celebted in Magham (January-February) and Bhadrapadam (August-September)
16	102 Kommalavada	About 57 miles from Chintapalle	Kondadevatha Uthsavam	In Magham (January-February). One month	Local, religious	Kondadevatha	200; Local, Hill Tribes	Eatables, utensils and pots	This festival is chiefly confined to Bagata Tribe
17	114 Ammagari Dharakonda	25 miles from Chintapalle by road	Pothuraju Festival	From Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Pothuraju in the form of stone under a tree	Local, Hill Tribes	...	...
18	118 Chelaka Veedhi	24 miles from Chintapalle	Pothuraju Festival	From Magha Bahula Triodasi (January-February). 3 days	Local, religious	Pothuraju stone image in human form	Local, Hill Tribes	...	...
19	122 Devarapalle	15 miles from Chintapalle	Pothuraju Festival	From Magha Amavasya (January-February). 3 days	Local, religious	Pothuraju, a stone image of 6 feet height	Local and from the nearby villages. Hindus	...	...
20	125 Gudem Kotha-veedhi	15 miles from Chintapalle on Narasapatnam Sileru road	1. Devathala Uthsavam	From Magha Amavasya (January-February). 3 days	Local, religious	There are the images of Veerabhadraswamy, parwathi, Parameswara and Krishna etc,	Local and from neighbouring villages. Hindus	...	...
			2. Gangalamma Panduga	Phalguna Amavasya (February-March). 1 day	Local, religious	Gangalamma image in human form	Local congregation. Hindus	...	Boda Kondamma uthsavam is celebrated on Asvija Suddha Dasami (September-October)

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1	2	3	4	5	6	7	8	9	10
				5. CHINTAPALLE TALUK—*Contd.*					
21	127 Gummala Gondi	18 miles from Chintapalle	Gangamma Panduga	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Ganganamma is worshipped in human form	Local congregation. Bagatas	...	...
22	165 Bowda	11 miles from Chintapalle	Vitukulamma Panduga	In Chaitram (March-April). One week	Local, religious	Vitukulamma	Local congregation. Bagatas	...	..
23	171 Chikkudubuddi	8 miles from Chintapalle	Bodakondamma Panduga	Asvija Suddha Dasami (September-October). 1 day	Local, religious	Boda Kondamma on the Bodakonda hill	Local Hill Tribes	...	Gangalamma festival is celebrated on Phalguna Amavasya (February-March). This festival is common to Chitralagoppu village
24	173 Chitralagoppu	2 miles from Narasapatnam-Chintapalle road and 40 miles from Narasapatnam road Railway Station	Gangalamma Panduga	In Phalgunam (February-March). 1 day	Local, religious	Gangalamma worshipped in the form of a pot	Local Hill Tribes	...	Beerakondamma festival is celebrated on Vijaya Dasami for 1 day
25	179 Gondipakalu	8½ miles from Chintapalle	Vitukula Panduga	From Magha Amavasya (January-February). 8 days	Local, religious	Vitukulamma, a pot	Local Hill Tribes	...	Boda Kondamma festival celebrated on Asvija Suddha Dasami (September-October)
26	180 Goppuveedhi *alias* Korrabayalu	18 miles from Narasapatnam-Chintapalle bus route and 36 miles from Narasapatnam road Railway Station	Vitukulamma Panduga and Rakshasamma Panduga	In Chaitram (March-April). 7 days	Local, religious	Vitukulamma and Rakshasamma stone images	Local congregation. Hindus	...	...

27	183 Jajulapalem	About 11½ miles from Chintapalle	Vitukula Panduga	In Chaitram (March–April). One week	Local, religious	Vitukulamma	Local. Hill Tribes	...	...
28	186 Kondasantha	15 miles from Chintapalle	Vitukula Panduga	In Chaitram (March–April). Period not specified	Local, religious	Vitukulamma	Local congregation. Hindus	...	...
29	191 Lammasingi	About 9½ miles from Chintapalle and 51 miles from Narasapatnam road Railway Station	Rakshasamma Panduga	In Jaistham (May–June). 2 days	Local, religious	Rakshasamma	Local Hindus		
30	201 Pedabarada	8 miles from Chintapalle and 60 miles from Narasapatnam road Railway Station	Bodakondamma and Gangalamma Panduga	From Asvija Suddha Dasami (September–October). 3 days	Local, religious	There are the images of Bodakondamma and Gangalamma in the form of pot in every house hold	Local and from nearby villages. Hindus	...	Vitukula panduga is the other festival that is celebrated in Phalgunam (February–March)
31	242 Burugubayalu	34 miles from Chintapalle	Vitukulamma Panduga	In Phalgunam (February–March). 2 days	Local. religious	Vitukulamma wooden image placed under a tree	Local congregation. Hindus	...	...
32	264 Kudimisaru	9 miles from Chintapalle	Gangalamma and Beerakondamma Panduga	Phalguna Amavasya (February–March). One or two days	Local, religious	Beerakondamma in the form of a pot	Local and from nearby villages. Hindus	...	...
33	269 Lothugedda	16 miles from Chintapalle and 34 miles from Narasapatnam	1. Veerabhadraswamy Festival	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Veerabhadraswamy stone image in human form	2,000; Local and from nearby villages. Hindus	..	Trimurtula uthsavam is also celebrated
			2. Nukalamma Panduga	From Phalguna Amavasya (February–March). 45 days	Confined to this and nearby villages. Religious	Nukalamma stone image	Local and from the nearby villages. Only Hindus	...	...
34	280 Sampangiputtu	12½ miles from Chintapalle	Beerakondamma Panduga	Phalguna Amavasya (February–March). 1 day	Confined to this and nearby villages. Religious	Beerakondamma is worshipped in the form of a pot	Local and from nearby villages. Hill Tribes	...	...
35	281 Tammingulu	24 miles West of Chintapalle and 8 miles from Lothugedda	Beerakondamma and Gangalamma Panduga	Phalguna Amavasya (February–March). 1 day	Local, religious	Beerakondamma and Gangalamma are worshipped in the form of a pot and an image	Local and from nearby villages. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				5. CHINTAPALLE TALUK—*Contd.*					
36	290 Antharla	½ mile from Chintapalle	Sri Somalingeswara Swamy Festival	From Magha Amavasya (January-February). 3 days	Local, religious	Somalingeswara Swamy stone Sivalingam	Local and from nearby villages. Hindus	...	...
37	342 Sankada	8 miles from Chintapalle	Nandi and Gangalamma Panduga	In Vaisakham (April-May). 7 days	Local, religious	Nandi and Gangalamma are worshipped in the form of a stone and a pot	Local Hindus	...	Sivaratri on Magha Bahula Chathurdasi (January-February) and Dasara in Asvijam (September-October) are the other festivals celebrated
38	343 Sankada Kothuru	8 miles from Chintapalle	Nandi and Gangalamma Panduga	In Vaisakham (April-May). Period not specified	Local, religious	Nandi and Gangalamma are worshipped in the form of a stone and a pot	Local congregation. Hindus	...	—
				6. PADERU TALUK					
1	1003 Paderu Group	Taluk headquarters by the same name	Nandidevatha Panduga	Once in seven years. No fixed date	Local, religious	Nandidevatha, an ant-hill	Local congregation. Hindus	...	...
2	Matchagundam h/o Mattam village	9 miles to the North of Paderu	Matchalingeswara Swamy Festival	Magha Bahula Triodasi to Amavasya. 3 days	Local, religious	Matchalingeswara Swamy, a stone Sivalingam	10,000; Local and from nearby villages	Eatables, vegetables, fruits, utensils, cloth and clothes	Health and medical facilities are arranged for the public during these 3 days
3	180 Sujanakota	31 miles from Paderu and 77 miles from Anakapalle	Gangadevi and Lord Siva Festival	In Magham (January-February). 2 days	Local, religious	Gangamma and Lord Siva	2,000; Local and from nearby villages. Hindus	...	...

	364 Seethagunta	10 miles from Paderu	Itikala Panduga	In Chaitram (March–April).	Local, religious	Sankudevatha and Pedda-devatha	Local congregation. All communities	...	...
5	649 Bantrottu-puttu	15 miles from Paderu	Kesavaswamy Uthsavam	In Chaitram (March–April). 3 days	Local, religious	Kesavaswamy	Local congregation. All communties	...	...
6	649 A Gamparai	9 miles from Paderu	Itikala Panduga	In Chaitram (March–April)	Local, religious	Sankudevatha and Pothuraju	Local congregation. All communities	...	...
7	731 Guntaseema Group	28 miles to the North of Paderu	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 2 days	Local, religious	Lord Rama, a coronation picture	Local congregation	...	...
8	765 Dokuluru Group	Distance not specified	Sivaratri Festival	Magha Bahula Chaturdasi (January–February). 2 days	Local, religious	Lord Siva	500; Local congregation	Eatables, utensils etc.	
9	947 Kimudupalle	15 miles from Paderu	Kesavaswamy Festival	Once in 3 years for 3 days	Local, religious	Lord Kesava Swamy	Local congregation. All communities	...	...
10	1016 Minumuluru Group	6 miles from Paderu	Moda Kondamma Jatara	2 days for Dasara	Local, religious	Moda Kondamma, 5 feet high cement idol in human form	1,000; Local and from the neighbouring villages. Hindus	...	...
11	1058 Daligumma	1 mile from Hukumpeta and 7 miles from Paderu	Sivaratri Festival	Magha Bahula Chaturdasi (January–February). 3 days	Local, religious	The Buddha stone idol under a banyan tree	600; Local and from the neighbouring villages. Hindus	...	...
12	1120 Sovva Group of villages	36 miles to the North of Paderu and bordering Orissa State	Sri Rama Navaml	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Lord Rama, a coronation picture in a hut	Local congregation. Hindus	...	...
13	1517 Lamthampadu h/o Siragam	12 miles from Araku Valley and the entire distance has to be covered by walk	1. Jakarademudu Festival	On any Monday, Wednesday or Friday in the month of Maghalenji (January–February). 1 day	Local, religious	Jakarademudu, a conical shaped stone under a sampenga (Michelia Champaca) tree	Local congregation. Hindus	...	..
			2. Peddademudu Festival	On any Sunday in the month of Landilenji (May–June). 1 day	Local, religious	Peddademudu	Local and from the six hamlets	...	

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1	2	3	4	5	6	7	8	9	10
			6. PADERU TALUK—*Contd.*						
			3. Kondademudu Festival	On any Wednesday in the month of Ashadalenji (June-July). 1 day	Local, religious	Kondademudu	Local congregation	...	...
			4. Sankudemudu Festival	On any Wednesday in the month of Ashadalenji (June-July). 1 day	Local, religious	Sankudemudu, a conical shaped stone under a neredu tree	Local congregation	...	...
			5. Vitting Festival	On any Sunday in the month of Heeralenji (March-April). 1 day	Local, religious	Goddess Ammathalli	Local congregation		
14	1157 Araku Group	3 miles from Araku Valley	Sivaratri Festival	Magha Bahula Chaturdasi (January-February). 1 day	Local, religious	Lord Siva, a stone Siva lingam	400; Local congregation	...	...
15	1163 Kandrum Group	30 miles to the North of Paderu	Jagini deity Festival	On Chaitra Pournami. 1 day	Local, religious	Jagini, a village deity	200; Local congregation	...	...
16	1199 Hukumpeta	6 miles to the North of Paderu	Sankudemudu Festival	On Sankranti day. 1 day	Local, religious	Sankudemudu, a stone in a hut	100; Local congregation	...	...
17	1275 Dumbriguda	18 miles from Paderu on way to Araku	Julda Panduga	In the month of Maghalenji (January-February). 1 day	Local, religious	Jakarademudu	Local congregation	...	...

18	1427 Araku Valley Group	3 miles to the east of Araku, 24 miles from Paderu and 70 miles from Visakhapatnam	Sri Venkateswara Swamy Festival	During Sankranti. 15 days	Local, religious	Lord Venkateswara Swamy, a stone image in human form	Local and from neighbouring villages. Hindus	...	...
19	1565 Gandha	20 miles to the west of Araku Valley	1. Gangademudu Panduga	On any Tuesday in the month of Sankuramanam (January). 1 day	Local, religious	Gangademudu, a stone	Local congregation	...	...
			2. Nandidemudu Panduga	On any Friday in the month of Sivaratri (January-February). 1 day	Local, religious	Nandidemudu	Local congregation		
			3. Sankudemudu Panduga	On any Sunday or Monday in the month of April. 1 day	Local, religious	Sankudemudu, a conical shaped stone	Local congregation	...	...
			4. Peddademudu Panduga	On any Sunday in the month of May. 1 day	Local, religious	Peddademudu, a conical shaped stone	Local congregation	...	..
			5. Jakarademudu Panduga	On any Monday or Thursday in the month of Banda Purnima (July-August). 1 day	Local, religious	Jakarademudu, a small iron piece	Local congregation	...	...
			6. Chaitra or Vitting Festival	In the month of Chaitra (March-April). 8 days	Local, religious	Village deity	Local congregation	...	...

7. CHODAVARAM TALUK

1	19 Nagayyapeta	15 miles from Kothavalasa Railway Station	Gramadevathala Uthsavam	In Vaisakham (April-May) or Jaistham (May-June). 9 days Fair-on 17th January (Separately)	Local, religious	Ganimaremma in human form and Maridimamba, Paradesamma, Muthyalamma and Nukalamma wooden images	About 5,000 to 6,000 devotees, local and from neighbouring villages. Hindus	Sweets, foodstuffs, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, pictures, song books, cloth and clothes etc.	A fair is held on 17th January every year and is not connected with the festival

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1	2	3	4	5	6	7	8	9	10
			7. CHODAVARAM TALUK-*Contd*						
2	20 Sithampeta	15 miles from Kothavalasa Railway Station	1. Gramadevatha Uthsavam	In Vaisakham (April-May) or Jaistham (May-June). 9 days	Local, religious	Maridimamba, image in human form	Local congregation. All communities	...	..
			2. Maridimamba Theertha Mahothsavam	In Pushyam (December-January). January 21st & 22nd. 2 days	Local, religious	Maridimamba, image in human form	20,000; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, Ayurvedic medicines, pictures and toys	...
3	23 Kasipuram	14½ miles from Kothavalasa Railway Station and 39 miles from Chodavaram	Gramadevatha Uthsavam	In Chaitram (March-April). 9 days Fair-on 18th January	Local, religious	Gramadevatha	Local congregation. Hindus	Foodstuffs, eatables etc.	A fair is held on 18th January every year which is not connected with the festival
4	25 Devarapalle	15 miles from Kothavalasa Railway Station and 22 miles from Chodavaram	Sri Umamahe-swaraswamy Uthsavam	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Sri Umamahes-wara Swamy	Local congregation. Hindus	...	Sanyasamma panduga is also celebrated once in 5 years according to the convenience of the villagers
5	26 Marepalle	15 miles from Chodavaram by road and 25 miles from Anakapalle	1. Sri Venkate-swara Swamy Uthsavam	Phalguna Suddha Ekadasi to Purnima (February-March). Festival-5 days Fair-6 days	Local, religious	Sri Venkateswara-swamy in human form	Local and from surrounding villages. Hindus	Eatables, utensils, mirrors, combs, Ayurvedic medicines, books and toys etc.	...
			2. Sri Rama Navaratro-thsavam	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Lord Rama, image in human form	Local and from neighbouring villages. Hindus	Eatables, utensils, mirrors, combs, Ayurvedic medicines, books and toys etc.	...

6	28 Tenugupudi	18 miles from Kothavalasa and 25 miles from Chodavaram	1. Samalamma Uthsavam	In Vaisakham (April–May). 15 days	Local, religious	Samalamma Gramadevatha image in human form with 4 hands	Local congregation. Hindus	...	...
			2. Siva Theertha Mahothsavam	In Magham (January–February). 1 day	Local, religious	Lord Siva	Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	...
7	29 Venkatarajupuram	18 miles from Kothavalasa Railway Station and 27 miles from Chodavaram	1. Maridamma Devatha Uthsavam	In Phalgunam (February–March). 15 days	Local, religious	Maridamma Devatha image in human form with 4 hands holding a sword, a skull and Trisulam in the three hands and the 4th hand in the pose of abhayahastham and sitting on a wooden lion	Local congregation. Hindus	...	...
			2. Pasuvulamma Panduga	In Sravanam (July–August). 1 day	Local, religious	Pasuvulamma, a wooden image under a tree	Local congregation. Hindus	...	—
8	30 Garisingi	28 miles from Kothavalasa Railway Station as also from Chodavaram	Maridamma Panduga	In Chaitram (March–April). 15 days	Local, religious	Maridamma Devatha, image in human form with 4 hands holding a sword, a skull and Trisulam in the 3 hands and the 4th hand in abhayahastham posture on a lion vahanam	Local congregation. Hindus	...	Paradesamma panduga and Bangaramma panduga are celebrated in Chaitram, pasuvulamma panduga is also celebrated in Sravanam
9	31 China Gangavaram	16 miles from Kothavalasa Railway Station and 26 miles from Chodavaram	Maridamma Uthsavam	In Phalgunam (February–March). 7 days	Local, religious	Maridamma, wooden image	400; Local congregation. Hindus	...	Nukalamma panduga in Magham (January–February), Pasuvulamma panduga in Sravanam (July–August) are also celebrated
10	45 Kothapalle near Gogada	20 miles from Anakapalle	1. Sri Rama Theertham	From Magha Bahula Chaturdasi (From January 13th to 17th). 5 days	Confined to this and the nearby villages, religious	Sri Rama image in human form	2,000; Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	—
			2. Gramadevathala Theertham	In Magham (January–February) or Phalgunam (February–March). 1 day	Local, religious	Maridamma, Muthyalamma, Bhulokamma, Pasuvulamma and Moda Kondamma all images in human form	Local congregation. Hindus	...	Whirling wheels and Bhagavathams afford entertainment

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1	2	3	4	5	6	7	8	9	10
				7. CHODAVARAM TALUK—*Contd.*					
11	48 Bailapudi	8 miles from Chodavaram and 19 miles from Anakapalle Railway Station	Nagamma Perantalu Theertham	Pushya Suddha Chaturdasi (December-January). 1 day	Local, religious	Nagamma perantalu in human form	Local congregation. Hindus	...	Sri Rama uthsavam is celebrated in Pushyam (December-January)
12	54 Singavaram	6 miles from Kothavalasa Railway Station by bus and 25 miles from Chodavaram	Muthyalamma Panduga	Once ins 2 years in Chaitram (March-April). 9 days	Local, religious	Muthyalamma, image in human form	Local congregation. Hindus	...	...
13	II Madugula	11 miles from Chodavaram and 35 miles from Paderu	Moda Kondamma Jatara	In Vaisakham (April-May). 30 days	Local, religious	Moda Kondamma, image of 8 feet height in awe-inspiring form	Over 20,000, Local and from surrounding villages. Hindus	Eatables, utensils, cloth and clothes, agricultural implements and fancy goods	...
14	85 Kotnabilli	17 miles from Chodavaram	Sitammavari Panduga	From Magha Bahula Panchami (January-February). 11 days	Local, religious	Sitammavaru, wooden image in human form	500; Local congregation. Hindus	Eatables, utensils, etc.	...
15	95 Krishna Bhupalapuram	13 miles from Chodavaram	Nukalamma Uthsavam	In Phalguna Amavasya (February-March). 1 day	Local, religious	Nukalamma wooden images are prepared for the festival and worshipped	Local congregation. Hindus	...	...
16	III Garnikam	About 10½ miles from Chodavaram	Nukalamma Mahothsavam	Phalguna Bahula Sapthami to Amavasya (February-March). 9 days	Local, religious	Nukalamma, image in human form	Local congregation. Hindus	...	...

17	118 Pedapudi Agraharam	15 miles from Kothakota and 18 miles from Chodavaram	Paradesamma Uthsavam	In Magham (January-February) or Phalgunam (February-March). Festival-9 days Fair-1 day	Local, religious	Paradesamma, wooden image	Local congregation. Hindus	Foodstuffs and eatables etc.	Sri Rama Navami is celebrated in Chaitram (March-April)
18	123 Bhatlova	10 miles from Chodavaram	Bhatti Theertham (Amaralingeswara Swamy Uthsavam)	In Pushyam (December-January). On 13th January. 1 day	Local, religious	Amaralingeswara Swamy, a stone, Sivalingam	Local and from surrounding villages. Hindus	...	...
19	129 Vaddadi	4 miles from Chodavaram	Sri Venkateswara-swamy Kalyanam	In Chaitram (March-April). 6 days	Widely known, religious	Sri Venkateswara Swamy	Over 10,000 devotees; Local and from nearby villages. Hindus	...	...
20	146 Veeravilli Agraharam	21 miles from Anakapalle Railway Station	Sankramana Theertham (Eswara Festival)	From Pushya Bahula Dwadasi (December-January). 2 days	Local, religious	Eswara, stone Sivalingam with Panuvattam	Local congregation. Hindus	...	...
21	157 Kondapalem Agraharam	10 miles from Chodavaram by bus and 12 miles from Kasimkota Railway Station	Nukalamma Aradhana	From Phalguna Bahula Saptami (February-March) to Chaitra Suddha Padyami (March-April). 10 days	Widely known, religious	Nukalamma, stone image	5,000 to 6,000 devotees, from this and nearby villages. Hindus	...	...
22	162 Karaka	13 miles from Chodavaram and 15 miles from Anakapalle Railway Station	1. Paradesamma Panduga	From Magha Purnima (January-February). 7 days	Local, religious	Paradesamma, wooden image	Local congregation. Hindus	...	...
			2. Maridamma Panduga	From Chaitra Purnima (March-April). 7 days	Local, religious	Maridamma, wooden image	Local congregation. Hindus	...	...
23	174 Chitteyya-palem	10 miles from Chodavaram and 15 miles from Vizianagaram	1. Sangameswara Swamy Aradhana	Karthika Purnima (October-November). 1 day	Local, religious	Sangameswara Swamy, a stone Sivalingam	Local congregation. Hindus	...	...
			2. Paradesamma Panduga	In Magham (January-February). 9 days	Local, religious	Paradesamma in human form	Local congregation. Hindus	...	Maridamma panduga in Karthikam (October-November), Durgalamma panduga in Vaisakham (April-May) and Bhulokamma panduga in Chaitram (March-April) are also celebrated

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				7. CHODAVARAM TALUK–*Contd.*					
24	174 Butchayyapeta	11 miles from Anakapalle Railway Station	Bhulokamma Uthsavam	In Karthikam (October–November). 9 days	Local, religious	Bhulokamma, stone image in human form	Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	Maridamma festival for 9 days in Karthikam(October–November). Once in two years, Modamma festival for 9 days in Asbadam (June–July) or Sravanam (July–August) & Jillelamma panduga for 9 days in Phalgunam (February March) are also celebrated
25	I Chodavaram	Taluk headquarters	1. Vinayaka Chavithi	Bhadrapada Suddha Chavithi to Dwadasi (August–September). 9 days	Local, religious	Vighneswara, a stone idol of 3 feet wide and 5 feet height	Local congregation with 1,000 people. Hindus	...	Harikathas, puranakalakshepams, dramas and burrakathas afford entertainment to the devotees
			2. Sivaratri	Magha Bahula Ekadasi to Padyami (February–March). 6 days	Local, religious	Gowri Sankara or Gowreeswara Swamy, symbolised in unidentified figures on a stone of 6 feet height and 1½ feet diameter	3,000;Local congregation	Sweetmeats, fancy goods	Lottery, circus, whirling wheels etc., provide entertainment to the visitors
			3. Krishnashtami and Bhishma Ekadasi	Magha Suddha Ekadasi to Padyami. 5 days	Local, religious	Lord Krishna	1,000; Local congregation	...	Sri Jagannadhaswamy car festival is celebrated for 10 days from Ashada Suddha Vidiya to Ekadasi

26	214 Vakapalle	10 miles from Chodavaram by foot-path and 21 miles from Anakapalle by bus	1. Maridamma Panduga	In Chaitram (March–April). 15 days	Local, religious	Maridamma, stone image in human form	Local and from neighbouring villages. Hindus	...	Pasuvulamma panduga is celebrated in Sravanam (July–August)
			2. Chintalamma Panduga	In Chaitram (March–April). 15 days	Local, religious	Chintalamma, stone image in human form	Local and from neighbouring villages. Hindus	...	...
27	215 Taruva Agraharam	11 miles from Chodavaram	Marlamma Panduga	Once in two years. In Vaisakham (April–May). 2 days	Local, religious	Marlamma, wooden image	Local and from neighbouring villages. Hindus	Sweets, utensils, lanterns, torch-lights, mirrors, combs and books etc.	Maridamma and Pasuvulamma festivals are also celebrated
28	216 Pedanandipalle	15 miles from Kothavalasa Railway Station and 22 miles from Chodavaram	Sri Veera Venkata Satyanarayana Swamy Vari Theerthamahothsavam	In Magham (January–February). 2 days 23rd and 24th January usually	Local, religious	Sri Veera Venkata Satyanarayana Swamy	Local congregation. Hindus	...	Neelakantheswara Swamy vari kalyana mahothsavam on Vaisakha Suddha Ekadasi (April-May) and Gramadevathala Jatara, according to the convenience of the villagers are also celebrated
29	221 Alamanda	9 miles from Chodavaram and 18 miles from Kothavalasa Railway Station	Nukalamma Panduga	From Phalguna Bahula Ekadasi to Amavasya (February–March). 5 days	Local, religious	Nukalamma, image in human form	3,000; Local and from neighbouring villages	Eatables, utensils, lanterns, mirrors, combs, pictures, milk, clothes, etc.	Drama competitions and sports afford entertainment
30	223 Vechalam	6 miles from Chodavaram and 18 miles from Anakapalle Railway Station	1. Sri Rama Navami (Sri Rama Kalyanothsavam)	From Chaitra Suddha Padyami to Navami (March–April). 9 days	Local, religious	The image of Sri Rama in human form	3, 000; Local and from neighbouring villages	Eatables, utensils, lanterns, Ayurvedic medicines, pictures, clothes, agricultural implements and fancy goods	...
			2. Sivaratri Festival	From Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Lord Siva, stone Sivalingam	Local and from neighbouring villages	...	Harikathas, burrakathas and dramas afford entertainment
			3. Maridamma Panduga	In Asvijam (September–October). 15 days	Local, religious	Maridamma, image in human form	—	...	...

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1	2	3	4	5	6	7	8	9	10
			7. CHODAVARAM TALUK—*Contd*						
31	231 Paidampeta	10 miles from Chodavaram by road and 15 miles from Anakapalle Railway Station	1. Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Lord Sri Rama	...	...	...
			2. Maridamma Theertham	Period not specified	Local, religious	Maridamma	1,000	Eatables, lanterns, etc.	
32	236 Medacherla	7 miles from Chodavaram and 17 miles from Anakapalle Railway Station	Pydithalli Ammavari Uthsavam	On Tuesday before Phalguna Purnima (February-March). 1 day	Local, religious	Pydithalli, image in human form	Local congregation. Hindus	...	Koya dances and dramas entertain the public
33	237 Kintadakotapadu	8 miles from Chodavaram and 16 miles from Anakapalle Railway Station	Maridimamba and Ravulamma Theerthams	In Magham (January-February). i e. January 19th and 20th. 2 days	Local religious	Maridimamba and Ravulamma village deities in awe-inspiring forms	Local congregation. Hindus	...	...
34	238 Kintada	12 miles from Chodavaram and 18 miles from Anakapalle Railway Station	Ravulamma Uthsavam	Once in 9 years from Magham (January-February). 40 days	Widely known, religious	Ravulamma	One lakh; Local and from distant places. Hindus	Foodstuffs, sweets, utensils, lanterns, mirrors, combs, pictures, books, toys etc,	Harikathas, music, and Bhagavathams entertain the visitors. Choultry and free feeding facilities are there
35	239 Arle	12 miles from Chodavaram	1. Ramulavari Uthsavam	Magha Suddha Ekadasi (January-February). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...

			2. Mallikharjuna Swamy Uthsavam	In Pushyam (December–January) (i.e. January 18th). 1 day	Local, religious	Mallikharjuna Swamy	1,000; Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	...
			3. Pydithalli and Maridamma Uthsavams	In Karthikam (October–November). 1 day	Local, religious	Pydithalli and Maridamma images in human form	Local congregation. Hindus	...	...
36	244 Singamadorapalem	12 miles from Chodavaram and 15 miles from Kothavalasa Railway Station	Maridamma Uthsavam	In Vaisakham (April–May). 1 day	Local, religious	Maridimamba image	10,000; Local and from surrounding villages. Hindus	Eatables, utensils, sweets, lanterns, Ayurvedic medicines hand loom and readymade clothes, agricultural implements, toys etc.	There is free feeding; swings circus, magic, lottery and dramas afford entertainment
37	245 Sureddipalem	13 miles from Kothavalasa Railway Station as also from Chodavaram and 18 miles from Anakapalle Railway Station	Gramadevathala Uthsavam	In Pushyam (December–January) (i.e. January 18th). 1 day	Confined to this and nearby villages	Durgalamma, Maridamma, Bangalamma, Pasuvulamma and Bhulokamma images in human form	Local and from nearby villages. Hindus	Eatables, utensils, etc.	...
38	248 Potanavalasa	10 miles from Kothavalasa Railway Station and 17 miles from Chodavaram	Maridimamba Panduga	Once in 3 years according to the convenience of the villagers. 9 days	Local, religious	Maridimamba, a wooden image in human form	Local congregation. Hindus	...	...
39	255 Pindrangi	7 miles from Kothavalasa Railway Station and 24 miles from Chodavaram	1. Muthyalamma and Bangaramma Festivals	Once in 2 years in Chaitram (March–April). 9 days	Local, religious	Muthyalamma and Bangaramma images in human form	Local congregation. Hindus	...	...
			2. Gruhalingeswara Swamy Vari Theertham	From Pushya Bahula Dwadasi to Amavasya (December–January). (i.e. January 13th to 16th). 4 days	Local, religious	Gruhalingeswara Swamy, a black stone Sivalingam	About 2 lakhs of devotees local and from the neighbouring villages within a radius of 20 miles. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, song books, agricultural implements, clothes, etc.	Dramas and bhajans afford entertainment

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				7. CHODAVARAM TALUK–*Contd.*					
40	258 Marrivalasa	6 miles from Kothavalasa Railway Station and 17 miles from Chodavaram	Gramadevathala Panduga	Once in 3 years in Vaisakham (April–May). 9 days	Local, religious	Muthyalamma and Durgalamma images in human form	Local congregation. Hindus	...	Sri Rama uthsavam is celebrated for 4 days from Karthika Purnima to Bahula Tadiya (October–November)
41	259 Pathavalasa	6 miles from Kothavalasa Railway Station and 18 miles from Chodavaram	Gramadevathala Panduga	Once in 3 years in Vaisakham (April–May). 10 days	Local, religious	Maridamma and Bangaramma images in human form	Local congregation Hindus	...	Ramulavari uthsavam is celebrated for 4 days from Karthika Purnima to Bahula Tadiya (October-November)
				8. SRUNGAVARAPUKOTA TALUK					
1	18 Borra	27 miles from Srungavarapukota, the taluq headquarters	...	...	...	A Sivalingam over which there is an idol of cow (Kamadhenuvu)	...	...	No festival is performed
2	100 Kondiba	Situated amidst forests on a hill slope in eastern ghats at a distance of 20 miles from Srungavarapukota	1. Peddademudu	Vaisakham (April–May). Period not specified	Local, religious	Peddademudu symbolised in small oval shaped rough stone of 4" length and 3" breadth	Local congregation. Tribals	...	Sagunova, Jonipuja, Dasara, Deepavali, Kothakalavatam, Balliporob, Pushya porob (panduga or festival) or Sankranti are the other festivals celebrated. Tribal dances are arranged at these festivals
			2. Ganga Devatha	Pushyam (December–January)	Local, religious	Gangadevatha, 3 iron pieces	Local congregation. Tribals	...	...

				3. Sankudemudu Festival	On a Monday or Thursday in Chaitram (March-April). 1 day	Local, religious	Sankudemudu	Local congregation. Tribals	...	...
				4. Nandidemudu Festival	On any Saturday in Magham (January-February). 1 day	Local, religious	Nandidemudu, an ant-hill	Local congregation. Tribals	...	...
				5. Jakarademudu Festival	On any Monday or Thursday in Sravanam (July-August). 1 day	Local, religious	Jakarademudu, a small circular stone facing west and is installed in semicircular stone structure of 3 feet height under a tamarind tree	Local congregation. Tribals	...	...
				6. Ashada Jatara or Ammathalli Panduga	On any Tuesday in Ashadam (June-July). 1 day	Local, religious	Ammathalli, in the form of a stone	Local congregation. Tribals	...	...
				7 Vaisakha Porob (Festival)	On any Tuesday in Jaistham (May-June). 1 day	Local, religious	Peddademudu, oval shaped stone, 4 inches in length and 3 inches in breadth	Local congregation. Tribals	...	...
3	141 Bonangi	7 miles from Srungavarapukota and 15 miles from Vizianagaram	Sri Rama Navami		Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Sri Rama	2,000; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, Ayurvedic medicines, pictures, mill-clothes, toys, etc.	...
4	166 Dharmavaram	4 miles from Srungavarapukota	Sri Sanyasayya Festival		From Magha Bahula Triodasi (January-February). 3 days	Local, religious	Sri Sanyasayya	6,000: from this and neighbouring villages. Hindus	...	...
5	169 Vasanta	6 miles from Alamanda Railway Station, 10 miles from Srungavarapukota and 12 miles from Vizianagaram	Polamamba Uthsavam		Once in 3 years in Vaisakham (April-May). 30 days	Local, religious	Polamamba, stone image	Local congregation. Hindus	...	...
6	191 Jammivalasa	4 miles from Alamanda Railway Station and 12 miles from Srungavarapukota	Atchamma Perantalu Theertham		On January 15th, 1 day	Local, religious	Atchamma Perantalu	Local congregation. Hindus	...	...

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				8. SRUNGAVARAPUKOTA TALUK—*Contd.*					
7	193 Sasanapalle	3 miles from Korukonda Railway Station and 11 miles from Srungavarapukota	Gramadevathala Panduga	In Chaitram (March-April). 15 days	Local, religious	Pydithalli, stone image and Polamma wooden image	Local congregation. Hindus	..	...
8	207 Srungavarapukota	Taluk headquarters, 15 miles from Kothavalasa Railway Station and 20 miles to the west of Vizianagaram	Yerukamma Perantalu Theertham	Magha Bahula Ekadasi (January-February). to Phalguna Suddha Sapthami (February-March). 12 days	Widely known, religious	The image of Yerukamma perantalu is in the form of stone pillor, 20 feet in height and one foot in diameter with two serpents carved together over it	30,000; devotees from this and neighbouring villages. Hindus	Sweets, foodstuffs, utensils, mirrors, combs, Ayurvedic medicines, pictures, books, clothes, agricultural implements and fancy goods	There are hotels-Choultries and water facilities
9	212 Tanavaram	8 miles from Alamanda Railway Station and from Srungavarapukota	Marethalli Perantalu Uthsavam	On January 15th . 1 day	Local, religious	Marethalli Perantalu	Local congregation. Hindus	...	...
10	214 Jami	3 miles from Alamanda Railway Station and 10 miles from Srungavarapukota	Yellamma Panduga	From Phalguna Suddha Ashtami (February-March). 9 days	Local, religious	Yellamma Devatha	10,000; Local and from neighbouring villages. Hindus	...	Janardhanaswamy festival is also celebrated in the month of Karthikam
11	232 Chintada	5 miles to the east of Srungavarapukota	Sivaratri Festival	On Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Mallikharjuna Swamy, stone Sivalingam	Local congregation. Hindus	...	...

12	233 Jagaram	6 miles from Srungavarapukota	1. Sivaratri Festival	On Magha Bahula Chaturdasi (February–March). 1 day	Local, religious	Mallikharjuna Swamy, stone Sivalingam	Local congregation. Hindus	...	...
			2. Sri Rama Navami	In Chaitram (March–April). 9 days	Local, religious	Sri Rama Picture	Local congregation. Hindus	...	...
13	239 Pavada	5½ miles to the east of Srungavarapukota	Sri Rama Navami	Chaitra Suddha Padyami to Navami (March–April). 9 days	Local, religious	Lord Sri Rama	Local congregation. Hindus	...	Poor feeding is conducted on the last day
14	245 Mukundapuram	5 miles to the south-east of Srungavarapukota and 12 miles from Kothavalasa Railway Station	Car festival of Jagannadha Swamy	Chaitra Suddha Navami (March–April). I day	Local, religious	Sri Jagannadha Swamy, stone idol	500 devotees; Local congregation. Hindus	...	...
15	255 Boddam	4 miles to the south of Srungavarapukota	Nookalamma Uthsavam	On Phalguna Amavasya and Chaitra Suddha Padyami (February–March). 2 days	Local, religious	Nookalamma in human form	2,000; Local congregation. Hindus	...	...
16	256 Paturu	4½ miles to the south of Srungavarapukota	Vishnupuja	Dhanurmasam i.e. Phalgunam (February–March). 30 days	Local, religious	Lord Vishnu	Local congregation. Hindus	...	...
17	282 Rangapuram	2 miles from Malliveedu Railway Station and 8 miles to the south of Srungavarapukota	Bhulokamma Panduga	Period not specified	Local, religious	Bhulokamma, stone image	Local congregation. Hindus	...	...
18	293 Malliveedu	10 miles to the south of Srungavarapukota. It is a Railway Station	Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	Nookalamma uthsavam is also celebrated on Ugadi day
19	299 Relligavirammapeta	1 mile from Malliveedu Railway Station and 11 miles to the south of Srungavarapukota	1. Sri Rama Navami	From Chaitra Suddha Padyami to Navami (March–April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				8. SRUNGAVARAPUKOTA TALUK-*Contd.*					
			2. Pydithalli Uthsavam	Once in 2 or 3 years ending with Kotha Amavasya i.e. from Phalguna Bahula Sapthami to Amavasya (February-March). 9 days	Local religious	Pydithalli, village deity	Local congregation. Hindus	...	...
20	300 Gangubudi	11 miles to the south of Srungavarapukota	Bhishma Ekadasi	From Magha Suddha Ekadasi (January-February). 2 days	Local, religious	In the temple of Sri Rama	3,000; from this and neighbouring villages. Hindus	...	Uthsavams for village deities Maridamma, Bangaramma and Pasuvulamma are celebrated once in a year for 1 day
21	304 Vallampudi	16 miles from Kothavalasa Railway Station	Sri Malleswara Swamy Festival	Magha Suddha Sapthami (January-February). 1 day	Local, religious	Sri Malleswara Swamy	3,000; Local congregation. Hindus	...	...
22	330 Ballanki	12 miles from Kothavalasa Railway Station	Maridamma Panduga	From Magha Bahula Triodasi (January-February). 2 days	Local, religious	Maridamma, village Goddess	5,000; Local and from neighbouring villages. Hindus	...	...
23	333 Rega	8 miles from Kothavalasa Railway Station and 24 miles from Srungavarapukota	Guhalingeswara Swamy Theertham	On the Second day after Sankranti i.e. on 16th January. 1 day	Widely known, religious	Sri Guhalingeswara Swamy, stone Sivalingam	50,000; from far and near places in the district. Hindus	Eatables, utensils, lanterns, pictures and toys	...

24	335 Kothavalasa	Situated at the junction of the three roads of Visakhapatnam, Vizianagaram and Srungavarapukota, at a distance of 15 miles to the east of Srungavarapukota, 18 miles to the north of Visakhapatnam and 20 miles to the north-west of Vizianagaram	1. Ammathalli Panduga	From Phalguna Suddha Padyami (February-March). 7 days	Local, religious	Maridamma, Sakthi image in human form	Local congregation. Hindus	...	This festival is celebrated when there are no rains and when epidemics like small-pox prevail in the village
			2. Ramalingeswara Swamy Kalyanam	Magha Suddha Purnima (January-February). 1 day	Local, religious	Ramalingeswara Swamy, stone Sivalingam	Local congregation. Hindus	...	...
			3. Panduga Theertham	In Pushyam (December-January). January 14th to 20th. 7 days	Widely known, religious	Ramalingeswara Swamy, stone Sivalingam	20,000; from far and near places in the taluk	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, pictures of Gods, etc.	...
			4. Maridamma Panduga	From Magha Purnima (January-February) 9 days	Local, religious	Maridamma, image in human form	Local congregation. Hindus	...	...
			5. Sri Sitarama Kalyanam	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Lord Rama	Local congregation. Hindus	...	Pydithallamma panduga is also celebrated for 3 days from Ashadha Purnima
25	342 Chintalapalem	4 miles from Pendurthi Railway Station and 21 miles from Srungavarapukota	Bangaramma Festival	Once in 3 or 4 years from Kotha Amavasya (March-April). 9 days	Local, religious	Bangaramma village deity	Local congregation. Hindus	...	...
26	353 Mangalipalem	13 miles to the south of Srungavarapukota	Sri Rama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
27	357 Santapalem	3 miles from Kothavalasa Railway Station and 18 miles from Srungavarapukota	Sri Rama Festival	On Karthika Purnima (November-December). Period not specified	Local, religious	Sri Rama	500; Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				9 VIZIANAGARAM TALUK					
1	16 Gudem	12 miles to the north of Vizianagaram	Gramadevathala Panduga	In Sravanam (July-August). Period not specified	Local, religious	Wooden images of Pydithalli, Muthyalamma and Bangaramma are made every year	Local congregation. Hindus	...	
2	22 Gumadam	14 miles from Vizianagaram	Pydithalli Panduga	Once in 2 or 3 years, in Vaisakham (April-May). Period not specified	Local, religious	Pydithalli, wooden image in human form with no temple	Local congregation. Hindus	...	There is free feeding
	22 (b) Kovvadapeta hamlet of Gumadam	13 miles from Vizianagaram	Bangaramma Panduga	In Vaisakham (April-May) 3 days. Every year or once in 2 or 3 years	Local, religious	Bangaramma Gramadevatha, a stone image in human form	Local congregation. Hindus	...	
3	23 Kottapalem	14 miles from Vizianagaram Railway Station and town	Gramadevatha Panduga	Once in 2 years in Phalgunam (February-March) or Chaitram (March-April). Period not specified	Local, religious	Samalamma and Bangaramma, wooden images	Local congregation. All communities	..	...
4	29 Gurlathammirajupeta	7 miles from Gajapathinagaram Railway Station and 21 miles from Vizianagaram	Pydithallamma Panduga	Once in 3 years from the end of Chaitram to the end of Vaisakham (April-May). One month	Local, religious	Pydithallamma, a wooden image	About 500; Local congregation. All communities	...	...
5	30 Mentada	6 miles from Gajapathinagaram and 19 miles from Vizianagaram	Gowri Uthsavam	In the bright fortnight of Asvijam (September-October). Period not specified	Local, religious	The image of Lord Siva seated on Nandi (Bull God) with Gowri on his left thigh keeping Ganapathi in her lap is prepared for the festival	Local congregation. All communities	.	...

6	33 Kothabaggam	16 miles from Vizianagaram	Gramadevathala Uthsavam	According to the convenience of the villagers once in 3 or 7 years on Monday, Tuesday and Wednesday. 3 days	Local, religious	Bangaramma and Pydithalli, wooden images	Local congregation. All communities	...	Sivaratri is celebrated on Magha Bahula Triodasi (January-February)
7	34 Pathabaggam	3 miles from Gajapathinagaram Railway Station and 16 miles from Vizianagaram	Pydithalli Ammavari Uthsavam	In Karthikam (October-November). 1 day	Confined to this and the nearby villages	Pydithallamma, stone image in human form	Local and from neighbouring villages. All communities	...	Yellamma panduga is celebrated for 1 day in Phalgunam (February-March)
8	35 Bhudevipeta	4miles from Gajapathinagaram Railway Station and 17 miles from Vizianagaram	Gowri Uthsavam	In Asvijam (September-October) Period not specified	Local, religious	Parvathidevi on Siva's left thigh with Ganapathi in her lap on Nandivahanam	Local congregation. All communities	...	...
9	36 Marupalle	About 3 miles from Gajapathinagaram Railway Station and 16 miles from Vizianagaram	Yellamma, Sirlu Rathothsavam	Phalguna Suddha Vidiya to Navami (February-March). 8 days	Confined to this and other taluks in the district, religious	Yellamma, image in human form	About 25,000 to 30,000; Local and from other villages of the neighbouring taluks	300 to 400 shops selling foodstuffs, utensils, mirrors, combs, books, clothes, bangles and toys	Dramas, burrakathas, bhajans and merri-go-rounds entertain the visitors
10	38 Mulakalagumadam Agraharam	3 miles from Gajapathinagaram Railway Station and 17 miles to the north of Vizianagaram	1. Paradesamma Panduga	In Vaisakham (April-May) One month	Local, religious	Paradesamma Gramadevatha, a wooden image	Local congregation. All communities	...	Fancy dresses, burrakathas and dramas are arranged
			2. Bangaramma Panduga	In Chaitram (March-April). One month	Local, religious	Bangaramma, a wooden image	Local congregation. All communities	...	...
11	46 Venkatapuram	One mile from Gajapathinagaram Railway Station and 14 miles from Vizianagaram	1. Devinavarathrulu	In Asvijam (September-October). 9 days	Local, religious	Kanyakaparameswari	Local congregation. Hindus	...	Bangaramma and Pydithalli uthsavams are celebrated once in a year
			2. Sri Venkateswara Swamy Kalyanothsavam	From Magha Suddha Ekadasi to Bahula Padyami (January-February). 6 days	Local, religious	Venkateswara Swamy	Local congregation. Hindus	...	...

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				9. VIZIANAGARAM TALUK-*Contd.*					
12	52 Kanimeraka	1 mile from Bondapalli Railway Station and 11 miles from Vizianagaram	Pydithalli Uthsavam	Once in a year according to convenience of villagers. Period not specified	Local, religious	Pydithalli, Gramadevatha	Local congregation. All communities	...	...
13	56 Budathanapallirajeru	4 miles from Garudabilli Railway Station and 14 miles from Vizianagaram	Pydithallamma Panduga	On Tuesday before Sravana Purnima (July-August). 1 day	Local, religious	Pydithalli	Local congregation. All communities	...	...
14	59 Chamalavalasa Agraharam	1 mile from Bondapalle Railway Station and 11 miles from Vizianagaram	Muthyalamma Panduga	According to convenience between Magham (January-February). and Ashadham (June-July). 15 days	Local, religious	Muthyalamma Gramadevatha, a wooden image	Local congregation. Hindus	...	...
15	60 Rachakindam	2½ miles from Garudabilli Railway Station and 9½ miles from Vizianagaram	Bangaramma Festival	Once in 2 or 3 years according to convenience in summer. 7 to 10 days	Local, religious	Bangaramma, a wooden image	Local congregation. Hindus	...	...
16	64 Vendram	7 miles from Vizianagaram	Pydithallamma Panduga	Once in 3 years on Monday and Tuesday before Vaisakha Purnima (April-May). 2 days	Confined to this and the nearby villages, religious	Pydithallamma, a stone image in human form	About 800; Local and from the nearby villages. Hindus	Foodstuffs, eatables, mirrors, combs, books, pencils, etc.	...

17	68 Gunkalam	5 miles from Garudabilli Railway Station and Vizianagaram	1. Yellamma Theertham	Phalguna Suddha Ashtami (February-March). 1 day	Confined to this and the nearby villages, religious	Yellamma in the form of an ant-hill	400; Local and from the neighbouring villages. Hindus	Fruits, drinks and eatables	...
			2. Kapanamma Festival	Once in 4 or 5 years from a Sunday according to convenience. 10 days	Local, religious	Kapanamma	400; Local and from the neighbouring villages. Hindus	...	This festival is celebrated once in 4 or 5 years
18	70 Kondakindam	2 miles west of Garudabilli Railway Station and 9 miles from Vizianagaram	Pydithalli Uthsavam	In Chaitram (March-April). 7 days	Local, religious	Pydithalli, a wooden image	Local congregation. Hindus	...	...
19	73 Kothavalasa	6 miles from Garudabilli Railway Station and 13 miles from Vizianagaram	Pydithalli Uthsavam	Once in 5 years Chaitra Suddha Padyami (March-April). 15 days	Local, religious	Pydithalli, a wooden image	Local congregation. Only Hindus	...	Bangaramma panduga is celebrated once in 7 years in Vaisakham (April-May)
20	74 Peddamajjipalem	12 miles from Vizianagaram Town and Railway Station	Ramulamma Perantalu Uthsavam	In Pushyam (December-January) generally on 15th January. 1 day	Confined to this and the nearby villages, religious	Ramulamma perantalu	1,000; Local and from the nearby villages, Kovvadapeta, Veduruvada, Gumadam etc. All communities	A few shops selling eatables, mirrors, combs, beads and books	This festival is celebrated every year or once in two or three years
21	76 Ginjeru	10½ miles from Vizianagaram Railway Station	Gramadevatha Panduga	In Phalgunam (February-March) or Vaisakham (April-May). 7 days	Local, religious	Paradesamma, Bangaramma and Chintalamma, wooden images	Local congregation. All communities	...	...
22	77 Konda Tamarapalle	11 miles from Vizianagaram Railway Station	1. Paradesamma Panduga	In Bhadrapadam (August-September). 7 days	Local, religious	Paradesamma, a wooden image in human form	Local congregation. All communities	...	...
			2. Bangaramma Panduga	In Phalgunam (February-March). 7 days	Local, religious	Bangaramma, a wooden image	Local congregation. All communities	...	...
23	78 Kottavelagada	12 miles from Vizianagaram Town and Railway Station	1. Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Lord Rama's coronation picture	Local congregation. All communities	...	...
			2. Pydithalli Ammavari Uthsavam	In Vaisakha Suddham (April-May). Period not specified	Local, religious	Pydithalli, a wooden image	Local congregation. All communities	...	...

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1	2	3	4	5	6	7	8	9	10
				9 VIZIANAGARAM TALUK—*Contd.*					
24	79 Vasadi	12 miles from Vizianagaram Railway Station	Sri Rama Navami	From Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	A picture of Lord's Pattabhishekam	Local congregation. Hindus	...	Pydithallamma festival is celebrated in Vaisakham (April-May) for one day
25	80 Ramabhadrapuram	13 miles from Vizianaragaram Town and Railway Station	Ramalingeswara Swamy Jatara	Magha Bahula Chaturdasi and Amavasya (January-February). 2 days	Confined to this and the nearby villages, religious	Ramalingeswara Swamy, stone Sivalingam	1,500; Local and from Bonangivelagada Vomarapalli, Buradapadu etc., villages	A few shops sell eatables and foodstuffs	Sri Rama uthsavam is celebrated for 9 days from Chaitra Suddha Padyami to Navami (March-April)
26	85 Pentasriramapuram	12 miles from Vizianagaram Railway Station	Nukalamma Theertham	In Pushyam (December-January). 1 day	Confined to this and the nearby villages, religious	Nukalamma	4,000; Local and from the neighbouring villages. All communities	Eatables, foodstuffs, mirrors, combs, books, toys, etc.	Pydithalli, Bangaramma and Paradesamma festivals are celebrated in Vaisakham (April-May), Asvijam (September-October) and Chaitram (March-April), respectively
27	89 Godiyada	About 9 miles from Vizianagaram	Gramadevatha Pandugalu	Once in 3 years from Monday according to convenience. 9 days	Local, religious	Wooden images of Kothamma and Bangaramma	Local congregation. All communities	...	Sri Rama Navami festival is also celebrated on Chaitra Suddha Navami (March-April)
28	90 Penasam	4 miles from east of Garudabilli Railway Station and 11 miles from Vizianagaram	1. Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Confined to this and nearby villages, religious	Lord Rama	Local and from the neighbouring villages All communities	...	...
			2. Gramadevathala Uthsavams	Once in 3 or 5 years from Sunday. 11 days	Local, religious	Bangaramma, Durgalamma and Muthyalamma, wooden images	Local congregation. All communities	...	...

29	91 Neelavati	8 miles from Vizianagaram Railway Station	Mahasivaratri	From Magha Bahula Chathurdasi (January–February). 3 days	Confined to this and the nearby villages	Eswara	1,000; Local and from the neighbouring villages. All communities	Foodstuffs, eatables, utensils, mirrors, combs, books, etc.	...
30	92 Jaggapuram	4 miles from Garudabilli Railway Station and 7 miles from Vizianagaram	Pydithallamma Festival	In Phalgunam (February–March) commencing from first Sunday in the month. 7 days	Local, religious	Pydithallamma, a wooden image under tree	Local congregation. All communities	...	This festival is celebrated once in 2 or 3 or 4 years
31	93 Nandam	6 miles from Vizianagaram Railway Station	Pydithalli Ammavari Panduga	From a Monday according to convenience of villagers. 9 days	Local, religious	Pydithalli, a wooden image	Local congregation. All communities	...	...
32	94 Narava	5 miles from Vizianagaram	1. Bhadra Mahankali Panduga	Once in 3 years in Chaitram (March–April). 3 days	Local, religious	Bhadra Mahankali, a wooden image in human form	Local congregation. All communities	...	This festival is celebrated once in 3 years, Muthyalamma and Bangaramma festivals are celebrated along with this festival for 3 days
			2. Bhulokamma Panduga	In Bhadrapadam (August–September). 3 days	Local, religious	Bhulokamma, a wooden image in human form	Local congregation. All communities	...	...
33	95 Kotarubilli	7 miles from Vizianaagaram	Kanakadurga Panduga	On Tuesday before Asvija Purnima (September–October). 1 day	Local, religious	Kanakadurga, a wooden image	Local congregation. All communities	...	...
34	96 Gantyada	8 miles from Vizianagaram Railway Station	1. Kumara Swamy Festival	In Pushyam (December–January). 1 day	Confined to this and the nearby villages, religious	Kumaraswamy, stone image	500; Local and from the neighbouring villages. All communities	25 shops	Samaj Vikas Mela is celebrated in Pushyam (December–January) 5,000 people congregate
			2. Yellamma Jatara	Phalguna Ashtami (February–March). 1 day	Confined to this and the nearby villages, religious	Yellamma, wooden image	3,000; Local and from the neighbouring villages. All communities	100 shops sell eatables, foodstuffs, fruits, toys, etc.	Gowramma jatara is also celebrated in Asvijam (September–October)
			3. Bangaramma Theertham	In Chaitram (March–April). 1 day	Local, religious	Bangaramma, a wooden image	Local congregation. All communities	...	...

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1	2	3	4	5	6	7	8	9	10
				9. VIZIANAGARAM TALUK—*Contd*					
35	97 Lakidam	8 miles from Vizianagaram	Kanaka Simhachalam Perantalu Uthsavam	In Pushyam (December-January) 16th January 1 day	Confined to this and the nearby villages	Kanaka Simhachalam, family deity	Local and from the neighbouring villages. All communities	..	Balasimahachalam uthsavam is celebrated every year Gowramma uthsavam is also celebrated every year according to convenience of the villagers
36	103 Ramavaram	4 miles from Vizianagaram by bus	1. Yellamma Jatara	Magha Amavasya (January-February) 1 day	Confined to this and the nearby villages	Yellamma	About 5,000; Local and from the nearby villages. All communities	Foodstuffs and eatables, mirrors, combs, books, toys, etc.	Gramadevathala Parduga is celebrated on Chaitra Purnima
			2. Kanakasimhachala Yatra	Third day after Sankranti. 1 day	Confined to this and the nearby villages	Kanakasimhachalam	1,000; from this and neighbouring villages	Foodstuffs and eatables, mirrors, combs, books, toys, etc.	Bhagavathams, dramas and burrakathas afford entertainment
			3. Balasimhachalam Yatra	Maha Savaratri. 1 day	Confined to this and the nearby villages	Balasimhachalam	1,000; for this and neighbouring villages	Foodstuffs, and eatables, mirrors, combs, books, toys, etc.	Bhagavathams dramas and burrakathas afford entertainment
			4. Bangaramma and Paradesamma Festivals	In Chaitram (March-April). and Vaisakham (April-May). 3 days	Local, religious	Bangaramma and Paradesamma	Local congregation. Hindus	...	...
			5. Sri Rama Navami	From Chaitra Suddha Padyami (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...

37	104 Karakavalasa	4 miles from Vizianagaram by bus	1. Yellamma Sirlu Theertham	Phalguna Suddha Navami (February-March). 1 day	Confined to this and the nearby villages, religious	Yellamma	About 5,000; Local and from the neighbouring villages. All communities	Foodstuffs, utensils, mirrors and combs, books, and earthen toys	...
			2. Gramadevatha Panduga	In Chaitram (March-April) or Vaisakham (April-May). Period not specified	Local, religious	Rella Pydamma, image in human form	Local congregation. All communities	...	...
38	106 Jagannadhapuram	6 miles from Vizianagaram Town and Railway Station	1. Bangaramma Theertham	In Pushyam (December-January). On 14th January. 1 day	Local, religious	Bangaramma, image in human form	Local congregation. All communities	Eatables and foodstuffs	...
			2. Pydithalli Ammavari Jatara	Once in 10 years in Chaitram (March-April). Period not specified	Local, religious	Pydithalli, image in human form	Local congregation. All communities	Eatables and foodstuffs	Perantalu jatara is held for one day
	108 Chelavuru	5 miles from Vizianagaram Railway Station by bus	Venugopalaswamy Kalyanothsavam	Phalguna Suddha Ekadasi to Purnima (February-March). 5 days	Local, religious	Venugopala Swamy, a stone image	Local congregation. All communities	...	...
40	I Vizianagaram	Taluk and Divisional Headquarters, a Railway Station on Madras Calcutta and Raipur lines	1. Pydithallamma Uthsavam (two temples)	From Vaisakha Purnima (April-May). 5 months. Last 2 days main festival	Widely known, religious. Christians also Participate	Pydithallamma, wooden image in one temple and a stone image in another temple near the Railway Station	About 2,00,000; Local and neighbouring villages	Several shops of all varieties	Daily visitors 1,000 to 2,000
			2. Jagannadha Swamy Rathothsavam	Ashadha Suddha Vidiya to Ekadasi (June-July) Festival-10 days Fair-2 days on Vidiya and Ekadasi	Confined to this and the nearby villages, religious	Jagannadha Swamy, image in human form without hands and legs	2.000; Local and from the neighbouring villages. All communities	Foodstuffs, utensils, mirrors, combs, books, and pictures	...
			3. Gowramma Panduga	In Bhadrapadam (August-September) or Karthikam (October-November). 30 days	Local, religious	Gowramma	Local congregation. Only Hindus	...	This festival is confined to ladies
			4. Mahasivaratri	From Magha Bahula Chathurdasi (January-February). 3 days	Local, religious	Lord Siva, stone Sivalingam	Local congregation. Only Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			9. VIZIANAGARAM TALUK–*Contd.*						
			5. Sri Rama Navami	From Chaitra Suddha Navami (March-April). 9 days	Local, religious	Picture of Srirama Pattabhishekam	Local congregation. Hindus	...	...
			6. Subrahmanya Shashti	From Margasira Suddha Shashti November-December). 8 days	Local, religious	Subrahmanyeswaraswamy, image in human form	Local congregation. Only Hindus	...	...
			7. Kanyakaparameswari Uthsavam	Jaistha Suddha Dasami (May-June). 1 day	Local, religious	Kanyakaparameswari, image in human form	Local congregation. Only Hindus	...	It is celebrated mostly by the Vaisya community. Devi Navarathrulu are celebrated for 9 days for Dasara
			8. Muthyalamma Uthsavam	In Phalgunam (February-March) from Sunday to Thursday. 5 days. A fair is held during these 5 days	Confined to this and the neighbouring taluks, religious	Muthyalamma image, 8 feet height in human form with 8 hands	5,000; Local and from the neighbouring taluks. All communities	A few shops	Pandals are erected. Merry-go-rounds, dramas, Harikathas, Bhagavathams, fancy dresses, etc., afford entertainment. Free feeding is also arranged
			9. Eswara Kalyanothsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Eswara, a stone Sivalingam	Local congregation. Only Hindus	...	Lord Venkateswara kalyanothsavam is celebrated during these 5 days i. e. from Vaisakha Suddha Ekadasi to Purnima (April-May)
			10. Gramadevatha Uthsavam	On Monday and Tuesday before Asvija Purnima (September-October). 2 days	Confined to this and the neighbouring villages	Pydithalli Ammavaru. Gramadevatha. Her image is carved on neem wood	Some thousands; Local and from the neighbouring villages. All communities	Foodstuffs, eatables, mirrors and combs, pictures, earthenware, etc.	There is free feeding

			11. Hanuman-jayanti	From Vaisakha Bahula Dasami (April-May). 3 days	Local, religious	Anjaneya Swamy, image in the form of a monkey	Local congregation. Only Hindus	...	Sri Rama kalyanam is celebrated from Magha Suddha Ekadasi to Purnima (January-February) for 5 days
			12. Baba Khadar Vali Urs	In Shahban (December-January). 1 day	Local, religious	Sri Baba Khadar Vali, a saint	Local congregation All communities	...	...
41	113 Dharmapuri	2 miles from Vizianagaram Railway Station	Kanakadurga Uthsavam	From Chaitra Suddha Padyami (March-April). 5 days	Confined to this and the nearby villages, religious	Kanakadurga, image in human form with four hands	Local and from the neighbouring villages. All communities	A few shops sell eatables	Burrakathas, dramas, Harikathas and Bhagavathams entertain the visitors
42	117 Gajularega	1 mile from Vizianagaram Railway Station	Muthyalamma Panduga	Chaitra Suddha Vidiya (March-April). 1 day	Local, religious	Muthyalamma, image in human form	Local and from Vizianagaram. All communities	...	...
43	123 Rollavaka	3 miles from Garudabilli Railway Station and 5 miles from Vizianagaram	Bangaramma Panduga	From Tuesday before Chaitra Purnima (March-April). 2 days	Local, religious	Bangaramma, a neem tree	Local congregation. Hindus	...	...
44	125 Kondavelagada	5 miles from Nellimarla Railway Station and about 7 miles from Vizianagaram by road	Pydithalli Ammavari Panduga	On a Tuesday before or after Chaitra Purnima (March-April). 1 day	Local, religious	Pydithalli Ammavaru, a stone image in human form	Local congregation. All communities	...	This festival is celebrated once in two years
45	129 Buradapeta	About 13 miles from Vizianagaram	Chamalamma Panduga	In Chaitram (March-April) or Vaisakham (April-May). 10 days	Local, religious	Chamalamma, stone image in human form	Local congregation Only Hindus	...	...
46	131 Nelivada	1 mile from Garudabilli Railway Station and 7 miles from Vizianagaram	1. Sri Rama Navami (Sita Rama Kalyanothsavam	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Adivishnu and Lakshmi, stone images, Seeta, Rama, Lakshmana and Anjaneya brass procession images	Local congregation Only Hindus	...	
			2. Parvathi Kalyana Uthsavam	Vaisakha Suddha Ekadasi to Purnima (April-May). 5 days	Local, religious	Lord Siva, stone Sivalingam with Panuvattam, Parvathi and Nandi stone images; Eswara and Parvathi procession brass images	Local congregation. Only Hindus		...

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1	2	3	4	5	6	7	8	9	10
			9. VIZIANAGARAM TALUK—*Contd.*						
			3. Sirlu Pothanna and Yellamma Jatara	Phalguna Suddha Navami or Dasami (February–March) during Mrugasira Nakshatram. 1 day	Confined to this and the nearby villages, religious	Yellamma	About 1,000; Local and from the neighbouring villages	Eatables and foodstuffs	...
47	135 Sitaram-puram	4 miles from Gajapathinagaram Railway Station	Gramadevatha Uthsavam	In Vaisakham (April–May) or Jaistham (May–June). Period not specified	Local, religious	Gramadevatha, image in human form	Local congregation. All communities	...	
48	136 Parasam	5 miles from Bondapalle Railway Station and 11 miles from Vizianagaram	Pydithalli Ammavari Panduga	In Asvijam (September–October). 8 days	Local, religious	Pydithalli Ammavaru, stone image	Local congregation. All communities	...	...
49	137 Nadupuru	12 miles from Vizianagaram	Pydithallamma Devatha Uthsavam	In Vaisakham (April–May). Festival–8 days, Fair–3 days	Confined to this and the neighbouring villages, religious	Pydithalli, a stone image	Local and from the neighbouring villages. Only Hindus	Eatables, utensils, mirrors, combs, books and toys	...
50	138 Kenguva Agrabaram	7 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram	Gramadevatha Uthsavam	Once in 3 years in Chaitram (March–April). One week	Local, religious	Gramadevatha in the form of a Sulam (trident).	Lacal congregation. All communities	...	This festival is celebrated once in three years
51	139 Logisa Agraharam	5 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram	Gramadevatha Uthsavam	In Vaisakham (April–May). One week	Local, religious	Gramadevatha, image in human form	Local congregation All communities	...	This festival is celebrated once in three years

52	140 Tummikapalle grAaharam	5 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram	Sangameswara Swamy Uthsavam	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Sri Sangameswara Swamy	Local congregation. Only Hindus	...	Gramadevatha festival is celebrated for a week in Phalgunam (February–March). Once in 3 years
53	141 Jinnam Agraharam	7 miles from Gajapathinagaram Railway Station and 16 miles from Vizianagaram	1. Venkateswara Kalyanam	In Phalgunam (February–March). 6 days	Local, religious	Lord Venkateswara	Local congregation. All communities	...	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March–April) for one day
			2. Ammavari Panduga	In Chaitram (March–April). 30 days	Local, religious	Pydithalli	Local congregation. All communities	...	Maridamma, Durgalamma uthsavams, in Sravanam, Bangaramma uthsavam in Ashadham and Nukalamma Panduga in Asvijam are celebrated
54	143 Ramannapeta Agraharam	7 miles from Gajapathinagaram Railway Station and 17 miles from Vizianagaram	Ammathalli Panduga	From Chaitra Purnima (March–April). 7 days	Local, religious	Ammathalli, wooden image	Local congregation. All communities	...	...
55	146 Rangupuram Agraharam	8 miles from Gajapathinagaram Railway Station and 18 miles from Vizianagaram	Pydithalli Ammavari Panduga	From Chaitra Purnima (March–April). 7 days	Local, religious	Pydithalli, wooden image	Local congregation. All communities	A few shops sell eatables	...
56	151 Penubarthi	2 miles from Garividi Railway Station and 13 miles from Vizianagaram	Muthyalamma Panduga	From Chaitra Suddha Vidiya (March–April). 3 days	Local, religious	Muthyalamma, wooden image	Local congregation. All communities	...	Bangaramma festival is celebrated once in three years. Pydithalli festival is celebrated in Asvijam (September–October)
57	152 Chintapallipeta	2 furlongs from Garividi Railway Station and 14 miles from Vizianagaram	Pydithalli Panduga	In Chaitram (March–April). 3 days	Local, religious	Pydithalli, wooden image	Local congregation. Only Hindus	...	Bangaramma panduga is celebrated in Vaisakham (April–May) for 3 days
58	153 Chodavaram	3 furlongs from Garividi Railway Station and 10½ miles from Vizianagaram	Sirla Yellamma Festival	Phalguna Suddha Ashtami (February–March). 1 day	Confined to this and the nearby villages, religious	Sirla Yellamma, image in human form	1,000; Local and from the neighbouring villages	A few shops sell eatables	...

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1	2	3	4	5	6	7	8	9	10
				9. VIZIANAGARAM TALUK-*Contd.*					
59	156 Gudem	4 miles from Gujjingivalasa Railway Station and 9½ miles from Vizianagaram	Perantalu Uthsavam	In the bright fortnight of Phalgunam (February-March). 1 day	Local, religious	Perantalu	Local congregation. All communities	...	...
60	158 Palligandredu	6 miles from Gujjingivalasa Railway Station and 15 miles from Vizianagaram	Yellamma Sirlu Uthsavam	From Magha Purnima (January-February) Festival-30 days Fair-1 day	Confined to this and the nearby villages, religious	Yellamma, an ant-hill	About 2,000; Local and from the neighbouring 10 villages	Eatables and foodstuffs	...
61	159 Garikavalasa	15 miles from Vizianagaram	Koteswara Swamy Festival	Jaistha Suddha Ekadasi to Purnima (May-June). 5 days	Local, religious	Koteswara Swamy, stone Sivalingam	About 1,000; Local congregation. Only Hindus	...	...
62	160 Palavalasa	5 miles from Gujjingivalasa Railway Station and 12 miles from Vizianagaram	Pydithalli Panduga	From Monday to Tuesday in Vaisakham (April-May). 9 days	Local, religious	Pydithalli, a wooden image	Local congregation. All communities	...	...
63	162 Anandapuram	4 miles from Kella Railway Station and 11 miles from Vizianagaram	Syamalamma Uthsavam	In Vaisakham (April-May). 8 days	Local, religious	Syamalamma, a stone image	Local congregation. All communities	...	..
64	163 Kotagandredu	4 miles from Nellimarla Railway Station and 14 miles from Vizianagaram	Syamalamma Festival	Vaisakha Purnima (April-May). 1 day	Confined to this and the nearby villages	Syamalamma, stone image in human form	10,000; Local and from the neighbouring villages. All communities	Foodsuffs, eatables, utensils, mirrors, combs, books, cloths, toys and fruits	...

65	164 Kalavacherla	2½ miles from Nellimarla Railway Station and 10 miles from Vizianagaram	Gramadevathala Pandugalu	In Sravanam (July-August). 3 days	Local, religious	Bangaramma, stone image and Muthyalamma wooden image in human form	Local congregation. All communities	...	...
66	165 Goshada	2 miles from Nellimarla Railway Station and 10 miles from Vizianagaram	Bangaramma Festival	In the bright fortnight of Ashadham (June-July). 3 days	Local, religious	Bangaramma, stone image in human form	Local congregation. All communities	...	...
67	166 Gurla	2 miles from Nellimarla Railway Station and 9 miles from Vizianagaram	Durgalamma Panduga	In Ashadham (June-July). 3 days	Local, religious	Durgalamma, a wooden image in human form	Local congregation. All communities	...	..
68	173 Saripalle	8 miles from Vizianagaram	1. Mahasivaratri	Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Lord Siva, a stone Sivalingam	Local congregation All communities	...	...
			2. Rajammathalli Jatara	From a Wednesday in Vaisakham (April-May). 3 days	Confined to this and the nearby villages	Rajammathalli Ammavaru	About 3,000 from this and the neighbouring villages All communities	A few shops, sell sweets, foodstuffs, etc.	...
			3. Asirithalli Festival	In Vaisakham (April-May). 10 days	Local, religious	Asirithalli, an ant-hill	Local congregation. All communities	...	The deity is called "Malapilla" as she has no restriction of pollution etc. Puliveshams and other disguises afford entertainment to the visitors
69	175 Atmaramuni Agraharam	5 miles from Nellimarla Railway Station and 10 miles from Vizianagaram	Gramadevatha Uthsavam	In Asvijam (September-October) according to the convenience of the villagers. 2 days	Local, religious	Syamalamma Gramadevatha, stone image 5 feet in height in human form	Local congregation All communities	...	...
70	176 Dannanapeta	5 miles from Nellimarla Railway Station	Pydithalli Ammavari Utbsavam	In Sravanam (July-August). 2 days	Local, religious	Pydithalli Ammavaru, a wooden image	Local congregation	...	Rajamma Ammavari panduga in Asvijam (September-October).

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1	2	3	4	5	6	7	8	9	10
				9. VIZIANAGARAM TALUK—*Contd*					
71	192 Alugolu	6 miles from Gujjingivalasa Railway Station and 15½ miles from Vizianagaram	Bangaramma Panduga	According to convenience of villagers. 1 day	Local, religious	Bangaramma, a wooden image	Local congregation. All communities	...	...
72	196 Sativada	8 miles from Nellimarla Railway Station and 12 miles from Vizianagaram	Sirulu Panduga	Phalguna Suddha Ashtami (February-March). 1 day	Confined to this and the neighbouring villages, religious	Yellamma Devatha, a wooden image	Local and from the neighbouring villages	...	...
73	201 Ramathirthalu	6 miles from Vizianagaram	1. Sri Rama Kalyanothsavam	From Magha Suddha Ekadasi (January-February). 5 days	Local, religious	Lord Rama stayed here during his exile in Dandakaranya	10,000; Local congregation. Only Hindus	...	There is a Choultry for the pilgrims
			2. Mahasivaratri	From Magha Bahula Chaturdasi (January-February). 2 days	Local, religious	Lord Siva	2,500; Local congregation. Only Hindus	...	...
74	208 Pedatarimi	6 miles from Gujjingivalasa Railway Station and 15 miles from Vizianagaram	Bangaramma Festival	Once in 3 years in Vaisakham (April-May) Period not specified	Local, religious	Bangaramma, a wooden image	Local congregation All communities	...	This festival is celebrated once in three years

10. BHEEMUNIPATNAM TALUK

1	5 Tunivalasa Agraharam	2 miles from Korukonda Railway Station, 7 miles from Vizianagaram and 16 miles from Bheemunipatnam	Bangaramma and Paradesamma Pandigalu	Phalguna Suddha Padyami to Purnima (February–March). 15 days	Local, religious	Bangaramma and Paradesamma	1,400; Local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors and combs	Dramas, lottery, dances, burrakathas, and Harikathas afford entertainment Lord Visveswara Swamy kalyanam is celebrated for 5 days from Magha Suddha Ekadasi to Purnima (January–February)
2	6 Narasapuram Agraharam	3 miles from Korukonda Railway Station, 7 miles from Bheemunipatnam and 8 miles from Vizianagaram	Pydithalli Panduga	Chaitra Purnima (March–April) 1 day	Local, religious	Pydithalli, wooden image	Local congregation. Hindus	...	...
3	7 Buddivalasa Agraharam	9 miles from Vizianagaram	Durgalamma Panduga	From a Sunday before Chaitra Purnima (March–April). 3 days	Local, religious	Durgalamma	Local congregation Hindus	...	...
4	9 Chinnapuram	3 miles from Korukonda Railway Station	Gramadevathala Panduga	In the dark fortnight of Phalgunam (February–March). 10 days	Local, religious	Pangaramma and Kunchalamma, images in human form	Local congregation. Hindus	...	...
5	1 Bheemunipatnam	Taluk Headquarters; 16 miles from Vizianagaram Railway Station and 20 miles from Visakhapatnam	Lakshmi Nrusimha Swamy Kalyanothsavam	Jaishta Suddha Ekadasi (May–June). 1 day	Local, religious	Sri Lakshmi Nrusimha Swamy	Local congregation. Hindus	...	Nukalamma uthsavam on Chaitra Suddha Padyami and Vidiya, Hanuman Jayanthi on Magha Suddha Dwadasi and Siva kalyanam on Magha Bahula Chaturdasi are the other festivals
6	11 Malicherla	3 miles from Vizianagaram	Pydithalli Festival	In Chaitram (March–April). 3 days	Local, religious	Pydithalli, image in human form	Local congregation. Hindus	...	...
7	12 Chintalavalasa	3 miles from Vizianagaram	Pydithalli Ammavari Festival	From Phalguna Amavasya (February–March). 3 days	Local, religious	Pydithalli, wooden image	Local congregation. Hindus	...	Bangaramma festival in Ashadham (June–July), Gowramma festival in Karthikam (October–November) and Maremma Perantalu theertham in Magham (January–February) for 1 day are also celebrated

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
			10. BHEEMUNIPATNAM TALUK-*Contd.*						
8	14 Jonnada	7 miles from Vizianagaram	Pydithalli Ammavari Festival	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Widely known, religious	Pydithalli, image in human form with Simham (Lion) as her carrier, holding Sanku, Trisulam, Khadgam, Lotus and Kunkumabharina	50,000; from far and nearby places. Hindus	Torchlights, mirrors, combs, pictures of Gods, cloths and toys	Pandals are put up. Dramas, Harikathas, burrakathas, bhajans and gambling afford entertainment
9	16 Dakamarri	8 miles from Vizianagaram Railway Station and 9 miles from Bheemunipatnam	1. Rajyalakshmi Panduga	According to convenience of villagers. Period not specified	Local, religious	Rajyalakshmi	Local congregation. Hindus	Sweetmeats, utensils, pictures and toys	...
			2. Bhoolokamma Panduga	In Asvijam (September-October). First Wednesday in Uttarakarti 1 day	Local, religious	Bhoolokamma, wooden image	Local congregation. Hindus	..	...
			3. Gurrappa Sambaram	Once in 16 years from Vaisakha Suddha Sapthami (April-May). 6 days	Local, religious	Gurrappa	Local congregation. Hindus	...	...
10	18 Bapiraju Tallavalasa	5 miles from Korukonda Railway Station and 7 miles from Vizianagaram Railway Station	Pydithallamma Panduga	Once in 5 or 6 years in Vaisakham (April-May). One month	Local, religious	Pydithallamma	4,000; Local and from neighbouring villages. Hindus	Sweetmeats, utensils, lanterns, mirrors, combs, pictures of deities, toys, etc.	...

11	23 Padmanabham	11 miles from Bheemunipatnam	Madhava Swamy Kalyanothsavam	From Phalguna Suddha Ekadasi to Purnima (February-March) 5 days	Widely known, religious	Madhava Swamy, stone idol in human form inscribed on a 4 feet square stone	Local and from neighbouring taluks, Hindus	...	Brahmothsavam for 10 days from Vrushabha Nakshatra in the bright fortnight of Jaishta (May-June) to Chitta Nakshatra in Sravana (July-August)
12	24 Maddi	4 miles from Alamanda Railway Station and 14 miles from Bheemunipatnam	Bangaramma Panduga	From Asvija Purnima (September-October). 15 days	Local, religious	Bangaramma, wooden image	Local congregation. Hindus	...	Pydithalli and Maridamma festivals on Chaitra Purnima (March-April), Sri Rama uthsavam on Magha Bahula Chaturdasi (January-February), Naga puja on Karthika Suddha Chavithi (October-November) are also celebrated
13	28 Gandhavaram	3 miles to the south of Alamanda Railway Station and 22 miles from Bheemunipatnam	Pydambika Uthsavam	From Chaitra Suddha Padyami to Purnima (March-April). 15 days	Local, religious	Pydambika, stone image in human form	3,000; Local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs and toys	Bangaramma uthsavam for 8 days from Bhadrapada Suddha Ashtami to Purnima (August-September) is also celebrated
14	29 Pathakovvada alias Kovvada	3 miles from Kantakapalle Railway Station	Sadhu Theertham	Phalguna Suddha Ekadasi (February-March). 1 day	Local, in memory of a saint	A Sadhu	1,000; Local and from nearby villages. Hindus	Eatables, utensils, etc.	Gramadevathala Panduga for 9 days Pydithalli Ammavari panduga once in 3 years and Bangaramma panduga every year after harvest are also celebrated by the villagers
15	36 Kusuluvada	6 miles from Bheemunipatnam and 19 miles from Waltair Railway Station	Sri Rama Theertha Mahothsavam	Magha Suddha Sapthami and Ashtami (January-February). 2 days	Local, religious	Sri Rama	4,000; Local and from neighbouring villages. Hindus	Mirrors, combs, pictures of Gods	...
16	41 Lakshmipuram alias Majjivalasa	8 miles from Bheemunipatnam and 13 miles from Vizianagaram Railway Station	Bangaramma Panduga	From Chaitra Purnima (March-April). 3 days	Widely known, religious	Bangaramma, wooden image	Local congregation. Hindus	...	...
17	58 Kolavanipalem	6 miles from Kothavalasa Railway Station and 20 miles from Visakhapatnam	Dara Pydamma Aradhana	Phalguna Suddha Panchami to Purnima (February-March). 11 days	Local, religious	Dara Pydamma, image in human form	Local congregation. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				10. BHEEMUNIPATNAM TALUK—*Contd.*					
18	59 Bhimandora-palem	5 miles from Kothavalasa Railway Station	Kanakamma Theertham	In Pushyam (December-January). On January 16th. 1 day	Local, religious	Kanakamma, ocimum (Tulasi) plant	Local congregation. Hindus	...	Dara Pydamma uthsavam is also celebrated
19	60 Gorinta	6 miles from Kothavalasa Railway Station	Gangunaidu Theertham	From Phalguna Suddha Dasami (February-March). 3 days	Local, in memory of Gangunaidu	Gangunaidu, an ocimum plant	Local congregation. Hindus	...	Ammavari panduga is also celebrated at the convenience of the villagers
20	61 Kanamam	6 miles from Kothavalasa and 16 miles from Bheemunipatnam Railway Station	Paradesamma Panduga	In Phalgunam (February-March) or Chaitram (March-April). 9 days	Local, religious	Paradesamma, wooden image	Local congregation. Hindus	...	Bangaramma pandugain Asvijam (September-October) for 3 days and Nukalamma festival on Phalguna Amavasya (February March) are also celebrated
21	62 Ramavaram	8 miles from Pendurthi Railway Station and 18 miles from Bheemunipatnam	Bangaramma Panduga	Chaitra Suddha Vidiya (March-April) Period not specified	Local, religious	Bangaramma, wooden image	Local congregation. Hindus	...	...
22	64 Dabhanda	6 miles from Pendurthi Railway Station and 18 miles from Bheemunipatnam	Gramadevatha Panduga	Chaitra Suddha Vidiya to Dasami (March-April). 9 days	Local, religious	Gramadevatha, idol in human form	Local congregation. Hindus	...	...
23	69 Gudilova	About 9 miles to the west of Bheemunipatnam	Sri Satyanarayana Swamy Festival	In Magham (January-February). 3 days	Local, religious	Sri Satyanarayana Swamy	2,000; Local and neighbouring villages. Hindus	...	...

24	70 Gambhiram	6 miles from Bheemunipatnam by bus and 15 miles from Waltair Railway Station	Balla Kothamma Panduga	From Chaitra Purnima (March–April). 9 days	Local, religious	Balla Kothamma, wooden image	Local congregation. Hindus	...	Bhajans, Bhagavathams and Harikathas afford entertainment
25	73 Vemulavalasa	5 miles from Bheemunipatnam	Sadhu Vardhanti	Chaitra Suddha Pudyami to Tadiya (March–April). 3 days	Widely known, in memory of a Sadhu	Sadhu	10,000; Local and from neighbouring villages. Hindus	...	...
26	74 Vellanki Peddipalem	6 miles from Bheemunipatnam and 12 miles from Vizianagaram Railway Station	Sadhu Yatra	In Chaitram (March–April). 3 days	Local, in memory of a Sadhu	Sadhu	2,000; Local congregation. Hindus	...	...
27	75 Thallavalasa	22 miles from Bheemunipatnam	Ekaham in Sri Rama temple	Karthika Purnima (October–November) 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
28	89 Gudivada	4 miles from Bheemunipatnam and 13 miles from Vizianagaram Railway Station	Rasa Polamma Uthsavam	In Jaishtam (May–June). 7 days	Local, religious	Rasa Polamma, small wooden image in human form	Local and from neighbouring villages. Hindus	...	...
29	90 (c) Kesanavanipalem h/o Chippada	2 miles to the north of Bheemunipatnam and 25 miles from Vizianagaram	Seethammavari Panduga	Vaisakha Suddha Tadiya, Chavithi or Panchami to Bahula Chavithi or Panchami (April–May). 15 days	Local, religious	Seethammavari image in human	Local and from neighbouring villages. Hindus	...	...
30	91 Annavaram	5 miles from Bheemunipatnam and 20 miles from Vizianagaram	Paradesamma Uthsavam	In Chaitram (March–April). 2 or 3 days	Local, religious	Paradesamma	Local congregation. Hindus	...	...
31	98 Polipalle	About 6 miles from Bheemunipatnam	Pydithalli Festival	From Phalguna Purnima (February–March). 3 days	Widely known, religious	Pydithalli, wooden image in awe-inspiring form	30,000; from far and near places. Hindus	Utensils, lanterns, torchlights, pictures, Ayurvedic medicines, mill cloth, handloom cloth, agricultural implements and toys	...

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1	2	3	4	5	6	7	8	9	10
				10. BHEEMUNIPATNAM TALUK–*Contd.*					
32	99 Bangarurajupeta	10 miles from Vizianagaram Railway Station	Polipalle Ammavari Panduga	Phalguna Purnima (February–March). 3 days	Local, religious	Polipalle Ammavari image in human form	Nearly 6,000; Local and from neighbouring villages. Hindus	Eatables, mirrors, combs, handloom cloth, ready-made clothes and agricultural implements	
33	102 Gantlam	12 miles from Vizianagaram by road	Bangaramma Panduga	From Vaisakha Purnima (April–May). 3 days	Local, religious	Bangaramma worshipped in human form	2,000: Local and from neighbouring villages. Hindus	Eatables, utensils, etc.	Bhajans, lottery and dramas afford entertainment
34	107 Pedatadivada	3 miles from Vizianagaram Railway Station and 22 miles from Bheemunipatnam	Gramadevatha Pydithalli Panduga	In Vaisakham (April–May) One month	Widely known, religious	Pydithalli, garden in the name of the deity	10,000; Local and from neighbouring villages. Hindus	Utensils, lanterns, mirrors, combs, pictures and toys	Bhajans, Bhagavathams, burrakathas and magic afford entertainment
35	109 Gumpuru	6 miles from Vizianagaram Railway Station	Ramalingeswara Swamy Festival	From Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Ramalingeswara Swamy	Local congregations. Hindus	...	...
36	110 Tsollangipeta	8 miles from Vizianagaram Railway Station and 20 miles from Bheemunipatnam	Gramadevatha Festival	Before Chaitra Purnima (March–April). 8 days	Local, religious	Nukalamma, wooden image	Local congregation. Hindus	...	The celebration of this festival has been stopped since 1945
37	113 Pinatadivada	5 miles from Vizianagaram Railway Station	Bangaramma Festival	Once in 2 years in Sravanam (July–August). 2 days	Local religious	Bangaramma, image in human form painted with colours	Some thousands; Local and from nearby villages Hindus	Lanterns, mirrors, combs, pictures and cloths	Pydithalli panduga is celebrated in Vaisakham (April–May) once in 5 years

38	119 Akkivaram	10 miles from Vizianagaram Railway Station by bus	Naruperantalu Uthsavam	Magha Suddha Ekadasi (January-February). 1 day	Local, in memory of Naruperantalu	Naruperantalu	1,000, Local and from nearby villages. Hindus	Sweets, fruits, pictures and toys	...	...
39	120 Savaravilli	About 8 miles from Bheemunipatnam	Bangaramma Festival	In Vaisakham (April-May) Period not specified	Local, religious	Bangaramma	Local congregation. Hindus	...	...	...
40	123 Tsakivalasa	12 miles from Vizianagaram	Perantalu Uthsavam	Magha Purnima (January-February). 1 day	Local, religious	Perantalu	400; Local and from neighbouring villages. Hindus	Lanterns, mirrors, combs, pictures, etc.	...	...
41	124 Bhogapuram	12 miles from Vizianagaram Railway Station	1. Tota Pallamma Uthsavam	Once in 2 years before Vaisakha Purnima (April-May). 3 days	Local, religious	Tota Pallamma, small images	6,000; Local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures and cloth	...	...
			2. Sri Rama Navami	Chiatra Suddha Padyami to Dasami (March-April) 10 days	Local, religious	Lord Rama	6,000: Local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures and cloth	...	...
42	146 Perapuram	19 miles from Bheemunipatnam	Geetha Pracharaka Mandali Varshikothsavam	Margasira Suddha Ekadasi to Triodasi (November-December). 3 days	Local, religious	Sri Krishna, image in human form	3,000; Local congregation. Hindus	...	...	...
43	150 Konada	14 miles from Vizianagaram Railway Station and 24 miles from Bheemunipatnam by road	1. Kamalingeswara Swamy Kalyanothsavam	Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Sri Kamalingeswara Swamy	Local congregation. Hindus	...	Durgamma panduga is celebrated in the first week of Vaisakham (April-May), Thotamma panduga in the second week and Kothamma panduga in the third and fourth weeks of Vaisakham and Sri Rama Navami on Chaitra Suddha Navami are celebrated	
			3. Sri Krishna Ashtami	On Sravana Bahula Ashtami (July-August). 1 day	Local, religious	Sri Venugopala Swamy	Local congregation. Hindus	...	...	

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1	2	3	4	5	6	7	8	9	10
			10. BHEEMUNIPATNAM TALUK-*Contd.*						
			3. Ammavarla Festival	In Vaisakham (April-May) 3 days	Local, religious	Durgamma, Thotamma, Kothamma, Polamma and Yellamma, wooden images	Local congregation. Hindus	...	Celebrated in Veluduru, h'o Konada
44	160 Kandivalasa	16 miles from Vizianagaram Railway Station and 20 miles from Bheemunipatnam	Gangalamma Uthsavam	Once in 3 years in Ashadham (June-July) Period not specified	Local, religious	Gangalamma, idol in human form	Local congregation. Hindus	...	...
45	166 Pativada	About 14 miles from Vizianagaram Railway Station and 30 from Bheemunipatnam	Pydithalli Festival	In Jaishtam (May-June). Festival-1 month Fair-3 days	Local, religious	Pydithalli	5,000: Local congregation. Hindus	Glassware, utensils, mirrors, combs, pictures, song books and eatables	There is free feeding facility for the pilgrims

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Location of Town / Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	
		VISAKHAPATNAM TALUK	
Kothapet Market	Visakhapatnam	Fruits, coconuts, vegetables, fish, mutton, pots and provisions	All days
Maharanipet Market	Visakhapatnam	Vegetables and mutton	All days
Edward VII Coronation Market	Visakhapatnam	—do—	All days
Waltair Municipal Market	Visakhapatnam	—do—	All days
Weekly Market	Visakhapatnam	Vegetables and fish	Friday
Weekly Market	Pendurthi	—do—	Wednesday
Weekly Market	Gopalapatnam	—do—	Saturday
Weekly Market	Mindi	—do—	Sunday
Weekly Market	Balacheruvu	—do—	Monday
Weekly Market	Gajuvaka	—do—	Saturday
		ANAKAPALLE TALUK	
Gandhi Market	Anakapalle	Jaggery	All days
Vegetable Market	Anakapalle	Vegetables	All days
Fish and Mutton Market	Anakapalle	Fish and mutton	All days
Santhakampat u Market	Anakapalle	Fish and vegetables	All days
Curd Market	Anakapalle	Curd and buttermilk	All days
Hay Market	Anakapalle	Hay and green grass	All days
Weekly Market	Sabbavaram	Vegetables	Sunday
Weekly Market	Thummapala	Cattle and vegetables	Saturday
Weekly Market	Aganampudi	Vegetables	Wednesday
Weekly Market	Tallapalem	Cattle and vegetables	Monday
Weekly Market	Paravada	—do—	Tuesday
		YELLAMANCHILI TALUK	
Yellamanchili Market	Yellamanchili	Cattle	Thursday
Weekly Market	Khajipalem	Vegetables, fruits, fish, etc.	Tuesday
Weekly Market	Haripalem	—do—	Monday
Weekly Market	Somalingapalem	Vegetables and fish	Tuesday
Weekly Market	Kothuru	—do—	Friday
Weekly Market	Atchutapuram	Cattle and vegetables	Friday
Weekly Market	Choudapalle	Vegetables, fruits, fish and cattle	Friday
Weekly Market	Kondakarla	Vegetables, fruits and fish	Wednesday
Weekly Market	Velchuru	Vegetables	Sunday
Weekly Market	Dimili	Vegetables and fish	Saturday
Weekly Market	Upmaka Agraharam	Vegetables and foodgr....	Tuesday
Weekly Market	Nakkapalle	Vegetables, cattle, fish and other foodgrains	Wednesday and Friday

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Location of Town/ Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4
		YELLAMANCHILI TALUK-*Contd*	
Weekly Market	Pedagummuluru	Vegetables and foodgrains	Sunday
Weekly Market	China Doddigallu	Vegetables and fish	Wednesday
Weekly Market	Jagannadhapuram	Vegetables, fruits, fish, etc,	Sunday
Daily Market	Godicherla	Vegetables and fish	All days
Daily Market	Namavaram	—do—	All days
		NARASAPATNAM TALUK	
Weekly Market	Narasapatnam Town	Vegetables, mutton and fish	All days
		CHINTAPALLE TALUK	
Weekly Market	Chintapalle	Ginger, adda leaves, tamarind, turmeric and soapnuts	Wednesday
Weekly Market	Darakonda	Tamarind and soapnuts	Sunday
Weekly Market	Kokkilapadu	Ginger, adda leaves, tamarind, turmeric and soapnuts	Sunday
Weekly Market	Downuru	—do—	Friday
Weekly Market	Lamasingi	—do—	Thursday
		PADERU TALUK	
Weekly Market	Paderu	Turmeric, pippili, ginger, chillies, tamarind, niger and adda leaves	Thursday
Weekly Market	Sujanakota	—do—	Tuesday
Weekly Market	Rudakota	—do—	Saturday
Weekly Market	Karimukhiputtu	—do—	Tuesday
Weekly Market	Guttalaputtu	—do—	Saturday
Weekly Market	Gangarajumadugula	—do—	Thursday
Weekly Market	Minimuluru	—do—	Sunday
Weekly Market	Araku	—do—	Friday
Weekly Market	Hukumpeta	—do—	Tuesday
Weekly Market	Sunkarimetta	—do—	Friday
Weekly Market	Bodigaputtu	—do—	Tuesday
Weekly Market	Ranganakonda	—do—	Sunday
		CHODAVARAM TALUK	
Daily Market	Chodavaram	Vegetables and meat	All days
Daily Market	K. Kotapadu	Vegetables, meat and foodstuffs	All days

SRUNGAVARAPUKOTA TALUK

Weekly Market	Srungavarapukota	Vegetables	Friday
Weekly Market	Kasipatnam	—do—	Wednesday
Weekly Market	Bonangi	—do—	Thursday
Weekly Market	Mamidipalle	Vegetables, mutton and cattle	Saturday
Weekly Market	Boddam	Vegetables	Sunday
Weekly Market	Alamanda	Vegetables, mutton and cattle	Monday
Weekly Market	L. Kota	Vegetables	Wednesday
Weekly Market	Chanduluru	—do—	Friday
Weekly Market	Kothavalasa	Cattle	Tuesday

VIZIANAGARAM TALUK

Weekly Market	Vizianagaram	Jute and vegetables	N.A.
Prince of Wales Market	Vizianagaram	Cattle, jaggery and pulses	Sunday and Thursday
Prince of Wales Market	Devupalle	Tobacco and firewood	Tuesday
Prince of Wales Market	Mentada	Vegetables and tobacco	Monday
Prince of Wales Market	Gajapathinagaram	Jute and vegetables	N.A.
Prince of Wales Market	Achutapuram	Cattle, bamboo, etc.	Saturday
Prince of Wales Market	Kotagandredu	Cattle	Tuesday

BHEEMUNIPATNAM TALUK

Vizianagaram Raja Saheb Market	Bheemunipatnam	Vegetables, fish, mutton, provisions and pots	All days
Palavartivari Market	Bheemunipatnam	—do—	All days

Source : 1. Collector, Visakhapatnam.
2. Tahsildar, Paderu.

APPENDIX IV
LIST OF FAIRS

Period of fair	Duration	Taluk	Village/Town where the fair is held	The festival, if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
January–February	1 day	Yellamanchili	Uppavaram	Sri Rama Festival	Eatables plastic articals, pictures and song books, clothes and toys
	1 day	Srungavarapukota	Rega	Guhalingeswara Swamy Theertham	Eatables, utensils, lanterns, pictures and toys
	1 day	Visakhapatnam	Apppikonda	Sri Somalingeswara-swamy Theertham	Eatables, books, toys, etc.
	1 day	Anakapalle	Iruvada	Mahasivaratri	Eatables, earthenware, mirrors, combs and pictures
	1 day	,,	Sankaram	Paradesamma Panduga	Eatables, utensils, books, pictures, clothes, toys, etc.
	1 day	,,	Narasingabilli	Nallamaremmathalli Uthsavam	Sweets, utensils, etc.
	1 day	Yellamanchili	Jagannadhapuram	Mallikharjunaswamy Festival	Eatables, utensils, etc.
	3 days	,,	Veduruvada	Maridamma Panduga	Eatables, etc.
	15 days	,,	Maduthuru	Gramadevatha Aradhana	Eatables, utensils, etc.
	1 day	,,	Sarvasidhi	Siva Kalyanam	Eatables and utensils
	4 days	,,	Cheedika	Cheedikathalli Festival	Eatables and utensils
	3 days	Narasapatnam	Golgonda	Mahasivaratri	A few shops
	5 days	,,	Kothakota	Vrushabharajaswamy Uthsavam	Foodstuffs and eatables, utensils, mirrors and combs, books and pictures, clothes, baskets, etc.
	3 days	Chintapalle	Kommalawada	Kondadevatha Uthsavam	Eatables, utensils and pots
	3 days	Paderu	Matchagundam	Matchalingeswara-swamy Festival	Eatables, vegetables, fruits, utensils, cloth and clothes
	2 days	,,	Dokuluru Group	Sivaratri Festival	Eatables, utensils, etc.
	1 day	Chodavaram	Tenugupudi	Sivatheertha Mahothsavam	Eatables and utensils

	5 days	,,	Kothapalle near Gogada	Sri Rama Theertham	Eatables, utensils, etc.
	11 days	,,	Kotnabilli	Sitammavari Panduga	Eatables, utensils, etc.
	1 day	,,	Pedapudi Agraharam	Paradesamma and Maridamma Uthsavams	Foodstuffs, eatables, etc.
	40 days	,,	Kintada	Ravulamma Uthsavam	Foodstuffs, sweets, utensils, lanterns, mirrors, combs, pictures, books, toys, etc.
	12 days	Srungavarapukota	Srungavarapukota	Yerukamma Perantalu Theertham	Sweets and foodstuffs, utensils, mirrors, combs, Ayurvedic medicines, pictures, books, cloth, clothes, agricultural implements and fancy goods
	2 days	Vizianagaram	Ramabhadrapuram	Ramalingeswaraswamy Festival	A few shops
	3 days	,,	Neelavati	Mahasivaratri	Foodstuffs and eatables, utensils, mirrors and combs, books, pictures, etc.
	1 day	,,	Ramavaram	Yellamma Yathra	Foodstuffs and eatables, mirrors and combs, books, pictures and toys
	30 days	,,	Palligandredu	Yellamma Sirlu Uthsavam	Eatables and Foodstuffs
	5 days	Bheemunipatnam	Jonnada	Pydithalli Ammavari Festival	Torchlights, mirrors, combs, pictures of Gods, cloths and toys
	2 days	,,	Kusuluvada	Sri Ramaleelatheertha Mahothsavam	Mirrors, combs, pictures of Gods
	1 day	,,	Akkivaram	Naru Perantalu Uthsavam	Sweets, fruits, pictures and toys
	1 day	,,	Tsakivalasa	Perantalu Uthsavam	Lanterns, mirrors, combs and pictures
February - March	5 days	Visakhapatnam	Vepagunta	Muthyalamma Parva	Eatables, Foodstuffs, utensils, mirrors, combs, cloths, fruits, etc.
	1 day	Anakapalle	Tagarampudi	Donkaluthalli Panduga	Eatables, utensils, mirrors, combs, song books, cloths, pictures, toys, baskets, etc.
	3 days	,,	Kasimkota	Nukalamma Aradhana	Foodstuffs, eatables, utensils, mirrors, combs, lanterns, books, torchlights, pictures, cloths, agricultural implements, fowls, goats and sheep and bamboo articals
	3 days	,,	Vadrapalle	Paripillamma Panduga	Eatables, utensils, etc.
	1 day	Yellamanchili	Melupaka	Nukalamma Festival	A few shops
	1 day	,,	Jampapalem	Nukalamma Panduga	Eatables, utensils, lanterns, mirrors, combs, picturers relating to Ramayana and Mahabharatha, cloth, clothes and mats, bags and toys
	5 days	,,	Dharapalem hamlet of Panchadarla	Dharmalingeswara Swamy Kalyana Mahothsavam	Eatables, utensils, mirrors, combs, pictures of Gods and toys of various kinds
	9 days	,,	Jantadi	Durgalamma Panduga	Eatables, utensils, etc.

APPENDIX IV
LIST OF FAIRS

Period of fair	Duration	Taluk	Village/Town where the fair is held	The festival, if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
	1 day	Yellamanchili	Yellamanchili	Nukalamma Panduga	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, handloom and mill cloths, agricultural implements, etc.
	15 days	,,	Regupalem	Thalamma Festival	Utensils, lanterns, torchlights, mirrors, combs, pictures and toys
	1 day	,,	Karrivanipalem	Nukalamma Panduga	Eatables, utensils, etc.
	3 days	Narasapatnam	Peda Boddepalle	Nukalamma Panduga	A few shops
	10 days	,,	Lingampet h/o Kothamallam-peta	Nukalammathalli Jatara	Foodstuffs, eatables, utensils, lanterns, mirrors and combs, Ayurvedic medicines, books, pictures and cloths, agricultural implements, vegetables, shoes, etc.
	6 days	Chodavaram	Marepalle	Venkateswaraswamy Uthsavam	Eatables, utensils, mirrors, combs, Ayurvedic medicines, books, pictures, toys, etc.
	1 day	,,	Pedapudi Agraharam	Paradesamma and Maridamma Uthsavams	Foodstuffs, eatables, etc.
	6 days	,,	Chodavaram	Sivaratri	Sweetmeats and fancy goods
	5 days	,,	Alamanda	Nukalamma Panduga	Eatables, utensils, lanterns, mirrors, combs, pictures, milk, cloths, etc
	5 days	Vizianagaram	Vizianagaram	Muthyalamma Uthsavam	A few shops
	8 days	,,	Marupalle	Yellamma Sirla Rathothsavam	Foodstuffs, utensils, mirrors and combs, books and pictures, cloths, bangles and toys
	1 day	,,	Karakavalasa	Yellamma Sirla Theertham	Foodstuffs, utensils, mirrors and combs, books, and pictures and earthen toys
	1 day	,,	Chodavaram	Sirla Yellamma Pandugu	A few shops
	1 day	Yellamanchili	Rayavaram	Nukalamma Panduga	Eatables, utensils, lanterns, torchlights, mirrors and combs, clothes, toys, etc.
	15 days	,,	Gudivada	Nukalamma Sambaram	Plantains, date fruits, sweets, other eatables, bamboo baskets and toys
	20 days	,,	Upmaka Agrabaram	Venkateswara Swamy Kalyanothsavam	Lanterns, torches, mirrors and combs, pictures of deities, agricultural implements, toys of various kinds and other fancy goods

	One month	Yellamanchili	Mangavaram	Nukalamma Uthsavam	Fancy goods
	1 da y	,,	Rajavaram	Mahankalamma Festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures of deities, religious books, mill and h ndloom cloth, readymade clothes, agricultural implements, baskets, toys, etc.
	1 day	Vizianagaram	Gantyada	Yellamma Theertham	A few shops
	1 day	,:	Nelivada	Yellamma Jatara	A few shops
	15 days	Bheemunipatnam	Tunivalasa Agraharam	Bangaramma and Paradesamma Pandugalu	Eatables, utensils, lanterns, mirrors and combs
	1 day	,,	Pathakovvada hamlet of Kovvada	Sadhu Theertham	Eatables and utensils
	3 days	Bheemunipatanm	Polipalle	Pydithalli Festival	Utensils, lanterns torchlights, pictures, Ayurvedic medicines, mill cloth, handloom cloth, agricultural implements and toys
	4 days	,,	Bangarurajupeta	Polipalle Ammavari Panduga	Eatables, mirrors, combs, handloom cloth, readymade clothes and agricultural implements
March - April	15 days	Visakhapatnam	Appikonda	Gramadevatha Uthsavam	Eatables and pictures
	1 day	,,	Nellimukku	Pentamma Panduga	Eatables, utensils, toys, etc.
	9 days	Anakapalle	Amruthapuram	Bangaramma Panduga	Eatables, utensils, etc.
	1 day	,,	Thummapala	Duddu Achamma Theertham	Eatables, utensils, mirrors, combs, books, and pictures, agricultural implements and hand-sticks
		,,	Ramabhadrapuram *alias* Rajupeta Agraharam	Gramadevatha Festival	Eatables and utensils
	1 day	Yellamanchili	Kothapeta hamlet of Rambilli	Bhavana Rushi Festival	Utensils, lanterns, torches, religious pictures, handloom cloth, readymade clothes and toys
	5 days	,,	Vemagiri	Ranganayakula Festival	Eatables and utensils
	1 day	,,	Rayavaram	Nukalamma Panduga	Eatables, lanterns, torchlights, mirrors and combs, cloths, toys, etc.
	7 days	,,	Bayyavaram	Nalla Maremma Panduga	Foodstuffs, eatables, mirrors and combs
	7 days	Chintapalle	Pothavaram	Sri Rama Navami	Eatables, utensils, lanterns, Ayurvedic medicines, pictures, cloths and agricultural implements, toys, etc.
	1 day	Chodavaram	Kasipuram	Gramadevatha Uthsavam	Foodstuffs, eatables, etc.
	9 days	,,	Marepalle	Sri Rama Navarathrothsavam	Eatables, utensils, mirrors, combs, Ayurvedic medicines, books, pictures, toys, etc.

APPENDIX IV

LIST OF FAIRS

Period of fair	Duration	Taluk	Village/Town where the fair is held	The festival, if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
	9 days	Chodavaram	Vechalam	Sri Rama Navami	Eatables, utensils, lanterns, Ayurvedic medicines, pictures, clothes, agricultural implements and fancy goods
	10 days	Srungavarapukota	Bonangi	Sri Rama Navami	Eatables, utensils, lanterns, Ayurvedic medicines and pictures, mill clothes, toys, etc
	5 days	Vizianagaram	Dharmapuri	Kanakadurga Uthsavam	A few shops
	15 days	Bheemunipatnam	Gandhavaram	Pydambika Uthsavam	Eatables, lanterns, mirrors, combs and toys
	10 days	,,	Bhogapuram	Sri Rama Navami	Eatables, utensils, lanterns, mirrors, combs, pictures and cloth
April - May	3 days	Anakapalle	Nagavaram	Durgalamma Jatara	Eatables, utensils, etc
	16 days	Yellamanchili	Upparapalle	Pydithalli Ammavari Festival	Eatables, utensils, etc.
	1 day	Chodavaram	Nagayyapeta	Gramadevathala Uthsavam	Sweets, foodstuffs, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, pictures, song books, cloth, clothes, etc.
	30 days	,,	Madugula	Moda Kondamma Jatara	Eatables, utensils, lanterns, cloth, clothes, agricultural implements and fancy goods
	2 days	,,	Taruva Agraharam	Marlamma Panduga	Sweets, utensils, lanterns, torchlights, mirrors, combs, books, pictures, etc
	1 day	,,	Singamdorapalem	Maridimamba Uthsavam	Eatables, utensils, sweets, lanterns, Ayurvedic medicines, handloom and readymade clothes, agricultural implements, toys, etc.
	2 days	Vizianagaram	Vendram	Pydithallamma Panduga	Foodstuffs, eatables, mirrors, combs, books, pencils, etc.
	3 days	,,	Nadupuru	Pydithalli Uthsavam	Eatables, utensils, mirrors, combs, books, pictures and toys
	1 day	,,	Kotagandredu	Chamalamma Panduga	Foodstuffs and eatables, utensils, mirrors and combs, books and pictures, cloths, toys and fruits
	3 days	,,	Saripalle	Rajamma Jatara	A few shops

	5 months	,,	Vizianagaram	Pydithallamma *Uthsavam*	All shops
	One month	,,	Gurlathammi-rajupeta	Pydithallamma Panduga	A few shops
	One month	Bheemunipatnam	Bapiraju Talla-vala-a	Pydithallamma Panduga	Sweetmeats, utensils, lanterns, mirrors, combs, pictures of deities, toys, etc.
	3 days	,,	Gantlam	Bangaramma Panduga	Eatables, utensils, etc.
	One month	,,	Pe latadivada	Gramadevatha Pydithalli Panduga	Utensils, lanterns, mirrors, combs, pictures and toys
	8 days	,,	Bhogapuram	Tota Pallamma Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures and cloth
May – June	2 days	Yellamanchili	Maduthuru	Chodeswara Swamy Kalyanamahothsavam	*Eatables, utensils, etc*
	1 day	Chodavaram	Nagayyapeta	Gramadevathala Panduga	Sweets, foodstuffs, utensils, lanterns, torchlights, *mirrors, combs,* Ayurvedic *medicines, pictures,* song books, cloth, clothes, etc.
	One month	Bheemunipatnam	Pativada	Pydithalli Festival	Glass-ware, utensils, mirrors, combs, pictures, *song books* and eatables
June – July	10 days	Anakapalle	Agnampudi	Jagannadha Swamy Rathothsavam	Foodstuffs, eatables, earthen-ware, mirrors, combs and toys
	9 days	Yellamanchili	*Jagannadhapuram*	Mahalakshmamma Panduga	Eatables and utensils
	2 days	Vizianagaram	Vizianagaram	Jagannadha Swamy Rathothsavam	Food'stuffs, utensils, lanterns, mirrors and combs, books, pictures and earthen toys
July – August	2 days	Anakapalle	Munagapaka	Durgalamma Panduga	Pictures, cloths, agricultural implements and variety of fancy goods
		Yellamanchili	Mulajampa	Durgalamma Jatara	Eatables, earthen and glass utensils, *lanterns,* mirrors, combs, pictures relating to Rama-yana, cloth, clothes, bamboo articles and toys of various kinds
	2 days	Bheemunipatnam	Pinatadivada	Bangaramma Festival	Lanterns, mirrors, combs, pictures and cloths
August – September	3 days	Yellamanchili	Jampapalem	Maridamma Panduga	Eatables, utensils, lanterns, mirrors, combs, pictures relating to Ramayana and Mahabha-ratha, cloth, clothes, mats, bags, toys, etc.
		,,	Mulajampa	Durgalamma Jatara	Eatables, earthen and glass utensils, lanterns, combs, pictures relating to Ramayana, cloth, clothes, bamboo articles and toys of vari us kinds
September – October	3 days	Yellamanchili	Jampapalem	Maridamma Panduga	Eatables, utensils, lanterns, mirrors, combs, pictures relating to Ramayana and Mahabharatha, cloth, clothes and mats, bags, toys, etc

APPENDIX IV

LIST OF FAIRS

Period of fair	Duration	Taluk	Village Town where the fair is held	The festival, if any, with which the fair is connected	Articles sold
1	2		4	5	6
	2 days	Vizianagaram	Vizianagaram	Gramadevatha Uthsavam	Foodstuffs, eatables, mirrors and combs, pictures and earthen-ware
October – November	1 day	Anakapalle	Kasimkota	Padamatamma Aradhana	Foodstuffs, eatables, utensils, mirrors, combs and pictures
	1 day	Yellamanchili	Etikoppaka	Ba damma Theertham	Eatables and utensils
	9 days	Chodavaram	Butchayyapeta	Bhulokamma Uthsavam	Eatables, utensils, etc.
December – January	2 days	Visakhapatnam	Rajayyapeta	Bangaramma Uthsavam	A few shops
	1 day	Yellamanchili	Duppituru	Chodeswara Swamy Aradhana	Eatables, utensils, etc.
	1 day	,,	Moturupalem	Ramayyamma Terantalu Uthsavam	Eatables, utensils, etc.
	1 day	Yellamanchili	Kokkirapalle	Nallamaremma Theertham	Earthen-ware, mirrors, combs, ribbons, pictures of Gods, readymade clothes, bamboo articles and toys of various kinds
	5 days	Narasapatnam	Rolugunta	Gowri Par meswari Mahothsavam	A few shops
	1 day	,,	Tutipala	Sri Rama Kalyanothsavam	Foodstuffs, eatables, earthen-ware, mirrors and combs, books, pictures and baskets
	2 days	Chodavaram	Sithampeta	Maridimamba Theerthamaho hsavam	Eatables, utensils, lanterns, Ayurvedic medicines, pictures and toys
	1 day	,,	Arle	Mallikharjuna Swamy Uthsavam	Eatables and utensils
	1 day	,,	Sureddipalem	Gramadevathala Uthsavam	Eatables, utensils, etc.
	4 days	,,	Pindra gi	Gruhalingeswaraswamy vari Theertham	Eatables, utensils, lanterns, mirrors, combs, pictures, song books, agricultural implements and cloth

	7 days	Srungavarapukota	Kothavalasa	Panduga Theertham	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic medicines, pictures of Gods, etc.
	1 day	Vizianagaram	Pedda Majjipalem	Ramulamma Perantalu Festival	A few shops
	1 day	,,	Gantyada	Kumara Swamy Festival	A few shops
	1 day	,,	Lakidam	Kanakasimhachala Yatra	Foodstuffs and eatables, earthen utensils, mirrors and combs, books, etc.
	1 day	,,	Jagannadhapuram *alias* Jonnavalasa	Bangaramma Theertham	A few shops
Period not known	9 days	Visakhapatnam	Saripalle	Gramadevathala Panduga	Eatables, mirrors, combs, pictures of Gods, toys, etc.
	—	Bheemunipatnam	Dakamarri	Rajyalakshmi Panduga	Sweetmeats, utensils, pictures and toys
	—	Anakapalle	Addam	Sri Rama Navami	Sweetmeats, utensils, etc.

GLOSSARY

Abhayahastham. . Raised right palm of deities representing the protection-affording attitude in a posture of reassurance

Abhishekam . . Religious rite of giving bath by pouring water on the deity

Adapaduchu . . Girl born in the family

Adhyanothsavam . Ceremony connected with reciting of Vedas

Agnigundam . . Fire-pit

Agraharam . . Village given as a donation to Brahmins

Akasavani . . Celestial voice

Akhanda deeparadhana . Continuous burning of lamps

Akshintalu . . Rice smeared with turmeric powder

Ampakam . . Send off

Annasantharpana . Free feeding

Anupu Uthsavam . Send off festival

Aradhana . . Special worship

Aramakshetram . Buddhist sacred hall of worship

Archakas . . Those who conduct the puja

Ariselu . . Sweet preparation of rice-flour and jaggery cooked into a paste, made into round cakes of 2 inches to 3 inches radius, 0.2 inches to 0.4 inches thickness and baked in sweet oils or ghee

Ashramam . : Hermitage

Ashtadikpalakas . Lords of the eight corners of the Universe

Astotharapuja Worship, chanting the eight names of the deity

Avatara . . Incarnation

Ayurvedam . . A system of indigenous medical treatment

Bajalu . . Indigenous musical instruments

Bajra . . Pearl-millet

Baka . . A type of musical instrument

Balabhogam . . Offering of naivedyam in the early hours of the day

Baliharanam . . Offering cooked rice mixed with blood of the sacrificed animal

Balipasuvu . . Animal meant for sacrifice before the deity

Bhagavatham . . One of the puranas narrating the stories of Lord Vishnu, particularly relating to the incarnation of Sri Krishna or Sri Krishna Avtar

Bhajans . . Singing in unision in parise of God

Bhakthas . . Devotees

Bhakthuralu . . Female devotee

Bhogams . . Rituals with pomp

Bhogimantalu . . Flames from the fire prepared in the early hours on the day before Sankranti festival

Bhuvanam . . Cooked rice

Bommala Koluvu . Arranging toys and fancy goods, pictures, artificial fruits etc., in their natural colours in a gallery with miniature parks in which small plants sprout up in sand beds laid for the occasion

Bommalata . . Puppet show

Burrakathas . . Folk-lore related to some God or hero usually related to the accompaniment of a special type of drum and a stringed instrument

Chadivimpulu . . Gifts or presentations

Chakra . . Quoit or disc

Chakkara pongali . A sweet preparation with rice, Bengalgram and jaggery

Chaldi annamu . Stale food

Chalimidi . . A preparation of rice-flour with jaggery cooked into a paste

Chedu . . A liquid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers

Chembu . . Can

Chodi . . Finger-millet

Dandakam . . A composition of speedy metre praising and invoking deities

Darbar . . Court

Darbha . . A kind of grass

Darga . . Place of religious importance for Muslims genrally having a Tomb

Darshan . . Audience

Dappu . . Drum

Dappulavadu . . The man who plays on the dappu

Deepam . . Light

Deeparadhana . . Lighting an oil-lamp

Deepothsavam . . Festival of burning oil lamps

Devara thechchuta . Inviting the deity

Devathas . . Celestial beings

Devinavarathrulu . Festival of nine nights of a deity, generally Dasara

Dhanusu . . Bow

Dhammi thappetlu . Flat country drums

Dhupam . . Smoke evolved by burning pastils or incence

Dhwajasthambham . Pillar in front of the temple; flag staff

Dhyanam . . Meditation or prayer

Dolu . . Musical drum

Duadu karralu . Hand-sticks

Dwaparayugam . The third *yuga* which lasted for about 864,000 years

Dwarapalakas . . Gate-keepers; sentinels on either side at the entrance of a temple

Ekaham . . Singing *bhajans* or other poems in praise of God continuously for 24 hours i.e. one day and night

Fateha . . Offering of prayers by Muslims in the name of God or a saint

Gada . . Mace

Gadde . . A raised platform

Gajampothu . . He-buffalo left in the name of village deities for breeding purpose

Galigopuram . . Tower in front of a temple

Gandadeepam . . Taking burning wicks under a canopy; the wicks burning in front of the image of a deity

Gandhothsavam. . Worship with sandalwood paste

Garagalu . . Semi-cone shaped small blocks of cow-dung

Garbhagudi . . Sanctum sanctorum

Garuda vahana. . Eagle carrier

Ghatams . . Earthen vessels

Ghataradhana . . Worship of pots

Gobbillu . . Cow-dung balls kept on line drawings (muggulu) over which turmeric powder, vermilion and flower petals are kept in the front-yards of houses during Sankranti festival

Gojju . . A fluid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers

Gapuram . . Tower

Gotram . . Clan

Grahanam . . Solar or lunar eclipse

Gramadevatha . . Village deity

Guha . . cave

Gundam . . Fire-pit

Gudigar . . Village rest house

Harathi . . Flame of prosperity

Harikatha . . Legend of exploit of some God or hero related with singing of classical music and dance

Homam . . Sacrificial fire

Hundi . . A receptacle in a temple into which the devotees keep coins or cash etc., as a token of their vow or respect

Idd . . Festival

Inam . . Gift

Itihasa . . A great authority on the religious rites of the Hindus

Jagarana . . Vigil through out the night meditating on God

Jandhyam . . Sacred thread worn by Brahmins, Vaisyas, Kshatriyas, etc.

Jatara . . Fair having religious importance

Jeethagallu . . Attached agricultural labourers

Jodukommulu . . Two horns

Juvvichettu . . Ficus tsiela

Jwalathoranothsavam . A special function where the deity is taken out in procession in temple thrice and later under a festoon suspended across the main entrance to the open space in front of the temple

Kalasam . . A vessel of copper or brass into which water is poured and a coconut is placed at the top surrounded by 5 betel leaves with their tips upwards

Kaliyuga . . *Yuga* is an age, especially a sub-division of the life of the Universe. There are four such sub-divisions. The last and present one is called *Kaliyuga*

Kalyanam . . Marriage

Kalyanamantapam . A platform where marriage is performed

Kalyanamahothsavam . Marriage function celebrated on a grand scale

Kalyana Vigrahams . Marriage idols; idols or images of deities to which token marriages are celebrated in temples

Kanakam . . Gold

Kandagadda . . Elephant yam

Kankanam . . Sacred wristlet

Kavacham . . Armour; metal covering

Kesakhandanam . Removal of locks of hair

Kolatams . . A dance to the beat of short sticks held in hands

Konda . . Hill

Koneru . . Pond

Kotha Jonna . . New jowar

Kshetram . . A holy place; land

Kudumulu . . Round balls of rice-flour and jaggery (uncooked)

Kumkum . . Vermilion

Kumkumarchana . Worship with vermilion

Kumkumabharina . A casket of kumkum

Mahanaivedyam . Offering to a deity on a grand scale

Mahasivaratri . . A festival celebrated for Lord Siva It falls on *Magha Bahula Chaturdasi*

Mahathyam . . Greatness

Mangalasnanam . Bath of deity in a river or pond; auspicious bath

Mantapam or Mandapam . A small room with pillars and roof, all of stone; a structure for devotees to sit under in a temple

Mantram . . Incantation; hymn; sacred text or verse

Manyam . . Inam i. e. land gifted away

Melam . . Music

Metta . Dry land; elevated place

Mori . . Drainage; place where utensils are washed in houses

Mridangam . . A kind of musical instrument

Muggu . . Line drawings drawn on floor

Mukhamandapam . Entrance hall, front hall in a temple

Mukkoti Ekadasi . Hindu festival which falls on *Magham*

Muthaiduva . . Woman in married status

Nagara . . Drum

Naivedyam . . Offering in kind made to God

Nakshatras . . Stars

Namaskarams . . Salutations

Namaz . . Prayer of Muslims

Nandi . . Sacred bull, Bull-God in Siva Temples

Nandi Devatha . . Sacred bull; vehicle of Lord Siva

Nandi vahanam . Vehicle or carrier in the shape of bull

Natya Mandali . Dance troup

Navarathrulu . . Festival of nine nights, generally Dasara

Nitya dhupa, deepa, naivedyams . . Daily worship with lamps, incence and offerings

Nityadeeparadhana . Daily lighting of lamps

Palavelli . . Square or rectangular frame of light wooden or split bamboo pieces placed above the deity

Palerlu . . Servants

Panakam . . Jaggery solution tastefully spiced

Panchaloha . . Alloy of 5 metals

Panchangam . . Almanac

Panchanga cravanam . Listening to the Almanac

Panneram . . Soaked green-gram dal salted and spiced

Panuvatam . . Pedestal of a Sivalingam

Parayana . . Chanting the name of deity or recitation of epics

Pasupu . . Turmeric powder

Pasuvula Panduga . Cattle festival usually celebrated on the second day of Sankranti

Pattabhishekam . Coronation

Pattapothu . . An animal (he-goat or ram) that is specially reared for sacrificing to the deity

Pavalimpu seva. . A ritual observed by keeping the image of the deity on a bed or in a cradle

Peddala Amavasya . New Moon day of Bhadrapada on which date oblations are offered to the departed ancestors

Peddalalokaluputa . To help the dead to join the ancestors by performing certain ceremonies on *Bhadrapada Amavasya*

Peerlu . . Alams (in the form of a palm or standards) which are commonly made of copper and brass; symbol of Muslim martyrs who died in the Karbala war—they are named as Imam Hussain, Imam Hassan, Fatima, etc.

Peetham . . Seat

Perantalu . . A woman in marital status; also a woman who predeceased her husband and deified

Pindams . Rice balls presented at a *sraddha* (obsequies) to the departed ancestors

Pitrus . . Spirits of departed ancestors

Ponnachettuseva. . The procession of the deity on a replica of Ponna tree

Prabha . . A long vertically projected stand conically shaped at the top covered with colourful cloth, papers and flowers (pl.prabhalu or prabhas)

Prabhataseva . . Going round the street in the early hours of the morning singing in praise of God

Pradakshina . . Going round

Pramida . . Clay or earthen lamp

Prasadam . . Eatables distributed after offering to a deity

Prathivrathyam. . Chastity

Pujari . . One who conducts worship in a temple

Pulagam . . Rice cooked with green gram dal

Puli Veshamu . . Disguise of a tiger

Puranakalakshepam . Pastime of listening to Puranas

Puranas . . Epics

Purnahuthi . . A ritual during a festival

Purohit . . Priest for the community or a village

Pushkaram . . A festival held once in 12 years by turn at certain sacred rivers

Pusthis . . Marriage lockets

Rachchabanda . . An elevated place or platform in the centre of villages under the shade of a big tree for the villagers to meet and talk over matters

Ragi . . Finger millet

Rakshasas . . Demons; evil minded beings similar to *Asuras*, enemies of the *Suras* or Gods

Rangavalli . . Decorations or line drawings on floor i.e. muggu

Ratham . . Chariot; the temple car

Rathothsavam . . The procession of a deity in a chariot; car festival

Ravichettu . . Ficus religiosa

Regu . . Zizyphus Jujuba (a tree)

Rudrabhishekam . *Abhishekam* to Lord Siva

Sadasyam . . . Ceremonial gathering before the deity

Sadhus . . . Saints

Sahasranamarchana . . Worshipping the deity by chanting thousand names

Sama . . . Little millet

Samadhi . . . Tomb

Sametha . . . Along with

Sanku or Sankhu Conch

Sannayi . . A type of musical instrument; pipe

Santhakaram . . Personification of peace

Santhi deepam . . Light of peace

Santhi . . Peace

Sarovaram . . Lake

Sasanas . . Inscriptions

Satakam . . Book of 100 poems

Sathakampattu . . A temporary abode of the deity in the village

Sathi . . Act of a woman burning herself on the funeral pyre of her husband

Seva . . Worship

Shakthi or Sakthi . Female deity in an awe-inspiring form

Stambham . . Pillar

Sthalapurana . . Local history of the place

Sthupam . . Pillar

Sunkam . . Tax

Suprabhatham . . Early morning worship

Surimanu or Sirimanu . A long wooden post slantly erected on a cart

Swayamvaram . . Voluntary choosing of a husband by a princess

Tambulam . . The whole apparatus of betel leaves, areca nut, chunam and spicery in the manner the Indians take it; generally betel leaves and areca nuts

Tarpana . . Offering at annual ceremony. Generally speaking *tarpanam* cannot be offered by a woman, by a man whose parents are alive or by a Brahmin not invested with the sacred thread

Theertham . . Sacred water; celebration of festival

Thithi . . Lunar day of Telugu calendar

Thudumu . . A musical instrument made of skin

Tirunala . . Fair having religious importance

Trisulam . . Trident

Tulasikota . . A structure erected for the holy basil (ocymum sanctum)

Ugadi pachchadi . A fluid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers

Undrallu . . A preparation of steamed round balls of rice flour and jaggery

Urs . . Muslim festival celebrated in memory of a great man

Utharavahini . . A river flowing to the North

Uthsavam . . Procession

Utlu . . A pot with milk, curds etc., dragged up and down over a horizontal bar supported by a vertically fixed wooden pillar (pl. of utti)

Vadapappu . . Soaked green-gram dal

Vadas . . A savoury prepared from Bengal-gram or green or black gram flour

Vahanam . . Carrier

Vaikuntam . . The abode of Lord Vishnu

Valakam . . Imitating and pointing out the defects in the villagers

Vanam . . Garden

Vanasantharpana . Taking meals in a garden or under the shade of trees

Varaham . . Boar

Vardhanthi . . Death anniversary

Varshikothsavam . Anniversary

Varunadeva , . God of Rain

Vasantham , . Coloured water

Vayanam . . Offerings kept in a winnow

Veedhi Bhagavatham . Dance-drama in an open air theatre

Vibhuthi . . Purified or sacred ash

Vighnam . . Obstacle

Viswaroopadarsana . Showing of the original form of Sri Mahavishnu, in his all pervading, all inclusive form

Yajna . . Sacrifice

Yatra . . Pilgrimage

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